

2.2.16

35b (סיום הפרק) → 36b (אמר רב יהודה אמר שמואל כוכב אחד)

- I. ברייתא's measure of day-ש" – ביה"ש – night based on stars (confirmed by ברייתא)
- a. *Measure*: if 1 star is visible it is still day; 2 visible is ביה"ש and 3 – is night
 - i. *Commenting on ברייתא* (ר' יוסי): average size stars (not the large ones seen during day, not tiny ones never seen)
 - b. *Application of ביה"ש* (ר' יוסי בר זבדא) (ביה"ש): if someone does (the same) מלאכה during both ביה"ש (entering and leaving שבת)
 - i. *Then*: he is liable for a חטאת one way or the other
 - ii. *דבא*: told his servant that since he wasn't an expert in שיעור דרבנן, he should light שבת נר when sun is over trees
 1. *On a cloudy day*: there are avian or botanic signals marking sunset
- II. The שבת-בליסטים just before שבת
- a. *ברייתא*: they blast 6
 - i. 1st: to tell people working in fields to stop working
 - ii. 2nd: to tell people in the city and in shops to stop working
 - iii. 3rd: to tell people to light lamp (per ר' נתן); to remove תפילין (per רבי)
 1. *דב יהודה*: instructed his son per ר' נתן – 3rd is for lighting שבת נר
 - iv. *Then*: wait the time it takes to fry a small fish or to put some bread in the oven and then...
 - v. 4th-6th (תקיעה, תרועה, תקיעה): and then cease all מלאכה
 1. *דשב"ג*: the Babylonians blast a תרועה last (i.e. they blast תרועה, תקיעה, תקיעה) - that is their ancestral מנהג
 - b. *תנא דבי ר"י*: describes what would happen at each blast (parallel – די-אי-ב)
 - i. 1st: people out in further fields stopped working; people closer to city wait for them to come in; stores still open
 - ii. 2nd: stores close shutters, but food is still on stovetops
 - iii. 3rd: food taken off of stove; that which is going to be covered is מוטמן, candles are lit
 - iv. *Then*: wait the time it take to fry a small fish or to put bread in oven
 - v. 4th-6th (תקיעה, תרועה, תקיעה): and then cease all מלאכה
 1. *ד' יוסי בר חנינא*: he may light after last תקיעה, as it is blown early to allow חזן הכנסת to bring שופר home
 2. *Response*: then the שיעור is subjective (depends where חזן lives)
 3. *Rather*: חזן has a place on the roof (of the בית דין) to hide it – since we may not carry שופר or חצוצרות on שבת
 - a. *Challenge*: ברייתא allows carrying of שופר (but not חצוצרה)
 - b. *Answer* (ר' יוסף): if he is on his own, may carry שופר, but not when using it for צבור
 - i. *Reason*: the individual may use a שופר to give water to a baby
 - ii. *Challenge*: even בצבור, could use to give drink to poor baby
 - iii. *Besides*: ברייתא rules that just as we may carry שופר, we may carry חצוצרה
 1. *Resolution*: each ברייתא follows a different school
 - a. *Moderate*: allowing only שופר, is יהודה, ר' יהודה, who doesn't permit לאיסור כלי שמלאכתו לאיסור
 - b. *Liberal*: allowing both to be carried – ר' שמעון, who doesn't accept מוקצה
 - c. *Stringent*: is נחמיה, ר' נחמיה, who doesn't even allow a כלי whose main use is לאיסור (שופר)
 - i. *But*: we must interpret that "שופר" in the last ברייתא is חצוצרה (else it is obvious)

III. Per: ר' חסדא, who notes that 3 terms switched meanings after the חורבן

 - a. שופר: is called חצוצרה and vice-versa – implications for ר"ה
 - b. ערבה: is called צפצפה, and ערבה is צפצפה – implications for מינים
 - c. פתורה (table): called פתורתא (little table) and פתורה called פתורה (big table) – implications for commerce
 - d. טריפות: added הובלילא and בי כסי: (parts of animal's stomach) – implications for טריפות
 - e. גיטי נשים: בבל ד' אשי and בורסיף switched names – implications for גיטי נשים