

1. Isaiah 58:13-14

Koren Jerusalem Bible transl.

<p>If thou restrain thy foot because of the sabbath, from pursuing thy business on my holy day; and call the sabbath a delight, the holy day of the Lord honourable; and shalt honour it, not doing thy own ways, nor pursuing thy own business, nor speaking of vain matters, then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Ya'aqov thy father: for the mouth of the Lord has spoken it.</p>	<p>יג אם-תשיב משבת רגלך, עשות חפצך ביום קדשי; וקראת לשבת ענג, לקדוש ה' מכבד, וכבדתו מעשות דרכיך, ממצוא חפצך ודבר דבר. יד אז, תתענג על ה' והרפתיך על-[במתי] (במותי) ארץ והאכלתיך נחלת יעקב אביך פי פי ה' דבר:</p>
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2. Onkelos ad loc

<p>If you desist... and from speaking any matter of oppression.</p>	<p>אם תתיב משבתא רגלך למעבד צורכה ביומא דקודשי ותערע לשבתא בתפנוקין לקדישא די תיקר ותיקר קדמוהי מלמעבד אורחך מלספקא צורכה ומללא מלין דאונס:</p>
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3. Vayikra Rabbah 34

<p><i>Pursuing thy own business</i> - from here it is forbidden to a person to request his needs on Shabbat. Rabbi Zeira asked before Rabbi Hiyya bar Abbac, he said to him, “those who say “our shepherd, feed us and provide for us” on shabbat, what is the status? He said to him, “such is the formula of the blessings.” <i>And saying anything</i> - the mother of Rabbi Shimon ben Yohai, when she would say a lot of words on Shabbat, he would say to her, “it is shabbat” and she would be quiet.</p>	<p>ממצוא חפצך, מכאן אסור לאדם לתבע צרכיו בשבת. רבי זעירא בעי קומיה דרבי חייא בר אבא אמר ליה אלין דאמרין רוענו זוננו פרנסנו בשבת, מהו, אמר לו טופס ברכות כה היא. (ישעיה נח, יג): ודבר דבר, אמיה דרבי שמעון בן יוחאי, כד הות משתעיא מותר מלין בשבתא הנה אמר לה שבתא היא והות שתקא.</p>
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4. Talmud Yerushalmi Shabbat 15:3

<p>Rebbi Abbahu said, <i>a Sabbath for the Eternal</i>, rest like the Eternal. Since the Eternal rested from saying, you also should rest from saying. It happened that a pious person went to promenade</p>	<p>א"ר אבהו שבת לה' שבות כה'. מה הקב"ה שבת ממאמר. אף את שבות ממאמר. מעשה בחסיד אחד שיצא לטיול בכרמו בשבת וראה שם</p>
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in his vineyard on the Sabbath when he saw there a breach which he decided to repair after the Sabbath. He said, because I wanted to repair I shall never repair it. What did the Holy One, praise to Him, do for him? He prepared for him a tent of caper bush which grew there and mended it. From it he was fed and from there was his sustenance all his days. Rabbi Ḥanina said, with difficulty they permitted greeting on the Sabbath. Rabbi Ḥiyya bar Abba said, when Rabbi Simeon ben Yoḥai saw that his mother enjoyed talking much, he said to her, mama, today is Sabbath.

פירצה אחת וחשב לגדרו במוצאי שבת אמר הואיל וחשבתי לגדרה איני גודרה עולמית. מה פעל לו הקב"ה זימן לו [עח ע"ב] סוכה אחת של נצפה ועלת לתוכה וגדרתא ממנה היה ניזון וממנה היה מתפרנס כל ימיו. אמר רבי חנינא מדוחק התירו לשאול שלום בשבת. א"ר חייא בר בא רשב"י כד הוה חמי לאימיה משתעיא (מדברת) סגין הוה אמר לה אימא שובתא היא.

3. Talmud Bavli Shabbat 113a-b

"If you keep your feet from breaking, from pursuing your affairs on My holy day, and you call Shabbat a delight, the Lord's holy day honorable, **and you honor it by not going your own way**, from attending to your affairs and speaking idle words" (Isaiah 58:13). The Rabbis derived from the words "**and you honor it**" that **your dress on Shabbat should not be like your dress during the week, as Rabbi Yoḥanan would refer to his clothing as my honor**, indicating that appropriate clothing is a form of deference. The words "**going your own way**" mean **that your walking on Shabbat should not be like your walking during the week.** "**From attending to your affairs**" means it is **prohibited** to deal with **your** weekday **affairs** and to speak about them on Shabbat. However, **affairs of Heaven**, i.e., those pertaining to mitzvot, **are permitted.** "**And speaking idle words**" means **that your speech on Shabbat should not be like your speech during the week.** However, it is only **speech** that they said is **prohibited**, whereas merely **contemplating** weekday affairs is **permitted.**

(ישעיהו נח, יג)
וכבדתו מעשות דרכיך וכבדתו שלא יהא מלבושך של שבת כמלבושך של חול וכי הא דרבי יוחנן קרי למאניה מכבודותי מעשות דרכיך שלא יהא הילוכך של שבת כהילוכך של חול כממצוא חפצך חפצין אסורין לחפצי שמים מותרין ודבר דבר [ע"ב] שלא יהא דבורך של שבת כדבורך של חול דבור אסור הרהור מותר

3a. Rashi ad loc

<p>That your speech on Shabbat should not be like your speech during the week - such as business transactions and calculations. Contemplating is permitted - to think in his heart, "such and such expenditures I need to make over this field."</p>	<p>שלא יהא דבורך של שבת כדבורך של חול - כגון <u>מקח וממכר</u> <u>וחשבונות</u>: הרהור מותר - להרהר בלבו כך וכך יציאות אני צריך להוציא על שדה :ז</p>
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3b. Tosafot ad loc s.v. "she-lo...

<p>Rashi explains, such as business transactions. And this does not seem right to Rabbenu Tam, because that is already derived from "pursuing thy own business." Rather Rabbenu Tam says, as it says in Vayikra Rabbah, Rabbi Shimon ben Yohai had an old mother who would talk a lot, he would say, Mama, it is Shabbat, and she would be quiet. It sounds like one should not speak so much on shabbat as on the weekdays. And in the Yerushalmi we say "with difficulty they permitted greeting on shabbat"</p>	<p>שלא יהא דבורך של שבת כדבורך של חול. פי' בקונטרס כגון מקח וממכר ואין נראה לר"ת דהא כבר נפקא ממצוא חפצך אלא אומר ר"ת כדאמר בויקרא רבה (פ' לד) ר"ש בן יוחי הוה ליה אימא סבתא דהות מישתעיא סגיא אמר לה אימא שבתא הוא שתקה משמע שאין כל כך לדבר בשבת כמו בחול ובירושל' אמרי' בטורח התירו בשאלת שלום בשבת:</p>
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4. Talmud Bavli Shabbat 150a-b

<p>. . . But Rav Hisda and Rav Hamnuna both said: It is permitted to make calculations pertaining to a mitzva on Shabbat, and Rabbi Elazar said that this means that one may apportion charity for the poor on Shabbat. And Rabbi Ya'akov bar Idi said that Rabbi Yoḥanan said: One may attend to activities necessary for saving a life or for communal needs on Shabbat, and one may go to a synagogue to attend to communal affairs on Shabbat. And Rabbi Shmuel bar Naḥmani said that Rabbi Yoḥanan said: One may go to theaters [tarteiof], and circus performances [kirkesaot], and courthouses [basilkaot] to attend to communal affairs on Shabbat. And one of the</p>	<p>רב חסדא ורב חמנא דאמרי תרנייהו: חשבונות של מצוה — מותר לחשבן בשבת. ואמר רבי אלעזר: פוסקים צדקה לעניים בשבת. ואמר רבי יעקב בר אידי אמר רבי יוחנן: מפקחין פיקוח נפש ופיקוח רבים בשבת, והולכין לבתי כנסיות לפקח על עסקי רבים בשבת.</p>
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<p>Sages in the school of Menashe taught: One may make the necessary arrangements to pair off children so that they will be betrothed on Shabbat, and one may likewise make arrangements for a child by finding someone to teach him how to read books and to teach him a craft. If speaking about monetary matters is prohibited on Shabbat, how is it possible to participate in all these activities? The Gemara answers that although speaking about similar things is generally prohibited on Shabbat, it is permitted in these cases because the verse said: “Nor pursuing your business, nor speaking of it” (Isaiah 58:13), which indicates that your business matters are prohibited to speak of on Shabbat, but the business of Heaven, matters which have religious significance, is permitted to speak of.</p>	
<p>Rav Yehuda said that Shmuel said: With regard to calculations of: What is it to you, [mallakh], calculations that are in no way relevant to the person making them, and of: What significance does it have [ma bekhakh], calculations that do not have any practical significance, it is permitted to make them on Shabbat. This was also taught in the <i>Tosefta</i>: Calculations with regard to matters that have passed or that will be in the future may not be calculated on Shabbat. However, with regard to calculations of: What is it to you, and of: What significance does it have, it is permitted to calculate them.</p> <p>The Gemara raises a contradiction based on what was taught in another <i>baraita</i>: One may make calculations that are unnecessary, but one may not make calculations that are necessary on Shabbat. How so? One may say to another: I sent out such and such number of workers to this field, and I spent such and such number of <i>dinar</i> for this home. But he may not say to him: I spent such and such amount of money, and I am going to spend such and such amount in the future. Apparently, one is permitted to calculate one's previous expenditures on Shabbat.</p> <p>The Gemara responds: And according to your reasoning, it itself, the Tosefta quoted previously, is difficult for you, for</p>	<p>ואמר רבי שמואל בר נחמני אמר רבי יוחנן: הולכין לטרטואות ולקרקסאות ולבסילקאות לפקח על עסקי רבים בשבת. ותנא דבי מנשה: משדכין על התינוקות ליארס בשבת, ועל התינוק ללמדו ספר וללמדו אומנות! אמר קרא: “ממצוא חפצה ודבר דבר” — חפציה אסורים, חפציה שמים מותרין. אמר רב יהודה אמר שמואל: חשבונות של [מלה] ושל מה בקה — מותר לחשבן בשבת. תניא נמי הכי: חשבונות שעברו ושעתידין להיות — אסור לחשבן. של מלה ושל מה בקה — מותר לחשבן. ורמינהו: חושבין חשבונות שאין צריכין, ואין מחשבין</p>

<p>it prohibits calculating past expenditures while allowing one to make calculations that do not have practical significance. Rather, it must be explained in the following manner: This Tosefta, which taught that it is prohibited to calculate past expenses, is referring to a case in which he has payment with him that he still owes his workers. Therefore, although his calculation pertains to projects that have already been completed, it is still relevant in a practical manner. And this baraita, which taught that it is permitted to calculate past expenses, is referring to a case in which he does not have payment with him that he must still pay his workers, and therefore his calculation does not have practical significance.</p>	<p>חשבונות שצריכין, בשבת. כיצד? אומר אדם לחבירו: "כה וכה פועלים הוצאתי על שדה זו, כה וכה דינרין הוצאתי על דירה זו". אבל לא יאמר לו: "כה וכה הוצאתי, וכה וכה אני עתיד להוציא!" ולטעמיה, קשיא לה היא גופה! אלא: הא — דאיכא אגרא דאגרא גביה. הא — דליכא אגרא דאגרא גביה.</p>
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5. Maimonides, Mishneh Torah, Laws of Shabbat 23:18

<p>On the Sabbath a person is forbidden to calculate accounts that he requires, whether concerning matters of the past or matters of the future. <u>[This is] a decree, [enacted] lest one write.</u> Therefore, calculations that are of no practical benefit may be performed on the Sabbath. What is implied? [A person may calculate] how many <i>seah</i> of grain he possessed in a particular year, how many <i>dinarim</i> his son's wedding cost, or the like. <u>[Since] these are insignificant matters with no usefulness, there is no difference between making these calculations on the Sabbath or during the week.</u></p>	<p>אסור לחשב חשבונות שהוא צריך להן בשבת בין שעבר בין שעתיד להיות גזרה שמא יכתב.</p> <p>לפיכך חשבונות שאין בהן צורך מתיר לחשבן. כיצד. כמה סאין תבואה היה לנו בשנה פלונית, כמה דינרין הוציא בחתונת בנו, וכיצא באלו שהן בכלל שיחה בטלה שאין בהן צורך כלל. המחשב אותן בשבת כמחשב בחל:</p>
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6. Maimonides, Mishneh Torah, Laws of Shabbat 24:4

<p>It is permitted for a person to tell a worker whom he sees [on the Sabbath], "Stand near me in the evening." One may not, however, tell him, "Be prepared for me in the evening," since by doing so, "the person is attending to his wants on the Sabbath. It is forbidden to run and jump on the Sabbath, as [Isaiah,</p>	<p>מתיר לאדם לומר לפועל הנראה שתעמד עמי לערב. אבל לא יאמר לו היה נכון לי לערב שנמצא עושה הפצו בשבת. ואסור לרוץ ולדלג בשבת</p>
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loc. cit.] states, "[Refraining] from following your [ordinary] ways" - i.e., the manner in which you walk on the Sabbath should not resemble the manner in which you walk during the week. A person may, however, descend to a cistern, pit, or cave, even if they are 100 cubits deep, climb down to drink and then climb up.

It is forbidden to speak extensively about idle matters, as it is written [*ibid.*], "...speaking about [mundane] matters" - i.e., the manner in which you speak on the Sabbath should not resemble the manner in which you speak during the week.

שְׁנֵאמַר (ישעיה נח יג)
"מַעֲשׂוֹת דְּרָכֶיךָ" שְׁלֹא יִהְיֶה
הַלּוֹכֶךָ שֶׁל שַׁבָּת כְּהַלּוֹכֶךָ שֶׁל
חַל. וַיּוֹרֵד אָדָם לְבוֹר וְשִׁיחַ
וּמְעָרָה אֶפְלוּ הֵן מֵאֵה אִמָּה
וּמְטַפֵּס וַיּוֹרֵד וְשׁוֹתֶה וּמְטַפֵּס
וְעוֹלָה.
וְאִסּוּר לְהַרְבּוֹת בְּשִׂיחָה בְּטֵלָה
שְׁנֵאמַר (ישעיה נח יג) "וְדַבֵּר
דָּבָר" שְׁלֹא יִהְיֶה דְבוּרְךָ שֶׁל
שַׁבָּת כְּדְבוּרְךָ שֶׁל חַל:

7. Shulchan Aruch, Orach Chayim 307:1

1. The Laws of Shabbat as it relates to Speech, 22

Seifim: "Ve'daber davar" (teaches us) that one's manner of speech on Shabbos must not be the same as one's manner of speech on a weekday. Therefore, it is prohibited to say 'I will do such and such tomorrow' or 'I will purchase this and this merchandise tomorrow'. Even idle talk should be curbed.

RAMA: People who enjoy hearing stories or the latest news may speak these things on Shabbos but one who does not enjoy them may not speak them for the sake of giving pleasure to someone else.

וְדַבֵּר דָּבָר שֶׁלֹא יִהְיֶה דְבוּרְךָ שֶׁל
שַׁבָּת כְּדְבוּרְךָ שֶׁל חוֹל הַיּוֹמֵךָ אִסּוּר
לֹאמַר דָּבָר פְּלוּנִי אַעֲשֶׂה לְמָחָר אִם
סְחוּרָה פְּלוּנִית אֶקְנֶה לְמָחָר וְאִפִּי'
בְּשִׂיחַת דְּבָרִים בְּטֵלִים אִסּוּר
לְהַרְבּוֹת:
הֵגֵה וּב"א שְׁסִיפּוֹר שְׁמוּעוֹת וְדַבְרֵי
חֲדוּשִׁים הוּא עוֹנֵג לָהֶם מוֹתֵר
לְסַפְּרָם בְּשַׁבָּת כְּמוֹ בַחֹל אֲבֵל מִי
שְׂאִינוֹ מִתְעַנֵּג אִסּוּר לְאוֹמְרָם כְּדִי
שִׂיתְעַנֵּג בָּהֶם חֲבִירוֹ: (ת"ה סי' ס"א):

8. Shulchan Aruch, Orach Chayim 571:1

<p>One who sits in fasting, if he can suffer the fasts he is called a saint, and if not, such as that he is not healthy and strong, he is called a sinner.</p>	<p>היושב בתעני' אם יכול לסבול התעני' נקרא קדוש ואם לאו כגון שאינו בריא וחזק נקרא חוטא:</p>
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9. Mishnah Berurah ad loc, s"k 2

<p>He is called a sinner - because he weakens his faculties. And the books of <i>mussar</i> wrote that in the middle of his eating, while he still desires to eat, he desists from this, that is also considered self-denial, and his sins are atoned. And I saw written in one book sthat when a person wishes to volunteer for a fast, it is better to accept a speech fast than to accept on himself to fast from eating, because from [speech fast] there will not come any damage to his body or his soul, and he will not be weakened by it. Similarly the Vilna Gaon wrote in his letter that a person should make himself suffer not by fasting and mortification but through restraining his mouth and his appetites, and this is <i>teshuvah</i>.</p>	<p>(ב) נקרא חוטא - על שמחליש כוחותיו וכתבו ספרי המוסר דאם באמצע אכילתו בעוד שהוא מתאוה לאכול מושך ידו ממנו זה נחשב ג"כ לסיגוף ומתכפרים עונותיו. וראיתי כתוב בספר אחד שכשאדם רוצה להתנדב תענית טוב יותר שיקבל תענית מן הדבור ממה שיקבל עליו מן האכילה כי ממנו לא יהיה לו נזק לא בגופו ולא בנשמתו ולא יחלש עי"ז וכעין זה כתב הגר"א באגרתו שצריך האדם לייסר עצמו לא בתענית וסיגופים כ"א ברסן פיו ובתאותיו וזהו התשובה וכו':</p>
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