

בְּאִיסוּרוֹ, מִה אִיסוּרוֹ בְּכֹזֵית – אֵךְ חֹרְתוֹ בְּכֹזֵית.

תִּנְיָא, רַבִּי נָתַן אוֹמְרִי: זֶה וְזֶה כְּשֵׁתִי בִיזְעִים, וְלֹא הוֹדוּ לוֹ חֲכָמִים.

”וְהָיָה בַיּוֹם הַהוּא לֹא יִהְיֶה אוֹר יְקָרוֹת וְקִפְאוֹן.” מֵאֵי ”יְקָרוֹת וְקִפְאוֹן”?

אָמַר רַבִּי אֶלְעָזָר: זֶה אוֹר, שֶׁיִּקָּרַר בְּעוֹלָם הַהֵן, וְקָפוּי לְעוֹלָם הַבָּא.

רַבִּי יוֹחָנָן אָמַר: אֵלּוּ נִגְעִים וְאֶהְלוֹת, שֶׁיִּקָּרְוּ הֵן בְּעוֹלָם הַהֵן וְקָפוּיִן הֵן לְעוֹלָם הַבָּא.

וְרַבִּי יְהוֹשֻׁעַ בֶּן לִוִּי אָמַר: אֵלּוּ בְּנֵי אָדָם, שֶׁיִּקָּרְוּ הֵן בְּעוֹלָם הַהֵן וְקָפוּיִן הֵן לְעוֹלָם הַבָּא. כִּי הָא דְרַב יוֹסֵף בְּרִיהַ דְּרַבִּי יְהוֹשֻׁעַ בֶּן לִוִּי חָלַשׁ וְאִיתַּנְגִּיד. כִּי הִדְרָא, אָמַר לֵיה אַבּוּהֵּ: מֵאֵי חֲזִיתָּ? אָמַר לֵיה: עוֹלָם הַפּוֹר רְאִיתִי, עֲלִיזִים לְמִטָּה וְתַחְתּוֹנִים לְמַעְלָה. אָמַר לוֹ: בְּנֵי, עוֹלָם בְּרוּר רְאִיתָ. וְאַנָּן הֵיכִי הָתֵם? כִּי הֵיכִי דְאִיתוֹ אֲנִי הַבָּא, הֵיכִי אִיתֵינָן הָתֵם.

וְשָׁמַעְתִּי שְׁהָיוּ אוֹמְרִים: אֲשֶׁרֵי מִי שָׂבָא לְכָאן וְתִלְמוּדוֹ בְּיָדוֹ. וְשָׁמַעְתִּי שְׁהָיוּ אוֹמְרִים: הַרוּגֵי מַלְכוּת אֵין אָדָם יָכוֹל לְעַמּוֹד בְּמַחֲצֵצָתָן.

(וּמֵאֵן) נִינְהוּ? אֵילִימָא רַבִּי עֲקִיבָא וְחִבְרִיָּו – מִשּׁוּם הַרוּגֵי מַלְכוּת וְתוּ לֹא? אֶלְא: הַרוּגֵי לֹד.

”בַּיּוֹם הַהוּא יִהְיֶה עַל מְצֻלוֹת הַסּוּסִים קִדְשׁ לַיהוָה.” מֵאֵי ”מְצֻלוֹת הַסּוּסִים”?

is analogous to its prohibition. Just as its prohibition is only when it is the size of an olive-bulk, so too, the requirement to return it is only when it is the size of an olive-bulk.

Another opinion on this issue was taught in a *baraita*. Rabbi Natan says: The minimum measure for both this and that, leaven and sacrificial meat, is two egg-bulks of prohibited material, but the Rabbis did not agree with him.

Incidental to the discussion of leaving Jerusalem and its surrounding area, the Gemara cites expositions of a prophetic passage, including a statement that God will eventually expand the boundaries of Jerusalem. The verse states: “And it shall come to pass on that day that there shall not be light, but heavy clouds [*yekarot*] and thickness [*vekippaon*]” (Zechariah 14:6). The Gemara asks: What is the meaning of the expression “*yekarot vekippaon*”?^N

Rabbi Elazar said: This is the light currently provided by the sun, which is significant [*yakar*] in this world and insignificant [*kafuy*] in the World-to-Come,^N when the moon will shine as brightly as the sun does now and the sun will be seven times brighter than it is currently.

Rabbi Yohanan said: This expression refers to the tractates of *Nega'im* and *Oholot*, which are weighty [*yekarim*] owing to their difficulty in this world, as they are among the most complex subjects, but will be easy [*kefuyin*] in the World-to-Come, when people will be much wiser.

And Rabbi Yehoshua ben Levi said: These are people who are considered important [*yekarim*] in this world and unimportant [*kefuyim*] in the World-to-Come. This is like the incident involving Rav Yosef, son of Rabbi Yehoshua ben Levi, who became ill and was about to expire. When he returned to good health, his father said to him: What did you see when you were about to die? He said to him: I saw an inverted world.^N Those above, i.e., those who are considered important in this world, were below, insignificant, while those below, i.e., those who are insignificant in this world, were above. He said to him: My son, you have seen a clear world. The world you have seen is the true world, as in that world people’s standings befit them. Rabbi Yehoshua ben Levi asked: And where are we, the Torah scholars, there? Rav Yosef responded: Just as we are regarded here, so are we regarded there.

Rav Yosef added: And I heard that they were saying in that world: Praiseworthy is the one who arrives here with his studies in hand. And I also heard that they were saying: Those executed by the government enjoy such an exalted status that no one can stand in their enclosure.

The Gemara asks: And who are these martyrs that Rav Yosef was referring to? If you say that he was referring to Rabbi Akiva and his colleagues, who were martyred, this cannot be: Is their elevated status due only to the fact that they were martyred by the Roman government and nothing more? These men were exceptional in their piety and sanctity during their lives as well. Rather, it is referring to the martyrs of Lod,^B Pappos and Luliyanos, who gave themselves up to be martyred for the sake of the Jewish people. They falsely admitted to killing the king’s daughter in order to prevent a harsh decree from being issued against the entire community. Although they were not known for exceptional piety before that event, they are considered to be extremely holy due to their martyrdom.

The Gemara continues to expound the section of the book of Zechariah cited above. The verse states: “On that day there shall be upon the bells of the horses [*metzillot hasus*]: Holy unto the Lord” (Zechariah 14:20). The Gemara asks: What is the meaning of the expression *metzillot hasus*?

NOTES

Yekarot vekippaon – יְקָרוֹת וְקִפְאוֹן: Some explain that these expositions are based on the discrepancy between the pronunciation and the written form of the latter word, which is written with a *yod* and pronounced as though it was written with a *vav*. With a *yod*, the word would be *yikpe'un*, meaning will be frozen. This would indicate that the expositions here describe events that will occur in the future. The *ge'onim* explain that the verse asserts that there are certain phenomena that are not constant nowadays but will be constant in the World-to-Come. For example, nowadays there is light during the day but not at night; however, in the future there will always be light.

This is light which is significant [*yakar*] in this world, and insignificant [*kafuy*] in the World-to-Come – הָאֵךְ אוֹר שֶׁיִּקָּרַר בְּעוֹלָם הַהֵן וְקָפוּי לְעוֹלָם הַבָּא: Aside from the simple meaning of this phrase, light is a metaphorical reference to Torah, as in the verse: “For the mitzva is a lamp, and the Torah is light” (Proverbs 6:23). According to this interpretation, the words of Torah are rare and precious in this world, similar to the verse: “And the word of the Lord was precious [*yakar*] in those days” (I Samuel 3:1). By contrast, it is stated in another verse: “And it shall come to pass afterward, that I will pour out My spirit upon all flesh” (Joel 3:1), meaning that in the World-to-Come, the word of God will be readily available to all (*Etz Yosef*).

I saw an inverted world – עוֹלָם הַפּוֹר רְאִיתִי – According to a geonic tradition, he meant that in the World-to-Come many students sit in a more elevated position than their teachers.

BACKGROUND

The martyrs of Lod – הַרוּגֵי לֹד: There are various traditions with regard to the meritorious act of those who were martyred in Lod and the circumstances surrounding their deaths.

According to one tradition, these martyrs were Shemaya and his brothers, who were killed on the twelfth of Adar. According to another tradition, this refers to Pappos and Luliyanos, who were killed in Lodkiya, sometimes known as Lod. They were leaders of the Jewish community and were extremely wealthy. After the daughter of the king was killed, the king blamed the Jews for her death. In order to save the community from revenge, Pappos and Luliyanos claimed responsibility for her death and were executed. Due to their willingness to sacrifice their lives for the sake of the community they were said to receive a special status in the World-to-Come, as is mentioned here and in other sources.

NOTES

In the future the Holy One, Blessed be He, will extend – עתיד הקדוש ברוך הוא להוסיף: Some explain this exposition in the following manner: The subsequent verse states that even the pots of Judea will be consecrated for God, which raises the question of how that is possible, as it is prohibited to take sacrificial meat outside of Jerusalem. The answer is that in the future, Jerusalem will be expanded to include the entire region of Judea (Maharsha).

Is that to say that now He is not one – אטו האידינא לאו – אחד הוא: Only good emanates from God Himself. However, as misfortune may befall people due to their sins, God's unity is not always manifest. In the end of days, when the world will be perfected, there will no longer be evil and God's unity and inherent good will be apparent (Maharsha).

BACKGROUND

Decorative bells that one hangs between the eyes of a horse – מצילות שתולין לפוס בין עיניו:



Decorative bell between the eyes of a horse

אמר רבי יהושע בן לוי: עתיד הקדוש ברוך הוא להוסיף על ירושלים, עד שהפוס רץ ומציל.

רבי אלעזר אמר: כל מצילות שתולין לפוס בין עיניו יהיה קדש לה.

ורבי יוחנן אמר: כל ביזה שבזוין ישראל עד שעה שהפוס רץ ומציל – יהיה קדש לה.

בשלמא למאן דאמר כל ביזה שבזוין ישראל – היינו דכתביב "והיה הסירות בבית ה' כמזרקים לפני המזבח". אלא למאן דאמר בהנך תרתי – מאי "והיה הסירות בבית ה'?" מילתא אחריתי קאמר, דמתעתרי ישראל ומתנדבי ומייתי.

בשלמא למאן דאמר ביזה – היינו דכתביב "ולא יהיה כנעני עוד בבית ה' צבאות". אלא למאן דאמר הנה תרתי – מאי "ולא יהיה כנעני"? אמר רבי ירמיה: "איזן כאן עני".

וכנעני מנלן דאיכרי תגר – דכתביב: "וירא שם יהודה בת איש כנעני". מאי כנעני? אילימא כנעני ממש – אפשר בא אברהם והזהיר את יצחק, בא יצחק והזהיר את יעקב, ויהודה אויל ונסיב! אלא אמר רבי שמעון בן לקיש: בת גברא תגרא. דכתביב: "כנען בידו מאוני מרמה", ואיבעית אימא, מהכא: "אשר סחריה שרים כנעניה נכבדי ארץ".

"והיה ה' למלך על כל הארץ ביום ההוא יהיה ה' אחד ושמו אחד". אטו האידינא לאו אחד הוא!?

אמר רבי אחא בר חנינא: לא בעולם הזה העולם הבא; העולם הזה, על בשורות טובות אומר "ברוך הטוב והמטיב", ועל בשורות רעות אומר "ברוך דיין האמת". לעולם הבא – כולו "הטוב והמטיב".

Rabbi Yehoshua ben Levi said: In the future the Holy One, Blessed be He, will extend^N Jerusalem by as much as the distance that a horse can run the entire time it casts a shadow [metzeil]. Jerusalem will be so large that a horse running from one side of the city in the morning will not arrive at the other end of the city until midday, when its shadow will have disappeared.

Rabbi Elazar said: All decorative bells [metzillot] that one hangs between the eyes of a horse^B will be sanctified to God, i.e., they will be consecrated for the Temple treasury.

And Rabbi Yohanan said: All spoils that the Jewish people will take from gentiles who wage war against them, up to the time a horse runs and casts a shadow [metzeil], i.e., half a day, will be sanctified for God.

The Gemara asks: Granted, according to the one who said that this expression refers to all spoils that the Jewish people will take, this is as it is written in the continuation of the verse, which mentions additional treasure donated to the Temple: "And the pots in the Lord's house shall be like the basins before the altar." However, according to the ones who said these other two explanations, what is the meaning of: "And the pots in the Lord's house"? The Gemara explains that according to these opinions the verse is saying something else: It is prophesying that in the future the Jewish people will become wealthy and bring donations to the Temple.

The Gemara goes on to ask: Granted, according to the one who said that this expression refers to spoils, this is as it is written in the next verse: "And on that day there shall no longer be a merchant [kena'ani] in the house of the Lord of hosts" (Zechariah 14:21), as he will no longer be needed. However, according to the ones who said these other two explanations, what is the meaning of the expression: "There shall no longer be a merchant"? Rabbi Yirmeya said: The word *kena'ani* is in fact a contraction of the phrase: There is no poor person here [ein kan ani]. In other words, there will no longer be poor people, and therefore the Jews themselves will be able to donate whatever is needed in the Temple (Maharsha).

From where do we derive that a merchant is called *kena'ani*? As it is written: "And Judah saw there the daughter of a certain *kena'ani*... and he took her, and went in unto her" (Genesis 38:2). What is the meaning of the word *kena'ani* in this context? If you say it refers to an actual Canaanite, is it possible that Abraham warned Isaac not to marry a Canaanite woman, and Isaac warned Jacob to the same effect, and nonetheless Judah went and married a Canaanite woman? Rather, Rabbi Shimon ben Lakish said: She was the daughter of a merchant, as it is written: "As for the merchant [kena'an], the balances of deceit are in his hand. He loves to oppress" (Hosea 12:8). And if you wish, say instead that this meaning of the word can be understood from the following verse, which describes Tyre: "Whose traders are princes, whose merchants [kinaneha] are the honorable of the earth" (Isaiah 23:8).

The Gemara cites another verse from the prophecy at the end of the book of Zechariah: "And the Lord shall be King over all the earth, on that day shall the Lord be one and His name one" (Zechariah 14:9). The Gemara asks: Is that to say that now He is not one?^N

Rabbi Aha bar Hanina said: The World-to-Come is not like this world. In this world, upon good tidings one recites: Blessed...Who is good and does good, and over bad tidings one recites: Blessed...the true Judge. In the World-to-Come one will always recite: Blessed...Who is good and does good. There will be only one mode of blessing God for tidings.

Written...read – נִכְתָּב וְנִקְרָא – Some explain these names in the following way. The Tetragrammaton, the name of God that begins with *yod-heh*, refers to God's dominion over all of existence, and the name *Adonai* connotes God's dominion over the individual (Rabbi Shmuel ben Hofni Gaon).

My name...My memorial – שְׁמִי...זְכוּרִי – Rashi explains that by mentioning these terms separately, the verse appears to imply that there are two separate names. "My name" refers to God's name for Himself, and "My memorial" refers to the name that is utilized by others.

וְשֵׁמוֹ אֶחָד. מֵאֵי אֶחָד, אֵטוּ
הֲאֵיִדְנָא לָאוּ שְׁמוֹ אֶחָד הוּא?!

The verse states: "On that day shall the Lord be one and His name one." The Gemara asks: **What is the meaning of the word one in this context? Is that to say that now His name is not one?**

אָמַר רַב נַחֲמָן בַּר יִצְחָק: "לֹא כְּעוֹלָם
הַזֶּה הָעוֹלָם הַבָּא; הָעוֹלָם הַזֶּה –
נִכְתָּב בְּיוֹד ה' וְנִקְרָא בְּאֵלֶיף דְּלִית,
אֲבָל לְעוֹלָם הַבָּא כּוּלּוֹ אֶחָד – נִקְרָא
בְּיוֹד ה', וְנִכְתָּב בְּיוֹד ה'."

Rav Nahman bar Yitzhak said: **The World-to-Come is not like this world. In this world, God's name that is written with the letters *yod* and *heh* is read as *Adonai*, which begins with the letters *alef* and *dalet*. God's name is not pronounced in the same way as it is written. However, in the World-to-Come it will all be one, as God's name will be both readⁿ with the letters *yod* and *heh* and written with the letters *yod* and *heh*.**

סָבַר רַבָּא לְמַדְרֵשָׁה בְּפִירְקָא. אָמַר
לִיהָ הָהוּא סָבָא: "לְעוֹלָם" כְּתִיב.

Rava thought to expound upon the correct punctuation and enunciation of the name of God during his public lecture before one of the Festivals. **A certain old man said to him: The word forever is written in the verse: "This is My name forever [*le'olam*]" (Exodus 3:15) without the letter *vav*, such that it can be read *le'alem*, to conceal, meaning that the name should be concealed.**

רַבִּי אַבִּינָא רָמִי: כְּתִיב, "זֶה שְׁמִי
לְעוֹלָם וְזֶה זְכוּרִי לְדוֹר דּוֹר." אָמַר
הַקְּדוֹשׁ בְּרוּךְ הוּא: לֹא בְּשָׂאֵנִי נִכְתָּב
אֲנִי נִקְרָא, נִכְתָּב אֲנִי בְּיוֹד ה' א,
וְנִקְרָא אֲנִי בְּאֵלֶיף דְּלִית.

Rabbi Avina raised a contradiction: **It is written in the verse: "This is My name forever," implying a requirement to conceal the name of God, and in the very next phrase it states: "And this is My memorialⁿ unto all generations" (Exodus 3:15), which indicates that the name of God is to be publicized and remembered by all. Rather, the Holy One, Blessed be He, said: I, i.e., My name, is not read as I am written. I am written with the letters *yod* and *heh*, and I am read with the letters *alef* and *dalet*.**

הדרן עלך אלו עוברין

מתני' מקום שנהגו לעשות מלאכה בערבי פסחים עד חצות – עושין, מקום שנהגו שלא לעשות – אין עושין. ההולך ממקום שעושין למקום שאין עושין, או ממקום שאין עושין למקום שעושין – נותנין עליו חומרי מקום שיצא משם, וחומרי מקום שהלך לשם.

MISHNA In a place where the people were accustomed to perform labor^H on Passover eve until midday, one may do so on that day. In a place where the people were accustomed not to perform labor, one may not do so.^N The performance of labor on the eve of Passover is not prohibited by Torah law, but is dependent on local custom. If one travels from a place where people perform labor on Passover eve to a place where people do not perform labor, or from a place where people do not perform labor on Passover eve to a place where people perform labor, the Sages impose upon him the stringencies of both the place from which he left and the stringencies of the place to which he went.^{HN} In both cases, he may not perform labor.

HALAKHA

A place where the people were accustomed to perform labor – **מקום שנהגו לעשות מלאכה** – In a place where the custom is to work on Passover eve, one may perform labor until midday. However, one may not perform labor in a place where the custom is not to work. Nevertheless, it is permitted to work through the night until dawn (*Magen Avraham* 468:5). The prohibition to work on Passover eve applies only to types of labor that involve exertion; non-strenuous labor is not prohibited. While the Rema ruled that the Ashkenazic custom is not to perform labor at all on Passover eve, later authorities concede that this custom is not universal, and in some places even labor that involves exertion may be performed (*Shulhan Arukh, Oraḥ Hayyim* 468:3).

One who travels from place to place – **ההולך ממקום למקום**: One who travels from one place to another is bound by the stringent practices of both places with regard to the performance of labor or any other conspicuous activity. However, one may follow the customs of his city of origin that are performed in private, e.g., eating (*Magen Avraham* 468:12). In addition, if one's destination is a place with no Jewish community, he may follow his own customs even in public. These principles apply only in a case where one plans to stay in his destination on a temporary basis. However, if he intends to settle there, he immediately assumes the status of one who lives there and adopts their customs (*Shulhan Arukh HaRav, Shulhan Arukh, Oraḥ Hayyim* 468:4).

NOTES

The prohibition of labor on Passover eve – **איסור מלאכה בערב פסח**: Some commentaries explain that it is prohibited to perform labor after midday (see Rashi and Ritva), in order to facilitate Passover preparations, e.g., preparing *matza* and the bitter herbs. It is stated in the Jerusalem Talmud that it is inappropriate for one to perform labor while his Paschal lamb is being offered. As is the case with all rabbinic decrees, this prohibition remains in effect even though sacrifices are no longer offered (Ramban).

The stringencies of both places – **חומרי שני מקומות**: The early authorities ask: Why are the stringencies of both places imposed? If one intends to settle in a certain place, he should adopt the local custom. If he intends to return to his point of origin, he should continue to practice the

customs prevalent there. Some authorities explain that the mishna is formulated to address both possibilities. If one intends to return, the stringencies of his hometown remain in effect. If he intends to settle in the new location, then its stringencies prevail (Rabbeinu Yehonatan). Other commentaries assert that the mishna is referring to a case where one intends to return. Nevertheless, he observes the customs of his present location as a preventive measure (Ramban), or because it is inappropriate to conduct oneself in public in a manner different from the custom of the local population (Aguda). Other commentaries state that the mishna's ruling is referring to one who emigrated from Babylonia to Eretz Yisrael and intends to return. He is required to adopt the stringencies of Eretz Yisrael as well because the Babylonian community is subordinate to Eretz Yisrael in terms of *halakha* (Rashba).

HALAKHA

One who transports Sabbatical Year produce – המוליך פירות שביעית: If one takes Sabbatical Year produce from a place where its species has already ceased to be available in the field and must consequently be removed from the home to a place where it is still available or vice versa, he must remove the produce from his residence. The stringencies of both his place of origin and his current location are in effect (Rambam *Sefer Zera'im, Hilkhot Shemitta VeYovel* 7:12).

Labor on Shabbat eve – מלאכה בערב שבת: One who usually works on Friday does not see blessing from his work (Rema). Some authorities assert that one must begin observing this restriction half an hour after midday [*minha gedola*]. Others commentaries teach that one must cease from labor at two and a half hours before sunset [*minha ketana*] (*Shulhan Arukh, Oraḥ Hayyim* 251:1).

From midday on Passover eve – מחצות בערב – פסק: One who performs labor on Passover eve after midday is excommunicated. This applies only to full-fledged labor and not merely repairing an object. In addition, one may perform any type of work that is permitted on the intermediate days of the Festival (*Magen Avraham; Shulhan Arukh, Oraḥ Hayyim* 468:1–2).

Labor...upon the conclusion of Shabbat – מלאכה במוצאי שבת: It is preferable not to engage in labor after Shabbat until one has recited *havdala* in the *Amida* prayer or over a cup of wine. This *halakha* applies even after nightfall (*Shulhan Arukh, Oraḥ Hayyim* 299:10).

Communal fast – תענית ציבור: It is prohibited to perform labor on the stringent communal fasts, e.g., those fasts decreed after two series of fasts have already been observed during a drought and it has not yet rained. In addition, one should refrain from labor immediately after the fast ends (*Shulhan Arukh, Oraḥ Hayyim* 575:3).

ואל ישנה אדם מפני המחלוקת. כיוצא בו, המוליך פירות שביעית ממקום שכלו למקום שלא כלו, או ממקום שלא כלו למקום שכלו – חייב לבער. רבי יהודה אומר: צא והבא לך אף אתה.

גמ' מאי איריא ערבי פסחים? אפילו ערבי שבתות וערבי ימים טובים נמי! דתניא: העושה מלאכה בערבי שבתות וימים טובים, מן המנחה ולמעלה – אינו רואה סימן ברכה לעולם. התם מן המנחה ולמעלה הוא דאסור, סמוך למנחה – לא. הכא – מחצות. אי נמי: התם – סימן ברכה הוא דלא חזי, אבל שמותי – לא משמתנין ליה. הכא – שמותי נמי משמתנין ליה.

גופא: העושה מלאכה בערבי שבתות ובערבי ימים טובים מן המנחה ולמעלה, ובמוצאי שבת ובמוצאי יום טוב ובמוצאי יום הכפורים, ובכל מקום שיש שם גידוד עבירה, לאתווי תענית ציבור – אינו רואה סימן ברכה לעולם.

The Sages stated a principle: **And a person may not deviate from the local custom, due to potential dispute. Similarly, one who transports Sabbatical Year^N produce^H from a place where a crop has ceased in the fields to a place where it has not yet ceased or from a place where it has not yet ceased to a place where it has already ceased is obligated to remove the produce from his possession, in accordance with the stringencies of both locations.** It is permitted for homeowners to eat Sabbatical Year produce in their houses only as long as that species of fruit remains in the field as ownerless property. However, once that particular fruit is no longer available for animals in the fields, one is required to remove what remains of that species from his home. The statement in the mishna is referring to one who transported fruit from a location where it ceased in the fields to one where it did not, and vice versa. **Rabbi Yehuda says that he need not remove the produce, as he can say to a local resident: You, too, go out and bring this produce from a place where it remains in the field.**

GEMARA The Gemara asks: **Why discuss this prohibition particularly with regard to Passover eves?^N It is prohibited to perform labor even on Shabbat eves^H and Festival eves as well, as it was taught in a baraita: One who performs labor on Shabbat eves and Festival eves from *minha* time onward never sees a sign of blessing from this work.** The Gemara answers that there is a difference between the two situations: **There**, in the case of Shabbat and Festivals, performing labor is prohibited from *minha* time onward; it is not prohibited adjacent to *minha* time, i.e., just before it. **Here**, in the case of Passover eve, it is prohibited from midday.^H **Alternatively, there**, on Shabbat eve and Festival eve, it is a sign of blessing that he does not see; however, the Sages do not excommunicate him for performing labor. **Here**, in the case of Passover eve, the Sages also excommunicate him for performing labor, as it is explicitly prohibited.

The Gemara cites the source of the matter itself in its entirety: **One who performs labor on Shabbat eves or on Festival eves from *minha* time onward, and similarly one who works immediately upon the conclusion of Shabbat,^H or the conclusion of a Festival,^N or the conclusion of Yom Kippur, or on any occasion where there is a trace of sin, which comes to include a communal fast,^H e.g., the Ninth of Av or a fast for rain, when it is prohibited to perform labor, never sees a sign of blessing^N from this work.** If one performs labor just before Shabbat or immediately after Shabbat, the concern is that even a slight miscalculation could lead to performance of labor on Shabbat itself, when it is prohibited.

NOTES

The seventh year, the Sabbatical Year – שמיטה, שביעית: The Sabbatical Year is the last year in the seven-year Sabbatical cycle. The first such cycle began after the conquest of Eretz Yisrael by Joshua. The *halakhot* of the Sabbatical Year are based on Torah law (Leviticus 25:1–7), but most authorities maintain that the conditions enabling performance of the mitzva by Torah law do not currently exist, and therefore present-day observance is based on rabbinic decree.

The Hebrew term for the Sabbatical Year, *shemitta*, means abandonment or release. During the Sabbatical Year, all agricultural land must lie fallow. It is prohibited to work the land, except for what is necessary to keep existing crops alive. All produce that does grow is ownerless and must be left unguarded in the fields so that any creature, including wild animals and birds, can have ready access to it. As long as produce can still be found in the fields, it may be eaten, though it may not be bought and sold in the normal manner or used for purposes other than food. After the last remnants of a crop have been removed from the field, that crop may no longer be eaten.

Why discuss this prohibition particularly with regard to Passover eves – מאי איריא ערבי פסחים: Some commentaries explain that this is referring to before midday on Passover, when performance of labor depends on local custom (Ritva, citing Ramban).

The conclusions of Shabbat and Festivals – מוצאי שבת ויום טוב: In the Jerusalem Talmud, there is an explanation that this is referring to a custom to not perform labor until the prayer service and subsequent customary Torah study in the synagogue are completed. In addition, the mention of a communal fast in this context is referring to the custom to wait until the prayers and accompanying study were completed before breaking the fast. In all of these cases, failure to wait until the conclusion of the service involves an element of sin (Ran).

Never sees a sign of blessing – אינו רואה סימן ברכה: In other words, he will see no blessing from the money he earns from labor performed then (Rabbi Shlomo Luria).

Great above the heavens – גדול מעל שמים – In the case of one who performs a mitzva for its own sake, God suspends the laws of nature through which the heavenly systems operate. Therefore, this person is considered to rule over the heavens (Ran, *Me'iri*).

One performs a mitzva not for its own sake – העושה – שלא לשמה: There are several types of study that are considered study not for its own sake. If one studies Torah in order to be able to disparage others or to become haughty, it is preferable that he not study at all (*Tosafot*). One who does not intend to observe the *halakha* based on what he learns should not study at all (*Tosefot* of Rabbi Shimshon of Saens). In this context, the Gemara describes one who does not study for correct reasons, but who in time will see the truth and change his ways (*Mikhtam*).

Scale – מתקולתא: The Gemara is referring to a situation where the loom does not belong to the woman and she earns a small profit only from the quantity of thread that she spins, while suffering great degradation (see Maharsha).

HALAKHA

Torah study not for its own sake – תורה שלא לשמה: One should always study Torah, even for ulterior motives, e.g., to be respected, as that will eventually lead him to study for the correct reasons. However, if one studies Torah in order to be a contrarian, it would have been preferable that he never been created (*Shakh; Shulhan Arukh, Yoreh De'at* 246:20).

LANGUAGE

Alleyway [*simta*] – סימטא: From the Latin *semita*, meaning path or small road.

תנו רבנן: יש זרוין ונשכר, ויש זרוין ונפסד, יש שפול ונשכר ויש שפול ונפסד. זרוין ונשכר – דעביד כולי שבטא, ולא עביד במעלי שבטא. זרוין ונפסד – דעביד כולי שבטא, ועביד במעלי שבטא. שפול ונשכר – דלא עביד כולי שבטא, ולא עביד במעלי שבטא. שפול ונפסד – דלא עביד כולי שבטא, ועביד במעלי שבטא. אמר רבא: הני נשי דמחזיא, אף על גב דלא עבדן עבידתא במעלי שבטא – משום מפנקותא הוא, דהא כל יומא נמי לא קא עבדן, אפילו הכי – שפול ונשכר קרינן להו.

רבא רמי, כתיב: "כי גדל עד שמים חסדך", וכתב: "כי גדל מעל שמים חסדך", הא ביצד? כאן – בעושינ לשמה, וכאן – בעושינ שלא לשמה. וכדבר יהודה, דאמר רב יהודה אמר רב: לעולם יעסוק אדם בתורה ומצות אף על פי שלא לשמה, שמתוך שלא לשמה – בא לשמה.

תנו רבנן: המצפה לשכר אשתו, וריחים – אינו רואה סימן ברכה לעולם. שכר אשתו – מתקולתא. ריחים – אגרתא. אבל עבדה ומזבנה – אישתבוחי משתבח בה קרא, דכתבי: "סדין עשתה ותמכר".

תנו רבנן: המשתכר בקנים ובקנקנים – אינו רואה סימן ברכה לעולם. מאי טעמא? כיון דנפיש אפחזייהו – שלטא בהו עינא. תנו רבנן: תגרי סימטא, ומגדלי בהמה דקה, וקוצצי אילנות טובות, ונותני עיניהן בחלק יפה – אינו רואה סימן ברכה לעולם. מאי טעמא? דתהו ביה אינשי.

תנו רבנן, ארבע פרוטות אין בהן סימן ברכה לעולם: שכר כותבין, ושכר מתורגמנין, ושכר תומים, ומעות הבאות ממדינת הים.

Apropos reward or lack thereof, the Gemara cites the *Tosefta* in which the Sages taught: **There is one who is diligent and rewarded for his diligence; and there is one who is diligent and penalized due to his diligence; and there is one who is lazy and rewarded; and there is one who is lazy and penalized.** How so? Diligent and rewarded is referring to one who works the entire week and does not work on Shabbat eve. Diligent and penalized is one who works all week and works on Shabbat eve. Lazy and rewarded is one who does not work the entire week and does not work on Shabbat eve. Lazy and penalized is one who does not work the entire week and works on Shabbat eve to complete the work he neglected to perform during the week. Rava said: With regard to those women of Mehoza, even though they do not perform labor on Shabbat eve, it is due to excessive pampering, as neither do they work on any other day. Even so, we call them lazy and rewarded. Despite the fact that their laziness is not motivated by piety, their inactivity has a positive aspect to it.

On the topic of reward for a mitzva fulfilled without intent, Rava raised a contradiction: It is written: "For Your mercy is great unto the heavens, and Your truth reaches the skies" (Psalms 57:11); and it is written elsewhere: "For Your mercy is great above the heavens,^N and Your truth reaches the skies" (Psalms 108:5). How so? How can these verses be reconciled? The Gemara explains: Here, where the verse says that God's mercy is above the heavens, it is referring to a case where **one performs a mitzva for its own sake; and here**, where the verse says that God's mercy reaches the heavens, it is referring to a case where **one performs a mitzva not for its own sake.**^N Even a mitzva performed with ulterior motives garners reward, as Rav Yehuda said that Rav said: **A person should always engage in Torah study and performance of mitzvot, even if he does so not for their own sake,^H as through the performance of mitzvot not for their own sake, one gains understanding and comes to perform them for their own sake.**

The Sages taught: **One who anticipates receiving the earnings of his wife or of a mill never sees a sign of blessing from them.** The Gemara explains: **Earnings of his wife** is referring to a case where she spins thread for others and charges by weight on a scale^N (Rabbeinu Hananel). The profit is small and it is demeaning to walk in public to solicit customers. **Earnings of the mill** is referring to a hand mill for which people pay rent and grind their grain. In that case too, the profits are meager. **However, if a woman works and sells the product of her labor, the verse praises her, as it is written about a woman of valor: "She made a cloak and sold it, and delivered a belt to the peddler"** (Proverbs 31:24).

The Sages taught with regard to a sign of blessing: **One who earns a living from selling rods or jugs will never see a sign of blessing from them. What is the reason for this? Since their volume is great, the evil eye dominates them.** People believe that one is selling more than he is actually selling. Similarly, **the Sages taught: Merchants who sell their wares in an alleyway [*simta*]¹ adjacent to a thoroughfare, where they are seen by all; and those who raise small livestock, which tend to damage other people's fields; and those who chop down good fruit trees, even if they were permitted to do so; and those who direct their eyes to the fine portion with the intention of taking that portion for himself when dividing an item with others, will never see a sign of blessing from them. What is the reason for this? It is that due to these actions people wonder about him and pay special attention to his conduct. Due to that attention, his actions will not be blessed.**

Similarly the Sages taught: **In four perutot, payments, there is never a sign of blessing: Wages of scribes of sacred books; wages of disseminators, who repeat and explain the lectures delivered by the Sages on Shabbat; payment of orphans, which one receives when engaging in a partnership with the executor of an orphan's estate; and money that comes from a country overseas.**

NOTES

It is not possible for us – לֹא אֶפְשֵׁר לָנוּ: The fathers could afford to buy food earlier in the week at a higher price, but their sons were unable to do so and were forced to shop on the market day, when prices were lower (Rabbeinu Yehonatan).

Your fathers already accepted upon themselves – כָּבֵר קִיבְלוּ אֲבוֹתֵיכֶם עֲלֵיהֶם: This means: Your fathers knew that this was not prohibited, nevertheless, they accepted this practice upon themselves. Whenever a custom is accepted as a stringency or precaution, later generations may not abandon it (Rabbeinu Yehonatan).

Separate *halla* from rice dough – מִפְּרָשֵׁי חֲלֵה מֶאֱרוּזָא: Some commentaries explain that this ruling is in accordance with Rabbi Yohanan ben Nuri's opinion that rice is a type of grain (see *daf* 35a, p. 172). Therefore, Rav Yosef was stringent and prevented them from separating *halla* from rice dough on behalf of other dough from which one is actually required to separate *halla* (Ra'avad).

BACKGROUND

The residents of Hozai – בְּנֵי חוּזַי: During the talmudic era, the Persian kingdom was divided by the Sassanids into separate states along the lines of ancient kingdoms or independent entities. The Bei Hozai region was adjacent to the Persian Gulf, far from Jewish population centers, which were located in the Bei Aramai region in what had once been ancient Babylonia.



Division of the Persian Empire during the Sassanid period

בְּשִׁלְמָא שִׁכְר מִתּוֹרֵגְמִין – מְשׁוּם דְּמִיחְוֵי בְּשִׁכְר שַׁבַּת. וּמַעוֹת יְתוּמִים נִמְי – לֹא בְּנֵי מַחֲזִיחָה נִנְהוּ. מַעוֹת הַבָּאוֹת מִמְדִּינַת הַיָּם – מְשׁוּם דְּלֹא כָּל יוֹמָא מִתְרַחֵישׁ נִפְסָא.

אֵלָּא שִׁכְר כּוֹתְבִין מֵאֵי טַעֲמָא? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לׁוֹי: עֶשְׂרִים וָאַרְבַּע תַּעֲנִיּוֹת יֵשְׁבוּ אַנְשֵׁי כְּנַסַּת הַגְּדוּלָּה עַל כּוֹתְבֵי סְפָרִים תְּפִילִין וּמְזוּזוֹת שְׁלֹא יִתְעַשְׂרוּ. שְׂאִילְמַלִּי מִתְעַשְׂרִין – אִין כּוֹתְבִין. תְּנֵן רַבְּנֵן: כּוֹתְבֵי סְפָרִים תְּפִילִין וּמְזוּזוֹת, הֵן וְתַגְרִיהֶן וְתַגְרֵי תַגְרִיהֶן, וְכָל הָעוֹסְקִין בְּמִלְאֶכֶת שְׁמַיִם, לְאִיתוּי מוֹכְרֵי תְּכֵלֶת – אִינְן רוֹאִין סִימֵן בְּרַכָּה לְעוֹלָם. וְאִם עוֹסְקִין לְשִׁמְהָ – רוֹאִין.

בְּנֵי בִישׁוֹן נִהוּ דְּלֹא הוּוּ אֶזְלִין מְצוּר לְצִידוֹן בְּמַעְלֵי שַׁבַּתָּא. אֲתוּ בְּנֵיהוּ קַמֵּיה דְּרַבִּי יוֹחָנָן, אָמְרוּ לוֹ: אֲבָהֵתִין אֶפְשֵׁר לְהוּ, אֲנֵן לֹא אֶפְשֵׁר לָנוּ. אָמַר לְהוּ: כָּבֵר קִיבְלוּ אֲבוֹתֵיכֶם עֲלֵיהֶם, שְׁנַאֲמַר: "שְׁמַע בְּנֵי מוֹסֵר אֲבִיךָ וְאַל תִּשׁוּשׁ תּוֹרַת אֲמִיךָ."

בְּנֵי חוּזַי נִהְי דְּמִפְּרָשֵׁי חֲלֵה מֶאֱרוּזָא. אֲתוּ וְאָמְרוּ לֵיה דְּרַב יוֹסֵף. אָמַר לְהוּ: נִיכְלָה זֶר בְּאַפְיֵיהוּ. אִיתִיבֵיה אֲבִי: דְּבָרִים הַמְּוִתִּים וְאַחֲרִים נִהְי בְּהֵן אִיסוּר –

The Gemara asks: **Granted**, one will be unsuccessful when receiving wages of disseminators, as it appears as if he is receiving wages for work performed on Shabbat, even though what he is doing is not actually prohibited. And it is also understandable that one will see no blessing from orphans' money, as minors are not capable of relinquishing property. Minors do not have the legal right to forgive even negligible losses, which partners typically overlook. Therefore, one who in the course of business takes even the smallest amount of money from them beyond the sum to which he is entitled is considered a thief. One sees no blessing from money that comes from a country overseas, because a miracle does not transpire every day. Since the risks involved in shipping cargo on long sea voyages are great, one's merit is diminished each time his merchandise miraculously arrives intact.

However, what is the reason that one sees no blessing from wages of scribes? Rabbi Yehoshua ben Levi said: The members of the Great Assembly observed twenty-four fasts, corresponding to the twenty-four priestly watches (Maharsha), for scribes who write Torah scrolls, phylacteries, and mezuzot, so that they will not become wealthy from their craft, as were they to become wealthy, they would no longer write these sacred items. Similarly, the Sages taught: Scribes who write scrolls, phylacteries, and mezuzot; and their merchants, who buy the sacred scrolls from the scribes to sell them; and their merchants' merchants; and all those engaged in the work of Heaven and earn their living from it, a phrase that comes to include those who sell the sky-blue dye for ritual fringes, never see a sign of blessing from their labor. And if they engage in these activities for their own sake, to ensure that there will be more sacred items available to the public, then they do see blessing from their labor.

As the mishna discusses the requirement to observe local customs, the Gemara relates: The residents of Beit She'an were accustomed not to travel from Tyre to market day in Sidon^h on Shabbat eve. In deference to Shabbat, they adopted a stringency and would not interrupt their Shabbat preparations even for a short sea voyage. Their children came before Rabbi Yohanan to request that he repeal this custom. They said to him: Due to their wealth, it was possible for our fathers to earn a living without traveling to the market on Friday; however, it is not possible for usⁿ to do so. He said to them: Your fathers already accepted this virtuous custom upon themselves,^{nh} and it remains in effect for you, as it is stated: "My son, hear your father's rebuke and do not abandon your mother's teaching" (Proverbs 1:8). In addition to adhering to one's father's rebuke, i.e., halakha, one is also required to preserve his mother's teaching, i.e., ancestral customs.

The Gemara relates additional customs: The residents of the city of Hozai^b were accustomed to separate *halla* from rice dough.ⁿ They came and told Rav Yosef about this custom. He said to them: Let a non-priest eat this dough in their presence to show them unequivocally that this custom has no legal basis. Abaye raised an objection to him: With regard to matters that are permitted, but others were accustomed to treat them as a prohibition,^h

HALAKHA

They did not travel from Tyre to Sidon – לֹא הוּוּ אֶזְלִין מְצוּר לְצִידוֹן: One may not embark on a nonessential sea voyage within three days of Shabbat. However, one may embark on a short voyage, e.g., from Tyre to Sidon, even on Friday. If the local custom is to not embark on even a short voyage, one may not do so, in accordance with the Gemara and the Jerusalem Talmud (*Shulhan Arukh, Orah Hayyim* 248:1).

Your fathers already accepted upon themselves – כָּבֵר קִיבְלוּ: If a group of people, e.g., residents of a city, accept prohibitions or certain customs upon themselves, they also establish that custom for their descendants. In addition, if one settles in the city, he is obligated to accept the local customs. This applies both to stringencies and leniencies (*Shulhan Arukh, Yoreh De'a* 214:2).

Matters that are permitted, but others were accustomed to treat them as a prohibition – הַמְּוִתִּים וְאַחֲרִים נִהְי בְּהֵן אִיסוּר: If people treat permitted items as though they are prohibited, the legal status of their custom is similar to that of a vow that may not be annulled. This applies only when these people are aware that the action is permitted and that they are accepting a stringency. However, if they are under the mistaken impression that the action is actually prohibited, their custom is in no way similar to a vow (*Tosafot; Tur*). Some commentaries explain that in a case where they were aware that the practice is permitted, the stringency can never be annulled. However, when it was accepted based on the mistaken notion that the action is actually prohibited, it can be dissolved by a court consisting of three judges, like a vow (Rashba; Ran; *Shulhan Arukh, Yoreh De'a* 214:1–2).