



This month's Daf Digest is dedicated  
L'Ilui Nishmas Mr. Israel Gotlib of Antwerp and Petach Tikva, Yisrael Tzvi ben Zev  
By Mr. and Mrs. Manny Weiss

## OVERVIEW of the Daf

### 1) Nevuchadnetzar (cont.)

The Gemara concludes its discussion of Nevuchadnetzar

2) **MISHNAH:** The Mishnah discusses issues related to hiring workers on Shabbos and the circumstances where it is prohibited for one to go to the edge of the techum.

### 3) Forbidden speech

The Gemara questions the necessity for the Mishnah to teach that it is prohibited to ask a friend to hire a worker on Shabbos.

R' Ashi explains: The Mishnah is teaching that although it is prohibited to hire a worker on Shabbos, it is permitted to speak with a worker in a way that he understands that he is being hired as long as he is not explicitly asked to work. This is consistent with the opinion of R' Yehoshua ben Korchah

Rabbah bar bar Chana in the name of R' Yochanan rules like R' Yehoshua ben Korchah. The reasoning of the ruling is based on the pasuk which prohibits speech but not thought.

The Gemara questions whether R' Yochanan rules that speech is not the same as thought.

The Gemara, based upon rulings that permit discussing mitzvah related activities, questions whether even speech is prohibited on Shabbos.

The Gemara answers: Speech is prohibited but speech that relates to mitzvos was not included in the prohibition.

R' Yehudah in the name of Shmuel lists other forms of speech that are permitted on Shabbos. A Baraisa echoes the same idea.

The previously quoted Baraisa prohibits calculations of things that happened. This ruling is contradicted by a second Baraisa that permits discussing how much a person spent on something that already happened.

The Gemara distinguishes between where he still owes money for the past project and where he does not.

### 4) Pursuing one's own business

A Baraisa relates the story of a pious person who refrained from fixing a broken fence because he thought about it on Shabbos and the reward he received for his behavior.

### 5) Forbidden speech

R' Yehudah in the name of Shmuel rules: It is permitted for one to say he is going to travel to a particular city even if the city is beyond the techum, since there exists the possibility to make such a trip on Shabbos. [Namely, if there were huts at the prescribed intervals along the way.]

The Gemara unsuccessfully challenges Shmuel's ruling.

### 6) Performing melacha before reciting havdalah

The Gemara questions the ruling of the Mishnah which seemingly implies that when Shabbos is over one is permitted to perform melachah even without reciting havdalah.

R' Nossan bar Ami explained before Rava that the Mishnah refers to the pressing season when wine is readily available in the fields and the person did in fact recite havdalah before performing melachah.

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## Distinctive INSIGHT

Thinking about weekday matters on Shabbos

הרהור בענייני חול בשבת

Although the Gemara (150a) rules that it is permitted to think of weekday matters on Shabbos, it subsequently (150b) cites the episode of a certain very pious individual who found himself thinking of his weekday matters on Shabbos and felt that he had thereby violated the sanctity of Shabbos.

Reb Tzadok HaKohen of Lublin (Yisrael Kedoshim #8) writes that when we thank Hashem in the Minchah of Shabbos for providing us with the potential to achieve a *מנוחת אמת ואמונה*—a rest of truth and belief – we are referring to our potential to attain the level of that very pious individual. For the ideal Menuchas Shabbos in which even in the depth of our hearts we regard all weekday matters as having been completed and no longer requiring our attention. It does not suffice for us to do the minimum, to refrain from forbidden activities yet at the same time allow our hearts to continue being distracted by our commerce and craft.

Only such a state can rightly be termed a Menuchas Emes, for truth is that which penetrates to our greatest depths and remains consistent. A "truth" that only "holds true" on a superficial level (refraining from expressing concern over weekday matters, yet at the same time considering, these matters in our mind) cannot be called "true." Such superficial truth might fool other people, but not Hashem, concerning whom it is said *שחורתמו אמת*—his seal is truth.

Thus, while refraining from mundane conversation is a technical fulfillment of the command to desist from expressing oneself in weekday matters, it is not a Menuchah Sheleimah (a truly complete, befitting rest).

Hence, concludes Reb Tzadok, those who are in awe of G-d because they are cognizant of Hashem's knowledge of that which is concealed deep in one's heart are extremely meticulous and vigilant in barring any weekday thoughts from their minds. ■

## REVIEW and Remember

1. What is the source that permits thinking about business on Shabbos?  
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2. How do we know that Noach was not Jewish?  
\_\_\_\_\_
3. Why is it permitted to tell someone on Shabbos how much was spent to purchase an item?  
\_\_\_\_\_
4. Is one permitted to perform melacha as soon as Shabbos is over?  
\_\_\_\_\_

Today's Daf Digest is dedicated  
By Rabbi and Mrs. Avrohom Shimon Moller  
In loving memory of their father  
ר' זאב שמשון בן ר' רפאל, ע"ה

# HALACHAH Highlight

Daber Davar (Speech)

וְדַבֵּר דְבַר דִּבְרוֹר אֲסוּר הַרְחוֹר מוֹתֵר

One's manner of speech and conversation must also conform to the restful character of Shabbos and reflect its quiet serenity. This primarily includes restrictions upon verbally expressing one's intentions to perform a melacha after Shabbos (even if the discussion does not help achieve one's plans in any way).

● *Examples:*

One may not state his intention to repair an appliance, write a letter, drive a car, or similar melacha activities after Shabbos. Some specific examples:

"I plan on writing a letter to my friend after Shabbos."

"I intend to drive to the city tonight."

"I will repair the sink after Shabbos."

Similarly, one may not discuss or plan business agreements on Shabbos.

**a) Idle conversations**

Discussions that do not comprise any melacha intentions, are permissible if the conversation is enjoyable to the participants and no Loshon Hora or other objectionable themes are included.

● *Examples:*

It is permitted to:

Recount one's experiences in summer camp

Tell tales of journeys, adventures, etc.

Describe a trip that one made to a foreign country

Even revealing what something cost or where and how it was bought is permitted, provided that the discussion is enjoyable to the group and does not include any plans for doing a melacha or other Shabbos restriction after Shabbos:

● *Examples:*

Telling a friend how much one paid for his new car

Telling a friend where a coat or dress was bought

In spite of the fact that mundane discussions can be permitted, it is nevertheless praiseworthy to limit or avoid such talk on Shabbos. Men and boys of learning-age are especially admonished not to squander away the precious Shabbos hours with idle chatter, but rather to

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Others permit one to perform melachah by merely saying the mibdel bin kodsh lachol.

**7) Clarifying the statement of Abba Shaul**

The Gemara questions which part of Tanna Kamma's statement was Abba Shaul addressing. ■

engross themselves in the study of Torah, each according to his abilities. (According to some authorities, one should preferably choose a Torah subject that is enjoyable to him on Shabbos).

Women and girls should also try, if possible, to devote some of their free time on Shabbos to attending Shiurim (lectures) on Torah-related topics. In any case, conversations between people must not contain Loshon Horah (evil gossip), or any other forbidden talk.

**b) Verbally implied intentions**

As stated earlier, the key words of the Navi; "Hiluchecha" ("your walk"), "Mimtzo Cheftzecho" ("your activities") and "Daber Davar" ("spoken word") each denotes a quality of explicitness, thereby precluding מחשבה (unrevealed intent).

Therefore, only an explicit verbalizing of intention to do a melacha (or other Rabbinic restriction) after Shabbos is prohibited. Verbal intentions that are subtly implied are not forbidden.

● *Example:*

For example, one may say that he intends to travel to another city as long as he does not say that he intends to drive there. Only "Dibur" (explicit verbal expression), is forbidden. Mere מחשבה (implicit intent) is not forbidden.

**c) Verbal expression of a Mitzvah related melacha**

Only non-Mitzvah related speech is restricted. Accordingly it is permitted to discuss and plan Mitzvah projects and activities on Shabbos or Yom Tov.

● *Examples:*

It is permitted to discuss plans for a dinner or fund-raiser on behalf of a Shul or a Torah institution because such efforts are a great Mitzvah.

It is permitted to discuss financial aspects of a Shidduch-match if this is necessary to expedite fruition of the Shidduch (as arranging a Shidduch is a Mitzvah). However, any specific details and agreements must wait until after Shabbos. ■

<sup>1</sup> The 39 Melachos, by Rabbi Dovid Ribiat, pages 98-102. Used with permission.

## Gemara GEM

**Business talk and arranging for hired workers**  
לא ישכור אדם פועלים בשבת

Rashi explains that the reason it is prohibited to speak to a worker on Shabbos and arrange to hire him is that it is in violation of pursuit of one's personal business". Rambam concurs with this approach, as he writes (Commentary to Mishnayos) "It is prohibited to speak and consult and pursue any matter which is to be done after Shabbos because it is prohibited to be done on Shabbos. This is learned from the verse (Yeshayahu 58): "[A person must refrain

from] pursuit of personal business, and to speak words [about it]." The verse continues to warn against being involved in personal business and vocational pursuits on Hashem's holy day."

In another context (Beitza 37a), Rashi writes that the reason it is prohibited to speak about hiring a worker is that it might lead to writing. Rabbi Akiva Eiger (סי' י"ז) notes that Rambam's comments on that discussion also seem to suggest that the concern is that such verbal plans might lead the people involved to record their arrangements. Rambam writes (Hilchos Shabbos 23:12): "Writing is one of the main categories of prohibited labor on Shabbos...It is similarly prohibited to buy or sell, to rent or to hire, because these

activities lead to writing."

It seems that, in fact, speaking about hiring a worker should not be considered "pursuit of one's personal business", other than the aspect of it leading to writing. After all, without writing, nothing has been done which violates Shabbos. It is as if a person arranges with his friend and says, "If you watch my garden, I will reciprocate and I will watch yours." Or it is as if he would ask his friend to kindly move a pile of fruit from one corner of the room to another. This is permitted to ask as a favor. So too, even when asking a worker, if it is done without any written agreement, this should be permitted. However, the issue of writing is real, and it is for this reason that it is not allowed. ■

