

הלכות שבת • פרק כ"ו

Learned like the daf, the literal words in bold, flowing with the elucidation

CHAPTER PREVIEW

This chapter continues the Rambam's detailed exposition of the laws of muktzeh on Shabbos, focusing on the status of various household items, tools, and raw materials. It delineates which items are classified as utensils used for permitted purposes, which are utensils used for forbidden purposes, and which are completely muktzeh and may not be moved at all.

Specifically, the halachos address the status of weaving implements, brooms, leftover building bricks, and broken shards of utensils. It also explores the unique leniencies granted for the sake of human dignity (kevod habriyos), such as carrying stones on Shabbos for personal hygiene, and details the status of worn-out garments and mats.

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

הלכה א

Halacha 1 • Moving the Utensils of a Weaver on Shabbos

כָּל כְּלֵי הָאוֹרֵג וְחֻבְלָיו וְקָנָיו שֶׁלּוֹ

All utensils of the weaver, and his cords, and the reeds of his,

מִתֵּר לְטַלְטֵלָן כְּכֵל שֶׁמְלַאכְתּוֹ לְאַסוּר

it is **permitted to move them like a utensil whose work is for prohibition**, which may be moved for its own space or for its use,

חוּץ מִכַּבֵּד הָעֲלִיוֹן וְכַבֵּד הַתַּתָּיוֹן

except from the **upper beam and the lower beam** of the loom,

לְפִי שֶׁאֵין נִטְלִין מִפְּנֵי שֶׁהֵן תְּקוּעִין.

because they are not moved, because they are fixed in place.

וְכֵן הָעֲמוּדִים שֶׁל אוֹרֵג אֲסוּר לְטַלְטֵלָן

And so, the pillars of a weaver, it is forbidden to move them,

שֶׁמֵּא יִתְקֶן הַגְּמוֹת שָׁלָהֶן.

lest **he will repair the holes of theirs** in the ground when replacing them.

וְשָׁאר כְּלֵי הָאוֹרֵג מִתְּרִין:

And the rest of the utensils of the weaver are **permitted** to be moved.

מִכְבֹּדוֹת שֶׁל תְּמָרָה וְכִיּוֹצָא בָּהֶן שֶׁמְכַבְּדִין בָּהֶן אֶת הַקֶּרְמֶלֶךְ

Brooms of date-palm and the like of them that they sweep with them — the ground,

הֲרִי הֵן כְּכֵלִי שֶׁמְלַאכְתּוֹ לְהִתֵּר

behold they are like a utensil whose work is for permission,

שֶׁהֲרִי מִתֵּר לְכַבֵּד בְּשַׁבָּת.

since indeed it is permitted to sweep on Shabbos.

לְבָנִים שֶׁנִּשְׁאַרוּ מִן הַבְּנִין

Bricks that remained from the building,

הֲרִי הֵן כְּכֵלִי שֶׁמְלַאכְתּוֹ לְהִתֵּר

behold they are like a utensil whose work is for permission,

מִפְּנֵי שֶׁרְאוּיִין לְהִסָּב עֲלֵיהֶן

because they are fit to recline upon them,

שֶׁהֲרִי שָׁפִין אוֹתָן וּמִתְקַנִּין אוֹתָן.

since people normally smooth them and adjust them for sitting.

וְאִם צָבַר אוֹתָן

And if he piled them up in a stack,

הֲרִי הֵקְצָם וְאִסּוּר לְטַלְטֵלָם:

behold he set them aside for building, and it is forbidden to move them.

חֶרֶס קִטְנָה מִתֵּר לְטַלְטֵלָהּ

A small shard of earthenware is permitted to be carried on Shabbos,

אֲפִלּוּ בִּרְשׁוֹת הָרֶבִים

even in the public domain where carrying is generally restricted,

הוֹאִיל וְרְאוּיָהּ הִיא בְּחֻצָּר

since it is fit for use in a courtyard

לכסות בה פי כלי קטן.

to cover with it the opening of a small utensil, so it still retains the status of a useful vessel.

מגופת חבית שנתכתה

Regarding the clay stopper of a barrel that was crushed and broken,

היא ושבריה מותר לטלטלה

both it and its pieces are permitted to be carried because they are still usable to cover smaller vessels;

ואם זרקו לאשפה מבעוד יום

but if he threw it into the garbage dump while it was yet day, before Shabbos, thereby demonstrating that he has completely discarded it and considers it useless,

אסור לטלטלה.

it is forbidden to carry it on Shabbos because it has become muktzeh.

כלי שנתרועע

With regard to a utensil that became shaky and is about to break,

לא יתלש ממנו חרס

one may not detach from it a shard on Shabbos

לכסות בו או לסמך בו:

to cover a vessel with it, or to support a vessel with it, because detaching it constitutes a violation of the melacha of finishing a vessel or tearing down.

הלכה ד

Halacha 4 • Carrying Stones for Cleaning Oneself on Shabbos

מותר להכניס לבית הכסא של אבנים מקרזלות לקנח בהן

It is permitted to bring into the privy three rounded stones to clean with them on Shabbos, even though they are otherwise muktzeh, because of the great importance of kavod habriyos (human dignity).

וכמה שעורן כמלא היד.

And how much is their measure? Up to like the fullness of the hand.

אבל אדמה שהיא קרובה להתפרך אסור לטלטלה לקנח בה.

But earth which is close to crumbling, since it might crumble into dust while wiping and violate the melacha of grinding, it is forbidden to carry it to clean with it.

ומותר להעלות אבנים לגג לקנח בהן.

And it is permitted to bring up stones to the roof to clean with them if that is where the privy is located.

יָרְדוּ עֲלֵיהֶן גְּשָׁמִים וְנִשְׁתַּקְעוּ בְּטֵיט אִם רְשׁוּמָן נִכָּר מִתֵּר לְטַטֵּל.

If rains descended upon them and they sank in mud, if their mark is still recognizable and they are not completely buried, it is permitted to carry them.

אָבֹן שֵׁישׁ עָלֶיהָ טְנוּף שְׂוֵדָאִי לְקַנֵּחַ הִיא מִתֵּר לְטַטֵּלָהּ וְאַפְלוּ הִיא גְדוּלָה:

Regarding a stone that has upon it filth, since certainly it was designated to clean with, as its status is obvious, it is permitted to carry it, and even if it is large.

הִלְכָה ה

Halacha 5 • Laws of Wiping on Shabbos with a Pebble, Shard, or Grasses

הָיָה לְפָנָיו צֹרֵר וְחֶרֶשׁ

If there was before him on Shabbos a pebble and a shard of earthenware to use for wiping himself,

מְקַנֵּחַ בְּצֹרֵר

he should wipe with the pebble rather than the shard, because a shard is sharp and might injure him,

וְאִם הָיָה הַחֶרֶשׁ מֵאוֹגְנֵי כֵלִים

and if the shard was from the rims of vessels, which are smooth and rounded and will not cause injury,

מְקַנֵּחַ בְּחֶרֶשׁ.

he may wipe with the shard because it cleans better than a pebble.

הָיוּ לְפָנָיו צֹרֵר וְעֵשְׂבִים

If there were before him a pebble and grasses,

אִם הָיוּ עֵשְׂבִים רַכִּים

if the grasses were soft

מְקַנֵּחַ בָּהֶן

he should wipe with them, as they clean better and do not cause pain,

וְאִם לֹא

and if not, if they are hard and dry,

מְקַנֵּחַ בְּצֹרֵר:

he should wipe with the pebble.

שְׁיָרֵי מַחְצָאוֹת שֶׁבָּלוּ

The remnants of mats that became worn out,

הֲרִי הֵן כְּכֵלֵי שְׁמִילָאֲכָתָן לְהִתֵּר

behold they are like a utensil whose work is for permission,

מִפְּנֵי שֶׁרְאוּיֵין לְכַסּוֹת בָּהֶן הַטְּנוּף.

because they are fit to cover with them filth.

אֲבָל שְׁיָרֵי בְּגָדִים שֶׁבָּלוּ

But the remnants of garments that became worn out,

שֶׁאֵין בָּהֶן שְׁלֹשָׁה עַל שְׁלֹשָׁה

which do not have in them three by three fingerbreadths,

אָסוּר לְטַלְטֵלָן

it is forbidden to move them,

שֶׁאֵינָן רְאוּיֵין לֹא לְעֲנִיִּים וְלֹא לְעֹשִׁירִים.

for they are not fit neither for the poor nor for the rich.

שְׁבָרֵי הַתֵּנּוֹר מִתֵּר לְטַלְטֵלָן

The broken pieces of the oven, it is permitted to move them,

וְהֲרִי הֵן כְּכֹל הַפְּלִים שֶׁמִּילָאֲכָתָן לְהִתֵּר.

and behold they are like all the utensils whose work is for permission.

כִּירָה שֶׁנִּשְׁמָטָה אַחַת מִיָּרְכּוֹתֶיהָ

A stove that slipped out one of its legs,

אָסוּר לְטַלְטֵלָהּ שְׂמָא יִתְקַע:

it is forbidden to move it lest he will fix it by wedging it back in tightly.

סָלֵם שֶׁל עֲלִיָּה אָסוּר לְטַלְטֵלוֹ

Regarding a ladder of a loft, it is forbidden to move it on Shabbos,

שְׁאִין עָלָיו תּוֹרַת כָּלִי.

since there is not upon it the status of a utensil because of its large size and permanent designation.

וְשֶׁל שׁוֹכָךְ מִתֵּר לְהַטּוֹתוֹ.

And regarding a ladder of a dovecote, it is permitted to tilt it from one side to another to access the birds.

אָבָל לֹא יוֹלִיכוּ מִשׁוֹכָךְ לְשׁוֹכָךְ.

But a person may not carry it from one dovecote to another dovecote,

שֶׁלֹּא יַעֲשֶׂה כְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בַּחֹל

so that he will not do like the way that he does on a weekday

וַיָּבֹא לְצוּד.

and he will come to snare the birds, which is a Torah prohibition.

קָנָה שְׂמוֹסְקִין בּוֹ הַיָּתִים

Regarding a reed that they harvest with it the olives by beating them,

אִם יֵשׁ עָלָיו תּוֹרַת כָּלִי

if there is upon it the status of a utensil—meaning it was specially fashioned for this purpose—

הֲרִי הוּא כְּכִלִּי שְׂמָל־אֲכָתוֹ לְאַסּוּר.

behold it is like a utensil whose work is for a forbidden purpose, which may only be moved to use its space or for its own body's use.

קָנָה שֶׁהִתְקִינוּ בְּעַל הַבַּיִת לְהִיּוֹת פּוֹתֵחַ וְנוֹעֵל בּוֹ

Regarding a reed that prepared it the master of the house to be opening and locking with it a door,

אִם יֵשׁ תּוֹרַת כָּלִי עָלָיו

if there is the status of a utensil upon it because he made a node or handle on it,

הֲרִי הוּא כְּכִלִּי שְׂמָל־אֲכָתוֹ לְהֵתֵר:

behold it is like a utensil whose work is for a permitted purpose, which may be moved freely on Shabbos.

הַלָּכָה ח

Halacha 8 · Closing an Opening with a Door that Drags on the Ground

דָּלֵת שֶׁהָיָה לָּהּ צִיר

A door that had originally a hinge attached to it,

אף על פי שאין לה עתה ציר

even though there is not to it now a hinge,

שהכנינה לסתם בה מקום מקצה

that he prepared it to close with it an opening in a set-aside place such as a storage area,

והיא נגררת שנוטלין אותה וסותמין בה.

and it drags on the ground when they remove it and close with it.

וכן חלקים שסותמין בהן הפרצה.

And so too brambles of thorns that they close with them the breach in a fence.

וכן מחצלת הנגררת.

And so too a mat that drags on the ground when used to cover an opening.

בזמן שקשורין ותלויין בפתל

At a time that they are tied and hanging on the wall,

סותמין בהן ונועלים בהם

they may close with them and they may lock with them on Shabbos, because they are clearly designated as doors.

ואם לאו אין נועלין בהן.

And if not, if they are not tied and hanging, they may not lock with them, as it looks like building.

ואם היו גבוהים מעל הארץ נועלין בהן:

And if they were high above the ground, meaning they do not drag on the ground at all, they may lock with them even if they are not tied and hanging.

הלכה ט

Halacha 9 - A Door Made of a Single Board and a Bolt with a Bulb on Shabbos

דלת שהיה לה לוח אחד ששומטין אותה ונועלין בה

Regarding a door that had only one board which they remove from its place and lock with it by leaning it against the opening,

אם לא היה לה למטה כן כמו אסקפה

if there was not for it below a base like a doorstep to receive the board,

שמוכיח עליה שהיא כלי מוכן לנעילה

which proves upon it that it is a utensil prepared for locking and not just a piece of wood,

אין נועליו בה.

we do not lock with it on Shabbos, because it looks like building.

ואם יש למטה אסקפה נועלים בה.

And if there is below a doorstep that serves as a base, we lock with it since it is clearly a designated door.

וכן נגר שיש בראשו קלסטר

And likewise, a bolt used to lock a door that has at its head a bulb or knob,

שמוכחת עליו שהוא כלי מוכן לנעילה

which proves upon it that it is a utensil prepared for locking

ואינו קורה כשאר כל הקורות

and is not just a plain beam like other all the beams,

נועליו בו בשבת:

we lock with it on Shabbos even if it is not tied to the door.

הלכה י

Halacha 10 · The Law of a Bolt Without a Bulb on Shabbos

נגר שאין בראשו קלסטר

Regarding a bolt that there is not at its head a bulb, which would otherwise give it the status of a utensil on its own,

אם היה קשור ותלוי בדלת

if it was tied and suspended from the door,

נועליו בו.

we may lock with it on Shabbos, since its connection to the door shows it is part of the building.

וכן אם היה נטל ואגדו עמו.

And so is the law if it was removed entirely from the door, but its attachment, meaning the rope it is tied with, remains with it, as it is still clearly designated for this use.

אבל אם היה אגדו קבוע בדלת

But if was its attachment fixed to the door,

והיה הנגר נשמט כמו קורה

and was the bolt slipping out of the loop, completely detached like a regular beam,

וּמְנִיחִין אוֹתוֹ בַּזַּיִת

and they place it in the corner when the door is open,

וְחוֹזְרִין וְנוֹעְלִין בוֹ בְּעֵת שְׂרוּצִין

and return and lock with it at the time that they want,

הֲרִי זֶה אָסוּר לְנָעַל בוֹ

behold this is forbidden to lock with it on Shabbos,

שְׂאִין עָלָיו תּוֹרֵת כָּלִי

for there is not upon it the status of a utensil since it has no bulb at its head,

וְאִינוּ אֶגוּד

and it is not bound to the door now,

וְאִין בוֹ אֶגֶד לְהוֹכִיחַ עָלָיו:

and there is not in it even a dangling attachment to prove upon it that it is designated for locking, making it look like one is building on Shabbos.

הַלָּכָה יא

Halacha 11 · The Prohibition of Moving a Sectional Candelabrum on Shabbos

מְנוֹרָה שֶׁל חֲלִיּוֹת

A candelabrum of sections that can be taken apart and reassembled,

כִּין גְּדוֹלָה כִּין קְטַנָּה

whether it is large or whether it is small,

אִין מְטַלְטֵלִין אוֹתָהּ

we do not move it on Shabbos,

שֶׁמָּא יִחְזַרְנָה בְּשִׁבְתָּ.

lest it fall apart and one will reassemble it on Shabbos, which violates the prohibition of building.

הֵיוּ בָּהּ חֲדָקִים

If there were in it grooves and joints but it is actually made of one solid piece,

וְהִיא נִרְאִית כְּבַעֲלַת חֲלִיּוֹת.

and it appears like one of sections,

אם היתה גדולה הנטלת בשתי ידיים

if it was large, such that it is carried with two hands,

אסור לטלטלה מפני כבדה.

it is **forbidden to move it because of its weight**, as people might assume it is a real sectional candelabrum and was left unmoved because of its size.

היתה קטנה מזו

But if it was **smaller than this**, so that it can be carried with one hand,

מותר לטלטלה:

it is **permitted to move it**.

הלכה יב

Halacha 12 · Carrying a Shoe from a Block, Presses, Wool Shears, and Raw Hides on Shabbos

מנעל שעל גבי האמון

Regarding a **shoe that is on top of the shoemaker's block**, which is used to shape the shoe during its manufacture,

שומטין אותו בשבת.

we may slip it off the block **on Shabbos** to wear it, as the shoe is already fit for use.

מכבש של בעלי בתים

Regarding a **press of home owners**, which is a simple press used to flatten and smooth garments at home,

מתירין אבל לא כובשין.

we may loosen it on Shabbos to take out the clothes, **but we may not press** garments with it, as this is a weekday activity.

ושל כובסין לא יגע בו

And regarding a professional press **of launderers**, **one may not** even **touch it** on Shabbos,

מפני שהוא מקצה מחמת חסרון כיס.

because it is a delicate professional tool **that is muktzah due to** the risk of **monetary loss**, as the owner is careful not to use it for any other purpose.

וכן גזי צמר אין מטלטלין אותן

And so, shears of wool, meaning raw shorn wool that is set aside for manufacturing, **we do not carry them** on Shabbos,

מפני שהוא מקפיד עליהן.

because the owner is **particular about them** and does not want them to get dirty, making them muktzah.

לפיכך אם יחדן לתשמיש מתרין.

Therefore, if he designated them for a specific use, such as for sitting on them, they are permitted to be handled.

והשלחין מתר לטלטלן

And raw hides, it is permitted to carry them on Shabbos to sit on them,

בין שהיו של בעל הבית או של אמן

whether they were of a householder or of a craftsman,

מפני שאינו מקפיד עליהם:

because the owner is not particular about them, as sitting on them does not damage them.

הלכה יג

Halacha 13 · Handling Repulsive Items and a Chamber Pot on Shabbos

כל דבר מטנף

Any filthy thing

כגון רעי וקיא וצואה וכיוצא בהן

such as feces, and vomit, and excrement, and the like of them,

אם היו בחצר שיושבין בה

if they were in a courtyard that people dwell in,

מתר להוציאן לאשפה או לבית הפסא

it is permitted to remove them to a dung heap or to a house of the chair (an outhouse),

וזה הוא הנקרא גרף של רעי.

and this is that which is called a chamber pot of feces (a vessel of filth which may be moved because of human dignity).

ואם היו בחצר אחרת

And if they were in another courtyard where people do not sit,

כופין עליהן כלי

we overturn a utensil over them

כדי שלא יצא הקטן ויתלכלך בהן.

in order that the child will not go out and become soiled by them.

רק שעל הקרקע

Spittle that is on the ground,

דורסו לפי תמו והולך.

one may step on it according to his simplicity and go on without showing that he is intentionally wiping it away.

מטלטלין כנונא מפני אפרו

We may carry a warming pan because of its ash,

אף על פי שיש עליו שבירי עצים

even though there are upon it splinters of wood which are muktzeh,

מפני שהוא פגרה של רעי.

because it is like a chamber pot of feces since it is in a place where it causes distress.

ואין עושין גרה של רעי לכתחלה בשבת.

And we do not make a chamber pot of feces at the outset on Shabbos by intentionally bringing filth into one's presence just to have permission to remove it.

אבל אם נעשה מאליו

But if it was made by itself,

או שעבר ועשהו

or if he transgressed and made it,

מוציאין אותו:

we may remove it because of human dignity.

הלכה יד

Halacha 14 · The Laws of Muktzeh Regarding Foods, Amulets, and Leftover Lamp Oil

שמן שיוצא מתחת הקורה של בית הכבד בשבת

Oil that goes out from under the beam of the house of the press on Shabbos, which was squeezed out by the heavy beam on its own,

וכן תמרים ושקדים המוכנים לסחורה

and likewise dates and almonds that are prepared for merchandise, even though they were set aside for sale and not for eating,

מותר לאכלם בשבת.

it is permitted to eat them on Shabbos, and they are not considered muktzeh.

ואפילו אוצר של תבואה או תבואה צבורה

And even a storehouse of grain or grain piled up that was set aside,

מתחיל להסתפק ממנה בשבת

one may begin to take from it on Shabbos for his needs,

שאינ שום אכל שהוא מקצה בשבת כלל

for there is not any food that is muktzeh on Shabbos at all,

אלא הכל מוכן הוא.

rather everything is considered prepared for Shabbos, and a person does not truly remove his mind from eating it,

חוץ מגרוגרות וצמוקין שבמקצה

except from dried figs and raisins that are in the drying place,

בזמן שמבשלים אותם

at the time that they dry them,

הואיל ומסריחות בינתים ואינם ראויין לאכילה

since they become repulsive in the meantime and they are not fit for eating during the drying process,

הרי הן אסורין בשבת משום מקצה.

behold they are forbidden on Shabbos because of muktzeh, as he completely removed his mind from them.

חבית שנתגלתה ואבטיח שנשברה

A barrel of wine that became uncovered, which we fear might contain snake venom, and a watermelon that broke and became ruined,

אף על פי שאינן ראויין לאכילה

even though they are not fit for eating due to the danger or spoilage,

נוטלן ומניחן במקום המצנע.

one may take them and place them in a place hidden so that others or animals do not get hurt by them.

כיוצא בו קמע שאינו ממחה

Similar to it, an amulet that is not proven to be effective,

אף על פי שאין יוצאין בו

even though we do not go out with it into the public domain on Shabbos,

מטלטלין אותו.

we may move it within the house, as it is still considered a vessel.

מוֹתֵר הַשֶּׁמֶן שֶׁבִּנְר וְשֶׁבִּקְעָרָה

The remainder of the oil that is in the lamp and that is in the bowl

שֶׁהִדְלִיקוּ בָּהֶן בְּאוֹתָהּ שַׁבָּת

that they kindled with them on that Shabbos,

אָסוּר לְהִסְתַּפֵּק מִמֶּנּוּ בְּאוֹתָהּ שַׁבָּת

it is forbidden to take from it on that Shabbos even after the flame went out,

מִפְּנֵי שֶׁהוּא מְקֻצָּה מִחֻמַּת אָסוּר:

because it is muktzeh due to prohibition, since it was set aside for the mitzvah of the Shabbos light at twilight.

הִלְכָּה טו

Halacha 15 • Emptying a Storehouse on Shabbos for the Purpose of a Mitzvah

אוֹצָר שֶׁל תְּבוּאָה אוֹ שֶׁל כֵּי־יַיִן

Regarding a storehouse of grain or of jugs of wine,

אֲףִי עַל פִּי שְׁמַתָּר לְהִסְתַּפֵּק מִמֶּנּוּ

even though it is permitted to take from it for Shabbos needs,

אָסוּר לְהַתְחִיל בּוֹ לְפָנוּתוֹ

it is forbidden to begin on it to empty it out entirely, because of the unnecessary exertion on Shabbos,

אֶלָּא לְדַבֵּר מִצְוָה

unless for a matter of a mitzvah,

כְּגוֹן שֶׁפָּנְהוּ לְהַכְנִסֵת אוֹרְחִין

such as that he emptied it for bringing in guests who need a place to sit,

אוֹ לְקַבֵּעַ בּוֹ בֵּית הַמִּדְרָשׁ

or to establish in it a house of study for learning Torah.

וְכִיצַד מְפַנִּין אוֹתוֹ.

And how do they empty it so that it is not done in a weekday manner?

כָּל אֶחָד וְאֶחָד מִמֵּלֵא אַרְבַּע אוֹ חֲמִשׁ קָפוֹת

Every one and one of the people helping fills four or five baskets,

עַד שֶׁגִּזְמְרִין.

and they may repeat this **until they finish** the needed clearing.

וְלֹא יִכְבְּדוּ קִרְקָעִיתוֹ שֶׁל אוֹצָר כִּמּוֹ שְׂפָאֲרָנוּ

And they may not sweep its floor of the storehouse, as we explained that sweeping an unpaved floor is forbidden mid'Rabbanan,

אֲלֵא נִכְנֵס וְיוֹצֵא בּוֹ

but he enters and exits it normally,

וְעוֹשֶׂה שְׂבִיל בְּרַגְלָיו בְּכִנְיֻסָּתוֹ וּבִיציאתוֹ:

and makes a path with his feet in his entering and in his exiting by treading down the debris.

הִלְכָּה טז

Halacha 16 · Carrying Animal Food and Raw Meat on Shabbos

כָּל שֶׁהוּא רָאוּי לְמֹאכַל בְּהֵמָה וְחִיָּה וְעוֹף הַמְּצוּיִין

Any item that is fit for food of a domestic animal, or a wild beast, or a bird that are common in that area,

מִטְּלָטְלִין אוֹתוֹ בַּשַּׁבָּת.

we may carry it on Shabbos because it is not muktzeh.

כִּיצַד.

How so?

מִטְּלָטְלִין אֶת הַתְּרֻמוֹס הַיָּבֵשׁ

We may carry the dry lupine

מִפְּנֵי שֶׁהוּא מֹאכָל לְעֹזִים

because that it is food for goats,

אֲבָל לֹא אֶת הַלֵּחַ.

but not the moist lupine, which is too bitter for them to eat.

אֶת הַחֲצֵב

We may carry the quill

מִפְּנֵי שֶׁהוּא מֹאכָל לְצִבְאִים.

because that it is food for deer, which wealthy people would raise in their gardens.

אֶת הַחֲרָדָל

We may carry the mustard stalks

מִפְּנֵי שֶׁהוּא מֵאֲכָל לְיוֹנִים.

because that it is food for doves.

אֶת הָעֲצָמוֹת

We may carry **the bones**

מִפְּנֵי שֶׁהֵן מֵאֲכָל לְכֻלָּבִים.

because that they are food for dogs.

וְכֹן כָּל הַקְּלָפִין וְהַגִּרְעִינִין הָרְאוּיִין לְמֵאֲכָל בְּהֵמָה

And so, all the shells and the seeds that are fit for food of an animal,

מִטְּלֵלִין אוֹתָן.

we may carry them.

וְשֵׂאִינָן רְאוּיִין

And those that are **not fit** for animal food,

אוֹכֵל אֶת הָאֲכָל וְזוֹרְקוֹ לְאַחֲרָיו

one **eats the food and throws them behind him** as he eats,

וְאִסּוּר לְטֵלֵלָן.

and it is forbidden to carry **them** on their own.

מִטְּלֵלִין בְּשָׂר תַּפּוּחַ

We may carry spoiled meat

מִפְּנֵי שֶׁהוּא מֵאֲכָל לְחֵהָ.

because that it is food for a carnivorous wild **beast**.

וּמִטְּלֵלִין בְּשָׂר חַי

And we may carry raw meat,

בֵּין תַּפֵּל בֵּין מְלִיחַ

whether unsalted, whether salted,

מִפְּנֵי שֶׁרְאוּי לְאָדָם.

because that it is fit for a **human** to eat raw.

וְכֹן דָּג מְלִיחַ.

And so too, we may carry salted fish.

אֲכָל הַתֶּפֶל אָסוּר לְטַלְטֹלוֹ:

But the unsalted raw fish is forbidden to carry it because it is not fit to be eaten raw by humans, nor is it fed to animals.

הִלְכָּה יז

Halacha 17 · Carrying Food of Uncommon Animals on Shabbos

אֵין מְטַלְטֵלִין שִׁבְרֵי זְכוּכִית

We do not carry shards of glass on Shabbos, as they are muktzeh,

אֲף עַל פִּי שֶׁהֵן מֵאֲכָל לְנִעְמִיּוֹת.

even though they are food for ostriches.

וְלֹא חֲבִילֵי זְמוּרוֹת

And we may not carry bundles of vine-shoots,

אֲף עַל פִּי שֶׁהֵן מֵאֲכָל לְפִילִים.

even though they are food for elephants.

וְלֹא אֶת הַלוּף

And we may not carry the luf-plant (a raw, inedible plant),

אֲף עַל פִּי שֶׁהֵן מֵאֲכָל לְעוֹרְבִים.

even though they are food for ravens.

מִפְּנֵי שֶׁאֵין אֵלּוּ וְכִיּוּצָא בָּהֶן

This is because these and similar to them are not

מְצוּיִין אֶצֶל רַב בְּנֵי אָדָם:

commonly found among most people, so they cannot be considered designated for animal food.

הִלְכָּה יח

Halacha 18 · Carrying Bundles of Straw and Animal Fodder on Shabbos

חֲבִילֵי קֶשֶׁ וְחֲבִילֵי זָרְדִין

Bundles of straw and bundles of twigs,

אִם הִתְקִינָן לְמֵאֲכָל בְּהֵמָה

if he prepared them for food of an animal before Shabbos,

מִטְלֵטְלֵין אוֹתָן

one may carry them on Shabbos, as they are fit for use;

וְאִם לֹא

and if not, if they were not designated for animal food but left for fuel,

אֵין מִטְלֵטְלֵין אוֹתָן.

one may not carry them because they are muktzeh.

חֲבִילֵי סִיָּאָה פּוּאָה וְאַזּוּב וְקוֹרְנִית.

Regarding bundles of savory, madder, and hyssop, and thyme:

הַכְּנִיסָן לְעֵצִים

if he brought them in for wood to burn,

אֵין מְסַתְפֵּק מֵהֶם בְּשֶׁכֶּת.

one may not use from them on Shabbos for animal food, as they are muktzeh.

לְמֵאֵכֶל בְּהֵמָה

But if he brought them in for food of an animal,

מְסַתְפֵּק מֵהֶן.

one may use from them on Shabbos.

וְכֵן בְּאַמִּינָתָא

And so too with mint,

וְכֵן בְּרֵיגָם

and so too with rue,

וְכֵן בְּשָׂאָר מִיָּנִי תְּבֻלִּין:

and so too with other kinds of spices—their status depends entirely on what they were designated for before Shabbos.

הִלְכָּה יט

Halacha 19· Laws of Moving Animal Food and Repulsive Objects on Shabbos

אֵין גּוֹרְפִין מֵאֵכֶל מְלֻפְּנֵי הַפֶּטֶם

We do not rake leftover food from before the fattened ox, which is fed abundantly and leaves over food,

בֵּין בָּאֲבוּס שֶׁל כָּלִי בֵּין בָּאֲבוּס שֶׁל קֶרְקַע.

whether in a trough of a utensil, which is a vessel, or in a trough of ground.

ואין מסלקין לצדדין מפני הרעי

And we do not move the food to the sides because of the dung that is there,

גזרה שמה ישוה גמות.

as a Rabbinic decree lest he will level grooves in the ground while clearing it.

נוטלין מלפני החמור ונותנין לפני השור.

We may take leftover food from before the donkey and place it before the ox, because an ox will eat it.

אבל אין נוטלין מלפני השור ונותנין לפני החמור

But we do not take food from before the ox and place it before the donkey,

מפני שהמאכל שלפני השור מטנף ברירו

because the food that is before the ox is soiled with its spittle,

ואין ראוי למאכל בהמה אחרת.

and therefore is not fit for food of another animal, making it muktzeh.

וכן עלים שריחם רע ומאוסין

And so leaves whose smell is bad and are repulsive,

ואין הבהמה אוכלתן אסור לטלטלן.

and the animal does not eat them, it is forbidden to carry them on Shabbos.

לפיכך תלאי של דגים אסור לטלטלו

Therefore, a hanger of fish, which smells bad and is repulsive, is forbidden to carry it,

ושל בשר מותר.

but a hanger of meat is permitted to be carried.

וכן כל פיוצא בזה:

And so is the law for all similar to this.

הלכה כ

Halacha 20 · Caring for a Corpse on Shabbos to Prevent Decomposition

אף על פי שאסור לטלטל את המת בשבת

Even though it is forbidden to carry or move the corpse on Shabbos because of the laws of muktzeh,

סָכִין אוֹתוֹ וּמְדִיחִין אוֹתוֹ

we may anoint him with oil and we may wash him with water to honor the deceased,

וּבְלִבָּד שֶׁלֹּא יִזְיזוּ בּוֹ אֵיבָר.

provided that they do not move a limb in him while doing so, as moving a limb of a corpse is forbidden.

וְשׁוּמְטִין אֶת הַפָּר מִתַּחְתָּיו

And we may slip out the pillow from underneath him

כְּדֵי שִׁיחָה מָטָל עַל הַחוּל

in order that he will be lying on the cold sand or ground,

בְּשִׁבִּיל שִׁימְתִין וְלֹא יִסְרִיחַ.

for the sake that he will endure and not decompose and smell before the funeral.

וּמְבִיאִין כְּלֵי מִיקָר וּכְלֵי מַתְכוּת

And we may bring a cooling utensil or a metal utensil

וּמְנִיחִין לוֹ עַל כֶּרְסוֹ כְּדֵי שֶׁלֹּא יִתְפַּח.

and we may place it on his belly in order that he will not swell from the heat.

וּפּוֹקְקִין אֶת נִקְבָּיו שֶׁלֹּא יִכְנַס בָּהֶן הָרוּחַ.

And we may stop up his orifices so that the air will not enter into them and cause bloating.

וְקוֹשְׁרִין אֶת הַלֶּחִי

And we may tie the jaw of the deceased,

לֹא שִׁיעָלָה אֶלָּא שֶׁלֹּא יוֹסִיף.

not so that it will rise and close if it is already open, but so that it will not open further than it already is.

וְאִין מְעַמְצִין אֶת עֵינָיו בְּשַׁבָּת:

But we may not close his eyes on Shabbos, as this is a preparation for the weekday that is forbidden on Shabbos.

הַלָּכָה כֹּא

Halacha 21 · Moving a Corpse on Shabbos Due to Sun or Fire

מֵת הַמָּטָל בַּחֲמָה

Regarding a corpse that is lying in the sun, which is a disgrace to the deceased and may cause it to decompose,

מְנִיחַ עָלָיו כֶּפֶר אוֹ תִּינוּק וּמְטַלְטֵלוֹ.

one places upon it a loaf of bread or a baby and moves it to a shaded area, so that he is moving the muktzeh corpse only backhandedly as a secondary item to the permitted bread or baby.

וכן אם נפלה דלקה בחצר שיש בה מת

And likewise, if a fire fell out in a courtyard that has in it a corpse,

מניח עליו כפר או תינוק ומטלטלו.

one places upon it a loaf of bread or a baby and moves it out of the path of the fire.

ואם אין שם כפר ולא תינוק

And if there is not there a loaf of bread and not a baby to use for this purpose,

מציילין אותו מן הדלקה מכל מקום

we rescue it from the fire in any case, even by moving the corpse directly,

שמא יבא לכבות

lest he will come to extinguish the fire on Shabbos, which is a Torah prohibition,

מפני שהוא בהול על מתו שלא ישרף.

because he is distraught over his dead relative, anxious that it should not be burned, and if we do not permit him to move the body, his distress will drive him to put out the fire.

ולא התירו לטלטל בכפר או תינוק

However, they did not permit to move a muktzeh item with a loaf of bread or a baby

אלא למת בלבד

except for a corpse alone,

מפני שאדם בהול על מתו:

because a person is distraught over his dead, and the Sages had to make this special allowance to prevent him from violating worse prohibitions.

הלכה כב

Halacha 22 · Saving a Corpse from the Sun on Shabbos by Indirectly Creating a Partition

היה מטל בחמה

If the corpse was lying in the sun on Shabbos, and there is a concern that it will become bloated or ruined,

ואין להם מקום לטלטלו

and there is not for them a place to move him to the shade,

או שלא רצו להזיזו ממקומו

or that they did not want to move him from his place because of some other difficulty,

כָּאִין שְׁנֵי בְנֵי אָדָם וַיּוֹשְׁבִים מִשְׁנֵי צִדָּדָיו.

two people come and they sit from two of his sides to shade him with their bodies.

חם להם מלמטה

If it is hot for them from below because of the burning ground,

זֶה מְבִיא מִטָּתוֹ וַיּוֹשֵׁב עָלֶיהָ

this one brings his bed and sits on it

וְזֶה מְבִיא מִטָּתוֹ וַיּוֹשֵׁב עָלֶיהָ.

and this one brings his bed and sits on it, which is permitted because they are doing so for their own comfort.

חם להם מלמעלה

If it is hot for them from above because of the beating sun,

זֶה מְבִיא מַחְצָלָת וּפּוֹרֵשׁ עַל גַּבּוֹ.

this one brings a mat and spreads it over his own back

וְזֶה מְבִיא מַחְצָלָת וּפּוֹרֵשׁ עַל גַּבּוֹ.

and this one brings a mat and spreads it over his own back to shade himself.

זֶה זֹקֵף מִטָּתוֹ וְנִשְׁמָט וְהוֹלֵךְ לוֹ

Then, this one uprights his bed and slips away and goes for himself

וְזֶה זֹקֵף מִטָּתוֹ וְנִשְׁמָט וְהוֹלֵךְ לוֹ

and this one uprights his bed and slips away and goes for himself, leaving the mats behind,

וְנִמְצָא מַחְצָה עֲשׂוּיָה מֵאֶלֶיָּהּ.

and it is found that a partition is made on its own, which is permitted on Shabbos since they did not intend to build a tent.

שֶׁתָּרִי מַחְצָלָת זֶה וּמַחְצָלָת זֶה גִּיּוּהֶן סְמוּכוֹת זוֹ לְזוֹ

For behold, the mat of this one and the mat of this one, their tops are close, this one to this one, forming a roof over the corpse,

וּשְׁנֵי קְצוֹתֵיהֶם עַל הַקֶּרֶקַע מִשְׁנֵי צִדֵּי הַמֵּת:

and the two of their edges are on the ground from two sides of the corpse, thereby shading it from the sun.

מת שֶׁהִסְרִיחַ בְּבֵית

Regarding a corpse that became smelly in a house on Shabbos,

וְנִמְצָא מִתְבַּזֶּה בֵּין הַחַיִּים

and it is found to be disgraced among the living by being left there,

וְהֵם מִתְבַּזִּים מִמֶּנּוּ

and they, the living, are disgraced from it because of the terrible odor,

מִתֵּר לְהוֹצִיאָו לְכַרְמֶלִית.

it is permitted to carry it out to a carmelit, even though carrying into a carmelit is normally forbidden mid'Rabbanan.

גָּדוֹל כְּבוֹד הַבְּרִיּוֹת

For great is the honor of the creatures,

שֶׁדוֹחָה אֶת לֹא תַעֲשֶׂה שְׁבִתוֹרָה

that it pushes aside even a negative commandment that is in the Torah,

שֶׁהוּא דְּבָרִים יוֹ יָא "לֹא תִסּוּר מִן הַדְּבָר אֲשֶׁר יִגִּידוּ לְךָ יְמִין וּשְׂמָאל".

which is the prohibition in Devarim 17:11, "do not deviate from the word which they tell you right and left", which is the Torah source empowering the Sages to make decrees; thus, human dignity overrides this Rabbinic prohibition.

וְאִם הָיָה לָהֶן מָקוֹם אֲחֵר לֵצֵאת בּוֹ

And if there was for them, the residents, another place to go out to and avoid the smell,

אֵין מוֹצִיאִין אוֹתוֹ

we do not carry out it,

אֶלָּא מְנִיחִין אוֹתוֹ בְּמָקוֹמוֹ

rather we leave it in its place

וְיוֹצְאִין הֵם:

and go out they to the other place.

CHAPTER SUMMARY

The chapter begins by classifying weaving tools, permitting the movement of most utensils while forbidding the loom's beams and pillars. It defines brooms and leftover bricks as utensils for permitted purposes, provided the bricks were not set aside for building. Shards of broken vessels remain permissible to carry if they can still serve a function, such as covering a jar, whereas

raw stones are muktzeh unless designated. For personal hygiene, the Sages permitted carrying stones of a certain size, even up to a roof, prioritizing stones over shards or grass depending on their texture. Finally, the Rambam rules that while tattered mats remain usable to cover filth, remnants of clothing smaller than three by three thumbbreadths lose their status as utensils and become muktzeh.

למעשה WHAT TO TAKE HOME

Look at the broken pieces of your life, the plans that shattered, or the resources that seem depleted. Do not throw them away in despair. Ask Hashem to show you how they can still be used for a holy purpose. Today, when something does not go as planned, instead of giving up, find one small, creative way to use that very situation to bring peace, joy, or service to your home.