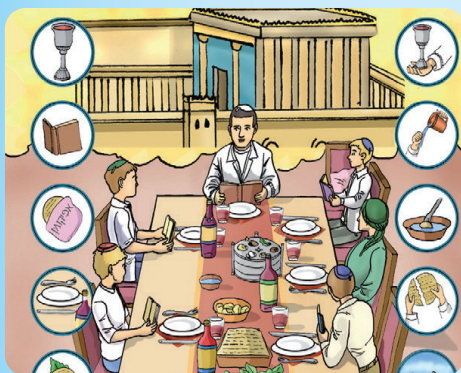


## Daf 99: למה ליל הסדר קוראים "ליל הסדר"? – WHY IS SEDER NIGHT CALLED "SEDER NIGHT"?

"Aravei Pesachim" (Passover nights) is the final chapter of *Masechet Pesachim*. We primarily learn about the "Seder night" in this chapter.



Why is it called "Seder Night"? "Leil HaSeder" (Seder Night) is the first night of *Pesach*, and on this night, we fulfill many mitzvot such as:

- *Arbah Kosot* (four cups of wine)
- *Achilat Matzah u'Maror* (eating matzah and bitter herbs),
- *Achilat Korban Pesach* (eating the Paschal Offering)
- Reading the text of the *Haggadah* aloud
- Reciting *Hallel*

There are so many things to do, all in one night. How do we know what should be done first and what should be done next? The *chachamim* established a proper and specific order in which to perform the evening's various rituals. The Hebrew word "seder" means "order," and thus, the first night of Passover is appropriately called the "Seder Night."

In the first *mishnah* of the chapter "Aravei Pesachim," it says that during the day before the start of *Pesach*, at three hours after halachic noon, it is prohibited to eat "mezonot" (non-bread food items made from grain). This regulation ensures that people will have a hearty appetite to eat matzah at the *Seder*. Mitzvot are supposed to be performed with enthusiasm and in an optimal fashion. If a person were to enter the *Seder* having already eaten, the mitzvah of eating matzah could not be performed in an ideal manner.

## Daf 100: אכילת "מזונות" ביום שישי אחר הצהריים – EATING OF MEZONOT ON FRIDAY AFTERNOON

On erev *Pesach* in the afternoon, it is forbidden to eat "mezonot" (non-bread food items made from grain) so that on the night of the *Seder*, matzah will be eaten with a hearty appetite. What's the law on Friday?

Did the *chachamim* say that even on Friday, it is forbidden to eat "mezonot" close to *Shabbat* so that people will have a good appetite and eat the *Shabbat* feast in the evening? Rabbi Yosei says that *chachamim* did not forbid eating "mezonot" on a Friday afternoon, even close to when *Shabbat* begins. But the *chachamim* disagreed and ruled that it is prohibited to eat "mezonot" late in the day on Friday.



### FROM THE TALMUD

SEDER MOED  
MASECHET PESACHIM  
DAF 103

מן התלמוד:

סדר מועד, מסכת פסחים דף ק"ג:

"אמר רבי חנינא: משל דרבי יהושע  
בן חנניה למלך שיוצא ואפרקוס נכנס,  
מלוין את המלך ואחר כך יוצאים  
לקראת אפרקוס."

### Translation

משל ... *Mashal* ... Parable  
מלוין ... *Melavin* ... Escort

### Explanation

Rabbi Yehoshua Ben Hananiah said that when Yom Tov falls on *motza'ei Shabbat*, *Havdalah* should be recited before *Kiddush*. Rabbi Hananiah compared this to a situation in which a king is exiting a city just as a minister is entering. Etiquette calls for the city dwellers to escort the king out first, and then to greet the arriving minister.

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## **Daf 101: קידוש במקום סעודה – KIDDUSH AT THE LOCATION OF THE MEAL**



The Amora Rav Huna once recited Kiddush over wine on Shabbat, but before he could eat his *seudat Shabbat*, the Shabbat candles blew out, and it suddenly became dark. As Rav Huna did not want to eat his Shabbat meal in the dark, he went to the home of his son, Rabbah. When he arrived, Rav Huna recited Kiddush over the wine again there.

Why was it necessary for Rav Huna to recite the Kiddush again after reciting it earlier, in his own home? The repetition was necessary because *halachah* states: “*ayn kiddush, elah be’mekom seudah*” (there is no [valid] Kiddush, except in the place of one’s Shabbat meal). This *halachah* maintains that fulfilling the mitzvah of Kiddush is only valid when performed where the *seudat Shabbat* takes place. Since Rav Huna did not eat his *seudat Shabbat* at home after the candles went out, he had to recite the Kiddush once again.

## **Daf 102: יְקִנְהָז – YAK’N’HAZ**



*Havdalah* comprises four blessings:

1. *Boreh Pri haGafen*  
(Creator of the fruit of the vine) over the wine;
2. *Boreh Minei Besamim*  
(Creator of various types of spices) over the spices;
3. *Boreh Meorei ha’Esh*  
(Creator of the fire’s light) over the candle;
4. *Birkat Havdalah*  
(The blessing of separation [between sacred and profane]).



When a *Yom Tov* falls on *motza’ei Shabbat*, *Havdalah* and *Kiddush* are recited together — *Havdalah* to mark the end of Shabbat and *Kiddush* to mark the beginning of *Yom Tov*. When *Kiddush* and *Havdalah* are done together, a total of five brachot are recited, in the following order: 1) *Boreh Pri haGafen*, over the wine; 2) *Birkat Kiddush*; 3) *Boreh Meorei ha’Esh*, over the candle; 4) *Birkat Havdalah*, and 5) “*Shehechayanu*,” to mark the arrival of the *Yom Tov*.

Rava offered an acronym to remember the sequence of these blessings, i.e., *yak’n’haz* (יְקִנְהָז), for *yayin* (wine), *kiddush*, *ner* (candle), *Havdalah* (separation), *zman* (*shehechayanu*, blessing of reaching this sacred time).

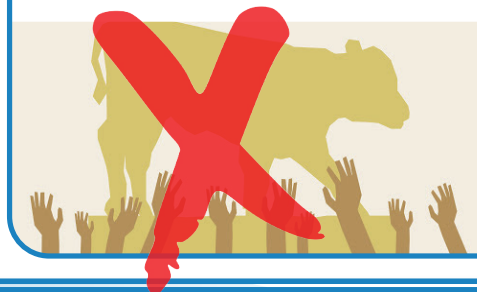
## Dvar Torah KI TISSA



Not long ago, in *Parashat Terumah*, *B’nei Yisrael* were commanded to fashion two golden cherubs, which are essentially statues crafted in the human image.

They were to be placed in the heart of the *mishkan* (tabernacle), situated on the *Aron ha-Brit* (ark of the covenant). Now, here, in *Parashat Ki Tissa*, *B’nei Yisrael* built a golden calf, and as a result, were punished so severely for violating the prohibition against manufacturing a statue, as told to them in the *Aseret haDibrot* (Ten Commandments).

What is the difference between these two statues? How is it possible that similar acts can be considered such a grave sin, in one instance, and deemed an important mitzvah of Tabernacle construction in the other instance? Rabbi Yehudah HaLevi (11th-century Spanish Jewish physician, poet, and philosopher) addressed this question in his book, the *Kuzari*. He explains that the difference between our two cases is the presence or absence of Divine directive for the action. When God commands an action, it is grand and important, and therefore, fitting to be placed even in the Holy of Holies. Conversely, where there is no Divine commandment, the fashioned item becomes a manifestation of *avodah zarah* (idolatry) and a most serious sin.





## Daf 103: "בֹּרֵא מְאוֹרֵי הָאֵשׁ" – CREATOR OF THE FIRE'S LIGHT

The optimal manner to fulfill the *mitzvah* of *Boreh Me'orei Ha'esh* is over a candle with several wicks rather than using a candle with only one wick. Why? Because in the *Boreh Me'orei Ha'esh* blessing, we thank God for creating fire for us. A candle with multiple wicks illuminates a variety of colors and shades of fire. The blessing alludes to this: "*me'orei ha'esh*" (lights of the fire), praising God over various types of light.



## Daf 104: "מִידַת חֲסִידוּת" – "A MEASURE OF PIETY"

Rabbi Menachem was called "Son of Sacred Ones." Why was this his nickname? Because he was sacred, as was his father, Rav Simai. Rabbi Menachem was very righteous. He made a conscious effort not to occupy himself with activities likely to distract him from serving God and learning Torah.



Rabbi Menachem was so single-minded and spiritually elevated that he was careful not to even look at the engravings on coins, i.e., how a coin looked, or what inscription it had. Why? Because at his high level of righteousness, Rabbi Menachem felt if he were to look at money, it might disrupt his service to God. Such behavior is called "*midat chasidut*," a measure of piety.

## Daf 105: דִּינֵי קִידוּשׁ וְהַבְדָּלָה – LAWS REGARDING KIDDUSH AND HAVDALAH



1) On *motzei Shabbat*, *halachah* prohibits eating or drinking before reciting *Havdalah*. There were *amoraim* who were accustomed to drinking water before reciting *Havdalah*. This is a recognized exception to the general rule.

2) A person who has not completed *Seudah Shlisheet* (third Shabbat meal) is permitted to continue eating even after the time when Shabbat formally ends. It is not necessary to interrupt the meal and recite *Havdalah*. Rather, a person should complete the meal and only then recite *Havdalah*.



3) If a person is in the middle of a meal on Friday when Shabbat begins, is that person obliged to make *Kiddush* immediately, or is it permissible to wait until after completing the meal? Rabbi Hamnuna, the Elder, stated that once Shabbat begins, a person must immediately recite *Kiddush* and may not continue eating without doing so.



## QUESTIONS FOR THE WEEK

1. Is it permissible to eat cookies immediately before Shabbat?
2. Rabbi Menachem refrained from looking at what item?
3. In what case are *Havdalah* and *Kiddush* recited together?

**\*NOTE**  
ALL ANSWERS CAN BE FOUND  
IN THIS DAF YOMI PUBLICATION

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# Beautiful Israel

## ארץ ישראל היפה

### CENTRAL ISRAEL

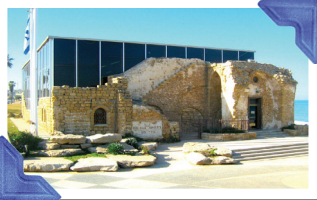
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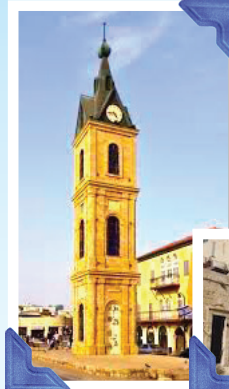
We start today in central Tel Aviv and head over to Shalom Shabazi street, through the historic Neve Tzedek neighborhood – the first new neighborhood built out of Jaffa. Neve Tzedek was developed in 1887 and today is home to many artists and a wide variety of artisans.

From Neve Tzedek, we'll head to the

Etzel Museum, located along the beach. Etzel was the most militant of the underground movements in pre-State Israel. This museum tells the story of Etzel, with particular emphasis placed on Etzel's role in smuggling refugees into Eretz Yisrael. Other museum exhibits highlight the role of Etzel members in Israel's War of Independence.



After a short walk from the Etzel Museum, we arrive in Yaffo, which has been a port for thousands of years. Yaffo is cited as the place where the Beit HaMikdash's timbers came to Eretz Yisrael from Lebanon. It was also the place from which Jonah set sail. Today, Yaffo is part of Tel Aviv.



As we enter Yaffo, we pass the central square. The first thing we see is the distinctive Ottoman clock tower. Constructed in 1906 and made out of limestone blocks, the clock marks the 25-year jubilee of Ottoman Sultan Abdul Hamid II.



We continue to the center of old Yaffo and Kedumim Square. There we'll view a multimedia

presentation on the history of the ancient port. Almost all of the early Zionists arrived in Eretz Yisrael through the port, which we can see directly below us.

Next, we can peek into the first Jewish hostel, established in Yaffo on Mazal Dagim street in 1740. Inside the hostel, there was a synagogue. This synagogue still operates today, primarily for Jews of Libyan origin.



Then, we'll make a stop at the Ilana Goor Museum. It is one of Israel's most eclectic museum collections and

contains a mix of modern and classic art and jewelry. A portion of the collection is made up of items created by Goor, while the remaining items featured are treasures curated by the artist.

