



Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamot of

**Moshe Raphael ben Yehoshua (Morris Stadtmauer) o”h**  
**Tzvi Gershon ben Yoel (Harvey Felsen) o”h**

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

The *Mishna* had stated: Abba Shaul said a rule: Whatever I may instruct (*someone to perform something after the Shabbos*) on *Shabbos*, I am permitted to await nightfall (*by going to the edge of the techum – the boundary of which he is permitted to walk on the Shabbos - to prepare for it on the Shabbos*).

The *Gemora* inquires: Which part of the *Mishna* is Abba Shaul referring to? If you will say that he is referring to the first part, which states: One may not await nightfall by the boundary in order to hire workers or bring produce (*and Abba Shaul stated a rule to this effect*); then instead of, “Whatever I may instruct (*someone to perform something after the Shabbos*) on *Shabbos*, I am permitted to await nightfall,” he should have stated: “Whatever I have no right to instruct (*that it be performed*), I am not permitted to await nightfall for it”? And if he is referring to the second clause: “But one may await nightfall by the boundary in order to watch over his fields, and then he can bring home produce with him,” then he should have stated: “For whatever I have a right to await nightfall, I am permitted to instruct (*that it be performed*)”?

The *Gemora* answers: In truth he refers to the second clause, but Abba Shaul bases himself on the following, for Rav Yehudah said in the name of Shmuel: One is permitted to say to his fellow, “Watch for me the fruit in your boundary, and I will watch for you the fruit in my boundary.” And Abba Shaul argues with the first *Tanna*, as follows: Do you not admit that one is permitted to say to his fellow, “Watch for me the fruit in your boundary, and I will watch for you the fruit in my boundary”? Then say (*since you do agree*): “For whatever I may instruct (*someone to perform something after the Shabbos*) on *Shabbos*, I am permitted to await nightfall.”

The *Gemora* asks: What does the general rule add?

The *Gemora* answers: It adds the following, which the Rabbis taught in a *braisa*: One may not await nightfall at the boundary in order to bring back an animal. If it was standing outside the boundary, one may call it so that it will come to him. Abba Shaul stated a general rule: For whatever I may instruct on *Shabbos*, I am permitted to await nightfall. And therefore one is permitted to await nightfall in order to attend to the affairs of a bride, or of a corpse - to bring a coffin and shrouds for him. And one may give instructions to another, “Go to such and such a place (*after Shabbos to get something*), and if you cannot obtain them from that place, bring them from such and such a place; and if you cannot obtain them for a hundred (*coins*), obtain them for two hundred. Rabbi Yosi son of Rabbi Yehudah said: Provided that he does not mention the total price to him.

One is permitted to await nightfall in order to attend to the affairs of a bride, or of a corpse - to bring a coffin and shrouds for him.

If a gentile brings flutes on the *Shabbos* (*to be used for a funeral*), one must not bewail with them (*even after the Shabbos; this is a penalty*), unless they came from a near place (*that was within the Shabbos boundary*). If he (*a gentile*) made a coffin for him (*another gentile, or to sell*), or he dug a grave for him (*on the Shabbos*), a Jew may be buried in it (*immediately after the Shabbos*); but if he made it for the sake of a Jew, he may never be buried in it.

The *Gemora* asks: What does ‘from a near place’ mean?

Rav said: Definitely from a near place, while Shmuel said: We conjecture that they (*the flutes*) were (*just*) outside the city wall during the night.

The *Gemora* notes: The deduction of our *Mishna* supports Shmuel, for it states: If he (*a gentile*) made a coffin for him (*another gentile, or to sell*), or he dug a grave for him (*on the Shabbos*), a Jew may be buried in it. This proves that it is permitted on account of a doubt (*for it is not definite that he made it for a gentile*), so here too, it is permitted on account of a doubt.

The *Gemora* notes that a *Mishna* was taught in accordance with Rav as well: A city inhabited by Jews and gentiles, which contains bathhouses which are used on the *Shabbos*, if the majority (*using them*) are gentiles, a Jew may bathe in it immediately (*after the Shabbos; for it is assumed that the water was heated up for the gentiles*); if the majority are Jews, one must wait (*after the Shabbos*) until hot water could be heated. If half (*are Jews*) and half (*are gentiles*), one must wait until hot water could be heated. [*This shows that in a case of doubt we are stringent, and this agrees with Rav.*] Rabbi Yehudah said: In the case of a small pool, if there is there a potentate, he (*a Jew*) may bathe in it immediately.

Rav Yehudah explained in the name of Rabbi Yitzchak son of Rav Yehudah: If there is there an important person there who possesses ten servants who heat ten kettles of water for him simultaneously, then if it is a small pool, he (*a Jew*) may bathe in it immediately.

The *Mishna* had stated: If he (*a gentile*) made a coffin for him (*another gentile, or to sell*), or he dug a grave for him (*on the Shabbos*) [*a Jew may be buried in it (immediately after the Shabbos)*].

The *Gemora* asks: Yet why is this so? Here too, let him wait (*after the Shabbos*) until (*the time*) it could be made?

Ulla said: It refers to one (*a grave*) that stands on the main road (*where it is unusual for a Jew to be buried there, and thus, it is obvious that it was made for a gentile*).

The *Gemora* asks: That is well of a grave, but what can be said of a coffin?

Rabbi Avahu said: It refers to a coffin that is lying on his grave.

All the requirements of the dead (*that it remain in a dignified state*) may be done (*on the Shabbos*): he may be anointed with oil and washed, provided that no limb of his is moved; the pillow may be removed from under him and place him on the sand in order that his body should remain moist; his jaw may be tied up, not in order that it should rise (*close*), but that it should not go further down (*open*). And likewise, if a beam breaks on *Shabbos*, one may support it with a chair or with the sides of a bed - not in order that it (*the break*) should close up, but that it should go no further.

The *Gemora* asks: But surely Rav Yehudah related in the name of Shmuel: It once happened that a disciple of Rabbi Meir followed him into the bathhouse and wished to wash the floor for him, but he said to him, "One may not wash." Then he wished to smear the floor (*with oil*) for him, but he said to him, "One may not smear." [*Seemingly, this is because the stones are muktzeh; accordingly, the corpse is muktzeh as well, and it should be forbidden to smear oil on it!?*]

The *Gemora* answers: Floors may be confused with other type of floors, but a corpse cannot be confused with a floor. [*The reason there is not because handling is forbidden, but lest he make level the ground; and though that is impossible by the floor of a bathhouse, since they are made with stone flooring, yet it is forbidden lest it be thought that it may likewise be done to an earth flooring. But no one will think that if a corpse may be smeared, a floor may be smeared as well.*]

The *Gemora* asks: What does 'all' (*the requirement of the dead*) come to include?

The *Gemora* answers: It includes that which was taught in a *braisa*: Cooling vessels and metal vessels may be brought and placed on his (*the corpse's*) stomach, in order that it should not swell, and his orifices may be stopped up, in order that the air should not enter. And Solomon, as well, said in his

wisdom: *Before the silver cord snaps* - this refers to the spinal cord; *and the golden bowl is broken* - this alludes to the membrum; *and the pitcher is broken at the fountain* - that refers to the stomach; *and the wheel is broken at the pit* - this refers to the excrement. And similarly it is written: *and I will spread excrement on your faces, even the excrement of your festivals.*

Rav Huna, and others state, Rav Chaga said: This refers to people who abandon the study of Torah and spend all their days as festivals.

Rabbi Levi said in the name of Rav Pappi who said in the name in Rabbi Yehoshua: Three days after death, the stomach bursts and it (*the excrement*) falls on his face, and (*the stomach*) exclaims, "Take back what you have put in me."

One may not close the eyes of a corpse on the *Shabbos* (*for its eyelids are muktzeh*), nor on weekdays when he is about to die; and he who closes the eyes (*of a dying person*) at the point of death is a murderer (*for any slight movement may hasten his death*).

The *Gemora* cites a *braisa*: He who closes (*the eyes of a dying man*) at the point of death is a murderer. This may be compared to a flame of a candle that is going out. If a man places his finger upon it, it is immediately extinguished.

It was taught in a *braisa*: Rabban Shimon ben Gamliel said: If one desires that a dead man's eyes should close, let him blow wine into his nose, apply oil between his two eyelashes, and hold (*and squeeze*) his two big toes; then they will close of their own accord.

It was taught in a *braisa*: Rabban Shimon ben Gamliel said: To save a day-old infant the *Shabbos* is desecrated; for (*the care of*) David, King of Israel, (*after he is*) dead, the *Shabbos* must not be desecrated. To save a day-old infant the *Shabbos* is desecrated, for the Torah said: Desecrate one *Shabbos* on his account so that he may (*grow up and*) keep many *Shabbosos*. For (*the care of*) David, King of Israel, (*after he is*) dead, the *Shabbos* must not be desecrated, for once a man dies he is free from all *mitzvos*, and this is as Rabbi Yochanan

expounded: *Among the dead I am free*: once a man is dead he is free from *mitzvos*.

It was further taught in a *braisa*: Rabbi Shimon ben Elozar said: A day-old infant, alive, need not be guarded from (*being bitten by*) weasels or mice, but Og, king of Bashan, dead, needs guarding from weasels and mice, as it is written: *and the fear of you and the dread of you [shall be upon every beast of the earth]*; as long as a man is alive, his fear lies upon all creatures; once he dies, his fear ceases.

Rav Pappa said: We hold as tradition that a lion does not attack two people together.

The *Gemora* asks: But we see that it does?

That is explained in accordance with that which Rami bar Abba said, for Rami bar Abba said: A dangerous animal does not rule over a person unless that person appears to it like another animal. This is as the verse states: *But as for man, in glory he shall not relax, he was ruled because he was likened to an animal.*

Rabbi Chanina said: One may not sleep in a house alone, and whoever sleeps in a house alone is seized by Lilith (*the mother of demons*).

It was further taught in a *braisa*: Rabbi Shimon ben Elozar said: Perform charity while you can find (*someone to receive your charity*), have the opportunity (*i.e., the money to give*), and it is yet in your control (*while you are alive*); and Solomon in his wisdom as well said: *Remember your creator in the days of your youth, before the evil days come* - this refers to the days of old age; *and the years arrive of which you will say, "I have no pleasure in them"* - this refers to the Messianic era, where there is neither merit nor liability.

The *Gemora* notes that this differs with Shmuel, who says that the Messianic era will be the same natural order, but with the Jews not subjugated by the nations. This is based upon the verse: *For the poor shall not cease from the land.*

It was taught in a *braisa*: Rabbi Elozar haKappar said: Let one always pray to be spared this fate (*poverty*), for if he does not descend (*to poverty*), his son will, and if not his son, his grandson, for it is written: *because in return for (bigelal) this matter*. The School of Rabbi Yishmael taught in a *braisa*: Poverty is a wheel (*galgal*) that revolves in the world.

Rav Yosef said: We hold as tradition that a Rabbinical student will not suffer poverty.

The *Gemora* asks: But we see that he does suffer poverty?

The *Gemora* answers: Even if he suffers poverty, he (*nevertheless*) does not engage in begging (*for he will have patrons that will support him*).

Rabbi Chiya said to his wife: When a poor man comes, be quick to offer him bread, so that others may be quick to offer it to your children. "You curse them!" she exclaimed. "A verse is written," he replied: "*because in return for (bigelal) this matter*, and the School of Rabbi Yishmael taught in a *braisa*: Poverty is a wheel (*galgal*) that revolves in the world.

It was taught in a *braisa*: Rabban Gamliel bar Rebbe said: *And he shall give you the attribute of compassion, and have compassion upon you, and multiply you*. He who is merciful to others, mercy is shown to him by Heaven, while he who is not merciful to others, mercy is not shown to him by Heaven.

It is written: *Before the sun and the light be darkened* - this refers to the forehead and the nose; *and the moon* - this is the soul; *and the stars* - these are the cheeks; *and the clouds return after the rain* - this is man's eyesight, which is lost after weeping. [*The weeping of old age, caused by trouble and sickness, impairs or destroys the eyesight.*]

Shmuel said: For tears, until the age of forty, there is a recovery, but from then on, there is no recovery. [*The eyes recover from the weakening effect of tears until one is forty years old, but not after.*] And Rav Nachman said: As for *kochla* (*an eye salve*), until the age of forty, it improves (*the eyesight*), but thereafter, even if the paint stick is as thick

(*with the salve*) as a weaver's beam, it may indeed preserve the eyesight, but will certainly not improve it.

The *Gemora* notes that Rav Nachman is informing us that the thicker the paint stick, the more beneficial it is (*for the eye*).

Rabbi Chanina's daughter died, but he did not weep for her. His wife said to him, "Have you merely sent out a chicken from your house?" he replied, "Shall I suffer two misfortunes; bereavement and blindness?"

The *Gemora* notes: He held as Rabbi Yochanan said in the name of Rabbi Yosi the son of Ketzartah: There are six kinds of tears, three being beneficial and three harmful: those caused by smoke, weeping, and the (*stomach pains*) in the lavatory are harmful; those caused by medicine, laughter, or produce are beneficial. (150b – 152a)