

1 Our Shiur began with the משנה.  
 - לא ישכור אדם פועלים בשבת ולא יאמר אדם לחבירו לשכור לו פועלים  
 - One may not hire workers, or even ask his friend to hire workers for him, on Shabbos.

The גמרא explains that the second phrase in the משנה is apparently superfluous.  
 Of course his חבר ישראל may not hire workers on שבת.

A גוי also may not hire workers for him, since אמירה לעכום שבות - It is אסור מדרבנן to ask a גוי to do anything on שבת, that the ישראל may not do, even an איסור מדרבנן.

1

One may not hire workers  
 OR... Ask a friend to hire workers for him  
 Even... a גוי may not hire workers for him  
 Even for an... איסור מדרבנן

לא ישכור אדם פועלים בשבת  
 ולא יאמר אדם לחבירו לשכור לו פועלים  
 אמירה לעכום שבות



2 Rather, the משנה is teaching that only explicitly hiring for work is אסור, but by inference, such as saying הנראה שתעמוד עמי לערב - would you be available to join me this evening, without mentioning work, is מותר, even though both parties understand that he wants to hire him.

2

Rather... the משנה is teaching

Explicitly hiring for work  
 אסור

But... by inference  
 Such as... הנראה שתעמוד עמי לערב  
 "Would you be available tonight?"  
 מותר

...even though they both understand that he wants to hire him!  
 רבי יהושע בן קרחה



3 This is in accord with the opinion of רבי יהושע בן קרחה who, as יוחנן explains, holds דיבור אסור הרהור מותר - explicit speech is אסור on שבת, but thoughts are מותר.  
 The reasoning is - Because this Halachah is derived from the Posuk -  
 - ממצוא חפצך ודבר דבר  
 On שבת, one must not engage in business matters, nor speak about it. דבר ודבר is speech only.  
 In this context, הרהור לאו כדיבור דמי - thinking is not the same as speaking.

3

As יוחנן explains...

דיבור אסור explicit SPEECH  
 הרהור מותר THOUGHTS

ממצוא חפצך ודבר דבר  
 Not to engage in business matters nor... to SPEAK about it

הרהור לאו כדיבור דמי  
 THINKING is not like speaking



4 Now, this issue whether הרהור לאו כדיבור דמי OR הרהור כדיבור דמי is relevant to many Halachos.  
The Gemara asks;  
הרהור ר' יוחנן himself taught;  
בכל מקום מותר להרהר חוץ מבית המרחץ ומבית הכסא -  
Thinking thoughts of Torah is מותר anywhere except for a bathhouse and bathroom, implying that הרהור כדיבור דמי - even thoughts are like words.

4

**?**

*himself taught... ר' יוחנן*

**בכל מקום מותר להרהר חוץ מבית המרחץ ומבית הכסא**

**Thinking of Torah is מותר except in a bathhouse or bathroom**

*Implying that...*

**הרהור כדיבור דמי**

**Thoughts ARE like words**

5 The Gemara answers that even if we hold הרהור לאו כדיבור דמי, the Torah specifically forbade even הרהור, by stating והיה קדוש - Your camp shall be holy - which means that there must be cleanliness wherever somebody has Torah thoughts.

5

*Even if we hold...*

**הרהור לאו כדיבור דמי**

↓

**והיה מוחזק קדוש**

*Your camp should be HOLY*

**There must be cleanliness wherever somebody has Torah thoughts**

6 The second part of that פסוק which says - ולא יראה בך ערות דבר - דבר - speech - teaches that one may not read קריאת שמע in front of a naked person, even a גוי. There indeed אסור הרהור מותר.

6

*The second part of that פסוק...*

**ולא יראה בך ערות דבר**

↓

**SPEECH**

**One may not read קריאת שמע in front of a naked person**

*Even a גוי*

*There indeed...*

הרהור	דיבור
מותר	אסור

7 The Gemara points out, although one may not speak of business related matters - if they are for the purpose of a מצוה it IS permitted.

חשבונות של מצוה

-  
Calculations of Mitzvah, such as צדקה, communal matters, שידוכים for girls and arranging to teach children, may be spoken on שבת.

This is based on the language of the פסוק, which says ממצוא חפצך - one's own business may not be spoken about, but חפצי שמים - the business of שמים is מותר.



8



9 The Mishnah continues;  
אין מחשיכין על התחום לשכור לו פועלים ולהביא פירות - One may not go to the edge of the שבת תחום for the purpose of hiring workers or bringing back fruits immediately after שבת. He may not prepare on שבת, to do things after שבת, which are forbidden on שבת.

This is also derived from חפצך.



10 The *ברייתא* adds a story of *חסיד אחד* who decided to never rebuild a breach in his fence since the thought of doing so first occurred to him on *שבת*.

This was a big *חומרא* - stringency on his part, for his original thought was not *אסור*, and even if he would have spoken about it - which IS *אסור* - it does not preclude him from acting on it after *שבת*.

10 *ברייתא:*

Will never rebuild breached fence

חסיד אחד

Since it first occurred to him on *שבת*

A BIG *חומרא*...

His original thought was NOT *אסור* → Even if he spoke about it which IS *אסור*

It does not preclude him from acting on it after *שבת*

11 *ונעשה לו נס* - He was miraculously rewarded with a caper tree that grew out on the very spot of the breach, from which he was able to support his family.

11 *ונעשה לו נס*

He was miraculously rewarded with a caper tree

That grew in the very spot of the breach

From which he supported his family

12 אמר רב יהודה אמר שמואל מותר לאדם לומר לחבירו לכוך פלוני אני הולך למחר שאם יש בורגנין הולך *שבת*, for example if the town is not outside the *תחום* because there are huts along the way.

The rule seems to be, that anything that you might possibly be permitted to do on *שבת*, you may plan for it on *שבת* to do it after *שבת*.

12 אמר רב יהודה אמר שמואל... מותר לאדם לומר לחבירו לכוך פלוני אני הולך למחר שאם יש בורגנין הולך

One may talk about plans to go to a different city the next day

Since... *שבת* מותר, if the town is not outside the *תחום*...

...because there are huts along the way

The rule seems to be...

- ~ Anything possibly permitted on *שבת*
- ~ May be planned for on *שבת*
- ~ To do after *שבת*

13 Therefore, we must say -  
 --- When the משנה forbids going to the תחום to bring fruits after שבת it must be speaking about פירות המחוברין, fruits still attached to the ground which may not be cut on שבת.  
 --- When the ברייתא forbids going to the תחום to bring straw it must be talking about תיבנא סריא, foul-smelling straw which may not be brought on שבת because it's מוקצה.

13 Therefore, we must say...  
 משנה:  
 Going to the תחום to bring FRUITS after שבת  
 אסור  
 פירות מחוברים  
 Cannot be cut on שבת  
 ברייתא:  
 Going to the תחום to bring STRAW after שבת  
 אסור  
 תיבנא סריא  
 Foul-smelling straw  
 מוקצה

14 The משנה said: אבל מוחשיך הוא לשמור ומביא פירות בידו - A person may go to the edge of the תחום to guard his fields, because guarding the fruit is permissible. He may then bring his fruits back immediately after שבת. The גמרא asks how we allow him to bring his fruits back immediately after שבת if he did not say הבדלה yet, לידיל - it is אסור to take care of your affairs before הבדלה.  
 The גמרא gives two possible answers:  
 -1- בין הגיתות שנו - it is speaking about the wine pressing season, when wine is available out in the fields for him to make הבדלה right after שבת.  
 -2- The second answer is that we follow the custom of ארץ ישראל, that saying מלאכה after שבת is enough to permit doing מלאכה after שבת.

14 אבל... מחשיך הוא לשמור ומביא פירות בידו  
 He may go to the edge of the תחום to GUARD his fields  
 Guarding is permissible  
 He may then bring fruits back immediately after שבת  
 ?  
 How can he bring fruits back immediately...  
 He didn't make הבדלה  
 ?  
 1 בין הגיתות שנו  
 Wine pressing season  
 Wine is available in the fields to make הבדלה  
 2 We follow the custom of ארץ ישראל  
 Saying...  
 מאביא בין קודש לחול is enough

