

הלכות שבת • פרק כ"ה

Sample · The Rambam learned like the daf, literal words in bold, flowing elucidation

CHAPTER PREVIEW

Chapter 25 of Hilchos Shabbos introduces the fundamental categories of muktzeh, the Rabbinic prohibition against moving certain objects on Shabbos. The Rambam begins by distinguishing between utensils whose primary function is permitted on Shabbos (kli shemelachto l'heter) and those whose primary function is forbidden (kli shemelachto l'issur). This distinction forms the basis for the varying levels of restriction placed on handling these items.

The chapter also defines items that do not qualify as utensils at all, such as stones, money, raw materials, and corpses. The Rambam outlines the specific conditions under which different categories of muktzeh may be moved, such as for the use of the object itself, for the space it occupies, or to protect the item from damage or theft.

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

הלכה א

Halacha 1 · Utensils Whose Primary Use is Permitted on Shabbos

יש כלי שמלאכתו להיתר

There is a utensil whose primary work is for permitted use,

והוא הכלי שמותר לעשות בו בשבת דבר שנעשה לו בחל.

and it is the utensil that it is permitted to do with it on Shabbos the same thing that is normally done with it on a weekday.

כגון כוס לשתות בו

Such as a cup to drink with it,

וקערה לאכל בה

and a bowl to eat with it,

וסכין לחתוך בו בשר ופת

and a knife to cut with it meat and bread,

וקרנס לפצע בו אגוזים

and a hatchet or hammer to crack with it nuts,

וכיוצא בהן:

and the like of them.

ויש כלי שמלאכתו לאסור

And there is a utensil whose primary work is for forbidden use on Shabbos,

והוא הכלי שאסור לעשות בו בשבת דבר שנעשה בו.

and it is the utensil that is forbidden to do with it on Shabbos the specific thing that is normally done with it.

כגון מכתשת וריחים וכיוצא בהן

For example, a mortar and a mill and other utensils similar to them,

שאסור לכתש ולטחן בשבת:

for it is forbidden to crush and to grind on Shabbos using these items.

כל כלי שמלאכתו להתר

Any utensil whose primary work is for permission, meaning it is normally used for a permitted activity on Shabbos,

בין היתה של עץ או של חרס או של אבן או של מתכת

whether it was of wood, or of earthenware, or of stone, or of metal,

מתר לטלטלו בשבת.

it is permitted to carry it on Shabbos under any circumstances:

בין בשביל עצמו של כלי

whether for the sake of itself of the utensil, such as to protect the utensil itself from being damaged or stolen,

בין לצרה מקומו

whether for the need of its place, because one needs to use the space where the utensil is currently resting,

בין לצרה גופו.

whether for the need of its body, to use the utensil itself for a permitted purpose.

וכל כלי שמלאכתו לאסור

And any utensil whose primary work is for prohibition, meaning it is normally used for a melacha that is forbidden on Shabbos,

בין היתה של עץ או של חרס או של אבנים או של מתכת

whether it was of wood, or of earthenware, or of stones, or of metal,

מִתֵּר לְטַלְטֹל בְּשַׁבָּת

it is permitted to carry it on Shabbos only for certain needs:

בֵּין לְצֻרָה גּוּפוֹ

whether for the need of its body, to use it for a permitted purpose (such as using a hammer to crack nuts),

בֵּין לְצֻרָה מְקוֹמוֹ

whether for the need of its place, to clear the space it occupies;

אָבֵל בְּשִׁבְיָל עֲצָמוֹ שֶׁל כָּלִי אָסוּר:

but for the sake of itself of the utensil, to protect the utensil from damage or theft, it is forbidden to move it.

הַלָּכָה ד

Halacha 4 · Moving a Utensil of Permitted Use for Its Own Sake or Its Place

פִּיצָד.

How so? What is an example of moving a vessel whose primary function is for a permitted use?

מְטַלְטֵל הוּא אֶת הַקְּעֵרָה שֶׁל עֵץ

He may move — the bowl of wood,

לְאָכֵל בָּהּ

in order to eat with it,

אוּ לִישֵׁב בְּמְקוֹמָהּ.

or to sit in its place after moving it away,

אוּ כִּדִּי שֶׁלֹא תִגְנֹב.

or in order that it not be stolen.

וְזֶה הוּא בְּשִׁבְיָל עֲצָמָהּ.

And this last case is moving it for the sake of the vessel itself, to protect it.

וְכֵן אִם טַלְטֵל אוֹתָהּ מִן הַחֶמֶה

And so if he moved it from the sun,

כִּדִּי שֶׁלֹא תִתְיַבֵּשׁ וְתִשְׁכַּר

in order that it not dry out and break,

או מן הגשמים

or if he moved it from the rains,

כדי שלא תתפח ותפסד

in order that it not swell and be ruined,

הרי זה מטלטל בשביל עצמה ומתיר

behold this is moving for the sake of the vessel itself and it is permitted,

מפני שמלאכתה להיתר:

because its melacha is for a permitted use, and such a vessel may be moved even to protect the vessel itself.

הלכה ה

Halacha 5 - Moving a Vessel of Forbidden Use for Its Space or Body

וכן מטלטל הוא הרהרים או המכתשת

And so, a person may move the hand-mill or the mortar, even though they are vessels whose primary work is for a forbidden purpose,

לשבר עליה אגוזים

in order to crack nuts upon it,

או לעלות עליה למטה

or to climb upon it to reach the bed,

וזה הוא לצורך גופו

and this is considered moving a vessel for the need of its body, meaning to use the vessel itself for a permitted purpose,

או לישב במקומו.

or he may move it in order to sit in its place which is currently occupied by the vessel.

אבל אינו מטלטלה

But he may not move it

כדי שלא תשבר

merely in order that it will not break by being left in the sun,

ולא כדי שלא תגנב.

and not in order that it will not be stolen, as this is moving it for the protection of the vessel itself.

וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

And so is the law for all that is similar to this regarding any vessel whose primary work is for a forbidden purpose.

הִלְכָּה ו

Halacha 6: The Prohibition of Carrying Non-Utensil Muktzeh and House Doors

וְכָל שְׂאִינּוֹ כְּלִי

And any object that is not a utensil

כְּגוֹן אֲבָנִים וּמַעוֹת וְקִנְיָן וְקוֹרוֹת וְכַיּוֹצֵא בָּהֶן

such as stones, and money, and reeds, and beams, and the like of them,

אָסוּר לְטַלְטֵלָן.

it is forbidden to carry them on Shabbos because they are muktzah.

אָבֵן גְּדוֹלָה אוֹ קוֹרָה גְּדוֹלָה

However, a stone that is large, or a beam that is large,

אֲףֵי עַל פִּי שְׁהִיא נִטְלָת בְּעֶשְׂרֵה בְּנֵי אָדָם

even though that it is so heavy that it can only be carried by ten men,

אִם יֵשׁ תּוֹרַת כְּלִי עָלֶיהָ

if there is the status of a utensil upon it,

מִטְלַטְלִים אוֹתָהּ.

we may carry it on Shabbos, as weight alone does not make an object muktzah.

דְּלִתוֹת הַבַּיִת

The doors of the house,

אֲףֵי עַל פִּי שֶׁהֵן כְּלִים

even though that they are considered utensils,

לֹא הוּכְנוּ לְטַלְטֵל

not were they prepared to be carried on Shabbos, since they are meant to remain attached to the building;

לְפִיכָּה אִם נִתְפָּרְקוּ אֶפְלוּ בַּשַּׁבָּת

therefore, if they became detached, even on Shabbos itself,

אֵין מִטְלַטְלִין אוֹתָן.

we do not carry them.

וכן העפר והחול והמת

And likewise, the earth, and the sand, and the corpse,

אין מזיזין אותן ממקומן.

we do not move them from their place on Shabbos.

ובן שמונה חי

And a child of eight months of gestation who is alive, since he is deemed non-viable and cannot be saved,

הרי הוא כאבן

behold he is like a stone,

ואסור לטלטלו:

and it is forbidden to carry him on Shabbos.

הלכה ז

Halacha 7 • Carrying a Utensil of Forbidden Use for the Sake of its Space or Body

מתר לטלטל הכלי אפלו שלא לצורך תשמישו

It is permitted to carry the utensil of this category (a utensil whose primary work is forbidden) even not for the need of its primary usage,

אלא לעשות בו מלאכה שלא נעשה לתשמישו.

but to perform with it a task that is permitted on Shabbos, even though the utensil was not made for its specific usage.

כיצד.

How so?

נוטל אדם קרנס לפצע בו אגוזים.

A person may take a hammer to crack nuts with it,

קורדום לחתוך בו דבילה.

or an axe to cut a dried fig with it,

מגרה לגרר בה את הגבינה.

or a saw to scrape the cheese with it,

מגרפה לגרף בה את הגרוגרות.

or a shovel to scoop the dried figs with it,

אֶת הַרְחַח וְאֶת הַמִּזְלַג לְתַת עָלָיו אֶכָּל לְקַטֹּן.

or the winnowing shovel and the fork to place food upon it for a child,

אֶת הַפּוֹשׁ וְאֶת הַכַּרְכָּר לְתַחַב בּוֹ.

or the spindle and the shuttle to pierce with it like a toothpick,

מַחַט שֶׁל סָקְאִין לִפְתַּח בּוֹ אֶת הַדֶּלֶת.

or a needle of sack-makers to open the door with it,

אֶת הַמִּכְתָּשֶׁת לִישֵׁב עָלֶיהָ.

or the mortar to sit upon it,

וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

and so all similar to this are permitted.

הִלְכָּה ח

Halacha 8 · Carrying a Needle on Shabbos to Remove a Splinter

וּמִטְּלִיט לְאָדָם מַחַט שֶׁל יָד הַשְּׂלֵמָה

And a person may carry a hand needle, meaning a sewing needle, that is whole, as it is a vessel whose primary function is for a permitted use on Shabbos,

לְטַל בָּהּ אֶת הַקּוֹץ.

in order to remove with it — the splinter that is embedded in his flesh.

אֲבָל אִם נִטְל הַקְּצָה הַנִּקּוּב שָׁלָה

But if was removed the end that is pierced of it, meaning the eye of the needle,

אוּ הַקְּצָה הַחַד שָׁלָה

or the end that is sharp of it, so that it can no longer be used for sewing,

אִין מְטִלְטִין אוֹתָהּ.

we do not carry it, because it is now a broken vessel and is muktzeh.

וְאִם הָיְתָה גָּלָם

And if it was an unfinished vessel, meaning a needle blank that was shaped but not yet completed,

וְעַדִּין לֹא נִקְבָּה

and still not it was pierced with an eye,

מותר לטלטלה:

it is permitted to carry it, because it is still fit to be used to remove a splinter and was never a broken vessel.

הלכה ט

Halacha 9 · The Prohibition of Muktzeh Due to Financial Loss on Shabbos

כל כלי שמקפיד עליו שמא יפחתו דמיו

Any utensil that a person is careful about it lest its value depreciate,

כגון כלים המקצים לסחורה

such as utensils that are set aside for merchandise and are not used for ordinary tasks,

וכלים היקרים ביותר שמקפיד עליהן שמא יפסדו

and utensils that are exceedingly expensive, which a person is careful about them lest they spoil or get damaged,

אסור לטלטלן בשבת

it is forbidden to move them on Shabbos for any purpose whatsoever,

וזה הוא הנקרא מקצה מחמת חסרון כס.

and this is that which is called muktzeh due to monetary loss.

כגון המסר הגדול

Examples of this include the large saw,

ויתד של מחרשה

and the coulter of a plow,

וסכין של טבחים

and the knife of butchers,

וחרב של אושכפים

and the knife of shoemakers,

וחצין החרשים

and the adze of the carpenters,

וקרנס של בשמים

and a mallet of perfumers,

וכיוצא בהן:

and similar to them.

הלכה י

Halacha 10 · The Law of Muktzeh Due to Prohibition and the Rule of Bein Hasbmasbot

כל כלי שהקצה מחמת האסור לטלטלו.

Any utensil that was set aside because of a prohibition is forbidden to carry on Shabbos.

כגון נר שהדליקו בו בשבת

For example, a lamp that they kindled with it on Shabbos, which became a base for the forbidden flame,

והמנורה שהיה הנר עליה

and the candelabra that the lamp was upon,

ושלחן שהיו עליו מעות

and a table that money was upon at the onset of Shabbos.

אף על פי שכבה הנר או שנפלו המעות אסור לטלטלן.

Even though the lamp went out, or the money fell off the table during Shabbos, it is still forbidden to carry them.

שכל כלי שהיה אסור לטלטלו בין השמשות

For any utensil that was forbidden to carry during twilight—at the very start of Shabbos—

נאסר לטלטלו כל השבת כלה

is forbidden to carry for the entire Shabbos, under the rule of muktzeh,

אף על פי שהלה הדבר שגרם לו האסור:

even though the thing that caused the prohibition has departed.

הלכה יא

Halacha 11 · Moving a Utensil Set Aside Due to Repulsiveness on Shabbos

אבל כלי המקצה מחמת מאוסו

But a utensil that is muktzeh because of its repulsiveness,

כגון נר ישן של נפט

such as an old lamp of kerosene which is dirty and smelly,

וכלי הצואה

and a chamber pot used for waste,

וכיוצא בהן

and anything similar to them,

מותר לטלטלן בשבת

it is permitted to move them on Shabbos

אם הצורך להן:

if he needs them for some purpose or needs their place.

הלכה יב

Halacha 12: Carrying Detached Doors and Broken Pieces of Utensils on Shabbos

כל הכלים הנטלין בשבת שנתפרקו דלתותיהן

Regarding all the utensils that are carried on Shabbos whose doors became detached,

כגון דלתות שדה תבה ומגדל

for example, the doors of a carriage, a chest, or a cabinet,

בין שנתפרקו בשבת בין שנתפרקו קודם השבת

whether they became detached on Shabbos, or whether they became detached before the Shabbos,

מותר לטלטל אותן דלתות.

it is permitted to carry those doors on Shabbos.

וכן כל הכלים הנטלין בשבת שנשברו

And similarly, all the utensils that are carried on Shabbos that broke,

בין קודם השבת בין בשבת

whether before the Shabbos or whether on Shabbos,

שבריהן נטלין

their broken pieces may be carried;

והוא שיהיו שבריהן עושין מעין מלאכתן.

and this is provided that their broken pieces perform a function similar to their original function.

כיצד.

How so?

שברי ערבה לכסות בהן את פי הקבית.

One may use the broken pieces of a kneading trough to cover with them the mouth of a barrel.

שְׁבָרֵי זְכוּכִית לְכִסּוֹת בָּהֶן אֶת פִּי הַבָּרֵל.

One may use the broken pieces of glass to cover with them the mouth of a flask.

וְכֹן כָּל כִּיּוֹצֵא בָּזֶה.

And similarly, all that is similar to this is permitted.

אָבֵל אִם אֵין הַשְּׁבָרִים רְאוּיִין לְמַלְאכָה כָּלֵל

But if the broken pieces are not fit for a function at all,

אָסוּר לְטַלְטֵלָן:

it is forbidden to carry them because they are muktza.

הַלָּכָה יג

Halacha 13 · The Laws of Carrying Covers of Utensils and Ground Openings on Shabbos

כָּל כִּסּוּיֵי הַכֵּלִים נִטְלִים בְּשִׁפְת

All covers of utensils may be carried on Shabbos,

וְהוּא שֵׁישׁ תּוֹרֵת כְּלֵי עֲלִיָּהֶן.

and that is provided that there is the status of a utensil upon them, meaning they are still recognizable as functional covers.

הָיָה כְּלֵי מְחַבֵּר בְּקֶרְקַע כְּגוֹן חֲבִית הַטְּמוּנָה בְּאֶרֶץ.

If it was a utensil attached to the ground, such as a barrel that is buried in the earth,

אִם יֵשׁ בְּכִסּוּי שְׁלָה בֵּית אֲחִיזָה מְטַלְטֵלִין אוֹתוֹ

if there is in its cover a handle or a place of holding, we may carry it on Shabbos,

וְאִם לֹא אֵין מְטַלְטֵלִין אוֹתוֹ.

and if not, we may not carry it, because it looks like one is moving a part of a building.

וְכֹן כִּסּוּיֵי הַקְּרָקְעוֹת כְּגוֹן בּוֹרוֹת וְחֲרִיצִין

And likewise, covers of the ground, such as the covers of pits and ditches,

אֵין מְטַלְטֵלִין כִּסּוּי שְׁלָהֶן אֶלָּא אִם כֵּן יֵשׁ לוֹ בֵּית אֲחִיזָה.

we may not carry their cover unless there is to it a place of holding.

כִּסּוּי הַתֵּנּוּר אַף עַל פִּי שֶׁאֵין לוֹ בֵּית אֲחִיזָה מִתֵּר לְטַלְטֵלוֹ:

However, regarding the cover of an oven, even though there is not to it a place of holding, it is permitted to carry it, because an oven is clearly a utensil and not part of the ground.

שני דברים אחד אסור לטלטלו ואחד מותר לטלטלו

Regarding **two things**, **one** of which is **forbidden to carry** on Shabbos because it is muktzeh, **and one** of which is **permitted to carry**,

והן סמוכים זה לזה או זה על זה או זה בזה

and they are adjacent, this to this, or this upon this, or this inside this,

ובזמן שמטלטלין אחד מהן יטלטל השני.

and at a time that one carries one of them, the second will inevitably be carried along with it:

אם היה צריך לדבר שמותר לטלטלו מטלטלו

if he was in need of the thing that is permitted to carry, he may carry it,

ואף על פי שדבר האסור מטלטל עמו.

and even though the thing that is forbidden is carried with it as a consequence.

ואם צריה לטלטל דבר האסור

And if his primary purpose is that he needs to carry the thing that is forbidden,

לא יטלטלנו באותו דבר המותר:

he may not carry it by means of that thing that is permitted, as this would be a forbidden evasion of the muktzeh laws.

פיצד.

How is this applied in practice?

פגה שהיתה טמונה בתבן

In the case of **an unripe fig that was buried in straw** to ripen,

ותררה שהיתה על גבי גחלים

and a cake of dough that was baking upon coals,

תוחבן בכוש או בכרכר ונוטלן

one may pierce them with a spindle or with a weaver's shuttle and take them out,

ואף על פי שהתבן והגחלים ננערים בשבת בשעת נטילה.

and even though the straw and the coals are moved on Shabbos at the time of taking, since this movement is unintentional and done in an indirect manner.

וכן לפת או צנונות שהיו טמונים בעפר

And so too, regarding a turnip or radishes that were buried in earth to keep them fresh,

ומקצת העלים מגלים

and some of the leaves are revealed above the ground,

שומטן בשבת בעלה שלהן

one may pull them out on Shabbos by the leaf of theirs,

ואף על פי שהעפר ננער.

and even though the earth is moved as they are pulled out.

אבל אם היה כפר או תינוק על גבי האבן או על גבי הקורה

But if there was a loaf of bread or a child upon the stone or upon the beam,

לא יטלטל האבן או הקורה בכפר או בתינוק שיש עליה.

one may not carry the stone or the beam because of the loaf or because of the child that is upon it, as a stone or beam is muktzeh and cannot be moved in this manner.

וכן כל כיוצא בזה:

And so too, all similar to this follows these guidelines.

הלכה טז

Halacha 16 · Carrying a Child or a Basket Containing a Stone on Shabbos

נוטל אדם את בנו

A person may take and carry his son on Shabbos

שיש לו געגועין עליו

who has a yearning for him and will become sick with grief if his father does not pick him up,

והאבן בידו

even though there is a stone in the child's hand, and the father is thus carrying the muktzeh stone indirectly;

אבל לא דינר

but he may not carry the child if the child has a dinar coin in his hand,

שאם יפל הדינר

for if the dinar falls to the ground,

יִטְלֶנּוּ הָאָב בְּיָדוֹ.

the father will likely forget and take it up in his own hand, thereby carrying muktzeh directly, whereas he would not do so for a mere stone.

כִּלְכֵּלָה שֶׁהִיְתָה נְקוּבָה

With regard to a basket that was punctured at its bottom,

וְסָתַם נֶקֶב שְׁלָה בְּאֶבֶן

and he plugged its hole with a stone before Shabbos to keep the contents from falling out,

מִתֵּר לְטַלְטֵלָהּ

it is permitted to move it on Shabbos together with the stone,

שֶׁהָרִי הָאֶבֶן נֶעֱשִׂית כְּדִפְּנֵי.

since the stone has become like a wall of the basket itself, losing its independent status as muktzeh.

הִיְתָה הַכִּלְכֵּלָה מְלֵאָה פְּרוֹת

If the basket was filled with fruits

וְהָאֶבֶן בְּתוֹךְ הַפְּרוֹת

and the stone is loose inside the fruits, making the basket a base for both permitted and forbidden items,

אִם הָיוּ הַפְּרוֹת רְטֹבִים

if the fruits were moist,

כְּגוֹן עֲנָבִים וְתוֹתִים

such as grapes and berries,

נוֹטֵל אוֹתָהּ כְּמוֹת שֶׁהִיא

he may take it and carry it just as it is with the stone inside, and he does not need to shake the stone out first;

שְׂאֵם יִנָּעַר הַפְּרוֹת

for if he shakes out the fruits to get the stone to fall,

יִטְנֻפוּ בְּעָפָר

they will be soiled in the dust of the ground,

וּבְמָקוֹם הַפֶּסֶד לֹא גָזְרוּ:

and in a place of financial loss, the Sages did not decree that one must shake the basket.

חבית ששכח אבן על פיה

In the case of a **jug that one forgot a stone on its opening** before Shabbos, since the stone is muktzeh,

מטה על צדה והיא נופלת.

he may tilt it on its side and it, the stone, **falls** off on its own.

היתה בין החביות והאבן עליה

If the jug **was between other jugs and the stone is upon it**, so that he cannot tilt it in its place without damaging the other jugs,

מגביהה למקום אחר

he may lift it, even though the muktzeh stone is on top of it, and carry it **to another place**,

ומטה על צדה שם והאבן נופלת.

and tilt it on its side there, and the stone falls off.

וכן השוכח מעות על הפר

And so too, one who forgets money on a pillow before Shabbos,

וצרה לפר

and he needs to use **the pillow** itself,

נוער את הפר והן נופלות.

he may shake the pillow and they, the coins, **fall** off.

ואם צריך למקום הפר

And if he needs the place of the pillow, and shaking the coins off right there would clutter the space,

נוטל את הפר והמעות עליו.

he may take the pillow with him and the money is upon it, carry it to another room, and shake it off there.

אבל אם הניח המעות מערב שבת על הפר

But if he intentionally placed the money from the eve of Shabbos on the pillow,

או הניח האבן על פי החבית

or if he placed the stone on the opening of the jug intentionally to serve as a cover,

הרי אלו אסורין לטלטלן

behold, these vessels are forbidden to carry them at all on Shabbos,

וְאִפְּלוּ נָטְלוּ הַמַּעוֹת וְהָאֶבֶן

and even if the money and the stone were removed by a non-Jew or fell off on their own, the vessels remain forbidden for the rest of Shabbos,

שֶׁהָרִי נִעָשׂוּ בְּסִיס לְדָבָר הָאָסוּר:

for behold, they became a base for a forbidden object during bein hashmashos, which renders them muktzeh for the entire day.

הִלְכָּה יח

Halacha 18 · Moving a Stone in a Gourd-Bucket and a Garment on a Reed

הָאֶבֶן שֶׁבַּקְרוּיָהּ

Regarding the stone that is in the gourd-bucket, which is placed inside it to weigh it down so that it will sink into the water,

אִם מִמֶּלְאִין בָּהּ וְאִינָהּ נוֹפֶלֶת

if one draws water with it and it does not fall out because it is tied securely,

הָרִי הִיא כְּמִקְצַת הַקְרוּיָהּ

behold it is like part of the gourd-bucket itself, and is no longer considered muktzeh,

וּמִתֵּר לְמִלְאוֹת בָּהּ

and it is permitted to draw water with it on Shabbos;

וְאִם לֹא אֵין מִמֶּלְאִין בָּהּ.

and if not, meaning it is not tied securely and might fall out, one may not draw water with it, because we are concerned that if it falls out, one might come to handle the muktzeh stone to put it back.

בְּגָד שֶׁעַל הַקָּנָה

Regarding a garment that is on the reed, which was placed there to dry,

שׁוּמְטוֹ מֵעַל הַקָּנָה:

one may slip it off from on the reed on Shabbos, and we do not worry that this might bend or shake the muktzeh reed.

הִלְכָּה יט

Halacha 19 · Moving Produce Forbidden to Eat and Redeemed Second Tithe

פְּרוֹת שֶׁאָסוּר לֶאֱכֹל

Regarding produce that is forbidden to eat on Shabbos,

כְּגוֹן פְּרוֹת שֶׁאֵינָם מְעַשְׂרִין

such as produce that is **not tithed** at all (tevel),

אֲפִלּוּ הֵן חִיבִין בְּמַעֲשֵׁר מִדְּבָרֵיהֶם

even if they are obligated in tithing only from their words, meaning mid'Rabbanan,

אוּ מַעֲשֵׁר רִאשׁוֹן שֶׁלֹא נִטְלָה תְּרוּמָתוֹ

or first tithe from which was **not taken its terumah** of the tithe (terumas ma'aser),

אוּ תְּרוּמַה טְמֵאָה

or **impure terumah**, which is completely forbidden to be eaten,

אוּ מַעֲשֵׁר שְׁנִי וְהִקְדָּשׁ שֶׁלֹא נִפְדּוּ כַּחֲכָתָן

or second tithe and consecrated property that were **not redeemed** according to their law,

אָסוּר לְטַלְטֵלָן.

it is **forbidden to move them** on Shabbos because they are muktzeh.

אָבֵל הַדְּמַאי

But de mai, which is produce bought from an am ha'aretz where we are unsure if it was tithed,

הוֹאִיל וְרֵאוּי לְעֲנִיִּים

since it is technically **fit for the poor** to eat without tithing,

וְכֵן מַעֲשֵׁר שְׁנִי וְהִקְדָּשׁ שֶׁפִּדְּאוֹ

and likewise second tithe and consecrated property that he redeemed,

אֲףִי עַל פִּי שֶׁלֹא נָתַן הַחֲמִשָּׁה

even though he did not yet give the added **fifth** of its value,

מִתֵּר לְטַלְטֵלָן:

it is **permitted to move them** on Shabbos.

הַלָּכָה כ

Halacha 20 · Carrying Pure and Impure Terumah Together in One Vessel on Shabbos

מִטְלֵל יִשְׂרָאֵל הַתְּרוּמָה

An Israelite may carry the **terumah** on Shabbos,

אֲףִי עַל פִּי שֶׁאֵינָהּ רְאוּיָה לוֹ.

even though that it is **not fit for him** to eat because he is a non-Kohen.

וּמִטְלָטְלִין תְּרוּמָה טְמֵאָה עִם הַטְּהוֹרָה אוֹ עִם הַחֲלִין

And we may carry impure terumah, which is muktzeh, with the pure terumah or with the non-sacred produce,

אִם הָיוּ שְׁנֵיהֶם בְּכֵלִי אֶחָד.

if both of them were in one vessel together.

בְּמָה דְּבָרִים אֲמֹרִים

In what case are these words said?

בְּשֶׁהֵיטָה הַטְּהוֹרָה לְמַטָּה

In a case that the pure produce was below the impure produce in the vessel,

וְהָיוּ פְּרוֹת הַמִּתְטַנְּפִין בְּקֶרֶקַע

and they were produce that get soiled on the ground if they are poured out,

שָׂאֵם יִנָּעַר אוֹתָן וַיִּפְסְדוּ.

that if he shakes them out, they will be spoiled and ruined.

אֲבָל אִם הָיוּ אֲגוּזִים וּשְׁקָדִים וְכִיוֹצָא בָהֶן

But if they were walnuts and almonds and similar to them, which do not get ruined on the ground,

נוֹעֵר הַכֵּל וְנוֹטֵל הַטְּהוֹרָה אוֹ הַחֲלִין

he shakes out the vessel and takes the pure produce or the non-sacred produce,

וּמְנִיחַ הַטְּמֵאָה.

and leaves the impure produce behind, rather than carrying it.

וְאִם הָיָה צָרִיךְ לְמָקוֹם הַכֵּלִי

And if he was needing the place of the vessel itself,

בֵּין שֶׁהֵטָהוֹרָה לְמַעַלָּה בֵּין שֶׁהֵיטָה לְמַטָּה

whether that the pure produce is above, whether that it was below,

מִטְלָטְלֵל הַכֹּל כְּאַחָד:

he carries everything as one to move the vessel out of his way.

הַלָּכָה כֹּא

Halacha 21 · Preparing Stones and Palm Branches for Sitting Before Shabbos

נִדְבָה שֶׁל אֲבָנִים

Regarding a row of stones that are piled up,

שחשב עליו מבעוד יום

that he thought about it to use for sitting from while it was still day on Friday,

אם למדום

if he prepared them and arranged them for this purpose,

מותר לישב עליהן למחר

it is permitted to sit upon them on the morrow, on Shabbos, as they are no longer muktzeh,

ואם לאו אסור.

and if not, if he did not prepare them, it is forbidden to sit on them.

חריות של דקל

Regarding branches of a date palm

שגזרו לעצים

that he cut them for wood to use as fuel, which makes them muktzeh,

ונמלה עליהן מערב שבת לשיבה

and he changed his mind about them from the eve of Shabbos to designate them for sitting,

מותר לטלטלן.

it is permitted to move them on Shabbos.

וכן אם ישב עליהן מבעוד יום

And so, if he sat upon them from while it was still day on Friday, even without explicitly verbalizing his intent,

מותר לטלטלן:

it is permitted to move them on Shabbos, as his action prepared them for use.

הלכה כב

Halacha 22 · Moving Straw and Earth on Shabbos

הקש שעל המטה

The straw that is on the bed, which is muktzeh because it is generally designated for burning or building,

לא ינענענו בידו

not may he move it with his hand to make the bed comfortable,

אָבֿל מִנְעָנְעוּ בְּגוּפוֹ.

but he may move it with his body, as this is a backhanded manner of carrying which is permitted for muktzeh.

וְאִם הוּא מֵאֵכֶל בְּהֵמָה

And if it is food of an animal, and thus not muktzeh at all,

מִתֵּר לְטַלְטֵלוֹ.

it is permitted to carry it in the normal way with his hand.

וְכֵן אִם הָיָה עָלָיו כֵּר אוֹ סִדִּין וְכִיּוֹצֵא בָהֶן

And so if there was upon it a pillow or a sheet and the like of them from before Shabbos, which shows it was prepared for sleeping,

מִנְעָנְעוּ בְּיָדוֹ

he may move it with his hand,

שֶׁהָיָה נַעֲשֶׂה כְּמִי שֶׁיֵּשֵׁב עָלָיו מִבְּעוֹד יוֹם.

for behold it becomes like one who sat upon it while it was yet day, which designates it for use as a bed and removes its muktzeh status.

הַמְכַנִּים קֶפֶה שֶׁל עֵפֶר בְּבֵיתוֹ

One who brings in a basket of earth into his house, which is normally muktzeh,

אִם יַחַד לָהּ קָרְנָן זְוִית מְעַרְבֵּת שֶׁבֶת

if he designated for it a corner of an angle from the eve of Shabbos, thereby preparing it for domestic use,

מִטַּלְטֵלוֹ בְּשֶׁבֶת

he may carry it on Shabbos

וְעוֹשֶׂה בּוֹ כָּל צֻרְכּוֹ:

and do with it all his needs, such as covering filth or spills.

הַלָּכָה כֵּן

Halacha 23 · The Prohibition of Negating the Readiness of a Utensil on Shabbos

אָסוּר לְכַטֵּל כְּלִי מֵהֵיכְנֹו

It is forbidden to negate a utensil from its readiness for use on Shabbos by causing it to become muktzeh,

מִפְּנֵי שֶׁהוּא כְּסוּתֵר.

because that doing so is like destroying the utensil, since he makes it unusable for the rest of Shabbos.

How so?

לא יתן כלי תחת הניר בשבת לקבל את השמן הנוטף.

Not shall one place a utensil under the lamp on Shabbos to receive — the oil that drips from it,

שהשמן שבניר אסור לטלטלו

for the oil that is in the lamp is forbidden to move it because it is muktzeh,

וכשיפול לכלי יאסר טלטול הכלי שהיה מותר.

and when it falls into the utensil, it will become forbidden to perform the moving of the utensil which was previously permitted, thereby negating the utensil from its readiness.

וכן כל כיוצא בזה.

And so is the law for all similar to this case.

לפיכך אין נוהגין כלי תחת התרנגולת לקבל ביצתה.

Therefore, we do not place a utensil under the chicken to receive its egg which is born on Yom Tov or Shabbos and is muktzeh.

אבל כופה הוא הכלי עליה.

But one may overturn the utensil over it to protect the egg from being broken, as this does not make the utensil muktzeh.

וכן כופה הכלי על כל דבר שאסור לטלטלו

And so one may overturn the utensil over any item that is forbidden to move it,

שהרי לא בטלו שאם יחפץ יטלנו:

since by doing so not has he negated it from its readiness, for if he desires, he can take it off the muktzeh item at any time.

הלכה כד

Halacha 24 · Placing a Vessel Under Dripping Water on Shabbos

נוהגין כלי תחת הדלק

One may place a vessel under the dripping of rainwater on Shabbos to protect his house,

ואם נתמלא הכלי

and if the vessel became filled,

שופה ושונה ואינו נמנע.

he may pour it out and repeat this process, and he is not prevented from doing so.

והוא שיהיה הדלף ראוי לרחיצה

And this is only provided that the dripping water is fit for washing, so that the vessel does not become a vessel of filth;

אבל אם אינו ראוי אין נותנין

but if it is not fit for washing, one may not place a vessel there in the first place,

ואם נתן מתר לטלטל במים המאוסין שבו.

and if he transgressed and placed it, it is permitted to carry it with the repulsive water that is in it to empty it out, under the rules of a vessel of filth.

שאין עושין גרף של רעי לכתחלה:

This is because we do not intentionally make a vessel of filth on Shabbos at the outset in order to permit its carrying.

הלכה כה

Halacha 25 · Saving Liquids, Supporting a Broken Beam, and Spreading Mats on Shabbos

חבית של טבל שנשברה

Regarding a barrel of tevel (untithed produce) that broke on Shabbos, spilling its contents,

מביא כלי ומניח תחתיה

one may bring a utensil and place it underneath it to catch the liquid, even though tevel is muktzeh,

הואיל ואם עבר ותקנו מתקן

since, if one transgressed and fixed it by tithing it on Shabbos, it is indeed fixed and fit for consumption,

הרי הוא כמתקן.

behold it is like fixed and ready, so we do not treat it as completely useless muktzeh.

ונותנין כלי תחת הנר לקבל ניצוצות

And we may place a utensil under the lamp to receive sparks that fall from it,

מפני שאין בהן ממש

because there is no substance in them, so they do not make the utensil muktzeh,

ומתר לטלטל הכלי.

and thus it is permitted to move the utensil afterwards.

קורה שנשברה

Regarding a beam that broke on Shabbos,

אין סומכין אותה בספסל או בארוכות המטה

we do not support it with a bench or with the sideposts of the bed in a permanent way,

אִלָּא אִם בֵּין הָיוּ רוֹחִים

unless there were spaces between the support and the beam,

וְכָל זְמַן שֶׁיִּחַפֵּץ יִטֹּלֵם

and any time that he desires he may take them back out,

כִּדִּי שֶׁלֹּא יִבְטֵל כָּלִי מֵהִיכְנוּ.

in order that he not nullify a utensil from its readiness by permanently trapping it under the heavy beam.

פּוֹרְסִין מַחְצֵלֶת עַל גַּבֵּי אֲבָנִים בְּשַׁבָּת

We may spread a mat on top of stones on Shabbos to protect them,

אוֹ עַל גַּבֵּי כִּנּוֹר דְּבוֹרִים

or on top of a beehive of bees,

בַּחֲמָה מִפְּנֵי הַחֲמָה

in the sun because of the sun's heat,

וּבִגְשָׁמִים מִפְּנֵי הַגְּשָׁמִים

and in the rains because of the rains,

וּבִלְבַד שֶׁלֹּא יִתְכּוֹן לְצוּד

and only that he does not intend to trap the bees inside,

שֶׁהָרִי נוֹטֵלָה בְּכָל עֵת שֶׁיִּרְצֶה.

for behold, he may take it off at any time that he wants, so it is not considered a permanent tent or trap.

וְכוֹפִין אֶת הַסֵּל בְּשַׁבָּת לִפְנֵי הָאֶפְרוֹחִים

And we may overturn the basket on Shabbos before the chicks,

בְּשִׁבְלִי שֶׁיַּעֲלוּ עָלָיו וְיֵרְדוּ

for the sake that they may go up upon it and go down to enter or leave their coop,

שֶׁהָרִי מֵתָר לְטֹלְטָלוֹ בְּשִׁירְדוֹ מֵעָלָיו.

for behold, it is permitted to move it when they go down from upon it, as it does not become a permanent base for muktzeh.

וְכֵן כָּל כַּיּוֹצֵא בָּזֶה:

And so too, all that is similar to this is permitted.

הִלְכָּה כּו

Halacha 26 · Saving an Animal from Suffering on Shabbos and Handling Animals

בְּהֵמָה שֶׁנִּפְלָה לְבוֹר אוֹ לְאַמַּת הַמַּיִם

Regarding an animal that fell into a cistern or into a channel of water on Shabbos,

אִם יָכוֹל לִתֵּן לָהּ פֶּרֶן סָה בְּמָקוֹמָהּ

if one is able to give to it sustenance in its place inside the pit,

מְפָרְנִסִּין אוֹתָהּ עַד מוֹצָאֵי שַׁבָּת

one sustains it there until the departure of Shabbos, and one may not rescue it directly.

וְאִם לֹא

And if not—if it is impossible to feed it there and it might die—

מְבִיא כְּרִים וְכִסְתּוֹת וּמְנִיחַ תַּחְתֶּיהָ

one brings pillows and blankets and places them beneath it so that it can step on them to get out,

וְאִם עָלְתָה עַל־תָּהּ.

and if it ascends on its own, it ascends.

וְאִף עַל פִּי שֶׁמִּבְטֵל כְּלִי מִהִיכְנוּ

And even though by doing this that he nullifies a vessel from its readiness—since the pillows will become wet and unusable on Shabbos—

שֶׁהָרִי מִשְׁלִיכוֹ לְבוֹר לְתוֹךְ הַמַּיִם

for behold, he throws it into the cistern into the water,

מִפְּנֵי צַעַר בְּעָלֵי חַיִּים לֹא גָזְרוּ.

yet because of the suffering of living creatures, the Sages did not decree their Rabbinic prohibition of nullifying a vessel.

וְאִסּוּר לְהַעֲלוֹתָהּ בְּיָדוֹ.

However, it is forbidden to lift it up with his hand directly, as this is unnecessary exertion.

וְכֵן אֵין עוֹקְרִין בְּהֵמָה וְחַיָּה וְעוֹף בְּחֶצֶר

And likewise, one may not lift up and carry an animal, or a beast, or a bird in a courtyard, because they are muktza,

אָבֵל דּוֹחִין אוֹתָן עַד שֶׁיִּכְנְסוּ.

but one may push them from behind until they enter where they need to go.

וּמַדְדִּין עֲגָלִים וְסִיחִים.

And one may support and lead calves and foals by holding them so they can walk.

תִּרְנַגְלֵת שֶׁפָּרְחָה אֵין מַדְדִּין אוֹתָן

Regarding a chicken that fled, one may not support it to help it walk,

מִפְּנֵי שֶׁהִיא נִשְׁמָטֶת מִן הַיָּד

because that it slips away from the hand,

וְנִמְצְאוּ אֲנָפֶיהָ נִתְּלָשִׁין

and it turns out that its wings are torn off or injured from being held tightly as it struggles;

אָבֵל דּוֹחִין אוֹתָהּ עַד שֶׁתִּכְנֶס:

but one may push it from behind until it enters the coop.

CHAPTER SUMMARY

The Rambam details the halachos of muktzeh by categorizing utensils and objects based on their utility. Utensils of permitted use may be moved for their own protection, for their space, or for a permitted task. In contrast, utensils of forbidden use may only be moved to utilize their space or to perform a permitted task (such as using a hammer to crack nuts), but never solely to protect the utensil itself. Finally, items that are not utensils, such as stones, sand, money, and detached house doors, are completely muktzeh and may not be moved under any of these circumstances.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The laws of muktzeh teach us a profound lesson about the power of boundaries and the sanctity of our focus. On Shabbos, Hashem asks us to categorize the world around us: some vessels are ready for holy, permitted use, some are restricted because their primary function is forbidden, and some are completely set aside because they are too precious or have no vessel-status at all. By mindfully pausing before we touch or move an object, we train ourselves to respect the spiritual boundaries that Hashem has set in His world.

This is not just about physical objects; it is a blueprint for our entire inner life. Just as we do not move a tool of forbidden labor for its own protection on Shabbos, we must learn to set boundaries for our minds and hearts. There are thoughts, worries, and business matters that are 'muktzeh' for Shabbos. When we actively choose what to engage with and what to leave untouched, we elevate our day from a physical rest to a deep, spiritual sanctuary.

Today, practice this mindfulness by pausing for just one moment before you pick up or move an object on Shabbos, consciously identifying its status and remembering that this simple physical act is a direct service of Hashem.

