

OVERVIEW of the Daf

1. The erev Shabbos shofar blasts (cont.)

Abaye rejects the distinction drawn by R' Yosef between the shofar of an individual and the shofar of a community, and instead resolves the discrepancy by assigning each Baraisa to a different author.

To complete the explanation of the conflicting Baraisos, Abaye explains that one of the Baraisos used the term shofar when referring in reality to a trumpet. This is consistent with the teaching of R' Chisda who notes three pairs of words whose meaning have changed since the destruction of the Beis HaMikdash. Abaye and R' Ashi each add an additional example of this phenomenon.

הדרן עלך במה מדליקין

2. MISHNAH: Food may be placed on a stove fueled with straw and stubble but not if it is fueled with pulp or wood, unless the coals were shoveled away or covered with ash. Beis Shamai and Beis Hillel dispute whether food, in addition to water, may be placed on the stove. Additionally, Beis Shamai and Beis Hillel dispute whether food can be returned to the stove or only removed from the stove.

3. Clarifying the Mishnah

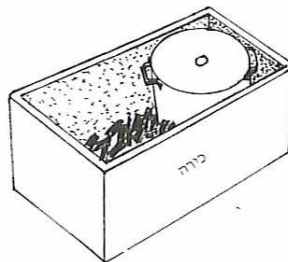
The Gemara questions whether the first halacha of the Mishnah is discussing returning a pot to the stove but leaving a pot on the stove is permitted, in accordance with the opinion of Chananyah who permits a food that is minimally edible to remain on the fire as Shabbos begins without shoveling the coals or covering them with ash, or perhaps the Mishnah is discussing the issue of retaining the pot on the stove.

The Gemara unsuccessfully tries to clarify the first case of the Mishnah from the latter disputes but the proof does not hold up. ■

Daf DIAGRAMS

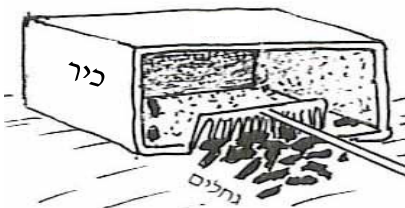
רש"י ד"ה כירה – עשויה כעין קדירה ונותנין קדירה לתוכה

Rashi explains that the stove is made to be able to fit a pot into it.



עד שיגרוף

The coals must be swept out before the pot can be placed inside.



Gemara GEM

The Names Have Changed

הני תלת מיילי אשתני שמייהו מכי חרב בית המקדש

It seems that there is more than just a historical fact behind the Gemara's revelation that these words were switched for each other after the destruction of the Beis HaMikdash. The Chasam Sofer explains the significance of these three changes:

חצוצרתא (trumpets) – שופרא (shofar): The trumpets were traditionally sounded primarily on festivals, while the Shofar was usually used on Rosh Hashana and Yovel. However, since the destruction of the Beis HaMikdash, Bnei Yisrael arrive at a spirit of contrition and atonement through the difficulties they encounter. When they sin, a cycle of retribution followed by suffering and forgiveness is set into motion. To a certain extent, when difficult times occur for Bnei Yisrael it is actually a cause for rejoicing, because it will lead to our sins being forgiven. This is why we can sound a trumpet as teshuva is in the offing. However, when we find things comfortable, it may be a time to worry, because this might lead to complacency and lax behavior. For us, periods of comfort are a time for a shofar to be sounded to stir our spirits. This is the message behind the switch of the trumpets and the Shofar.

ערבה (willow) – צפצפה (poplar): The Midrash Raba in Vayikra (ch. 30) tells us that the willow symbolizes the people who are unknowledgeable about Judaism. **צפצפה** comes from the root of "צפצוף" -- "to speak (excessively)." Unfortunately, after the Churban people who represent the camp of the uninformed have often taken leadership roles, and it is they who are the spokesmen (**מצפצפים**), albeit in an unqualified manner. At the same time, people who are true Torah scholars and whose opinions should be heard are often left on the sidelines. This is the reference to the reverse roles of the willow and the poplar plants.

פתורא (large table) – פתורתא (small table): Originally, people clearly recognized that the "big table" in the world was the reward for learning Torah and serving Hashem. However, after the destruction of the Beis HaMikdash, people's focus on achieving spiritually became blurry, and they started to emphasize prosperity in this world over spirituality. This is why the words for a big table and a small table were changed. ■

REVIEW and Remember

1. What is R' Nechemyah's position regarding muktza?
2. Why is it important to know that the terms used for a shofar and a trumpet have changed?
3. According to Rashi, what is accomplished by covering the coals with ash?
4. According to Chananyah, may any food be left on an uncovered fire as Shabbos begins?

HALACHAH Highlight

Categorizing our stove tops and their blech issues

כירה שהסיקה בקש ובגבבא - נותנים עליה תבשיל. בגפת ובעצים - לא יתן עד שיגרורו או עד שיתן את האפר.

In regards to a Kirah-type oven that was stoked with straw and stubble, one may place upon it cooked foods before Shabbos. However, if the Kirah type oven was stoked with the post-pressing residue of sesame or with wood, one may not place the food upon it until he has shoveled away the coals or until he places ash over the coals.

In order to be able to discuss the Halachic status of stoves in our present-day kitchens, it is first necessary to categorize these appliances within the framework of the stoves that were utilized in Talmudic times. Our Mishnah discusses the laws of the Kirah oven. The next Mishnah¹ discusses the laws of the Tanur oven and the Kupach oven. Rav Yosef Karo² and the Rema,³ based upon the writings of earlier authorities,⁴ both classify our ovens within the Kirah-type oven class. This is explained⁵ because the Kirah retains a lesser grade of heat than the Tanur, being that the mouth of the Tanur is angled such that it is wider below and narrower above, and therefore it retains heat better than the more rectangular Kirah. The law is thus stricter for the Tanur because it has the ability to cook even when the coals have been removed by virtue of the retained heat. Thus, our ovens that have a door on the side have a lower grade of heat intensity. As well⁶, our ovens are wider which also reduces their heat intensity. Additionally⁷, our ovens are outfitted with thermostats that maintain a fixed temperature and prevent the oven from surpassing intended heat thresholds.

Rav Moshe Feinstein⁸ discusses the status of the very common modern arrangement by which a blech (metal sheet) is placed over the stove top, upon which food is placed Friday afternoon prior to the onset of Shabbos and where it remains until it is eaten. Rav Feinstein was queried whether this should be considered a Kirah or a Tanur arrangement. Rav Feinstein begins by explaining that the Tanur has stricter laws because it has the ability to cook due to quiescent heat, even after the coals have been negated. Therefore, the removal or covering of the coals is not necessarily indicative of his abandoning the

possibility of stirring the coals, which is the primary concern⁹. However, with a Kirah, the removal or covering of the coals acts as a reminder not to stir the coals, and therefore the laws are more lenient. Rav Feinstein explains that having a metal sheet over the stove top is the preeminent reminder to refrain from increasing the fire. Once there exists no concern for the increase of the flame, our blech-covered stove tops have the standing of a Kirah that has its coals covered.

Rav Feinstein adds a very insightful additional remark¹⁰. The concern with the ovens of Talmudic times was that a person could possibly stir the coals. However, the Rabbis do not make mention of a different concern, namely that a person may add fuel to the fire; the reason being that people may not consider stirring a really forbidden action, as opposed to adding fuel which is a larger action. Rav Feinstein explains that our stoves do not have an equivalent to coal stirring, because if a person wishes to increase the heat he must augment the flame by increasing the amount of gas being consumed. This is equivalent to adding wood to the fire, which the Rabbis were not anxious that people could possibly do. Yet, one may counter and say that the Rabbis never showed concern for adding fuel because it was a difficult activity, possibly being that the fuel was not stored in proximity to the stove, which is not the case with increasing the flame of a burner. Rav Feinstein responds that the Rabbis could yet have showed concern for situations in which fuel is stored close to the fire. Being that the Rabbis did not indicate this level of alarm, we can conclude that the possibility for actual fuel increase was not included in their initial decree. As such, in practice a blech-covered stove top is to be considered like a Kirah with the coals covered. ■

1. לקמן דף לח ע"ב
2. ב"י רג ד"ה ומ"ש אפילו אם, עמ' נה במהד' מכון ירושלים, ועוד שם ד"ה ותנור, עמ' נח
3. רמ"א בד"מ (סי' רג ד"ה ותנור) ובהגה (שם סי' א)
4. ע"פ הר"ן (דף יז ע"ב בדפי הר"ף ד"ה מתני' וכן הכל בו (סי' לא). ע"ש. ועוד.
5. ע"י רש"י לקמן דף לח ע"ב
6. ע"י משנ"ב (סי' רג ס"ק כח). וע"י שם מש"כ בשם התפארת שמואל בשם הרש"ל שחולק.
7. ע"י שו"ת אגרות משה (ח"ד מחא"ח סי' עד, בישול אות כו, דף קלח ע"א)
8. שו"ת אגרות משה (ח"א מחא"ח סי' צג) באריכות
9. הניחא בקטימה, אבל בגריפה הא אין שייך כלל לחתות אחרי שגרף? ע"ש בשם הר"ן והסברו של הרמב"ם (פ"ג מהל' שבת ה"ו). ואכמ"ל.
10. שם ד"ה והנה יש טעם (דף קנב ע"א) ■

STORIES Off the Daf

The Name is not the Same

בבל בורסיף ובורסיף בבל, למאי נפקא מינה לגיט נשים

Rashi offers two explanations why the precise knowledge of the name of these places is critical, and why we must know that the previous names have changed. When a גט is brought to Eretz Yisroel from חוץ לארץ, the person bringing it must testify that it was written and signed in front of him, in order to assure that the גט was processed for the sake of that woman being divorced. However, the people of Bavel were known to be competent in this regard, and

a messenger bringing a גט from Bavel would not have to confirm this information.

A messenger coming from Borsif, on the other hand, would have to testify about these details before the גט would be valid. Now that we know that the identity of these two places has been reversed, a גט from the respective places would have the law applied accordingly. Now, a גט brought from Bavel is not considered to be reliable as far as being written for the sake of the woman being divorced, because the place we call Bavel is, in fact, Borsif.

Rashi offers an alternative commentary to this law in the Gemara. There was a city named Borsif. Now, the place called Bavel has been given the name Borsif, and the place called Borsif is now known as Bavel. When

writing a get, we must write the correct name of the location where it is taking place. According to this explanation, the Gemara is teaching that it is necessary to write the current name of the city where the husband and wife reside when writing a גט. The Achronim write that if the name of a city changes in the middle of the process of writing a גט, the name of the city should continue to be used as it was when the גט was started.

Tosafos wonders, though, because Borsif was a city, whereas Bavel was a country. Nevertheless, the Achronim write that there was a city named Bavel which was located in the country of Bavel. It is this city to which the Gemara refers to as having its name switched with Borsif. ■