

לעילוי נשמת

הר"ד חשה הגר ז"ל
ב"ר יוסף דוד ז"ל
ת.נ.צ.ב.ה.

Dedicated by our friends
DAVID & JUDY HAGER

מאורות

הדף היומי

Meorot HaDaf Ha Yomi

A Weekly Letter for Learners of the Daf Ha Yomi

לעילוי נשמת

הר"ד יוסף וולף ז"ל
ב"ר ברוך מנדל הי"ד
ת.נ.צ.ב.ה.

י"ד ע"י ביהמ"ד למגידי שיעור "דף היומי" בראשות הגר"ד קובלסקי שליט"א וע"י קרן ברכה ומוטי זיסר

מסכת פסחים ק"ג-ק"ט

בס"ד, ב' אייר תשס"ו

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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 havdala 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 havdala over electric lights, even though strictly speaking it is preferable to make havdala over a candle (Kochavei Yitzchak I, 11).

דבר העורך

Cornerstone of Kindness

Many years ago, when the Telz Yeshiva of Cleveland decided to build a community on the outskirts of Yerushalayim, they sent a representative to Israel to buy the property, obtain the necessary building permits, interview building contractors, and generally oversee the operation. When he arrived, he enlisted the support of many different activists to help guide him along. Unfortunately, he found himself up against an insurmountable wall of bureaucracy. Try as he might, he was unable to secure the necessary permits. After weeks of effort, he finally threw up his hands and decided to return to America. Just a few days before he was scheduled to leave, he was driving outside Yerushalayim when he saw a man standing by the side of the road, waving his hands frantically to get his attention. He stopped his car and asked what the problem was. "I parked my car in an illegal spot, and it was towed away. If I want to free the car today, I need to get to Yerushalayim, draw money from my bank, and pay the fine in the Department of Transportation, all within the next hour before

IN MEMORY OF

הר"ר אברהם שנוור הי"ד ב"ר אהרן ורצה הי"ד

נלב"ע ד' אייר תש"ח ת.נ.צ.ב.ה.

הונצח ע"י ידידינו הר"ר אבי שנוור ומשפ' שיחיו - סביון

נר ה'
נשמת אדם



the office closes," he said. "I would be happy to help," said the representative from Telz. "Come inside." The other man thanked him profusely for his help, and got into the car.

As they were ascending the hill to Yerushalayim, the man from Cleveland looked at his watch and said, "You know, you'll never get all that done before the office closes. Let's just skip the bank. I'll drive you straight to the Department of Transportation, and I'll give you money to pay the fine."

The man was struck by the kindness of this unknown driver. He was not a religious person himself, and was truly impressed by this show of trust and good-heartedness. "How can I pay you back?" he asked. "Where should I send the money?"

"Don't send me the money, it's only a few shekels. You can pay me back by doing a favor for someone else the next time you see someone in need." They arrived at the office in time, and the man thanked his driver again and ran off.

The next day, the representative from Telz decided to make one last try at the government office that had been so problematic. When he arrived, he was greeted with a cold reception. "We already told you that we cannot authorize the construction," they said.

"I know you told me that, but I'm leaving tomorrow and I want to speak to the manager before I leave." At first they were reluctant to let him in, but after a few minutes of arguing they finally agreed. When he entered the manager's office, he saw that the manager was none other than the man he had helped the day before.

"It's you?" said the manager. "You're the one trying to open the Yeshiva community? If only I had known. I was the

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 havdala (Beis Yisrael, ibid).

דף קה/ב אמר ליה אנא לא חכימאה אנא

An Expression Never Used in Shas

In our sugya we find that when R' Nachman bar Yitzchak wished to support a halachic ruling he had made, he said: "I am neither a wise man, a seer, nor an independent authority. Rather, I am a receiver and compiler of tradition. The accepted ruling in the Beis Midrash is according to my opinion." R' Meir Simcha of Dvinsk (Or Samei'ach, Hilchos Shabbos 29:12) comments that this is an unusual expression, used nowhere else in Shas.

Who compiled the Talmud Bavli? Some understood from this expression that R' Nachman bar Yitzchak assisted in compiling the information, from which Ravina and Rav Ashi would later compose the Shas. R' Nachman bar Yitzchak was *niftar* exactly eleven-hundred years ago. He was a student of Rava (not to be confused with R' Nachman bar Yaakov, Rava's rebbe – see Tosefos on Gittin 31b, s.v. *Ana lo*). He was also one of the principal figures in organizing the correct traditions of sayings from previous generations, which were passed down by word of mouth and often misquoted. After he began determining the most accurate versions of these traditions, his work was continued in the subsequent generations until finally Rav Ashi composed the Talmud Bavli we now have. This is the meaning of R' Nachman bar Yitzchak's expression, "I am a receiver and compiler of tradition."

In many places in Shas, we find R' Nachman bar Yitzchak determining the correct wording of phrases (Bava Kama 60a, Beitza 35a), or presenting mnemonic devices to help remember the correct tradition (Erchin 11b, Nida 45b, Shabbos 66b. See Doros Rishonim II, 60). This demonstrates his role in determining and preserving the authentic tradition of Oral Law.

Neither a wise man, a seer, nor an independent authority: The above explanation helps us understand the second half of R' Nachman bar Yitzchak's statement, "I am a receiver and compiler." What is the meaning of the first half, "I am neither a wise man, a seer, nor an independent authority?"

In order to understand this, we must first examine the halachic ruling in reference to which it was said. R' Nachman bar Yitzchak ruled that if a person has only one cup of wine for Shabbos, he should use it for kiddush on Friday night. Even though the day meal is more important, it is still better to make kiddush over wine at the first possible opportunity. We thereby show our love for the mitzva.

An objection was raised from a halacha which states that if a person wishes to eat a meal on motza'ei Shabbos and he has only one cup of wine, he should not make havdala first. Rather he should wait until after the meal and use the cup for both birkas hamazon and havdala (this is according to the opinion that birkas hamazon must be recited over wine). This seems to contradict R' Nachman bar Yitzchak's ruling. Is it not better to make havdala at the first possible opportunity? Why should the mitzva of havdala be pushed off?

R' Nachman bar Yitzchak answered that we begin Shabbos with kiddush and conclude it with havdala. By making kiddush at the first possible opportunity we show our love for Shabbos. The opposite is true with havdala; we postpone havdala to show that we are reluctant to part with Shabbos.

Why did R' Nachman bar Yitzchak add his puzzling comment to support this argument? This week in Daf Yomi, we also find a discussion of Yom Tov that occurs on motza'ei Shabbos. Should kiddush for Yom Tov be recited first, or havdala for Shabbos? The Amoraim offer many opinions on the matter. According to R' Yehoshua ben Chananya, Shmuel, Rabba and R' Yehoshua, havdala should be recited first. According to Rav, Levi, Rabanan, and Mar brei D'Ravina, kiddush should be recited first.

When we examine which Sages were involved in this debate, we find that many of them had earned prestigious titles.

R' Yehoshua ben Chananya was introduced to the scholars of Athens as the "wise man of the Jews" (Bechoros 8b).

Shmuel was known for his prowess in astrology (Berachos 58b), and could be considered a seer of stars.

Rabba said of himself that he was uniquely knowledgeable in the ritual impurity associated with *tzaraas* and *ohalos* (the spread of impurity throughout a roofed structure, Bava Metiza 86a). In this regard, he was an independent authority.

Rav was Rosh Yeshiva in Bavel. The Gemara refers to this title as the "*Reish*



Sidra," which literally means the head of the compilation (Chullin 137b).

Levi was called a "student before the wise," since he studied under Rebbe and received his wisdom (Sanhedrin 17b).

R' Nachman bar Yitzchak said of himself that he did not agree with the wise man (R' Yehoshua ben Chananya), the seer (Shmuel) or the independent authority (Rabba), who held that havdala should be recited first. He agreed with the receiver (Levi) and compiler (Rav), who held that kiddush should be recited first. By pushing off havdala for later, we show our love for Shabbos and our reluctance to part with it. Just as havdala should be postponed until after kiddush for Yom Tov, so too should it be postponed until after birkas hamazon when necessary (Or Samei'ach, ibid).

דף קטא חוטפין מצה בליל פסחים

Stealing the Afikomen

In many families, children are allowed to "steal" the afikomen and hide it, later ransoming it back to the adults for whatever price they can bargain. What is the source for this interesting practice?

Among the halachos and customs of Seder night, the Shulchan Aruch makes no mention of this custom. Rather, he writes that after the middle matza is broken, half should be placed under a cloth and set aside for afikomen (O.C. 473:6). The Poskim explain that it must be set aside and guarded, to ensure that no one accidentally eats it during the meal (Bach). It is placed under a cloth in commemoration of the possuk, "Their dough was wrapped up in their clothes" when they left Egypt (Shemos 12:34).

The Chok Yaakov writes that the custom to steal the afikomen is based on the Gemara in this week's daf yomi, "We grab the matza on Pesach night, so that the children will not sleep." Rashi and Rashbam offer several explanations to this Gemara. 1. The Seder plate with the matzos is lifted up and pushed to the side, in order to awaken the children's curiosity. 2. We eat the matzos quickly, to finish the Seder before the children fall asleep. 3. We take the matzos away from the children before they can eat too much, in order that they won't get tired from eating.

The Rambam (Chametz U'Matza 7:3) writes, "We must make unusual changes on Seder night, so that the children will see and ask what is happening... for example, people should grab the matzos from one another's hands, and so on." The Maharam Chalava cites from the Rambam that "we should steal the matzos from one another in a joyous spirit, in order that the children should ask and not fall asleep" (see also Nimukei Yosef). The Chok Yaakov suggests that the custom to allow children to "steal" the afikomen is possibly based on the Rambam.

The Children will encourage their parents: Noheg K'Tzoan Yosef (Minhagei Leil HaSeder 4), a compilation of Ashkenazic custom, writes that the custom for children to steal the afikomen should not be abolished, since this game encourages children to stay awake for the Seder and hear the story of *Yetzias Mitzraim*. We see from here that this custom does have an authentic source. VaYaged Moshe (18:9, citing Mili D'Avos) writes that there is deep kabalistic symbolism to this custom. Furthermore, there is also a practical benefit. The children want to stay up until the end of the *seuda* to ransom the afikomen back to their parents. They will encourage their parents to hurry through the meal, thereby ensuring that the afikomen is eaten before midnight, as is proper.

Reasons against stealing the afikomen: On the other hand, many Poskim object to this custom, offering several reasons against it. Firstly, the Orchos Chaim (19, cited in Meorei Or) writes: "The custom for children to steal the afikomen is baseless and hollow. The gentiles say of us that we train our children to steal, in commemoration of how we "stole" from the Egyptians before we left Egypt. Therefore it is best to refrain from this practice."

R' Chaim of Brisk also opposed this custom, explaining that stealing the afikomen contradicts the halachic requirement to safeguard it. According to the Rosh, the afikomen is eaten in memory of the Korban Pesach, which was eaten at the end of the meal. The halacha is that teruma and korbanos must be safeguarded to prevent them from becoming impure. One must not take his mind off of them (see above 34b Rashi in regard to teruma; Ramban and Ritva on Chullin 2b in regard to korbanos). In the time of the Beis HaMikdash, the Korban Pesach was kept in a safe place until the end of the meal, when the time came to eat it. In memory of this, we must also set aside the afikomen in a safe place until the end of the meal. This is the meaning of the Shulchan Aruch's ruling that the afikomen should be wrapped in a cloth and set aside. Allowing children to steal the afikomen and run off with it is a direct contradiction to the real halacha stated in Shulchan Aruch (Moadim U'Zmanim VII 188; Mikraei Kodesh, Pesach 41).

How then can we understand the Gemara, "We grab the matza on Pesach night so that the children will not sleep?" R' Chaim explains that this refers to the matza eaten after *HaMotzi*. Whereas it is normally considered proper manners to wait for the master of the house to eat before he hands a piece of bread to each person (Berachos

one who kept denying the request. Now my regard for you and your community has changed completely. I'll see to authorizing your request right away." Within a few minutes, many weeks of frustrating work finally saw fruition.

Thus, the religious community of Telzstone was founded on the cornerstones of kindness and kiddush Hashem (From *Nifla'osav L'Bnei Adam III*).



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Sincerely,

The Meoros Staff



פנינים

קד'א בין יום השביעי לששת ימי המעשה

Separating Between Holy and Mundane

In the beracha of havdala, we mention four different distinctions: between holy and mundane, between light and darkness, between Yisrael and the nations, and between Shabbos and the six days of the week. In each case, Hashem pours His blessing into creation by means of the sanctified, and through the sanctified the mundane is also blessed. In order for the sanctified aspects of creations to act as a conduit of blessing, they must remain distinct and separate from the mundane. Only then can the mundane be blessed through them.

Light and darkness – when Hashem first made the world, light and darkness functioned together chaotically. Only after Hashem separated them, was the light able to function properly, illuminating the darkness (see Rashi, Bereishis 1:4). Yisrael and the nations – the Jewish people must maintain our distinct identity as Hashem's chosen nation. Only when we distinguish ourselves from the nations through our actions, dress and lifestyle, can



we bring Hashem's blessing to all the nations. Shabbos and the six days – by sanctifying Shabbos through kiddush, havdala and properly observing the halachos, Shabbos casts its blessing into the entire week (Shem M'Shmu'el, parshas Teruma).

קט/א אין שמחה אלא ביין שנאמר ויין ישמח ..
Rejoicing with Mitzvos

In this week's Daf Yomi, we learn that men fulfill the mitzva of rejoicing on Yom Tov by drinking wine, as the possuk says, "Wine brings joy to the hearts of men" (Tehillim 104:15). On the possuk in the Torah forbidding Kohanim from serving in the Beis HaMikdash after drinking wine, the Midrash quotes the possuk, "The laws of Hashem are straightforward, brining joy to the heart" (Tehillim 19:9). R' Simcha Bunim of Pshy'sche explained that Kohanim must be joyous when they serve in the Beis HaMikdash. How are Kohanim meant to be happy if they cannot drink wine? To this the Midrash answers that the laws of Hashem bring joy to the heart. When the Torah tells us to drink wine on Yom Tov, it is not so much the wine that makes us happy, but the fulfillment of the mitzva. When the Kohanim refrain from drinking wine, they also fulfill a mitzva. Their mitzva not to drink wine makes them just as happy as our mitzva to drink (Kol Mevaser I, Parshas Shemini).

47a; Rambam Hilchos Berachos 7:5), on Seder night we grab the matza from his plate even before he has a chance to take a bite. This is in order to awaken the children to ask questions, and not fall asleep (Haggadas Brisk, Kobetz Hosafos pp. 75-76). Many communities in fact do not allow their children to steal the matzos. This was the custom among the dynasty of Lubavitcher Rebbes (Piskei Teshuvos, 473 footnote 148).

דף קט/ב ליל שימורים ליל המשומר ובא מן המזיקין

A Guarded Night

The Torah refers to Seder night as the "guarded night" (Shemos 12:42) implying that the Jewish people are guarded from harm. Many interesting halachos and customs have developed over the years, based on this title.

Four cups: In our Gemara we find that one should refrain from eating an even number of foods, such as two or four cups of wine, since this makes us susceptible to being damaged by *mazikin*. Yet on Seder night we drink four cups of wine. The Gemara explains that Seder night is a "guarded night," on which we need not fear the *mazikin*.

Eating "shomer": Guard in Hebrew is *shomer*. The Orchos Chaim (Hilchos Leil Pesach, 27) cites from the Ramban a custom to eat a vegetable dish also called *shomer*, to symbolize that the night is guarded.

Not locking the door: There is also an ancient custom not to lock the front door on Seder night (see Manhig, Hilchos Pesach 2). Some sources for this custom actually write that the door should be left wide open (Maaseh Rokei'ach p. 19, cited in Haggadas Shlomo p. 194). However, the Maharil (p. 123, cited in Magen Avraham end of 481) writes simply that the door should not be locked. The Poskim add that in places where theft is frequent, one should lock the door and not rely on miracles (Magen Avraham ibid; Chok Yaakov, end of 480).

Going out to greet Eliyahu HaNavi: The Maharil explains that we leave the front door unlocked to show that we are especially guarded on Seder night. However, other Rishonim give a different reason for this practice. They explain that in Nissan we were redeemed from Egypt, and in Nissan we are destined to be redeemed again. We leave the door open so that we will be able to rush out of our homes to greet Eliyahu without delay, when he comes to herald the redemption (Maaseh Rokei'ach ibid; Manhig ibid). According to this explanation, we need only leave our bedroom doors and front doors open. Rooms that are used to store valuables should remain locked.

"Pour out Your wrath": Based on the custom to leave our doors open, the Rema (480) writes that one should open his door before saying "Pour out Your wrath." He explains that we open the door to show that this night is guarded, and in the merit of our faith in Hashem to guard us, Moshiach will come and Hashem will then pour out his wrath on the nations (see Darchei Moshe, ibid).

The Chasam Sofer (gloss on Shulchan Aruch, ibid) and Beis HaLevi (Commentary on the Torah, Parshas Bo, p. 8) both ask if we open the door to show our faith that Hashem guards us, would it not be more appropriate to open it at the beginning of the night, rather than wait until we say "Pour out Your wrath?"

They explain that at this point in the Haggada we pour the fourth cup of wine. As we cited above, it is usually dangerous to drink an even number of cups. Nevertheless, since this night is guarded we even open the door to render ourselves vulnerable, thus showing our trust in Hashem to protect us. We then proclaim that Hashem should pour His wrath upon the nations, and direct the *mazikin* to attack them instead of us.

Other customs: Several other customs are practiced to show that Seder night is guarded. The Rema (481) writes that we do not say the pesukim after Kerias Shema, which are usually said for protection at night. These are unnecessary on Seder night, since we are anyways guarded. The Machatzis HaShekel (ibid) adds that if a person does say them, he shows that he does not trust our Sages' assurance that Seder night is guarded.

Normally, we add the tefilla *Magen Avos* after *Shemoneh Esrei* on Friday night. This tefilla was added in order that people who came late to shul would have time to finish, before davening ends and the congregation disperses. Our Sages did not wish to leave these people alone in shul since in those times shuls were usually in the fields, and the latecomers would be left vulnerable to the *mazikin* (Mishna Berura 268, s.k. 20). However, when the Seder comes out on Friday night, we do not say *Magen Avos*, since we are guarded from the *mazikin* on Seder night (Mishna Berura 487 s.k. 9. This issue is discussed at length in Pesach Sh'chal B'Shabbos ch. 7, footnotes 39, 40).

The Terumas HaDeshen had the custom not to dip his matza in salt on Seder night, as we usually do. Tosefos

(Berachos 40a) cites from a Midrash that having salt at the table protects us from the accusations of *mazikin*. On Seder night, we have no need to fear them (Leket Yosher, p. 134).

הופיע!
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