

Daf Notes is currently being dedicated to the neshamot of

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Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

**1. There is a dispute regarding moving a basket that holds three kor (equal to thirty se’ah) on Shabbos.**

The Gemora notes that the reverse<sup>1</sup> is true regarding a basket. Rabbah maintains that a basket that holds two kor may be moved on *Shabbos*, as it is still considered a *kli*, vessel. A basket that holds three kor is forbidden to carry on *Shabbos*. Rav Yosef posits that a basket of three kor can be moved and a basket that holds four kor cannot be carried on *Shabbos*.

Abaye said: I asked it of the master at the time of action,<sup>2</sup> and he did not permit one [to move] even a two-kors size. With whom [does that agree]?-With the following Tanna. For we learned: A receptacle of stubble, or of staves, and the cistern of an Alexandrian boat, though they have rims and contain forty se'ahs in liquid measure which is two kors in dry measure,<sup>3</sup> are tahor.<sup>4</sup> Abaye observed: This proves that the heap [in dry measures] is a third. (35a)

**2. The Gemora offers a novel interpretation of the statement that a sign of Bein Hashemashos is when there is redness on the horizon.**

Abaye saw Rava looking to the west, as Rava was determining the redness of the sky. Abaya said to him: But we learned in a Baraisa: As long as the

eastern side has reddened!?<sup>5</sup> Rava explained to Abaye the *braisa* that states that *Bein Hashemashos* is when the eastern side of the sky reddens, this does not mean the actual eastern side of the sky. Rather, the *braisa* means the side that reddens the east, which is the western side of the sky.

Others say that it was Rava who saw Abaye looking to the east. Rava said to him: Do you think that the *braisa* means the actual eastern side of the sky? Rather, the *braisa* means the side that reddens the east, which is the western side of the sky. An example of this is a window [where the sunlight penetrates the window and shines on the wall opposite the window]. (35a)

**3. The Gemora explains the measure of Bein Hashemashos according to Rabbi Nechemiah.**

Rabbi Nechemiah stated that *Bein Hashemashos* is the time it takes to walk a half a *mil*. Rabbi Chanina said: One who wishes to know Rabbi Nechemiah's measure, he should leave the sun at the summit of Mount Carmel (near the Mediterranean Sea) go down the mountains and immerse in the sea, and by the time he returns to his original location, it will be night. And this is the measure of Rabbi Nechemiah. (35a)

<sup>1</sup> Thus Rav Yosef's standard here is larger than Rabbah's, while in respect to Bein Hashemashos it is smaller.

<sup>2</sup> When I actually wished to move it.

<sup>3</sup> Two kors — sixty se'ahs. A utensil held more in dry measure, because it could be heaped up.

<sup>4</sup> These are too large to rank as utensils, and only utensils are susceptible to tumah.

<sup>5</sup> You should be looking to the east!?

**4. The Well of Miriam is located in the Mediterranean Sea.**

Rabbi Chiya said: If one wants to see the Well of Miriam, he climbs to the top of Mount Carmel and will see from there in the sea a rock in the shape of a sieve, and this is the Well of Miriam. Rav said: The well of Miriam, which was a moving rock in the Wilderness, is not susceptible to *tumah*, and does not have the status of a vessel whose water would be rendered *mayim sheuvim*, drawn water which cannot be used for one's immersion in a *mikvah*. (35a)

**5. The *Bein Hashemashos* according to Rabbi Yosi immediately follows the *Bein Hashemashos* of Rabbi Yehudah.**

Rav Yehudah said in the name of Shmuel: *Kohanim* who were *tamei* can immerse themselves in a *mikvah* during Rabbi Yehudah's *Bein Hashemashos*. The Gemara asks: According to who did he state this? According to Rabbi Yehudah [himself]? but it is doubtful!<sup>6</sup> But if it means *Bein Hashemashos*, as defined by Rabbi Yehudah, according to Rabbi Yosi; [why state] *Kohanim* may perform *tevilah* then-it is obvious!<sup>7</sup> The Gemara answers: I might think that *Bein Hashemashos*, as defined by Rabbi Yosi, is a continuation of Rabbi Yehudah's; [therefore] we are told that the *Bein Hashemashos* of Rabbi Yehudah ends and Rabbi Yosi's begins shortly afterwards. (35a)

**6. Rabbah bar Bar Chanah says in the name of Rabbi Yochanan: The *halachah* follows Rabbi Yehudah with regard to *Bein Hashemashos* of *Shabbos*, and the *halachah* follows Rabbi Yosi with regard to *Bein Hashemashos* for *terumah*.**

The *Gemora* asks: Now, as for the *halachah* being as Rabbi Yehudah in respect to the *Shabbos*, it is well,

for this is in the direction of stringency; but in respect of *terumah*, what is it? Shall we say, for *tevilah*? It is doubtful! Rather it is in respect of the eating of *terumah*, viz., the *Kohanim* may not eat *terumah* until *Bein Hashemashos*, as defined by Rabbi Yosi, ends. (35a – 35b)

**7. One star in the sky indicates day, two stars signify *Bein Hashemashos*, and three stars indicate night.**

Rav Yehudah said in the name of Shmuel: When only one star is visible, it is day; when two appear, it is *Bein Hashemashos*; three, it is night. It was taught likewise in a *braisa*: When one star is visible, it is day; when two appear, it is *Bein Hashemashos*; three, it is night. Rabbi Yosi said: Not the large stars, which are visible by day, nor the small ones, which are visible only at night, but the medium sized. (35b)

**8. One who does an act of labor at *Bein Hashemashos* Friday evening or Saturday evening is automatically liable to bring a *chatas* offering.**

Rabbi Yosi son of Rav Zevida said: If one performs work at two *Bein Hashemashos* (*periods*), he incurs a *chatas*, whatever view you take (*for he has certainly violated the Shabbos*).

Rava said to his attendant: You, who are not clear in the Rabbinical standards, light the *Shabbos* lights when the sun is at the top of the palm trees. The *Gemora* asks: How is it on a cloudy day? The *Gemora* answers: In a city, observe the roosters; in the field, observe the ravens (*who retire to roost at night*) or an *adanei* (*a type of gourd whose leaves bend to certain directions according to the time of day*). (35b)

**9. Six blasts of the Shofar are sounded on Friday afternoon to announce the arrival of *Shabbos*.**

<sup>6</sup> Whether it is day or night. It may be night already, in which case the *tevilah* is not followed by sunset.

<sup>7</sup> Rabbi Yehudah's *Bein Hashemashos* period is certainly earlier than that of Rabbi Yosi which is but the twinkling of an eye.

The *Gemora* cites a *braisa*: Six blasts were blown on the eve of the *Shabbos*. The first, for people to cease work in the fields; the second, for the city and shops to cease work; the third, for the lights to be kindled: that is Rabbi Nassan's view. Rabbi Yehudah the Nasi said: The third is for the *tefillin* to be removed (*for in those times, they were worn all day, but not on Shabbos*). Then there was an interval for as long as it takes to roast a small fish, or to put a loaf in the oven, and then a *teki'ah* (*long blast*), *teru'ah* (*a series of short blasts*), and a *teki'ah* were blown, and one commenced to rest. Rabban Shimon ben Gamliel said: What shall we do to the Babylonians who blow a *teki'ah* and a *teru'ah*, and they commence to rest in the midst of the *teru'ah*? The *Gemora* interjects: They blow a *teki'ah* and a *teru'ah* only! but then there are five? Rather they blow a *teki'ah*, repeat the *teki'ah*, and then blow a *teru'ah* and commence to rest in the midst of the *teru'ah*. The *braisa* concludes: They retain their fathers' practice.

Rav Yehudah taught to Rav Yitzchak, his son: The second is for the kindling of the lights. The *Gemora* asks: According to which *Tanna*? Neither as Rabbi Nassan nor as Rabbi Yehudah the Nasi! Rather read that the third is for the kindling of the lights. According to which *Tanna*? It is as Rabbi Nassan.

The School of Rabbi Yishmael taught the following *braisa*: Six blasts were blown on the eve of the *Shabbos*. When the first was begun, those who stood in the fields ceased to dig, plow, or do any work in the fields, and those who were near the town were not permitted to enter it until the more distant ones arrived, so that they should all enter simultaneously (*to protect the more distant ones from the suspicion of continuing their work after the first blast*). But the shops were still open and the window shutters were lying (*so that people can see what they were selling*). When the second blast began, the shutters were removed and the shops closed. Yet hot water and pots still stood on the stove. When the third blast

would begin, what was to be removed was removed, and what was to be insulated was insulated, and the *Shabbos* lights were lit. Then there was an interval for as long as it takes to roast a small fish, or to put a loaf in the oven, and then a *teki'ah*, *teru'ah*, and a *teki'ah* were blown, and one commenced to rest. Rabbi Yosi bar Chanina said: I have heard that if one comes to light after the six blasts he may do so, since the Sages gave the sexton of the community time to carry his *shofar* (*from which he produced these blasts*) home. They said to him: If so, your rule depends on variable standards!? Rather, the sexton of the community had a hidden place on the top of his roof, where he placed his *shofar*, because neither a *shofar* nor a trumpet may be handled on the *Shabbos*. (35b)

#### 10. There are opinions concerning the law regarding moving a *shofar* on *Shabbos*.

The *Gemora* asks: But it was taught in a *braisa*: A *shofar* may be handled, but not a trumpet? Rav Yosef said: There is no difficulty: The one refers to an individual's; the other to that of the community. Abaye said to him: And in the case of an individual's, what is it fit for? The *Gemora* answers: It is possible to give a child a drink with it. (35b – 36a)

#### INSIGHTS TO THE DAF

##### *Candle Lighting Time on Erev Shabbos*

During the era of the Talmud, the custom was to blow *shofar* six times every *erev Shabbos*, in order to inform people that *Shabbos* was about to begin. The *Gemora* explains the significance of each *shofar* blast, each one marking a different stage of their *Shabbos* preparations. Today, there is a similar custom in Torah observant communities, as the Remo writes, "Jewish communities customarily appoint a messenger to announce the coming of *Shabbos*, one or one half hour before its commencement, to warn people to prepare themselves. This announcement is in place of the *shofar* that was used in the time of the *Gemora* and is the proper



practice, which should be followed in all places” (Shulchan Aruch O.C. 256).

**Why light candles early?** The *Gemora* only requires us to warn of the approaching *Shabbos*, in order that people will not accidentally desecrate it, and that they may welcome the *Shabbos* with the appropriate display of honor. The necessity for this warning is well understood. However, why do the righteous women light *Shabbos* candles early? Not only do they prepare for *Shabbos* early, they actually begin the *Shabbos* early.

**The various customs of candle lighting in Eretz Yisrael:** Logic would suggest that we light *Shabbos* candles just a few minutes before sunset. By lighting as the *Shabbos* begins, we honor the *Shabbos* with its arrival. True there is a *mitzvah* of *tosefes Shabbos* (adding on to *Shabbos*), but this can be fulfilled by beginning *Shabbos* just a few minutes before sunset (Seder Hachnasas *Shabbos*, Shulchan Aruch HaRav; Biur Halacha 261, s.v. *eizeh zman*). Why then do Ashkenazim in Yerushalayim light forty minutes before sunset? Many families in Petach Tikva also follow this custom, since Petach Tikva was founded by native Yerushalmis. In Haifa, the custom is to light thirty minutes before sunset. In most other cities, the custom is to light twenty minutes before sunset. Bnei Brak adds an extra two minutes to the norm, lighting twenty-two minutes before sunset. What is the basis for the custom to light so early?

The Mishna Berurah (261, s.k. 23) rules that *le'chatchilah* one should not wait until the last minute. Rather, one should light while the sun still hovers over the treetops. “If a person lights half an hour, or at least a third of an hour before sunset, he admirably fulfills the opinions of all Rishonim.”

Which Rishonim does the Mishna Berurah refer to, and what are their opinions?

Primarily, the Mishna Berurah refers to Rav Eliezer of Mitza *zt”l*, author of *Sefer HaYerei'im*, who holds that *bein hashmashos* begins between thirteen and eighteen minutes before sunset. According to this opinion, it is an obligation because of *sfeika deoraisa* (a Torah doubt) to cease all

*melachos* eighteen minutes before sunset. In order to perform the *mitzvah* of *tosefes Shabbos*, we add another two minutes, arriving at the most widespread custom of lighting twenty minutes before sunset.

In Yerushalayim, Ashkenazim light forty minutes before sunset. Some explain that this custom is based on the opinion that *tosefes Shabbos* must begin half an hour before sunset. If we were to interpret this as *sha’os zemaniyos*, half a summer hour would be approximately forty standard minutes. Hence, the root of the custom to light forty minutes early throughout the year (see Sefer Hazmanim by Rav M. Zaks, p. 5, in his commentary to R'a of Londrish, Berachos ch. 4, p. 63).

**The custom of Yerushalayim to light forty minutes before sunset:** The Kaf Hachaim (256, s.k. 5) writes that the custom in Yerushalayim is to *announce* the coming of *Shabbos* forty minutes before sunset, and to announce it again ten minutes later. If the custom was to accept *Shabbos* by lighting candles forty minutes before sunset, what need was their to announce *Shabbos*' coming again ten minutes later? Based on this observation, some Poskim question the custom to light candles and begin the *Shabbos* forty minutes before sunset (see Resp. Yabia Omer V, O.C. §21). It is interesting to note that Rav Shlomo Zalman Auerbach *zt”l* has been quoted as saying that the custom to accept *Shabbos* forty minutes before sunset applies only to women. Men may continue performing *melacha* even after this time (Shemiras *Shabbos* K'hilchasah, ch. 46, footnote 20). If the custom to light early was based on an opinion that *Shabbos* must begin then, it would apply equally to men and to women. Rather, Rav Shlomo Zalman understood it as a praiseworthy *hidur*, intended to distance people from accidentally desecrating the *Shabbos*.

#### DAILY MASHAL

#### *Instructing the Household before Shabbos*

The *Mishna* states that one should instruct his household before *Shabbos* to light the *Shabbos* lights. The *Gemora* finds proof to this from a verse where it is said: *veyadata ki shalom*

*oholecho ufakadeta navecho velo secheta*, and you will know that there is peace in your tent and you shall instruct your abode and you will not sin.

The Ben Yehoyada writes that the *Gemora* specifically quotes this verse regarding the mitzvah of lighting *Shabbos* candles, as the *Mishna* stated that one asks his household if they separated *ma'aser* and made an eruv. Regarding lighting the *Shabbos* lights, however, he commands them to light the candles. Rashi explains that this is because with regard to lighting the lights, it is obvious if they have not yet lit the lights. This, the Ben Yehoyada writes, is the meaning of the verse, *veyadata ki shalom oholecho ufakadeta navecho velo secheta*, and you will know that there is peace in your tent. Shalom, peace refers to *Shabbos*, as the *Gemora* expounded earlier. The word *ki* in the verse denotes *im*, meaning *if*, and the verse is interpreted as follows: if you will know that there is peace in your tent, because regarding a candle one can tell if the candles have been lit or not. For this reason the verse states that *ufakadeta navecho velo secheta*, and you shall instruct your abode. The verse does not state that you will ask your household to light the *Shabbos* lights, rather, you will command them to light the lights. Nonetheless, *velo secheta*, do not sin with this instruction, because if you talk harshly, you will cause them to desecrate the *Shabbos* as they will end up lighting after *Shabbos* begins out of fear. Alternatively, *velo secheta* means there will not be a deficiency, meaning that the man should not be found lacking regarding the *Shabbos* lights. Although the mitzvah to light *Shabbos* lights is incumbent upon the woman, the man also is obligated to prepare the candles with the oil and the wicks. This is inferred from the wording of the *Mishna*, *hadliku es haner*, kindle the *Shabbos* light, referring to the known *Shabbos* lights that have already been prepared.

***Only a Remembrance  
for the Clouds of Honor***

A question was asked in the *beis midrash*: Hashem gave the Jews three gifts in the desert – the clouds of honor, the well and the manna. We maintain no remembrance for two of them, only for the clouds of honor, during Sukkos. Why? They replied: The manna still exists, as the jar of manna was secreted for the generations; it merely has disappeared. The

well still exists, as stated here. Only of the clouds of honor nothing is left, and because they don't exist any more, we maintain for them a remembrance.

***A Segulah for Good Health***

*Kol Bo* states (cited by the Remo, *O.C.*, end of 299): "We are accustomed to draw water on every *motzaei Shabbos* because Miriam's well visits all the wells every *motzaei Shabbos* and he who comes upon it and drinks from it will be cured of all his ailments"! Rabbi Chayim Falaji wrote (*Kaf HaChayim*, 31) that once there was a person with a skin affliction whose wife went to draw water and she tarried exceedingly, and she encountered Miriam's well. When she returned to her husband, he was so angry with her for delaying that the pitcher fell and broke. Some drops fell on his skin and cured those places where they touched. About such we say "an angry person is left with nothing but his anger."