

דף יומי הלכה שבת קנא

One may make a deal with his friend on שבת, that he will watch his friend's field that is within his תחום, and his friend will watch his field that is in the friend's תחום.

One may go to the edge of the תחום on שבת in order to be in position to get his animal, provided that the animal could have walked on its own. If it is an animal that is unable to go on its own, since an animal is מוקצה, he may not go to the תחום, as he may only go to the תחום שבת to await for the end of שבת if the action that he wishes to perform across the תחום is something that would have been מותר to do on שבת.

A person may call over to his animal to come to him on שבת, even if the animal is across the תחום.

One may not give money to a non-Jew to buy something for him on שבת, but he may tell him to buy the item for himself and he will purchase it from him after שבת.

If a non-Jew brought over something for a ישראל on שבת, the item may not be used until the amount of time has passed that it would have taken to bring the item over from the nearest place (for example, if the nearest place is half an hour away, the item may not be used until a half hour after שבת). If he knows precisely from where it came, he must wait the amount of time it would take to get where he is from that specific place. This is referring to where the item was transported within the תחום,

through a רשות הרבים. If it got to him via a כרמלית, he need not wait. If it came from outside the תחום, whether it was through a כרמלית or a רשות הרבים, he must wait. If he is unable to verify whether it came from within the תחום or not, he must assume it came from outside the תחום and wait accordingly.

A non-Jew who made a coffin or dug a grave on שבת, the coffin or grave may be used for a Jew immediately after שבת ends, as we assume the non-Jew made it for his own needs. If, however, it was made for a ישראל, the coffin and grave may never be used by the person it was made for, as it was מלאכה done בפרהסיא publicly. If it was done בצנעה, it is necessary only to wait after שבת the amount of time it would take to build the coffin or dig the grave.

While one may not move a corpse on שבת (except for specific reason and done in a specific way which has been previously mentioned), one is permitted to anoint the body with oils, and remove a pillow from under the body's head, and one may tie under the jaw to prevent from falling open any further. All this may be done provided none of the body's limbs are moved. For this reason, we may not close the eyes until after שבת.

Someone on the verge of death may not be touched. Therefore, one should not be quick to close the eyes of a dead person, but must ensure that they are in fact dead.

Whoever is מרחם on עניים, ה' will be מרחם on him.

