

20 Adar 5773
March 2, 2013



Shabbos Daf 150

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o"n

May the studying of the Daf Notes be a zechus for his neshamah and may his soul 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 braisa 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. Rabbi Yehoshua ben Karcha 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 Chana quotes Rabbi Yochanan ruling like Rabbi Yehoshua ben Karcha. 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 Yehuda 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 Shma), 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 Yehuda therefore teaches that it is considered true *erva*, as we see from the verse which refers to Noach’s nakedness as *erva*.

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 Idi 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 braisa 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 Yehuda 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 braisa which says that one may not calculate past or future expenditures, but calculations of royal or irrelevant expenditures are permitted. The Gemora challenges this braisa 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 braisa’s prohibition of discussing past expenditures. The Gemora says that the first braisa 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 braisa 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 tzelaf tree miraculously grew to fill in the hole, providing sustenance for him and his household.

Rav Yehuda 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 braisa, 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 muktzeh and always prohibited to handle on Shabbos. The Gemora then challenges this from the Mishna 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 Antigonus 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. Rabbi 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.