

הלכות שבת • פרק כ"ד

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

CHAPTER PREVIEW

This chapter introduces the Rabbinic prohibitions derived from the words of the prophet Isaiah, which require a person to honor the Shabbos by refraining from mundane pursuits, ordinary weekday travel, and weekday speech. These laws, known as Shvus, restrict activities that do not necessarily resemble forbidden melacha but are prohibited to preserve the sanctity and rest of the holy day.

Specifically, the chapter outlines the restrictions against discussing business transactions, inspecting fields to assess their needs, and walking to the edge of the Shabbos boundary to wait for nightfall to perform a weekday task. It also addresses physical conduct on Shabbos, such as the prohibition against running, jumping, or engaging in excessive idle chatter.

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

ה"א

אסור הליכה ודבור בחפצי חל בשבת

Halacha 1 • The Prohibition of Pursuing and Discussing Mundane Affairs on Shabbos

יש דברים שהן אסורין בשבת אף על פי שאינם דומין למלאכה
melacha resemble that they do not though · even on Shabbos forbidden that they are things There are
ואינם מביאין לידי מלאכה. ומפני מה נאסרו משום שנאמר
that it is said because were they forbidden what and because of melacha to lead and they do not
ישעיה נח יג "אם תשיב משבת רגלך עשות חפציה ביום קדשי"
My holy day on day of your desires from pursuing your foot from Shabbos you restrain If 13 58 Yeshayahu
ונאמר ישעיה נח יג "וכבדתו מעשות דרכיה ממצוא חפצה ודבר
and speaking your desire from finding your ways from following and you shall honor it 13 58 Yeshayahu and it is said
דבר". לפיכך אסור לאדם להלך בחפציו בשבת ואפלו לדבר בהן
about them to speak and even on Shabbos for his desires to walk for a person it is forbidden Therefore a word
כגון שידבר עם שתפו מה ימכר למחר או מה יקנה או היאך יבנה
he will build how or he will buy what or tomorrow he will sell what his partner with that he speaks such as
בית זה ובאי זה סחורה ילך למקום פלוני. כל זה וכיוצא בו
to it and similar this all of certain to place he will go merchandise this and with which this house
אסור שנאמר ודבר דבר דבור אסור הרהור מתר:
is permitted thinking is forbidden speech a word and speaking as it is said is forbidden

This halacha establishes that while thinking about mundane business is permitted on Shabbos, actively speaking about or traveling for weekday affairs is strictly forbidden.

ה"ב

אסור לאדם לפקד גנותיו ושדותיו בשבת כדי לראות מה הן צריכין
 need they what to see in order on Shabbos and his fields his gardens to inspect for a person It is forbidden
 או היאך הן פרותיהן. שהרי זה מהלך לעשות חפצו. וכן אסור
 it is forbidden And likewise his desire to do is walking this for behold their fruits are how or
 לאדם שיצא בשבת עד סוף התחום וישב שם עד שתחשך כדי
 in order it grows dark until there and sit the boundary the end of until on Shabbos that he go out for a person
 שיהיה קרוב לעשות חפציו במוצאי שבת. שהרי נמצא הלוחו
 his walking it turns out for behold Shabbos on the departure of his desires to do close that he will be
 בשבת לעשות חפציו:
 his desires is to do on Shabbos

The Sages prohibited walking on Shabbos to inspect one's fields or waiting at the Shabbos boundary to gain a head start on Saturday night, as this violates the prohibition of pursuing weekday desires on Shabbos.

הליג

המתנה על התחום במוצאי שבת לצרף מלאכה

Halacha 3 · Waiting at the Shabbos Boundary at Nightfall for Permitted and Forbidden Activities

במה דברים אמורים בשעה שיהיה על התחום לעשות דבר שאסור
 that is forbidden a matter to do the boundary on when he waits for are said words In what
 nightfall
 בשבת לעשותו. אבל אם היה שיהיה לעשות דבר שמותר לעשותו
 to do it that is permitted a matter to do he waited for nightfall if but to do it on Shabbos
 בשבת הרי זה מותר. כיצד. אין מחשיכין על התחום להביא פירות
 produce to bring the boundary on wait for nightfall we do not how so is permitted this behold on Shabbos
 מחברין או לשכר פועלין. אבל מחשיך הוא לשמר פירות שהרי
 since produce to guard he waits for nightfall but workers to hire or attached
 מותר לשמר בשבת. ומחשיך להביא בהמה או פירות תלושין.
 detached produce or an animal to bring and he waits for on Shabbos to guard it is permitted
 nightfall
 שהבהמה קורא לה והיא באה אף על פי שהיא חוץ לתחום. ופירות
 and produce the boundary outside she is though · even comes and she to her he calls for the animal
 תלושין אלו היו שם מחצות היום מותר להביאן בשבת. וכן אומר
 says and so on Shabbos to bring them permitted it would be partitions there there were if detached
 אדם לחברו לכוף פלוני אני הולך למחר שאם היו שם בורגנים
 huts there there were for if tomorrow am going I of so-and-so to the city to his fellow a person
 היתה הולך לשם בשבת. וכן כל פיוצא בזה:
 to this similar all and so on Shabbos there go he would

This halacha defines when one is permitted to wait at the techum boundary at nightfall, distinguishing between preparations for forbidden versus permitted Shabbos activities.

ה"ד

דבור והלוח המתר והאסור בשבת

Halacha 4 · Permitted and Forbidden Speech and Walking on Shabbos

מתר לאדם לומר לפועל הנראה שתעמד עמי לערב. אבל לא
not but for the evening with me that you shall stand who is seen to a worker to say for a person It is permitted
יאמר לו יהיה נכון לי לערב שנמצא עושה חפצו בשבת.
on Shabbos his desire doing since he is found for the evening for me prepared be to him shall he say
ואסור לרוץ ולדלג בשבת שנאמר ישעיה נח יג "מעשות דרכיה"
your ways from doing 13 58 Yeshayahu as it is said on Shabbos and to leap to run And it is forbidden
שלא יהא הלוכה של שבת כהלוכה של חל. ויורד אדם לבור
into a pit a person And descends weekday of like your walking Shabbos of your walking shall be that not
ושית ומערה אפלו הן מאה אמה ומטפס ויורד ושותה
and drinks and descends and climbs down cubits one hundred they are even if and a cave and a ditch
ומטפס ועולה. ואסור להרבות בשיחה בטלה שנאמר ישעיה נח יג
13 58 Yeshayahu as it is said idle in conversation to increase And it is forbidden and ascends and climbs up
"ודבר דבר" שלא יהא דבורה של שבת כדבורה של חל:
weekday of like your speaking Shabbos of your speaking shall be that not a word and speaking

This halacha details the restrictions on weekday-like speech, running, and idle chatter on Shabbos, derived from the words of the prophet Yeshayahu.

ה"ה

מתר לעשות צרכי מצוה וצרכי רבים בשבת

Halacha 5 · Permitted Activities on Shabbos for the Sake of a Mitzvah and Public Needs

מתר לרוץ בשבת לדבר מצוה כגון שירויץ לבית הכנסת או
or the assembly to the house of that he runs such as a mitzvah for a matter of on Shabbos to run It is permitted
לבית המדרש. ומחשבין חשבונות של מצוה ומודדין מדידה של
of a measurement and we measure a mitzvah of accounts and we calculate the study to the house of
מצוה כגון מקוה לידע אם יש כשעור או בגד לידע אם מקבל
it receives if to know a garment or like the required there is if to know a mikveh such as a mitzvah
measure
טמאה. ופוסקין צדקה לעניים. והולכין לבתי כנסיות ולבתי מדרשות
studies and to houses of assemblies to houses of and we go for the poor charity and we pledge impurity
ואפלו לטריטאות וטרקליו של כותים לפקח על עסקי רבים בשבת.
on Shabbos the public affairs of over to supervise non-Jews of and halls to theaters and even
ומשדכין על התינוקת ליארא ועל התינוק ללמדו ספר וללמדו
and to teach him book to teach him the young boy and for to be betrothed the young girl for and we arrange
matches

אֲמֵנוּת. וּמִבְקָרֵינוּ חוֹלִין וּמִנְחָמִים אֲבֵלִים. וְהַנִּכְנָס לְבָקֵר אֶת הַחוֹלָה
the sick person — to visit and he who enters mourners and we comfort the sick and we visit a trade
אוֹמֵר שַׁבָּת הִיא מִלְּזַעַק וּרְפוּאָה קְרוֹבָה לָבוֹא. וּמִחְשִׁיבֵינוּ עַל
at and we wait until dark to come is near and healing is from crying out it Shabbos says
הַתְּחוּם לַפֶּקֶחַ עַל עֲסָקֵי כְּלָה וְעַל עֲסָקֵי הַמֵּת לְהָבִיא לוֹ אֲרוֹן
a coffin for him to bring the deceased affairs of and over a bride affairs of over to supervise the Shabbos boundary
וּתְכַרִּיכֵינוּ. וְאוֹמֵר לוֹ לֵךְ לְמָקוֹם פְּלוֹנִי לֹא מָצָאתָ שָׁם הָבָא מִמָּקוֹם
from place bring there did you find not such-and-such to place go to him and he says and shrouds
פְּלוֹנִי לֹא מָצָאתָ בְּמָנָה הָבָא בְּמֵאתִים. וּבִלְבָד שְׁלֹא יִזְכֹּר לוֹ סָכּוּם
a sum of to him he mentions that not and only for two hundred bring for a maneh did you find not such-and-such
מָקָח. שְׁכָל אֵלּוּ וְכִיּוֹצֵא בָהֶן מִצְוָה הֵן וְנֶאֱמַר יִשְׁעִיה נָח יָג "עֲשׂוֹת
doing 13 58 Yeshayahu and it is said they a mitzvah of them and the like these for all purchase
חֲפָצִיה" וְכו' חֲפָצָה אֲסוּרִין חֲפָצֵי שָׁמַיִם מִתְּרִין:
are permitted Heaven desires of are forbidden your desires etc. your desires

This halacha outlines the various activities, such as running, measuring, and planning, that are permitted on Shabbos because they serve a mitzvah or public need.

ה'ל'ו

הַפְלָגָה בַּיָּם וְהַתֵּרַת נִדְרִים בְּשַׁבָּת לְצָרָה מִצְוָה

Halacha 6 · Setting Sail and Nullifying Vows on Shabbos for the Sake of a Mitzvah

מִפְּלִיגִין בַּיָּם הַגָּדוֹל בְּעֶרֶב שַׁבָּת לְדַבֵּר מִצְוָה וּפּוֹסֵק עִמּוֹ
with him and he stipulates a mitzvah for a matter of Shabbos on the eve of the great on the sea We may set sail
לְשַׁבָּת וְאִינוּ שׁוֹבֵת. וּמִפִּירִין נִדְרִים בְּשַׁבָּת בֵּין לְצָרָה שַׁבָּת
Shabbos for the need of whether on Shabbos vows and we may nullify rest and he does not to rest
בֵּין שְׁלֹא לְצָרָה שַׁבָּת. וְנִשְׁאָלִין לְחָכָם עַל הַנִּדְרִים שֶׁהֵן
that they are the vows concerning a wise man and we may ask Shabbos for the need of not whether
לְצָרָה הַשַּׁבָּת וּמִתִּירִין אֵף עַל פִּי שְׁהִיָּה לָהֶן פְּנָאֵי לְהַתִּירָן
to release them time for them there was though · even and we may release the Shabbos for the need of them
קִדְּם הַשַּׁבָּת שְׁדִּבְרִים אֵלּוּ מִצְוָה הֵן:
they are a mitzvah these because matters the Shabbos before

This halacha outlines the permissibility of embarking on a sea voyage on Friday and resolving vows on Shabbos when done for the sake of a mitzvah.

ה'ל'ז

אֲסוּר עֲנִישַׁת בֵּית דִּין בְּשַׁבָּת

Halacha 7 · The Prohibition Against Administering Court Punishments on Shabbos

אֵין עוֹנְשִׁין בְּשַׁבָּת אֵף עַל פִּי שְׁהִעֲנֵשׁ מִצְוָה עֲשֵׂה אֵינָהּ
it does not to do is a commandment of that the punishment though · even on Shabbos punish We do not

דוֹחָה שַׁבָּת. כִּיצַד. הִרִי שְׁנֵת־חַיִּב בְּבֵית דִּין מִלְקוֹת אוֹ מִיתָה אֵין
we do not death or lashes law in a house of one who became Behold How so Shabbos supersede
obligated

מִלְקִין אוֹתוֹ וְאֵין מִמֵּיתִין אוֹתוֹ בְּשַׁבָּת שְׁנֵי־אֲמַר שְׁמוֹת לֵה ג "לֹא
"Do not 3 35 Shemos as it is said on Shabbos him execute and we do not him lash

תִּבְעֲרוּ אֵשׁ בְּכָל מִשְׁבְּתֵיכֶם בְּיוֹם הַשַּׁבָּת" זֶה אֲזַהֲרָה לְבֵית דִּין
law to the house of is a warning this the Shabbos" on the day of your dwellings in all of fire kindle

שֶׁלֹא יִשְׂרְפוּ בְּשַׁבָּת מִי שְׁנֵת־חַיִּב שִׂרְפָה וְהוּא הַדִּין לְשֹׂאֵר
for other is the law and it burning who became obligated one on Shabbos burn that they should not

עֲנָשִׁין:

punishments

This halacha establishes that court-ordered punishments, such as lashes or executions, may not be carried out on Shabbos, derived from the prohibition of kindling fire.

ה'ל"ח

הַתֵּרַת שְׁמִירַת מָמוֹן וּפְרוֹת בְּשַׁבָּת

Halacha 8 · Permissibility of Guarding One's Existing Property and Produce on Shabbos

מִתֵּר לְאָדָם לְשָׁמַר פְּרוֹתָיו בְּשַׁבָּת בֵּין תְּלוּשִׁים בֵּין מְחֻבְּרִין. וְאִם
and if attached whether detached whether on Shabbos his fruits to guard for a person It is permitted

בֹּא אָדָם לְטַל מֶהֱן אוֹ בְּהֵמָה וְחִיָּה לֶאֱכֹל מֶהֱן גּוֹעַר בָּהֶן
at them he shouts from them to eat and a wild animal a domestic animal or from them to take a person comes

וּמִכָּה בָּהֶם וּמִרְחִיקָן. וְהֵלֵא דְבַר זֶה מִחֻפְּצָיו הוּא וְלָמָּה הוּא מִתֵּר.
is permitted it and why it from his affairs this matter and is not and distances them them and strikes

מִפְּנֵי שֶׁלֹא נִאָּסַר אֲלָא לְהַקְנוֹת לְעַצְמוֹ חֻפְּצִים שְׂאִינָן עֲתָה מְצוּיִים אוֹ
or present now that are not objects for himself to acquire except was forbidden that not because

לְהַשְׁתַּכֵּר וּלְהַרְוִיחַ וּלְהַטְפִּיל בְּהִנָּאָה שְׁתֵּבּוּא לְיָדוֹ. אֲבָל לְשָׁמַר מָמוֹנוֹ
his money to guard but to his hand that will come with benefit and to busy oneself and to profit to earn a wage

שֶׁכֶּבֶר בֹּא לְיָדוֹ עַד שִׁיעָמַד כְּמוֹת שֶׁהוּא מִתֵּר. הָא לָמָּה זֶה דּוּמָה
is comparable this to what this is permitted it is as that it stands until to his hand came that already

לְנוֹעַל בֵּיתוֹ מִפְּנֵי הַגְּנָבִים:
the thieves because of his house to one who locks

This halacha explains that while pursuing new business or profits is forbidden on Shabbos, guarding existing property from loss or theft is fully permitted.

ה'ל"ט

אִסּוּר סְפּוּק וְרִקּוּד לְשׁוֹמֵר שְׂדֵה בְּשַׁבָּת

Halacha 9 · Prohibition of Clapping and Dancing for a Field Guard on Shabbos

הַמְּשִׁימַר זֶרְעוֹ מִפְּנֵי הָעוֹפּוֹת וּמִקְשָׁאיוֹ וּמִדְּלָעָיו מִפְּנֵי
from before and his squash fields and his cucumber fields the birds from before his seeds One who guards

הַחֲתִיָּה לֹא יִסַּפֵּק וְלֹא יִרְקֹד כְּדֶרֶךְ שְׁעוֹשָׁה בְּחֹל גִּזְרָה שְׂמָא
lest a decree on a weekday that he does like the way shall dance and not shall clap not the wild animal
יִטֵּל צָרוּר וְיִזְרוֹק אַרְבַּע אַמּוֹת בְּרִשּׁוֹת הָרַבִּים:
the many in the domain of cubits four and throw a pebble he will take

The Sages prohibited clapping and dancing while guarding crops on Shabbos to prevent one from throwing a pebble in the public domain.

ה'ל"י

הַתֵּר שְׁבוֹת בֵּין הַשְּׂמָשׁוֹת לְצֶרֶךְ מִצְוָה אוֹ דַּחַק

Halacha 10 · Leniency of Rabbinic Sh'vut Prohibitions During Twilight for a Mitzvah or Urgent Need

כָּל הַדְּבָרִים שֶׁהֵן אֲסוּרִין מִשּׁוּם שְׁבוֹת לֹא גִזְרוּ עֲלֵיהֶן בֵּין
between against them did they decree not sh'vut because of forbidden that are the things All
הַשְּׂמָשׁוֹת אֲלֵא בְּעֶצְמוֹ שֶׁל יוֹם הוּא שֶׁהֵן אֲסוּרִין אֲבָל בֵּין הַשְּׂמָשׁוֹת
the suns between but forbidden that they are it is day of on the actual except the suns
מִתְרִין. וְהוּא שִׁיחָהּ שֶׁ דָּבָר מִצְוָה אוֹ דַּחַק. כִּי־צָד. מִתְרִין לוֹ
for him it is permitted How so urgency or mitzvah a matter of there that there is and this is they are permitted
בֵּין הַשְּׂמָשׁוֹת לְעֵלוֹת בְּאֵילָן אוֹ לָשׁוּט עַל פְּנֵי הַמַּיִם לְהַבִּיא לְוִלָּב אוֹ
or a lulav to bring the water the face of upon to swim or on a tree to climb the suns between
שׁוֹפָר. וְכֵן מוֹרִיד מִן הָאֵילָן אוֹ מוֹצִיא מִן הַפְּרָמְלִית עֲרוּב
an eruv the carmelit from bring out or the tree from one may bring down and likewise a shofar
שֶׁעָשָׂה. וְכֵן אִם הָיָה טְרוֹד וְנִחְפָּז וְנִצְרָךְ לְדָבָר שֶׁהוּא מִשּׁוּם שְׁבוֹת
sh'vut because of that is for a matter and in need and rushed anxious he was if and likewise that he made
בֵּין הַשְּׂמָשׁוֹת הָרִי זֶה מִתְרִין. אֲבָל אִם לֹא הָיָה שֶׁ דַּחַק וְלֹא דָּבָר
a matter of and not urgency there there was not if but is permitted this behold the suns between
מִצְוָה אֲסוּר. לְפִיכָךְ אֵין מְעַשְׂרִין אֶת הַיֹּדָאִי בֵּין הַשְּׂמָשׁוֹת אֶף
even the suns between definite untithed — tithe we do not Therefore it is forbidden mitzvah
produce
עַל פִּי שֶׁאֲסוּר הַפְּרָשַׁת הַמַּעֲשֹׂר בְּשַׁבָּת מִשּׁוּם שְׁבוֹת. אֲבָל מְעַשְׂרִים
we may tithe but sh'vut is because of on Shabbos the tithe separating the prohibition of though
אֶת הַדְּמָאִי:
doubtfully untithed —
produce

This halacha explains that Rabbinic prohibitions (sh'vut) are permitted during the twilight period (beyn hash'masbot) if there is a mitzvah or an urgent need involved.

ה'ל"י

מְנִיעַת קָטָן מֵאֲסוּרֵי שְׁבוֹת בְּשַׁבָּת

Halacha 11 · Restraining a Minor from Rabbinic Shabbos Violations

קָטָן שֶׁעָשָׂה בְּשַׁבָּת דָּבָר שֶׁהוּא מִשּׁוּם שְׁבוֹת כְּגוֹן שֶׁתִּלַּשׁ מִעֲצִיץ
from a flowerpot who plucked such as shevut because of that is an action on Shabbos who performed A minor

שְׂאִינוּ נָקוּב או טְלִטֵל בְּכַרְמְלִית אֵין בֵּית דִּין מְצֻוִּין לְהַפְרִישׁוֹ.

to separate him are commanded · the court not in a carmelit carried or perforated that is not

וְכֵן אִם הִנִּיחוּ אָבִיו אֵין מִמַּחֲיִן בִּידּוֹ:

against him protest we do not his father allowed him if and likewise

This halacha discusses whether the court or the father must prevent a minor from violating Rabbinic prohibitions on Shabbos.

הל"ב

טעם אסור טלטול מוקצה בשבת

Halacha 12 · The Reason for the Rabbinic Prohibition of Carrying Muktzeh on Shabbos

אָסְרוּ חֲכָמִים לְטִלְטֵל מְקֻצָּת דְּבָרִים בְּשַׁבָּת כְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בַּחֹל.

on a weekday does that he like the manner on Shabbos objects some to carry the Sages forbade

וּמִפְּנֵי מָה נִגְעוּ בְּאִסּוּר זֶה. אָמְרוּ וּמָה אִם הִזְהִירוּ נְבִיאִים

prophets warned if and what they said this upon prohibition did they touch what and because of

וְצִוּוּ שֶׁלֹּא יִהְיֶה הַלּוּכָה בְּשַׁבָּת כְּהַלּוּכָה בַּחֹל וְלֹא שִׁיחַת

the conversation of and not on a weekday like your walking on Shabbos your walking shall be that not and commanded

הַשַּׁבָּת כְּשִׁיחַת הַחֹל שֶׁנֶּאֱמַר יִשְׁעִיָּה נַח יג "וְדַבֵּר דָּבָר" קֵל

light a word and speaking 13 58 Yeshayahu as it is said the weekday like the conversation of the Shabbos

וְחָמַר שֶׁלֹּא יִהְיֶה טְלִטּוּל בְּשַׁבָּת כְּטְלִטּוּל בַּחֹל כִּדִּי שֶׁלֹּא יִהְיֶה כִּיּוֹם

like a day of it shall be that not so on a weekday like carrying on Shabbos carrying shall be that not and heavy

חַל בְּעֵינָיו וַיָּבֹא לְהַגְבִּיָּה וּלְתַקֵּן כֵּלִים מִפְּנֵה לְפָנֶיהָ אוּ מִבֵּית

from house or to corner from corner vessels and to arrange to lift and he will come in his eyes weekday

לְבֵית אוּ לְהַצְנִיעַ אֲבָנִים וְכִיּוּצָא בְּהֵן שֶׁהָרִי הוּא בָּטֵל וַיּוֹשֵׁב בְּבֵיתוֹ

in his house and sitting is idle he for behold with them and the like stones to set aside or to house

וַיִּבְקֹשׁ דָּבָר שִׁתְעֹסֵק בּוֹ וְנִמְצָא שֶׁלֹּא שָׁבַת וּבָטֵל הַטַּעַם

the reason and he nullified he rested that not and it is found with it that he may occupy a thing and he will seek himself

שֶׁנֶּאֱמַר בְּתוֹרָה שְׁמוֹת כב יב דְּבָרִים ה יג "לְמַעַן יָנוּחַ":

he shall rest in order that 13 5 Devarim 12 22 Shemos in the Torah that is said

The Rambam explains the underlying reason why the Sages prohibited carrying certain objects on Shabbos, deriving it from the prophetic exhortation to keep Shabbos distinct from weekdays.

הל"ג

טעם אסור טלטול מוקצה בשבת

Halacha 13 · The Reasons for the Rabbinic Prohibition of Carrying Muktzeh on Shabbos

וְעוֹד כְּשִׁיבְקָר וַיִּטְלֵל כֵּלִים שֶׁמְלַאכְתָּן לְאִסּוּר אָפְשָׁר

it is possible is for prohibition whose work vessels and carries when he searches And furthermore

שִׁתְעֹסֵק בְּהֵן מַעַט וַיָּבֹא לִידֵי מְלָאכָה. וְעוֹד מִפְּנֵי שֶׁמְקֻצָּת

some of because And furthermore melacha to and come a little with them that he will occupy himself

הָעָם אֵינָם בְּעָלֵי אֲמָנוּת אֲלָא בְּטִלְיָן כָּל יְמֵיהֶן כְּגוֹן הַטִּילְיָן וַיּוֹשְׁבֵי

and those who sit on the tourists such as their days all idle but crafts masters of are not the people

קָרְנוֹת שֶׁכָּל יְמֵיהֶן הֵן שׁוֹבְתִים מִמְּלָאכָה וְאִם יִהְיֶה מִתֵּר לְהֵלֵךְ וּלְדַבֵּר

and to speak to walk permitted it will be and if from melacha rest they their days for all corners

וּלְטַלְטֵל כְּשֶׁאֵר הַיָּמִים נִמְצָא שֶׁלֹּא שָׁבַת שְׁבִיתָהּ הִנֵּפֶרֶת. לְפִיכָּךְ

Therefore that is recognizable a resting rest that he did not it turns out the days like the rest of and to carry

שְׁבִיתָהּ מִדְּבָרִים אֵלּוּ הִיא שְׁבִיתָהּ הַשְּׁוֶה בְּכָל אָדָם. וּמִפְּנֵי דְבָרִים אֵלּוּ

these matters And because of man for every equal a resting is these from matters resting

נִגְעוּ בְּאֶסּוּר הַטִּלְטוּל. וְאָסְרוּ שֶׁלֹּא יִטְלְטֵל אָדָם בְּשַׁבָּת אֲלָא

except on Shabbos a man shall carry that not and they forbade carrying the prohibition of they touched upon

כֵּלִים הַצָּרִיךְ לָהֶם כְּמוֹ שִׁיתְבָּאָר:

will be explained as for them that are needed vessels

The Rambam explains the underlying reasons why the Sages prohibited carrying certain vessels on Shabbos, ensuring that even idle people experience a recognizable day of rest.

CHAPTER SUMMARY

The Rambam details the parameters of these Rabbinic restrictions, distinguishing between forbidden weekday activities and permitted actions. While one may not speak of business or wait at the Shabbos boundary to perform a task that is forbidden on Shabbos, it is permitted to wait at the boundary for a task that could theoretically be done on Shabbos, such as guarding produce or bringing detached fruit. Furthermore, while running for mundane purposes or speaking of weekday plans is forbidden, running for the sake of a mitzvah is explicitly permitted, and one may ask a worker to stand nearby in the evening as long as explicit weekday labor is not discussed.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Shabbos is not merely a day of physical rest from creative labor; it is a sanctuary of the mind and heart. The Navi Yeshayahu teaches us that we must honor the day by refraining from pursuing our own mundane affairs, which includes how we speak and even how we walk. When we spend Shabbos discussing our business plans, checking our fields, or pacing around to prepare for Saturday night's work, we drag the stress and noise of the workweek into Hashem's holy day.

True rest means letting go of the urge to constantly produce and acquire. While we are permitted to protect what we already have, Shabbos is the time to shift our focus entirely. The only running we should do is toward a mitzvah, and the only planning we should engage in is for holy purposes, like helping a bride, arranging Torah study for a child, or visiting the sick. When we speak and walk differently on Shabbos, we show that our emunah is complete, trusting that our livelihood is entirely in Hashem's hands.

Today, when Shabbos arrives, make a conscious decision to leave your weekday worries behind. When speaking with family or friends, gently steer the conversation away from business, finances, or upcoming weekday chores, and instead speak words of Torah, gratitude, or peace.

