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May the studying of the Daf Notes be a zechus for their neshamot and may their souls find peace in Gan Eden and be bound up in the Bond of life

Preparing for work on Shabbos

The Mishna says that one may not hire workers on Shabbos to work after Shabbos, and he may not tell his friend to hire workers for him. One may not go to the edge of the techum boundary towards the end of Shabbos in order to hire workers or bring his fruits from outside of the boundary, but he may go there to be able to guard his fruits afterwards, and then also bring them home. Aba Shaul said a rule – if I may discuss something on Shabbos, I may go to the edge of the techum to prepare for it on Shabbos.

Telling others

The Gemora asks why the Mishna has to say that one may not tell his friend to hire workers. If he may not do it himself, he obviously may not ask a fellow Jew to do so. Rav Pappa says that the Mishna is referring to a non-Jewish friend, and is teaching that he also may not ask him to hire the workers. Rav Ashi says this is also obvious, as we've already learned that it is Rabbinically prohibited to ask a non-Jew to do something prohibited for us on Shabbos. Rav Ashi therefore says that the Mishna is referring to a Jewish friend, and is teaching us that only explicitly telling him to hire workers is prohibited, but referring to work after Shabbos is permitted, following Rabbi Yehoshua ben Karcha's position. The Gemora explains by citing a Baraisa in which the Sages say that one may not tell his friend to hire workers, nor even tell his friend that they'll meet after Shabbos, as they both understand they will meet for work. And whose view does our Mishnah follow? It is Rabbi Yehoshua ben Karchah, for it was taught in a Baraisa: One may not tell his friend that they will meet after Shabbos; Rabbi Yehoshua ben Karchah differs and permits one to tell his friend that they will meet after Shabbos, since

he made no explicit reference to work. Rabba bar Bar Chanah quotes Rabbi Yochanan ruling like Rabbi Yehoshua ben Karchah. He also quotes Rabbi Yochanan explaining that the rationale for permitting this is the fact that the verse instructs us to refrain from "seeking your wants, and talking statements [about them]," implying that only talking about weekday work is prohibited, but not thinking about it. Therefore, as long as nothing is explicitly stated, it is permitted.

Speech vs. thought

Rav Acha bar Rav Huna asked Rava a seeming contradiction to this statement of Rabbi Yochanan distinguishing between thought and speech from another statement in which he says that one may think Torah thoughts everywhere but the bathhouse and bathroom, implying that thoughts are akin to speech. The Gemora answers that the prohibition of Torah in these areas is from the verse which mandates that "your camp should be holy," which includes any Torah activity in the Jewish "camp", including thoughts of Torah. The Gemora challenges this from the verse which says that you should not see *ervas davar* – nakedness [with] words [of Torah], implying that this is limited to spoken words. The Gemora answers that Rav Yehudah taught that this verse teaches us that in the presence of a non-Jew's nakedness one may not speak words of Torah (e.g., read Shema), but the first verse teaches that in an unclean place, one may not even think of Torah. The Gemora asks why Rav Yehuda mentioned only a non-Jew's nakedness, as the verse should equally apply to a Jew's nakedness. The Gemora answers that Rav Yehuda was teaching that even in front of a non-Jew's nakedness one may not speak words of Torah. We may have thought that their body would be akin to an animal's, as the verse refers to their

skin as like that of donkeys. Rav Yehudah therefore teaches that it is considered true ervah, as we see from the verse which refers to Noach's nakedness as ervah.

Speaking about work

The Gemora challenges that statement that speaking about weekday activities is prohibited from statements allowing such discussions on Shabbos in certain cases:

1. Rav Chisda and Rav Hamnuna permit one to make calculations related to a mitzvah
2. Rabbi Elazar says that we may assess charity obligations on people
3. Rabbi Yaakov bar Iddi quotes Rabbi Yochanan saying that we can care for someone who may die and take care of communal issues, and even meet in Shul to care for communal needs
4. Rabbi Shmuel bar Nachmaini quotes Rabbi Yochanan saying that we can go to governmental offices to take care of communal needs
5. A Baraisa in Menashe's bais medrash taught that one may match up a spouse for his child, or a teacher to teach his child Torah or a trade

The Gemora answers that the verse instructs us to refrain from pursuing *your* concerns, implying that one may pursue heavenly concerns.

Only if relevant

Rav Yehudah quotes Shmuel saying that one may make calculations about irrelevant expenditures, whether they are purely theoretical or on past events. The Gemora supports this with a Baraisa which says that one may not calculate past or future expenditures, but calculations of royal or irrelevant expenditures are permitted. The Gemora challenges this Baraisa with another one which states that one may only make calculations that are irrelevant, and explains that they are permitted as long as he is only discussing the past, but not if he is also talking about the future. This contradicts the first Baraisa's prohibition of discussing past expenditures. The Gemora says that the first Baraisa even seems to contradict itself, as it also permits discussing irrelevant expenditures.

The Gemora says that we must answer that discussing past expenditures is prohibited when he hasn't finished paying for them, as they are therefore still relevant.

Going out of the techum

The Mishna prohibited one from going on Shabbos to the edge of the techum for an act which is prohibited on Shabbos. The Gemora cites a Baraisa which tells the story of a righteous man who had a break in his fence on Shabbos. He thought about fixing it, but refrained when he remembered that it was Shabbos. He therefore refrained from ever fixing it, and a tzefaf tree miraculously grew to fill in the hole, providing sustenance for him and his household.

Rav Yehudah quotes Shmuel saying that one may tell his friend on Shabbos that he will travel somewhere outside the techum after Shabbos, since that act would have been permitted on Shabbos, if there were huts along the way extending the techum. The Gemora challenges this from the Mishna, which says that one may not walk on Shabbos to the edge of the techum to hire workers or bring fruits. Although hiring workers is never permitted, bringing fruits would be permitted, if there were walls enclosing the way home, yet the Mishna considers it an activity which one may not prepare for on Shabbos. The Gemora deflects this by saying the Mishna is referring to detaching fruits from the tree, which is prohibited in all circumstances. The Gemora then challenges this from Rabbi Oshaya's Baraisa, which taught that one may not walk to the edge of the techum to bring straw and stubble. While stubble may be attached, straw is not, so the only prohibited act must be carrying, which would be permitted if there were walls. The Gemora deflects this by saying that he is referring to rotten straw, which has no use, and is therefore muktze and always prohibited to handle on Shabbos. The Gemora then challenges this from the Mishnah which says that one may go to edge of the techum to tend to the needs of a corpse to bury or a bride getting married, implying that it is prohibited for any other similar purposes. Although the bride may require us to cut myrtle, which is always prohibited on Shabbos, the activities for a corpse would be solely carrying (the coffin and shrouds), yet preparing for them is permitted only for a corpse. The

Gemora deflects this by saying that the case of the corpse's needs is to prepare the shrouds by cutting or sewing, which has no permitted circumstances.

Work before havdala

The Mishna said that one may go to the edge of the techum for a permitted act, such as checking his fruits. Once he is there, he may also bring back fruits. The Gemora asks how he can do so without first making havdala, as Rabbi Elazar ben Antignos says in the name of Rabbi Eliezer ben Yaakov that one may not take care of his affairs until he makes havdala. Even if he says havdala in shmoneh esrai, he still must say it on wine, and presumably there is no wine out in the field where his fruits are. Rabbin Nasan bar Ami answered that the Mishna is referring to one who goes out to his wine press, where he can take a cup of wine and make havdala. Rabbi Abba told Rav Ashi that in Eretz Yisrael they simply say "*hamavdil bein kodesh l'chol – He who separates between holy and mundane,*" and then tend to their needs, indicating that any havdala, even without a cup of wine, is sufficient to permit one to do work. Rav Ashi said that when he was in the bais medrash of Rav Kahana, he would say hamavdil bein kodesh l'chol, and then they would chop wood.

DAILY MASHAL

What Can I Do for Klal Yisrael?

With Rosh Hashana and Yom Kippur on the horizon, our thoughts turn to introspection. We examine ourselves: our strengths and weaknesses, and reassess our self-image. Indeed, the Rambam writes that the essence of teshuva is not just to change our ways, but to change our very identity (*Hilchos Teshuva 2:4*). While doing so, we might ask ourselves to what extent we view ourselves as isolated individuals, and to what extent we view ourselves as part of a greater whole, the community of Klal Yisrael.

The Noam Elimelech (*parshas Devarim*) writes that when we view ourselves as part of the Klal Yisrael, and dedicate ourselves to the communal good, we become attached to the perfect, unblemished goodness that the community of Israel

represents. This is the meaning of the possuk, "Your nation are all righteous," (*Yeshaya 60:21*). As individuals we may be imperfect, but as a united whole we are perfect in our holiness, and no evil or misfortune can ever befall us.

Based on this, the Noam Elimelech explains the custom to recite, "For the sake of all Israel," before performing mitzvos. We perform mitzvos not for our benefit alone, but for the benefit of all Israel, in order to endear the Jewish people to Hashem. Our mitzvos are thereby uplifted with the utmost selflessness and holiness.

This is especially true in regard to Torah study. The time that we devote to Torah is a merit not only for ourselves and for our families, but for the entire Jewish people as well. One of the intentions in R' Meir Shapiro in founding the Daf Yomi cycle was to unify the Jewish people through the Torah. As we study the deep underpinnings of the thirty-nine melachos, hilchos muktza, the extensive sugyos of taharos, and the other fascinating components of Maseches Shabbos, we find that our friends, relatives and neighbors are all engrossed in the very same sugyos. Greater than the merit of many isolated individuals, we share the merit of communal Torah study – *Talmud Torah D'Rabbim*. The Gemara states that *Talmud Torah D'Rabbim* is even greater than the service of the Beis HaMikdash (*Megillah 3b*).