A person may not hire workers on Shabbat.

One may not wait for nightfall at the edge of the Shabbat boundary.

Telling a gentile on Shabbat.

Measure and bring a lot of money, has ceased. And some say that the meaning of the statement is that this nation said: Bring very, very much, without measure.

The Gemara cites another verse pertaining to Nebuchadnezzar:

A person may not hire workers on Shabbat to work for him after Shabbat because even speaking about weekday matters is prohibited on Shabbat. Similarly, a person may not tell another on Shabbat to hire workers for him. One may not even wait for nightfall at the edge of the Shabbat boundary in order to leave the boundary immediately after Shabbat to hire workers for himself or to bring produce from his field. But he may wait for nightfall at the edge of the Shabbat boundary in order to guard his produce that is outside the Shabbat boundary, and he may then bring produce back in his hand, since he did not initially intend to wait at the edge of the boundary for this purpose.

The beginning of the mishna taught that:

And Rav Yehuda also said that Rav said: When that wicked man descended into Gehenna, everyone who had already descended to Gehenna trembled, and they said, referring to themselves as third person: Perhaps he is coming to rule over them; or is he coming to be weakened like them? As it is stated: “They all answer and say to you: Have you also become weak like us? Have you become like us [eleinu nimshalta]?” (Isaiah 14:10). The Hebrew phrase: Eleinu nimshalta, can mean: Have you become like us, or alternatively: Have you come to rule over us. A Divine Voice emerged and said: “Whom do you pass in beauty? Go down and be laid with the uncircumcised” (Ezekiel 32:19). This confirmed that Nebuchadnezzar has the same status in Gehenna as everyone else.

On a related note, the verse states: “And you shall take up this parable against the king of Babylonia and you shall say: How has the oppressor ceased. The exactor of gold has ceased” (Isaiah 14:4). Rav Yehuda said that Rav said: The meaning of this verse is that this nation said:
Rav Yoĥanan said: What is the reason Rabbi Yehoshua ben Korĥa’s ruling? As it is written in the verse from which we derive the prohibition to speak on Shabbat about activities that one may not perform on that day: “And you shall honor it and serve your God in all your heart and soul” (Deuteronomy 11:13). We derive from this verse that contemplation is not tantamount to speech. But Rav Aĥa bar Rav Huna said: What is the reason Rabbi Yoĥanan’s ruling? As it is written (Isaiah 58:13) in the verse: “For the Lord your God walks in the midst of your camp to deliver you and to give your enemies before you; therefore, your camp shall be sacred so that He see no unseemly thing in you and turn away from you.” We derive from this verse that speaking is prohibited, but merely contemplating these matters is permitted.

The Gemara challenges this: But here, too, with regard to a bathhouse and a bathroom, it is written: “So that He see no unseemly thing [davar] in you” (Deuteronomy 23:15). We can infer that this prohibits speech [dibbur] but not contemplation. The Gemara answers: That verse is not referring to speech. It is needed for the ruling of Rav Ye-huda, for Rav Yehuda said: Opposite a naked gentile, it is prohibited to recite Shema, as this is included in the prohibition of unseemly things mentioned above.

The Gemara asks: Why did Rav Yehuda teach this prohibition particularly with regard to a gentile? Even in the presence of a naked Jew, reciting Shema is also prohibited. The Gemara answers: That ruling is stated employing the style of: “There is no need.” The Gemara explains: “There is no need to state this halakha with regard to a Jew, as it is certainly prohibited to recite Shema in the presence of a naked Jew. However, with regard to a gentile, since it is written about him: ‘Whose flesh is as the flesh of donkeys’” (Ezekiel 34:20), perhaps his flesh is not considered nakedness, and one may say that it seems well and permitted. Therefore, Rav Yehuda teaches us that it is also prohibited to recite Shema before a naked gentile.
HALAKHA

Calculations pertaining to a mitzva – mallakh: It is permitted to speak about matters pertaining to a mitzva on Shabbat, such as calculating amounts to be apportioned as charity or issues relating to the needs of the community (Rambam Sefer Zemanim, Hilkhot Shabbat 24:5; Shulhan Arukh, Orah Hayyim 306:6).

Prohibited calculations – mallakh melekh: It is prohibited to make calculations pertaining to weekday matters on Shabbat, even if the matter has passed, such as calculating one’s previous expenses. However, this rule applies only when one still owes money. If one has already paid all of these debts, then the calculation is of no practical relevance (ma bekhakh) and is permitted (Rambam Sefer Zemanim, Hilkhot Shabbat 23:18; Shulhan Arukh, Orah Hayyim 307:6).

LANGUAGE

Theaters (tarteiot) – תיאטורים: From the Greek theatron, a theater, meaning a place where performances are staged or a place of public gathering.

Circus performances (kirkesoot) – קректסוא: From the Latin circus, meaning an arena where fights between animals or between animals and humans are staged for the public.

Courthouses (basilkoit) – בזילקוריט: From the Greek βασιλεῖα, basilike, or the Latin basilica, which refer to a large hall or palace that is divided into several parts by rows of columns.

The Gemara addresses the basis of the halakha mentioned above: And is it speaking about proscribed activities prohibited on Shabbat? But Rav Hisdai and Rav Hammuna both said: It is permitted to make calculations pertaining to a mitzva on Shabbat, and Rabbi Elazar said that this means that one may apportion charity for the poor on Shabbat. And Rabbi Yaakov bar Idi said that Rabbi Yoḥanan said: One may attend to activities necessary for saving a life or for communal needs on Shabbat, and one may go to a synagogue to attend to communal affairs on Shabbat.

And Rabbi Shmuel bar Naḥmani said that Rabbi Yoḥanan said: One may go to theaters (tarteiot), and circus performances (kirkesoot), and courthouses (basilkoit) to attend to communal affairs on Shabbat. And one of the Sages in the school of Menashe taught: One may make the necessary arrangements to pair off children so that they will be betrothed on Shabbat, and one may likewise make arrangements for a child by finding someone to teach him how to read books and to teach him a craft. If speaking about monetary matters is prohibited on Shabbat, how is it possible to participate in all these activities? The Gemara answers that although speaking about similar things is generally prohibited on Shabbat, it is permitted in these cases because the verse said: “Nor pursuing your business, nor speaking of it” (Isaiah 58:13), which indicates that your business matters are prohibited to speak of on Shabbat, but the business of Heaven, matters which have religious significance, is permitted to speak of.

Rav Yehuda said that Shmuel said: With regard to calculations of: What is it to you, [mallakh], calculations that are in no way relevant to the person making them, and of: What significance does it have [ma bekhakh], calculations that do not have any practical significance, it is permitted to make them on Shabbat. This was also taught in the Tosefta: Calculations with regard to matters that have passed or that will be in the future may not be calculated on Shabbat. However, with regard to calculations of: What is it to you,

BACKGROUND

Theaters and circuses – תיאטורים וקректסוא: Permission to enter theaters and circuses on Shabbat was not limited to public gatherings at which important decisions were made relating to the city, but also applied to entrance during performances. At times, Jews were brought out before the audience either as a form of public disgrace or to participate in matches with gladiators or with animals. Oftentimes, it was possible for the crowd to save the lives of the fighters, and for this reason attending these events was considered a matter of saving Jewish lives and protecting the community.

NOTES

What is it to you (mallakh) – מנלי. Many interpretations have been offered for the term mallakh. Some commentaries explain that it is related to the words meyalakh and mehulakh, referring to calculations of guests who come and go. This is similar to the statement that permits determining which guests will come eat at one’s home (Rabbeinu Hananel; Arukh). Other authorities suggest that the word is related to advice (nimlidakh) and is referring to words of advice that one gives to others that are not directly pertinent to oneself (Rashi). An alternative explanation cited in the Arukh maintains that the word is king (melekh) and is referring to calculating the cost of various projects that the government is interested in implementing.
There was an incident with the pious man. A person is permitted to say to another on Shabbat: I am going to such and such city tomorrow. It is permitted to say to another person: I am going to such and such city tomorrow. It is even permitted to say: Come with me, as it would be permitted to walk there on Shabbat if there were continuous housing. In addition, one may speak with others about doing something after Shabbat that is permissible to do on Shabbat (Rambam Sefer Zemanim, Hilkhot Shabbat 245; Shulhan Arukh, Orach Hayyim 307:8).

**BACKGROUND**

Guardhouses (burganin) – burganin: Burganin were small fortified houses where an appointed official, or a burgani, would sit. He was charged with military responsibility over the area surrounding the burganin.

**LANGUAGE**

Guardhouses [burganin] – burganin: The origin of this word is unclear. Some think that it is a derivative of Greek or Latin. Others say that it comes from the German word burg, which refers to a fortress or settled area. The word may have been picked up by Roman soldiers and eventually spread to the rest of the Roman Empire.

**HALAKHA**

I am going to such and such city tomorrow – אֲנִי הָוֵלֵכִי לְכָטֵךְ – is permitted to say to another person: I am going to such and such city tomorrow. It is even permitted to say: Come with me, as it would be permitted to walk there on Shabbat if there were continuous housing. In addition, one may speak with others about doing something after Shabbat that is permissible to do on Shabbat (Rambam Sefer Zemanim, Hilkhot Shabbat 245; Shulhan Arukh, Orach Hayyim 307:8).

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The Gemara responds: And according to your reasoning, it itself, the Tosefta quoted previously, is difficult for you, for it prohibits calculating past expenditures while allowing one to make calculations that do not have practical significance. Rather, it must be explained in the following manner: This Tosefta, which taught that it is prohibited to calculate past expenses, is referring to a case in which he has payment with him that he still owes his workers. Therefore, although his calculation pertains to projects that have already been completed, it is still relevant in a practical manner. And this baraita, which taught that it is permitted to calculate past expenses, is referring to a case in which he does not have payment with him that he still must pay his workers, and therefore his calculation does not have practical significance.

We learned in the mishna that one may not wait for nightfall at the edge of the Shabbat boundary in order to hire workers or bring produce from outside of the boundary immediately after Shabbat. The Sages taught: There was an incident with a pious man6 in which a breach was made in the fence around his field, and when he saw it he decided to fence it in. And then he remembered that it was Shabbat. And that pious man refrained from fixing the fence forever because he had thought about fixing it on Shabbat. And a miracle was done for him, and a caper bush grew in his field, and I am going to spend such and such amount of money, and I am going to spend such and such amount in the future. Apparently, one is permitted to calculate one’s previous expenditures on Shabbat.

The Gemara in tractate Eruvin teaches the details of the various halakhot with regard to Shabbat boundaries. In general terms, one may not walk past the boundaries of the location in which one establishes his presence at the beginning of Shabbat. The Shabbat boundary is defined as a distance of two thousand cubits beyond the settled area in which one is spending Shabbat. At times, however, there are houses, guard booths, and the like between two different towns. If there is contiguous housing in which the buildings are no more than seventy cubits apart, the entire expanse is considered one continuous area of settlement, and it is permitted to walk from one town to another even over great distances.

One may say to another: I sent out such and such amount of money, and I am going to spend such and such amount in the future. Apparently, one is permitted to calculate one’s previous expenditures on Shabbat. Therefore, although his calculation pertains to projects that have already been completed, it is still relevant in a practical manner. And this baraita, which taught that it is permitted to calculate past expenses, is referring to a case in which he does not have payment with him that he still must pay his workers, and therefore his calculation does not have practical significance.

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Rav Yehuda said that Shmuel said: A person is permitted to say to another on Shabbat: I am going to such and such city tomorrow.6 If there were small guardhouses [burganin]59 one would be permitted to walk. If small guardhouses, from which the surrounding area and fields could be watched, were located along the way one needs to travel, the entire area would attain the status of a single city, and walking from one part to the other on Shabbat would be permitted ab initio. Since it would be permitted to traverse this area on Shabbat with burganin present, it is permitted to talk about such a journey on Shabbat, even when these guardhouses are not present. This is because it is permitted to speak about or prepare for something that can be done in a permitted fashion on Shabbat, even in the absence of the conditions that make it permitted.

**NOTES**

There was an incident with the pious man. A person is permitted to say to another on Shabbat: I am going to such and such city tomorrow.6 If there were small guardhouses [burganin]59 one would be permitted to walk. If small guardhouses, from which the surrounding area and fields could be watched, were located along the way one needs to travel, the entire area would attain the status of a single city, and walking from one part to the other on Shabbat would be permitted ab initio. Since it would be permitted to traverse this area on Shabbat with burganin present, it is permitted to talk about such a journey on Shabbat, even when these guardhouses are not present. This is because it is permitted to speak about or prepare for something that can be done in a permitted fashion on Shabbat, even in the absence of the conditions that make it permitted.
One may wait for nightfall at the edge of the Shabbat boundary in order to attend to the needs of a bride or a corpse (Rambam Sefer Zemanim, Hilkhos Shabbat 24:5; Shulhan Arukh, Orach Hayyim 306:3). It is prohibited for a person to attend to his weekday affairs before he recites havdala - אָסוּט לוֹ לְאָדָם שֶׁיַּעֲשֶׂה חֲצָיו וֹדֶם שֶׁיַּבְדִּיל מַחְשִׁיכִין עַל הַתְּחוּם. However, if one recited havdala during the evening prayer, one is permitted to perform labor before reciting havdala over wine. Reciting the blessing of distinction אֶלְעָזָט בֶּן אֲבָל מַחְשִׁיכִין עַל הַתְּחוּם as formulated by the Sages in the mishna: מַחְשִׁיכִין עַל הַתְּחוּם וְאַב עַל גַּב דְּלָא בִּשְׁלָמָא אַחֵט דּוּמְיָא דְּכַלָּה מַשְׁכַּחַת לְהָבִיא תֶּבֶן וָ ַשׁ; בִּשְׁלָמָא אַחֵט דּוּמְיָא דְּכַלָּה מַשְׁכַּחַת לְ ַ ֵּחַ עַל עִסְ ֵי כַּלָּה וְעַל עִסְ ֵי הַמֵּתד but hay, which has already been detached from the ground, how do you find a case in which it would be prohibited to carry it on Shabbat, even with partitions present? The Gemara answers: Rabbi Oshaya's ruling referred to rotten straw, which may not be carried on Shabbat because it is considered set-aside [muktze].

Come and hear a proof with regard to this matter based on what was taught elsewhere: One may wait for nightfall at the edge of the Shabbat boundary in order to attend to the needs of a bride or the needs of a corpse. The Gemara infers from this that for the needs of a bride or a corpse, yes, one is permitted to wait for nightfall at the edge of the Shabbat boundary, but for the needs of another person, no, it is not permitted.

Grant, with regard to attending to the needs of another in a manner similar to attending to the needs of a bride, you find a case where it is prohibited to cut him a myrtle branch as was customarily done for brides because this is absolutely prohibited on Shabbat. But with regard to a corpse, what is it that one might do which would be prohibited to do for others? To bring for it a coffin and shrouds. And it teaches that for a corpse, yes, it is permitted, but for another it is not.

We learned in the mishna: One may not wait for nightfall at the edge of the Shabbat boundary in order to hire workers or bring produce after Shabbat from the other side of the boundary. Granted, it makes sense that it is prohibited to wait at the Shabbat boundary in order to hire workers, as one may not hire workers under any circumstances on Shabbat. But if one waits there in order to bring produce, why is it prohibited? Let us say that since one would be permitted to bring produce at the edge of the boundary on Shabbat ab initio if there were partitions there, one may wait for nightfall at the border to bring produce even when there are not partitions present, in accordance with Rav Yehuda’s ruling mentioned above. The Gemara answers: You find a case where bringing produce is not permitted under any circumstances; that is when the produce is still attached to the ground, as there is no permitted way to pick produce on Shabbat.

We learned in the mishna: But one may wait for nightfall at the edge of the Shabbat boundary in order to guard one’s produce. The Gemara asks: And is this the case even if he has not recited the blessing of distinction havdala marking the end of Shabbat? But didn’t Rabbi Elazar ben Antigonus say in the name of Rabbi Eliezer ben Yaakov that it is prohibited for a person to tend to his weekday affairs after Shabbat before he recites havdala? And if you say that this is referring to a case in which one already recited havdala during prayer, as formulated by the Sages in the blessing of: Who graciously grants knowledge, didn’t Rav Yehuda say that Shmuel said that one who recites havdala in prayer must still recite havdala over a cup of wine? And if you say that this is an instance in which one already recited havdala over a cup of wine, does one have a cup of wine in the field? Rabbi Natan bar Ami explained this before Rava: They taught this halakha with regard to a unique case in which the edge of the Shabbat boundary was situated among wine presses, and one took wine from the wine press and recited havdala over it.
We learned in the mishna: Abba Shaul stated a general principle: With regard to anything that I am permitted to discuss on Shabbat, I am permitted to wait for nightfall at the edge of the Shabbat boundary for its sake. The Gemara raises a dilemma: To which part of the mishna did Abba Shaul’s statement refer? If you say that it relates to the first clause of the mishna, which taught: One may not wait for nightfall at the edge of the Shabbat boundary in order to hire workers or to bring produce,

Rabbi Abba said another explanation to Rav Ashi: In the West, in Eretz Yisrael, we say this at the end of Shabbat: The One who distinguishes between the sacred and the mundane, and then we attend to our needs, as reciting havdala over a cup is unnecessary in order to begin doing labor after Shabbat. It is therefore possible that the mishna addressed a similar case. Similarly, Rav Ashi said: When I was in the house of Rav Kahana, he would say: The One who distinguishes between the sacred and the mundane, at the end of Shabbat, and we would cut wood to burn for light and heat.

The Gemara explains: Actually, it is referring to the latter clause of the mishna, and Abba Shaul relates to this statement that Rav Yehuda said that Shmuel said: It is permitted for a person to say to another on Shabbat: Guard my produce that is in your boundary for me, and I will guard your produce that is in my boundary. This ruling is in accordance with the ruling of the Gemara (Shulhan Arukh, Oraḥ Ḥayyim 307:10).

One may not wait for nightfall at the Shabbat boundary to bring in an animal, etc., in order to begin doing labor after Shabbat. It is therefore possible that the mishna addressed a similar case. Similarly, Rav Ashi stated a general principle in order to attend to anything that one is permitted to speak about or ask for on Shabbat, in accordance with the ruling of Abba Shaul (Rambam Sefer Zemanim, Hilkhot Shabbat 24:3, Shulhan Arukh, Oraḥ Ḥayyim 306:3, 307:8).

The Gemara still finds this difficult: And say simply: With regard to anything that I am permitted to discuss, I am permitted to wait for nightfall for its sake. When Abba Shaul stated that his ruling was a general principle, what did that come to include? The Gemara answers: It comes to include that which the Sages taught in the Tosefta: One may not wait for nightfall at the Shabbat boundary in order to bring an animal immediately after Shabbat. If the animal is standing outside of the boundary, one may wait for nightfall at the Shabbat boundary for the sake of its produce. One may wait for nightfall at the Shabbat boundary in order to guard produce.

Anyway, if one animal is standing outside of the Shabbat boundary, he may call it (so it will return within the Shabbat boundary), in accordance with the ruling of the baraita (Rambam Sefer Zemanim, Hilkhot Shabbat 24:3, Shulhan Arukh, Oraḥ Ḥayyim 306:3, 307:8).

Guard my produce that is in your boundary for me, and I will guard your produce that is in my boundary. This ruling is in accordance with the ruling of the Gemara (Shulhan Arukh, Oraḥ Ḥayyim 307:10).

One may not wait for nightfall at the Shabbat boundary for the sake of its produce, anything that I am permitted to discuss on Shabbat, I am permitted to wait for nightfall for its sake, is not appropriate. Rather, the mishna should have formulated the principle in the negative: With regard to anything that I am not permitted to discuss on Shabbat, I am not permitted to wait for nightfall for its sake, similar to the phraseology at the beginning of the mishna. Rather, it is referring to the latter clause of the mishna, which taught: But he may wait for nightfall in order to guard his produce, and he may bring produce in his hand. But even if this is correct, the phraseology does not fit. It should have said the opposite: Anything for which I am permitted to wait for nightfall I am permitted to discuss.

The Gemara still finds this difficult: And say simply: With regard to anything that I am permitted to discuss, I am permitted to wait for nightfall for its sake. When Abba Shaul stated that his ruling was a general principle, what did that come to include? The Gemara answers: It comes to include that which the Sages taught in the Tosefta: One may not wait for nightfall at the Shabbat boundary in order to bring an animal immediately after Shabbat. If the animal is standing outside of the boundary, one may call it so that it will come to him. Abba Shaul said a general principle: With regard to anything that I am permitted to discuss on Shabbat, I am permitted to wait for nightfall for its sake. Here, since it is permitted to call to the animal, it is also permitted to wait for nightfall in order to retrieve it.

Some commentators state that this phrase actually means that they arranged piles of wood (ge’onim).