

הלכות שבת • פרק שלישי

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

CHAPTER PREVIEW

Chapter Three of Hilchos Shabbos introduces the fundamental halachic principles governing activities that are initiated on Friday before the onset of Shabbos but continue to run or complete on their own accord during Shabbos. The Rambam establishes the core leniency that the prohibition against labor applies only to actions performed on Shabbos itself, allowing one to benefit from processes that finish independently, such as irrigation, dyeing, trapping, and lighting candles.

This chapter also details the specific Rabbinic restrictions enacted to prevent a person from actively stirring coals on Shabbos to accelerate a cooking process. The Rambam delineates the precise conditions under which food may be left on a fire from Friday afternoon, distinguishing between different stages of cooking, types of fuel, and the physical structures of ranges and ovens.

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

ה"א

התחלת מלאכה מערב שבת הנגמרת מאליה

Halacha 1 • Permissibility of Beginning Melacha on Friday That Completes Itself on Shabbos

מותר להתחיל מלאכה מערב שבת אף על פי שהיא נגמרת

is completed that it though · even Shabbos from the eve of a melacha to begin It is permissible

מאליה בשבת. שלא נאסר עלינו לעשות מלאכה אלא בעצמו של

of in the essence except melacha to do upon us was forbidden for not on Shabbos on its own

יום. אבל כשתעשה המלאכה מעצמה בשבת מותר לנו להנות במה

from what to benefit for us it is permissible on Shabbos by itself the melacha when is done but the day

שנעשה בשבת מאליו:

on its own on Shabbos that was done

This halacha establishes that the prohibition of melacha applies only to human action performed on Shabbos itself, not to processes that continue on their own.

ה"ב

מלאכות המתבצעות מאליהן בשבת

Halacha 2 • Permissibility of Melacha Initiated Before Shabbos and Completed Automatically

פיצד. פותקין מים לגנה ערב שבת עם חשכה והיא מתמלאת

fills and it darkness with Shabbos on the eve of to the garden water we may open How

והולכת כל היום כלו. ומניחין מגמר תחת הכלים והן מתגמריין

become perfumed and they the garments under incense and we may place entirely the day all and goes

והולכין כל השבת כלה. ומניחים קילור על גב העין ואספלגית על

on and a bandage the eye top of on salve and we may place entirely the Shabbos all and go

גְּבִי הַמָּכָה וּמִתְרַפְּאִין וְהוֹלְכִין כָּל הַשַּׁבָּת כָּלָּה. וְשׁוֹרִין דִּיּוּ וְסִמְנִין עִם
 with and herbs ink and we may soak entirely the Shabbos all and go and they heal the wound top of

חֲשֵׁכָה וְהוּ שׁוֹרִין וְהוֹלְכִין כָּל הַשַּׁבָּת כָּלָּה. וְנוֹתְנִין צָמֵר לְיוֹרָה
 into a vat wool and we may place entirely the Shabbos all and go soak and they darkness

וְאוֹנִין שֶׁל פִּשְׁתָּן לְתַנּוּר וְהֵם מְשַׁתְּנִין וְהוֹלְכִין כָּל הַשַּׁבָּת כָּלָּה.
 entirely the Shabbos all and go change and they into the oven flax of and bundles

וּפּוֹרְשִׁים מְצוּדוֹת לְחֵיָּה וּלְעוֹפוֹת וּלְדָגִים עִם חֲשֵׁכָה וְהֵן נִצְוִדִין
 are trapped and they darkness with and for fish and for birds for beasts traps and we may spread

וְהוֹלְכִין כָּל הַשַּׁבָּת כָּלָּה. וְטוֹעֲנִין בְּקוֹרוֹת בֵּית הַכֹּדֶד
 the olive press the house of with the beams of and we may load entirely the Shabbos all and go

וּבִעְגוּלֵי הַגֶּת עִם חֲשֵׁכָה וְהַמְשָׁקִין זָבִין וְהוֹלְכִין כָּל הַשַּׁבָּת כָּלָּה.
 entirely the Shabbos all and go flow and the liquids darkness with the wine press and with the round stones of

וּמִדְּלִיקִין אֶת הַנֵּר אוֹ אֶת הַמְדוּרָה מִבְּעֶרֶב וְהִיא דוֹלֶקֶת וְהוֹלֶקֶת כָּל
 all and goes burns and it from the evening the bonfire — or the candle — and we may light

הַשַּׁבָּת כָּלָּה:
 entirely the Shabbos

This halacha lists various activities that may be started before Shabbos and allowed to continue running on their own throughout Shabbos.

ה'לי ג

הַנְּחָת תְּבָשִׁיל עַל גְּבִי הָאֵשׁ מִעֶרֶב שַׁבָּת

Halacha 3 · Placing Food on the Fire Before Shabbos and the Decree Against Stirring Coals

מִנִּיחִין קִדְרָה עַל גְּבִי הָאֵשׁ אוֹ בֶּשֶׂר בְּתַנּוּר אוֹ עַל גְּבִי גָחָלִים וְהֵן
 and they coals the top of upon or in the oven meat or the fire the top of upon a pot We may place

מִתְבַּשְּׁלִים וְהוֹלְכִין כָּל הַשַּׁבָּת וְאוֹכְלִין אוֹתָהּ בְּשַׁבָּת. וַיֵּשׁ בְּדִבְרֵי זֶה
 matter in this and there are on Shabbos it and we eat Shabbos all of and continue cook

דְּבָרִים שֶׁהֵן אֲסוּרִין גִּזְרָה שְׁמָא יַחְתֶּה בַּגָּחָלִים בְּשַׁבָּת:
 on Shabbos the coals one will stir lest as a decree forbidden that they are things

This halacha discusses the permission to leave food cooking on a fire from before Shabbos, alongside the Rabbinic restrictions enacted to prevent one from stirring the coals on Shabbos.

ה'לי ד

אֲסוּר שְׁהִית תְּבָשִׁיל עַל גְּבִי הָאֵשׁ בְּשַׁבָּת

Halacha 4 · The Prohibition of Leaving Food Cooking on the Fire on Shabbos

כִּיצַד. תְּבָשִׁיל שֶׁלֹא בָשַׁל כָּל צָרְכוֹ וְחִמִּין שֶׁלֹא הוֹחֲמוּ כָּל צָרְכָן אוֹ
 or their need all heated that not and hot water its need all cooked that not a cooked food How

תְּבָשִׁיל שֶׁבָשַׁל כָּל צָרְכוֹ וְכָל זָמַן שֶׁמִּצְטָמֵק הוּא יָפָה לוֹ אֵין מְשַׁהִין
 leave we do not for it is good it that it shrinks time and all its need all that cooked a cooked food

אוֹתוֹ עַל גְּבִי הָאֵשׁ בְּשַׁבָּת אֵף עַל פִּי שְׁהֵנָּח מִבְּעוֹד יוֹם גִּזְרָה שְׁמָא
 lest a decree day from while yet it was placed though · even on Shabbos the fire top of on it

יִחַתֶּה בְּגָחִים כִּדֵּי לְהַשְׁלִים בְּשׁוּלוֹ אוֹ כִּדֵּי לְצַמְקוֹ. לְפִיכָּהּ אִם גָּרַף

he swept if therefore to shrink it in order or its cooking to complete in order the coals he will stir

הָאֵשׁ אוֹ שְׁכָסָה אֵשׁ הַכִּירָה בְּאֶפֶר אוֹ בְּנִעֲרָת פֶּשֶׁתַּן הַדָּקָה אוֹ שְׁעָמְמוֹ

that dimmed or the fine flax with waste of or with ash the stove the fire of that he covered or the fire

הַגָּחִים שֶׁהָרִי הֵן כְּמִכְסוֹת בְּאֶפֶר אוֹ שֶׁהִסִּיקוּהָ בְּקֶשׁ אוֹ בְּגִבְכָּא אוֹ

or with stubble or with straw that they fueled it or with ash are as if covered they for behold the coals

בְּגִלְלֵי בְּהֵמָה דָּקָה שֶׁהָרִי אֵין שָׁם גָּחִים בּוֹעֲרוֹת הָרִי זֶה מֻתָּר

is permitted this behold burning coals there there is not for behold small animal with dung of

לְשָׁהוֹת עָלֶיהָ. שֶׁהָרִי הִסִּיחַ דַּעְתּוֹ מִזֶּה הַתְּבַשִּׁיל וְאֵין גּוֹזְרִין שְׂמָא

lest decree and we do not cooked food from this his mind he diverted for behold on it to leave

יִחַתֶּה בְּאֵשׁ:

the fire he will stir

This halacha explains the Rabbinic prohibition of leaving uncooked food, or food that improves by shrinking, on an open fire on Shabbos, and the permissible methods of covering or sweeping the coals.

הֲלִי ה

דִּין שְׁהִיָּה בְּתֵנּוֹר הָחֵם בְּשַׁבָּת

Halacha 5· The Prohibition of Leaving Food in or on a Hot Oven on Shabbos

בְּמָה דְּבָרִים אֲמוּרִים בְּכִירָה שֶׁהִבְלָה מְעֻט. אֲבָל הַתֵּנּוֹר אֵף עַל פִּי שְׁגָרָה

one swept though · even an oven but is minimal whose heat with a kirah are said words In what

הָאֵשׁ אוֹ כָסָה בְּאֶפֶר אוֹ שֶׁהִסִּיקוּהָ בְּקֶשׁ אוֹ בְּגִבְכָּא אֵין מְשַׁהִין בְּתוֹכוֹ

inside it leave we do not with stubble or with straw that they fueled it or with ash covered or the fire

וְלֹא עַל גִּבּוֹ וְלֹא סוֹמְכִין לוֹ תְּבַשִּׁיל שְׁלֹא בְּשֵׁל כָּל צָרְכּוֹ אוֹ

or its need all cooked that was not food to it do we place close and not its back upon and not

שְׁבִשֵּׁל כָּל צָרְכּוֹ וּמִצְטַמֵּק וְיָפָה לוֹ. הוּאִיל וְהִבְלוּ חֵם בְּיוֹתֵר

exceedingly is hot its heat since to it and is beneficial and shrinks its need all that was cooked

אֵינוֹ מְסִיחַ דַּעְתּוֹ וְחוֹשְׁשִׁים שְׂמָא יִחַתֶּה בּוֹ הָאֵשׁ הַמְּעוּטָה אֵף עַל פִּי

though · even the minimal fire in this he will stir lest and we suspect his mind divert he does not

שֶׁהוּא אֵשׁ קֶשׁ וּגִבְכָּא אוֹ מִכְסָּה:

covered or and stubble straw fire of it is

This halacha explains that because an oven retains intense heat, one may not leave partially cooked food or food that improves with shrinking in or near it, even if the coals are swept or covered.

הֲלִי ו

אִסוּר שְׁהִיָּה בְּתֵנּוֹר גָּרוּף וְטַעַם הַגְּזֵרָה

Halacha 6· The Prohibition of Leaving Food in a Swept Oven and its Reason

וְלָמָּה אִסְרוּ לְשָׁהוֹת בְּתֵנּוֹר אֵף עַל פִּי שְׁגָרוּף. מִפְּנֵי שֶׁהַגְּזֵרָה אֵינוֹ

does not he who sweeps because it is swept though · even in the oven to leave did they forbid And why

גּוֹרֵף אֶלָּא רַב הָאֵשׁ וְעֵצָמָּה. וְאִי אֶפְשָׁר לְגָרֵף כָּל הָאֵשׁ עַד

until the fire all of to sweep impossible and it is and its essence the fire the majority of except sweep

שֶׁלֹא תִשָּׂאֵר נִיצוּץ אַחַת מִפְּנֵי שֶׁהֵבִילוּ חֵם שָׂמָּה יַחְתֶּה כְּדֵי לְבַעַר

to kindle in order he will stir lest is hot its heat because single a spark remain there does not

הַנִּיצוּצוֹת הַנִּשְׁאָרוֹת בַּתֵּנוּר:

in the oven that remain the sparks

The Sages forbade leaving food in a swept oven because a person cannot remove every single spark, and the intense heat might tempt him to stir the remaining coals.

ה'ל"ז

דִּין הַשְּׂהִיָּה עַל גְּבִי כֶּפֶחַ וְכִירָה

Halacha 7 · The Laws of Leaving Food on a Kopach and a Kirah Before Shabbos

הַכֶּפֶחַ הֵבִילוּ רַב מִהֵבֵל הַכִּירָה וּמֵעֵט מִהֵבֵל הַתֵּנוּר. לְפִיכָּהּ אִם

if Therefore of the oven than the heat and less of the kirah than the heat is greater its heat The kopach

הִסִּיקוּהוּ בְּגִפְתָּ אוֹ בְּעֵצִים הָרִי הוּא כְּתֵנוּר וְאִין מִשְׁהִין בְּתוֹכוֹ

inside it leave and we do not is like an oven it behold with wood or with olive-waste they fueled it

וְלֹא עַל גְּבִיו וְלֹא סוֹמְכִין לוֹ תִבְשִׁיל שֶׁלֹּא בָּשָׁל כָּל צָרְכוֹ אוֹ מִצְטָמֵק

shrinks or its need all cooked that is not cooked food to it do we place next and not its top upon and not

וְיָפָה לוֹ אֶף עַל פִּי שְׁגָרָה אוֹ כֶּסֶה בְּאַפֵּר. וְאִם הִסִּיקוּהוּ בְּקֶשׂ

with straw they fueled it And if with ash covered or he swept out though even for it and it is beneficial

אוֹ בְּגִבְבָּא הָרִי הוּא כְּכִירָה שֶׁהִסְקָה בְּקֶשׂ וּגְבָבָּ וּמִשְׁהִין עָלָיו.

upon it and we may leave and stubble with straw that was fueled is like a kirah it behold with stubble or

וּמִתֵּר לְסַמֵּךְ לְכִירָה מִבְּעֶרֶב וְאֶף עַל פִּי שְׂאִינָה גְרוּפָה

swept it is not though and even from before evening to a kirah to place next And it is permitted

וְקִטּוּמָה. וְאִיזוֹ הִיא כִּירָה וְאִי זֶה כֶּפֶחַ כִּירָה מְקוֹם שְׂפִיתָת שְׁתֵּי

two for setting is a place A kirah a kopach is and which a kirah is And which and covered with ash

קִדְרוֹת כֶּפֶחַ מְקוֹם שְׂפִיתָת קִדְרָה אַחַת:

one pot for setting is a place A kopach pots

This halacha defines the physical differences between a kirah and a kopach, and details the restrictions on leaving food on them based on the type of fuel used.

ה'ל"ח

הַשְּׂהִיָּה תִבְשִׁיל חֵי אוֹ מִצְטָמֵק וְרַע לוֹ עַל הָאֵשׁ

Halacha 8 · Leaving Raw Food or Fully Cooked Food on the Fire Before Shabbos

תִּבְשִׁיל חֵי שֶׁלֹּא בָּשָׁל כָּלָל אוֹ שֶׁבָּשָׁל כָּל צָרְכוֹ וּמִצְטָמֵק וְרַע לוֹ

for it and bad and shrinks its need all that cooked or at all cooked that not raw A dish

מִתֵּר לְשִׁהוֹתוֹ עַל גְּבִי הָאֵשׁ בֵּין כְּכִירָה וְכֶפֶחַ בֵּין כְּתֵנוּר. וְכֵן כָּל

any And so in an oven whether and a kopach on a range whether the fire top of on to leave it it is permitted

תִּבְשִׁיל שֶׁבָּשָׁל וְלֹא בָּשָׁל כָּל צָרְכוֹ אוֹ בָּשָׁל כָּל צָרְכוֹ וּמִצְטָמֵק וְיָפָה לוֹ

for it and good and shrinks its need all cooked or its need all cooked and not that cooked dish

אִם הִשְׁלִיךְ לְתוֹכוֹ אֶבֶר חֵי סְמוּךְ לְבֵין הַשְּׁמָשׁוֹת נֶעֱשֶׂה הַכֹּל כְּתִבְשִׁיל

like a dish the whole it becomes the suns to between close raw a limb into it he threw if

חַי וּמָתָר לְשִׁהוּתוֹ עַל הָאֵשׁ אִם עַל פִּי שְׂלֵא גִרָּה וְלֹא כִסָּהּ. מִפְּנֵי
because he covered and not he swept that not though · even the fire on to leave it and it is permitted raw
שֶׁכְּבָר הִסִּיחַ דַּעְתּוֹ מִמֶּנּוּ וְאִינוּ בָּא לְחַתוֹת בְּגִתָּהּ לִים:
the coals to stir coming and he is not from it his mind he diverted that already

This halacha outlines the conditions under which food may be left on an open fire for Shabbos, such as when it is completely raw or when a raw piece of meat is added right before twilight.

ה'ט

דִּין תְּבִשִּׁיל שְׁנִשְׂאָר עַל גְּבִי הָאֵשׁ בְּאִסּוּר

Halacha 9 · The Law of Cooked Food Left on a Fire in Violation of Shabbos Laws

כָּל תְּבִשִּׁיל שְׁאִסּוּר לְשִׁהוּתוֹ אִם עָבַר וְשָׁהָה אוֹתוֹ אִסּוּר לְאָכְלוֹ
to eat it it is forbidden it and left he transgressed if to leave that it is forbidden cooked food Any
עַד מוּצְאֵי שַׁבָּת וְיִמְתִּין בְּכֵדִי שִׁיעָשׂוּ. וְאִם שָׁכְחוּ. אִם
if he forgot it and if for it to be made the amount of time and he must wait Shabbos the departure of until
תְּבִשִּׁיל שְׂלֵא בָשֵׁל כָּל צָרְכּוֹ הוּא אִסּוּר עַד מוּצְאֵי שַׁבָּת. וְאִם
and if Shabbos the departure of until is forbidden it its need all cooked that was not it is cooked food
תְּבִשִּׁיל שֶׁבָשֵׁל כָּל צָרְכּוֹ הוּא וּמִצְטָמֵק וְיָפָה לוֹ מָתָר לְאָכְלוֹ
to eat it it is permitted for it and it is beneficial and it shrinks it its need all that was cooked it is cooked food
מִיד בְּשַׁבָּת:
on Shabbos immediately

This halacha details the penalties imposed when one leaves food on a fire in a forbidden manner, distinguishing between intentional transgression and forgetfulness, and between fully and partially cooked food.

ה'י

דִּינֵי הַחֲזָרַת קִדְרָה עַל גְּבִי הָאֵשׁ בְּשַׁבָּת

Halacha 10 · The Laws of Returning a Pot to the Fire on Shabbos

כָּל שְׂמִתָּר לְשִׁהוּתוֹ עַל גְּבִי הָאֵשׁ כְּשֶׁנוֹטְלִים אוֹתוֹ בְּשַׁבָּת אִסּוּר
it is forbidden on Shabbos it when they take the fire top of on to leave it that is permitted Any
לְהַחְזִירוֹ לְמָקוֹמוֹ. וְאִין מַחְזִירִין לְעוֹלָם אֶלָּא עַל גְּבִי פִּירָה גְּרוּפָה אוֹ
or swept a stove top of on unless ever we do not return and to its place to return it
מִכְסָּה אוֹ בְּכִירָה וְכַפָּח שֶׁהִסְקוּ בְּקֶשׁ וּגְבָבָא. וְהוּא שְׂלֵא
provided that not and that is and with stubble with straw that were heated and a kupach on a stove or covered
הִנִּיחַ הַקִּדְרָה עַל גְּבִי הַקֶּרֶקַע אֲבָל מִשְׁהִנִּיחָה עַל גְּבִי קֶרֶקַע אִין מַחְזִירִין
return we do not ground top of on once he placed it but the ground top of on the pot he placed
אוֹתָהּ. וְאֶפְלוּ עַל גְּבִי פִּירָה גְּרוּפָה אוֹ מִכְסָּה. וְאִין מַחְזִירִין לְתַנּוּר וְלֹא
and not to an oven we do not return and covered or swept a stove top of on and even it
לְכַפָּח שֶׁהִסְקוּ בְּגִפְתָּה אוֹ בְּעֵצִים אִם עַל פִּי שְׂגִרָּה אוֹ כִסָּה מִפְּנֵי
because covered or that he swept though · even with wood or with olive peat that were heated to a kupach
שֶׁהִבְלָן חֵם בְּיוֹתֵר. וְכָל שֶׁאִין מַחְזִירִין עָלָיו אִין סוּמְכִין לוֹ
to it place next we do not upon it return that we do not and anything exceedingly is hot that their heat

This halacha details the strict conditions under which food may be returned to a heat source on Shabbos, distinguishing between covered stoves and highly heat-retaining ovens.

ה'י"א

אסור הגָּסָה בְּקִדְרָה וְהַחֲזָרָה מִכִּירָה לְכִירָה

Halacha 11 · The Prohibition of Stirring a Pot and Shifting Between Ranges on Shabbos

אָסוּר לְהַכְנִיִּס מִגְרָפָה לְקִדְרָה בְּשַׁבָּת וְהִיא עַל הָאֵשׁ לְהוֹצִיא מִמֶּנָּה

from it to remove the fire is on while it on Shabbos into a pot a ladle to insert It is forbidden

בְּשַׁבָּת מִפְּנֵי שְׂמִיגִים בָּהּ וְזֶה מִצְרָכִי הַבָּשׂוּל הוּא וְנִמְצָא כְּמִבְשֵׁל

like one who cooks and he is found of cooking is of the needs and this it he stirs because on Shabbos

בְּשַׁבָּת. וּמִתֵּר לְהַחֲזִיר מִכִּירָה לְכִירָה אֲפֹלוּ מִכִּירָה שֶׁהִבְלָה מְעַט

is small whose heat from a range even to a range from a range to return And it is permitted on Shabbos

לְכִירָה שֶׁהִבְלָה מְרֻבָּה אֲבָל לֹא מִכִּירָה לְטְמִינָה וְלֹא מִטְמִינָה לְכִירָה:

to a range from covering and not to covering from a range not but is great whose heat to a range

This halacha discusses the prohibition of stirring food on the fire on Shabbos and the rules of moving a pot from one range to another.

ה'י"ב

אסור השְׁהִית מֵאֲכָלִים הַמֵּתְבַשְּׁלִים מִהָר פְּתוּר

Halacha 12 · The Prohibition of Leaving Fast-Cooking Foods in an Oven Before Shabbos

לֹא יִמְלֵא אָדָם קִדְרָה עֲסָסִיּוֹת וְתוֹרְמוֹסִין אוֹ חֲבִית שֶׁל מַיִם וְיִתֵּן לְתוֹךְ

into and place water of a jug or and lupines with lentils a pot a person shall fill Not

הַתְּנוּרָה עֶרֶב שַׁבָּת עִם חֹשֶׁכָה וַיִּשְׁהָה אוֹתָן. שְׂאֵלוֹ וְכָל כִּיּוֹצָא בָּהֶן אֵף עַל

even to them similar and all for these them and leave darkness with Shabbos on eve of the oven

פִּי שֶׁלֹא בָשְׁלוּ כָּל עֶקֶר כְּתִבְשִׁיל שֶׁלֹא בָשַׁל כָּל צָרְכּוֹ הֵן מִפְּנֵי

because they are its need all cooked that not like food all at they cooked that not though

שְׂאִינָן צְרִיכִים בִּשּׁוּל הָרֻבָּה וְדַעְתּוֹ עָלֵיהֶן לְאָכְלוֹ לְאִלְתֵּר. וּלְפִיכָךְ

and therefore immediately to eat them is on them and his mind much cooking require that they do not

אָסוּר לְשְׁהוֹתָן בְּתֵנוּרָה. וְאִם עָבַר וְשָׁהָה אֲסוּרִין עַד מוֹצָאֵי

the departure of until they are forbidden and left he transgressed and if in the oven to leave them it is forbidden

שַׁבָּת וַיִּמְתֵּן בְּכֵדִי שְׂיַעֲשׂוּ:

that they can be made in the amount of time and he must wait Shabbos

This halacha discusses the Rabbinic prohibition of leaving foods that cook very quickly in an oven on Friday close to nightfall, because the owner's attention remains on them to eat them immediately.

ה'י"ג

תְּנוּר שְׁנַתָּן לְתוֹכוֹ בֶּשָׂר מִבְּעוֹד יוֹם וְשָׁהָה אוֹתוֹ בַּשַּׁבָּת אִם בֶּשָׂר גְּדִי
 a kid meat of if on Shabbos it and left day from while meat into it that one placed An oven
 הוּא וְכִיּוּצָא בּוֹ מִתָּר. שָׂאֵם יַחְתֶּה בְּגָחִים יִתְחַרֵּךְ הַבֶּשָׂר שְׂאִינוֹ צָרִיךְ
 need as it does not the meat it will char the coals he stirs for if it is permitted to it and similar it
 אֶלָּא חֲמִימוֹת הָאֵשׁ בְּלֶבֶד. וְאֵם בֶּשָׂר עֵז אוֹ בֶּשָׂר שׁוֹר הוּא אָסוּר שְׂמָא
 lest it is forbidden it an ox meat of or a goat meat of and if alone the fire the warmth of except
 יַחְתֶּה בְּגָחִים לְבַשְׁלוֹ. וְאִם טָח פִּי הַתְּנוּר בְּטִיט מִתָּר. שָׂאֵם
 for if it is permitted with clay the oven the opening of he smeared and if to cook it the coals he stirs
 בָּא לְפִתַּח הַתְּנוּר וְלַחְתּוֹת תַּכְנִס הָרוּחַ וְיִתְקַשֶּׁה הַבֶּשָׂר וְיִפְסֹד וְיִצְטָן
 and will cool and it will spoil the meat and will harden the wind will enter and to stir the oven to open he comes
 הַתְּנוּר וְיִפְסִיד הַבֶּשָׂר:
 the meat and spoil the oven

This halacha discusses the Rabbinic prohibition against leaving certain meats to roast in an oven on Shabbos due to the concern that one might stir the coals.

הלי יד

הַנְּחַת פִּשְׁתָּן בַּתְּנוּר מִפְּנֵי חֲשַׁשׁ חֲתוּי

Halacha 14 · Placing Flax in an Oven and Decrees Against Stirring Coals

וְכֵן כָּל דָּבָר שֶׁהָרוּחַ מִפְּסָדָת אוֹתוֹ אֵין גּוֹזְרִין עָלָיו שְׂמָא יִגְלֶהוּ
 he will uncover it lest upon it decree we do not it spoils that the wind thing any And so
 וְיַחְתֶּה. וּמִפְּנֵי זֶה נוֹתְנִין אוֹנִין שָׁל פִּשְׁתָּן לְתוֹךְ הַתְּנוּר עִם חֲשֻׁכָה
 darkness with the oven into flax of bundles we may place this And because of and stir
 שָׂאֵם גְּלָהוּ יִפְסְדוּ:
 they will spoil he uncovered it for if

The Sages did not decree against leaving items in an oven before Shabbos if opening the oven to stir the coals would spoil the items.

הלי טו

דִּין הַשְּׁחִית גְּדִי שְׁלֵם וְקָרְבַּן פֶּסַח בַּתְּנוּר

Halacha 15 · Leaving a Whole Kid and the Pesach Offering in the Oven Before Shabbos

נָתַן גְּדִי שְׁלֵם לְתוֹךְ הַתְּנוּר הֲרִי הוּא כְּבֶשֶׂר עֵז אוֹ כְּבֶשֶׂר שׁוֹר
 an ox like the meat of or a goat is like the meat of it behold the oven into whole a kid One placed
 וְאָסוּר לְשָׁהוֹתוֹ שְׂמָא יַחְתֶּה בְּגָחִים אֶלָּא אִם כֵּן טָח הַתְּנוּר.
 the oven he plasters unless the coals he will stir lest to leave it and it is forbidden
 וּמִתָּר לְשַׁלֵּשׁ כְּבֶשֶׂת הַפֶּסַח לְתְּנוּר עִם חֲשֻׁכָה וְאֵף עַל פִּי
 though and even nightfall with into the oven the Pesach the lamb of to lower And it is permitted
 שְׂאִינוֹ טָח מִפְּנֵי שְׁבָנֵי חֲבוּרָה זְרִיזִים הֵן:
 they are are careful the company that the members of because plaster that he does not

This halacha contrasts the prohibition of leaving a whole kid in an unsealed oven with the permission granted to the Pesach offering because its group is exceptionally careful.

ה'טז

צִלִּית מֵאֲכָלִים וְהִנַּחַת מִגְמָר עַל גְּבִי הָאֵשׁ עֶרֶב שַׁבָּת

Halacha 16 · Roasting Foods and Placing Incense Over Fire Before Shabbos

אֵין צוֹלִין בָּשָׂר וּבָצֵל וּבִיּוֹצָה עַל גְּבִי הָאֵשׁ אֶלָּא כְּדֵי שְׂיֻצוּלוֹ מִבְּעוֹד

while yet that they roast in order unless the fire top of on and egg and onion meat roast We do not

יוֹם וַיְהִי רְאוּיֵין לְאֲכִילָהּ. וְאִם נִשְׁאַרוּ אַחֵר כֵּן עַל הָאֵשׁ בְּשַׁבָּת עַד

until on Shabbos the fire on so after they remained and if for eating fit and they will be day

שְׂיֻצוּלוֹ הִרְבֵּה מִתֵּר מִפְּנֵי שֶׁהוּא כְּמִצְטַמֵּק וְרַע לוֹ שְׂאֵם יִחַתֵּה יִחְרֹף

it will char one stirs for if for it and bad like shrinking they are because it is permitted much they roast

אוֹתָן שֶׁעַל גּוּף הָאֵשׁ הֵם. וּמִפְּנֵי זֶה מְנִיחִין מִגְמָר תַּחַת הַכְּלִים עִם

with the clothes under incense we leave this and because of they are the fire the body of since on them

חֲשֵׁכָה שְׂאֵם יִחַתֵּה בְּגָחִים יִשְׂרָף הַמִּגְמָר וַיַּעֲשֵׂן הַכְּלִים:

the clothes and smoke the incense it will burn the coals one stirs for if darkness

This halacha discusses the prohibition of roasting foods directly on a fire before Shabbos unless they are cooked enough to eat, and the permission to leave incense under clothes because stirring the coals would ruin them.

ה'יז

גִּזְרָת שְׂאֵם יִחַתֵּה בְּגָחִים בְּנִתְיִינָת צֶמֶר לְיִוְרָה

Halacha 17 · The Rabbinic Decree Against Stirring Coals When Placing Wool in a Dyeing Vat

הָא לְמַדְתָּ שְׂכָל דְּבָר שְׂאֵנוּ אוֹסְרִין בְּעֵנִין זֶה אֵינוֹ אָסוּר מִשּׁוּם

because forbidden is not of this in the context prohibit that we of a matter that all you have learned Behold

שֶׁהוּא נַעֲשֶׂה בְּשַׁבָּת אֶלָּא גִּזְרָה שְׂאֵם יִחַתֵּה בְּגָחִים. לְפִיכָךְ אֵין נוֹתְנִין

place we do not therefore the coals one will stir lest a decree rather on Shabbos is done that it

צֶמֶר לְיִוְרָה אֶלָּא אִם כֵּן הִיָּתָה עֲקוּרָה מֵעַל הָאֵשׁ שְׂאֵם יִחַתֵּה בְּגָחִים.

the coals one will stir lest the fire from upon removed it was · · unless into a vat wool

וְהוּא שִׂיחָהּ פִּיהָ טוֹחַ בְּטִיט שְׂאֵם יָגִיס בִּהּ מִשְׁחֵשְׁכָה:

after nightfall it one will stir lest with clay is sealed its mouth is that and this

The Rambam explains that the restrictions on leaving items on a fire before Shabbos are Rabbinic safeguards to prevent one from stirring the coals on Shabbos.

ה'יח

אֲפִית פֶּת וְחִרְרָה עִם חֲשֵׁכָה וּרְדִיתָה בְּשַׁבָּת

Halacha 18 · Baking Bread and Cakes Close to Shabbos and Removing Them on Shabbos

אֵין נוֹתְנִין אֶת הַפֶּת בְּתַנּוּר עִם חֲשֵׁכָה וְלֹא תִרְרָה עַל גְּבִי הַגָּחִים

the coals the back of upon a cake and not nightfall with in the oven the bread — place We do not

אֶלָּא כְּדֵי שְׂיִקְרְמוּ פָּנֶיהָ שֶׁהֵם מְדַבְּקִים בְּתַנּוּר אוֹ בְּאֵשׁ. וְאִם

and if to the fire or to the oven attached which are its surfaces that they crust enough time unless

נִשְׁאַרוּ אַחֲרֵי כֵן עַד שִׁיגְמֹר אֶפְיָתָן מִתֵּר שָׂאֵם יַחְתֶּה יִפְסִיד אוֹתָן.
them he will spoil he stirs for if it is permitted their baking that it finishes until so after they remained
וְאֵם נָתַן סָמוּךְ לַחֲשֹׁכָה וְחֲשֹׁכָה וְעַדִּין לֹא קָרְמוּ פָנֶיהָ. אִם בְּמִזִּיד
intentionally if its surfaces did crust not and still and it became dark to nightfall close he placed and if
אָסוּר לֶאֱכֹל מִהֵן עַד מוֹצָאֵי שַׁבָּת וַיִּמְתִּין בְּכַדֵּי שִׁיעָשׂוּ.
that they can be made the time and he must wait Shabbos the departure of until from them to eat it is forbidden
וְאִם בְּשׁוּגָג מִתֵּר לוֹ לְרִדּוֹת מִמֶּנָּה מִזֶּן שְׁלֹשׁ סְעֻדוֹת שֶׁל שַׁבָּת.
Shabbos of meals three food for from it to scrape off for him it is permitted unintentionally and if
וְכִשְׁהוּא רוֹדָה לֹא יִרְדָּה בְּמִרְדָּה בְּדָרָךְ שֶׁהוּא עוֹשֶׂה בַּחֲל
on a weekday does that he in the manner with a baker's peel shall he scrape off not scrapes off and when he
אֵלָּא בְּסַכִּין וְכִיּוֹצֵא בָּהּ:
to it and similar with a knife unless

This halacha details the restrictions on placing bread or cakes in an oven or on coals right before Shabbos, and the rules for removing them if they were left there.

ה'ל"ט

הַדִּלְקַת מְדוּרָה מִבְּעוֹד יוֹם וְדִינֵי הַנָּאֵה מִמֶּנָּה בְּשַׁבָּת

Halacha 19 - Kindling a Fire Before Shabbos and the Prohibition of Benefiting from an Unfinished Fire

עוֹשֶׂה אָדָם מְדוּרָה מִכָּל דָּבָר שֶׁיִּרְצֶה בֵּין עַל גִּבִּי קֶרֶקַע בֵּין עַל גִּבִּי
top of on whether the ground top of on whether that he desires substance from all a fire a person makes
מְנוּרָה וּמִדְּלִיקָה מִבְּעוֹד יוֹם וּמִשְׁתַּמֵּשׁ לְאוּרָה אוֹ מִתְחַמֵּם כְּנִגְדָּה
opposite it warms himself or its light and he uses day from while yet and he kindles it a torch holder
בְּשַׁבָּת. וְצָרִיךְ שִׁידְלִיק רַב הַמְדוּרָה קֹדֶם חֲשֹׁכָה עַד שֶׁתֵּהָא שְׁלֵהֶבֶת
a flame that there is until darkness before the fire the majority of that he kindle and he must on Shabbos
עוֹלָה מֵאֻלֶּיהָ קֹדֶם הַשַּׁבָּת. וְאִם לֹא הִדְלִיק רַבָּה אָסוּר לְהִנּוֹת בָּהּ
from it to benefit it is forbidden its majority he kindled not and if the Shabbos before on its own rising
בְּשַׁבָּת גִּזְרָה שְׂמָא יַחְתֶּה בָּהּ וַיִּנִּיד הָעֵצִים כִּדִּי שֶׁתַּעֲלֶה הַשְּׁלֵהֶבֶת. וְאִם
and if the flame that will rise in order the wood and move it he will stir lest a decree on Shabbos
הִדְלִיק עַץ יְחִידִי צָרִיךְ לְהִדְלִיק רַב עָבִיו וְרַב הֶקְפּוֹ
its circumference and the majority of its thickness the majority of to kindle he must single wood he kindled
מִבְּעוֹד יוֹם:
day from while yet

This halacha discusses the requirement to kindle the majority of a fire before Shabbos so that the flame rises on its own, preventing one from stirring the coals on Shabbos.

ה'ל"ב

הַדִּלְקַת מְדוּרַת בֵּית הַמוֹקֵד בַּמִּקְדָּשׁ עִם חֲשֵׁכָה

בְּמָה דְּבָרִים אֲמוּרִים בְּגִבּוּלֵין אֲבָל בְּמִקְדָּשׁ מֵאֲחִיזִין אֶת הָאוּר בְּעֵצִים
 in the wood the fire — we may set in the Temple but in the provinces are said words In what
 בְּמִדּוּרַת בֵּית הַמּוֹקֵד עִם חֹשֶׁכָה וְאִין חוֹשִׁשִׁין שְׂמָא יַחְתֶּה בְּגִחְלִים
 the coals he will stir lest suspect and we do not darkness with the Hearth the House of in the bonfire of
 שֶׁהַכֹּהֲנִים זְרִיזִין הֵן:
 they are careful because the priests

The Rabbinic decree against lighting a fire close to Shabbos due to the fear of stirring the coals does not apply in the Beis HaMikdash because the priests are exceptionally careful.

ה'לכא

הַדְּלָקַת מִדּוּרָה שֶׁל קָנִים וְגִרְעִינֵין קֹדָם הַשַּׁבָּת

Halacha 21 · Kindling a Bonfire of Reeds or Seeds Before Shabbos

הָיְתָה מִדּוּרָה שֶׁל קָנִים אוֹ שֶׁל גִּרְעִינֵין אֵינוֹ צָרִיךְ לְהַדְלִיק הָרַב אֶלָּא
 but the majority to kindle necessary it is not seeds of or reeds of a bonfire If was
 כִּיּוֹן שֶׁהִתְחִיל בָּהֶן הָאֵשׁ קֹדָם הַשַּׁבָּת מִתָּר לְהַשְׁתַּמֵּשׁ בָּהּ. מִפְּנֵי שֶׁהָאֵשׁ
 that the fire because it to use it is permitted Shabbos before the fire in them that started since
 נִתְלִית בָּהֶן בְּמַהֲרָה וְאֵינוֹ צָרִיךְ לַחְתּוֹת. לְפִיכָךְ אִם אֶגֶד הַקָּנִים אוֹ
 or the reeds one bound if therefore to stir required and one is not quickly in them catches
 הַנִּיחַ הַגִּרְעִינֵין בַּחוֹתְלוֹת הָרִי הֵן כְּעֵצִים וְצָרִיךְ שֶׁתַּעֲלֶה בָּהֶן
 in them that there shall rise and it is necessary are like wood they behold in baskets the seeds placed
 שֶׁלֹּהֶבֶת מֵאֻלֶּיהָ קֹדָם הַשַּׁבָּת:
 Shabbos before on its own a flame

This halacha discusses the conditions under which a fire made of fast-burning materials may be lit right before Shabbos without violating the prohibition of stirring the coals.

ה'לכא

הַדְּלָקַת מִדּוּרָה מִחֲמָרִים הַנִּדְלָקִים מַהֵר

Halacha 22 · Kindling a Bonfire from Fast-Burning Materials Before Shabbos

מִדּוּרָה שֶׁל זָפֶת אוֹ שֶׁל גַּפְרִית אוֹ שֶׁל רֶבֶב אוֹ שֶׁל קִירָה אוֹ שֶׁל קֶשׁ אוֹ
 or straw of or wax of or fat of or sulfur of or tar of A bonfire
 שֶׁל גִּבְכָּא אֵינוֹ צָרִיךְ לְהַדְלִיק רַבָּה קֹדָם הַשַּׁבָּת מִפְּנֵי שֶׁהָאֵשׁ מִדְּלָקַת
 ignites the fire because Shabbos before its majority to kindle required is not stubble of
 אוֹתָם בְּמַהֲרָה:
 quickly them

Materials that catch fire rapidly do not require their majority to be lit before Shabbos begins.

CHAPTER SUMMARY

The chapter begins by listing numerous permissible Friday activities that continue on Shabbos, including watering gardens, scenting garments, applying medical bandages, soaking ink or wool, setting traps, and operating olive presses. It then

transitions to the laws of leaving food on a fire, explaining that uncooked food or food that improves with further cooking cannot be left on an open fire unless the coals are swept out, covered with ash, or fueled by materials like straw that do not produce lasting coals. Finally, the Rambam distinguishes between a standard range and a highly heat-retentive oven, ruling that the intense heat of an oven prevents a person from diverting his mind, thereby forbidding one from leaving unfinished or heat-improving food in or near it even if the coals were swept or covered.

למעשה WHAT TO TAKE HOME

The beautiful halachos of shehiyah—leaving our food to cook on its own over Shabbos—teach us a profound lesson in emunah. The Torah allows us to start a process on Friday and let it finish on its own on Shabbos, because Shabbos is a day of complete cessation from our own creative labor. Yet, Chazal stepped in with a warning: if the food isn't fully cooked, or if it gets better the longer it sits, we cannot leave it on an open fire. Why? Lest we forget ourselves and stir the coals to speed up the process. To permit it, we must cover the coals, showing we have completely diverted our minds from trying to control the outcome.

How often in life do we set a process in motion—a business deal, a shidduch, a medical treatment—and then drive ourselves crazy trying to “stir the coals” to make it happen faster? We worry, we intervene, and we try to force the results. The Rambam is teaching us the spiritual art of letting go. Once you have done your proper, permitted effort before Shabbos, you must cover your coals. You must declare that the results are entirely in the hands of Hashem, who makes things grow and mature without your constant, anxious manipulation.

True menuchas hanefesh (peace of mind) comes from knowing when your job is done. When we cover the fire, we are saying, “I did my part. Now, I step back and let Hashem run His world.” This Shabbos, when you see the blech covering the fire, let it be a physical reminder to cover the fire of your weekday anxieties as well.

Today, identify one area of life where you have already done your necessary effort, and consciously “cover the coals” by telling Hashem you are stepping back and trusting Him to bring it to completion.