



Today's Daf In Review is being sent I'zecher nishmas Habachur Yechezkel Shraga A"H ben R' Avrohom Yehuda

Shabbos Daf Kuf Nun Aleph

KLAL AMAR ABBA SHAUL, KOL SHE'ANI...

- **Q:** If **Abba Shaul** is saying his rule on the beginning of the Mishna ("one may not go to the edge of the techum on Shabbos to prepare to hire workers or bring back produce after Shabbos"), then his rule should have been said in the negative ("anything that I may not tell one to do on Shabbos I may not go to the edge of the techum to prepare for on Shabbos")!? If his rule was said on the next part of the Mishna ("one may go to the edge of the techum on Shabbos to prepare to watch a field after Shabbos"), then the rule should have been the reverse ("anything that I may go to the edge of the techum on Shabbos to prepare for I may ask someone to do on Shabbos")!? **A:** **Abba Shaul's** rule is going on the second part of the Mishna, but he is making reference to a statement made by **R' Yehuda in the name of Shmuel**, who says that one may tell his friend, "You watch my field that is in your techum and I will watch your field that is in my techum". **Abba Shaul** is saying, based on that, anything that I am allowed to tell someone to do on Shabbos, I am allowed to go to the edge of the techum to prepare for after Shabbos".
- **Q:** What is the rule coming to include? **A:** It is coming to include that one may go to the edge of the techum on Shabbos to prepare for the needs of a bride or to bring a coffin or burial clothing for a meis after Shabbos, and he may even ask someone (on Shabbos) to bring these things after Shabbos.

MISHNA

- One may go to the edge of the techum on Shabbos to prepare for the needs of a bride or to bring a coffin or burial clothing for a meis.
- If a goy brings a flute on Shabbos to be used for a Jewish funeral, it may not be used. If the flute was brought from a "nearby place", it may be used after Shabbos.
- If a goy made a coffin or dug a grave on Shabbos for another goy or to sell, a Jew may be buried in it. If it was made for a Jew, he may never be buried in it.

GEMARA

- **Q:** What does a "nearby place" mean? **A: Rav** says it means that he must know that it came from within the techum. **Shmuel** says it is enough if it is possible that it came from within the techum.
 - Our Mishna seems to agree with **Shmuel**, because it says that we can use the coffin or the grave for a Jew even though we are not certain who the goy made it for.
 - A Braisa says like **Rav**. The Braisa says that the heated water in a bathhouse of a town that has half Jews and half goyim should not be used after Shabbos for the amount of time it takes to heat up the water. We see that even though we are unsure who the water was heated up for, we say it may not be used for that amount of time.

ASU LO ARON V'CHAFRU LO KEVER...

- **Q:** Since it is possible that these were done for a Jew, why don't we have to wait to use the coffin or the grave for as long as it takes to make the coffin or dig the grave? **A: Ulla** said, we are discussing a grave that was dug on a main thoroughfare, which is not a place where Jews are buried, so it is clear that it was dug for a goy.
 - **Q:** That doesn't answer how we can use the coffin immediately after Shabbos?! **A: R' Avahu** said, we are discussing where the coffin was placed on top of that grave, so it was obviously made for the one who would be buried in that grave.

MISHNA

- We may do all the things needed for a meis on Shabbos. We may anoint him and rinse him as long as we don't move any limbs (the meis is muktzeh). We may pull away a pillow from under

him to lay him on the sand so that the body remains cool. We may tie the jaw so that it does not drop further, but not to close it (because that would be moving the meis).

- Similarly, if a beam breaks, one may place a bench or bed under it to prevent it from falling further, but not to lift it higher.

GEMARA

- **Q: R' Yehuda in the name of Shmuel** said, **R' Meir** once went to a bathhouse on Shabbos and a student wanted to smear oil on the floor and **R' Meir** told him it is not allowed. Presumably it is not allowed because the stones on the floor are muktzeh. Why then does our Mishna allow smearing oil on a meis?! **A:** One may not smear oil on a stone floor because it may lead him to smear oil on a dirt floor which is problematic, because he may thereby fill in holes, which is not allowed on Shabbos. This gezeirah does not apply to smearing oil on a meis.
- **Q:** What does the Mishna mean to include when it says that “all” things may be done for a meis? **A:** It includes the list mentioned in a Braisa: one may bring glass and metal keilim to put on the meis’s stomach to prevent swelling, and one may stuff up all openings so that wind cannot enter and cause swelling, so that the stomach does not burst.

MISHNA

- One may not close the eyes of a meis on Shabbos (the meis is muktzeh).
- One may not close the eyes of one who is about to die even during the week, and if one does so, he is considered to be a murderer.

GEMARA

- A Braisa explains that closing the eyes of one who is at “death’s door” is considered murder, because it may quicken the person’s death. It is like one who touches a flickering candle and thereby extinguishes it.
- A Braisa says, **R' Shimon ben Gamliel** said, if one wants the eyes of a meis to close, he can blow wine into the meis’s nose, put oil between the eyelashes, and hold the two big toes. The eyes will then close on their own.
- A Braisa says, **R' Shimon ben Gamliel** said, we are mechalel Shabbos to save the life of a one-day old child (which will bring about many Shabbosos being observed by him), but not for Dovid Hamelech once he is no longer alive (and is no longer capable of doing mitzvos).
- A Braisa says, **R' Shimon ben Elazar** said, a one-day old child need not be protected from a weasel or a mouse, but a dead Og Melech Habashan needs to be protected from a weasel and a mouse. Animals fear a live person, not a dead person.
 - **R' Pappa** said, we are told that a lion will not attack a pair of people (based on the pasuk that says “Your fear will be on the animals” – the word “your” is written in plural form).
 - Although we see that a lion does attack even a pair of people, that is because those people appear to the lion like animals (because of their improper actions).
 - **R' Chanina** said, one may not sleep in a house alone, and if he does he will be captured by the “Lilis” demon.
- A Braisa says, **R' Shimon ben Elazar** says, give tzedaka while you still have someone to give it to, and while you still have the money to give, and while you are alive to give. Shlomo Hamelech suggests this in Koheles as well where the pasuk teaches to give tzedaka before Moshiach comes when there will no longer be poor people to give tzedaka to.
 - This argues on **Shmuel** who says that life after Moshiach will be the same as now, except that we will no longer be subject to the rule of other nations.
 - A Braisa says **R' Elazar Hakappar** says, one should always daven that he not become poor, because even if he is not, his children may be or his grandchildren may be. As **R' Yishmael** darshens a pasuk, poverty is a revolving wheel which over time effects everybody.
 - **R' Yosef** said, we are told that young talmidei chachomim do not become poor.
 - **Q:** We see that they do become poor!? **A:** They never have to resort to begging door to door.

- **R' Chiya** told his wife, when a poor person comes, quickly give him bread so that your children will be given bread by others when they are poor. She asked him, are you cursing them that they should become poor?! He said it inevitably affects everybody.
- A Braisa says, **R' Gamliel the son of Rebbi** says, one who shows mercy to Hashem's creations is shown mercy from Hashem. One who does not show mercy is not shown mercy from Hashem.
- The psukim in Koheles tell us to do mitzvos before we get old and death comes. The psukim say: "Before the sun and light get dark" – refers to the forehead and the nose, "and the moon" refers to the neshamah, "and the stars" refers to the cheeks, "and the clouds return after the rain" refers to eyesight which gets weaker due to crying.
 - **Shmuel** says, tears shed before turning 40 are replenished by the body. After 40 they are not replenished.
 - **R' Nachman** says the "kuchla" eye medicine improves eyesight only until reaching 40. After that, even in large amounts, it will only maintain, but not improve, one's eyesight.
 - **R' Chanina's** daughter passed away and he did not cry. His wife asked, does this not mean anything to you? He responded, should I suffer the loss of a child and blindness (which the tears would cause)?
 - He holds like **R' Yochanan in the name of R' Yose ben Kitzarta** who said that 3 types of tears are good for the eyes (tears caused by medicine, by laughter, and from eating tart fruit) and 3 types are bad for the eyes (from smoke, crying over misfortune, and from pains in the bathroom).