

## הלכות שבת • פרק ששי

Complete Word-for-Word Interlinear • Navy &amp; Gold Edition

## CHAPTER PREVIEW

In this chapter, we begin learning the essential halachos of amirah l'akum—the Rabbinic prohibition against asking a non-Jew to perform melacha on Shabbos. Hashem commanded us to keep the Shabbos holy, and to protect this kedushah, the Sages forbade us from instructing a non-Jew to do work for us, even if we ask him before Shabbos and do not need the work done until after Shabbos is over.

We will also learn the guidelines for when a non-Jew performs a melacha on his own accord. The halachah distinguishes between a case where the non-Jew acts for his own benefit and a case where he acts specifically for a Yid. We will see how these principles apply to practical, everyday scenarios, such as a non-Jew lighting a candle, building a ramp, drawing water, or gathering grass on Shabbos.

*All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.*

ה"א

## אסור אמירה לנכרי לעשות מלאכה בשבת

Halacha 1: The Prohibition of Instructing a Non-Jew to Perform Melacha on Shabbos

אסור לומר לנכרי לעשות לנו מלאכה בשבת אף על פי שאינו

he is not though · even on Shabbos melacha for us to perform to a non-Jew to say It is forbidden

מצוה על השבת. ואף על פי שאמר לו מקדם השבת. ואף על

· and even the Shabbos before him he told though · and even the Shabbos concerning commanded

פי שאינו צריך לאותה מלאכה אלא לאחר השבת. ודבר זה אסור

is forbidden this and thing the Shabbos after except melacha that need he does not though

מדברי סופרים כדי שלא תהיה שבת קלה בעיניהן ויבואו לעשות

to perform and they will come in their eyes light Shabbos it will be that not so the Sages from the words of

בעצמן:

by themselves

*This halacha establishes the Rabbinic prohibition against asking a non-Jew to perform melacha on Shabbos, even if instructed beforehand or needed only after Shabbos.*

ה"ב

## הנאה ממלאכה שעשה נכרי בשבת

Halacha 2: Benefiting from Melacha Performed by a Non-Jew on Shabbos

נכרי שעשה מלאכה מעצמו בשבת אם בשביל ישראל עשה אותה

it he performed a Jew for the sake of if on Shabbos on his own melacha who performed A non-Jew

אסור להנות באותה מלאכה עד מוצאי שבת וימתין בכדי

the amount of time and he waits Shabbos the departure of until melacha from that to benefit it is forbidden

שְׁתַּעֲשֶׂה. וְהוּא שְׁלֹא יִהְיֶה הַדְּבָר בְּפִרְהֶסְיָא עַד שֶׁיֵּדְעוּ בּוֹ  
of it that know to the extent in public the matter will not be is provided that and this that it can be performed

רַבִּים שֶׁדָּבָר זֶה בְּשִׁבִּיל פְּלוּנִי הוּא נַעֲשֶׂה בְּשַׁבָּת. וְאִם בְּשִׁבִּיל  
for the sake of and if on Shabbos was performed it so-and-so for the sake of thing that this many people

עֲצָמוֹ בְּלֶבֶד עָשָׂה מִתֵּר לְהִנּוֹת בָּהּ בְּשַׁבָּת:  
on Shabbos from it to benefit it is permitted he performed alone himself

*This halacha details the prohibition of benefiting from melacha performed by a non-Jew on Shabbos on behalf of a Jew, and the permission to benefit if it was done for the non-Jew's own sake.*

ה'ל"ג

### הִנָּחָה מִמְּלָאכָת נֹכְרִי בְּשַׁבָּת

Halacha 3 · Benefiting from Melacha Performed by a Non-Jew on Shabbos

פִּיצֵד. נֹכְרִי שֶׁהִדְלִיק אֶת הַנֵּר מִשְׁתַּמֵּשׁ לְאוּרוֹ יִשְׂרָאֵל וְאִם בְּשִׁבִּיל  
for the sake of and if a Jew its light may use the candle — who lit a non-Jew How  
יִשְׂרָאֵל אָסוּר. עָשָׂה נֹכְרִי כְּבֶשׂ לִירֵד בּוֹ מִן הַסְּפִינָה יֵרֵד אַחֲרָיו  
after him may descend the ship from on it to descend a ramp a non-Jew If he made it is forbidden a Jew  
יִשְׂרָאֵל וְאִם בְּשִׁבִּיל יִשְׂרָאֵל אָסוּר. מָלֵא מִיָּם לְהַשְׁקוֹת בְּהֶמְתּוֹ מִשְׁקָה  
may water his animal to water water If he filled it is forbidden a Jew for the sake of and if a Jew  
אַחֲרָיו יִשְׂרָאֵל וְאִם בְּשִׁבִּיל יִשְׂרָאֵל אָסוּר. לָקַט עֲשָׂבִים לְהַאֲכִיל  
to feed grass If he gathered it is forbidden a Jew for the sake of and if a Jew after him  
לְבִהְמָתוֹ מִנִּיחַ יִשְׂרָאֵל בְּהֶמְתּוֹ לֶאֱכֹל מֵהֶן. וְהוּא שְׁלֹא יִהְיֶה אוֹתוֹ  
him will be provided that not and this is from them to eat his animal a Jew may leave his animal  
הַנֹּכְרִי מִפִּיר לְאוֹתוֹ יִשְׂרָאֵל שָׁמָּה יִרְבֶּה בְּמִלְאכָתוֹ בְּשִׁבִּילוֹ וְנִמְצָא  
and it turns out for his sake in his melacha he will increase lest Jew with that acquainted the non-Jew  
עוֹשֶׂה בְּשִׁבִּיל יִשְׂרָאֵל. וְכֵן כָּל דָּבָר שֶׁאֵפְשָׁר לְהִרְבּוֹת בּוֹ לֹא יִהְיֶה  
benefit one may not in it to increase that is possible thing any and so a Jew for the sake of he is doing  
בּוֹ בְּשַׁבָּת אֲלֵא אִם כֵּן אֵינוֹ מְכִירוֹ:  
know him he does not unless on Shabbos from it

*This halacha outlines the rules for when a Jew may benefit from a melacha performed by a non-Jew on Shabbos, distinguishing between actions done for the non-Jew's own benefit and those done specifically for a Jew.*

ה'ל"ד

### הִנָּחָה מִמְּלָאכָת נֹכְרִי בְּשַׁבָּת וְכַפּוּי דְּלָקָה עַל יְדוֹ

Halacha 4 · Benefiting from a Non-Jew's Labor and Extinguishing a Fire on Shabbos

אֲבָל דָּבָר שֶׁאֵין בּוֹ לְהִרְבּוֹת וּלְמַעַט כְּגוֹן נֵר וְכַבֵּשׁ הוֹאִיל וְעָשָׂה  
he made since and a ramp a lamp such as and to decrease to increase in it that there is not a matter But  
בְּשִׁבִּיל עֲצָמוֹ נִהְיָה אַחֲרָיו יִשְׂרָאֵל בְּשַׁבָּת וְאֵף עַל פִּי שֶׁהוּא מְכִירוֹ.  
knows him that he though and even on Shabbos a Jew after him may benefit himself for the sake of

יָרַח הַדְּלוּק בַּמִּסְבָּה בַּשַּׁבָּת. אִם רַב יִשְׂרָאֵל אָסוּר לְהַשְׁתַּמֵּשׁ לְאוּרָה  
 its light to use it is forbidden are Jews the majority if on Shabbos at a gathering that is lit A lamp  
 שֶׁהַמְדִּילִיק עַל דַּעַת הָרַב מִדְּלִיק. וְאִם רַב נְכָרִים מִתֵּר  
 it is permitted are non-Jews the majority and if kindles the majority the intent of with for the one who kindles  
 לְהַשְׁתַּמֵּשׁ לְאוּרָה. מִחֲצָה לְמִחֲצָה אָסוּר. נִפְלָה דִּלְקָה בַּשַּׁבָּת וּבָא נְכָרִי  
 a non-Jew and came on Shabbos a fire If fell it is forbidden to half half its light to use  
 לְכַבּוֹת אֵין אוֹמְרִין לוֹ כִּפֶּה וְאֵל תִּכְכֶּה מִפְּנֵי שְׂאִין שְׁבִיתוֹ  
 his resting that there is not because extinguish and do not extinguish to him say we do not to extinguish  
 עָלֵינוּ. וְכֵן כָּל פְּיוּצָא בְּזָה:  
 to this that is similar all and so upon us

*This halacha discusses when a Jew may benefit from a non-Jew's Shabbos labor and the rule that a Jew is not responsible for a non-Jew's resting.*

ה'י ה

מֵת שֶׁעָשׂוּ לוֹ נְכָרִים אֶרֶז וְקֶבֶר בַּשַּׁבָּת

Halacha 5 · A Coffin or Grave Made by Non-Jews on Shabbos

מֵת שֶׁעָשׂוּ לוֹ נְכָרִים אֶרֶז וְקֶבֶר לוֹ קֶבֶר בַּשַּׁבָּת אוֹ הֵבִיאוּ לוֹ  
 for him brought or on Shabbos a grave for him or dug a coffin non-Jews for him for whom made A deceased  
 חֲלִילִין לְסַפֵּד בָּהֶן. אִם בְּצִנְעָה יִמְתִּין בְּכֵדִי שִׁיעֲשׂוּ  
 that they can be made the amount of time he must wait in private if with them to lament flutes  
 לְמוּצָאֵי שַׁבָּת וְיִקְבֵּר בּוֹ. וְאִם הָיָה הַקֶּבֶר בְּסַרְטֵיָא גְדוֹלָה  
 large in a public square the grave was but if in it and he may be buried Shabbos at the departure of  
 וְהָאֶרֶז עַל גַּבּוֹ וְכָל הָעוֹבְרִין וְהַשֹּׁבְרִין אוֹמְרִים שְׂזָה שֶׁהַנְּכָרִים  
 which the non-Jews that this say and those who return those who pass and all its top upon and the coffin  
 עוֹשִׂין עֲכָשׁוּ בַּשַּׁבָּת לְפָלוּגִי הוּא. הֲרִי זֶה לֹא יִקְבֵּר בּוֹ אוֹתוֹ יִשְׂרָאֵל  
 Jew that in it shall be buried not this behold it is for so-and-so on Shabbos now are doing  
 עוֹלָמִית. מִפְּנֵי שֶׁהוּא בְּפִרְהֶסְיָא. וּמִתֵּר לְקַבֵּר בּוֹ יִשְׂרָאֵל אַחֵר וְהוּא  
 provided another a Jew in it to bury but it is permitted in public that it is because ever  
 שִׁמְתִּין בְּכֵדִי שִׁיעֲשֵׂה. וְכֵן כָּל פְּיוּצָא בְּזָה:  
 to this similar all and so that it can be made the amount of time that he waits

*If a non-Jew performs melacha for a deceased Jew on Shabbos, the halacha depends on whether it was done in private or in public.*

ה'י ו

חֲלִילִין שֶׁהֵבִיֵּא נְכָרִי בַּשַּׁבָּת לְצִרְהָ הֵמָּת

Halacha 6 · Flutes Brought by a Non-Jew on Shabbos for a Deceased Person

נְכָרִי שֶׁהֵבִיֵּא חֲלִילִין בַּשַּׁבָּת לְמֵת אָף עַל פִּי שֶׁהֵבִיֵּא מִצֵּד  
 from the side of he brought them though even for a deceased on Shabbos flutes who brought A non-Jew  
 הַחוֹמָה יִמְתִּין לְמוּצָאֵי שַׁבָּת בְּכֵדִי שִׁיבּוּא מִמְּקוֹם קְרוֹב  
 close from a place that it takes to come the amount of time Shabbos for the departure of he must wait the wall

וְאַחֲרֵי כֵן יְסַפְּדוּ בָּהֶן. שָׁמָּה בַּלַּיְלָה הֵבִיאוּם מִמָּקוֹם אֲחֵר עַד

until other from a place they brought them at night lest with them they may eulogize that and after

הַחוֹמָה וּבִבְקָר נִכְנסוּ בָּהֶן. וְאִם יָדַע בּוֹדְאֵי שְׁמִמָּקוֹם פְּלוֹנִי

certain that from a place with certainty he knew and if with them they entered and in the morning the wall

הֵבִיאוּם בְּשַׁבָּת יִמְתִּין בְּכַדִּי שִׁיבֹאוּ מֵאוֹתוֹ מָקוֹם אֲחֵר

after place from that that they can come the amount of time he must wait on Shabbos they brought them

הַשַּׁבָּת. וְהוּא שֶׁלֹּא יִהְיֶה הַדְּבָר בְּסִרְטָא גְּדוֹלָה כְּמוֹ שֶׁאָמְרָנוּ:

we said like large in a public square the matter it should be that not and this is the Shabbos

*This halacha discusses the requirement to wait after Shabbos for the time it takes to bring flutes from their source before they may be used for a funeral.*

ה'ל' ז

רְחִיצָה בְּמִרְחֵץ שֶׁהוּחַם בְּשַׁבָּת עַל יְדֵי נֹכְרִים

Halacha 7 · Bathting on Motzei Shabbos in a Bathhouse Heated on Shabbos by Non-Jews

עִיר שִׁישְׁרָאֵל וְנֹכְרִים דָּרִין בְּתוֹכָהּ וְהָיְתָה בָּהּ מִרְחֵץ הַמִּרְחָצֵת בְּשַׁבָּת.

on Shabbos that washes a bathhouse in it and there was within it dwell and non-Jews that Jews A city

אִם רַב נֹכְרִים מִתֵּר לְרַחֵץ בָּהּ לְמוֹצָאֵי שַׁבָּת מִיָּד. וְאִם

and if immediately Shabbos at the departure of in it to bathe it is permitted are non-Jews the majority if

רַב יִשְׂרָאֵל יִמְתִּין בְּכַדִּי שִׁיחֲמוּ חֲמִין. שֶׁבְּשִׁבִּיל הָרֹב

the majority because for hot water for them to heat the time it takes one must wait are Jews the majority

הוּחֲמוּ. מִחֲצָה לְמִחֲצָה יִמְתִּין בְּכַדִּי שִׁיחֲמוּ חֲמִין. וְכֵן כָּל

all and so hot water for them to heat the time it takes one must wait to half half they were heated

כִּיּוֹצֵא בָּזֶה:

to this similar

*This halacha details the rules for using a bathhouse on Motzei Shabbos that was operated on Shabbos by non-Jews, depending on whether the majority of the city's residents are Jewish or non-Jewish.*

ה'ל' ח

הִנָּא מִמְּלָאכָה שְׁנַעֲשִׂתָהּ עַל יְדֵי נֹכְרִי בְּשַׁבָּת

Halacha 8 · Benefiting on Saturday Night from Melacha Performed by a Non-Jew on Shabbos

יִשְׂרָאֵל שֶׁאָמַר לְנֹכְרִי לַעֲשׂוֹת לוֹ מְלָאכָה זֹאת בְּשַׁבָּת אַף עַל פִּי שֶׁעָבַר

he transgressed though · even on Shabbos this melacha for him to perform a non-Jew who told A Jew

וּמִכֵּין אוֹתוֹ מִכַּת מַרְדּוּת מִתֵּר לוֹ לְהִנּוֹת בְּאוֹתָהּ מְלָאכָה לָעֶרֶב

in the evening melacha from that to benefit for him it is permitted rebellion stripes of him and they lash

אֲחֵר שִׁימְתִּין בְּכַדִּי שֶׁתַּעֲשֶׂה. וְלֹא אָסְרוּ בְּכָל מָקוֹם עַד שִׁימְתִּין

he waits until place in any did they forbid And not it takes to be performed the time he waits after

בְּכַדִּי שִׁיעֲשׂוּ אֲלֵא מִפְּנֵי דְבָר זֶה. שֶׁאִם תֹּאמַר יִהְיֶה מִתֵּר מִיָּד

immediately permitted it shall be you say that if this matter because of unless it takes to be performed the time

שָׁמָּא יֹאמַר לְנֹכְרִי לַעֲשׂוֹת לוֹ וְיִמְצָא הַדְּבָר מוֹכֵן מִיָּד. וְכֵיוָן

And since immediately ready the thing and he will find for him to perform a non-Jew he will tell perhaps

שְׁאֲסְרוּ עַד שְׂיִמְתִּין בְּכִדִּי שְׂיַעֲשׂוּ לֹא יֹאמֶר לְנֹכְרִי לַעֲשׂוֹת לוֹ  
for him to perform a non-Jew will he tell not it takes to be performed the time he waits until they forbade  
שְׁהָרִי אֵינוֹ מְשַׁתְּכֵר כָּלוּם מִפְּנֵי שֶׁהוּא מְתַעֲכֵב לָעֶרֶב בְּכִדִּי  
the time in the evening is delayed he because anything gain he does not for behold  
שְׂיַעֲשׂוּ דָּבָר זֶה שֶׁנַּעֲשָׂה בְּשַׁבָּת:  
on Shabbos that was performed this thing it takes to be performed

*This halacha explains the Rabbinic prohibition of instructing a non-Jew to perform melacha on Shabbos, and the requirement to wait on Saturday night the time it takes to perform that labor before benefiting from it.*

ה'ל"ט

#### אֲמִירָה לְנֹכְרִי בְּשָׁבוֹת דְּשָׁבוֹת בְּמָקוֹם מִצְוָה אוֹ צָרָה

*Halacha 9 · Instructing a Non-Jew to Perform a Rabbinically Forbidden Act for a Mitzvah or Great Need*

דָּבָר שֶׁאֵינוֹ מְלָאכָה וְאֵין אָסוּר לַעֲשׂוֹתוֹ בְּשַׁבָּת אֲלֵא מְשׁוּם שְׁבוֹת  
shvut because of except on Shabbos to do it forbidden and is not melacha that is not A matter  
מִתֵּר לְיִשְׂרָאֵל לֵאמֹר לְנֹכְרִי לַעֲשׂוֹתוֹ בְּשַׁבָּת. וְהוּא שְׂיִהְיֶה שָׁם  
there is provided that there is and this on Shabbos to do it a non-Jew to tell for a Jew it is permitted  
מִקְצַת חֲלִי אוֹ יְהִיָּה צָרִיךְ לְדָבָר צָרָה הַרְבֵּה אוֹ מִפְּנֵי מִצְוָה:  
a mitzvah because of or great a need for the matter need there is or illness some

*The Rambam rules that one may instruct a non-Jew to perform an action that is only Rabbinically forbidden on Shabbos, provided there is a mitzvah, great need, or minor illness involved.*

ה'ל"י

#### אֲמִירָה לְנֹכְרִי בְּשָׁבוֹת דְּמָקוֹם מִצְוָה

*Halacha 10 · Instructing a Non-Jew to Perform a Rabbinic Prohibition for a Mitzvah*

כִּיצַד. אוֹמֵר יִשְׂרָאֵל לְנֹכְרִי בְּשַׁבָּת לַעֲלוֹת בְּאֵילָן אוֹ לָשׁוּט עַל פְּנֵי  
the surface of upon to swim or in a tree to climb on Shabbos to a non-Jew a Jew says How  
הַמַּיִם כְּדִי לְהָבִיא לוֹ שׁוֹפָר. אוֹ סָפִין לְמִילָה. אוֹ מְבִיא לוֹ מִחֲצֵר  
from a courtyard to him he brings or for circumcision a knife or a shofar to him to bring in order the water  
לְחֲצֵר שְׂאִין עָרוּב בֵּינֵיהֶן מֵיִם חֲמִין לְהִרְחִיץ בָּהֶם קָטָן וּמִצְטָעֵר.  
or one in pain a child with them to wash hot water between them eruv that there is no to a courtyard  
וְכֵן כָּל כְּיוּצָא בְּזֶה:  
to this similar all and so

*The Rambam explains that one may instruct a non-Jew to perform a Rabbinically forbidden act on Shabbos for the sake of a mitzvah, such as bringing a shofar or circumcision knife.*

ה'ל"יא

#### אֲמִירָה לְנֹכְרִי בְּשַׁבָּת לְצָרָה יִשׁוּב אֶרֶץ יִשְׂרָאֵל

*Halacha 11 · Instructing a Non-Jew on Shabbos for the Sake of Settling Eretz Yisrael*

הַלּוֹקֵחַ בֵּית בְּאֶרֶץ יִשְׂרָאֵל מִן הַנֹּכְרִי מִתֵּר לוֹ לֵאמֹר לְנֹכְרִי  
the non-Jew to tell for him it is permitted the non-Jew from Yisrael in the Land of a house One who buys

לְכַתֵּב לוֹ שְׁטֵר בְּשַׁבָּת. שְׁאֲמִירָה לְנִכְרִי בְּשַׁבָּת אֲסוּרָה מִדְּבָרֵיהֶם  
by Rabbinic decree is forbidden on Shabbos a non-Jew for telling on Shabbos a deed for him to write  
וּמִשּׁוּם יָשׁוּב אֶרֶץ יִשְׂרָאֵל לֹא גָזְרוּ בְּדָבָר זֶה. וְכֵן  
and likewise this on a matter did they decree not Yisrael the Land of the settling of and because of  
הַלּוֹקֵחַ בֵּית מֶהֱם בְּסוּרְיָא, שְׁסוּרְיָא כְּאֶרֶץ יִשְׂרָאֵל לְדָבָר זֶה:  
this for a matter Yisrael is like the Land of for Syria in Syria from them a house one who buys

*The Sages waived the Rabbinic prohibition of instructing a non-Jew to perform labor on Shabbos when it facilitates purchasing property in Eretz Yisrael or Syria.*

ה'ת"כ

הֵתֵר קְבָלָנוֹת וּשְׂכִירוֹת לְזִמְן אָרוֹךְ עִם נִכְרִי

Halacha 12 · Permissibility of Contracting and Long-Term Hiring of a Non-Jew

פּוֹסֵק אָדָם עִם הַנִּכְרִי עַל הַמְּלָאכָה וְקוֹצֵץ דָּמִים וְהַנִּכְרִי עוֹשֶׂה לְעַצְמוֹ  
for himself acts and the non-Jew a price and sets the melacha for the non-Jew with a person contracts  
וְאִף עַל פִּי שֶׁהוּא עוֹשֶׂה בְּשַׁבָּת מִתֵּר. וְכֵן הַשּׂוֹכֵר אֶת הַנִּכְרִי  
the non-Jew — one who hires and similarly it is permitted on Shabbos does that he though · and even  
לְיָמִים הַרְבֵּה מִתֵּר אִף עַל פִּי שֶׁהוּא עוֹשֶׂה בְּשַׁבָּת. כִּי־כֵד. כְּגוֹן  
for example how so on Shabbos does that he though · even it is permitted many for days  
שֶׁשָּׂכַר הַנִּכְרִי לְשָׁנָה אוֹ לְשְׁתֵּי שָׁנִים שֶׁיִּכְתֹּב לוֹ אוֹ שֶׁיִּאָּרֵג לוֹ.  
for him that he should weave or for him that he should write for two or for a year the non-Jew that he hired  
הֲרִי זֶה כּוֹתֵב וְאוֹרֵג בְּשַׁבָּת וּמִתֵּר כְּאִלּוּ קָצַץ עִמוֹ שֶׁיִּכְתֹּב  
that he should write with him he contracted as if and it is permitted on Shabbos and weaves writes this one behold  
לוֹ סֵפֶר אוֹ שֶׁיִּאָּרֵג לוֹ בְּגָד שֶׁהוּא עוֹשֶׂה בְּכָל עֵת שֶׁיִּרְצֶה. וְהוּא  
and this is that he wishes time at any does that he a garment for him that he should weave or a book for him  
שֶׁלֹא יִחְשַׁב עִמוֹ יוֹם יוֹם:  
by day day with him he calculates provided that not

*This halacha explains that when a non-Jew is hired as a contractor or on a long-term retainer rather than a daily wage, he is considered to be working on Shabbos for his own benefit, which is permitted.*

ה'ת"כ

אֲסוּר מְלָאכָה עַל יְדֵי נִכְרִי בְּפִרְהֶסְיָא

Halacha 13 · The Prohibition of a Non-Jew Performing Labor Publicly on Shabbos

בְּמָה דְּבָרִים אֲמוּרִים בְּצִנְעָה שְׂאִין מִכִּירִים הַכֹּל שָׂזוּ הַמְּלָאכָה הַנַּעֲשִׂית  
that is done the melacha that this everyone recognize that not in private are said words In what  
בְּשַׁבָּת שֶׁל יִשְׂרָאֵל הִיא. אֲבָל אִם הִיְתָה יְדוּעָה וְגִלּוּיָהּ וּמִפְּרִסְמָתָא אֲסוּרָה  
it is forbidden and public and revealed known it was if but it is a Jew of on Shabbos  
שֶׁהָרוּאָה אֶת הַנִּכְרִי עוֹסֵק אֵינּוּ יוֹדֵעַ שֶׁקָּצַץ וְאוֹמֵר שֶׁפָּלוּנִי שָׂכַר  
hired that so-and-so and says that he contracted knowing is not engaged the non-Jew — for the observer  
הַנִּכְרִי לַעֲשׂוֹת לוֹ מְלָאכָה בְּשַׁבָּת:  
on Shabbos melacha for him to do the non-Jew

*This halacha explains that a contractor's work is only permitted if done in private, but is forbidden if the public nature of the work leads observers to assume the Jew hired him for daily labor on Shabbos.*

ה'ל' י"ד

## קְבָלָנוֹת עִם נִכְרִי בְּשַׁבַּת בְּתוֹךְ הַתְּחוּם וְחוּץ לַתְּחוּם

*Halacha 14 · Contracting with a Non-Jew for Labor Within and Outside the Shabbos Limit*

לְפִיכָּהּ הַפּוֹסֵק עִם הַנִּכְרִי לְבָנוֹת לוֹ חֲצָרוֹ אוֹ כְּתָלוֹ אוֹ לְקַצֵּר אֶת  
— to harvest or his wall or his courtyard for him to build the non-Jew with one who contracts Therefore  
שָׂדֵהוּ אוֹ שְׂשָׂכְרוֹ שָׁנָה אוֹ שְׁתֵּי לְבָנוֹת לוֹ חֲצָר אוֹ לְטַע לוֹ כֶּרֶם.  
a vineyard for him to plant or a courtyard for him to build two or a year who hired him or his field  
אִם הָיְתָה הַמְּלָאכָה בְּמִדְיָנָה אוֹ בְּתוֹךְ הַתְּחוּם אָסוּר לוֹ לְהַנִּיחַן  
to allow them for him it is forbidden the Shabbos limit within or in the city the melacha was if  
לַעֲשׂוֹת בְּשַׁבַּת מִפְּנֵי הָרוֹאִים שְׂאִינָם יוֹדְעִים שֶׁפָּסַק. וְאִם הָיְתָה  
was and if that he contracted know who do not the onlookers because of on Shabbos to work  
הַמְּלָאכָה חוּץ לַתְּחוּם מִתֵּר שְׂאִין שָׁם יִשְׂרָאֵל שֶׁיִּרְאֶה אֶת  
— who will see Jews there since there are not it is permitted the Shabbos limit outside the melacha  
הַפּוֹעֲלִין כְּשֶׁהֵן עוֹשִׂין בְּשַׁבַּת:  
on Shabbos are working when they the laborers

*This halacha discusses the prohibition of allowing a non-Jewish contractor to perform labor on Shabbos within the Shabbos limit due to the appearance of wrongdoing.*

ה'ל' טו

## הַשְּׂכֵרֶת קֶרְקַע וּמְרָחָץ לְנִכְרִי בְּשַׁבַּת

*Halacha 15 · Hiring Out Fields and Businesses to a Non-Jew for Shabbos*

וְכֵן מִתֵּר לְאָדָם לְהַשְׂכִּיר כְּרָמוֹ אוֹ שָׂדֵהוּ לְנִכְרִי אַף עַל פִּי שֶׁהוּא  
that he though · even to a non-Jew his field or his vineyard to hire out for a person it is permitted And so  
זוֹרְעֵן וְנוֹטְעֵן בְּשַׁבַּת. שֶׁהָרוּאָה יוֹדֵעַ שֶׁשְׂכּוֹרִין הֵן אוֹ בְּאַרְיסוֹת  
under sharecropping or they are that hired knows since the onlooker on Shabbos and plants them sows them  
נָתַן לָהֶן. וְדָבָר שֵׁם יִשְׂרָאֵל בְּעָלָיו קְרוִי עָלָיו וְאִין דֶּרֶךְ רַב  
most of the way of and it is not upon it is called its owner a Jew that the name of but a thing to them he gave  
אֲנָשִׁי אוֹתוֹ הַמָּקוֹם לְהַשְׂכִּירוֹ אוֹ לְתַנּוּ בְּאַרְיסוֹת אָסוּר לְהַשְׂכִּירוֹ  
to hire it out it is forbidden under sharecropping to give it or to hire it out place that the people of  
לְנִכְרִי. מִפְּנֵי שֶׁהַנִּכְרִי עוֹשֶׂה בְּאוֹתוֹ הַמָּקוֹם מְלָאכָה בְּשַׁבַּת וְהוּא נִקְרָא  
is called and it on Shabbos melacha place in that does that the non-Jew because to a non-Jew  
עַל שֵׁם הַיִּשְׂרָאֵל בְּעָלָיו:  
its owner the Jew the name of by

*This halacha delineates when a Jew may rent out his property to a non-Jew who will work it on Shabbos, depending on whether onlookers will assume the non-Jew is a hired day-laborer.*

ה'ל' טז

## השאלת והשכרת כלים ובהמה לנכרי לפני שבת

Halacha 16 · Lending and Hiring Out Utensils and Animals to a Non-Jew Before Shabbos

מתר להשאיל כלים ולהשפירן לנכרי ואף על פי שהוא עושה  
performs he though · and even to a non-Jew and to hire them out utensils to lend It is permitted  
בהן מלאכה בשבת מפני שאין אנו מצוים על שביית הכלים.  
the utensils the resting of concerning are not commanded we · because on Shabbos melacha with them  
אבל בהמתו ועבדו אסור מפני שאנו מצוין על שביית  
the resting of concerning are commanded we because it is forbidden and one's servant one's animal but  
בהמה ועבד:  
and a servant an animal

This halacha explains that while a Jew's utensils are not required to rest on Shabbos, his animals and servants are commanded to rest.

הלייז

## דין שתפות עם נכרי במלאכה ובחנות בשבת

Halacha 17 · The Law of Partnering with a Non-Jew in Labor or a Shop on Shabbos

המשתתף עם הנכרי במלאכה או בסחורה או בחנות. אם התנו  
they stipulated if in a shop or in merchandise or in labor the non-Jew with One who partners  
בתחלה שיהיה שכר השבת לנכרי לבדו אם מעט אם הרבה  
much or little whether alone to the non-Jew the Shabbos the profit of that there shall be at the beginning  
ושכר יום אחר כנגד יום השבת לישראל לבדו מתר. ואם  
and if it is permitted alone to the Jew the Shabbos the day of corresponding to another day and the profit of  
לא התנו בתחלה. כשיבואו לחלק נוטל הנכרי שכר השבתות  
the Shabboses the profit of the non-Jew takes to divide when they come at the beginning they stipulated not  
כלן לבדו והשאר חולקין אותו. ואינו מוסיף לו כלום  
anything to him add and he does not it they divide and the remainder alone all of them  
כנגד יום השבת אלא אם כן התנו בתחלה. וכן אם  
if and likewise at the beginning they stipulated · unless the Shabbos the day of corresponding to  
קבלו שדה בשתפות דין אחד הוא:  
it is one law in partnership a field they share-cropped

This halacha outlines the conditions under which a Jew may partner with a non-Jew in a business or field, requiring a stipulation at the outset to allocate Shabbos profits exclusively to the non-Jew.

הלייח

## חלוקת שכר שתפות עם נכרי ועסקי מעות בשבת

Halacha 18 · Dividing Partnership Profits with a Non-Jew and Investing Funds Used on Shabbos

ואם לא התנו ובאו לחלק השכר ולא היה שכר שבת ידוע  
known Shabbos the profit of was and not the profit to divide and they came they stipulated not And if

יֵרָאָה לִי שֶׁהַנֶּכְרִי נוֹטֵל לְבִדּוֹ שְׂבִיעִית הַשָּׂכָר וְהַשָּׂאָר חוֹלְקִין.

they divide and the remainder the profit a seventh of alone takes that the non-Jew to me it appears

הַנוֹתֵן מָעוֹת לְנֶכְרִי לְהַתְעַסֵּק בָּהֶן אִף עַל פִּי שֶׁהַנֶּכְרִי נוֹשֵׂא וְנוֹתֵן

and sells buys that the non-Jew though · even with them to do business to a non-Jew money One who gives

בְּשַׁבַּת חוֹלֵק עִמּוֹ בַּשָּׂכָר בְּשׂוּהָ וְכֵן הוֹרוּ כָּל הַגְּאוֹנִים:

the Geonim all of ruled and so equally in the profit with him he divides on Shabbos

*This halacha discusses how to divide partnership profits when no prior Shabbos stipulation was made, and the permissibility of investing funds with a non-Jew who conducts business on Shabbos.*

חל"י יט

מְסִירַת כְּלִים וְחִפְצִים לְנֶכְרִי בְּעֶרֶב שַׁבָּת

Halacha 19 · Giving Utensils and Selling Articles to a Non-Jew on Friday

לֹא יִתֵּן אָדָם בְּעֶרֶב שַׁבָּת כְּלִים לְאָמֵן נֶכְרִי לַעֲשׂוֹתָן אִף עַל פִּי

though · even to make them non-Jew to an artisan utensils Shabbos on the eve of a person shall give Not

שֶׁפֶּסֶק עִמּוֹ. אֲלֹא בְּכֵדִי שִׁיֵּצֵא בָּהֶן מִבֵּיתוֹ קֹדֶם שֶׁחֲשָׁכָה.

it gets dark before from his house with them that he can go out in enough time unless with him that he agreed

וְכֵן לֹא יִמְכֹּר אָדָם חִפְצָיו לְנֶכְרִי וְלֹא יִשְׁאִילָנּוּ וְלֹא יִלְוֶנּוּ

shall he loan him and not shall he lend him and not to a non-Jew his articles a person shall sell not And likewise

וְלֹא יִמְשְׁכְּנֶנּוּ וְלֹא יִתֵּן לוֹ בְּמִתְנָה אֲלֹא בְּכֵדִי שִׁיֵּצֵא

that he can go out in enough time unless as a gift to him shall he give and not shall he pawn to him and not

בְּאוֹתוֹ חִפֶּץ מִפֶּתַח בֵּיתוֹ קֹדֶם הַשַּׁבָּת. שְׁכָּל זְמַן שֶׁהוּא בְּבֵיתוֹ אִין

no in his house that he is the time for all the Shabbos before his house from the entrance of article with that

אָדָם יוֹדֵעַ אֵימָתִי נָתַן לוֹ וּכְשִׁיֵּצֵא הַנֶּכְרִי מִבֵּיתוֹ בְּשַׁבָּת וְחִפֶּץ

with the article of on Shabbos from his house the non-Jew and when goes out to him he gave when knows man

יִשְׂרָאֵל בְּיָדוֹ יֵרָאָה כְּמִי שֶׁהִלְוָהוּ לְנֶכְרִי אוֹ מִשְׁכָּנוֹ אוֹ פֶּסֶק עִמּוֹ

with him agreed or pawned to him or to the non-Jew who loaned him like one it will appear in his hand a Jew

אוֹ מִכֹּר לוֹ בְּשַׁבָּת:

on Shabbos to him sold or

*This halacha prohibits giving items to a non-Jew on Friday unless there is sufficient time for the non-Jew to leave the Jew's home with the item before Shabbos begins, to avoid the appearance of transacting on Shabbos.*

חל"י כ

דִּינֵי שְׁלִיחַת אֵגֶרֶת עַל יְדֵי נֶכְרִי בְּעֶרֶב שַׁבָּת

Halacha 20 · Sending a Letter with a Non-Jew on Erev Shabbos

הַנוֹתֵן אֵגֶרֶת לְנֶכְרִי לְהוֹלִיכָהּ לְעִיר אַחֶרֶת אִם קָצָץ עִמּוֹ שָׂכָר

the fee of with him he fixed if another to a city to bring it to a non-Jew a letter One who gives

הוֹלָכָה מִתֵּר. וְאִפְלוּ נָתַנָּה לוֹ עֶרֶב שַׁבָּת עִם חֲשָׁכָה. וְהוּא

and this is nightfall with Shabbos on eve of to him he gave it and even it is permitted conveyance

שִׁיצָא בֶּה מִפֶּתַח בֵּיתוֹ קֹדֶם הַשַּׁבָּת. וְאִם לֹא קִצֵּץ אִם

if fix he did not and if the Shabbos before his house from the entrance of with it provided that he goes out

יֵשׁ בְּמִדְיָנָה אָדָם קְבוּעַ שֶׁהוּא מְקַבֵּץ הָאֲגָרוֹת וְשׁוֹלַח אוֹתָם לְכָל מִדְיָנָה

province to every them and sends the letters collects who designated a person in the city there is

וּמִדְיָנָה עִם שְׁלוּחָיו מִתֵּר לָתֵת לְנֹכְרֵי הָאֲגָרָת. וְהוּא שִׁיְהִיָּה

provided that there is and this is the letter to the non-Jew to give it is permitted his messengers with and province

שֶׁהוּא בַּיּוֹם כִּדִּי שִׁיגִיעַ לְבֵית הַסֹּמוֹךְ לַחֹמָה קֹדֶם הַשַּׁבָּת. שָׁמָּה זֶה

this one lest the Shabbos before to the wall adjacent to the house for it to reach enough in the day time

שֶׁמְקַבֵּל הָאֲגָרוֹת וְשׁוֹלְחָן בֵּיתוֹ סֹמוֹךְ לַחֹמָה הוּא. וְאִם אֵין שָׁם אָדָם

a person there there is not and if it is to the wall adjacent his house and sends them the letters who receives

קְבוּעַ לְכָךְ אֲלֵא הַנֹּכְרִי שְׁנוֹתֵנִין לוֹ הָאֲגָרָת הוּא שְׁמוּלִיכָה לְעִיר

to a city is the one who brings it he the letter to him whom they give the non-Jew but for this designated

אַחֲרָת אֲסוּר לְשַׁלַּח בְּיַד נֹכְרִי הָאֲגָרָת לְעוֹלָם אֲלֵא אִם כּוֹן קִצֵּץ

he fixed unless always the letter a non-Jew by the hand of to send it is forbidden another

לוֹ דָּמִים:

a price for him

*This halacha details the conditions under which a Jew may send a letter with a non-Jew before Shabbos, distinguishing between cases with a fixed fee and those without.*

הליכה

הַכֹּנֶסֶת חֶפְצִים עַל יְדֵי נֹכְרִי וְהַאֲכִלָתוֹ בַּשַּׁבָּת

Halacha 21 · Bringing Vessels by a Non-Jew and Feeding Him on Shabbos

נֹכְרִי שֶׁהֵבִיא חֶפְצָיו בַּשַּׁבָּת וְהֵכְנִיסָן לְבֵית יִשְׂרָאֵל מִתֵּר. וְאַפְלוּ

and even it is permissible a Jew to the house of and brought them in on Shabbos his vessels who brought A non-Jew

אָמַר לוֹ הִנִּיחֵן בְּזוּיַת זֶה הָרִי זֶה מִתֵּר. וּמִזְמָנִין אֶת

the non-Jew — And we may invite it is permissible there this in a corner place them to him if he said

הַנֹּכְרִי בַּשַּׁבָּת וְנוֹתֵנִין לְפָנָיו מִזֹּנוֹת לְאָכְלוֹ. וְאִם נָטְלוּ וַיֵּצְאוּ

we do not and went out he took them and if to eat them food before him and we may place on Shabbos

אֵין נִזְקָקִין לוֹ מִפְּנֵי שֶׁאֵין שְׁבִיתָתוֹ עָלֵינוּ. וְכֵן נוֹתֵנִין

food we may place And so is upon us his resting that not because with him concern ourselves

מִזֹּנוֹת לְפָנָיו הַפֶּלֶב בְּחֻצָּר וְאִם נָטְלוּ וַיֵּצְאוּ אֵין נִזְקָקִין לוֹ:

— with him concern ourselves we do not and went out it took them and if in the courtyard the dog before

*This halacha discusses the permissibility of a non-Jew bringing his own items into a Jew's home on Shabbos and the allowance of hosting and feeding a non-Jew or a dog.*

הליכה

מי שהיה בא בדרך וקדש עליו היום והיו עמו מעות נותן  
 money with him and there were the day upon him and became holy on the road coming was who One  
 כיסו לנכרי להוליכו לו ולמוציאי שבת לוקחו ממנו. ואף  
 from him he takes it Shabbos and at the departure of for him to carry it to a non-Jew his wallet gives  
 על פי שלא נתן לו שכר על זה. ואף על פי שנתנו לו  
 that he gave it though · and even this for payment to him he gave that not though · and even  
 משחשכה מתר מפני שאדם בהול על ממונו ואי אפשר  
 and it is impossible his money over is anxious that a person because it is permitted after nightfall to him  
 שישליכנו. ואם לא תתיר לו דבר זה שאין אסורו אלא מדברי  
 from the words of except its prohibition which is not this matter to him you permit not and if that he will discard it  
 סופרים יבוא להביאו בידו ועובר על מלאכה של תורה. במה  
 In what the Torah of melacha on and transgress in his hand to bring it he will come the Sages  
 דברים אמורים בכיסו אבל מציאה לא יתן לנכרי אלא מוליכה  
 he carries it rather to the non-Jew he may give not a lost object but regarding his wallet are said words  
 בפחות פחות מארבע אמות:  
 cubits than four less in less

*This halacha discusses the Rabbinic leniency allowing a traveler to give his wallet to a non-Jew on Shabbos to prevent him from carrying it himself.*

הליכא

דין מעשה שבת במזיד ובשגגה

Halacha 23 · The Law of Benefit from Melacha Performed on Shabbos Willfully or Unintentionally

ישראל שעשה מלאכה בשבת אם עבר ועשה בזדון אסור לו  
 for him it is forbidden willfully and performed he transgressed if on Shabbos melacha who performed A Jew  
 להנות באותה מלאכה לעולם. ושאר ישראל מתר להם להנות בה  
 from it to benefit for them it is permitted Jews and other forever melacha from that to benefit  
 למוציאי שבת מיד שנאמר שמות לא יד "ושמרתם את השבת כי  
 for the Shabbos — "And you shall guard 14 31 Shemos as it is said immediately Shabbos at the departure of  
 קדש היא", היא קדש ואין מעשיה קדש. כיצד. ישראל שבשל בשבת  
 on Shabbos who cooked a Jew How so holy its products but not is holy it it is" holy  
 במזיד. למוציאי שבת יאכל לאחרים אבל לו לא יאכל  
 it may be eaten not for him but by others it may be eaten Shabbos at the departure of willfully  
 עולמית. ואם בשל בשגגה למוציאי שבת יאכל בין הוא בין  
 or he whether he may eat Shabbos at the departure of unintentionally he cooked and if forever  
 לאחרים מיד. וכן כל פיוצא בזה:  
 to this similar all and so immediately others

*This halacha details the restrictions on deriving benefit from a forbidden labor performed by a Jew on Shabbos, distinguishing between willful and*

## פרות שיצאו חוץ לתחום וחזרו בפשט

Halacha 24 · Produce That Left the Shabbos Limit and Returned

פרות שיצאו חוץ לתחום וחזרו. פשוט יאכלו בפשט שהרי

since on Shabbos they may be eaten unintentionally and returned the Shabbos limit outside that went out Produce

לא נעשה בגופו מעשה ולא נשתנו. במזיד לא יאכלו עד

until be eaten they may not intentionally did they change and not an action to their substance was done not

מוציא שבת:

Shabbos the departure of

*This halacha discusses the permissibility of eating produce that was transported outside the Shabbos boundary and then brought back.*

## שכר שבת בפועל ובהכלאה

Halacha 25 · Receiving Shabbos Wages and the Prohibition of Hiring Watchmen

השוכר את הפועל לשמר לו את הפרה ואת התינוק לא יתן לו

to him give shall not the baby and — the cow — for him to watch the worker — One who hires

שכרו של שבת. לפיכך אין אחריות שבת עליו. ואם היה השכיר

the employee was and if upon him of Shabbos responsibility there is no therefore Shabbos of his wage

שכיר שבת או שכיר שנה נותן לו שכרו ממש. לפיכך אחריות

responsibility therefore in full his wage to him he gives a year a hired hand of or a week a hired hand of

שבת עליו. ולא יאמר לו תן לי שכרי של שבת אלא אומר לו

to him he says rather Shabbos of my wage to me give to him say and he shall not is upon him of Shabbos

תן לי שכרי של שנה או של עשרה ימים:

days ten of or the year of my wage to me give

*This halacha discusses the prohibition of receiving wages for work done on Shabbos, and how it is permitted through 'havla'ah' (inclusion within a larger weekly or annual payment).*

## CHAPTER SUMMARY

The chapter establishes that instructing a non-Jew to perform melacha is forbidden mid'Rabbanan to prevent Shabbos from being treated lightly. If a non-Jew performs a forbidden labor specifically for a Jew on his own accord, the Jew cannot benefit from it on Shabbos, and must wait after Shabbos the amount of time it takes to perform that labor before benefiting. However, if the non-Jew acts solely for his own benefit—such as lighting a lamp, building a ramp, or drawing water for his own animal—a Jew is permitted to benefit from that action on Shabbos. In cases like gathering grass where the non-Jew might add more for the Jew's sake, benefit is only allowed if the non-Jew does not know the Jew, whereas for indivisible benefits like a light or a ramp, the Jew may benefit even if the non-Jew knows him.

The holy Shabbos is not just a day of physical rest; it is a day where we elevate our entire reality to a higher plane of kedushah. When the Chachamim forbade us from asking a gentile to do melachah for us, even before Shabbos, and even if we do not need the work until after Shabbos, they were teaching us a profound lesson in yiras Shamayim. Shabbos must never become light or cheap in our eyes. We cannot simply bypass the holiness of the day through loopholes or by outsourcing our desires to others.

This halachah demands of us a deep sense of self-control and patience. When a gentile does work on Shabbos for a Jew, the Torah requires us to wait on Motzaei Shabbos the exact amount of time it took to perform that labor before we can benefit from it. Why? Because Hashem wants us to realize that we gain absolutely nothing by rushing or trying to circumvent His will. The delay on Motzaei Shabbos removes any illusion of shortcut or profit from Shabbos desecration. It trains our hearts to understand that our parnassah and our needs are entirely in the hands of Hashem, and what is meant for us will arrive in its proper time, without our needing to compromise on the sanctity of the day.

Today, let us strengthen our commitment to the honor of Shabbos by pausing before we act or speak regarding any work we want done. If you find yourself tempted to rush a project or secure a convenience through a non-Jew on Shabbos, stop and remind yourself that true blessing only comes from honoring Hashem's rest. Accept the holy boundaries of Shabbos with joy, knowing that waiting for the proper time is itself a beautiful avodah that brings shefa into our lives.