

ואיש תבונה ידלנה. "מים עמוקים עצה בלב איש" – זה עולא, ואיש תבונה ידלנה – זה רבה בר בר חנה. ואינהו כמאן סברוה? כי הא דאמר רבי בגמין בר יפת, אמר רבי יוחנן: מברכין על האור, בין במוצאי שבת בין במוצאי יום הכפורים. וכן עמא דבר.

מיתבי: אין מברכין על האור אלא במוצאי שבת, הואיל ותחילת ברייתו הוא. וכיון שרואה – מברך מיד. רבי יהודה אומר: סודרן על הכוס. ואמר רבי יוחנן: הלכה כרבי יהודה!

לא קשיא: כאן – באור ששבת, כאן – באור היוצא מן העצים ומן האבנים.

תני תדא: אור היוצא מן העצים ומן האבנים – מברכין עליו. ותני תדא: אין מברכין עליו. לא קשיא: כאן – במוצאי שבת, כאן – במוצאי יום הכפורים.

רבי מפזון, רבי תיאי מכנסן. אמר רבי יצחק בר אבדימי: אף על פי שרבי מפזון – חזר וסודרן על הכוס, כדי להוציא בננו ובני ביתו.

ואור במוצאי שבת איברי? והא תניא: עשרה דברים נבראו בערב שבת בין השמשות, אלו הן: באר, והמן, וקשת, כתב, ומכתב, והלוחות, וקברו של משה, ומערה שעמד בו משה ואליהו, פתיחת פי האתון, ופתיחת פי הארץ לבלוע את הרשעים.

but a man of understanding will draw it out" (Proverbs 20:5). Counsel in the heart of man is like deep water; that is a reference to Ulla, who had a thought but did not articulate it. But a man of understanding will draw it out; that is a reference to Rabba bar Hana, who understood the allusion even though it was not articulated. The Gemara asks: And in accordance with whose opinion do Ulla and Rabba bar Hana hold, leading them to reject Rabbi Abba's statement of Rabbi Yoḥanan's opinion? The Gemara answers: They hold in accordance with that which Rabbi Bin-yamin bar Yefet said that Rabbi Yoḥanan said: One recites the blessing over fire^N both at the conclusion of Shabbat and at the conclusion of Yom Kippur. And that is how the people act.^H

The Gemara raises an objection from that which was previously taught: One recites a blessing over fire only at the conclusion of Shabbat and not at the conclusion of Festivals or Yom Kippur, since the conclusion of Shabbat is the time of its original creation. And once he sees it, he recites the blessing immediately. Rabbi Yehuda says: One does not recite the blessing immediately; rather, he waits and arranges and recites the blessings over fire and spices over the cup of wine that accompanies the recitation of havdala. And Rabbi Yoḥanan said: The halakha is in accordance with the opinion of Rabbi Yehuda.

The Gemara asks: Since the blessing over fire commemorates the creation of fire, why is this blessing recited after Yom Kippur? The Gemara answers: This is not difficult. Here, where Rabbi Yoḥanan said that one recites the blessing at the conclusion of Yom Kippur, it is referring to fire that rested on Yom Kippur, i.e., fire for which no prohibition was involved in its kindling, either because it was kindled before Shabbat or because it was kindled in a permitted manner, e.g., for a dangerously ill person. There, where Rabbi Yoḥanan said that the blessing is recited only at the conclusion of Shabbat, it is referring to fire generated from wood and from stones after Shabbat, similar to the primordial fire, which was created at the conclusion of Shabbat.

It was taught in one baraita: With regard to fire generated from wood and stones, one recites a blessing over it; and it was taught in one other baraita: One does not recite a blessing over it. This apparent contradiction is not difficult. Here, where the baraita states that one recites a blessing, it is referring to the conclusion of Shabbat.^H There, where the baraita states that one does not recite a blessing, it is referring to the conclusion of Yom Kippur.^H

Rabbi Yehuda HaNasi would distribute the blessings over the fire and the spices, reciting each when the opportunity arose. Rabbi Hiyya would collect them, reciting all the blessings at the same time in the framework of havdala. Rabbi Yitzḥak bar Avdimi said: Even though Rabbi Yehuda HaNasi distributes them and recites each blessing at his first opportunity, he repeats the blessings and arranges and recites them over the cup of wine in order to fulfill the obligation of his children and the members of his household.

The Gemara stated that fire was originally created at the conclusion of Shabbat. The Gemara asks: Was fire created at the conclusion of Shabbat? Wasn't it taught in a baraita: Ten miraculous phenomena were created in heaven on Shabbat eve^N during twilight, and were revealed in the world only later? They were: Miriam's well, and the manna that fell in the desert, and the rainbow, writing [ketav], and the writing instrument [mikhtav],^N and the tablets of the Ten Commandments, and the grave of Moses,^N and the cave in which Moses and Elijah stood, the opening of the mouth of Balaam's donkey, and the opening of the earth's mouth to swallow the wicked in the incident involving Korah.

NOTES

Blessing over fire – ברכת האור: Some commentaries explain that the blessing over fire is unlike other blessings of enjoyment, since it is not recited each time one sees fire. Rather, it is a blessing of praise for the existence of fire, similar to the blessings recited by one who sees the sea or the mountains. This blessing is recited at the conclusion of Shabbat, for two reasons: First, because fire was created at that time, and second, because the fire rested, so to speak, as no benefit was derived from it during Shabbat (Ritva).

Phenomena that were created on Shabbat eve – דברים: Since the Bible states that "There is nothing new under the sun" (Ecclesiastes 1:9), these miraculous phenomena, which deviate from the natural order, must have been prearranged as part of Creation. Therefore, they are not actually new; they are simply a later manifestation of the original Creation (Pardes Rimmonim; Maharsha). These phenomena are listed because the verb create is not used when describing them. They must have actually been created to exist in potential until that potential was realized (Maharam Halawa).

Writing [ketav] and the writing instrument [mikhtav] – כתב ומכתב: This concept is explained in many different ways. Some commentaries explain that ketav refers to the written alphabet used by each nation in their language, while mikhtav refers to the Assyrian alphabet used on the tablets given to Moses (Rashash). Other commentaries state that ketav refers to standard script, while mikhtav refers to the miraculous script that appeared on the tablets, which could be read from all four sides (ge'onim; Rabbeinu Hanel; Arukh). Still other commentaries understand that ketav refers to the letters of the alphabet, whereas mikhtav refers to combining these letters into words (Rabbeinu Hanel). Others explain that ketav refers to the natural ability to express oneself in writing, while mikhtav refers to the shapes of the letters (Rav Sherira Gaon). Rabbi Ovadya Bartenura teaches that ketav refers to the miraculous writing on the tablets, and mikhtav refers to the letter sent by Elijah to King Jehoram, which was also miraculous because the letter reached him years after Elijah had ascended to the heavens.

The grave of Moses – קברו של משה: The miracle associated with the burial of Moses is that no one knows the location of his grave, as the verse states: "No man knows of his grave" (Deuteronomy 34:6; Pardes Rimmonim).

HALAKHA

When does one recite a blessing over fire – מתי מברכים על האור: The blessing over fire is recited both at the conclusion of Shabbat and the conclusion of Yom Kippur, in accordance with the opinion of Rabbi Yoḥanan (Shulḥan Arukh, Oraḥ Hayyim 624:4).

Fire at the conclusion of Shabbat – אור במוצאי שבת: The blessing over fire recited at the conclusion of Shabbat may be recited over any fire, provided it was not used for prohibited activities. One may even use fire that was kindled after Shabbat. If one does not have a fire, he need not exert effort to find one (Shulḥan Arukh, Oraḥ Hayyim 298:5, 8).

Fire at the conclusion of Yom Kippur – אור במוצאי יום הכפורים: After Yom Kippur one may recite the blessing only over fire that was burning throughout Yom Kippur. One may not recite the blessing over fire kindled after Yom Kippur. The Rashba, citing the Ra'avad, and the Maggid Mishne state that one should make a concerted effort to find fire after Yom Kippur on which to recite the blessing, to underscore the fact that Yom Kippur has greater sanctity than the three pilgrimage Festivals, as on Yom Kippur kindling fire is prohibited (Magen Avraham; Shulḥan Arukh, Oraḥ Hayyim 298:5, 8).

Phenomena that were created before the world was created – דברים שנבראו קודם – שֶׁנִּבְרָא הָעוֹלָם: This statement means that God created these phenomena before He created the world, as without them the world either could not exist or its existence would not be justified. Torah, repentance, the Throne of Glory, and the Temple all enable man to know God and serve Him, which is the ultimate purpose of Creation. The Garden of Eden and Gehenna represent the concept of reward and punishment. The name of the Messiah relates to hope and anticipation of the ultimate redemption. As these foundational ideas were essential to the world, it was necessary for them to precede Creation (Midrash Shlomo).

רבי נחמיה אומר משום אביו: אף האור והפרד. רבי יאשיה אומר משום אביו: אף האיל והשמיר. רבי יהודה אומר: אף העצבת. הוא היה אומר: צבתא בצבתא מתעבדא, וצבתא קמיינתא מאן עבד? הא לאי – ברית בידי שמים היא. אומר ליה: אפשר יעשנה בדפוס ויקבענה כיון. הא לאי – ברית בידי אדם היא!

לא קשיא; הא – באור דידן, הא – באור דגיהנם. אור דידן – במוצאי שבת, אור דגיהנם – בערב שבת. ואור דגיהנם בערב שבת איברי? והא תניא: שבעה דברים נבראו קודם שנברא העולם, ואלו הן: תורה, ותשובה, וגן עדן, וגיהנם, וכסא הכבוד, ובית המקדש, ושמו של משיח.

תורה – דכתיב: "ה' קנני ראשית דרכו". תשובה – דכתיב: "בטרום הרים ילדו", וכתיב: "תשב אנוש עד דכא ותאמר שובו בני אדם".

גן עדן – דכתיב: "ויטע ה' אלהים גן בעדן מקדם". גיהנם – דכתיב: "כי ערוך מאתמול תפתה".

כסא הכבוד ובית המקדש – דכתיב: "כסא כבוד מרום מראשון מקום מקדשנו". שמו של משיח – דכתיב: "יהי שמו לעולם לפני שמש יגזן שמו".

אמרי: חללה הוא דנברא קודם שנברא העולם, ואור דידה בערב שבת.

ואור דידה בערב שבת איברי? והתניא, רבי יוסי אומר: אור שברא הקדוש ברוך הוא בשני בשבת – אין לו כבייה לעולם, שנאמר: "ויצאו וראו בפגרי האנשים הפושעים בי כי תולעתם לא תמות ואשם לא תכבה". ואמר רבי בנאה בריה דרבי עולא: מפני מה לא נאמר "כי טוב" בשני בשבת – מפני שנברא בו אור של גיהנם. ואמר רבי אלעזר: אף על פי שלא נאמר בו כי טוב – תזר וכללו בששוי, שנאמר: "וירא אלהים את כל אשר עשה והנה טוב מאד".

Rabbi Neḥemya said in the name of his father: Even the fire and the mule, which is a product of crossbreeding, were created at that time. Rabbi Yoshiya said in the name of his father: Even the ram slaughtered by Abraham in place of Isaac, and the *shamir* worm used to shape the stones for the altar, were created at that time. Rabbi Yehuda says: Even the tongs were created at this time. He would say: Tongs can be fashioned only with other tongs, but who fashioned the first tongs? Indeed, the first pair of tongs was fashioned at the hand of Heaven. An anonymous questioner said to him: It is possible to fashion tongs with a mold and align it without the need for other tongs. Indeed, the first tongs were a creation of man. In any event, fire was originally created before Shabbat, not at the conclusion of Shabbat.

The Gemara answers: This is not difficult. This *baraita* is referring to our fire, and that *baraita* is referring to the fire of Gehenna. The Gemara explains: Our fire was created at the conclusion of Shabbat, but the fire of Gehenna was created on Shabbat eve. The Gemara proceeds to ask: Was the fire of Gehenna created on Shabbat eve? Wasn't it taught in a *baraita*: Seven phenomena were created before the world was created,ⁿ and they are: Torah, and repentance, and the Garden of Eden, and Gehenna, and the Throne of Glory, and the Temple, and the name of Messiah.

The Gemara provides sources for each of these phenomena. Torah was created before the world was created, as it is written: "The Lord made me as the beginning of His way, the first of His works of old" (Proverbs 8:22), which, based on the subsequent verses, is referring to the Torah. Repentance was created before the world was created, as it is written: "Before the mountains were brought forth, or ever You had formed the earth and the world, even from everlasting to everlasting, You are God," and it is written immediately afterward: "You return man to contrition; and You say: Repent, children of man" (Psalms 90:2–3).

The Garden of Eden was created before the world was created, as it is written: "And God planted the Garden of Eden in the east [*mikedem*]" (Genesis 2:8). The term: In the east [*mikedem*] is interpreted in the sense of: Before [*mikodem*], i.e., before the world was created. Gehenna was created before the world was created, as it is written: "For its hearth is ordained of old" (Isaiah 30:33). The hearth, i.e., Gehenna, was created before the world was created.

The Throne of Glory and the Temple were created before the world was created, as it is written: "Your Throne of Glory on high from the beginning, in the place of our Sanctuary" (Jeremiah 17:12). The name of Messiah was created before the world was created, as it is written in the chapter discussing the Messiah: "May his name endure forever; his name existed before the sun" (Psalms 72:17). The name of Messiah already existed before the creation of the sun and the rest of the world.

This *baraita* states that Gehenna was created before the world was created and not during twilight before the first Shabbat. They say in answer: The void of Gehenna was created before the world, but its fire was created on Shabbat eve.

The Gemara asks: And was its fire created on Shabbat eve? Wasn't it taught in a *baraita* that Rabbi Yosei says: The fire that the Holy One, Blessed be He, created on the second day of the week will never be extinguished, as it is stated: "And they shall go forth, and look upon the carcasses of the men who have rebelled against Me; for their worm shall not die, nor will their fire be extinguished; and they shall be an abhorrence to all flesh" (Isaiah 66:24)? And Rabbi Bana'a, son of Rabbi Ulla, said: Why doesn't the verse state: That it was good, at the end of the second day of the week of Creation, as it does on the other days? It is because on that day the fire of Gehenna was created. And Rabbi Elazar said that even though: That it was good, was not stated with regard to Gehenna, He later included it on the sixth day, as it is stated: "And God saw all that He had done and behold, it was very good" (Genesis 1:31).

אלא: חללה קודם שגברא העולם, ואור דידיה בשני בשבת, ואור דידן, במחשבה עלה ליבראות בערב שבת, ולא גברא עד מוצאי שבת. דתנא, רבי יוסי אומר: שני דברים עלו במחשבה ליבראות בערב שבת ולא גברא עד מוצאי שבת, ובמוצאי שבת נתן הקדוש ברוך הוא דיעה באדם הראשון מעין דוגמא של מעלה, והביא שני אבנים וטחנן זו בזו ויצא מהן אור. והביא שתי בהמות והרכיב זו בזו ויצא מהן פרד. רבן שמעון בן גמליאל אומר: פרד בימי ענה היה, שנאמר: "הוא ענה אשר מצא את הימם במדבר".

דורשי חמורות היו אומרים: ענה פסול היה, לפיכך הביא פסול לעולם, שנאמר: "אלה בני שעיר החרי, וכתוב: "אלה בני צבעון ואיה וענה". אלא, מלמד שצא צבעון על אמו והוליד ממנה ענה.

ודילמא תרי ענה הווי? אמר רבא. אמינא מילתא דשבור מלבא לא אמרה, ומנו - שמואל. איבא דאמרי, אמר רב פפא: אמינא מילתא דשבור מלבא לא אמרה, ומנו - רבא. אמר קרא: "הוא ענה" - הוא ענה דמעיקרא.

תנו רבנן: עשרה דברים נבראו בערב שבת בין השמשות, ואלו הן: באר, ומן, וקשת, הכתב, והמכתב, והלווחות, קברו של משה, ומערה שעמד בה משה ואליהו, פתיחת פי האתון, ופתיחת פי הארץ לבלוע את הרשעים. ויש אומרים: אף מקלו של אהרן שקדיה ופרחיה, ויש אומרים אף המזיקין, ויש אומרים: אף

Rather, the void of Gehenna was created before the world was created, and its fire was created only on the second day of the week. And the thought arose in God's mind to create our fire on Shabbat eve; however, it was not actually created until the conclusion of Shabbat, as it was taught in a *baraita* that Rabbi Yosei says: The thoughts of two phenomena arose in God's mind on Shabbat eve,ⁿ but were not actually created until the conclusion of Shabbat. At the conclusion of Shabbat, the Holy One, Blessed be He, granted Adam, the first man, creative knowledge similar to divine knowledge, and he brought two rocks and rubbed them against each other, and the first fire emerged from them. Adam also brought two animals, a female horse and a male donkey, and mated them with each other, and the resultant offspring that emerged from them was a mule. Rabban Shimon ben Gamliel disagrees and says that the first mule was in the days of Anah, as it is stated: "And these are the children of Zibeon: Aiah and Anah; this is Anah who found the mules in the wilderness, as he fed the donkeys of Zibeon his father" (Genesis 36:24).

The interpreters of Torah symbolism [*hamurot*]ⁿ would say: Anah was the product of an incestuous relationship, and as a result he was spiritually unfit to produce offspring. Therefore, he brought an example of unfitness, i.e., an animal physically unfit to produce offspring, into the world, as it is stated: "These are the sons of Seir the Horite, the inhabitants of the land: Lotan, and Shoal, and Zibeon, and Anah" (Genesis 36:20). And it is also stated: "And these are the sons of Zibeon: Aiah and Anah" (Genesis 36:24). One verse describes both Anah and Zibeon as sons of Seir, meaning that they are brothers, while the other verse describes Anah as Zibeon's son. Rather, this teaches that Zibeon cohabited with his mother, the wife of Seir, and fathered Anah from her. He is called Seir's son although in fact he was the offspring of Seir's son and Seir's wife.

The Gemara asks: And perhaps there were two people named Anah, one the son of Zibeon and the other the son of Seir? Rava said: I will state a matter that even King Shapur did not state. And who is this King Shapur? This cannot be a reference to Shapur, king of Persia; rather, it must be an epithet for someone else. He is Shmuel, whose legal rulings were accepted by the public like the edicts of a king by his subjects. Some say a different version, that it was Rav Pappa who said: I will state a matter that even King Shapur did not state. And who is he that Rav Pappa is referring to by the epithet King Shapur? He is Rava. The verse said: "This is Anah who found the mules," indicating that he is the same Anah mentioned initially in the earlier verse.

The Sages taught: Ten phenomena were created on Shabbat eve during twilight, and they were: Miriam's well, and manna, and the rainbow, writing, and the writing instrument, and the tablets, the grave of Moses, and the cave in which Moses and Elijah stood, the opening of the mouth of Balaam's donkey, and the opening of the mouth of the earth to swallow the wicked in the time of Korah. And some say that even Aaron's staff was created then with its almonds and its blossoms. Some say that even the demons were created at this time. And some say that even

The thoughts of two phenomena arose in God's mind on Shabbat eve – שני דברים עלו – במחשבה ליבראות בערב שבת: These two items, fire and a mule, which Rabbi Yosei states were not created until the conclusion of Shabbat, are the same two items that Rabbi Nehemya teaches were created at twilight just before Shabbat. Nevertheless, these opinions are not in conflict, as the intention to create these things existed prior to Shabbat, inasmuch as their potential had already been created. The stones that sparked the first fire, as well as the animals from which the first mule was sired, were both already in existence. By making use of these materials, Adam succeeded in fulfilling God's original intention (Maharsha).

The interpreters of Torah symbolism [*hamurot*] – דורשי חמורות: Some commentaries explain that this expression is from an Arabic term meaning incident. According to that explanation, these people interpret matters homiletically, based on related incidents that transpired (Rav Sa'adia Gaon).

Perek IV

Daf 54 Amud b

בגדו של אדם הראשון.

the garment of Adam, the first man,ⁿ was created at this time, as it is stated: "And God made for Adam and his wife garments of skins and clothed them" (Genesis 3:21).

NOTES

The garment of Adam, the first man – בגדו של אדם הראשון: Some commentaries explain that this refers to Adam's covering of skin, in Hebrew or spelled with an *ayin*. According to Rabbi Meir, it was actu-

ally a garment made of light, or spelled with an *alef*, and was therefore miraculous (Rashash). Furthermore, since God Himself fashioned the garments for Adam and Eve, they were miraculous by definition.

The day of consolation – יום הנחמה: Most later commentators explain that this refers to the day of consolation for the entire Jewish people, when the Jewish people will be redeemed (Maharsha; *Yefe To'ar*).

Currency will circulate – המטבע שניצא: A variant reading of Rashi states: If this were not the case, how would the poor earn a living? This means that the poor have no work in the fields or the vineyards and they are able to earn a living only by engaging in business.

In a place where people were accustomed to perform labor – מקום שנהגו לעשות מלאכה: The purpose of the *halakhot* of the Ninth of Av is to create an experience of mourning. Wearing leather shoes, engaging in intimacy, and studying Torah are prohibited for a mourner, and these are prohibited on the Ninth of Av as well. However, working on the Ninth of Av is not prohibited, even though work is prohibited for a mourner, because mourning the destruction of the Temple is not mourning for a recent loss (*Melekheth Shlomo*).

The only communal fast in Babylonia – אין תענית אין תענית: There are several explanations of Shmuel's statement. According to Rashi, he is referring specifically to Babylonia, which receives most of its water from rivers and doesn't need much rainfall. As a result, public fasts for rain were seldom declared there. The author of the *Me'iri* adds that even though there are other countries where rain is needed, a communal fast day may be declared only in Eretz Yisrael, because all countries in the Diaspora have the same legal status as Babylonia. The Ra'avad explains that this statement applies to all countries outside of Eretz Yisrael, because the generations after talmudic period are weak, and living in the Diaspora weakens them further. Therefore, the stringencies of fasting from twilight and not wearing leather shoes are not imposed upon them. The Ramban writes that a community of Jews outside of Eretz Yisrael does not have the legal status of a community; rather, it is deemed a group of individuals. Therefore, communal fasts, with all of the associated stringencies, are not decreed for that population.

Determination of the first day of the new month – לקביעת דירתא: *Tosafot* note that the custom is not to observe two days of Yom Kippur in the Diaspora, contrary to the custom with regard to the three pilgrimage Festivals. Some commentaries assert that when the New Moon was declared based on the testimony of witnesses who saw the moon first, two days of Yom Kippur were observed in places that the messengers from Jerusalem were unable to reach (Rav Ya'akov Emden). Other commentaries explain that this refers to a community that fasts on Yom Kippur and then discovers that Yom Kippur is actually the next day. In that case, they are required to fast the next day as well. However, if an error of that kind took place on the Ninth of Av, the community is not required to fast the next day (*Tosafot Rabbeinu Peretz*).

HALAKHA

Labor on the Ninth of Av – מלאכה בתשעה באב: The prohibition against performing labor on the Ninth of Av, especially labor that may be postponed (*Rema*), depends on local custom. In certain places the custom is to prohibit labor, while in other places it is not. It is customary for Torah scholars to refrain from performing labor, and any person may conduct himself like a Torah scholar in this regard, as stated in the mishna by Rabban Shimon ben Gamliel (*Shulhan Arukh, Orach Hayyim 554:22*).

תנו רבנן: שבעה דברים מכוסים מבני אדם, אלו הן: יום המיתה, ויום הנחמה, ועומק הדין, ואין אדם יודע מה בלבו של חבירו, ואין אדם יודע במה משתקר, ומלכות בית דוד מתי תקזור, ומלכות חייבת מתי תכלה.

תנו רבנן: שלשה דברים עלו במחשבה ליבראות, ואם לא עלו – דין הוא שיעלו: על המת שיסריח, ועל המת שישתבח מן הלב, ועל התבואה שתרקב. ויש אומרים: על המטבע שניצא.

מתני' מקום שנהגו לעשות מלאכה בתשעה באב – עושין מקום שנהגו שלא לעשות מלאכה – אין עושין. ובכל מקום תלמידי חכמים בטלים. רבן שמעון בן גמליאל אומר: לעולם יעשה אדם עצמו תלמיד חכם.

גמ' אמר שמואל: אין תענית ציבור בבבל אלא תשעה באב בלבד. למימרא דסבר שמואל תשעה באב בין השמשות שלו אסור? והאמר שמואל: תשעה באב, בין השמשות שלו מותר! וכי תימא: קסבר שמואל כל תענית ציבור, בין השמשות שלו מותר – והאנן תנן: אוכלין ושותין מבעוד יום. למעוטי מאי – לאו למעוטי בין השמשות. לא, למעוטי משחשיכה.

נימא מסייע ליה: אין בין תשעה באב ליום הכיפורים אלא שזה ספיקו אסור וזה ספיקו מותר.

מאי ספיקו מותר? – לאו בין השמשות? לא – בדאמר רב שישא בריה דרב אידי: לקביעת דירתא, הכא נמי: לקביעת דירתא.

Apropos the list of items created during twilight, the Gemara cites that the Sages taught: Seven matters are concealed from people, and they are: The day of death; and the day of consolation^N from one's concerns; the profundity of justice, ascertaining the truth in certain disputes; and a person also does not know what is in the heart of another; and a person does not know in what way he will earn a profit; and one does not know when the monarchy of the house of David will be restored to Israel; and when the wicked Roman monarchy will cease to exist.

The Sages taught on a similar note: The thoughts of three matters arose in God's mind to be created, and if they did not arise in His thoughts, by right they should have arisen in His thoughts, as they are fundamental to the existence of the world. God created a world in which a corpse rots, so that it requires burial and the family does not continually suffer by seeing the corpse; that the deceased are forgotten from the heart, and the sense of pain and loss diminishes with time; and that grain will rot so that it cannot be hoarded forever, and therefore one must sell his produce. And some say: He instituted that currency will circulate^N so that people will accept money as a method of payment.

MISHNA This mishna continues the previous discussion of customs. In a place where people were accustomed to perform labor^N on the Ninth of Av,^H one performs labor. In a place where people were accustomed not to perform labor, one does not perform labor. And in all places Torah scholars are idle and do not perform labor on the Ninth of Av, due to the mourning over the Temple's destruction. Rabban Shimon ben Gamliel says: With regard to the Ninth of Av, a person should always conduct himself as a Torah scholar and refrain from performing labor.

GEMARA Shmuel said: The only communal fast in Babylonia^N during which all the stringencies of a communal fast are observed is the Ninth of Av. The Gemara asks: Is that to say, based on the parallel he drew between them, that Shmuel holds that the Ninth of Av is as stringent as communal fast days, in that during twilight on the Ninth of Av all activities prohibited on the Ninth of Av are prohibited? But didn't Shmuel say: During twilight of the Ninth of Av all activities prohibited on the Ninth of Av are permitted, and the Sages did not decree any prohibitions during this time? And if you say that Shmuel holds: With regard to every communal fast, during twilight those activities considered to be afflictions are permitted, didn't we learn in a mishna with regard to a public fast day: One may eat and drink while it is still day? The Gemara analyzes this statement: What does the expression: While it is still day, come to exclude? What, isn't it to exclude twilight of a communal fast day, when these activities are prohibited? The Gemara rejects this: No, it is to exclude the time after dark, when these afflictions are certainly in effect.

The Gemara suggests: Let us say that this *baraita* supports Shmuel's opinion that the only difference between the Ninth of Av and Yom Kippur is that with regard to this, Yom Kippur, its uncertainty is prohibited, as eating and drinking on Yom Kippur is prohibited by Torah law, whereas with regard to that, the Ninth of Av, its uncertainty is permitted, as the afflictions of the Ninth of Av are rabbinic decrees.

The Gemara explains the support for Shmuel's opinion: What is the meaning of the expression: With regard to that, the Ninth of Av, its uncertainty is permitted? Is it not referring to twilight, with regard to which there is uncertainty whether it is day or night? Apparently, it is permitted to eat during twilight on the Ninth of Av. The Gemara rejects this: No, it is as Rav Sheisha, son of Rav Idi, said in a different context: It is referring to uncertainty with regard to the determination of the first day of the new month,^N which would require observance of the Festival for two days. Here, too, the *baraita* is referring to uncertainty with regard to determination of the first day of the new month. Since the Ninth of Av is a fast of rabbinic origin, there is no requirement to observe two days.

עובדות ומניקות – עובדות ומניקות: Pregnant women and nursing women are required to complete the fast on the Ninth of Av just as they are on Yom Kippur, in accordance with the opinion of Rava. However, if a pregnant or nursing woman is sick and needs to eat, she is required to do so, as is the case with any sick person (*Shulhan Arukh, Oraḥ Hayyim 554:5*).

בין השמשות בתשעה באב – Twilight on the Ninth of Av: Twilight on the Ninth of Av is of the same legal status as the Ninth of Av itself. This is true with regard to both the twilight before the fast and the twilight after it, in accordance with the opinion of Rava (*Shulhan Arukh, Oraḥ Hayyim 553:2*).

NOTES

If only a person would continue to pray throughout the entire day – וְלוֹאֵי שִׁיתְפַּלֵּל אֶדָם וְהוֹלֵךְ כָּל הַיּוֹם כּוֹלוֹ – Although Rabbi Yoḥanan made this statement with regard to one who is uncertain whether or not he prayed, the sentiment is certainly relevant on the Ninth of Av, when it is appropriate for one to recite supplications. Rabbi Yoḥanan would certainly agree that on the Ninth of Av, anyone who can supplement his prayers should do so (*Tosefot Rabbeinu Peretz*).

דַּרְשׁ רַבָּא: עוֹבְדוֹת וּמְנִיקוֹת מְתַעֲנֹת וּמְשָׁלִימוֹת בּוֹ, כְּדָרְךְ שְׁמֵת־עֲנֹת וּמְשָׁלִימוֹת בְּיוֹם הַכִּיּוּרִים, וּבִין הַשְּׁמֹשׁוֹת שְׁלוֹ אָסוּר. וְכֵן אָמְרוּ מִשְׁמִיחַ דְּרַבֵּי יוֹחָנָן. וּמִי אָמַר רַבִּי יוֹחָנָן הֵכִי? וְהָאֵמַר רַבִּי יוֹחָנָן: תִּשְׁעָה בְּאָב אֵינוֹ כְּתַעֲנִית צִיבוּר. מֵאֵי לָאוּ – לְבִין הַשְּׁמֹשׁוֹת? לֹא, לְמִלְאָכָה.

מִלְאָכָה? תִּנְנָא! מְקוּם שְׁנֵהֲגוּ לַעֲשׂוֹת מִלְאָכָה בְּתִשְׁעָה בְּאָב – עוֹשִׂין, וּבְמְקוּם שְׁנֵהֲגוּ שְׁלֹא לַעֲשׂוֹת – אֵין עוֹשִׂין. וְאִפִּילוּ רַבָּן שְׁמַעוֹן בֶּן גַּמְלִיאֵל לֹא אָמַר אֵלָּא דְכִי יִתֵּיב וְלֹא עֲבִיד לָא מִיחֻזֵּי כְּיֹהֲרָא. אָבֵל מִיָּסַר – לֹא אָסַר!

אֵלָּא מֵאֵי אֵינוֹ כְּתַעֲנִית צִיבוּר – לְתַפִּילַת נְעִילָה, וְהָאֵמַר רַבִּי יוֹחָנָן: וְלוֹאֵי שִׁיתְפַּלֵּל אֶדָם וְהוֹלֵךְ כָּל הַיּוֹם כּוֹלוֹ!

הֵתָם חוֹבָה, הֵכָא רְשׁוּת. וְאִיבְעִית אִימָא: מֵאֵי אֵינוֹ כְּתַעֲנִית צִיבוּר – לַעֲשִׂים וְאִרְבַּעָה.

רַב פַּפָּא אָמַר: מֵאֵי "אֵינוֹ כְּתַעֲנִית צִיבוּר" – אֵינוֹ כְּרֵאשׁוֹנוֹת, אֵלָּא כְּאַחֲרוֹנוֹת, וְאָסוּרָה.

מִיִּתְיָבִי: אֵין בֵּין תִּשְׁעָה בְּאָב לְיוֹם הַכִּיּוּרִים אֵלָּא שְׁוָה סְפִיקוֹ אָסוּר וְזוֹה סְפִיקוֹ מוֹתֵר. מֵאֵי סְפִיקוֹ מוֹתֵר – לָאוּ בֵּין הַשְּׁמֹשׁוֹת שְׁלוֹ? אָמַר רַב שִׁישָׁא בְּרִיהַ דְּרַב אִידִי: לֹא, לְקִיבְעָא דִּירְחָא. הָא לְכָל דְּבָרִים – זֶה וְזֶה שְׁוִין.

Rava taught: Pregnant women and nursing women^h fast and complete the fast on the Ninth of Av in the manner that they fast and complete the fast on Yom Kippur, and during twilight on the Ninth of Av^h it is prohibited to eat or drink. And they likewise said so in the name of Rabbi Yoḥanan. The Gemara asks: And did Rabbi Yoḥanan actually say that? Didn't Rabbi Yoḥanan say: The Ninth of Av is not like a communal fast decreed to pray for rain? What, isn't it referring to the matter of twilight? Apparently, Rabbi Yoḥanan holds that it is permitted to eat and drink during twilight on the Ninth of Av. The Gemara answers: No, it is referring to performing labor, which is prohibited on the Ninth of Av, in contrast to other fasts.

The Gemara expresses surprise: It is referring to performing labor? We already learned explicitly in the mishna: In a place where people were accustomed to perform labor on the Ninth of Av, one performs labor; in a place where people were accustomed not to perform labor, one does not perform labor. Apparently, the prohibition against performing labor on the Ninth of Av depends on local custom and is not an outright prohibition. And even Rabban Shimon ben Gamliel only said that one may conduct himself as a Torah scholar and refrain from performing labor because when one sits and does not perform labor, it does not appear as presumptuousness on his part. It does not create the impression that he actually considers himself a Torah scholar because others may simply think that he has no work to do. However, in terms of prohibiting the performance of labor, he does not prohibit performing labor on the Ninth of Av.

Rather, what is the meaning of the expression: The Ninth of Av is not like a communal fast? It was stated with regard to the closing prayer. On a communal fast day there are four prayers, and on Yom Kippur there are five prayers, but on the Ninth of Av there are only three prayers, like an ordinary weekday. But didn't Rabbi Yoḥanan say: If only a person would continue to pray throughout the entire day?ⁿ This indicates that according to Rabbi Yoḥanan, a person may recite additional prayers if he so chooses.

The Gemara answers: There, on a communal fast day, it is a requirement to recite five prayers; here, on the Ninth of Av, reciting additional prayers is optional according to Rabbi Yoḥanan. And if you wish, say instead: What is the meaning of the expression: The Ninth of Av is not like a communal fast? It is with regard to the twenty-four blessings that are recited on a communal fast, as six blessings were added to the eighteen blessings of the daily Amida prayer. On the Ninth of Av one recites only the standard eighteen blessings.

Rav Pappa said: What is the meaning of the phrase: The Ninth of Av is not like a communal fast? It comes to teach a stringency. There are different types of communal fasts for rain. The first three fasts are the least stringent; the next three are more stringent; and the final seven fasts are the most stringent of all. The statement teaches that the Ninth of Av is not like the first fast days, which are more lenient in several respects; for example, they do not begin during twilight. Rather, it is like the final fast days, when eating and performing labor are prohibited during twilight.

The Gemara raises an objection: Didn't we already learn that the only difference between the Ninth of Av and Yom Kippur is that with regard to this, Yom Kippur, its uncertainty is prohibited, because eating and drinking on Yom Kippur are prohibited by Torah law, whereas with regard to that, the Ninth of Av, its uncertainty is permitted? What is the meaning of the expression referring to the Ninth of Av: Its uncertainty is permitted? Is it not referring to its twilight, contrary to the statement of Rav Pappa? The Gemara rejects this. Rav Sheisha, son of Rav Idi, said in a different context: No. It is uncertainty with regard to the determination of the first day of the new month. There is no requirement to observe a second day of the Ninth of Av. By inference, with regard to all other matters this and that are equal.

מסייע לרבי אלעזר, דאמר רבי אלעזר: אסור לו לאדם שישט אצבעו במים בתשעה באב, כדרך שאסור להשט אצבעו ביום הכיפורים.

The Gemara comments: This statement supports the opinion of Rabbi Elazar, as Rabbi Elazar said: It is prohibited for a person to extend his finger into water on the Ninth of Av, just as it is prohibited for him to extend his finger into water on Yom Kippur.

מיתבי: אין בין תשעה באב לתענית ציבור אלא שזה אסור בעשיית מלאכה, וזה מותר בעשיית מלאכה במקום שנהגו. הא לכל דבריהם – זה וזה שוין. ואילו גבי תענית ציבור תנא: כשאמרו אסור ברחיצה – לא אמרו אלא כל גופו, אבל פניו ידיו ורגליו – לא!

The Gemara raises an objection: The only difference between the Ninth of Av and a communal fast is that on this day, a communal fast, performance of labor is prohibited, and on that day, the Ninth of Av, performance of labor is permitted in a place where people are accustomed to perform labor. By inference, with regard to all other matters this and that are equal. However, with regard to a communal fast, it was taught in a *baraita*: When the Sages said that bathing is prohibited, they said it only with regard to washing one's entire body, but with regard to washing one's face, one's hands, and one's feet in increments, the Sages did not say that it was prohibited. Apparently, with respect to washing, the Rabbis were stricter with regard to the Ninth of Av than they were with regard to a communal fast.

אמר רב פפא: Rav Pappa said:

Perek IV
Daf 55 Amud a

HALAKHA

A groom is exempt from reciting *Shema* – חתן פטור מקריאת *Shema* – שמע: A man who marries a virgin is exempt from reciting *Shema* for three days after the wedding if he has not yet consummated the marriage. Some authorities rule that one may not opt to recite *Shema* (*Beit Yosef*). Other commentaries rule, for a variety of reasons, that a groom recites *Shema* and it is in no way presumptuous on his part (Rif; Rambam; Rosh). Nowadays, when people are unable to concentrate properly when reciting *Shema* even under normal circumstances, a groom recites *Shema*. Indeed, one who does not do so is guilty of presumptuousness (*Be'er Heitev; Shulḥan Arukh, Oraḥ Hayyim 70:3*).

תנא קולי קולי קתני.

The *tanna* is teaching a series of leniencies. He taught only those aspects in which the Ninth of Av is more lenient than a communal fast. He did not teach those aspects in which it is more stringent. There was no attempt made to enumerate all the differences.

”ובכל מקום תלמידי חכמים וכו”.
למימרא דרבן שמעון בן גמליאל סבר: לא תישני ליהרא. ורבנן סברי: תישני ליהרא? והא איפכא שמעין להו, דתנן: חתן, אם ירצה לקרות קרית שמע לילה הראשון – קורא. רבן שמעון בן גמליאל אמר: לא כל הרוצה ליטול את השם יטול.

It was stated in the mishna: And in all places Torah scholars are idle and do not perform labor on the Ninth of Av, and according to Rabban Shimon ben Gamliel one should always conduct himself like a Torah scholar in this regard and refrain from performing labor. The Gemara asks: Is that to say that Rabban Shimon ben Gamliel holds that we are not concerned about presumptuousness when a person conducts himself like a Torah scholar? And conversely, do the Rabbis hold that we are concerned about presumptuousness? Didn't we hear them say the opposite? As we learned in a mishna: With regard to the recitation of *Shema* on one's wedding night, the Rabbis said that if a groom wishes to recite *Shema* on the first night despite his exemption, he may do so.^h Rabban Shimon ben Gamliel says: Not everyone who wishes to assume the reputation of a God-fearing person may assume it, and consequently, not everyone who wishes to recite *Shema* on his wedding night may do so. Their opinions in that mishna appear contrary to their opinions in the current mishna.

אמר רבי יוחנן: מוחלפת השיטה. רב שישא בריה דרב אידי אמר: לא תיפוך. דרבנן אדרבנן לא קשיא: הבא, כיון דכולי עלמא עבדי מלאכה ואיהו לא עביד – מיחוי ביהרא. אבל התם, כיון דכולי עלמא קרי ואיהו נמי קרי – לא מיחוי ביהרא.

Rabbi Yohanan said: The attribution of the opinions is reversed in one of the sources. Rav Sheisha, son of Rav Idi, said: Do not reverse either text, as it is possible to resolve the difficulty in another manner. The contradiction between the statement of the Rabbis here and the statement of the Rabbis there is not difficult. Here, on the Ninth of Av, since everyone is performing labor and he is not performing labor, his idleness is conspicuous and appears like presumptuousness. However, there, in the case of reciting *Shema* on one's wedding night, it does not appear like presumptuousness, as everyone is reciting *Shema* and he is reciting it with them.