



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Pesachim Daf Nun Daled

- **Rebbi** would say the brachos of havdalah as they became available to him (made a bracha on fire when he saw fire, a bracha on besamim when he had besamim). **R' Chiya** would say all the brachos with the rest of havdalah over a cup of wine.
 - **R' Yitzchak bar Avdimi** said, although **Rebbi** would do that, he would repeat all of them together with the rest of havdalah over a cup of wine to be "motzi" the rest of his family.
- **Q:** How can we say that fire was created on Motzei Shabbos? **R' Nechemya** says in a Braisa that fire was created during bein hashmashos of the Friday going into Shabbos of Creation!? **A:** Fire for human use was created Motzei Shabbos. **R' Nechemya** is referring to the fire of Gehenom.
 - **Q:** A Braisa says that the fire of Gehenom was created before the world was created!? **A:** The space for Gehinom was created before the world was created, but the fire for Gehenom was created on Friday at bein hashmashos.
 - **Q: R' Yose** says in a Braisa that the fire of Gehenom was created on the second day of Creation!? **A:** The space for Gehenom was created before the world, the fire of Gehenom was created on the second day of Creation, on Friday at bein hashmashos, Hashem "planned" the creation of fire for human use in "thought", and this fire was actually created on Motzei Shabbos.
 - A Braisa supports this view. **R' Yose** says in the Braisa that fire and the mule were both planned in "thought" in this way on Friday and were actually created on Motzei Shabbos.
- A Braisa says, 10 things were created on Friday at bein hashmashos: the well (rock) of Miriam, the manna, the rainbow, the letters of the aleph-beis, the pen, the "luchos", the burial place of Moshe Rabbeinu, the cave that Moshe and that Eliyahu hid in, the opening of the speaking donkey's mouth, and the opening of the ground to swallow Korach and his people. Some add, the stick of Aharon with its almonds and flowers. Some add, the mazikin (sheidim). Some add, the clothing of Adam Harishon.
- A Braisa says, there are 7 things that are concealed from people: the day of death, the day of consolation, the depth of judgment, what another is thinking, what business will make him successful, when Moshiach will come, and when Rome will be destroyed.
- A Braisa says, 3 things were created in "thought" to be created at a later time. These things are logically necessary for the functioning of the world: the decomposition of a meis (so that people bury them), that the pain of losing a relative is forgotten, and that grain rots (so that people won't just hoard all the grain to keep it forever). Others add, that currency is accepted.

MISHNA

- One may do work on Tisha B'Av in a place where the custom is to work. In a place where the custom is not to work, one may not do work. In either place, talmidei chachomim should not do work. **R' Shimon ben Gamliel** says, anyone may consider himself a talmid chachom for this halacha.

GEMARA

- **Shmuel** said, the only fast day in Bavel with all the chumros of a "ta'anis tzibur" (communal fast day) is Tisha B'Av.
 - **Q:** Does that mean that **Shmuel** would say that bein hashmashos of Tisha B'Av is assur like Tisha B'Av itself? We find that **Shmuel** says that it is not! Yet, when it comes to a communal fast, the Mishna says that one may eat while it is day, which presumably means to say that bein hashmashos would be assur!? **A:** The Mishna means to say that it

is assur to eat at night, but bein hashmashos would be mutar (and therefore bein hashmashos of Tisha B'Av would be mutar as well).

- A Braisa may be a proof to this. The Braisa says, the only difference between Yom Kippur and Tisha B'Av is that regarding Yom Kippur, a "safek" is assur. Presumably this refers to bein hashmashos and we see that on Tisha B'Av it would be mutar! The Gemara says, it could be that the "safek" referred to in the Braisa is when one is unsure when Rosh Chodesh was established and therefore which day Yom Kippur would be.
- **Rava** said that **R' Yochanan** said, the bein hashmashos of Tisha B'Av is assur.
 - **Q: R' Yochanan** says that Tisha B'Av is not like a communal fast. Presumably this means to say that its bein hashmashos is not assur!? **A: R' Yochanan** meant to say that work is permitted on Tisha B'Av.
 - **Q:** Our Mishna already said that work is permitted on Tisha B'Av, and is only assur as a custom in some places!? **A: R' Yochanan** meant to say that we don't daven "ne'ilah" on Tisha B'Av (which is done on communal fasts).
 - **Q: R' Yochanan** says that a person may daven all the time, so he wouldn't say that one can't daven ne'ilah on Tisha B'Av!? **A:** On communal fasts he is chayuv to daven ne'ilah. On Tisha B'Av it is only optional.
 - **A: R' Yochanan** may have meant that we don't have a "shmoneh esrei" of 24 brachos on Tisha B'Av like we do on communal fast days.
 - **A: R' Pappa** said, **R' Yochanan** may have meant that Tisha B'Av is not like the first set of communal fasts (that were instituted when there was no rainfall in Eretz Yisrael) which were more lenient, rather it is like the later fasts, which are very stringent and therefore the bein hashmashos of Tisha B'Av would be assur as it is for those later fasts.
 - **Q:** A Braisa says, the only difference between Yom Kippur and Tisha B'Av is that regarding Yom Kippur, a "safek" is assur. Presumably this refers to bein hashmashos and we see that on Tisha B'Av it would be mutar!? **A: R' Shisha the son of R' Idi** says, the "safek" referred to in the Braisa is when one is unsure when Rosh Chodesh was established and therefore which day Yom Kippur would be.
 - From this Braisa it seems that in all other respects, Yom Kippur and Tisha B'Av are equal. This would be a proof to **R' Elazar** who says that one may not even stick his finger into water on Tisha B'Av, as on Yom Kippur.
 - **Q:** A Braisa says, the only difference between a communal fast and Tisha B'Av is that work is permitted on Tisha B'Av when the custom allows it. However, it would seem that regarding washing they are equal. Now, on a communal fast it is only assur to wash one's whole body at one time!? **A: R' Pappa** said, the Braisa was teaching the leniency of Tisha B'Av compared to communal fasts, but with regard to washing it would be more stringent.

U'VICHOL MAKOM TALMIDEI CHACHOMIM...

- **Q:** With regard to a chosson saying kriyas shema we find that the **Rabanan** allow him to treat himself as a talmid chachom, and say it, but **R' Shimon ben Gamliel** says he may not. Here they say the opposite!? **A: R' Yochanan** says we must reverse the shitos. **A2: R' Shisha the son of Rav Idi** explained: the **Rabanan** say, by Shema everyone is saying shema, so his saying of shema doesn't look like he is trying to label himself as a talmid chachom, but on Tisha B'Av, if he doesn't work and everyone else does, that would be a problem. **R' Shimon ben Gamliel** says, we feel a chosson can't have proper kavana, and therefore, a chosson who says shema is showing that he feels he can, which is a problem. With regard to Tisha B'Av, if he doesn't work, people will say that this person simply doesn't have work to do, so it doesn't come across as trying to be labeled as a talmid chachom.