The Fundamental Prohibition of Telling a Non-Jew to Perform Melacha

The Laws of Ma’aseh shabbat

Shiur no. 1

These pages mark the beginning of a series exploring Ma’aseh shabbat (literally, “an act of Shabbat”) – laws concerning situations where a melacha (d’Oraita or d’Rabanan) takes place on Shabbat. May one cause a melacha to be performed on Shabbat (by a person or an object)? May one benefit from a melacha that takes place on Shabbat?

We will begin by discussing Ma’aseh shabbat performed by a non-Jew. Non-Jews are not obligated to observe Shabbat. On the contrary – in Sanhedrin (58b), Resh Lakish states that a non-Jew who keeps Shabbat must be put to death! Nonetheless, as we will explore in shiurim 1-5, there are certain prohibitions that regard asking a non-Jew to perform melacha on Shabbat, and further prohibitions in regard to benefiting from melacha that has been performed by a non-Jew.

In this shiur, we will define the reasons and parameters of the prohibition of asking a non-Jew to perform melacha on Shabbat.

1. The Rationale behind the Prohibition of Asking a Non-Jew

In the Rishonim we find three different reasons why it is forbidden to ask a non-Jew to perform melacha:

1. "ודבר דבר": The following Mishnah discusses whether one is allowed to perform inconvenient tasks on Shabbat rather than postponing them until after Shabbat (God willing, we will explore this topic in shiur 33). It contains a surprising statement:

משנה מס שבת פרק כג
משנה ג לא ישכור אדם פועלים בשבת, ולא יאמר אדם לחבירו לשכור לו פועלים.

If it is forbidden to hire workers, it is certainly forbidden to ask someone else to hire workers on his behalf! The Gemara confirms this:

طفالו בבל מוסכט שבת ודם ממ
לך את אשתך ואת בני ביתך, אמרי: אם אתה מתהו(139,636),(881,915)

A non-Jew is not obligated to observe Shabbat, and thus it is forbidden to ask a non-Jew to perform melacha on Shabbat. The Gemara explains this prohibition:

This is because hiring workers is prohibited on Shabbat. Therefore, it is even more prohibited to ask a non-Jew to hire workers on behalf of a Jew. The Gemara further explains that this prohibition applies even to a non-Jew who himself performs melacha on Shabbat.
The Gemara concludes that the Mishnah's intention is to forbid the very act of speech (we will also explore this at length in shiur 33).

Why was R. Pappa's suggestion rejected? At the beginning of the discussion, R. Pappa suggests that the Mishnah means that it is forbidden to tell a non-Jew to hire workers. R. Ashi rejects this, because telling a non-Jew is already forbidden because of שבות, so this would not be providing any new information. If so, then what is the prohibition? Let us look at Rashi again:

This Mishnah discusses the case of a house burning down on Shabbat. The Mishnah prohibits telling a non-Jew to extinguish the fire, but adds that one is not obligated to tell a non-Jew not to extinguish the fire (although one must prevent a Jew, even a minor, from extinguishing the flames on Shabbat – as long as there is no danger of pikuah nefesh, of course. Nowadays, houses are built so close together that a fire that breaks out in one house must be extinguished immediately to prevent danger to other houses and their inhabitants). In this context, Rashi explains the prohibition of telling a non-Jew to extinguish the fire:

According to Rashi, it emerges that the new information provided by the Mishnah is that it is forbidden to make such a request of a non-Jew, irrespective of whether the prohibition is actually executed. (Note that according to Rashi, R. Pappa and R. Ashi agree that the Mishnah's statement "a person may not ask another to hire workers for him" refers to making the actual request. R. Pappa understands that this again refers to the prohibition of asking a non-Jew, while R. Ashi counters that the Mishnah already prohibited that, and the new information provided here is that one may not ask a Jew either. In contrast, other Rishonim explain that R. Pappa and R. Ashi are referring to different prohibitions – that R. Pappa explains that the Mishnah prohibits hiring, even by a shaliach, while R.
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Ashi counters that hiring is prohibited in a different Mishnah (in Mo’ed Katan), while this Mishnah prohibits the actual request. See the harchavot for examples of the latter opinion in Tosafot Rid).

Rashi explains this more clearly in a different context:

Deuteronomy 25:4 states: “You shall not muzzle an ox while it is threshing.” The Gemara debates whether just as one may not tell a non-Jew to perform a melacha on Shabbat, one is also forbidden to tell a non-Jew to thresh with a muzzled ox. Considering that “ודבר דבר” only applies to Shabbat but not to other prohibitions, what is the basis for comparison between the prohibitions? (The Gemara itself does draw a distinction between the two prohibitions and explains that violating Shabbat is more severe than muzzling an ox, although it overlooks the more fundamental explanation that acts of speech are only inherently forbidden on Shabbat. The question remains as to what the two prohibitions have in common).

In another sugiya, Rashi indeed mentions a further prohibition:

What should a traveler do if he is on the road when Shabbat begins and he has nowhere to put his money and valuables? The Mishnah says that he may give them to a non-Jew. The Gemara discusses whether just as one may not tell a non-Jew to perform a melacha on Shabbat, one is also forbidden to tell a non-Jew to thresh with a muzzled ox.
This *Gemara* states that this is a special leniency for travelers. What is the leniency here? It has nothing to do with an act of speech (it is not a leniency about "ודבר דבר"). And even if the request is made before Shabbat, it is still considered a special leniency. What prohibition does this leniency allow?

Rashi explains that a Jew may not usually give a non-Jew his purse to carry because this makes the non-Jew into the Jew’s *shaliach*.

Is it Forbidden to Appoint a Non-Jew to Perform a Forbidden Act?

The halakhic concept of *שליחות*, “agency,” requires careful analysis. In general, *shlichut* works thus: a person appoints the *shaliach* as his agent, so that when the *shaliach* performs the desired action, it is as if the action has been performed by the sender himself and not by the *shaliach*. When we discuss whether a certain person is considered another’s *shaliach*, we are effectively asking whether halakha identifies the sender as the person who executed this action (and not whether it is technically possible for someone to ask another to perform a certain act).

Does halakha recognize a non-Jew as a Jew’s *shaliach* when performing a forbidden action? Two issues need to be resolved in this context. Firstly:

The *Gemara* teaches that only Jews can be considered *shlichim* for Jews. If so, then why is the non-Jew considered a *shaliach* in our sugiya?

Secondly, as the *Gemara* famously states:

If there is no such thing as a *shaliach* for something that is prohibited, then why is the non-Jew considered the Jew’s *shaliach* for a forbidden act?

These issues lead Rashi to conclude that in these cases, the non-Jew is only considered the Jew’s *shaliach* on a d’Rabanan level.

R. Meir HaKohen (author of *Hagahot Maimoniot*) writes similarly:

R. Shneur Zalman of Liadi (in his commentary on the *Shulkhan Arukh* and the Rema) also writes:

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And R. Akiva Eiger writes similarly:

ד"ר עקיבא איגר אוחזים מים ספורים של עולם מתבגרות ש"כ(5)

הלעיל י長い דמייון הלכתיי דאסוף וחיי דמיי לשלוחות. דאף דאני שליחות לכלר ומיי כוכו דבישראול חכמה יי ב שלחות אפור חולי.

Let’s go back to what Rashi defines as the two prohibitions regarding telling a non-Jew:

1. The actual act of speech to a non-Jew ("ודבר דבר")
2. The non-Jew's acting as the Jew's shaliach

Many poskim and Acharonim refer to this duality. One such example is the Kehillot Yaakov’s analysis:

The Kehillot Yaakov was asked how to explain the Gemara in Bava Metzia about muzzling a threshing ox considering that "ודבר דבר" is not relevant; he explains that the two can be compared because both raise the issue of shlichut through a non-Jew.

This also illuminates Rashi’s preferred interpretation of the Gemara in Shabbat: there is no problem with "ודבר דבר" if the Jew asks the non-Jew to carry his purse for him before Shabbat. But there would still be an issue of shlichut (hence the leniency).

3. The Rambam’s Explanation: To Prevent People from Treating Shabbat Lightly

The Rambam proposes a different idea for this prohibition. One may not ask a non-Jew to transgress the Shabbat because this may lead to lack of reverence for the Shabbat. People who grow used to others performing melacha for them on Shabbat will eventually come to transgress Shabbat themselves (a point to consider: could it be that the Rambam understood the entire concept of "ודבר דבר" in this context? Consider this again after we discuss the first nafka mina below).

The Chatam Sofer clarifies that the Rambam does not accept the idea that a non-Jew can be a shaliach for a Jew. The Chatam Sofer considers the Rambam’s shita that there is shlichut for a non-Jew for the prohibition of lending with interest. He discusses whether this prohibition is d’Oraita or d’Rabanan. If it is forbidden d’Oraita to use a shaliach for something prohibited, this contradicts what we learned in the Gemara – that telling a non-Jew to perform melacha on Shabbat is forbidden d’Rabanan! This also raises the question, of course: why does the Rambam explain that the prohibition of telling a non-Jew is due to potential lack of reverence for Shabbat, when it is prohibited to use a non-Jew as a shaliach? The Chatam Sofer explains that in the case of Shabbat prohibitions, this kind of shlichut cannot be valid:

ש"י תחת ספור חולא (אורות הים) סירופ פז

ספרו חתות ספור חולא (אורות הים) סירופ פז

ענני מתנה שבת אל שידיUSHיה סליחה ושלום דתור כלכלה עד מנוחה מדאף דאני אלון חכמה

והנה, אי נימא לראב"ם יש שליחות להחמיר מן התורה, בוודאי קשי אנ"ל, דהרי שליחות דאורייתא חמיר מאמירה! מיי זה ישי דרמב"ם ס"ק בירא לי חכירה ראשונה, דבשבת לא שייך שליחות במנוחת גופו

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Essentially, he holds that Shabbat cannot be violated by a shaliach. The Torah’s commandment focuses on the person’s state of rest, on refraining from doing melacha. It is paradoxical to assert that someone can violate Shabbat through shlichut.

2. The Nafka Mina between Different Reasons
The various reasons behind the prohibition of telling a non-Jew to perform melacha have different practical implications.

1. Telling a non-Jew before Shabbat to perform melacha on Shabbat
The aforementioned Rambam discusses this point:

According to the Rambam, one cannot tell a non-Jew to perform melacha because this may lead to lack of reverence for Shabbat. The same logic applies even if the instructions were given before Shabbat.

Should giving instructions before Shabbat be prohibited for any other reasons as well? “워בר דער” refers solely to speech on Shabbat itself, so this reason does not apply if the speech takes place before Shabbat.

Is it also prohibited to give a non-Jew instructions before Shabbat due to reasons of the non-Jew being the Jew’s shaliach? The Rishonim are divided about this:

The sugiya in Bava Metzia discusses whether one may instruct a non-Jew to muzzle a threshing ox. At the time of instruction, the ox is not yet muzzled. Given this, the Gemara understands that if it is prohibited to instruct the non-Jew to muzzle the ox while it is not yet muzzled, it is similarly prohibited to ask a non-Jew before Shabbat to perform melacha on Shabbat, even though it is not possible to transgress Shabbat during the week when it is not Shabbat!

The Rosh argues that this conclusion is not necessarily correct. It is always forbidden to muzzle an ox while it is threshing. Though the ox may not be muzzled at the moment, it can be muzzled at any time. In contrast, it is not possible to transgress Shabbat during the week when it is not Shabbat!

The Shulchan Arukh rules thus:

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The Shulchan Arukh rules that it is forbidden to tell a non-Jew before Shabbat to perform melacha on Shabbat.

A note about the aforementioned הרחבת: in the first הרחבת about whether R. Pappa’s opinion is rejected. The Shulchan Arukh begins the section by ruling the Mishnah according to R. Pappa. This implies that R. Pappa’s opinion is not rejected, and that R. Ashi was proposing an alternate explanation.

2. An Opposite Implication: On Shabbat, is it permitted to tell a non-Jew to perform melacha after Shabbat?

The Kehillot Yaakov continues:

The Kehillot Yaakov discusses the opposite situation. Though the non-Jew is obviously allowed to work on Monday, for example, it is forbidden to discuss this on Shabbat because of "ודבר דבר". Note that Rashi hints to this. Rashi explains the Mishnah’s prohibition to tell a non-Jew to hire workers for him as a violation of "ודבר דבר" because it is the act of speech itself that is forbidden on Shabbat, even if he is hiring them for all week long and not only on Shabbat.

The poskim indeed rule thus:

The Mishnah Berura (307:109) concurs with this opinion.

3. Giving a non-Jew instructions when it is Shabbat where the non-Jew is:

The mishnah concludes that if a Jew has told a non-Jew what to do, the non-Jew is permitted to do the work on Monday or Tuesday, but not Wednesday or Thursday.

The Shulchan Arukh adds that the non-Jew is permitted to do the work on Monday or Tuesday, but not Wednesday or Thursday.

3. Hinting

The mishnah states that if a Jew tells a non-Jew what to do, the non-Jew is permitted to do the work on Monday or Tuesday, but not Wednesday or Thursday.

The Shulchan Arukh adds that the non-Jew is permitted to do the work on Monday or Tuesday, but not Wednesday or Thursday.

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Until this point, we have been discussing giving a non-Jew explicit instructions to perform *melacha*. We learned that not only is it forbidden to tell a non-Jew to perform *melacha* on Shabbat itself; it is also forbidden to give instructions *before* Shabbat about Shabbat, and to give instructions *on* Shabbat about performing *melacha* *after* Shabbat.

Why is hinting less problematic than giving explicit instructions? Let us consider all three of the aforementioned reasons to forbid explicit instructions to a non-Jew:

1. "ודבר דבר" – If *melacha* is not explicitly mentioned, there is no issue of prohibited speech.
2. *Shlichut* – so long as the non-Jew is performing *melacha* as the Jew’s *shaliach*, then it does not really matter how this shlichut transpired. If it is clear that the non-Jew is performing *melacha* on the Jew’s behalf, it is considered shlichut. On the other hand, one can argue that shlichut is only created through explicit instruction. If the Jew merely voices the desirable outcome but does not explicitly tell the non-Jew to execute it, this may not generate a situation of shlichut.
3. There is room for discussion as to whether hinting will lead to lack of reverence for the Shabbat. On one hand, as long as *melacha* is being performed, there is concern that the Jew will eventually perform *melacha* as well. On the other hand, the awareness required when hinting rather than giving explicit instructions may serve to prevent Jews from eventually performing *melacha* themselves.

The Rema rules:

The Rema rules that it is permitted to hint to a non-Jew on Shabbat to perform *melacha* after Shabbat, presumably because this does not violate the principle of "ודבר דבר" (nor is there any issue of shlichut as the task will be performed after Shabbat). However, he forbids hinting about performing *melacha* on Shabbat itself, presumably because this creates a situation of shlichut even if the instruction was not explicit.

In contrast, the Bach’s ruling is more lenient:

The Bach rules like Rashi: that telling a non-Jew to perform *melacha* is forbidden due to "ודבר דבר" and due to shlichut. In this case, there is no issue of "ודבר דבר". He also rules that hinting does not create a situation of shlichut because the non-Jew chooses to help the Jew based on his or her understanding of the Jew’s need without specific instruction, so he or she is not defined as the Jew’s *shaliach*. Therefore, the Bach rules that hinting is not forbidden because neither of the reasons apply.

The Shulchan Arukh rules:

The Shulchan Arukh permits hinting to a non-Jew *before* Shabbat about Shabbat. But why doesn’t he permit hinting on Shabbat itself?
The Pri Megadim suggests that the Shulchan Arukh is saying that while the prohibition of "ודבר דבר" does not usually apply unless there is explicit speech (he categorizes hinting as a form of "הרהורים"), it is still forbidden to hint to a non-Jew on Shabbat itself. We can propose two suggestions for this:

1. The halachic distinction between speech and hinting is based on the fact that speech is active while hinting is not. However, when one hints to a non-Jew to perform melacha and the non-Jew consequently performs melacha, hinting is just as active as speech.

2. This stringency is not based upon "ודבר דבר" or on shlichut, but upon the Rambam’s reasoning that any melacha is liable to lead to lack of reverence for Shabbat, and that the Jew will eventually come to perform melacha himself. According to this understanding, the Shulchan Arukh is ruling not like Rashi but like the Rambam: the prohibition is not due to concern about shlichut but about concern that the Shabbat will be taken lightly. To prevent such lack of reverence, explicit instruction to perform melacha on Shabbat is forbidden even before Shabbat, and one may only hint when it is not Shabbat.

So far, the aforementioned poskim have ruled thus:

- The Bach permits hinting even on Shabbat (because he holds there is no issue of "ודבר דבר") to perform melacha on Shabbat itself (because he holds that hinting does not create a situation of shlichut).

- Shulchan Arukh permits hinting before Shabbat to perform melacha on Shabbat, but one may not hint on Shabbat to perform melacha on Shabbat (either because "ודבר דבר" is still a problem or out of concern that this will lead to lack of reverence for Shabbat).

The Rema forbids hinting on Shabbat to perform melacha on Shabbat, but permits hinting on Shabbat to perform melacha after Shabbat.

Does the Rema hold that one may hint before Shabbat to perform melacha on Shabbat? If the prohibition is due to shlichut, then he would presumably rule that it is forbidden to hint before Shabbat as well. On the other hand, why doesn’t the Rema relate to the Shulchan Arukh in context, but only mentions the prohibition of hinting on Shabbat twenty sections later?

The aforementioned Pri Megadim proposes two possibilities about the Rema’s opinion:

The first possibility: hinting creates shlichut. Therefore, it makes no difference when the hinting takes place. Why doesn’t the Rema discuss the Shulchan Arukh in context? The Pri Megadim explains that the Rema assumes that the reader will see his comment later on.

The second possibility is to draw a distinction between shlichut that is created on Shabbat itself and shlichut which is created during the week, but the Pri Megadim says that he is unable to explain the difference between them.

On a practical level, the poskim rule leniently in regard to two issues:
The Shmirat Shabbat K’Hilchata rules like the Shulchan Arukh:

1. On Shabbat, one may not hint about performing melacha on Shabbat, but one may hint on Shabbat about performing melacha after Shabbat, and
2. Before Shabbat, one may hint about performing melacha on Shabbat.

The Yalkut Yosef rules similarly:

The Sheyarei Knesset HaGedola (a commentary on the Tur and Beit Yosef by a student of the Mahar) brings several examples of hinting:

The Maharit used to hint on Shabbat itself. The Shulchan Arukh and the Rema forbid this – can we posit that the Maharit followed the Bach? 3

The Magen Avraham explains that this leniency indeed follows the Bach:

The Magen Avraham, however, also provides an example of a Talmid Chacham who permitted hinting to a non-Jew on Shabbat:

One may not give explicit instructions, but one may say, “I am unable to read” so that the non-Jew understands what needs to be done. Doesn’t this contradict the aforementioned Magen Avraham that one may not hint? His conclusion is as follows:

3

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This draws a distinction between different kinds of hinting:

1. Asking a question: "Why didn’t you do ‘xyz’?"

2. Using code words: the Magen Avraham gives the example of someone telling a non-Jew he needs to "wipe his nose" as a euphemism for brushing the ash off the top of the candle.

3. Describing the situation: there is no explicit instruction, only a description of the situation that clarifies what to the non-Jew what needs to be done (such as "It is dark and I am unable to read").

The Magen Avraham differentiates between use of code words (2), which is essentially a direct request and is therefore forbidden, and describing the situation (3), which does not express a request, even if the non-Jew acts upon the description. The Magen Avraham therefore forbids using codes and permits indirect descriptions. If use of codes is forbidden, then motions and sign language are likewise forbidden:

The sources for this prohibition can be found in the ḤLTR: לא יקרוגו בקול רם רמזו בידיו או בראשו ל裨יה שבשכת שבת, אףbreroיאי אומר בלשון ציווי.

The Arukh Hashulchan is more lenient:

The Arukh Hashulchan holds that only explicit instructions are prohibited. Asking, "Why didn’t you do ‘xyz’?" is an explicit statement, but descriptions of the situation and code words are permitted.

The Shmirat Shabbat k’Hilchata and Yalkut Yosef rule like the Magen Avraham and allow only descriptions:

This shiur discussed whether and how one is allowed to hint to a non-Jew to perform melacha on Shabbat. In the next few shiurim we will discuss whether one is allowed to benefit from melacha performed on Shabbat.
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Summary
Chazal forbade telling non-Jews to perform *melacha* on Shabbat, and provided three different rationales for this prohibition:

1. **“ודבר דבר”** : One may not discuss forbidden *melachot* on Shabbat (Rashi on Avoda Zara 15)
2. **Shlichut** : the non-Jew may not perform *melacha* on the Jew’s behalf as his *shaliach* (Rashi on Shabbat 153)
3. **To prevent lack of reverence for Shabbat** : Making *melacha* occur through someone else may lead to treating the sanctity of Shabbat lightly and eventually even performing *melacha* oneself (Rambam Hilchot Shabbat 6:1).

We pointed out several different practical implications based on the distinction between these reasons:

1. **Telling a non-Jew before Shabbat to perform melacha on Shabbat is still prohibited** : The Rosh shows that telling a non-Jew before Shabbat is not necessarily forbidden, but R. Saadya Gaon, Rambam (Rashba, Ritva, Ran), and the Shulchan Arukh hold that it is forbidden. While the reason of “*ודבר דבר*” does not apply because the instructions are given before Shabbat, the non-Jew is still acting as the Jew’s *shaliach*, and there is still concern that it could lead to lack of reverence for Shabbat.

2. **Telling a non-Jew on Shabbat to perform melacha after Shabbat is forbidden** : the act of speech is forbidden because of “*ודבר דבר*.” This is the ruling of the Chayei Adam and the Mishna Brura.

3. **Giving a non-Jew instructions when it is still Shabbat where the non-Jew is** : The responsa “BaMareh HaBazak” states that this is permitted because none of the three reasons apply.

4. **Hinting**:
   (i) The reason of “*ודבר דבר*” does not apply so long as *melacha* is not explicitly mentioned.
   (ii) Does *shlichut* apply to hinting? So long as the non-Jew is performing *melacha* as the Jew’s *shaliach*, it presumably does not matter how this *shlichut* is created: as long as it is obvious that the Jew sent the non-Jew to perform the *melacha*, he or she is his or her *shaliach*. On the other hand, it can be posited that *shlichut* only transpires when the instructions are explicit. If the non-Jew understands the Jew’s desired outcome and acts without actual instruction, this may not create a state of *shlichut*, and hinting would not be prohibited because of *shlichut*.
   (iii) Does hinting lead to lack of reverence for Shabbat? On the one hand, any performance of *melacha* on Shabbat might eventually lead to the Jew performing the *melacha*. On the other hand, the heightened awareness required when hinting rather than giving explicit instructions may serve to prevent Jews from eventually performing *melacha* themselves, and will maintain the same level of reverence for Shabbat.

Practically, the **Bach** rules that hinting is not considered “*ודבר דבר*,” nor does hinting create a situation of *shlichut*—therefore it is permitted to hint to a non-Jew to perform *melacha*, even on Shabbat itself.

The **Shulchan Arukh** rules that one may hint to a non-Jew before Shabbat to perform *melacha on Shabbat*, but one may not hint on Shabbat itself to perform *melacha on Shabbat* (either out of an extension of “*ודבר דבר*,” or out of concern that this will lead to lack of reverence for Shabbat).

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According to the Rema, one may not hint on Shabbat to perform melacha on Shabbat, but one may hint on Shabbat to a non-Jew to perform melacha after Shabbat. The Pri Megadim debates whether the Rema forbids hinting before Shabbat to perform melacha on Shabbat.

The Shmirat Shabbat k’Hilchata and the Yalkut Yosef rule like the Shulkhan Arukh: one may hint before Shabbat to perform melacha on Shabbat, or hint on Shabbat to perform melacha after Shabbat – but one may not hint on Shabbat to perform melacha on Shabbat.

The Parameters of Hinting:

The Maharit would hint to non-Jews to perform melacha by describing the situation. The Magen Avraham explains that one may not directly ask a non-Jew to perform melacha while describing the situation (the Bach permits this but halakha does not follow him), but one may describe a situation in a way that the non-Jew will understand the Jew’s needs. The Magen Avraham clarifies that one may describe the situation, but may not give instructions using code words. The Chayei Adam adds that just as one may not give direct instructions using code words, one may not use hand motions either (which would obviously not be considered “דבר דבר,” but would create a situation of shlichut, and might result in lack of reverence for Shabbat).

The Arukh HaShulchan is more lenient, and allows direction through code words; he forbids only explicit instructions or instruction through questions (such as “Why didn’t you do ‘xyz’?”).

The Shemirat Shabbat k’Hilchata and the Yalkut Yosef rule like the Magen Avraham and the Chayei Adam, and they reject the Arukh HaShulchan.

In this shiur we discussed the basic logic behind the prohibition of telling a non-Jew to perform melacha on Shabbat. In the next few shiurim we will discuss Chazal’s prohibition of benefitting from melacha performed by a non-Jew on Shabbat.