

CHAVRUTA

SHABBAT – DAF KUF NUN

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And there are those that say: “*Madheivah*” – Babylon said to everyone, “*ma’ode, ma’ode, havi* (much, much bring), **without measure.**

After Nebuchadnezzar lost his kingdom, and lived for seven years amongst the animals eating herbs and grasses like them, he returned to rule, and he said (Daniel 4:33), “**And excessive greatness was added to me,**” meaning more greatness than during my first rule.

Said Rav Yehudah in the name of Rav Yirmiyah bar Abba: This teaches, that Nebuchadnezzar rode on a male lion and tied a large serpent on its head, i.e., the lion’s head, to use as a halter. This was the greatness that was added to him, to establish what it says (*Yirmiyahu*¹ 27:6), “And even the beasts of the field I have given to him to serve him.”

MISHNAH

One may not hire workers on Shabbat, and not even if the intention is for them to work the next day, because it is written, (*Yeshayahu*² 58:13), “from seeking your own needs or discussing the forbidden.” That your needs of Shabbat should not be like your needs of the week.

¹ Jeremiah
² Isaiah

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On Shabbat it is forbidden to speak about, take counsel regarding, or make an attempt to do anything that is forbidden on Shabbat, even if the action under discussion will actually take place after Shabbat.

And similarly, **a person should not say to his friend** on Shabbat, **to hire for him workers.** The Gemara will explain why this is needed.

One may not wait for dark at the Shabbat boundary in order **to hire for himself workers, or to bring produce.** This means to say that one may not walk to the end of the two thousand *ammah*³ of the Shabbat boundary on Shabbat, in order to be there when it gets dark at the conclusion of Shabbat so to leave the boundary immediately in order to hire workers or bring produce. Since hiring workers and bringing produce are forbidden on Shabbat, he may not even go to the boundary on Shabbat and wait for dark to do so.

But he may wait for dark at the Shabbat boundary in order to go to an orchard beyond the boundary immediately after Shabbat, if it is **to guard** his produce. For, had his fruits been within the boundary, guarding them would be permissible on Shabbat. Therefore, waiting for dark at the boundary for their sake is also permissible.

And once he has already gone out on Saturday night to guard his produce, **he may** also **bring the produce in his hand.** This is not considered waiting at the boundary until dark in order to bring the produce, since his main intention was not for that, but rather to guard.

A rule was said by **Abba Shaul: Anything that I am permitted to speak of** on Shabbat to a non-Jew, or to my friend that he should do for me after Shabbat, **I am** also **permitted** to go for that purpose on Shabbat to the end of the boundary, **and to wait until dark for it,** in order to leave immediately on Saturday night.

³ 1 *ammah*: 18.7 in., 48 cm

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GEMARA

It was stated in the Mishnah: And similarly, a person should not say to his friend to hire for him workers.

The Gemara objects: Once it was taught in the Mishnah that “a person may not hire workers,” it is obvious that he should not tell his friend to do so. **Because what** is the **difference** if it is **him** and **what** is the **difference** if it is **his friend**? Since it is also forbidden for his friend to do so, thus when he sends him to hire workers, he transgresses (*Vayikra*⁴ 19:14), “before the blind do not place a stumbling block.”

Said Rav Pappa: The Mishnah is coming to teach us that it is even forbidden to say to his **friend** the **non-Jew** to hire workers for him.

Rav Ashi challenged this: This is also obvious, as **telling a non-Jew** is forbidden because of *shevut*,⁵ and Rabbi, i.e., Rabbi Yehudah Hanasi, wrote earlier in an unnamed Mishnah, “a non-Jew who comes to extinguish, we do not say to him, ‘extinguish’” — as even this is forbidden because of (*Yeshayahu* 58:13), “from seeking your own needs or discussing the forbidden.”

Rather, said Rav Ashi: **You can even say** the Mishnah is speaking **about his friend**, the **Jew. It is teaching us** an inference: **A person may not say to his friend: Hire for me workers. But a person may say to his friend:** Does it **appear** to you **that you will** be able **to stand with me**, i.e., come to me, **at night**? And even though they both understand that his intention is to hire him after Shabbat, it is permitted, since he is not saying explicitly the reason that he is inviting him.

⁴ Leviticus

⁵ A Shabbat prohibition instituted by the Rabbis.

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And who is the Tanna of our Mishnah? It is in accordance with **Rabbi Yehoshua ben Korchah**. For it was taught in a Baraita: **Rabbi Yehoshua ben Korchah says:** A person may say to his friend: Does it **appear** to you **that you will** be able **to stand with me at night?**

Said Rabbah bar bar Channah in the name of Rabbi Yochanan: The Halachah is like **Rabbi Yehoshua ben Korchah**.

And said Rabbah bar bar Channah in the name of Rabbi Yochanan: What is the reason of **Rabbi Yehoshua ben Korchah?** Because it is written (*Yeshayahu* 58:13), **“from seeking your own needs or discussing the forbidden.”** This teaches that specifically **speech** of everyday matters is **forbidden** on Shabbat, but **thought is permitted**. Since he does not say explicitly with his mouth that he wants to hire him, it is permitted.

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Rav Acha bar Rav Huna posed a contradiction to Rava: Did **Rabbi Yochanan** say that specifically weekday **speech** on Shabbat is forbidden, but **thought is permitted?** According to this, **it follows that** **Rabbi Yochanan** holds that **thought is not like speech**. This is not true, as in general **Rabbi Yochanan** holds that thought is like speech.

Because **said Rabbah bar bar Channah in the name of Rabbi Yochanan:** **Everywhere it is permitted to think** of Torah learning, **aside from the bathhouse and the outhouse**, as these are disgusting places. Since he said that even thought is forbidden, it follows that thought is like speech.

The Gemara answers: In truth, thought is not like speech. **And there is different**, concerning Torah learning which is forbidden in an outhouse, because for Torah learning, **we require** the fulfillment of the following condition: **“And your camp shall be holy.”**

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(*Devarim*⁶ 23:15) The verse says that the place of your encampment should be holy, as Jews are always thinking about Torah learning, **and** in an outhouse **it** this condition **is not** present. And the verse does not specify “speech.” Therefore we derive that also thought is forbidden. However, regarding speech of everyday matters on Shabbat, it is written (*Yeshayahu* 58:13), “*discussing* the forbidden.” Therefore specifically speech is forbidden.

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The Gemara again asks: **Here**, regarding Torah learning, **it is also written** at the end of that verse, “**and He will not see an *ervat davar*, a shameful thing, among you.**” Even in this prohibition, the word “*davar*” is written, which indicates speech – “*dibbur*.” If even thought is forbidden, it must be that thought is like speech. Thus the same can be said with regards to Shabbat.

The Gemara answers: In truth, the prohibition on Torah learning in the outhouse is not dependent on speech. And **that** word “*davar*” **is required for Rav Yehudah’s** law, as will be explained.

For said Rav Yehudah: A non-Jew who is unclothed, it is forbidden to recite Shema in front of him.

The Gemara objects: **Why did** the Tanna **single out an unclothed non-Jew?** Even with an unclothed **Jew**, it is **also** forbidden to recite Shema in front of him, because it is in front of one’s private parts.

The Gemara answers: **He states** a case of **not only. Not only** a unclothed **Jew**, where it is obvious **that it is forbidden** to recite Shema in front of him. **But** regarding a **non-Jew**, I would have said that it is permitted to recite the Shema in front of him, **since it is written**

⁶ Deuteronomy

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about him (*Yechezkel*⁷ 23:20), “**Those whose flesh is the flesh of donkeys.**” I.e. the flesh of non-Jews is considered halachically as if it was merely the flesh of animals, in front of which one may recite the Shema. Therefore, we would **say** that **it is fine** to recite the Shema, and it is not considered like one’s private parts. **He teaches us** that even an unclothed non-Jew’s private parts are considered *ervah*⁸ and it is forbidden to recite the Shema in front of him.

The Gemara objects: **And say that this is so**, that since their flesh is the flesh of donkeys, it is not called *ervah*.

The Gemara answers: This cannot be said, because the **verse said** about Noah (*Bereishit*⁹ 9:23), “**And the private parts of their father, they did not see.**” It follows that even with the descendants of Noah, it is called *ervah*.

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The prohibition on saying holy matters, e.g. reciting blessings or Torah verses, in front of a person’s exposed private parts, is derived from “and He will not see an *ervat davar*, among you.”

This prohibition only applies to speech, because it is written “*davar*”. But thought is permitted, as thought is not like speech.

But with regards to an outhouse or bathhouse, where Torah learning is forbidden because of “and your camp shall be holy,” even thought is forbidden there because it does not say “*dibbur*” specifically.

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⁷ Ezekiel
⁸ Literally, nakedness. The Torah forbids reciting Torah verses in front of nakedness. The Gemara is dealing with the question whether a non-Jew’s private parts are considered as Halachically defined “*ervah*”.
⁹ Genesis

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The Gemara raises a difficulty: **Speech** of everyday matters on Shabbat, **is it forbidden?** Note that **Rav Chisda and Rav Hamnuna both said: Calculations of mitzvah, it is permitted to calculate them on Shabbat.**

And so said Rav Elazar: We determine amounts of charity for the poor on Shabbat.

And so said Rabbi Yaakov bar Idi in the name of Rabbi Yochanan: They supervise activities that are a danger to the masses, and supervision of public matters, i.e., dealing with the government, on Shabbat.

And so said Rav Shmuel bar Nachmaini in the name of Rabbi Yonatan: They may go to *tarti'ot*¹⁰ and *karka'saot* and to *basilka'ot* and they gather there for meetings in order to supervise over the dealings of the public on Shabbat.

And so it was taught in the academy of Menashe: They make wedding-matches for children in order to betroth them, on Shabbat, and they negotiate with teachers for the child in order to teach him Torah and to teach him a craft.

All of these activities have an element of speech of everyday matters, nevertheless, it is permissible to speak of them on Shabbat. If we were to expound from the verse (*Yeshayahu* 58:13), “from seeking your own needs or discussing the forbidden,” to forbid speech of everyday matters, that would mean that it is forbidden by Torah Law. If so, speech of mitzvah matters would also be forbidden.

The Gemara answers: These activities are different since they are mitzvah-related, and only speech of everyday matters that are not mitzvah-related are forbidden, as it **said** in the verse, “**from seeking your own needs or discussing the forbidden,**” and we expound: **Your needs are forbidden but the needs of Heaven are permitted.**

¹⁰ These three words refer to various types of meeting places.

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Even teaching a child a craft is considered needs of Heaven because it is a mitzvah to teach him a craft, as one who does not teach him a craft, it is as if he taught him robbery.

Said Rav Yehudah in the name of Shmuel: Calculations of “malach,” i.e., totally irrelevant calculations. For example, if a person who has no plans to build a house wishes to calculate how much it would cost. “Malach” is a contraction of two words, “mah lach,” what is it to you. **And** regarding calculations of “mah bechach,” what is in this, i.e., calculations that were once relevant, but now they are not. For example, if he says, I spent such-and-such for this building, **it is permitted to calculate them on Shabbat.**

It was taught like this also in a Baraita: **Calculations that have passed and** also calculations **that will be** relevant to him **in the future are forbidden to calculate** on Shabbat. But **calculations of malach...**

AMMUD BET

...and of mah bechach, it is permitted to calculate them on Shabbat. The assumption now is that “calculations that have passed” are calculations that are no longer relevant.

They posed a contradiction: It was taught in a Baraita: **They may calculate calculations that they do not need, and they may not calculate calculations that they need, on Shabbat.**

How is this? A person may say to his friend: This many workers I hired to work this field, or this many dinarim¹¹ I spent on this residence.

But he should not say to him: This many dinarim I have spent, but I have not yet finished all the expenditures, **and this many dinarim I will yet spend.**

¹¹ A coin of the Talmudical era.

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Thus we see it is permitted to say: “This many *dinarim* I spent on this residence,” which is calculations that have passed. However, earlier it was taught that calculations that have passed are forbidden.

The Gemara responds: **And according to your reasoning**, that you hold that calculations that have passed are those that he does not need, the above-mentioned Baraita will be **difficult for you** in and of **itself**, because it was taught there in the end clause, “and of *mah bechach* are permissible to calculate on Shabbat.”

But, it must be **that** what was taught in the first clause, that past calculations are forbidden, is speaking **where he has the workers’ wages with him**, i.e. that he did not yet pay them. Therefore, he still needs these calculations. And **this** which was taught in the end clause, that those of *mah bechach* are permissible, and also in the other Baraita, “I spent this much,” are speaking **where he does not have the workers’ wages with him**, i.e., he already paid them wages, so he does not need these calculations.

It was stated in the Mishnah: **They may not wait until dark** at the boundary.

The Rabbis taught in a Baraita: **An incident** once took place **with a pious man, that there opened up a breach in** the fence of **his field, and he decided to fence it** after Shabbat, **and then he remembered that it was Shabbat**, and realized that he had thought about forbidden work. **And** because of that, **this pious man held back** from doing so, **and he did not fence it**. **A miracle was done for him, and a caper tree grew** in this place on the edge of his field, **and from it was his sustenance and the sustenance of the people of his house**.

Said Rav Yehudah in the name of Shmuel: It is permitted for a person to say to his friend on Shabbat: To a certain city, I am going tomorrow. (He can also say to him: You go there tomorrow. *Tosafot*) Even though that city is beyond the Shabbat boundary, and whatever is forbidden to do on Shabbat, one may not even speak of, in this case it is

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permitted to say it: for **if there were** watchmen's **huts** between the two cities, thus extending the Shabbat boundary, **he could go** from city to city.

For wherever there is a permissible method of doing a particular activity on Shabbat, by making some type of adjustment, it is permitted to speak of it—even if now no adjustment has been made.

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The Gemara states: **It was taught** in a Mishnah: **They may not wait until dark by the boundary to hire workers or to bring produce.**

This is difficult: **It is all right** that it is forbidden to wait until dark in order **to hire workers, because on Shabbat** itself **he cannot hire** them, and there is no adjustment that can be made to permit this. **But to bring produce**, why is it forbidden to wait until it is dark? **Let us say** the Mishnah is speaking in a case **that if there were partitions there**, surrounding the orchard and his house, even on Shabbat itself **he may bring** produce from there.

The Gemara answers: **You find it**, a case that it is not permissible by making an adjustment, **with produce that is still attached** to the ground—where there is no method to permit it on Shabbat, as it may not be disconnected. Therefore, one may not even speak about it, and one may not wait at the boundary until dark to bring it.

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The Gemara again raises a difficulty: **Note** that **Rabbi Oshia taught** in a Baraita: **They may not wait until dark at the boundary** on Shabbat in order **to bring *teven* or *kash*** on Saturday night.

It is all right with *kash*, which is the portion of the stalk left in the ground after harvesting, **you find it** does not have a situation of permissibility on Shabbat, as **it is attached**. And it is forbidden to disconnect it because he is preparing the ground, and it is a secondary form of Plowing.

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However *teven*, which is the straw harvested together with the grain, and is always detached from the ground, **how do you find** that it does not have a situation of permissibility? He could bring it, if there would be partitions. So why not wait until dark at the boundary? This is difficult for Shmuel.

The Gemara answers: You find it **with *teven*** that is **rotten**, which is not at all usable. It could not even be brought if there were partitions, because of the prohibition of *muktzeh*,¹² and since there is no adjustment that would permit it, it is forbidden to wait until dark for it.

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The Gemara again raises a difficulty: **Come and hear a proof: They may wait until dark at the boundary to supervise the affairs of marrying off a bride and the affairs of burying a dead person.**

The Gemara infers: Specifically **the affairs of a bride and the affairs of a dead person**, they **may** wait until dark, because they are mitzvot, and thus they are needs of Heaven. But for **the affairs of another** need similar to these, they **may not** wait until dark.

The Gemara reasons: **It is all right with another need similar to affairs of a bride, you find it** when he waits until dark in order **to cut myrtles** immediately on Saturday night. It is permitted to wait until dark specifically for myrtles which are needed for the bridal canopy, but not for myrtles which are not needed for a mitzvah. Cutting myrtles is certainly something where no adjustment can be made to permit it on Shabbat, therefore they may not wait until dark.

But the affairs of a dead person, what are they? They are **to bring him a casket and shrouds, and it was taught**, specifically **for a dead person**, they **may** wait until dark, **but for another** need, they **may not**. This is difficult for Shmuel who said that whenever it is permitted on Shabbat through an adjustment, they may wait until dark for it. **Why** can they not wait until dark? We should **say** that **if there were partitions** surrounding the place of the casket and his house, he could **bring** the casket and shrouds even on Shabbat. Therefore it should be permitted to wait for dark even where there are no partitions.

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The Gemara answers: Another need similar to the needs of a **dead person, you also find it** in a situation where there is no adjustment available on Shabbat. For example, that he waits until dark in order **to cut cloth** for the dead person and prepare shrouds with it. It is permitted to wait for dark to do so only for the needs of a dead person as this is the needs of Heaven, but for another need, it is forbidden, as no adjustment can be made at all on Shabbat.

It was stated in the Mishnah: **But he may wait until dark** in order to guard his produce, and he may bring produce in his hand.

The Gemara objects: Will he go immediately on Saturday night to the orchard and bring produce home, **even though that he did not yet recite *havdalah*?**¹³ **But note that said Rabbi Elazar ben Antignus in the name of Rabbi Eliezer ben Yaakov: It is forbidden for a person to do his needs before reciting *havdalah*.**

And if you will say that first he will pray where he is, and **he says *havdalah* in the Amidah prayer**, i.e., he says “*attah chonantanu*,” this is insufficient.

Because **said Rav Yehudah in the name of Shmuel: One who recites *havdalah* in the Amidah prayer must recite *havdalah* also over a cup** of wine.

And if you will say that it is speaking **where he already recited *havdalah* over a cup** beforehand, this cannot be said. Because he left the city while it was still day, and waited for dark in the field. **Is there a cup of wine in the field?**

The Gemara answers: **Rabbi Natan bar Ami explained it before Rava:** That which was taught, “and he brings produce in his hand,” **was taught** where he waited for dark **amongst the wine presses**, where there is a cup of wine.

Said Rav Abba to Rav Ashi: Even without this answer it is not difficult, as **in the West**, i.e. the Land of Israel, **we would merely say the following: “*Hamavdil bein kodesh lechol*, The One Who separates between holy and mundane.”** This would be sufficient

¹² Literally, set aside. Items that the Rabbis decreed not to move on Shabbat.

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to mark the end of Shabbat, in order to accompany the Shabbat king upon his departure, **and afterwards, we did our needs**, i.e. we would engage in work. And then we would recite *havdalah* over a cup later. Even though they still needed to recite *havdalah* over a cup, as Shmuel said, but it is permitted to do work beforehand, and certainly if he recited *havdalah* during prayer, it is permitted to do work before reciting *havdalah* over the cup.

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Said Rav Ashi: When we were at the house of Rav Kahana, Rav Kahana said: “*Hamavdil bein kodesh lechol*”, afterwards we chopped wood, even though we did not yet recite *havdalah* over a cup.

It was stated in the Mishnah: **A rule was said by Abba Shaul: Anything that I am permitted to speak of, I am permitted to wait at the boundary until dark for it.**

The Gemara asks: **Abba Shaul, to which** case in the Mishnah is he referring?

If you say **he refers to the first clause**, where it is taught: **“They may not wait until dark at the boundary to hire workers or to bring produce,”** it cannot be explained like this.

¹³ Literally, separation. Upon the conclusion of Shabbat, this blessing is recited to indicate that one may now do work.