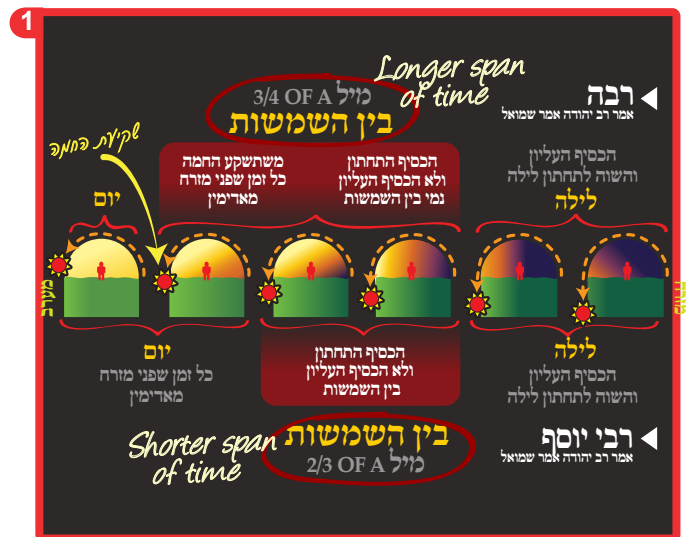
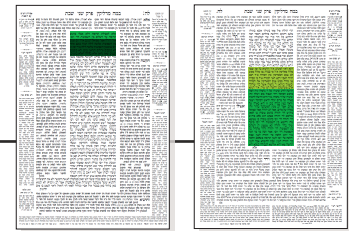


1 In the previous daf we had a Machlokes between ר' רבה and ר' יוסף in the בין השמשות of ר' יהודה, regarding its length of time. Rabbah's interpretation was a longer span of time, as long as it takes to walk 3/4 of a mil. R' Yosef's interpretation was a shorter span of time, as long as it takes to walk 2/3 of a mil. The Gemara introduces a different subject altogether, in which R' Yosef's opinion is the greater number - 3, and Rabbah's opinion is the lesser number - 2.



2 Says the Gemara; וחילופא בחלתא - Their numbers are reversed regarding the Halacha that an extremely large vessel is no longer considered a כלי. דאמר רבה חלתא בת תרי כורי - A large basket that can hold 2 Kor may be moved on Shabbos. It is not מוקצה because it is a כלי. אסור לטלטולי - If it is that large that it can hold 3 Kor, it is no longer considered a כלי, and therefore מוקצה, and may not be moved on Shabbos. ורב יוסף אמר בת תלתא כורי נמי שרי ארבעה כורי אסור - According to Rav Yosef, at 3 Kor it is still considered a כלי - only at 4 Kor is it no longer considered a כלי. The Gemara points out that this issue is also relevant regarding being טומאה. If it is considered a כלי it can become טמא. If it is not considered a כלי it does not become טמא. To summarize; Regarding בין השמשות, Rabbah says 3 quarters, and Rav Yosef says 2 thirds. Regarding a large כלי, Rabbah says 2 Kor, and Rav Yosef says 3 Kor.





3 The Gemara now goes back to explain one of the signs of בין השמשות. רבא says; The description מזרח מאדימין - as long as the eastern sky is reddening - does not mean to say that the eastern side is actually reddening. Rather, פנים המאירין את המזרח - the reddish glow from the west, where the sun is setting, casts somewhat of a glow toward the east. As an example, when the sun shines in through a window, it lights up the opposite wall.

This explanation helps us understand הכסיף התחתון ולא הכסיף העליון - The lower part of the sky on the EAST darkens before the upper part of the sky darkens, as the sun sets lower and lower in the west.

3 רבא אמר רב יהודה אמר שמואל

מיל 3/4 בין השמשות

משתשקע החמה כל זמן שפני מזרח מאדימין

הכסיף התחתון ולא הכסיף העליון נמי בין השמשות

מערב WEST מזרח EAST

פנים המאירין את המזרח

4 The Gemara goes on to clarify that the בין השמשות of ר' יוסי which is כהרף עין - one moment, is not within the time frame of the בין השמשות of ר' יהודה, but after it. ר' יהודה אמר בו כהנים טובלים בו אמר רב יהודה אמר שמואל - According to R' Yosi, the בין השמשות of ר' יהודה is day. Therefore, the Kohanim can still immerse during that time, and eat Trumah that evening. However, ר' יוחנן was uncertain whether we follow the opinion of R' Yosi or R' Yehuda. Therefore he said, we must act stringently on both ends of בין השמשות. Regarding Shabbos we must refrain from מלאכה - and Kohanim must Toivel - before the בין השמשות דר' יהודה. However, the Kohanim must wait until after the בין השמשות of ר' יוסי to eat Trumah - and Rashi adds, regarding doing מלאכה on שבת we must wait until after the בין השמשות of ר' יוסי, to be certain that it is night.

4 ר' יוסי בין השמשות כהרף עין DAY can still immerse

מערב WEST מזרח EAST

פנים המאירין את המזרח

ר' יוסי בין השמשות

ר' יוחנן לענין שבת ומבילה לחומרא אכילת תרומה לחומרה (מוצאי שבת)

5 The Gemara cites a Braisa which gives another method of determining when it's night as follows: כוכב אחד - When one star is seen it is still day. שנים בין השמשות - Two stars indicate בין השמשות. שלושה לילה - When three stars are seen, it is definitely night. ר' יוסי adds that we are referring to כוכבים בינונים - medium sized stars.

5 ברייתא

כוכב אחד יום שנים בין השמשות שלושה לילה

ר' יוסי כוכבים בינונים Medium sized stars



6 The Gemara relates that Rava said to his attendant, since you are unable to determine when השמשות בין השמשות begins based on the signs given by the Chachamim, make sure to light the Shabbos candles when the sun is clearly visible and it is definitely day. On a cloudy day, says the Gemara, one can observe the behavior of a rooster or raven - or a certain plant that always faces in the direction of the sun.

6

רבא

Light candles
when the sun is clearly visible

On a cloudy day...

Observe the behavior of a rooster or raven OR A certain plant that always faces in the direction of the sun

7 The Gemara next cites a Braisa which describes the custom of blowing the Shofar to announce the impending approach of Shabbos.

ת"ר שש תקיעות תוקעין ערב שבת - Six sounds were blown at various intervals.

ראשונה להבטיל את העם ממלאכה שבשדות - The first sound is to have the workers in the fields stop their work.

שניה להבטיל עיר וחניות - The second sound is for the city people and storekeepers to stop their work.

שלישית להדליק את הנר - The third sound was to indicate to all that it's time to light the candles, and complete all preparation for Shabbos, such as removing the food from the fire and wrapping it properly.

תוקע ומריע ותוקע - They would blow 3 sounds - תוקעיה תרועה תקיעה - to indicate that Shabbos has arrived, and one may no longer do מלאכות.

7

The custom of blowing **שופר** to announce the approach of **שבת**

ת"ר שש תקיעות תוקעין ערב שבת

ערב שבת	שבת				
1	2	3	4	5	6
ראשונה להבטיל את העם ממלאכה שבשדות	שניה להבטיל עיר וחניות	שלישית להדליק את הנר	תוקע ומריע ותוקע		