



Today's Daf In Review is being sent l'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

### Shabbos Daf Lamed Daled

#### MISHNA

- A person must say 3 things in his house Friday afternoon, shortly before Shabbos: 1) "Did you give ma'aser for the food that will be needed on Shabbos?" 2) "Did you make an eiruv?" 3) "Please light the Ner Shabbos."
- If it is a safek whether it is already night or not (i.e. bein hashmashos), one may no longer take ma'aser for produce from which ma'aser was definitely not yet taken, one may no longer be toivel keilim, and one may no longer light the Ner Shabbos. However, during this time, one may give ma'aser for produce of demai, one may make an eiruv, and one may insulate hot food.

#### GEMARA

- **R' Yehoshua ben Levi** says, we see that one should instruct to light the Ner Shabbos from the pasuk which talks about shalom (Ner Shabbos are lit to promote shalom bayis) and says "U'fakadita navcha" – and you will command your house.
- **Rabbah bar R' Huna** says, although the Mishna says to say these things in your house before Shabbos, they should be said nicely, so that your family will be accepting of what you said.
  - **R' Ashi** said, I never heard this from **Rabbah bar R' Huna**, but I always acted that way based on my own reasoning.
- **Q:** The Mishna first says that one must remind his house to make an eiruv while still day. The Mishna then says, that it can be done bein hashmashos as well?! **A: R' Abba in the name of R' Chiya bar Ashi in the name of Rav** said, eiruvei techumin, which, although D'Rabanan, has a source from the Torah, we don't allow its kinyan to take place bein hashmashos. Eiruvei Chatzeiros, which is purely D'Rabanan, we allow to take place bein hashmashos
- **Rava** says, if 2 people made a shaliach to make an eruvei techumin for each of them separately, and the shaliach makes an eruv for the first one by day and for the second one bein hashmashos, and then the first one's eruv gets eaten bein hashmashos and the second one's eruv gets eaten at night, both people have a good eruv and can rely on it on Shabbos.
  - **Q:** If bein hashmashos (B"HM) is considered day, then the first one's eruv should not be good, because it was not around by night. If B"HM is considered night, then the second one's eruv is not good because it wasn't put down until night. How is possible that both eruvim are good?! **A:** B"HM is a safek, and since the halachos of eruvim are D'Rabanan, we go l'kula.
- **Rava** explains, the reason one may not insulate food on Shabbos, even with an insulation that only retains heat (i.e. does not add heat), is because we are afraid that a person will heat up the food (on Shabbos) so that it is hot before he insulates it. We don't have that concern when one insulates B"HM, because people always heat up their food right before B"HM, so there is no concern that he will need to reheat it then.
- **Rava** said, the reason why one may not insulate food for Shabbos in materials that add heat (even if the act of insulating is done on Friday) is because of a gezeirah that he may use ashes that still have a coal in them as insulation, and he may then stoke the coal to increase the heat (for which he would be chayuv on Shabbos).
- A Braisa says, B"HM is a safek whether it is: entirely day, entirely night, or both day and night. Therefore, it gets the chumros of the two days. When is B"HM? **R' Yehuda** says, it begins at shkiya (sunset) and continues as long as the "pinei hamizrach" (the face of the eastern sky) is still red. When the lower sky becomes dark, but the upper sky is not yet dark, it is still B"HM. Once the upper sky becomes dark it is night. **R' Nechemya** says it begins as sunset and lasts as

long as it takes to walk a half mil (about 9 minutes). **R' Yose** says it is as long as the "blink of an eye".

- The Braisa said that we give B"HM the chumra of the two days. **R' Huna the son of R' Yehoshua** said, this was said with regard to zav tumah. Meaning, if one discharges zivus during 2, consecutive B"HM, it is a safek if he is tamei for 1 day or 7 days and is a safek if he needs to bring a korbon (if the first discharge was really day and the second was really night, they were not on consecutive days and he is tamei for one day; if both discharges were truly at night or truly by day, they are consecutive days and he is tamei for 7 days but doesn't need a korbon; if one discharge spanned the time that day switches to night, it is possible that the two discharges were on 3 consecutive days and he is tamei for 7 days AND he needs a korbon).
  - **Q: R' Yehuda** is contradictory! On the one hand he says B"HM is as long as the sky is red, which seems to say that once the bottom sky darkens it is night. Then he says that when only the lower sky is darkened it is still B"HM?! **A1: Rabbah in the name of R' Yehuda in the name of Shmuel** says, it is really one statement – B"HM is from sunset until all of the sky is darkened. The other parts are descriptions of those times. **A2: R' Yosef in the name of R' Yehuda in the name of Shmuel** says, **R' Yehuda** means that from shkiya and for as long the eastern sky is red, it is DAY. When the bottom sky is dark but the top is not, that is B"HM. When the top is dark as well, it is NIGHT.
    - **Rabbah and R' Yosef** are consistent with what they say elsewhere. **Rabbah** says that B"HM is for as long as it takes to walk 3/4 of a mil. **R' Yosef** says it is for as long as it takes to walk 2/3 of a mil. We see that **R' Yosef** has a shorter time, like he does over here.