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Pesachim Daf 104

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

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**Tzvi Gershon Ben Yoel (Harvey Felsen) o”h**

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

The [above] text [stated]: ‘Rabbi Elozar said in Rabbi Oshaya's name: He who would recite but few [distinctions] must recite not less than three; while he who would add must not add beyond seven.’ An objection is raised: Havdalah is recited at the conclusion of the Shabbos, at the conclusion of Festivals, at the conclusion of Yom Kippur, at the conclusion of the Shabbos [giving place] to a Festival, and at the conclusion of a Festival [giving place] to Chol HaMoed [the Intermediary Days], but not at the conclusion of a Festival [leading] to the Shabbos.<sup>1</sup> He who is well-versed recites many [points of distinction], while he who is not well-versed recites one? — It is [dependent on] Tannaim. For Rabbi Yochanan said: The son of holy men recited one, but the people are accustomed to recite three.<sup>2</sup> Who is the son of holy men? — Rabbi Menachem ben Simai; and why did they call him the son of holy men? Because he did not look at the image [printed] on a coin. Rav Shmuel bar Idi sent [word] to him: ‘My brother Chananya recites one.’ But the law does not agree with him. (104a1 – 104a2)

Rabbi Yehoshua ben Levi said: He who recites havdalah must recite [formulas] in the nature of the distinctions mentioned in the Torah. An objection is raised: What is the order of the distinctions [recited in the havdalah]? He recites, ‘Who makes a distinction between holy and

mundane, between light and darkness, between Israel and the nations, between the seventh day and the six working days, between impure and pure, between the sea and dry land, between the upper waters and the lower waters, between Kohanim, Levites and Israelites’; and the concludes with the order of Creation.<sup>3</sup> Others say, with ‘he who formed the Creation.’ Rabbi Yosi ben Rabbi Yehudah said: He concludes, ‘Who sanctifies Israel.’ Now if this is correct, surely no distinction is mentioned [in the Torah] between the sea and the dry land? — Delete ‘between the sea and the dry land’ from this. If so, [you must] also [delete] ‘between the seventh day and the six working days’?<sup>4</sup> — That corresponds to the conclusion.<sup>5</sup> Then there is one less, so there are not seven?<sup>6</sup> - I will tell you: [who made a distinction between] Kohanim, Levites and Israelites is two formulas. Between Levites and Israelites [is one], as it is written: At that time Hashem made distinct the tribe of Levi. Between Kohanim and Levites [is another], as it is written: The sons of Amram: Aaron and Moshe; and Aaron was made distinct that he should be sanctified as most holy. (104a2 – 104a3)

How does he conclude it? — Rav said: ‘Who sanctifies Israel.’ While Shmuel said: ‘Who makes a distinction, between holy and non-holy,’ Abaye, — others state, Rav Yosef — condemned this [ruling] of Rav. It was taught in

<sup>1</sup> Thus havdalah is recited only to mark the passing of a day of higher sanctity than that which follows, but not the reverse.

<sup>2</sup> This ‘son of holy men’ was a Tanna, while the common practice was likewise based on the ruling of a Tanna. Thus we have a controversy of Tannaim.

<sup>3</sup> I.e., ‘Blessed are You, Hashem, who set the Creation in order’.

<sup>4</sup> For no phrase states that Hashem made a ‘distinction’ between the seventh day etc.

<sup>5</sup> And is therefore not counted.

<sup>6</sup> Whereas the purpose of this Baraisa is to enumerate the seven formulas of distinction referred to above.

the name of Rabbi Yehoshua ben Chananya: When one concludes, 'Who sanctifies Israel and makes a distinction between holy and non-holy,' his days and years are prolonged. But the law is not as he.<sup>7</sup> (104a3 – 104b1)

Ulla visited Pumbedisa. Said Rav Yehudah to Rav Yitzchak his son, 'Go and offer him a basket of fruit, and observe how he recites havdalah.<sup>8</sup> He did not go, [however, but] sent Abaye. When Abaye returned, he [Rav Yitzchak] asked him, 'What did he say [in the havdalah]?' 'Blessed is He who makes a distinction between holy and mundane,' replied he, 'and nothing else.' When he came before his father he asked him, 'How did he recite it?' 'I did not go myself,' replied he, '[but] I sent Abaye, and he told me [that he recited] " . . . who makes a distinction between holy and mundane".' Said he to him, 'Your pride and your haughtiness are the cause that you are unable to state the law from his own mouth.'

An objection is raised: In all blessings you commence with 'blessed [are You]' and conclude with 'blessed [are You],' except in the blessings over mitzvos,<sup>9</sup> the blessings over fruits,<sup>10</sup> a blessing immediately preceding another, and the last blessing of the reading of the Shema';<sup>11</sup> in some of

these you commence with 'Blessed' but do not conclude with 'Blessed', while in others you conclude with 'Blessed' but do not commence with 'Blessed'; and [in the blessing] 'Who is good and does good [unto all]' – [Hatov v'hameitiv] you commence with 'Blessed' but do not conclude with 'Blessed'.<sup>12</sup> Now this raises a difficulty according to Ulla?<sup>13</sup> — Ulla can answer you: This too is like a blessing for mitzvos. [For] what is the reason in the case of a blessing over mitzvos? Because it is [mere] praise,<sup>14</sup> this too is praise.<sup>15</sup> (104b1 – 105a1)

### INSIGHTS TO THE DAF

Apparently, we rule stringently that havdalah must have a conclusion before the berachah that is similar to the berachah itself. This is why we mention right before the end of havdalah during kiddush on Yom Tov that falls on motzei shabbos, "You have divided between the holiness of shabbos and Yom Tov." However, Tosfos (DH "Bai") quotes Rabeinu Efraim as asking a question on this practice to Rabeinu Tam. After reciting these words, we again mention before the berachah how Hashem divided the six days of the week from shabbos, and how he divided us with holiness. This defeats the purpose of mentioning

<sup>7</sup> A double ending is not employed, and the law is as Shmuel.

<sup>8</sup> Make this an excuse for staying with him, so that you observe him reciting havdalah.

<sup>9</sup> A blessing is recited before the fulfilment of every mitzvah.

<sup>10</sup> I.e., which are recited before eating or drinking; 'fruits' is employed generically and includes such items as bread, water, vegetables etc.

<sup>11</sup> The morning Shema is preceded by two long blessings and followed by one; the evening Shema is followed by two.

<sup>12</sup> The blessings for mitzvos and fruits are generally short, and therefore 'Blessed' is not repeated at the conclusion. Blessings immediately preceding others: e.g., those of the Amidah (the 'Shemoneh Esrei'). As each ends with the formula, 'Blessed are You, Hashem, who' etc., the following does not commence with 'Blessed'. Similarly, the blessing immediately preceding the Shema concludes with 'Blessed' etc., and the Shema together with the blessing which follows it is regarded as one long blessing; hence that too does not commence with 'Blessed'.

(That blessing itself ends with 'Blessed are You', etc.; hence the fourth one recited in the evening — which follows immediately after, likewise does not commence with 'blessed'.) The third blessing of Bircas Hamazon, though immediately following a conclusion containing the formula, 'Blessed are You, Hashem', etc., commence with 'Blessed', notwithstanding the above general rule, because it was instituted in memory of the Jews slain at Beitar which marked the 'disastrous end of the Bar Kochva revolt; hence it was regarded as quite distinct and apart from the rest. It is indeed a lengthy blessing, but as much of it consists of synonyms for Hashem it would be unfitting to repeat 'Blessed are You' in the conclusion.

<sup>13</sup> Why did he not conclude havdalah with 'blessed' etc.?

<sup>14</sup> It contains nothing else, and is consequently short.

<sup>15</sup> To Hashem, for having made a distinction between holy and profane, and it does not treat of any other subject.



shabbos and Yom Tov, as it is no longer next to the blessing at the end of havdalah!

Rabeinu Tam answered that in truth, we instituted to say all of these praises during this special havdalah so that there will be one havdalah that we say that has seven divisions, the maximum amount of divisions we are allowed to mention during havdalah (as stated by the Gemora). In fact, Rabeinu Tam says, the division in our havdalah that is similar to the blessing "The One Who divides between holiness and holiness," is the last words of "You have separated and divided Yisroel with your holiness." This refers to the division between kohanim and levi'im, and levi'im and yisroelim. This is the mention of a topic akin to the blessing that we say at the end of the blessing, not as implied by the Gemora that it is "You have divided between the holiness of shabbos and Yom Tov." [See also Rabeinu Tam as quoted by the Ritva.]

#### **Havdala on Electric Light**

During havdala on motza'ei Shabbos we make a beracha over fire, since it was on motza'ei Shabbos that Hashem first gave Adam HaRishon the idea to rub two rocks together and make fire. In our Gemara we find that it is best to make this beracha over a torch with two or more wicks which will create many different colors of fire, as is appropriate to the beracha, "Blessed are You Hashem, Who creates lights (plural) of fire" (see Magen Avraham 298, s.k. 4).

Over the course of the years, an interesting halachic discussion has emerged over the use of electric light for a havdala candle. In previous issues, we have discussed the use of electric light for yahrtzeit candles, Shabbos candles, shul lights, and bedikas chametz (see Meoros Daf Yomi Journal on Yevamos 122a, Kesubos 103a, Nazir 32b, Shabbos 31b). In this article we will investigate this issue specifically in regard to havdala candles. As we shall see, there are sides to the argument which are unique to

havdala candles, and do not apply to any of the above cases. Here, the question must be divided into two points. Firstly, do we consider electric light to be "fire," over which a beracha may be recited? Secondly, is it considered like a torch of two wicks, which is preferable for use in havdala?

**Does a light bulb contain fire?** R' Chaim Ozer Grodzinski had the custom to make havdalah specifically over an electric light bulb. He did so in order to demonstrate beyond any doubt that electric light is considered fire, and thereby prevent people from turning on lights on Shabbos (see Eshel Avraham: Kuntrus Peiros Ginosar, 16; Kochavei Yitzchak I, 11). The Rugatchover Gaon also had this practice (see Har Tzvi II, 114; Zichron Yaakov, 14). The Be'er Moshe (VI, 65) ruled that one may certainly recite havdala over an electric light bulb, if no other candles are available. On the other hand, some authorities protested against this practice. They offer two reasons for their objection.

**Glass casing around the filament:** Even a real havdala candle should not be held in a glass lantern when making havdala (Biur Halacha 298, s.v. *O b'soch*). According to some poskim this is even considered a *beracha l'vatala* (Orchos Chaim, hilchos havdala 10; Ravva, Berachos 141). Our Sages decreed that havdala be recited over the same kind of fire that Adam HaRishon made on the first motza'ei Shabbos. Just as Adam's fire was uncovered, so must our havdala candles be uncovered. The electric filament which produces light is covered by a glass bulb, and therefore it should not be used for havdala.

**Do light bulbs produce fire?** Some poskim objected that light bulbs do not really produce fire. Rather, the electric current runs through a thin metal filament and causes it to heat up until it glows. This is not considered fire from a halachic standpoint, and therefore one cannot recite the beracha "Blessed are You Hashem, Who creates lights of fire" (Har Tzvi, ibid. Teshuvos Maharshag II, 107).

Despite these two arguments, the Gedolim cited above still felt that it was acceptable to make havdala over electric light bulbs. The consensus of most Poskim follows this opinion (Chashmal L'or HaHalacha by R' S.A. Yudelovitz, 3:7. See Encyclopedia Talmudis XVIII, p. 182). The prevalent custom today is to make havdala only over candlelight. The Poskim explain that when electric light first became available, R' Chaim Ozer and others felt it necessary to show how firmly they held electric light to be fire, and therefore it is a Torah prohibition to turn on lights on Shabbos. In order to demonstrate this, they were willing to make havdalah over electric lights, even though strictly speaking it is preferable to make havdala over a candle (Kochavei Yitzchak I, 11).

Some Poskim rule that electric light is kosher, but it is still not ideal for two reasons. Firstly, the beracha refers to the light of fire in the plural, referring to the various colors that are emitted. Whereas fire consists of many shades of red, white and yellow, electric light emits a steady white light (Beis Yisrael 52; Einyaim L'Mishpat, Berachos 53b). Furthermore, the Magen Avraham (ibid, s.k. 3) cites from the Arizal that it is preferable to use specifically a wax candle for havdalah (Beis Yisrael, ibid).

#### DAILY MASHAL

*"V'ishei Yisrael U'Sefillasam B'Ahava Sekabel BeRatzon--* the fire offerings of Yisrael and their Tefillos accept with love and favor." There are different approaches to the term *V'ishei Yisrael*, and whether it is connected to the earlier part of the Bracha, or whether it is connected to *U'Sefillasam* (as we have presented it here). Hakhel cites the Avudraham, who in fact, brings both opinions. Importantly, the G'ra accepts the first opinion--putting a period after *V'ishei Yisrael*--connecting the fire offerings to the service in the Beis HaMikdash (*Dvir Beisecha*). The other possibility is that the term *Ishei Yisrael* refers to the Neshamos of the Tzaddikim in

Shomayim (see Tosfos to Menachos 110A) or perhaps even to the people of Israel (the term *Ish* is similar to man), in which case it can be combined with the next phrase of *U'Sefillasam B'Ahava Sekabel B'Ratzon*. At this point, we not only ask that our Avodah is accepted **B'Ratzon**, but also **B'Ahava**--love. When one demonstrates love, he does something above and beyond what is otherwise expected, and what is otherwise deserved. We are asking Hashem to demonstrate this love to us--by accepting us and our prayers. The previous time we had used the term B'Ahava in Shemone Esrei was back in the first Bracha where we stated: *"U'Meivi Go'el Livnei Veneihem LeMa'an Shemo B'Ahava."* It is clear that the *Anshei Knesses HaGedolah*, with their Ruach HaKodesh, very judiciously utilize the term *B'Ahava*--and so we should very much appreciate and emphasize its meaning--as we recite it here!