

## דף יומי הלכה שבת לד

Friday afternoon, close to dusk, one should ask the members of his house in a gentle voice: “has the food been tithed, the עירוב (חצירות) been set, has חלה been removed, and have the candles been setup”. The משנה ברורה writes we only ask if חלה has been removed פסח. He also notes the importance of asking these questions in a gentle voice, as a בעל הבית should never put fear into the members of a house. In fact this fear could lead to עבירות due to hesitancy of household members mentioning mistakes.

During בין השמשות (i.e., between שקיעה and הכוכבים; צאת הכוכבים is a ספק whether it is considered day or night, thus it has the stringencies of both, for example, שבת is kept for 25 hours encompassing בין השמשות of Friday night and Saturday night) it is forbidden to: מעשר food that is definitely טבל, טובל כלים, light candles, and make עירובי תחומין (because עירוב תחומין if the למעשה; תורה; סמך in the תורה; תחום שבת is דרבנן it has a סמך in the תורה; למעשה if the עירוב תחומין was made בין השמשות it is valid). It is permissible to דמאי (food that is doubtful if tithes have been removed) make an עירוב חצירות (because it is only an איסור דרבנן to carry in a courtyard that opens to several homes), to completely wrap food in order to keep them hot (but not in a material that adds heat), and to tell a גוי to light a candle. In general, while it is forbidden to tell a גוי to perform a labor for a Jew on שבת (אמירה לעכו"ם), it is permitted to tell him to perform an act that would be an איסור דרבנן (which lighting a candles now would be, because it is still בין השמשות for a מצוה (שבות דשבות)).

If one made an עירוב תחומין for 2 people, one was set up during the day, and one was set up בין השמשות, they are both valid. If the one that was set up during the day was eaten during בין השמשות the עירוב is valid throughout שבת. If the person whose עירוב was set up during בין השמשות is eaten after צאת הכוכבים the עירוב is valid throughout שבת, however, if

the עירוב that was set up during בין השמשות was eaten during בין השמשות, the עירוב is not valid, as the עירוב was only קונה the time after בין השמשות, because since it was setup during בין השמשות it shows the person making the עירוב considered בין השמשות as daytime, and the עירוב was never in “operation” after שבת commenced.

It is forbidden to completely wrap, or insulate food to keep the food hot once שבת has begun, but it is permissible during בין השמשות as long as it is not something that will increase heat, which is forbidden. In fact, it is forbidden to wrap food in something that increases heat (such as peat, lime, sand or wet cotton) even on ערב שבת.

A זב is someone who had 2 emissions over 1 or 2 days. If he had 3 emissions (same day or successive days), he is obligated to bring a קרבן. The רמב"ם writes that a man who had an emission that was partially by day, and partially by night, is considered to have had 2 emissions and is a זב (and is therefore טמא). If there was one emission during בין השמשות then he is a ספק טומאה due to the ספק status of בין השמשות. If he had one emission during the day, and one during בין השמשות, he is certainly טמא and is a ספק regarding bringing a קרבן, and therefore brings a קרבן, but does not partake of the קרבן. If he saw for 2 consecutive days at בין השמשות he is a ספק for both טומאה (perhaps the first emission during בין השמשות occurred when it was still day, and the next evening's occurrence during בין השמשות happened when it was already night, thus perhaps he does not have the prerequisite 2 consecutive days to make him טמא and perhaps he does) and קרבן (as perhaps it occurred during בין השמשות when it was day and continued into night, thus making 2 days, and the next evening's occurrence happened during בין השמשות when it was considered day, thus making 3 days in a row, and obligating him to bring a קרבן).