

הלכות שבת • פרק ראשון

Complete Word-for-Word Interlinear • Navy & Gold Edition

CHAPTER PREVIEW

This chapter introduces the foundational principles of Hilchos Shabbos, establishing the dual nature of the day's sanctity through both positive and negative commandments. It outlines the core definitions of halachic liability, distinguishing between intentional and unintentional violations of Shabbos laws.

Additionally, the chapter defines the specific terminology used throughout these halachos to describe different levels of prohibition and permission. This includes clarifying the distinctions between Torah-level obligations, Rabbinic safeguards, and permissible actions that may unintentionally result in labor.

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

ה"א

מצות עשה ולא תעשה של שבת ופנש

Halacha 1: The Positive and Negative Commandments of Shabbos Rest and Their Punishments

שבתה בשביעי ממלאכה מצות עשה שנאמר שמות לד כא

21 34 Shemos as it is said action is a commandment of from labor on the seventh Resting

"וביום השביעי תשבת". וכל העושה בו מלאכה בטל מצות

a commandment of has negated labor on it who performs and anyone you shall rest the seventh and on the day

עשה ועבר על לא תעשה שנאמר דברים ה יד "לא תעשה כל

any perform do not 14 5 Devarim as it is said commandment a negative against and transgressed action

מלאכה". ומה הוא חייב על עשיית מלאכה. אם עשה ברצונו

by his will he performed If labor the performance of for liable is he And what labor

בזדון חייב פרת. ואם היו שם עדים והתראה נסקל. ואם עשה

he performed and if he is stoned and warning witnesses there there were and if karet he is liable for intentionally

בשגגה חייב קרבן חטאת קבועה:

fixed sin an offering of he is liable for unintentionally

This halacha establishes the dual nature of Shabbos observance as both a positive and negative commandment, outlining the spiritual and physical penalties for transgression.

ה"ב

העונש על חלול שבת במזיד ובשוגג

Halacha 2: The Punishment for Descracting Shabbos Intentionally and Unintentionally

כל מקום שנאמר בהלכות שבת שהעושה דבר זה חייב הרי זה חייב

is liable this behold is liable this a thing that one who does Shabbos in the laws of that it is said place Every

כִּרְתָּ. וְאִם הָיוּ שָׁם עֵדִים וְהִתְרָאָה חַיֵּב סָקִילָהּ. וְאִם הָיָה שׁוֹגֵג
unintentional he was and if stoning he is liable and a warning witnesses there there were and if karet

חַיֵּב חֲטָאת:
a sin offering he is liable

This halacha defines the standard legal consequences—karet, stoning, or a sin offering—implied by the term 'liable' in the laws of Shabbos.

ה'ל"ג

הַגְּדֵרֶת הַמִּנָּח פְּטוּר אֲכָל אָסוּר וּמִכַּת מִרְדּוּת בְּשַׁבָּת

Halacha 3 • The Definition of Exempt But Forbidden and Stripes for Defiance on Shabbos

וְכָל מָקוֹם שֶׁנֶּאֱמַר שֶׁהָעוֹשֶׂה דָּבָר זֶה פְּטוּר הֲרִי זֶה פְּטוּר מִן הַכֶּרֶת
karet from is exempt this behold is exempt this a thing that one who does that it is said place And every
וּמִן הַסָּקִילָה וּמִן הַקֶּרֶבֶן אֲכָל אָסוּר לַעֲשׂוֹת אוֹתוֹ דָּבָר בְּשַׁבָּת
on Shabbos thing that to do it is forbidden but a sacrifice and from stoning and from
וְאָסוּרוֹ מִדְּבָרֵי סוּפְרִים וְהוּא הִרְחָקָה מִן הַמְּלָאכָה. וְהָעוֹשֶׂה
and one who does melacha from is a distancing and it Scribes is from the words of and its prohibition
אוֹתוֹ בְּזָדוֹן מִכֵּין אוֹתוֹ מִכַּת מִרְדּוּת. וְכֵן כָּל מָקוֹם שֶׁנֶּאֱמַר אֵין
we do not that it is said place every And so defiance lashes of him they lash intentionally it
עוֹשִׂין כֹּךְ וְכֹךְ אוֹ אָסוּר לַעֲשׂוֹת כֹּךְ וְכֹךְ בְּשַׁבָּת הָעוֹשֶׂה אוֹתוֹ דָּבָר
thing that one who does on Shabbos and thus thus to do it is forbidden or and thus thus do
בְּזָדוֹן מִכֵּין אוֹתוֹ מִכַּת מִרְדּוּת:
defiance lashes of him they lash intentionally

This halacha defines the Rambam's terminology regarding Rabbinic prohibitions on Shabbos and the punishment of stripes for defiance.

ה'ל"ד

הַגְּדֵרֶת הַמְּשָׁגִים מִתֵּר וּפְטוּר בְּהִלְכוֹת שַׁבָּת

Halacha 4 • Defining the Terms Permitted and Exempt in the Laws of Shabbos

וְכָל מָקוֹם שֶׁנֶּאֱמַר מִתֵּר לַעֲשׂוֹת כֹּךְ וְכֹךְ הֲרִי זֶה מִתֵּר לְכַתְּחִלָּה.
at the outset is permitted this behold and so so to do it is permitted that it is said place And every
וְכֵן כָּל מָקוֹם שֶׁנֶּאֱמַר אֵינוֹ חַיֵּב כָּלוּם אוֹ פְּטוּר מִכָּלוּם אֵין מִכֵּין
strike we do not from anything exempt or anything liable he is not that it is said place every And similarly
אוֹתוֹ כָּלֵל:
at all him

The Rambam defines the precise halachic terminology used throughout Hilchos Shabbos regarding permissible acts and exemptions from punishment.

ה'ל"ה

הֵתֵר עֲשִׂית מַעֲשֶׂה שְׁאֵינוֹ מִתְכוּן בְּשַׁבָּת

Halacha 5 • The Permissibility of Performing an Unintended Act on Shabbos

דְּבָרִים הַמֵּתֵרִים לַעֲשׂוֹתָן בְּשַׁבָּת וּבְשַׁעַת עֲשִׂיתָן אֲפָשָׁר שֶׁתֵּעָשֶׂה
that will be done it is possible their doing and at the time of on Shabbos to do them that are permitted Things

בגללן מלאכה ואפשר שלא תעשה. אם לא נתפון לאותה מלאכה
 melacha for that he intended not if will be done that not and it is possible a melacha because of them

הרי זה מתר. כיצד. גורר אדם מטה וכסא וספסל וכיוצא בהן בשבת
 on Shabbos of them and the like and a bench and a chair a bed a person drags How so is permitted this behold

ובלבד שלא יתפון לחפר חריץ בקרקע בשעת גרירתו. ולפיכך אם
 if and therefore their dragging at the time of in the ground a groove to dig he intends that not and only

חפרו הקרקע אינו חושש בכך לפי שלא נתפון. וכן מהלך אדם
 a person walks And so he intended that not because with this concern himself he does not the ground they dug

על גבי עשבים בשבת ובלבד שלא יתפון לעקור אותן. לפיכך אם
 if therefore them to uproot he intends that not and only on Shabbos grass top of on

נעקרו אינו חושש. ורוחץ ידיו בעפר הפרות וכיוצא בו
 of it and the like the fruits with dust of his hands and washes concern himself he does not they were uprooted

ובלבד שלא יתפון להשיר השער. לפיכך אם נשר אינו חושש. וכן
 And so concern himself he does not it fell out if therefore the hair to remove he intends that not and only

פרצה דחוקה מתר להכנס בה בשבת אף על פי שמשיר צורות.
 pebbles that he removes though · even on Shabbos it to enter it is permitted narrow a breach

וכן כל דבר שאין מתפון כגון זה הרי זה מתר:
 is permitted this behold this such as intend that he does not thing any and so

This halacha establishes the principle of 'davar she'eino miskaven'—that an act permitted on Shabbos remains permitted even if it might unintentionally result in a melacha, provided that result is not inevitable.

הליו

דין פסיק רישיה בשבת

Halacha 6· The Law of an Inevitable Consequence on Shabbos

אבל עשה מעשה ונעשית בגללו מלאכה שודאי תעשה בשביל
 on account of will be done which certainly a melacha because of it and there was done an action if one did But

אותו מעשה אף על פי שלא נתפון לה חייב. שיהדבר ידוע שאי
 that it is impossible is known for the matter he is liable for it he intended that not though · even action that

אפשר שלא תעשה אותה מלאכה. כיצד. הרי שצריך לראש עוף לצחק
 to play a fowl the head of one who needs Behold How so melacha that will be done that not possible

בו הקטן וחתך ראשו בשבת אף על פי שאין סוף מגמתו
 his purpose the end of that is not though · even on Shabbos its head and he cut off a child with it

להריגת העוף בלבד חייב שיהדבר ידוע שאי אפשר שיחתך
 that he cut off possible that it is impossible is known for the matter he is liable alone the fowl for the killing of

ראש החי ויחיה אלא המות בא בשבילו. וכן כל פיוצא בזה:
 to this that is similar all and so because of it comes death but and it live the living being the head of

This halacha defines the concept of Pesik Reishev, where an action inevitably results in a forbidden melacha, making the perpetrator liable even without direct intent.

חייב על מלאכה שאינה צריכה לגופה

Halacha 7 · Liability for Performing a Forbidden Labor Not Needed for Its Own Sake

כָּל הָעוֹשֶׂה מְלָאכָה בְּשַׁבָּת אֶף עַל פִּי שְׁאִינוֹ צָרִיךְ לְגוּפָהּ שֶׁל
 of for its own sake need he does not though · even on Shabbos labor who performs Anyone
 מְלָאכָה חַיֵּב עָלֶיהָ. כִּיצַד. הֲרִי שְׁכָּכָה אֶת הַנֵּר מִפְּנֵי שֶׁהוּא צָרִיךְ
 needs he because the lamp — one who extinguished Behold How so for it is liable the labor
 לְשֶׁמֶן אוֹ לַפְתִּילָה כִּדִּי שֶׁלֹּא יֵאָבֵד אוֹ כִּדִּי שֶׁלֹּא יִשְׂרֹף אוֹ כִּדִּי שֶׁלֹּא
 that not so or it will burn that not so or it will be lost that not so the wick or the oil
 יִפְקַע חֶרֶשׁ שֶׁל נֵר. מִפְּנֵי שֶׁהַכְּבוֹי מְלָאכָה וְהֲרִי נִתְכּוֹן לְכַבּוֹת
 to extinguish he intended and behold is labor extinguishing since the lamp of the earthenware will crack
 וְאֵף עַל פִּי שְׁאִינוֹ צָרִיךְ לְגוּף הַכְּבוֹי וְלֹא כִּכָּה אֶלָּא מִפְּנֵי
 because of except extinguish and did not the extinguishing for the sake of need he does not though · and even
 הַשֶּׁמֶן אוֹ מִפְּנֵי הַחֶרֶשׁ אוֹ מִפְּנֵי הַפְּתִילָה הֲרִי זֶה חַיֵּב. וְכֵן
 And so too is liable this one behold the wick because of or the earthenware because of or the oil
 הַמַּעֲבִיר אֶת הַקּוֹץ אַרְבַּע אַמּוֹת בְּרִשּׁוֹת הָרַבִּים אוֹ הַמְּכַכָּה אֶת
 — one who moves of the public in the domain cubits four the thorn — one who moves
 הַגִּחְלֵת כִּדִּי שֶׁלֹּא יִזְוְקוּ בָּהֶן רַבִּים חַיֵּב וְאֵף עַל פִּי שְׁאִינוֹ צָרִיךְ
 need he does not though · and even is liable the public by them will be injured that not so the coal
 לְגוּף הַכְּבוֹי אוֹ לְגוּף הַהֶעֱכָרָה אֶלָּא לְהִרְחִיק הַהֶזֶק הֲרִי זֶה
 this one behold the damage to remove but the moving for the sake of or the extinguishing for the sake of
 חַיֵּב. וְכֵן כָּל כֵּיוָצָא בְּזֶה:
 to this similar all and so too is liable

The Rambam rules in accordance with Rabbi Yehudah that one is liable for performing a forbidden labor on Shabbos even if the outcome itself is not intrinsically desired.

מלאכת מחשבת והמתכוון למלאכה ונעשית אחרת

Halacha 8 · Intent in Shabbos Labors and Unintentional Consequences

כָּל הַמֵּתְכוּוֹן לַעֲשׂוֹת מְלָאכָה וְנַעֲשָׂה לוֹ מְלָאכָה אַחֶרֶת שֶׁלֹּא נִתְּכוּן
 he intended that not another melacha for him and was performed melacha to perform who intends Any
 לָהּ פָּטוּר עָלֶיהָ לְפִי שֶׁלֹּא נַעֲשִׂית מַחֲשַׁבְתּוֹ. כִּיצַד. זָרַק אֶבֶן אוֹ חֵץ
 an arrow or a stone He threw How so his thought was carried out not because on it is exempt for it
 בַּחֲבֵרוֹ אוֹ בַּבְּהֵמָה כִּדִּי לְהַרְגֵּן וְהָלַךְ וְעָקַר אֵילָן בְּהִלְכּוֹתוֹ וְלֹא הָרַג
 it killed and not in its going a tree and uprooted and it went to kill them in order at an animal or at his fellow
 הֲרִי זֶה פָּטוּר. הֲרִי זֶה קָל וְחֻמֶּר אִם נִתְּכוּן לְאִסּוּר קָל וְנַעֲשָׂה
 and was performed light for a prohibition he intended if and heavy is a light this behold is exempt this one behold
 אִסּוּר חֲמוּר. כְּגוֹן שְׁנֵתְכוּוֹן לְזָרֵק בְּכַרְמְלִית וְעָבְרָה הָאֶבֶן לְרִשּׁוֹת
 into the domain the stone and passed into a carmelit to throw that he intended for example severe a prohibition

הַרְבֵּים שֶׁהוּא פָטוּר. וְכֵן כָּל פְּיוּצָא בְּזֶה. נִתְפָּוֶן לַעֲשׂוֹת דְּבַר הַמִּתֵּר
that is permitted a matter to do He intended to this similar any and so is exempt that he of the public
וַעֲשֶׂה דְּבַר אֲחֵר כְּגוֹן שֶׁנִּתְפָּוֶן לַחֲתוֹךְ אֶת הַתְּלוּשׁ וְחֲתוֹךְ אֶת הַמְּחֻבָּר
the attached — and he cut the detached — to cut that he intended for example other a matter and he did
אֵינוֹ חַיֵּב כָּלוּם. וְכֵן כָּל פְּיוּצָא בְּזֶה:
to this similar any and so anything liable he is not

This halacha teaches that one is only liable on Shabbos for purposeful labor that matches his original intent.

ה'ט

מְלָאכַת מַחֲשַׁבֶּת וְשְׁנוּי סֵדֶר הַלְקִיטָה

Halacha 9 • The Requirement of Purposeful Labor and the Order of Harvesting

נִתְפָּוֶן לְלָקֵט תְּאֵנִים שְׁחֹרוֹת וְלָקֵט לְבָנוֹת אוֹ שֶׁנִּתְפָּוֶן לְלָקֵט תְּאֵנִים
figs to pick that he intended or white and he picked black figs to pick He intended
וְאַחֲרֵי כֵן עֲנָבִים וְנִהְפָּךְ הַדְּבָר וְלָקֵט הָעֲנָבִים בְּתַחֲלָה וְאַחֲרֵי כֵן
so and after in the beginning the grapes and he picked the matter and was reversed grapes so and after
תְּאֵנִים פָּטוּר אֲףֵי עַל פִּי שֶׁלָּקֵט כָּל מָה שֶׁחָשַׁב הוּאִיל וְלֹא לָקֵט
he picked and not since that he thought what all that he picked though · even he is exempt figs
כְּסֵדֶר שֶׁחָשַׁב פָּטוּר שֶׁבִּלְאִי כּוֹנֵה עָשָׂה שְׁלֹא אָסְרָה תוֹרָה אֲלֵא
except the Torah forbade as not he did intent for without he is exempt that he thought according to the order
מְלָאכַת מַחֲשַׁבֶּת:
thought labor of

The Rambam rules that even if one harvests everything he desired, if he did not harvest them in the intended order, he is exempt because it is not considered purposeful labor.

ה'י

הַמִּתְפָּוֶן לְמְלָאכָה וְנַעֲשִׂית בְּחֶפְזָא אַחֵר

Halacha 10 • One Who Intends to Perform Melacha on One Object and Performs It on Another

הָיוּ לִפְנֵיו שְׁתֵּי נֵרוֹת דּוֹלְקוֹת אוֹ כְּבוִיוֹת נִתְפָּוֶן לְכַבּוֹת זֶה
this one to extinguish he intended extinguished or burning candles two before him Were
וְכַבָּה אֶת זֶה לְהַדְלִיק זֶה וְהַדְלִיק אֶת זֶה חַיֵּב שְׁהָרִי
since he is liable this other one — and he kindled this one to kindle this other one — and he extinguished
עָשָׂה מִן הַמְּלָאכָה שֶׁחָשַׁב לַעֲשׂוֹתָהּ. הֲאֵל לָמָּה הוּא דּוֹמָה לָמִי
to one is comparable it to what this to do that he thought the melacha of he performed
שֶׁנִּתְפָּוֶן לְלָקֵט תְּאֵנָה זֶה וְלָקֵט תְּאֵנָה אַחֶרֶת. אוֹ לָמִי שֶׁנִּתְפָּוֶן לְהַרְגַּ אֶת
— to kill who intended to one or another fig and he picked this fig to pick who intended
זֶה וְהָרַג אֶת זֶה שְׁהָרִי נַעֲשִׂית מְלָאכָה שֶׁחָשַׁב לַעֲשׂוֹתָהּ:
to do that he thought melacha was performed since this other one — and he killed this one

This halacha discusses the liability of a person who performs the exact melacha he intended, but upon a different object than the one he originally designated.

אבל אם נתכוון להדליק ראשונה ולכבות שניה אחריה ונהפך
 and was reversed after it the second and to extinguish the first to kindle he intended if But
 הדבר וכבה ראשונה ואחר כך הדליק שניה אחריה פטור.
 he is exempt after it the second he kindled that and after the first and he extinguished the matter
 כבה זו והדליק זו בנשימה אחת חייב. שאף על פי שלא
 that not though for even he is liable single in a breath this one and kindled this one If he extinguished
 הקדים ההדלקה הרי זה לא אחר אותה אלא שתיהן כאחת ולפיכך
 and therefore as one both of them but it delay did not this behold the kindling he preceded
 חייב. וכן כל פיוצא בזה. וכל העושה מלאכה במתעסק ולא נתכוון
 intended and not as a casual act melacha who does and anyone to this similar any And so he is liable
 לה פטור:
 is exempt for it

This halacha explains that a person who performs a forbidden labor on Shabbos as a 'mitasek' (casually and without intention for that specific outcome) is exempt from liability.

כל המתכוון לעשות מלאכה ונעשית ביותר על פונתו חייב. בפחות
 with less is liable his intention than with more and it was done melacha to perform one who intends Any
 מכוונתו פטור. כיצד. הרי שנתכוון להוציא משא לאחוריו ובא לו
 to him and it came behind him a burden to carry out who intended Behold How so is exempt than his intention
 לפניו חייב שהרי נתכוון לשמירה פחותה ונעשית שמירה מעלה.
 superior safeguarding and there was done inferior for safeguarding he intended for behold is liable before him
 אבל אם נתכוון להוציא לפניו ובא לו לאחוריו פטור שהרי נתכוון
 he intended for behold is exempt behind him to him and it came before him to carry out he intended if But
 להוציא בשמירה מעלה והוציא בשמירה פחותה. וכן כל פיוצא
 similar any And so inferior with safeguarding and he carried out superior with safeguarding to carry out
 בזה:
 to this

This halacha establishes that a person is liable if their forbidden labor is performed more effectively than intended, but exempt if it is performed less effectively.

הָיָה חָגוּר בְּסִנָּר וְהִשְׁלִיךְ הַמִּשָּׂא בֵּין בְּשָׂרוֹ וְכִלְיוֹקוֹ בֵּין שָׂבָא זֶה
 this that it came whether and his shirt his flesh between the burden and he placed with a belt girded He was
 הַמִּשָּׂא שֶׁדָּרְכוֹ לְהוֹצִיאוֹ בַּדֶּרֶךְ הַזֹּאת לִפְנֵיו בֵּין שָׂבָא לְאַחֲרָיו חֵיב
 he is liable behind him that it came or before him this in the way to carry it out whose manner is burden
 שֶׁכֵּן דָּרְכוֹ לִהְיוֹת חוּזֵר:
 shifting to be its manner is since

This halacha discusses the liability of carrying an object tucked under a belt, which is considered a common and effective way of carrying.

הלי"ד

חייב עשיית מלאכה בשעורה אף על פי שלא השלים כל הפעול

Halacha 14 · Liability for Performing the Minimum Measure of Melacha Without Completing the Entire Task

כָּל הַמִּתְכַּוֵּן לַעֲשׂוֹת מְלָאכָה בְּשִׁפְתֵי וְהִתְחִיל בָּהּ וַעֲשָׂה כְּשִׁעוֹר חֵיב.
 is liable the minimum measure and did it and began on Shabbos melacha to do one who intends Any
 אִם עַל פִּי שְׂלֵא הַשְּׁלִים כָּל הַמְּלָאכָה שֶׁנִּתְכַּוֵּן לְהַשְׁלִימָהּ. כִּי־צַד. הִרִי
 Behold How so to complete it that he intended the melacha all he completed that not though · even
 שֶׁנִּתְכַּוֵּן לְכַתֵּב אֲגָרָת אוֹ שֶׁטֶר בְּשִׁפְתֵי אֵין אוֹמְרִים לֹא יִתְחַיֵּב זֶה
 this one he will be liable not say we do not on Shabbos a contract or a letter to write that he intended
 עַד שֶׁיִּשְׁלִים חֶפְצוֹ וְיִכְתֹּב כָּל הַשֶּׁטֶר אוֹ כָּל הָאֲגָרָת אֲלָא מִשִּׁיכְתֹּב
 from when he writes rather the letter all of or the contract all of and writes his desire that he completes until
 שְׁתֵּי אוֹתִיּוֹת חֵיב. וְכֵן אִם נִתְכַּוֵּן לְאַרְגֵּי בְּגָד שְׁלֵם מִשִּׁיֶּאֱרָג שְׁנֵי
 two from when he weaves complete a garment to weave he intended if And so he is liable letters two
 חוּטִין חֵיב וְאִם עַל פִּי שֶׁכֵּן נִתְכַּוֵּן לְהַשְׁלִים הַבְּגָד הוֹאִיל וַעֲשָׂה
 and he did since the garment is to complete that his intention though · and even he is liable threads
 כְּשִׁעוֹר בְּכוּנָה חֵיב. וְכֵן כָּל כְּיוֹצֵא בְּזֶה:
 to this similar all and so he is liable with intention the minimum measure

This halacha teaches that one is liable for Shabbos desecration as soon as they perform the minimum halachic measure of a melacha, even if they intended to do a much larger task.

הלי"ט

פטור שנים שעשו מלאכה אחת בשתפות

Halacha 15 · Exemption of Two People Who Jointly Perform a Single Melacha

כָּל מְלָאכָה שֶׁהִיחִיד יָכוֹל לַעֲשׂוֹת אוֹתָהּ לְבִדּוֹ וַעֲשׂוּ אוֹתָהּ שְׁנַיִם
 two it and they performed alone it to perform is able that an individual labor Any
 בְּשִׁתְפוּת בֵּין שֶׁעָשָׂה זֶה מְקַצָּתָהּ וְזֶה מְקַצָּתָהּ כְּגוֹן שֶׁעָקַר זֶה
 this one that uprooted for example part of it and this one part of it this one that performed whether in partnership
 הַחֶפֶץ מִרְשׁוֹת זֶה וְהִנִּיחוֹ הַשְּׁנִי בְּרִשׁוֹת אַחֶרֶת בֵּין שֶׁעָשׂוּ אוֹתָהּ
 it that they performed whether another in a domain the second and placed it this from a domain the object

שְׁנֵיהֶם בְּאֶחָד מִתְחִלָּה וְעַד סוֹף כְּגוֹן שֶׁאֶחָדוֹ שְׁנֵיהֶם בְּקִלְמוֹס
a pen both of them that held for example the end and until from the beginning as one both of them
וְכָתְבוּ אוֹ אֶחָדוֹ כְּכַר וְהוֹצִיאוּהוּ מִרְשׁוֹת לְרִשׁוֹת הָרִי אֵלּוֹ פְּטוּרִין:
are exempt these behold to a domain from a domain and carried it out a loaf they held or and wrote

This halacha teaches that when two people perform a melacha that could have been done by one, they are exempt from liability.

ה'יטז

שְׁנַיִם שֶׁעָשׂוּ מְלָאכָה אַחַת בְּשַׁבָּת

Halacha 16 · Two People Who Perform a Single Melacha Together on Shabbos

וְאִם אֶחָד מֵהֶן יָכוֹל לַעֲשׂוֹתָהּ לְבִדּוֹ עַד שֶׁיִּצְטָרְפוּ כְּגוֹן שְׁנַיִם
two for example they join together until alone to do it able of them one there is no And if
שֶׁאֶחָדוֹ קוֹרֶה וְהוֹצִיאוּהָ לְרִשׁוֹת הָרַבִּים הוּאִיל וְאִין כַּח בְּאֶחָד מֵהֶן
of them in one strength and there is no since the public to the domain of and carried it out a beam who held
לַעֲשׂוֹתָהּ לְבִדּוֹ וְעָשׂוּ אוֹתָהּ בְּשִׁתְּפוּת מִתְחִלָּה וְעַד סוֹף שְׁנֵיהֶן
both of them the end and until from the beginning in partnership it and they did alone to do it
חַיְבִין וְשַׁעוֹר אֶחָד לְשְׁנֵיהֶן. הִיָּה כַח בְּאֶחָד לְהוֹצִיא קוֹרֶה זֶה לְבִדּוֹ
alone this beam to carry out in one strength If there was for both of them is one and the measure are liable
וְהַשְּׁנִי אֵינוֹ יָכוֹל לְהוֹצִיאָהּ לְבִדּוֹ וְנִשְׁתַּתְּפוּ שְׁנֵיהֶם וְהוֹצִיאוּהָ. זֶה
this and carried it out both of them and they partnered alone to carry it out able is not and the second
הָרִאשׁוֹן שֶׁיָּכוֹל חַיֵּב וְהַשְּׁנִי מְסַיֵּעַ הוּא מְסַיֵּעַ אֵינוֹ חַיֵּב כָּלוּם. וְכֵן
and so at all liable is not and one who assists he is assisting and the second is liable who is able first one
כָּל כִּיּוֹצֵא בְּזֶה:
to this similar all

This halacha clarifies the liability when two people perform a forbidden labor together, distinguishing between cases where neither could do it alone and cases where one was capable but the other merely assisted.

ה'יז

הַמְקַלְקֵל בְּשַׁבָּת וְהוֹחֵפֵר גּוּמָא לְעַפְרָה

Halacha 17 · One Who Acts Destructively on Shabbos and Digging a Pit for Its Earth

כָּל הַמְקַלְקֵל לִין פְּטוּרִין. כִּיצַד. הָרִי שֶׁחָבַל בְּחֵבְרוֹ אוֹ בְּבִהְמָה דָּרָה
by way of an animal or his fellow one who injured behold How are exempt who destroy All
הַשְּׁחָתָה וְכֵן אִם קָרַע בְּגָדִים אוֹ שָׂרָפָן אוֹ שָׁבַר פְּלִים דָּרָה הַשְּׁחָתָה הָרִי
behold destruction by way of utensils broke or burned them or garments he tore if and so destruction
זֶה פְּטוּר. חָפֵר גּוּמָא וְאֵינוֹ צָרִיךְ אֵלָּא לְעַפְרָה הָרִי זֶה מְקַלְקֵל
is a destroyer this one behold its earth unless need and does not a pit One who dug is exempt this one
וּפְטוּר. אֵף עַל פִּי שֶׁעָשָׂה מְלָאכָה הוּאִיל וְכוּנָתוֹ לְקַלְקֵל פְּטוּר:
he is exempt to destroy his intention is since melacha he performed though · even and is exempt

This halacha establishes that any melacha performed in a purely destructive manner, such as damaging property or digging a pit solely for its soil, is exempt from liability.

המקלל על מנת לתקן בשבת

Halacha 18 · One Who Destroys on Condition to Improve on Shabbos

כָּל הַמְקַלֵּל עַל מִנַּת לְתַקֵּן חַיֵּב. כִּי־כֵן. הֲרִי שָׁפֹתֵר כְּדֵי לְבָנוֹת
 to build in order one who demolished behold How so is liable to improve condition on one who destroys Any
 בְּמִקְוָמוֹ אוֹ שְׁמַחַק כְּדֵי לְכַתֵּב בַּמָּקוֹם שְׁמַחַק אוֹ שְׁחָפֵר גּוֹמֵא כְּדֵי
 in order a pit one who dug or that he erased in the place to write in order one who erased or in its place
 לְבָנוֹת בְּתוֹכָהּ יְסוּדוֹת וְכָל כִּיּוֹצֵא בָּזָה חַיֵּב. וְשַׁעוֹרָן כְּשַׁעוֹר
 is like the measure and their measure is liable to this similar and any foundations inside it to build

הַמִּתְקֵן:

of the improver

This halacha establishes that destructive acts performed as a necessary preparation for constructive acts are forbidden on Shabbos and carry liability.

חייב מלאכה בשבת מתחלה ועד סוף

Halacha 19 · Liability Requires Performing the Entire Melacha Intentionally or Unintentionally from Beginning to End

כָּל הַעוֹשֶׂה מְלָאכָה בְּשַׁבָּת מְקַצֶּתָּהּ בְּשׁוּגֵג וּמְקַצֶּתָּהּ בְּזָדוֹן בֵּין
 whether intentionally and part of it unintentionally part of it on Shabbos melacha who performs Any
 שֶׁהִזִּיד וְלִבְסוֹף שָׁגַג בֵּין שֶׁשָּׁגַג וְלִבְסוֹף
 and in the end that he acted unintentionally whether acted unintentionally and in the end that he acted intentionally
 הִזִּיד פָּטוּר עַד שֶׁיַּעֲשֶׂה שַׁעוֹר הַמְּלָאכָה כָּלָה מִתְחִלָּה וְעַד
 and until from beginning all of it the melacha the measure of that he performs until is exempt acted intentionally
 סוֹף בְּזָדוֹן וְאַחֵר כֶּף יִהְיֶה חַיֵּב כָּרֶת. וְאִם יִהְיֶה בְּעֵדִים וְהִתְרָאָה חַיֵּב
 liable and warning with witnesses there will be and if karet liable he will be that and after intentionally end
 סְקִילָה. אוֹ שֶׁיַּעֲשֶׂה שַׁעוֹר מְלָאכָה כָּלָה בְּשָׁגָגָה מִתְחִלָּה וְעַד סוֹף
 end and until from beginning unintentionally all of it melacha the measure of that he performs or stoning
 וְאַחֵר כֶּף יִהְיֶה חַיֵּב חֲטָאת קְבוּעָה:
 fixed a sin offering liable he will be that and after

This halacha teaches that one is only liable for Shabbos desecration if the entire minimum measure of the melacha was performed under a single state of mind, either entirely intentional or entirely unintentional.

CHAPTER SUMMARY

The chapter begins by establishing that resting on Shabbos is a positive commandment, while performing labor violates both a positive and a negative commandment. It details the punishments for violations, explaining that intentional desecration carries the penalty of karet or stoning, while unintentional labor requires a fixed sin offering. The Rambam defines key halachic terms: 'liable' indicates Torah-level culpability; 'not liable' denotes a Rabbinic prohibition carrying 'stripes for defiance' rather than exemption; and 'permissible' allows an action from the outset. Finally, the chapter introduces the rule of unintentional

consequences, permitting an action that might result in a forbidden labor, provided the outcome is not an absolute certainty and there is no intent to perform that labor.

למעשה WHAT TO TAKE HOME

The foundation of Shabbos is not merely a list of physical restrictions, but a deep avodah of the mind and heart. The Torah teaches us that the severity of Shabbos is tied directly to "melech machsheves"—thoughtful, intentional labor. When you go about your day, remember that Hashem values your inner focus and intention. If you act with a pure heart and a constructive goal, even if an unintended consequence occurs, you remain pure. Conversely, even a seemingly minor action done with a rebellious or careless mind carries immense spiritual weight.

This Shabbos, bring this awareness into your home. Before you perform any action, pause for a single second to align your mind with the holiness of the day. Let your physical rest be a conscious, intentional gift to Hashem, rather than just a passive break from the workweek.

Today, before Shabbos begins, take one minute to sit quietly and consciously dedicate the upcoming day of rest to Hashem, transforming your physical cessation of work into a holy, intentional act of avodah.