



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

Shabbos Daf Kuf Nun

MISHNA

- One may not hire workers on Shabbos (even for work to be done after Shabbos), and one cannot ask others to hire workers for him on Shabbos either.
- One may not go to the edge of the "techum" and wait there to hire workers right when Shabbos ends, or to bring fruit from beyond the "techum" immediately after Shabbos. However, one may go to the edge of the techum and wait there for Shabbos to end so that he can go and guard his fields immediately after Shabbos ends, and he may even bring back some fruit in his hands.
- Abba Shaul said a rule, anything that one may tell someone to do on Shabbos, he is allowed to wait by the edge of the techum to do after Shabbos.

GEMARA

- **Q:** It is obvious that if someone can't hire workers himself he also can't ask someone to do it for him!? **A: R' Pappa** said, the Mishna is teaching that he can't ask his friend who is a goy to hire workers for him either.
 - **Q: R' Ashi** asked, telling a goy to do something on Shabbos is assur D'Rabanan, so why would we think it is permitted?! **A:** The Mishna is discussing a Jewish friend, and the Mishna is teaching that he may not ask someone outright to hire workers for him, but he may say, "do you think you can meet me tonight?", even though they both know he wants to hire him that night. This is the shita of **R' Yehoshua ben Karcha**, who says that the only problem is speaking about business matters, not thinking about them, and this conversation does not *discuss* business matters. **R' Yochanan** paskens like **R' Yehoshua ben Karcha**.
 - **Q:** How can you say that **R' Yochanan** holds that thinking is not like speaking? **R' Yochanan** says elsewhere that one may not think in learning in a bathroom or in a bathhouse. We see that **R' Yochanan** does equate thinking with speaking!? **A:** Regarding Shabbos it says "v'daber davar" - which teaches that speaking is a problem. With regard to learning, the pasuk says "v'haya machanecha kadosh" - which teaches that even thinking about Torah in those places is problematic.
 - **Q:** The pasuk of "v'haya machanecha" also says "v'lo yir'eh bicha ervas *davar*"?! **A:** That pasuk is needed for the teaching of **R' Yehuda**, who says that one may not say "kriyas shema" in front of a naked person (whether a Jew or a goy). In that situation it is only speech that is prohibited, but thinking would be permitted.
 - **Q:** How can we say that mere speech is prohibited? We find that one may discuss many matters for the sake of the community and for the sake of mitzvos?! **A:** It is only your own personal business that may not be spoken about. Matters of Hashem (i.e. of the community and of mitzvos) may be discussed on Shabbos.
 - **R' Yehuda in the name of Shmuel** said, calculations that one doesn't really need (e.g., as part of a conversation he says, "In order to build a house one needs to have \$1 million"), or that no longer have consequence to the speaker ("I spent \$1 million building a house"), are permitted to be made on Shabbos.
 - A Braisa says this as well. It says one may not calculate things that have happened or that will happen, but may calculate things of no consequence.
 - **Q:** A Braisa says that one may calculate things that have happened in the past?! **A:** He is not allowed to discuss past calculations when he still owes money on those transactions.

EIN MACH'SHICHIN

- A Braisa says a story about a righteous individual who noticed a hole in his fence on Shabbos and thought to himself that he needs to close that hole. He then remembered that it was Shabbos. To “punish” himself, he decided not to fix the hole. A miracle occurred and a “tzlaf” tree grew on that spot to block the hole, and he was able to support himself and his family from the fruits of that tree.
- **R' Yehuda in the name of Shmuel** said, a person may say to his friend on Shabbos that he intends to travel to another city after Shabbos. The reason is, since it is possible that such travel can be permitted on Shabbos (i.e. if there were small huts along the way which remove any sort of techum problems) it is permitted to discuss it on Shabbos.
 - **Q:** Our Mishna says that one may not go to the edge of the techum on Shabbos in order to bring back fruit immediately after Shabbos. Since it is possible that such carrying would be permitted (e.g. if the entire area was enclosed with walls), it should be permitted to prepare to do this on Shabbos?! **A:** The Mishna is discussing fruits that are still attached to the ground, for which there is no possible permitted way for them to be brought back on Shabbos.
 - **Q: R' Oshaya** taught that one may not go to the edge of the techum on Shabbos in order to bring back processed straw (which is not attached to the ground) immediately after Shabbos?! **A: R' Oshaya** is discussing smelly straw, which is muktzeh and therefore cannot be moved on Shabbos.
 - **Q:** A Mishna says that one may go to the edge of the techum on Shabbos in order to do something that is needed for a bride or for a dead person immediately after Shabbos. It is mashma that going to edge of the techum to do those same activities for someone other than a bride or a dead person would be assur. The activity done for a bride may be referring to cutting down hadassim, which is something that is not allowed under any circumstance on Shabbos. However, the activity to be done for a meis presumably refers to carrying in the coffin and burial clothing. That can be done on Shabbos if the area would be enclosed, and therefore it should be permitted to go to the edge of the techum to do that for anybody after Shabbos, not just a meis!?! **A:** The activity being done for the meis is cutting the burial clothing. That is something that cannot be done on Shabbos under any circumstances.

AVAL MACH'SHICHIN

- **Q:** From the Mishna it seems that he can pick the fruits even before he makes havdalah. **R' Elazar ben Antignus in the name of R' Eliezer ben Yaakov** says that one may not conduct his business until he makes havdalah!?! Even if the person said havdalah in ma'ariv, **R' Yehuda in the name of Shmuel** says that one still must make havdalah over a cup of wine!?! In the case of the Mishna he is in the field without access to a cup of wine!?! **A: R' Nosson bar Ami** said before **Rava**, the Mishna is discussing a case during the wine pressing season, where there is wine available in the fields. **A2: R' Abba** told **R' Ashi**, in Eretz Yisrael people say the words “Hamavdil bein kodesh l'chol” after Shabbos and then tend to their business, even if they have not yet made havdalah.
 - **R' Ashi** said that **R' Kahana** would say “Hamavdil bein kodesh l'chol” after Shabbos and would then chop wood (even before making havdalah).