

Continuing the themes of what happens after a person's death our דף began with three opinions about how to determine if somebody is destined for עולם הבא:

How to determine

if somebody is destined for שולם הבא

אמר רב יהודה בריה דרב שמואל בר שילת

משמיה דרב

מהספרו של ארם

ניכר אם בן העולם הבא הוא

אם לאו

The גמרא relates - before his passing, רב שמואל בר said to רב שמואל -

- אחים בהספידא דהתם קאימנא

Deliver a warm eulogy, because I will be standing there.

Before רב passing
he said to רב שמואל בר שילת
אחים בהספירא רהתם קאימנא
Deliver a warm eulogy,
because I will be standing there

We see that there are 2 factors. Those who hear a אווי will only be moved if the eulogy is warmly delivered, AND the person who died is a צדיק.

Those who hear a מפר דה will only be moved if

The eulogy is The person warmly who died delivered is a צדיק







א says that if we hear people at the funeral saying what we should emulate the life of the deceased, we can be sure that he is headed to עולם הבא.

הימנו נוחה הימנו – anybody whose teachers are pleased with him is going to עולם הבא.

If people say

"We should emulate
the life of the deceased"

We can be sure
he is headed to ישלם הביא

רבי חנינא

כל שדעת רבותיו

נוחה הימנו

ברי אליעזר אומר שוב יום אחד לפני מיתתך – A person should do תשובה a day before his death. Since nobody knows when they will die, one should do תשובה every day. רבי אליעזר אומר

שוב יום אחד לפני מיתתך

Mobody knows when they'll die

one should do אור פערים אפן

The גמרא makes a similar דרשה from the פסוק in פסוק: בכל עת יהיו בגדיך לבנים ושמן על ראשך אל יחסר -

A person should always have white clothing and sufficient oil on his head.

The אמרא explains this פסוק with a שט of two people who are invited to a king's סעודה, without being given a specified time.

- פיקחין שבהן - the smarter people would be prepared at any moment since כלום חסר לבית המלך - the king can put together a meal very quickly.

שבהן - the foolish among them would say, it takes time to prepare a feast, and will not be prepared when called upon. The king will get angry at the fools.

They will be forced to watch others eat the adverse from the perimeter, or perhaps be given a seat at the table but no food to eat.

Similarly, people must be ready at any time to be called before Hashem.











Another interpretation of the פסוק is that the white clothing refers to תפילין and the oil on the head refers to תפילין.



שואל - We have B"H completed the Twenty-third Perek שואל - We have B"H completed the Twenty-third Perek שואל, and begin the Twenty-fourth and final Perek of - מסכת שבת - מי שהחשיך - B'ezras hashem.



Zugt di Mishnah;

- מי שהחשיך בדרך נותן כיסו לנכרי

If a person was on the road when שבת begins, he should give his wallet to a non-Jew.

- ואם אין עמו נכרי מניחו על החמור

And if there is no גוי available he should put it on his donkey. The Mishnah continues - Regarding the load on the donkey's back;

- הגיע לחצר החיצונה נוטל את הכלים הניטלין בשבת

Once he arrives in town, he may remove the non-מוקצה items from the donkey,

- ושאינן ניטלין בשבת מתיר החבלים והשקין נופלין מאיליהם

And to remove the מוקצה items, he unties the ropes holding the sacks, and allows the sacks to fall off on their own.











מאי טעמא שרו ליה רבנן למיתב כיסיה לנכרי – The גמרא explains;

Although, generally, אמיירה לעכו"ם שבות - you may not ask a גוי - you may not ask a אמירה לעכו"ם שבות - you may not ask a to do anything for you that you are not allowed to do, in this case the Chachamim permitted it, because קים להו לרבנן דאין אדם מעמיד עצמו על ממונו קים להו לרבנן דאין אדם מעמיד עצמו על ממונו - אי לא שרית ליה אתי לאתויי ארבע אמות ברשות הרבים - אי לא שרית ליה אתי לאתויי ארבע אמות ברשות הרבים - He will not be able to restrain himself when faced with the

possible loss of his money.

If we don't allow him to give it to the non-Jew - a איסור דרבנן

he will carry it himself, which would be a איסור דאורייתא. teaches that a מציאה - a found item does not warrant this concern.



The Gemara explains;
We prefer giving the wallet to a גוי over putting it on a donkey, because
חמור אתה מצווה על שביתתו נכרי אי אתה מצווה על שביתתו –
One is obligated to see to it that his donkey rests from work on שבת, while there is no similar obligation about a גוי.

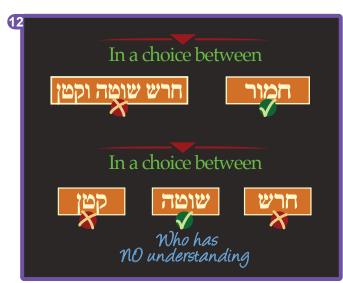


The Gemara then lists other options, and which is preferred. In a choice between חמור - a donkey - OR

אווי מוס - a deaf-mute, deranged person, or minor - One should put it on the donkey.

Although, these three are exempt from Mitzvos, they are each אדם - a person, and can be confused with a competent adult.

If no donkey is available, he should give it to a שוטה, who has no understanding, rather than either a קטן or קטן, who have some understanding.







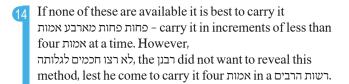




In a choice of קטן, there is a מחלוקת.
One opinion is to rather give it to a חרש, who will never become a בר דעת, than to a

דעת לכלל דעת - a minor who will someday become an intelligent adult.

The other opinion holds, rather give it to a קטן, who will not be confused with an adult, than to a חרש דאתי לאיחלופי בגדול - a deaf-mute, who can be confused with a competent adult.



putting the wallet on a donkey.

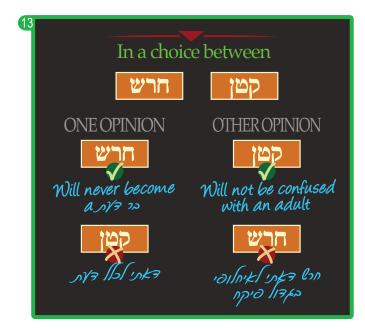
He would be transgressing the איסור סר מחמר - leading his animal while it's doing a מלאכה on שבת - a איסור דאורייתא, which we cannot allow under any circumstances.

The Gemara answers, that we are suggesting that he put it on the donkey while it is moving and remove it from the donkey after it stops, before it continues - repeating this process each time it begins to walk. This way, he does the ישקיר - the lifting, and the donkey does the הנחה - setting it down. Now, doing half a מלאכה is at least אסור מדרבנן, but the Chachamim waived it, because of the concern that he might carry it.

The Gemara points out, that the Chachamim waived this

איסור מדרבנן only when done with an animal, but not when

The Gemara next addresses the following problem with



If none are available Carry it פחות פחות מארבע אמות







done with another person.





אמר רב אדא בר אהבה היתה חבילתו מונחת לו על כתיפו רץ תחתיה עד אמר רב אדא בר אהבה היתה חבילתו מונחת לו על כתיפו ר

If a person has a bundle on his shoulder at the onset of שבת, he should run, but not walk, all the way to his house, without stopping - and then

ידיק ליה כלאחר - throw it down in a backhanded way so that he won't be חייב for bringing it in from a רשות to a רשות הרבים היחיד



אמר רמי בר חמא המחמר אחר בהמתו בשבת בשוגג חייב חטאת במזיד – חייב סקילה –

One who leads his animal on חייב si חייב the same way as if he did a מלאכה, because the פסוק seems to link the person's own violation of שבת with that of his בהמה, by stating; לא תעשה כל מלאכה אתה.....ובהמתך.



- רבא rejects this for two reasons:
 - -1- We learn from the חייב חטאת that one is עבודה זרה only if he did the מעשה עבירה himself, and not if an animal did the מעשה.
 - -2- The משנה in מסכת סונהדרין indicates that there is some type of חילול שבת for which one is not חייב סקילה if violated במזיד if violated חייב סקילה, אווה if violated בשוגג which presumably is referring to מחמר.

The גמרא answers the second question, that it may be referring to תחומין - going further than two thousand Amos - if we assume like ר"ע that it is דאורייתא, or הבערה if we assume like לא הבערה ללאו יצאת - lighting a fire is just a לא מלאר, and not punished like a regular מלאכה.







