

CHAVRUTA

SHABBAT – DAF KUF NUN ALEF

Translated by: *Chavruta staff of scholars*
Edited by: *Rabbi Avraham Rosenthal*

Because if so, what is **this** that he said: “**All that I am permitted to speak about, I am permitted to wait until dark for it**”? Are not hiring workers and bringing produce activities that one may *not* speak about on Shabbat? Rather, **he should** say, “**All that I am *not* allowed to speak of, I am *not* allowed to wait until dark for.**”

Rather, Abba Shaul refers to the end clause, where it is taught, “**But he may wait until dark in order to guard his produce. And while doing so, he brings produce in his hand**, and Abba Shaul comes to state a rule, that we are permitted to speak of anything similar to this.

*

It is still difficult: **He should** say: “**All that I am permitted to wait until dark for, I am permitted to speak of.**” I.e. the criterion should be what one may wait until dark for. Because this is what the first Tanna spoke about, yet he did not teach the permissibility of speaking. How could Abba Shaul make the permissibility of waiting until dark, which is taught in the Baraita and already known, dependent on the permissibility of speaking about it, which is not taught in the Baraita? He should have said the other way around.

The Gemara answers: **In truth**, Abba Shaul refers to the end clause, as we just said, and the difficulty raised may be resolved as follows: the permissibility of speaking about guarding the produce was obvious to the first Tanna and Abba Shaul, **and Abba Shaul was referring to this.**

For said Rav Yehudah in the name of Shmuel: It is permitted for a person to say to his friend: Guard for me my produce that is found in your Shabbat boundary, and they are beyond my boundary, and I will guard your produce that are found in my boundary. This statement is permitted on Shabbat, as the guarding itself is permitted.

And Abba Shaul said to the first Tanna: Do you not admit that it is permitted for a person to say to his friend: “Guard for me produce that is in your boundary and I

PEREK 23 – 151A

will guard for you produce that is in my boundary? And because of that, states Abba Shaul, it is even permitted to wait for dark in order to guard the produce. Consequently, says Abba Shaul, anything that is permitted speak of, is permitted to guard.

*

The Gemara again raises a difficulty: **And let Abba Shaul say: “Whatever I am permitted to speak of, I am permitted to wait for dark for,”** and no more. **“A rule”** that Abba Shaul said, **what** is it coming **to include?**

The Gemara answers: **To include that which the Rabbis taught** in a Baraita: **They may not wait until dark at the boundary to bring an animal** on Saturday night which is found beyond the boundary.

And if the animal **was standing beyond the boundary, he may call it** from his place inside the boundary, **and it comes** by itself, since he is not obligated to ensure that his animal observes its Shabbat boundaries.

*

A rule was said by Abba Shaul: **Anything that I am permitted to speak of, I am permitted to wait until dark for.**

Therefore, **they may wait until dark to supervise the affairs of a bride and the affairs of a dead person to bring him a casket and shrouds,** since he is even allowed to speak of them, as we say later on.

He is teaching us a new idea here. Not only may he wait until dark at the boundary for something that is permitted for him to tell his friend to do on Shabbat, i.e., to tell his friend to guard produce in the friend’s boundary, but it is also permitted to wait at the boundary for things that one may tell his friend to do only after Shabbat. For example: to supervise affairs of a bride, which includes wedding preparations that are forbidden to do on Shabbat itself, and it is only permissible to speak about it on Shabbat in order to do it after Shabbat. This is included by the “rule” of Abba Shaul, in the Mishnah.

PEREK 23 – 151A

And they may say to him, the messenger on Shabbat, **go tomorrow to a certain place** and bring from there what the dead person needs. **And if you do not find in the certain place, bring from another certain place**, and if you do not find for one hundred, bring for two hundred.

Rabbi Yosi the son of Rabbi Yehudah says: It is permitted to say to a friend to bring what the dead person needs, **provided that he does not mention to him the price of the purchase**. He argues with the first Tanna who permits even mentioning the price.

MISHNAH

They may wait until dark at the boundary in order to leave on Saturday night to supervise the affairs of a bride and the affairs of a dead person, to bring him a casket and shrouds. The reason will be explained in the Gemara.

A non-Jew that brought wooden flutes on Shabbat from beyond the boundary, **a Jew should never eulogize with them**, as a penalty. This is because anytime a non-Jew does work for a Jew on Shabbat and it is evident that he did it for the Jew, it is forbidden for the Jew to benefit from that work forever. Here, it is evident that it was for the Jew, because flutes are only brought for a deceased Jew.

One may not eulogize with the flutes after Shabbat **unless they came** with the non-Jew on Shabbat **from a close place** which is in the boundary. Even though by doing so the non-Jew has also done work by transferring from domain to domain for the Jew, we do not forbid it because of this. The reason is that since it was brought from a close place, bringing them does not help the Jew so much for Saturday night, as he could have procured them after Shabbat, and it is not considered benefiting from the non-Jew's action.

PEREK 23 – 151A

If on Shabbat the non-Jews **made for him a casket**¹, (it is assumed in this clause of the Mishnah that we are speaking of a casket for a deceased *non-Jew*), or **they dug for him a grave, a Jew may be buried in it**, since they did not make it for a Jew.

And if they made the casket or dug the grave **for a dead Jew, he should not be buried in it forever**, because anything done for a Jew on Shabbat is forbidden to benefit from.

GEMARA

It was stated in the Mishnah: Unless they came from a close place.

The Gemara asks: **What is “from a close place”?**

Rav said: From a really close place, that we clearly know that it came from within the boundary. For example, we previously saw that these flutes were in the non-Jew's home that is within the boundary.

And Shmuel said: Even if he brought them from outside the town and it is not known with certainty that it came from beyond the boundary, as long as we do not know for sure that it did, it is permitted to eulogize with them immediately after the Shabbat, because **we take into account the possibility that they were placed just beyond the wall**, within the Shabbat boundary.

Said Rava: The implication of the Mishnah is like Shmuel. For it was taught: “If they made for him a casket or dug for him a grave, a Jew may be buried in it.” Even though it was made without specifying, and it is not known if it was made for a Jew or a non-Jew, it is permitted to benefit from it. **Consequently**, since there is **a doubt, it is permitted** to benefit from. Thus we see that if there is a doubt whether something is forbidden due to Shabbat labor, we are lenient.

Here also, where we have a doubt whether it came from beyond the boundary or not — **because of the doubt, it is permitted.**

And the same law applies if they made it to sell, not just if they made it for free. ¹

PEREK 23 – 151A

*

And it was taught in a Baraita like Rav: For the Rabbis taught: A town that Jews and non-Jews live in, and there was in it a bathhouse that operated on Shabbat. If the majority of the residents are non-Jews, on Saturday evening, a Jew may bathe in it immediately. Even though it was heated on Shabbat by non-Jews, it is not considered that it was heated for a Jew since most of the residents are non-Jews.

And if the majority of the residents are Jews, a Jew may not bathe immediately on Saturday night, rather he waits until an amount of time will pass that will be sufficient that they may heat up the water. After this time, he no longer benefits from the heating that was done on Shabbat, since even if they were to start heating the water after Shabbat, the hot water would already be available.

And even if the residents are **half** Jews and **half** non-Jews, he also waits after Shabbat **until it is sufficient time to heat water.**

The case of half-half is judged as a case where there is a doubt whether the water was heated for the Jew or the non-Jew. Consequently, an uncertain case of Shabbat labor is forbidden, like Rav ruled.

*

Rabbi Yehudah says: Regarding a small tub, if there is in the town an important member of the governing authority, the Jews may wash in it immediately on Saturday night, because one can assume that the tub was heated by many servants and hot water kettles for that important person after Shabbat ended.

The Gemara asks: **What is the “authority”?**

Said Rav Yehudah in the name of Rav Yitzchak the son of Rav Yehudah: If there is in the town an important person who has ten servants who are heating for him ten tea kettles at one time for a small tub, it is permitted to wash in it on Saturday night. Since they can heat it up in a short amount of time, we can assume that they did so on Saturday night and not on Shabbat.

PEREK 23 – 151A

It was stated in the Mishnah: **They made for him a casket or dug for him a grave, a Jew may be buried in it.**

The Gemara objects: **Why** can he be buried immediately on Saturday night? Even though it is not forbidden forever, since it is not evident that it was done for a Jew, nevertheless, **here he should also wait** after Shabbat the amount of time that would be **sufficient that they should make** the casket or grave, because perhaps the casket or grave were made for the Jew. And if he will be buried in it immediately, he will be benefiting from the non-Jew's work that was done for him on Shabbat.

Said Ula: Here we are dealing **with** a grave which **is situated on the highway**, where Jews are not usually buried. And it is evident that it was dug for a non-Jew.

The Gemara asks further: That answer **is appropriate for a grave, but with a casket, what can be said?** We should be concerned that perhaps they made it for a Jew.

Said Rav Abahu: Here we are dealing **with** a casket **that is placed on the grave** of the non-Jew which has been dug on the highway. Since the grave was certainly made for the non-Jew, it is evident that the casket was made for the same non-Jew.

MISHNAH

They do all the needs of a dead person on Shabbat. The Mishnah proceeds to explain.

They anoint him with oil, **and they rinse him** with water, **provided one does not move his limb**, as it is forbidden to pick up the arm or leg of a dead person or to move his eyelashes because of the prohibition of *muktzeh*.

Also, **they pull out the pillow from underneath him, and they** thereby **place him on the cool sand, in order...**

PEREK 23 – 151B

AMMUD BET

...**that he should be preserved** and not decompose because of the heat of the linen and pillows. By pulling out the pillow from underneath him, he will automatically slip onto the sand. However, to move him from his place and put him on the sand is forbidden, as a dead body is *muktzeh*.

And **they tie the jaw** of the dead person so that his mouth will not open.

They do **not** do this in order **that** the jaw **go up**, and to close his opened mouth, **rather**, only in order **that it not continue** to open more.

And similarly, the Halachah is as follows: **a beam that broke, they support it** on Shabbat **with a bench or with the sideboards of a bed**, as these are utensils and are moveable on Shabbat.

They do **not** do this in order **that** the beam **go up** and the place of the break be pieced together, as this is forbidden because it is building. **Rather**, they support it enough **that it not continue** to break more.

GEMARA

It was stated in the Mishnah: They anoint and they rinse him.

The Gemara raises a difficulty: **Note that Rav Yehudah said in the name of Shmuel: An incident** once took place **with the disciple of Rabbi Meir, who entered after him**, i.e., after Rabbi Meir, **into the bathhouse**, and the disciple **wanted to rinse the floor** with water.

Said to him Rabbi Meir: **We do not rinse** the floor on Shabbat.

The disciple **wanted to anoint** the floor.

PEREK 23 – 151B

Said to him Rabbi Meir: We do not even anoint.

The assumption now is that since it is forbidden to move the ground, it is also forbidden to wash or anoint it.

Consequently, anything that may not be moved may not be rinsed or anointed, even without moving it. This is difficult. Why may one rinse or anoint a dead body, if it may not be moved?

The Gemara answers: Rabbi Meir did not forbid rinsing and anointing the ground because of *muktzeh*, rather because of the prohibition of leveling furrows, which is a secondary form of “Plowing.”

And even though this prohibition only applies to an earthen floor, and with a bathhouse floor made of stone there is no such concern, nevertheless the Sages decreed even there, because of the case of an earthen floor. For **ground with ground is confused**. But they did not make a decree with a dead body, since **a dead body with ground is not confused**. Thus, one may anoint a dead body without concern that this will lead to anointing the ground.

It was stated in the Mishnah: They do all the needs of a dead person.

The Gemara asks: **“All” is to include what?**

The Gemara answers: **To include that what the Rabbis taught in a Baraita: They bring vessels that chill, such as glass, and vessels of metal, and place them on the stomach of the dead person in order that it does not swell. And they plug up his orifices so that there will not enter through them air and cause him to swell.**

And even King Shlomo² said in his wisdom that the stomach of a dead person swells and bursts.

As is written (*Kohelet*³ 12:6), “Before the silver cord snaps, and the golden bowl is shattered, and the pitcher is broken at the fountain, and the wheel is smashed at the pit.”

² Solomon

PEREK 23 – 151B

This is its explanation: **“Before the silver cord snaps,” this is the spinal cord**, which is a type of cord and is white like silver.

“And the golden bowl is shattered,” this is the male organ. The word translated as “bowl,” *“gulat,”* also means “spring,” or a source of water. The male organ is the source of future generations.

“And the pitcher is broken at the fountain,” this is the stomach, as after death it bursts open.

“And the wheel is smashed at the pit,” this is excrement. The word translated as “wheel,” *“galgal,”* is an expression of *“glallim,”* “excrement.” The pit refers to a mouth. This indicates that excrement falls into the mouth of a dead person.

And similarly it says (Malachi 2:3), “And I will scatter excrement upon your face, the excrement of your festive services.” This speaks about after a person’s death.

What is “the excrement of your festive services”?

Said Rav Chaga: These are the people that leave Torah study, and they make all of their days like holidays with pleasurable foods and activities.

Said Rabbi Levi in the name of Rav Papi in the name of Rabbi Yehoshua: After three days following death, the dead person’s **stomach bursts, and falls on his face and says to him: “Take what you placed in me,”** meaning take back the excrement of the foods you placed in me.

MISHNAH

They may not close the eyes of the dead person on Shabbat, as it is forbidden to move his limbs.

³ Ecclesiastes

PEREK 23 – 151B

And they may **not even** close his eyes **during the week as the soul departs**, because as long as he has not died, moving his limbs brings on death. Rather, they close his eyes after death.

And the one that closes the eyes of someone about to die **as the soul departs, he is spilling blood.**

GEMARA

The Rabbis taught in a Baraita: **The one that closes** the dying person's eyes **as the soul departs, he is spilling blood.**

A **parable**, to which this may be compared: **To a lamp that is about to be extinguished.** If a person places his finger on it, it immediately is extinguished. Since it is about to go out, it is extinguished very easily. The same applies to a person's life.

It was taught in a Baraita: **Rabbi Shimon ben Gamliel says: One who wishes that the eyes of the dead person will close** on Shabbat, and he may not actually do so, as the dead person may not be moved, he should do as follows: **he blows wine into his** the deceased's nose, **and places oil between his eyelashes, and he holds his two toes,** and the eyes **will close by themselves.**

It was taught in a Baraita: **Rabbi Shimon ben Gamliel says: A child** who is **one day** old and **alive, they may desecrate the Shabbat for him** in order to save his life. This is not true if he is dead. Even if he is as great as **David, king of Israel** — once he is **dead, they do not desecrate Shabbat for him.**

A **child** who is **one day** old and **alive, they may desecrate the Shabbat for him** because **the Torah said: Desecrate for him one Shabbat, in order that** he should live and **keep many Shabbatot.**

PEREK 23 – 151B

But **David, king of Israel, if he dies, they do not desecrate Shabbat for him, since once a person dies, his obligation to do the mitzvot is nullified.**

And this is what was said by **Rabbi Yochanan**: It is written (*Tehillim*⁴ 88:6), “**Among the dead who are free.**” The Gemara expounds: **Once a person dies, he becomes free from the mitzvot.**

*

And it was taught in a Baraita: **Rabbi Shimon ben Elazar says: A child who is one day old and alive, there is no need to guard him from the weasel and the mice in order that they should not eat him. However, even *Og*,⁵ the king of the *Bashan*,⁶ once he dies, he has to be guarded from the weasel and from the mice in order that they should not eat him, as it says regarding Noach and his sons (*Bereishit*⁷ 9:2): “The fear of you and the dread of you shall be upon every beast of the earth.”**

“*Chitchem*,” “your dread,” is an expression of “*chiyut*,” “life.” This teaches that **as long as a person is alive his fear is upon the creatures. Once he dies, his fear is nullified.**

*

Said Rav Papa: We have a tradition: A lion does not attack two people, because it is written, “*u’mora’achem*,” “and your dread,” in plural form. Animals will fear two of you.

The Gemara is puzzled: **But we see that it attacks** even if there are two.

The Gemara answers: **That** which they attack is as **Rami bar Abba** said.

For said Rami bar Abba: A beast cannot rule over a person until the person appears to it, the beast, as an animal, as it says (*Tehillim* 49:13), “But man does not repose in his glory, he is compared to the silenced animals.” If a person is ruled over by beasts, it is certain that he appears to it as an animal, i.e. he has lost the glorious Divine image that should be reflected in his human appearance, due to his animalistic misbehavior.

⁴ Psalms

⁵ A giant, non-Jewish king killed by Moshe.

⁶ One of the areas on the eastern side of the Jordan River conquered by the Jews before entering the Land of Israel.

⁷ Genesis

PEREK 23 – 151B

Said Rabbi Chanina: It is forbidden to sleep in a house by oneself, and anyone who sleeps in a house by himself will be possessed by *Lilit*.⁸

*

And it was taught in a Baraita: **Rabbi Shimon ben Elazar says: Do charity as long as you find** paupers to do charity with, **and** as long as **you have** money to give them, **and** as long as **it is within your hand** to do charity, i.e., before you die.

And even Shlomo said in his wisdom (*Kohelet* 12:1), “And remember your Creator in the days of your youth, before the days of evil come, and years arrive, about which you will say, ‘I have no desire for them’.”

“The days of evil,” **these are the days of old age.**

“**And years arrive, about which you will say, ‘I have no desire for them’**” — **these are the days of the Messiah, in which there is neither merit nor guilt.** Then one will not be able to merit the mitzvah of charity, nor transgress the prohibition of (*Devarim*⁹ 15:7): “You shall not harden your heart nor shall you close your hand against your destitute brother.” For everyone will be wealthy at that time.

This is what Rabbi Shimon ben Elazar was referring to when he said: Do charity as long as it is within your hand.

And he disagrees with Shmuel. For Shmuel said: The only difference between this world and the days of the Messiah is being subjugated by the kingdoms. During the days of the Messiah we will be redeemed from subjugation by foreign rulers, but not everyone will be wealthy. **As it says (*Devarim* 15:11), “For destitute people will not cease to exist within the land.”** Thus we see that even during the days of the Messiah, there will still be the mitzvah of charity, unlike the previously mentioned teaching.

*

⁸ A female demon
⁹ Deuteronomy

PEREK 23 – 151B

It was taught in a Baraita: **Rabbi Elazar Hakapar says: A person should always ask for mercy about this fate** of poverty, that it should never happen to him, as it is something that is apt to come all the time. **Because if he does not come** to poverty, **his son will come** to it. **And if his son does not come** to poverty, **his grandson will come** to it.

As it says regarding the mitzvah of giving charity to the poor (ibid. 10), **“For because of (*biglal*) this matter**, Hashem your G-d will bless you in all your deeds and in your every undertaking.” **And it was taught in the academy of Rabbi Yishmael**, in a Baraita: The word *“Biglal,”* “because,” is an expression of *“galgal,”* a wheel. As this is a **wheel that spins in the world**. Someone who is wealthy today, either he or his descendants might be poor after time, like a wheel that spins up and down.

*

Said Rav Yosef: We have a tradition: A rabbinic scholar does not become poor.

The Gemara is puzzled: **But we see that** even a rabbinic scholar **becomes poor**.

The Gemara explains: This is what Rav Yosef said: Even **if it is true that** a rabbinic scholar **becomes poor**, but **to go door-to-door, he does not go**, rather he will make do with less and does not degrade himself to beg at the door.

Or else, he has many people who have compassion on him and give to him, and he does not need to go begging.

*

Said Rav Chiya to his wife: When a pauper comes, quickly give him bread, in order that they will quickly give your children bread if they become poor.

She said to him: Are you cursing them, our offspring, that they should be paupers?

He said to her: A verse is written regarding charity (ibid.): **“For because of (*biglal*) this matter,”** and **it was taught in the academy of Rabbi Yishmael** in a Baraita regarding it: **This is a wheel that spins in the world**.

*

PEREK 23 – 151B

It was taught in a Baraita: **Rabbi Gamliel the son of Rabbi**, i.e., Rabbi Yehudah HaNasi, **says:** It is written (ibid. 13:18), **“And He will give you mercy and be merciful to you and multiply you.”** The understanding of “and He will give you mercy” is that you will be merciful. From here we learn that **anyone who is merciful on the creatures** i.e. on people, **they are merciful on him from Heaven**, as it is written, “and be merciful to you.” **And anyone who is not merciful on the creatures, they will not be merciful on him from Heaven.**

The Gemara now expounds the verses in *Kohelet* which are said regarding “the days of evil,” referring to old age.

It is written there (*Kohelet* 12:2), “Before grows dark the sun, and the light, and the moon, and the stars, and the clouds return after the rain.

“Before grows dark the sun and the light,” this is the forehead and the nose. The forehead is the brightest point of the face and the nose is a distinct aspect of the person’s countenance. When a person ages, they become wrinkled and they do not shine.

“And the moon,” this is the soul, as is written (Proverbs 20), “The lamp of Hashem, the soul of man.”

“And the stars,” these are the cheeks.

“And the clouds return after the rain,” this is the vision of a person’s eyes which is affected by crying. When a person ages, his vision dims like the dimming of clouds, because of the crying that he does then due to his weakness and the many troubles that he has experienced.

*

Said Shmuel: These tears, until forty years old the vision **returns** and heals from the damage the tears caused. **From then on, it does not return.**

And said Rav Nachman: This *kuchla*, a blue powder placed on the eyes for medicinal purposes, for a person **until** the age of **forty years** old, it **increases** his vision. **From then on, even if he fills** his eyes with *kuchla* with an applicator as large as a heavy **weight of**

PEREK 23 – 151B

weavers, it will only **preserve** the vision so that it will not weaken more, but it **will not increase** it, to make the vision stronger.

The Gemara asks: **What** is Rav Nachman **teaching us** with what he said, “even if he fills his eyes with an applicator as large as a heavy weight of weavers?”

The Gemara answers: He teaches us: **As much as the applicator is thicker, it helps more** to heal the eye.

*

Rabbi Chanina, after the **death** of **his daughter**, **he did not cry for her**.

His wife said to him: Why do you not cry for her, have you only **sent a chicken out of your house?**

He said to her: If I cry, **two** bad things will happen to me: **Bereavement**, and also **blindness**, as crying weakens the vision.

Rabbi Chanina **holds like that which Rabbi Yochanan said in the name of Rabbi Yosi ben Katzartah:** There are **six** types of **tears**. **Three** of them are **beneficial** to the eyes, and **three** of them are **detrimental**.

Tears of smoke and of crying...