



1 Our shiur began on the bottom of daf ע"ב, at the point where, after emerging from the cave, R' Shimon said; הואיל ואיתרחיש ניסא איזיל אתקין מילתא - since Hashem performed a miracle for me, I shall perform some public service on behalf of the community, as Yaakov Avinu had done after being saved from the hands of Esav.

As the Posuk says; ויבא יעקב שלם - Yakov arrived intact - and Chazal darshen; שלם בגופו, שלם בממונו, שלם בתורתו; His body, his wealth, and his Torah were all intact. Thereupon it says ויחן את פני העיר - which the Gemara interprets as meaning that he did something beneficial for the city - in which there are 3 opinions:

1. מטבע תיקן להם - He minted a new coin for them.
2. שווקים תיקן להם - He established marketplaces for them.
3. מרחצאות תיקן להם - He established bathhouses for them.

Likewise, R' Shimon provided a public service for Kohanim who were unable to travel a certain public road due to lost graves, who's exact location was forgotten over time. R' Shimon went about determining the exact location of those graves and marked them off, thereby permitting Kohanim to use the public road.

1

ר' שמעון בר יוחאי
After emerging from the cave

הואיל ואיתרחיש ניסא
איזיל אתקין מילתא

יעקב אבינו עשר
After being saved from

ויבא יעקב שלם

שלם בגופו • שלם בממונו • שלם בתורתו

ויחן את פני העיר

He did something beneficial for the city

מטבע תיקן להם
שווקים תיקן להם
מרחצאות תיקן להם

Bathhouses Marketplaces New coin

ר' שמעון בר יוחאי
Determined the location of graves

2 In conclusion of this episode the Gemara relates that R' Shimon bar Yochai met Yehuda ben Geirim - the person who was responsible for bringing about the decree to have R' Shimon executed. Upon seeing him, R' Shimon remarked: עדיין יש לזה בעולם? - Is this person still in the world!? נתן בו עיניו, ועשהו גל של עצמות - R' Shimon set his eyes on Yehuda ben Geirim and turned him into a heap of bones.

2

ר' שמעון בר יוחאי
met יהודה בן גרים

עדיין יש לזה בעולם?

נתן בו עיניו
ועשהו גל של עצמות





3 We now proceed with the next Mishnah.
Zugt di Heilige Mishneh;
ג' דברים צריך אדם לומר בתוך ביתו ערב שבת עם חשכה
A person should remind his family members of the following three things, every Erev Shabbos before dark. As Rashi explains, reminding them earlier will not be effective, for they will say we still have time.
The 3 things are;
עשרתם - Have you taken Maaser from the produce that is to be eaten on Shabbos? For it is forbidden to separate Maaser on Shabbos.
ערבתם - Have you made the Eruv. Rashi says it's referring to both עירובי תחומין - and - עירובי חצירות, which must also be done before Shabbos.
Kindle the light. - הדליקו את הנר
Rashi points out that the first two statements - עשרתם, ערבבתם - are questions, because they may have already been done. However, the candles can clearly be seen if they were lit. Therefore, if they were not yet lit, he tells them to light the candles. The Gemara comments regarding these three statements; צריך למימרינהו בניחותא, כי היכי דליקבלינהו מיניה - They must be said gently, so that they will be accepted.

4 The Mishnah continues;
ספק חשיכה ספק אינו חשיכה - When it is doubtful whether it is dark yet - otherwise known as - בין השמשות - twilight. This time period is considered as ספק יום ספק לילה. We are uncertain whether it is Halachically day or night.
Therefore, during בין השמשות...
טבל אין מעשרין את הודאי - We may not separate Maaser from טבל ודאי - produce which is certainly untithed.
ואין מטבילין את הכלים - We may not immerse vessels that require immersion.
ואין מדליקין את הנרות - We may not kindle the lights.
Rashi explains that the first two acts are אסור מדרבנן, Rabbinically forbidden, because rendering something fit for use - נראה כמתקן - appears as if we are repairing a vessel. Kindling a light, of course, is a מלאכה דאורייתא.

5 The Mishnah continues; אבל מעשרין את הדמאי - However, we may separate Maaser from דמאי, which is only טבל מדרבנן.
To briefly explain דמאי -
עמי רוב, that most people including we may rely on מדאורייתא have separated Maaser properly. However, since there were some עמי הארץ who did not do so, the Chachamim instituted that when purchasing produce from an עמי הארץ, one must separate Maaser. However, since מן התורה it is fit for consumption, separating the Maaser from דמאי is not considered נראה כמתקן and therefore permitted.
ומערבין - One may make an עירוב, which the Gemara will explain.

3 **ג' דברים**
צריך אדם לומר בתוך ביתו ערב שבת עם חשכה
A person should remind his family before dark

עשרתם? **1** Have you taken מעשר?
ערבתם? **2** עירובי תחומין עירובי חצירות
הדליקו את הנר! **3**

צריך למימרינהו בניחותא כי היכי דליקבלינהו מיניה

4 **ספק חשיכה ספק אינו חשיכה**

DAY NIGHT

בין השמשות

אין מעשרין את הודאי **אין מטבילין את הכלים** **אין מדליקין את הנרות**

מלאכה דאורייתא **נראה כמתקן** אסור מדרבנן

טובל - מדרבנן **אבל מעשרין את הדמאי** **טובל - מדרבנן**

אין מעשרין את הודאי **אין מטבילין את הכלים** **אין מדליקין את הנרות**

5 **דמאי**
When purchasing produce from an עמי הארץ

מדאורייתא **רוב** *Most people separate properly*

חכמים **One must separate מעשר**

נראה כמתקן





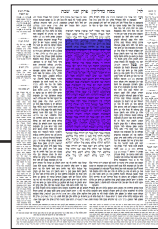
6 Regarding making an Eruv, the Gemara notes an apparent contradiction. The first part of the Mishnah says that one must remind his family to make the Eruv - ערבתם - before dark - עם חשכה - while it is certainly day. Later, the Mishnah states that it is permitted to make an Eruv during בין השמשות - the period when there is doubt whether it is day or night. The Gemara answers that each part of the Mishnah refers to a different type of Eruv. The first part of the Mishnah refers to בין השמשות, which must be placed while still day, before עירובי תחומין. Whereas, the second part of the Mishnah refers to עירובי חצירות, which may be done בין השמשות. As Rashi explains... that although we follow the opinion that עירובי חצירות is מדרבנן, however, אסמכוה רבנן אקראי, the Chachamim based it on certain allusions to תחומין found in the Torah. Therefore the קנין שביטה accomplished by the עירוב is a significant קנין, it must therefore take place while still day, before השמשות.

However, עירובי חצירות, since it is a rabbinic requirement only, the קנין accomplished by the eruv is not a significant קנין, and may take place בין השמשות.

7 The Gemara goes on to the next Halacha in the Mishnah; בין השמשות וטומנין את החמין - One may insulate hot food during for later use. At this point, we must clarify the following. The fourth Perek of Maseches Shabbos, deals extensively with the issue of הטמנה - wrapping food to keep it hot. The Mishnah there clearly states that one may not wrap his food Friday afternoon in דבר המוסיף הבל - materials that increase the heat. One may only wrap it in דבר שאין מוסיף הבל - materials that do not increase the heat - they merely maintain the heat, such as towels or the like. Now, our Mishnah which permits הטמנה during בין השמשות, is obviously speaking about דבר שאין מוסיף הבל - for דבר המוסיף הבל is forbidden even Friday afternoon. Nevertheless, our Mishnah permits it only during בין השמשות but not later when it's certainly dark.

Rava proceeds to explain the reasons for these rules as follows. One may not wrap his food even דבר שאין מוסיף הבל once Shabbos arrives, because שמא ירתיה - one might heat up the pot when he comes to wrap it and notices that it is not hot enough, for it's been quite some time since the pot was removed from the fire as Shabbos approached. However, the Mishnah permits wrapping the food בין השמשות, because סתם קדירות רותחות הן - most pots are still very hot during בין השמשות, for they were just removed from the fire before בין השמשות. Thus, there is no concern that one might come to heat them up at that time.





8 The Gemara now goes on to define the time frame of בין השמשות by citing 4 opinions as to when the period of bein hashmoshis actually begins and ends:



9 (a) ר' יהודה - as explained by רבה in the name of ר' יהודה אמר שמואל - says that definite daytime ends, and bein hashmoshis begins when the sun sets - and continues as long as the eastern sky is reddening, and furthermore, the period of bein hashmoshis continues even when the bottom of the sky has darkened. However, once the upper part of the sky has darkened and attained the same color as the bottom of the sky, it is certainly night.

The Gemara concludes that according to Rabbah the total length of bein hashmoshis is the time it takes to walk $\frac{3}{4}$ of a mil.

(b) ר' יוסף - as explained by ר' יוסף in the name of ר' יהודה אמר שמואל - says that bein hashmoshis does not begin immediately at sunset, for as long as the eastern sky is reddening, it is still definitely day. Bein Hashmoshis begins when the bottom of the sky darkens - and it continues until the upper sky darkens, at which point it is night.

The Gemara says that according to R' Yosef the duration of bein hashmoshis is the time it takes to walk $\frac{2}{3}$ of a mil.





10 (c) ר' נחמיה says that Beis Hashmoshis is, כדי שיהלך אדם משתשקע החמה חצי מיל - it starts when the sun sets and lasts the amount of time it takes to walk half a mil.

(d) ר' יוסי said: בין השמשות כהערף עין - The duration of Bein Hashmoshos is like the blink of an eye - זה נכנס וזה יוצא - The night enters and the day leaves.

The Gemara on דף ל"ה, will continue to this discussion regarding the time frame of בין השמשות.

10

רבי נחמיה
 כדי שיהלך אדם משתשקע החמה חצי מיל

בין השמשות
 1/2 OF A מיל

ר' יוסי
 בין השמשות כהערף עין זה נכנס וזה יוצא

בין השמשות
 BLINK OF AN EYE

