



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

Shabbos Daf Kuf Nun Gimmel

- **R' Yehuda the son of R' Shmuel bar Shila in the name of Rav** said, if people at a funeral are moved by the eulogies, it means that the meis is destined to go to Olam Habah.
 - **Q: Rav** told **R' Shmuel bar Shila**, "Make sure to give a moving eulogy at my funeral because I will be standing there and listening". **Rav** was clearly destined for Olam Habah, so the people should have been moved even without a moving eulogy!? **A:** To move the people, a moving eulogy must be given. Even so, the people will only be moved if the meis is destined for Olam Habah.
 - **Abaye** asked **Rabbah**, all the people of the town hate you (he would give them mussar), so who will give a moving eulogy? He answered, "You and **Rabbah bar R' Chanan**".
 - **R' Elazar** asked **Rav**, who is destined for Olam Habbah? He answered, someone who they say about him after his death that his life is the model of how we should live ours.
 - **R' Chanina** says, it is someone whose rabbe'im are happy with him.
- The pasuk says "the eulogizers go around the streets". This teaches that one should conduct himself in a way that people have good things to say in his eulogy.
- **R' Eliezer** says in a Mishna, do teshuva a day before you die. He explained, since it's impossible to know when one will die, one should always do teshuva.
 - Shlomo Hamelech in Koheles says this idea as well. The pasuk says "your clothing should always be white and there will always be oil on your head". **R' Yochanan ben Zakai** says a mashal to a king who invited his servants to a meal. The smart servants dress properly right away, because they don't know when the meal will begin and realize that it can start at any moment. The foolish servants go to work, figuring they have plenty of time to prepare later. When they are all called to the meal, the smart ones come dressed properly and the foolish ones do not. The king is happy with the smart servants and they are given to eat and drink. The foolish ones anger the king and they are told to stand by and watch.
 - The son-in-law of **R' Meir** said in the name of **R' Meir**, the foolish ones would not feel out of place because they look like the service staff. Rather, the foolish ones are embarrassed by being told to sit down without being allowed to partake in the food or drink.
 - A different meaning to the pasuk is that the white clothing refers to the mitzvah of tzitzis and the oil on the head refers to tefillin.

HADRAN ALACH PEREK SHO'EL!!!

PEREK MI SHE'HECHSHICH -- PEREK ESRIM V'ARBAH

MISHNA

- If one is travelling on Friday and it begins to get dark (Shabbos is beginning), he should give his wallet to a goy (before Shabbos begins) to carry for him into the city to a more secure place. If there is no goy to give it to, he may put it on his donkey to carry it for him. When he reaches the outermost courtyard of the city he may take the non-muktzeh items off the donkey. He then releases the strings holding the muktzeh items to the donkey and they are left to fall to the ground.

GEMARA

- **Q:** Why do the **Rabanan** allow a Yid to give his wallet to the goy? **A:** The **Rabanan** knew that a person would not allow himself to leave his wallet on the road, and would therefore ultimately carry it himself. To prevent that, they allowed him to give it to a goy.
- **Rava** says, they only allowed to give the goy his wallet to carry (he worked hard for the money and would therefore carry it rather than leave it on the road), but they did not allow him to give the goy an object that he found on the road.
 - **Q:** This is obvious – the Mishna says “his wallet”!? **A:** We would think it includes a found object and the Mishna says “wallet” because that is the more usual case. **Rava** therefore tells us that it only applies to a wallet.
 - However, if he found the object before Shabbos began, it has the same din as a wallet and may be given to a goy.
 - **Others** say that **Rava** asked whether the found object in this case is considered like his wallet or not, and **Rava** remained with the question – **TEIKU**.

EIN IMO NACHRI

- If one has the choice to give the wallet to a goy, he must do so rather than placing it on his donkey, because he is commanded to prevent his animals from doing work on Shabbos, but is not commanded to prevent a goy from doing work.
 - If he has the choice to place it on his animal or to give it to a deaf-mute, deranged person, or a minor (all of who are not obligated in mitzvos), he should place it on the animal rather than on people (because he may confuse these people with others). If given the choice between a deaf-mute and a deranged person, or between a minor and a deranged person, he should give it to a deranged person (he has the least mental capacity of all of them).
 - **Q:** If he has the choice to give it to a deaf-mute or a minor, who should he give it to? According to **R' Eliezer** who says that terumah separated by a deaf-mute has a din of terumah (out of doubt), we would clearly rather give it to the minor. However, according to the **Rabanan** who argue on **R' Eliezer** and say that terumah separated by a deaf-mute is not considered to be terumah at all, are we better off giving it to the deaf-mute, because the minor will at least one day be fully obligated in mitzvos, or should we rather give it to the minor because people will confuse a deaf-mute with a regular adult? **A:** **Some** say to give it to the deaf-mute, **others** say to give it to the minor.
- **Q:** If none of these options (goy, animal, deaf-mute, deranged, minor) are available, what can one do? **A:** **R' Yitzchak** said, there is another method that the **Rabanan** did not want to reveal – to carry it less than 4 amos at a time. They did not want to reveal this because it may lead to one carrying 4 amos in the reshus harabim.
 - A Braisa says, on the day that they were goizer to use one of these methods rather than to carry it less than 4 amos, they were goizer many other gezeiros. **R' Eliezer** says they added a lot and prevented people from violating issurim D'Oraisa. **R' Yehoshua** says, they were goizer too much, to the point that people couldn't handle all the gezeiros, which ultimately was worse than if they would have never been goizer anything in the first place.
 - A Braisa says a mashal for each view as follows: according to **R' Eliezer** these gezeiros were like having a box full of melons and cucumbers and pouring in mustard seeds (it has plenty of room in the box); according to **R' Yehoshua** these gezeiros were like having a bowl full of honey and then placing pomegranates and nuts into it, thereby causing it to overflow.
- **Q:** How can one place the wallet on his donkey? It is assur to do any melacha with one's animals?! **A:** **R' Ada bar Ahava** said, he must place it on the animal as it is walking so that there is no “akira” and therefore no complete melacha is being performed.
 - **Q:** It is almost certain that the animal will stop to let out wastes, in which case, when it starts walking again and ultimately stops it has performed a complete melacha?! **A:** He places the wallet on the animal as it is walking. When it stops, he takes it off the animal and places it back on the animal after it begins walking again.

- **Q:** Why can't he use this method and place it on a person while the person is walking?
A: R' Pappa said, any melacha that if one does by himself he would be chayuv a chatas, it is assur for him to do with another person (although he would be patur if he does). However, anything which is assur but patur when done with another person, is totally mutar if done with an animal.
- **R' Adda bar Ahava** said, if one is carrying a load at the onset of Shabbos, he can run with it to his house without ever stopping.
 - He must actually run, because if he walks in the regular manner he may forget, stop, and start again, thereby making an "akirah".
 - **Q:** He will inevitably stop when he gets to his door, which will cause him to make an "akira" in the reshus harabim and then a "hanacha" in the reshus hayachid (his house)!?
A: He throws the load into his house in an unusual manner, thereby not violating any issur.
- **Rami bar Chama** said, one who leads a loaded animal on Shabbos b'shogeig is chayuv a chatas and b'meidid is put to death by stoning.
 - **Rabbah** explains, although he is not doing any melacha himself, since the Torah puts the prohibition of himself and his animal in the same pasuk, we learn that he is chayuv for doing a melacha with his animal as if he did the melacha himself.
 - **Q: Rava** asks 2 questions: 1) A pasuk teaches us that all prohibitions in the Torah are compared to the prohibition of avodah zarah. If so, just like one is only chayuv for avodah zarah when he himself does an act, so too with regard to Shabbos he should not be chayuv for leading an animal since he himself has done no melacha!?!; 2) A Mishna says that one who is mechalel Shabbos is put to death by stoning for doing a melacha on Shabbos for which he would be chayuv to bring a chatas if performed b'shogeig. It is mashma that there is a way to be mechalel Shabbos without being chayuv a chatas or being put to death. Presumably this is referring to leading a loaded animal!?!
 - The second question is answerable, because the prohibition which carries no chatas liability or death penalty may be referring to the halacha of "techum" according to **R' Akiva** (who says this is D'Oraisa), or to the melacha of lighting a fire according to **R' Yose** who says that one is not chayuv a chatas or put to death for that melacha.