



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

Shabbos Daf Lamed Hey

- Although with regard to Bein Hashmashos (B"HM), **Rabbah** holds of a longer time period than **R' Yosef**, they switch their positions (in the sense that **Rabbah** holds of the smaller shiur and **R' Yosef** holds of the larger shiur) with regard to the maximum size of a keili. **Rabbah** says, a basket that holds 2 kor (60 seah) is still considered to be a keili and may therefore be handled on Shabbos. A basket that holds 3 kor is no longer considered to be a keili (it is not able to be carried) and is therefore muktzeh on Shabbos. **R' Yosef** says a basket that holds 3 kor is mutar and a basket that holds 4 kor is assur.
 - **Abaye** said, in practice, **Rabbah** actually held that even a basket that held 2 kor was muktzeh.
 - This follows a Mishna that says that large containers that hold 40 se'ah of liquid or 2 kor (60 se'ah) of solids are not keilim and are therefore not mekabel tumah.
 - **Abaye** says, from this Mishna we see, that a container can hold 50% more solids than it can liquids, by heaping the solid substance above the rim of the keili.
- **Abaye** saw **Rava** looking at the western sky to see how red it was (to determine whether it was B"HM or night). **Abaye** asked, the Braisa says we look at the "Pinei Mizrach" – the eastern sky!? **Rava** answered, the Braisa means that we look at the sky that causes the eastern sky to get red, which is the *western* sky.
- **R' Chanina** said, one who wants to know how long B"HM is according to **R' Nechemya**, can stand on Har Carmel (which is at the Mediterranean Sea), and as the sun sets, he should be toivel in the Mediterranean Sea, come out, and go back up to the mountaintop. That will be the time of night. (This is p'shat in Rashi according to the Maharal).
 - **R' Chiya** said, one who wants to see the "Be'er Miriam" should stand on Har Carmel, look out into the sea, and he will see a rock shaped like a sifter. That is the "Be'er Miriam".
 - **Rav** said, a portable spring is tahor. This refers to the Be'er Miriam, which traveled along with Klal Yisrael in the desert.
- **R' Yehuda in the name of Shmuel** said, the B"HM of **R' Yose** does not begin until after the B"HM of **R' Yehuda** ends. Therefore, if a tamei Kohen would be toivel during **R' Yehuda's** B"HM, he would be allowed to eat terumah that night according to **R' Yose**.
- **Rabba bar bar Channa in the name of R' Yochanan** said, we follow **R' Yehuda** with regard to Shabbos and **R' Yose** with regard to terumah. We are in question as to who we should pasken like. Therefore, we pasken l'chumra. On Friday, we must stop doing melacha when **R' Yehuda's** B"HM arrives. With regard to teruma, a Kohen who was toivel may not eat terumah until **R' Yose's** B"HM has already passed.
- **R' Yehuda in the name of Shmuel** said, when one star can be seen in the sky, it is still day. When 2 stars can be seen, it is B"HM. When 3 can be seen, it is certainly night.
 - **R' Yose** adds that these refer to medium sized stars.
- **R' Yose bar Zevida** says, if one does melacha on Friday B"HM and then on Shabbos B"HM (either at the same point of B"HM on each day, or throughout the B"HM period of each day), he is surely chayuv a chatas, because he certainly did melacha on Shabbos.
- **Rava** told his attendant, since you are not an expert in knowing the times of B"HM, make sure to light the Ner Shabbos when the sun is at the treetops.
 - The Gemara explains, on a cloudy day one can know it is day by seeing that the rooster is still on the rooftops, or that the ravens are still in the fields, or by looking at the

“Adanei” plant whose leaves always point to the sun (one can determine sunset based on the angle of the leaves).

- A Braisa says, 6 tekios are sounded on Erev Shabbos. 1) The first signaled the workers in the field to stop working and head back to the city. 2) The second signaled the workers in the city and shopkeepers to stop working and close up shop. 3) The third, **R' Nosson** says signaled to light the Ner Shabbos, and **R' Yehuda Hanasi** says signaled to remove your tefillin. They then waited the amount of time it took to roast a small fish, or the amount of time it takes to put a dough in the oven and to have it form a crust, and then they would blow – 4,5,6) a tekiah, teruah and tekiah, at which time all began to observe Shabbos.
 - In Bavel the last set would be blown as a tekiah, then another tekiah, then a teruah, at which time Shabbos observance would begin. **R' Shimon ben Gamliel** did not like this deviation from the minhag, but, the Gemara says that since this was their minhag, there is no reason to object to it.
 - A **Tanna Divei R' Yishmael** explains the process in more detail:
 - At the first sound of the shofar, the field worker would stop digging, plowing and all else. The field workers close to the city would have to wait for the field workers who were coming from further away so that they all entered the city together. This was done so that people should not think that some workers continued doing melacha after the shofar sounded (which is what people would think if some would come in later than others).
 - At the second sound of the shofar, the storeowners would put away their merchandise and close the stores.
 - At the third sound, people would remove the hot water and food from the stove, insulate whatever was to be insulated, and light the Ner Shabbos.
 - They then waited the time it takes to roast a small fish or put dough in the oven and have it form a crust, they would then blow tekiah, teruah, tekiah and Shabbos observance began.
 - **R' Yose the son of R' Chanina** said, one really had enough time to light Ner Shabbos after the last 3 blows, because it would be done early enough to leave the one who blew the shofar (which was done on a high rooftop so that all should hear) enough time to bring the shofar back to his house before Shabbos. Someone said to him, that can't be right, because, if so, the amount of time will vary depending on how far the blower lived from the high rooftop. Rather, he would take the shofar and hide it somewhere on the rooftop. This was done because shofros and chatzotzros (trumpets) may not be moved on Shabbos (they are muktzeh).
- **Q:** A Braisa says that a shofar may be moved but chatzotzros may not?! **A: R' Yosef** said, a private shofar may be handled on Shabbos, because it may be used on Shabbos to carry water for a child, and is therefore not muktzeh. A community shofar will never be used for that and it is therefore muktzeh.