

OVERVIEW of the Daf

1) R' Shimon ben Yochai (cont.)

The Gemara concludes the story of R' Shimon ben Yochai with him doing something for the community as an expression of thanks for the miracles that occurred.

2) MISHNAH:

The Mishnah lists three things a person must say to the members of his household before it gets dark. Additionally, a list is provided of activities that are permitted and prohibited during **בין השמשות**.

3) Clarifying the first halacha of the Mishnah

R' Yehoshua ben Levi provides a source for the first halachah of the Mishnah.

Rabbah bar R' Hunah teaches that the instructions must be delivered gently.

4) Making an eruv during Bein HaShmashos

A contradiction whether it is permitted to make an eruv during Bein HaShmashos is noted and the Gemara distinguishes between an Eruv Chatzeiros which may be made during Bein HaShmashos and an Eruv Techumin which may not be made during Bein HaShmashos.

An additional leniency, due to its rabbinic origin, regarding an eruv made during Bein HaShmashos is cited.

5) Insulating a pot

The reason a pot may not be insulated after dark even in a material which does not increase its heat, explains Rava, is the fear that before insulating the pot someone may bring it to a boil.

The reason a pot may not be insulated even before dark even in a material that increases the heat, explains Rava, is because of the fear that the pot may be insulated in ash that contains some live coals and someone may rake the coals on Shabbos.

6) Bein HaShmashos

A Beraisa is cited that clarifies the legal status of Bein HaShmashos. The Beraisa also records different opinions regarding when Bein HaShmashos begins and ends.

The Gemara explains the halachah for which it would be relevant that we apply the stringencies of both days regarding Bein HaShmashos.

A contradiction is noted in the opinion of R' Yehudah and there is a dispute between Rabbah and R' Yosef how to resolve the contradiction. According to the Gemara's conclusion, Rabbah understands that according to R' Yehudah, Bein HaShmashos is equal to the time necessary to travel $\frac{3}{4}$ of a mil, whereas according to R' Yosef it is the amount of time necessary to travel $\frac{2}{3}$ of a mil. ■

Gemara GEM

A moral review

מנא הני מילי? אמר ריב"ל וידעת כי שלום אהלך ופקדת נוך ולא תחטא—לד.
From where do we learn [that a person should monitor his household and gently remind his family to complete their tasks]? It is from the verse (Iyov 5:24):
"You will know that your tent is at peace..." - 34a

The Mishnah lists this halachah in an unqualified manner. In other words, it is necessary for a person to make these inquiries in his house even if he knows that the tithes have been taken and that the eruv has been made. Still, these questions should be asked. What, however, is the purpose of asking questions when it is not in order to get answers?

Contained within these words is a message addressing our mission in life. As the Shabbos approaches and a spirit of holiness descends upon the family, a man should remind his family of some fundamental aspects of life. "Have you taken ma'aser?" The expression in Hebrew is "עשרתם", which can be understood to refer to riches. The man asks, "Have you obtained wealth?" He then asks: "ערבתם - have you partaken of the pleasures of this world?" (ערב is the root for pleasure and enjoyment). The man then concludes. "Let us realize that we are not here to accumulate wealth, nor is our mission one of indulging in the pleasures of this world. Rather, **הדליקו את הנר**! Let us ignite our soul, which is the flame within ourselves."

This message must be said, whether or not the מעשר or עירוב have been attended to. From where do we see that this message is essential under all conditions? Rabbi Yehoshua ben Levi brings the verse from Iyov (5:24): "[Even if] you shall know that there is peace in your tent," and you know that things are under control, still, "command your residence, and you will not sin." In other words, this message is not only for the practical informational aspect of it, but also "in order that they not sin." The moral lesson is appropriate to be reinforced each week, to keep a proper focus on the needs of the World-to-Come. ■

REVIEW and Remember

1. Why did R' Shimon ben Yochai become angry at the elder?
2. In what way does halachah treat eruv techumin and eruv chatzeiros differently?
3. Must the entire sky become black for it to be night?
4. Do Rabbah and R' Yosef differ regarding the onset of bein hashmashos or when it concludes?

HALACHAH Highlight

The Pre-Shabbos Isur: Hatmanah Bedavar Hamosif Hevel
ואמר רבא מפני מה אמרו אין טומנין בדבר המוסיף הבל ואפילו
מבעוד יום? גזירה שמא יטמין ברמץ שיש בה גחלת - לד.

And Rava said "Why did they say that it is forbidden to do Hatmanah with something that adds heat, and even on Erev Shabbos? It is a decree lest he will come to do Hatmanah with ashes that are mixed with coals." - 34a

The Gemara later explains that the problem with having ashes mixed with coal around a pot is that a person might come to stoke the coals around the pot on Shabbos. Even though we no longer wrap our foods in ash and coal mixtures, this halachah still applies in many ways:

- It is forbidden on Erev Shabbos to cover a pot on a fire with towels which encompass the top and sides of the pot, even if the fire is covered with a blech¹. The same halachah applies if the pot is on top of a Shabbos hotplate.
- Even if a pot is on top of another pot, one is not allowed to cover the top and sides of the pot with towels, even before Shabbos².
- It is forbidden to cover a samovar or hot water urn with a cover which is fitted to the urn in order to keep it hot.

There is much discussion regarding whether Hatmanah is only when the entire item is covered, or if even one of the sides of the item is covered. The Shulchan Aruch³ and Chazon Ish⁴ are stringent, that covering any part of an item in order to keep it warm is called Hatmanah, while the Rema⁵ writes that Minhag Ashkenaz is to be lenient, that unless the item is surrounded this is not called Hatmanah. Today's Poskim⁶ agree that the custom of Ashkenazim is to be lenient. However, this would seem to imply that according to those who follow the Shulchan Aruch (Sephardim) and Chazon Ish, one cannot even place a towel on any part of a pot which is on a fire before Shabbos. However, the Or LeTzion⁷ writes that even one who follows this ruling can be lenient regarding doing Hatmanah with towels or clothes on Erev Shabbos, though it is best to be stringent. ■

1. שלחן ערוך סי' רנו ס"ח
2. פמ"ג רנח באשל אברהם סק"א
3. רנ"ג ס"א
4. סי' ל"ז סק"ט
5. רנ"ג ס"א
6. כ"כ כמעט כל האחרונים חוץ מהחזו"א הנ"ל, ולדוגמא עיי' בארחות שבת פ"ב סעי"ח, ובקיצור הלכות שבת סי' י"ז סי"ד
7. ח"ב פרק י"ז אות י' ■

STORIES off the Daf

No feuds for Shabbos foods

שלשה דברים צריך אדם לומר בתוך ביתו ערב שבת עם חשיכה... צריך למימרניהו בניחותא—לד.

A person should point out three things in his house erev Shabbos as it is getting dark...they should be said gently. - 34a

One of the most salient benefits of the Shabbos is the power of unity it provides for the Jewish family and for the community at large. The Gemara later (119b) tells us that two angels accompany a person on his way home from shul on Friday night. When they enter the house and there is peace and tranquility between a man and his wife, and the house is organized and set for Shabbos, one angel pronounces a blessing. As he declares that a spirit of holiness and prosperity continue to reign in the house, the other angel affirms the message. In order to earn this

blessing, it is imperative that the members of the household remain patient, calm and tolerant of each other, even in the rush and pressure of the Shabbos preparations. Our Gemara, therefore, directs the husband to speak to his wife in a calm and understanding tone, even as the last-minute preparations are completed.

The holy Saba from Afta came to a village, and he heard that there was an old woman who worked as a maid in the household of R' Elimelech. He asked to meet her, and he asked to hear about what it was like to work for such a holy man. The woman reported that there were several maids who worked in his busy kitchen, and all week long there was bickering and arguing among them, as can be expected among women who work side by side to clean and cook. However, she remembered that every Friday afternoon, when the pressure was building, suddenly, a spirit of holiness arose, as if it was the eve of Yom Kippur. The workers all felt

love and cooperation with each other, and they asked forgiveness for what they had done wrong that week. They often even embraced and kissed, as the Shabbos Queen was ushered in.

When the Saba from Afta heard this, he was charged with emotion, and he explained his understanding of these events to his students. "You see, the Satan makes an extra effort to cause hostility and anger among people as Shabbos arrives. He knows that the power of Shabbos and its holiness is so tremendous, that he must do whatever he can to interfere with its succeeding. However, R' Elimelech used his holy personality to counter this effort of sabotage. R' Elimelech was able to influence people to see the best in each other, and to elicit cooperation even among competitors and respect between even those who would normally feud. The full benefit of Shabbos was able to make its impact upon those who came within his domain. ■