

## OVERVIEW of the Daf

### 1) Bein hashmashos (cont.)

The Gemara concludes that the difference between Rabbah (3/4 mil) and R' Yosef's (2/3 mil) understanding of R' Yehudah is 1/12 of a mil.

The numbers regarding the duration of Bein HaShmashos are the opposite of what they hold regarding the size of a basket deemed to large to be considered a utensil where Rabbah holds that if it holds 2 kur it is still classified as a utensil and R' Yosef holds that even if it holds 3 kur it can be classified as a utensil.

Two slightly different versions are recorded, where Rava instructs Abaye that the proper way to determine the redness of the Eastern sky is by looking to the West which is the window from which the light emanates.

R' Hamnuna declares that a method to determine the duration of Bein HaShmashos according to R' Nechemyah is to descend from Mt. Carmel while the sun is at the top of the mountain, immerse in the sea and then ascend to the top of the mountain. This period of time is the duration of Bein HaShmashos according to R' Nechemyah.

R' Yehudah states in the name of Shmuel that according to R' Yosi it is permitted for kohanim to immerse during the period that R' Yehudah considers Bein HaShmashos. The novelty of this ruling is that R' Yosi's opinion does not overlap R' Yehudah's opinion.

Rabbah bar bar Chanah rules that regarding Shabbos the halacha follows R' Yehudah's opinion as to the onset of Bein Hashmashos and regarding terumah the halacha follows R' Yosi. Regarding Shabbos this means that one must refrain from doing melacha once R' Yehudah's Bein HaShmashos starts and regarding terumah, kohanim may not eat terumah until after R' Yosi's Bein HaShmashos is completed.

Different methods of determining Bein HaShmashos are offered.

If a person does melacha unintentionally during Bein HaShmashos on Friday and Shabbos afternoon he must bring a korban chatas.

### 2) The erev Shabbos shofar blasts

A Baraisa relates the significance of the six shofar blasts that were blown to bring to the communities attention that Shabbos was about to begin.

A second Baraisa provides more details about the shofar blasts of erev Shabbos.

The latter Baraisa implies that a shofar is muktza and yet another Baraisa states explicitly that a shofar is not muktza. R' Yosef distinguishes between the shofar of an individual which is not muktza and the shofar of a community which is muktza. ■

## Gemara GEM

### The Cycles of Shabbos

ישובתין מתוך מריעין

Shabbos is comprised of three distinct time frameworks - Friday night, Shabbos morning, and Shabbos afternoon at Mincha time.

As Shabbos begins, the sensitivities of the heart are touched. This is put into motion as we cease our labor of the week, and we clear our mind and consider the days that have just past. We feel our heart weakened and broken with remorse for the sins and errors we might have committed in the rush of our daily routine, and the pressures of the pursuit of a livelihood. The Chidushei HaRim says that Shabbos is a treasure house of blessing, whereas sinful behavior is a condition of curse. The rule is that which is blessed cannot adhere to that which is cursed. This is why we prepare for Shabbos with a conscious effort of teshuva. The words of the Gemara are that we culminate the labor of the week with a teruah. This teruah can refer to the sigh (ייללה) which we express as we sadly acknowledge the mistakes of the past week. Yet, this is what is necessary in order to enter the Shabbos with a renewed sense of self. In this manner, Shabbos serves to cleanse us of all judgments which are pending against us. The verse which we say in Kabbolas Shabbos (Tehillim 97:3) states: "Fire will advance before Him, and consume His enemies all around." As the burning intensity of Shabbos arrives, the judgments and accusers lose their footing, as everyone does teshuva.

Shabbos morning is a time when the glow of the holiness of Shabbos is even more apparent than in the evening. The Ar"i writes that as much as one needs to immerse himself in a mikvah to transfer between the week and into Shabbos, so, too, must a person enter the mikvah to advance from the night of Shabbos into the heightened holiness of the morning. This is when we read the Torah, and it is also the hour when the Torah was given to the Jewish nation at Sinai.

Shabbos afternoon is the hour of "the inheritance of Yaakov". It is the time which blends the various moods of Shabbos together. There is an outpouring of love between us and the shechina, and no force can diminish this experience. The zemiros express this in terms of "Outside, let remain, never to arise - those brazen dogs." This is a reference to the threat of Amalek, which has no power to interfere with the intimate relationship we have forged with the shechina over the Shabbos. ■

## REVIEW and Remember

1. Where should a person stand to see Miriam's well?
2. What part of the day is determined by two visible stars?
3. When did R' Yehudah instruct his son to light the Shabbos candles?
4. What use is there for a shofar that would prevent it from being categorized as muktza?

## HALACHAH Highlight

### The Seventy-two Minutes of Rabeinu Tam

כוכב אחד יום שנים בין השמשות שלשה לילה

When one star is visible in the sky, it is still day, two signify bein hashmashos, and three signify night.

This Gemara seems to make determining nightfall more or less a simple process of whether or not there are three stars visible. However, the Gemara in Pesachim<sup>1</sup> records that Rebbi Yehuda said that the time that it takes a person to walk four Mil, which is seventy two minutes<sup>2</sup>, is the same amount of time there is between Shkiah (sunset) until Tzeis HaKochavim (when the stars are out). Tosfos there<sup>3</sup> quotes Rabeinu Tam, who asks that Rebbi Yehuda seems to say in Shabbos<sup>4</sup> that this time is the equivalent of walking only three quarters of a Mil. Tosfos answers that there are two Shkiah's. The Shkiah that we commonly use is the starting point of counting four Mil until nightfall. However, twilight only starts three quarters of a Mil before Tzeis Hakochavim, which Rabeinu Tam holds is nightfall.

In analyzing these Gemaras, it seems that there are two separate ways to determine nightfall. What happens if there are three stars out before seventy two minutes? The Biur Halachah<sup>5</sup> writes that even Rabeinu Tam admits that a clear determination of three stars would mean that it is nightfall. However, there are many that dispute this understanding. This is why the Minhag in Europe was to wait seventy-two minutes even if one sees three stars<sup>6</sup>.

The other major opinion regarding nightfall is that of the Gaonim and others,<sup>7</sup> who hold that twilight begins at Shkiah, as we commonly know it. Nightfall commences three quarters of a Mil afterwards. This is the prevalent custom, that the doubtful period of twilight begins at sunset. One must be stringent in honoring this view, and this is why we are not allowed to do Melachah on Friday evening after Shkiah<sup>8</sup>. This opinion was heavily supported by the Vilna Gaon<sup>9</sup>. However, does one have to be stringent in keeping Rabeinu Tam's opinion not to do melachah until seventy-two minutes after Shkiah? This argument affects many other Mitzvos, as many are only allowed to be done at night or only during the day.

The Minchas Kohen<sup>10</sup> shows that most Rishonim Pasken like Rabeinu Tam. This is also the apparent Psak of the Shulchan Aruch and Remah<sup>11</sup>. R' Moshe Feinstein writes<sup>12</sup>, concerning Shabbos, that wherever one finds himself, it is preferable to wait seventy-two minutes until doing melachah, since that was the custom in Europe.

## STORIES Off the Daf

### Keeping the Customs of Our Fathers

מנהג אבותיהן בידיהן

The Gemara here notes that we keep the customs of our forefathers, even when the rationale behind the custom no longer applies. One such custom is the recitation of Kedushah in Uva Letzion. Why do we repeat Kedushah if it has already been recited dur-

ing Birkas Kriyas Shema and Chazaras HaShatz?

The origin of this recitation is recorded in Shiblei Haleket (ch. 44). There was a time when the gentiles banned the Jews from reciting Kedushah and would send a representative to sit in shul through Chazaras HaShatz to guarantee that it was not recited. Once Chazaras HaShatz was completed, the representative felt confident that his job was finished and he would leave. Only later, when the gentiles left, were the Jews able to

## Distinctive INSIGHT

### Walking along the coast

יניח חמה בראש הכרמל וירד ויטבול בים ויעלה וזהו שיעורו של רבי נחמיה

Rabbi Nechemyah defines the time of Bein HaShmashos (twilight) as the time to walk one-half mil (9 minutes). Rabbi Chaninah teaches that this time limit is precisely the time needed to go down to immerse in the sea.

The Rishonim (Rashba and others) explain that the reference here is to a person who is on the Carmel Mountain, from where he can still see the sun. The period of Bein HaShmashos is the time needed for this person to descend the mountain and go to immerse himself in the sea, and then return to the mountain. That interval is the twilight, and as he returns to the mountain it will then be night.

The Chasam Sofer explains that the person is standing at the edge of the coastline, and not on the mountain. The time of twilight extends for the time he needs to go down into the water to immerse himself, and to come out. The words of the Gemara refer to his leaving the sun shining at the top of the mountain, and by the time he comes out, the sun will have set. This activity fills the time framework of nine minutes. This is difficult, however, as the Chasam Sofer himself notes, because Tosafos identifies the time needed for tevila is the time needed to walk fifty amos, and not the half-mil of Rabbi Nechemiah. ■

However, because darkness falls more quickly in the latitude of America, a person who waits fifty minutes in America is still in accordance with the opinion of Rabeinu Tam. ■

- 1 דף צד.
- 2 אע"פ שגם בזה יש חולקים כדאיתא במנחת כהן, תופסים הפוסקים את שיטת הרמ"א באור"ח סי' רס"א ס"א כעיקר
- 3 שם ד"ה רבי יהודה
- 4 דף לד:
- 5 בשם המנחת כהן, בס"י רצ"ג, ד"ה "עוד וכי"
- 6 ע"י בערוך השולחן סי' רצג ס"א, ובאגרות משה אור"ח ח"ד סי' סב
- 7 ע"י במנחת כהן מבוא ראשון פ"א
- 8 ע"י בבאור הלכה סי' רס"א ד"ה "מתחלת השקיעה" שכתב דחם ושלו
- 9 להקל כר"ת לעשות מלאכה אחרי השקיעה שלנו
- 10 ע"י בבאור הגר"א סי' רס"א ד"ה "שהוא ג"
- 11 שם פ"ג
- 12 ע"י באור"ח רס"א ס"א, אם לא נאמר כמש"כ הביאור הלכה לעיל
- 12 אור"ח ח"ד סי' ס"ב ■

say Kedushah. They therefore inserted Kedushah into Uva Letzion, in Hebrew and Aramaic, to replace the two times they were not able to say Kedushah, in Birkas Kriyas Shema and Chazaras HaShatz. Although we are now able to say Kedushah without fear of being harmed by gentiles, we continue to recite Kedushah in Uva Letzion based upon the principle of "Minhag Avoseinu Biyedeinu" ~ "The custom of our forefathers remains in hands." ■

