

רובי – For what reason did [the Sages] declare that we may not insulate food with materials that tend to increase the heat of that which they surround, and even when it is still daylight on Friday afternoon?<sup>[1]</sup> גזירה שקרא יטמין ברמץ שיש בה נחלת – This decree was put in place out of concern that perhaps one will insulate the food with ash that has a live coal mixed with it; thus, the Sages forbade insulating with any heat-intensifying material.

The Gemara questions this:

אמר ליה אביי – Abaye said to [Rava]: ויטמין – So let him insulate the food with such ash! What prohibition would he transgress by doing so?<sup>[2]</sup>

Rava replies:

גזירה שקרא יתקח בנחלים – The decree is based on the concern that later, once the Sabbath has begun, perhaps he will rake the coals in the ash insulating the food, so that the food will cook faster.<sup>[3]</sup> In doing so, he would transgress the prohibition against cooking on the Sabbath.

Our Mishnah spoke of the twilight period [*bein hashemashos*] as

the interval “when it is in doubt as to whether it is dark yet or not.”<sup>[4]</sup> A Baraisa now defines this uncertainty in greater detail, and elaborates on precisely when *bein hashemashos* begins and ends: תנו רבנן – The Rabbis taught in a Baraisa: There are several uncertainties that pertain to *bein hashemashos*: בין השמשות – IT IS POSSIBLY COMPRISED OF DAY AND OF NIGHT together, קפק בולו מן היום – IT IS POSSIBLY COMPRISED ENTIRELY OF DAY, קפק בולו מן הלילה – and POSSIBLY COMPRISED ENTIRELY OF NIGHT.<sup>[5]</sup> מטילין אותו – Thus, because of these uncertainties, WE PLACE UPON IT THE STRINGENCIES OF TWO DAYS.<sup>[6]</sup>

The Baraisa defines when this period of uncertainty begins and ends:

ואיזהו בין השמשות? – AND WHEN IS *BEIN HASHEMASHOS*? כל זמן שקני מנחה – ONCE THE SUN HAS SET,<sup>[7]</sup> משהשקע החמה – AS LONG AS THE EASTERN FACE OF THE SKY IS REDDENING;<sup>[8]</sup> הכסיה התחתון – when THE BOTTOM OF THE SKY – the part near the horizon – HAS DARKENED, ולא הכסיה העליון – BUT THE UPPER part of the sky HAS NOT yet DARKENED, בין השמשות – This is *BEIN HASHEMASHOS*.<sup>[9]</sup> הכסיה העליון – Once THE UPPER

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1. This precept is inferred from the later Mishnah (47b), which lists several heat-intensifying elements that it states may not be used for Sabbath insulation of food. That Mishnah is understood as a continuation of our Mishnah here (34a). Our Mishnah begins by stating that insulation is permitted during *bein hashemashos* (and by extension on Friday afternoon, before the Sabbath), and the later Mishnah then clarifies precisely which materials may be used for this insulation (i.e. materials that preserve heat, but not those that increase it). It thus follows that the later Mishnah forbids using heat-intensifying materials even when the insulation is in place on Friday afternoon (see *Rashi*; based on *Leshon HaZahav*; see also *Maharam* and *R' Akiva Eiger*).

2. Since he would be placing the coals around the food before the Sabbath begins, he certainly could not be performing any *melachah* by doing so (*Rashi*). What, then, is Rava's fear?

3. Technically, such a concern applies only to food that has not been fully cooked by the time the Sabbath arrived. When the food has been fully cooked, it is unlikely that the person would be tempted to stir the coals. Nevertheless, for the sake of uniformity, the Sages applied the decree to all cases, and did not distinguish between fully or partially cooked food (*Rashi*).

We have explained the Gemara's discussion according to *Rashi*. Other Rishonim, however, cite alternative versions of the Gemara's text, and on that basis project a vastly different understanding of the Gemara. For details of this approach, see *Rif*, *Ramban* and *Rabbeinu Chananel*.

4. The term *bein hashemashos* literally means “between the suns” – and, as “sun” is a synonym for “day,” the term denotes the period of transition between one day and the next (see *Gur Aryeh* to *Exodus* 12:6; see also *Rashi* below, 134a וְלֹקְמִיָּהּ). For most purposes, the term is adequately translated as twilight. As we shall see, though, the legal parameters of *bein hashemashos* – precisely when the period begins and ends – are subject to considerable debate. Indeed, parts of the evening that in the vernacular are conventionally accepted as “twilight” may or may not fall into any of these definitions. Thus, to avoid confusion, we shall generally avoid the term “twilight” in favor of the transliterated term *bein hashemashos*.

5. I.e. any particular moment during *bein hashemashos* might be comprised of day, night, or partly of day and partly of night. This is because at some point during *bein hashemashos*, a transition occurs between day and night, but there is no way of knowing precisely when this transition occurs. Thus, a given moment of *bein hashemashos* might be day [if the transition to night will occur later during *bein hashemashos*]; it could be night [if the transition occurred earlier], or it could be partly day and partly night [if the transition occurs during that very moment] (*Maharsha* in explanation of *Tosafos* וְלֹקְמִיָּהּ וְלֹקְמִיָּהּ; for an alternative interpretation of *day and night together*, see *Ritva* to *Yoma* 47b אמר ר' יוחנן).

[Since the moment of transition could conceivably occur either at the very beginning or very end of *bein hashemashos*, it is likewise possible that the entire period of *bein hashemashos* consists of

night or day respectively.]

Although the period of *bein hashemashos* is one of uncertainty, it is clear that the nature of this uncertainty does not fluctuate from one day to another. By way of example, it cannot be that today *bein hashemashos* is comprised mostly of day (with the transition to night coming in the final moments of twilight), and tomorrow *bein hashemashos* would be comprised mostly of night (with the transition coming in the first moments of twilight). Rather, whatever is true for one twilight period will be true for all twilight periods (*Tosafos* וְלֹקְמִיָּהּ; *Rashi* to 35b ר' יהודה מ' נמשך, *Maggid Mishneh* to *Hil. Shabbos* 5:4). Although *Tosafos* (ad loc.) asserts that *Rashi* disagrees with this, *Pnei Yehoshua* argues that *Rashi* in fact subscribes to this (see *Rashi* to 35b ר' יהודה מ' נמשך and note 5 there).

6. I.e. we treat *bein hashemashos* as if it were part of the previous day, or part of the following day, depending on which possibility yields the greater stringency. For example, one may not perform labor during *bein hashemashos* on Friday, for the next day [the Sabbath] may have already begun. By the same token, one may not perform labor during *bein hashemashos* on Saturday, for the same day might still prevail. If one does perform *melachah* during either period, he would be liable to an *asham talui*, an offering brought for uncertain violations of the Sabbath (see *Rashi* למאי הלכתא).

[These stringencies apply simply because any moment in *bein hashemashos* may be either day or night. The Baraisa, though, also mentioned a third possibility – that a given moment of *bein hashemashos* might be comprised of both day and night (see above, note 5). The Gemara later examines how in selected cases this possibility yields even further stringencies (*Rashi*).]

7. The Baraisa would seem to refer to the everyday meaning of sunset, when the disk of the sun disappears below the horizon. This, indeed, is how the Baraisa is understood according to *Rav Hai Gaon* and *R' Sherira Gaon* (as cited in *Teshuvos Maharam Alashkar* §96; see also *Gra* to *Orach Chaim* 261:2), and it is the interpretation we shall adopt in explaining the Gemara's discussion. *Rabbeinu Tam* (cited in *Tosafos* to 35a ר' יהודה, *Pesachim* 94a ר' יהודה and elsewhere), however, asserts that the Baraisa refers to a “second sunset” – the “setting” of the sun's rays – which occurs well after the ball of the sun is no longer visible on the horizon. This debate has far-reaching ramifications in *halachah*. For a more complete explication of these points, see below, 35b note 6.

8. I.e. clouds on the [eastern] horizon appear red from the glint of the sun's rays (see *Rashi*; see, however, 35a note 13).

[The term מנחה – literally: face of the east – is somewhat ambiguous. The Gemara initially assumes that it refers to the sky over the eastern horizon. (Since the sun sets in the west, the eastern horizon is the first part of the sky to darken after sunset.) Later, the Gemara clarifies the precise meaning of the term (see below, 35a note 13).]

9. The upper part of the sky takes longer to darken than the sky just above the eastern horizon (see *Rashi*).

The Baraisa here states that when the eastern sky has darkened, but

part of the sky HAS DARKENED, והשנה לכהתון – AND HAS ATTAINED THE SAME color AS THE BOTTOM of the sky, והו לילה – THIS IS NIGHT, and the period of twilight is over. דברי רבי יהודה – These are THE WORDS OF R' YEHUDAH.

Two other views are cited:  
 רבי נחמיה אומר – R' NECHEMYAH SAYS: כדי שיהלך אדם משתשקע – ONCE THE SUN SETS, BEIN HASHEMASHOS lasts THE TIME IT TAKES FOR A MAN TO WALK A HALF-MIL;<sup>10</sup> after this, it is night. רבי יוסי אומר – R' YOSE SAYS: בין השמשות – The duration of BEIN HASHEMASHOS IS LIKE THE BLINK OF AN EYE; זה נכנס וזה יוצא – [NIGHT] ENTERS, AND [DAY] DEPARTS, ואי אפשר לקמוד עליו – AND during this very short period of transition, IT IS IMPOSSIBLE TO DETERMINE whether IT is day or night.<sup>11</sup>

Because it is uncertain whether any given part of *bein hashemashos* is comprised of day, night, or both, the Baraisa stated that we ascribe to *bein hashemashos* the stringencies of

both the day that is coming, and the day that is receding. The Gemara now illustrates the extent to which these stringencies apply:

אמר ר' – The master said in the Baraisa: מטילין אותו לחומר – WE PLACE UPON [BEIN HASHEMASHOS] THE STRINGENCIES OF TWO DAYS. למאי הלכתא – With reference to what law does this express itself?<sup>12</sup> אמר רב הונא בריה דרבי יהושע – Rav Huna the son of R' Yehoshua said: לענין טומאה – It applies with respect to *tumah*.

The Gemara explains:

ראה שני ימים – For as we learned in a Mishnah:<sup>13</sup> ראה שני ימים – IF ONE EXPERIENCED<sup>14</sup> an irregular emission on TWO consecutive DAYS during BEIN HASHEMASHOS on each day, AND as TO his liability to AN OFFERING,<sup>15</sup> ראה יום אחד בלבד – IF HE SAW the emission on just ONE DAY and it was during BEIN HASHEMASHOS, ספק לטומאה – A DOUBT exists as TO

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the upper reaches of the sky are still light, it is *bein hashemashos*. The Gemara later notes that the Baraisa seems to contradict itself, for just previously, it seemed to say that *bein hashemashos* occurs at an earlier stage, when the eastern sky is still red. This contradiction is resolved by the Gemara below (*Rashi*).

<sup>10</sup> Approximately 9 minutes.

A *mil* is equal to 2,000 *amos*. The Gemara elsewhere (*Pesachim* 94a) states that the average person can walk 40 *mil* in a day; thus, it would take 18 minutes to walk a single *mil* (assuming that the Gemara refers to a twelve-hour period of day), or 9 minutes to walk half a *mil* (see *Rambam, Commentary to Mishnah, Berachos* 1:1; *Orach Chaim* 459:2; *Rama* to 261:1).

Others, though, give the time it takes to walk a *mil* as 24 or 22.5 minutes, in which case it would take 12 or 11.25 minutes to walk half a *mil* (see *Beur Halachah* to 459, and *Mishnah Berurah* *ibid.* §15).

<sup>11</sup> R' Yose's point is that *bein hashemashos* lasts a very short interval of time; it passes in just moments, like the blink of an eye (*Tosafos*). In this short interval, however, all three of the uncertainties mentioned by the Tanna Kamma indeed apply: The interval could be comprised entirely of day, of night, or it might be comprised of both (*Tos. HaRosh*).

The Gemara later (35a) determines exactly when during twilight R' Yose's *bein hashemashos* period occurs.

<sup>12</sup> See above, note 6. As explained there, the possibility that any time frame during *bein hashemashos* might be comprised of either day or night has obvious ramifications. [It forbids one, for example, to perform *melachah* during the *bein hashemashos* period of both Friday and Saturday evenings.] At this point, though, the Gemara is primarily concerned with the third possibility of the Baraisa – namely, that any given interval in *bein hashemashos* might be comprised partly of day and partly of night. The Gemara's question is what practical ramification arises from this particular uncertainty that did not already exist by virtue of the previously mentioned uncertainty (see *Rashi*; see also *Rashash* and *Sfas Emes*).

<sup>13</sup> *Zavim* 1:6. This Mishnah deals with the laws of a *zav*, and requires a brief introduction:

When a man experiences a repeated flow of specific types of discharges (called *zivah*) from his genital organ, he is rendered *tamei* as a *zav* (*Leviticus* ch. 15). A *zav* is contaminated with a severe degree of *tumah*, and contaminates objects that he sits upon or lies upon, even if he does not touch them (see *ibid.*); moreover, he must wait seven days from the time he last experienced an emission before becoming *tahor*.

The law of a *zav* is as follows: If a man experiences a single emission, he is not yet a *zav*; he is treated no differently than one who experienced an ordinary seminal emission (e.g. he becomes *tamei*, but not to the extent that he contaminates that which he sits or lies upon, and he need not wait seven days to become *tahor*). If he experiences a second emission, he is classified as a *zav*. He must then count seven consecutive days free of any flow, and then immerse himself in a spring of running water (*מים חיים*) (*Leviticus* 15:13; *Mikvaos* 1:8). If he had three flows, he is obligated in addition to bring a specially prescribed offering (*Leviticus* 15:14; see *Megillah* 8a).

Now, for these repeated flows to affect his status, the man must experience them consecutively. For the purpose of the *zivah* laws, this means he must either experience two flows in one day, two flows spaced over two consecutive days, or one flow that spans two days (e.g. he experiences the flow during *bein hashemashos*, as described below) (*Rashi*). If the flows are separated by a full day (e.g. he experienced the first on Sunday, and the second on Tuesday), they do not combine to render him a *zav*. The following Mishnah deals with these laws.

14. Literally: saw.

15. I.e. because of the various uncertainties associated with *bein hashemashos*, it is possible that he experienced the equivalent of three consecutive emissions, two consecutive emissions, or none that were consecutive at all. This can be shown as follows:

**Possibility 1:** For the sake of illustration, assume that the person saw one emission during *bein hashemashos* of Sunday evening, and then another emission during *bein hashemashos* of Monday evening. In such a case, it is possible that he experienced the first emission during a part of *bein hashemashos* that was entirely day. Likewise, he may have experienced the following day's emission during a part of *bein hashemashos* that was entirely comprised of night. If so, the emissions would be separated by a full day: He would have experienced the first on Sunday and the second on Tuesday. He would therefore not be classified as a *zav* at all, and the severe applications of *tumah* that come with *zivah* would not apply to him.

**Possibility 2:** It is conceivable that he experienced the flows in such a way that they were *not* separated by a full day. Both Sunday's and Monday's flows might have occurred during a part of *bein hashemashos* that was night, or they might both have occurred during a part that was day. Thus, he would either have experienced the flows on Monday and Tuesday, or on Sunday and Monday; either way, the flows occurred on consecutive days. Additionally, the first flow may have been experienced during the night, and the second during the day, in which case both would have occurred on Monday.

In any of these cases, the flows would be deemed consecutive, and the person would attain the status of a *zav*, contracting a severe degree of *tumah*. He would not, however, be required to bring an offering, for he would not have experienced three consecutive emissions.

**Possibility 3:** As mentioned earlier, a single emission that spans two days is counted as two consecutive emissions (see above, note 13). Thus, the person's two emissions could, in some circumstances, be legally counted as three consecutive ones. Suppose, for instance, that sometime in the interval that Sunday's *bein hashemashos* emission took place, the actual transition between day and night took place. In such case, the flow would have occurred partly during the day and partly during the night – and from a legal standpoint, the person would have experienced two consecutive emissions, one on Sunday, the other on Monday. If, in turn, the following day's emission took place during a part of *bein hashemashos* that was actually night, the person would have experienced a flow on Tuesday as well – making three consecutive days in all. In such a scenario, he would become a full *zav*, and would be required to bring an offering as well (*Rashi*, as explained by *Ritva* *MHK* ed.; see *Pnei Yehoshua* and above, note 5; see also *Rashash* and *Sfas Emes*; cf. *Tosafos* ולקרוב לטומאה וקרוב לטומאה).

his state of *TUMAH* only.<sup>16</sup> This Mishnah expresses the principle that any given stretch of time within *bein hashemashos* might be comprised of day, night, or day and night together.

The Gemara notes a difficulty in interpreting R' Yehudah's view: **הא גופה קשוא – [R' Yehudah's statement] is in itself contradictory!** **אמרת – First, you said: אינהו בין השמשות – WHEN IS BEIN HASHEMASHOS?** And in answer to this question, you said: **משתשקע החמה – ONCE THE SUN HAS SET, כל זמן שפני מזרח – AS LONG AS THE EASTERN FACE OF THE SKY IS REDDENING.** **מאדימין – This implies that later, when the bottom part of the sky has darkened, and the upper part of the sky has not yet darkened, לילה הוא – it is already night.**<sup>17</sup> **והדר תנא – Yet then, in the very next words, [the Tanna] teaches: הבסיף התחתון – When THE BOTTOM OF THE SKY HAS DARKENED, ולא הבסיף העליון – BUT THE UPPER PART OF THE SKY HAS NOT YET DARKENED, בין השמשות – this is BEIN HASHEMASHOS! – ?**

An Amora suggests a reading of the Baraisa that resolves the difficulty:

**Rabbah quoted the following in the name of Rav Yehudah, who in turn said it in the name of Shmuel: ברוך ותני – Combine the two parts of the Baraisa together, and teach them as one! In other words, read R' Yehudah's statement this way: אינהו בין השמשות – "When is *bein hashemashos*? משתשקע החמה – It begins once the sun has set, כל זמן שפני מזרח מאדימין – and continues as long as the eastern face of the sky is reddening; והבסיף התחתון – and moreover, even when the bottom of the sky has darkened, ולא הבסיף העליון – and the upper part of the sky has not yet darkened, נמי בין השמשות – it is also *bein hashemashos*. הבסיף העליון – Once, however, the upper part of the sky has darkened, והשנה לתחתון – and has attained the same color as the bottom of the sky, לילה – this is night, and the period of twilight is over."<sup>18</sup>**

The Gemara presents a different way of reconciling R' Yehudah's view:

**But Rav Yosef quoted the following in the name of R' Yehudah, who in turn said it in the name of Shmuel: הכי קתני – Teach [the Baraisa] this way: משתשקע החמה – "Once the sun has set, כל זמן שפני מזרח – as long as the eastern face of the sky is reddening,**

**– it is still day. הבסיף התחתון – Later, when the bottom of the sky has darkened, ולא הבסיף העליון – and the upper part of the sky has not yet darkened, בין השמשות – then it is *bein hashemashos*.**<sup>19</sup> **והבסיף העליון – And still later, when the upper part of the sky has darkened, והשנה לתחתון – and has attained the same color as the bottom of the sky, לילה – this is night."**

Rabbah and Rav Yosef have thus set forth two different views as to when *bein hashemashos* begins. According to Rabbah, its onset is the setting of the sun, and according to Rav Yosef, its onset is later, when the sky near the horizon has darkened. The Gemara now observes that in other statements made by these Amoraim, each remained consistent with his view:

**ואזו לטעמיהו – And in statements made elsewhere, [each] follows his own line of reasoning: דאיתמר – For it was once stated: שיעור בין השמשות בכמה – The length of *bein hashemashos* – how much is it? אמר רבה אמר רב יהודה אמר שמואל – Rabbah said in the name of Rav Yehudah, who in turn said this in the name of Shmuel: שלשה חלקי מיל – It lasts the time needed to walk three parts of a *mil*.**

The Gemara interrupts to clarify this ambiguous statement: **מאי שלשה חלקי מיל – What is meant by "three parts of a *mil*"?**<sup>20</sup> **אילימא תלתא פלגי מילא – If you will say it means three half-mils, ניקמא מיל וקחצה – then [Rabbah] should have said "a *mil* and a half," a more simple way of stating the amount. אלא תלתא תילתי – Rather, you might suggest, it means three-thirds of a *mil*. – But if so, [Rabbah] should simply have said "a *mil*." – Rather, by process of elimination, it must mean three-fourths of a *mil*.<sup>21</sup>**

The Gemara resumes, presenting Rav Yosef's alternative view on the length of *bein hashemashos*:

**ורב יוסף אמר רב יהודה אמר שמואל – And Rav Yosef said in the name of Rav Yehudah, who in turn said it in the name of Shmuel: שני חלקי מיל – *Bein hashemashos* lasts for two parts of a *mil*.**

The Gemara clarifies the meaning of this: **מאי שני חלקי מיל – What is meant by "two parts of a *mil*"?** **אילימא תרי פלגי מילא – If you will say it means two halves of a *mil*, לימא מיל – then [Rav Yosef] should simply have stated "a *mil*." – Rather, you may suggest, it means two-fourths of a *mil*.<sup>22</sup> – But if so, [Rav Yosef] should have said "half a *mil*." – Rather, he must mean**

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16. In such a case, the only uncertainty is whether his one emission occurred during the interval of *bein hashemashos* that is part day and part night, in which case it would be counted as two consecutive flows. If so, he would attain the full *tumah* of a *zav*. If, on the other hand, the flow occurred during a part of *bein hashemashos* that was entirely day or entirely night, he would attain only the lesser *tumah* of an ordinary seminal emission. There is no chance at all, though, that he is liable to an offering, for this requires three consecutive flows (*Rashi*).

17. [I.e. the implication is that *bein hashemashos* lasts from sunset only as long as redness remains on the horizon; once that redness fades, it is presumably night. The next words of the Baraisa, though, state that after the horizon has darkened, it is still *bein hashemashos* as long as there is light in the part of sky above this.]

18. The difficulty presents itself: If Rabbah is correct, why did the Tanna bother mentioning the period of time when the horizon has darkened but the upper sky is still light? He could have simply stated that *bein hashemashos* lasts from sunset until the darkening of the upper sky! To resolve this question, *Rashba* suggests that Rabbah sees the Baraisa as first making a general statement, and then explaining its meaning. That is, the Baraisa first states that *bein hashemashos* begins at sunset and lasts as long as "the face of the eastern sky is reddening." It then explains exactly what is meant by this: that *bein hashemashos* is not over until redness has left the entire face of the eastern sky, both its lower and upper part. As long as even the upper eastern sky is still red, it is still *bein hashemashos*.

19. I.e. the first part of R' Yehudah's statement is to be read as two separate clauses. He first delineates the period of day just before *bein hashemashos*, after sunset when the [lower] eastern sky is still red. Then he delineates *bein hashemashos* itself – when the lower eastern sky has darkened, but the upper eastern sky is still light (see *Rashba*).

[*Rashba* explains that Rabbah and Rav Yosef each interpret the term *פני מזרח* differently. Rav Yosef interprets the phrase *פני מזרח* as the eastern [sky], as a reference to the lower part of the sky just above the horizon. Rabbah, on the other hand, sees the phrase as denoting both the lower and upper parts of the [eastern] sky.]

20. [The term "parts" is vague; of what manner of fraction (e.g. halves, thirds, fourths) is Rabbah speaking?]

21. The Gemara does not consider, though, the possibility that Rava refers to  $\frac{3}{4}$  of a *mil*, or some smaller fraction. The reason is that since Rava himself did not specify the exact fraction, he was most likely referring to the greatest possible period of uncertainty that the words "three parts" could be taken to intimate. The Gemara thus begins with the greatest possible fraction –  $\frac{3}{4}$  – and proceeds by process of elimination to  $\frac{1}{2}$  (*Ritva MHK* ed.; see also *Rashba*).

The time it takes to walk  $\frac{3}{4}$  of a *mil* is somewhere between 13.5 and 18 minutes, depending on which figure for the length of time it takes to walk a full *mil* is accepted (see above, note 10).

22. Since Rava spoke of fourths, the Gemara considers the possibility that Rav Yosef meant fourths as well (*Ritva MHK* ed.).

The Gemara therefore concludes:

אֵלָא לְאַכִּילַת תְּרוּמָה – Rather, it must be that R' Yochanan meant this as regards the eating of *terumah*; in other words, דְּלֹא אֶכְלִי כִּהְנִים תְּרוּמָה – he meant that Kohanim who immerse themselves before the sun sets may not eat *terumah* עַד דְּשָׁלִים בֵּין הַשְּׁמֹשׁוֹת דְּרַבִּי יוֹסֵי – until the conclusion of the *bein hashemashos* period as defined by R' Yose.<sup>11</sup>

An Amora sets forth a benchmark for judging the onset of night:

אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל – Rav Yehudah said in the name of Shmuel: כּוֹכַב אֶחָד יוֹם – When one star is visible in the sky, it is still day, שְׁנַיִם בֵּין הַשְּׁמֹשׁוֹת – two signify *bein hashemashos*, שְׁלֹשָׁה לַלַּיְלָה – and three signify night.

A Baraisa confirms this idea:

כּוֹכַב אֶחָד יוֹם – So was it also taught in a Baraisa: כּוֹכַב אֶחָד יוֹם – ONE STAR signifies that it is still DAY, שְׁנַיִם בֵּין הַשְּׁמֹשׁוֹת – TWO signify *BEIN HASHEMASHOS*, שְׁלֹשָׁה לַלַּיְלָה – and THREE signify NIGHT. אָמַר רַבִּי יוֹסֵי – And in explaining this, R' YOSE SAID: לֹא כּוֹכָבִים גְּדוֹלִים הַנִּרְאִין בְּיוֹם – We are NOT speaking of LARGE STARS THAT ARE VISIBLE even BY DAY, וְלֹא כּוֹכָבִים קְטַנִּים שְׂאִין – NOR are we speaking of SMALL STARS THAT ARE VISIBLE ONLY later AT NIGHT, after it is fully dark; אֵלָא כִּינּוּנִים – RATHER, we are speaking of MEDIUM-sized (STARS).<sup>12</sup>

An earlier Baraisa (34b) stressed the uncertain nature of the *bein hashemashos* period. It might be comprised of day, night, or

a mixture of both. This, in turn, means that one who performs *melachah* on Friday evening during *bein hashemashos* may have violated the Sabbath.<sup>13</sup> The Gemara now shows, though, that under certain conditions, one who performs *melachah* during *bein hashemashos* has committed a definite transgression of Torah law: אָמַר רַבִּי יוֹסֵי בְּרַבִּי זְבִידָא – R' Yose the son of R' Zevulun said: הַעוֹשֶׂה מְלָאכָה בְּשְׁנֵי בֵּין הַשְּׁמֹשׁוֹת – One who performs labor during two *bein hashemashos* periods [i.e. during *bein hashemashos* on Friday evening and on Saturday evening] כּוֹכַב אֶחָד – is obligated to bring an ordinary *chatas* offering, הַשָּׂאת מִמָּה וּנְקָשָׁךְ – however you want to view the situation.<sup>14</sup>

Rava offers a practical piece of advice:

אָמַר לִיה רַבָּא לְשִׁמְעִיה – Rava once said to his attendant: אָמַר לִיה רַבָּא לְשִׁמְעִיה – You, who are not expert in assessing the measures of the Sages [i.e. the various signs given above for the onset of *bein hashemashos*], should leave your time to spare on Friday evening; שְׁמַשְׁא אֶרֶיִשׁ דִּיקְלֵי אֶתְלוּ – when the sun is still visible atop the palm trees [and it is still clearly day], light the Sabbath candle.

The Gemara asks:

בְּיוֹם הַמְעֻנָּן מַאי – On a cloudy day, what should one do?

The Gemara replies:

בְּמִתָּא חַי תְּרַנְגוּלָא – If you are in a city, look at a rooster; בְּבִרְכָא עוֹרְבֵי – if you are in a field, look at the ravens;<sup>15</sup> אִדְאֵנִי – or else, look at the *adanei*.<sup>16</sup>

#### NOTES

1. I.e. R' Yochanan is saying that although one must cease *melachah* with the onset of R' Yehudah's *bein hashemashos* on Friday night (for night might have started as early as this), still, one may not presume that night has certainly fallen once R' Yehudah's *bein hashemashos* concludes. Rather, we can be sure that it is night only once R' Yose's *bein hashemashos* concludes – and a Kohen who immersed during the day must therefore wait until this later time before eating *terumah*. Thus, R' Yochanan's second statement (as well as his first one) reflects a leaning toward the more stringent calculation of *bein hashemashos* in any given case.

*Rashi* notes that the same stringency would apply to performing *melachah* at the conclusion of the Sabbath. According to R' Yochanan, one should not perform labor on Saturday evening until the latest possible onset of night – after the conclusion of R' Yose's *bein hashemashos*.

[It is from this statement of the Gemara that *Tosafos* prove that R' Yose's *bein hashemashos* does not begin immediately after R' Yehudah's. If it did, the difference between the two would be virtually non-existent, and it would not seem reasonable to state that one must "wait" until after R' Yose's *bein hashemashos* concludes as well. Rather, R' Yose's *bein hashemashos* evidently begins somewhat after R' Yehudah's ends (see also *Rashba*, and above, 35a note 27).]

2. [I.e. once three stars of medium magnitude become visible in the evening sky, *bein hashemashos* has concluded and night has certainly fallen.]

Various commentators question why it was necessary to provide two different benchmarks of night – the appearance of three stars (given by the Baraisa here), and the upper sky attaining a level of darkness equivalent to that of the lower sky (see the Baraisa on 34b). Some explain that the Baraisa [and Shmuel] gave the sign of three stars because for most people it was too difficult to discern exactly when the upper sky became as dark as the lower sky (*Meiri*). Others, though, assert the very opposite – that the earlier Baraisa spoke of the darkening upper sky, because most people are not expert in judging exactly which stars are medium-sized (*Beur HaGra* to *Orach Chaim* 261:11).

3. If the act was inadvertent, such a person would be liable to bring an *asham talui*, an offering brought for possible inadvertent violations of *karas* prohibitions (see *Rashi* here and to 34b הלכותא; also see above, 34b note 6).

4. I.e. if you argue that his acts took place during the day, he would be exempt for the *melachah* performed on Friday, but liable to a *chatas* for

Saturday's act. And if you say his acts took place at night, the reverse holds true: He would be exempt for Saturday's act, but obliged for the act of Friday. Thus, one way or another, he has certainly violated the Sabbath, and he must therefore bring a standard *chatas* (if the act was inadvertent) rather than an *asham talui*, which applies only to uncertain transgressions (see previous note).

*Rashi* adds that the above applies only if the person performed *melachah* throughout the entire *bein hashemashos* period each of two days. [Presumably, the same would apply if the act were performed during only part of *bein hashemashos*, but he performed the second day's *melachah* at the exact point of *bein hashemashos* that he performed it on the first.] If, however, Friday's *melachah* was performed towards the beginning of *bein hashemashos* and Saturday towards the end, it is still conceivable that the person did not violate the Sabbath [since the first part of *bein hashemashos* may be day and the second part night], and an *asham talui* would be warranted (see *Rashi* with R' Akiva Eiger, *Sfas Emes* and *Rashash*).

5) While it is still daylight roosters will perch themselves on roofs, and ravens will gather in the field. Once night begins to fall, they will disperse (see *Rashi*).

6) *Adane* is a type of wild gourd whose leaves bend to face the sun throughout the course of a day. In the morning they face east, and as the sun travels westward, the leaves angle themselves in that direction. One can therefore tell when the sun has almost set by observing the angle at which these leaves are tilting (*Rashi*). [As before, one should not wait until the last moment to kindle the Sabbath lights; rather, when the gourd indicates that the sun is near the horizon, the lights should be lit.]

This concludes the Gemara's discussion of the time at which *bein hashemashos* occurs and the signs by which it can be discerned. At this point, note should be taken of several points that provide a context for the preceding discussion:

7) R' Yehudah's Position: The Views of the Geonim and Rabbeinu Tam. A number of Rishonim raise a fundamental difficulty in interpreting R' Yehudah's view. Even Rabbah (who takes the most expansive view of *bein hashemashos*) stated earlier (34b) that according to R' Yehudah, the duration of *bein hashemashos* – the elapsed time from sunset until nightfall – is not longer than the time it takes to walk  $\frac{1}{4}$  of a *mil*. Yet in Tractate *Pesachim* (94a), R' Yehudah himself appears to contradict this, for there he states that the interval between sunset and nightfall, *אֵצֶל הַכּוֹכָבִים*, the appearance of the stars [at nightfall] is the time it takes to walk four *mil*. How long, then, does *bein hashemashos* really last? The ways in which different Rishonim resolve the

A Baraisa details how Jewish communities of the time would make known that the Sabbath was approaching, and that the time had come to desist from work.<sup>[7]</sup>

**The Rabbis taught in a Baraisa:** שש הקיעות תוקעין – On FRIDAY AFTERNOON WE SOUND SIX BLASTS<sup>[8]</sup> of the shofar, spaced over a period of time, to announce the impending arrival of the Sabbath. ראשונה להקטיל את העם ממלאכה ששירות – THE FIRST sounding is meant as a signal TO STOP THE PEOPLE FROM performing their LABOR IN THE FIELDS, giving them enough time to journey back to town before the Sabbath. שניה להקטיל שניה לעיר – THE SECOND, sounded a little while later, is to STOP labor in THE CITY AND to stop THE SHOPS from doing business. שלישית להדליק את הנר – THE THIRD proclaims it is time to KINDLE THE Sabbath LIGHTS. דברי רבי נתן – These are THE WORDS OF R' NASSAN. רבי יהודה הנשיא אומר – However, R' YEHUDAH HANASI SAYS: שלישית להלוך תפילין – THE THIRD is to signal those wearing tefillin that it is time TO REMOVE their TEFILLIN.<sup>[9]</sup>

The Baraisa continues:

אחרי תפילין – After this third blast, [THE BLOWER OF THE SHOFAR] WOULD WAIT ENOUGH TIME TO ROAST A SMALL FISH

over the fire, או כרי להקביק פת בתנור – OR ENOUGH TIME TO ATTACH BREAD TO the wall of AN OVEN and bake it there,<sup>[10]</sup> AND then HE WOULD SOUND A TEKIAH, A TERUAH, AND another TEKIAH ושובת – AND REST, for at this time the Sabbath would have arrived.<sup>[11]</sup>

A Tanna criticizes the practice of the Babylonian communities which deviated from the procedure described above: מה אמר רבן שמעון בן גמליאל – R' SHIMON BEN GAMLIEL SAID: מה עשה להם לבבליים – WHAT SHOULD WE DO about THE BABYLONIANS, שתוקעין ומריעין – FOR THEY SOUND just A TEKIAH AND A TERUAH, ושובתין מתוך מריעין – AND then THEY REST AFTER SOUNDING this TERUAH?

The Gemara interrupts the Baraisa to question this: Can it be that they would sound just a *tekiah* and a *teruah*? הוּוּ לְהוּוּ חֲמִשָּׁה – This makes for just five blasts of the shofar, and we know that six must be sounded! – ? –

The Gemara responds:

אֵלֶּא שְׂתוּקְעִין וְחֹרְרִין וְתוּקְעִין – Rather, it must be that the practice to which Rabban Shimon ben Gamliel objected was as follows: [The Babylonians] would sound a *tekiah*, and then

## NOTES

difficulty leads to widely varying interpretations of R' Yehudah's position.

*Rav Hai Gaon* and *Rav Sherira Gaon* (as cited in *Teshuvos Maharam Alashkar* §96) suggest that the apparently contradictory statements actually represent two stages in R' Yehudah's thinking. Initially, R' Yehudah suggested that nightfall occurred four *mil* after sunset, and this is the position recorded in Tractate *Pesachim*. Later in his life, though, he retracted this position, and held instead that the timespan is merely  $\frac{1}{4}$  of a *mil*. According to these Geonim, then, our Gemara presents R' Yehudah's final conclusion and is the authoritative record of his view. [Other authorities who subscribe to this general approach in understanding R' Yehudah's position here include *Gra* (*Orach Chaim* 261) and *Shach* (*Yoreh Deah* 266:11).]

*Rabbeinu Tam* (cited in *Tosafos* to 35a תרי"ד, *Pesachim* 94a ר"ה ר"י, and elsewhere), however, proposes a considerably different approach. He suggests that the two statements of R' Yehudah do not contradict one another at all, for each refers to a different kind of "sunset." When R' Yehudah stated that sunset is separated from nightfall by four *mil*, he was referring to sunset as we commonly know it – the moment when the disk of the sun completely disappears below the horizon. When, on the other hand, he stated that  $\frac{1}{4}$  of a *mil* separates sunset and nightfall, he was speaking of a second "sunset" – the "setting" of the residual sunlight in the sky. [This is defined as the point when the sky as a whole ceases to appear light, and a distinct redness is visible in the western sky only (*Tos. Rid*; see also *Chidushei HaRam Kazis* and *Sefer Oros Chaim* ch. 3, as cited in *Shraga L'Chaim*).] According to this approach, R' Yehudah means that after ordinary sunset it is still (legally speaking) daytime for another 3.25 *mil*; at this point, the second sunset occurs, and *bein hashemashos* begins. *Bein hashemashos* then lasts  $\frac{1}{4}$  of a *mil* until nightfall. [Other authorities who subscribe to this basic approach include *Rosh* (to *Taanis* ch. 1, §12), *Rashba* (to *Berachos* 2b) and *Shulchan Aruch* (*Orach Chaim* 261); for a third approach to the conflicting statements of R' Yehudah, see *Sefer HaYereim* §274.]

The difference between these interpretations is immediately apparent. According to the view of the Geonim, night occurs only  $\frac{1}{4}$  of a *mil* after ordinary sunset (approximately 13.5 minutes); according to *Rabbeinu Tam*, the figure is 4 *mil* (approximately 72 minutes).

[As mentioned above, *Gra* (to *Orach Chaim* 261) subscribes to the essential conclusion of the Geonim; however, he suggests an alternative way of reconciling R' Yehudah's statements. In the view of *Gra*, when R' Yehudah stated that night begins after four *mil*, he was not referring to the onset of night in a legal sense; rather, he was noting the time that the sky becomes completely dark as a matter of physical fact. (Indeed, R' Yehudah's four-*mil* statement speaks of צאת הכוכבים, the appearance of the stars, a term not used at all in our Gemara [34b-35b]). *Gra* sees this term as a reference to the point when all the stars in the sky – not just three – become visible.) By contrast, when R' Yehudah speaks of a  $\frac{1}{4}$ -*mil* interval between sunset and nightfall, he is then giving the legal definition of night (which, incidentally, corresponds to Shmuel's sign of

three stars becoming visible). In its legal sense, night falls well before the sky has reached its apex of darkness.]

**Latitudinal and Seasonal Variations.** It is an astronomical fact that the interval between sunset and nightfall varies from place to place [as a function of latitudinal position] and from season to season. The more removed a place is from the equator, the longer it takes for darkness to descend after sunset. Likewise, in the summer season, the interval between sunset and nightfall is longer than in the winter, and at the spring and fall equinoxes, the interval is shortest of all (*Shraga L'Chaim*). In recognition of these phenomena, *Gra* (*Orach Chaim* 261) writes that the  $\frac{1}{4}$ -*mil* benchmark given in the Gemara applies solely for the latitudinal coordinates of Eretz Yisrael, and only for the spring and fall equinoxes. As for other seasons of the year and other latitudes, he writes, each town must compute its own *bein hashemashos* interval based on Shmuel's criteria of the appearance of three stars.

For an extended discussion of these issues, see *Beur Halachah* 261 תרי"ד שו"א.

7. See *Shulchan Aruch* 256:1. In later times, the custom to announce the arrival of the Sabbath by blowing the shofar (as delineated in the following Baraisa) was no longer practiced. Nevertheless, *Rama* (ibid.) writes that every community should fulfill the substance of this custom by appointing a representative to publicly declare, an hour or so before the Sabbath, that the time has come to begin preparations for the Sabbath.

8. The blasts were composed of two sets of *tekiah*, *teruah*, *tekiah* (*Rashi*, *Ritva*).

9. Tefillin can be worn at any time during the daylight hours, and indeed, in Talmudic times, people would often wear tefillin throughout the day. The mitzvah of donning tefillin does not apply, though, on the Sabbath and festivals (see *Rambam*, *Hil. Tefillin* 4:10). Thus, as the Sabbath was about to arrive, those still wearing tefillin must remove them.

According to R' Yehudah HaNasi, the fourth blast would signal that it is time to kindle the Sabbath lights (*Rashi*; see also *Tosafos* תרי"ד הנשיא).

10. In Talmudic times, a baker would bake bread by taking a ball of dough and affixing it onto the inner wall of an oven. As long as enough time remains for a crust to form before the Sabbath, one is permitted to affix a dough to the oven wall, as we learned above (20a,b).

11. The Baraisa states that the third blast of the shofar – the signal to kindle Sabbath lights – would be sounded when there was still enough time to perform last-minute preparations such as roasting small fish or baking a bread roll. *Rosh* infers from this that the lighting of Sabbath lights, in and of itself, does not constitute an acceptance of the Sabbath. If it did, no labor [such as roasting fish] could have been performed after one kindled these lights, even if night had not yet fallen. Rather, he suggests, acceptance of the Sabbath comes with the recital of the evening Sabbath prayer (see also *Ritva* and *Eruvin* 40b; see *Shulchan Aruch*, *Orach Chaim* 262:10 with *Mishnah Berurah*; cf. *Ran*).