

הלכות שבת • פרק רביעי

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

CHAPTER PREVIEW

In this chapter, we continue learning the halachos of serving hot food on Shabbos, moving from the laws of leaving food on a fire to the laws of hatmanah (insulating food to preserve its heat). Hashem's Torah allows us to keep our food warm for Shabbos, but the Chachamim established beautiful safeguards to prevent us from coming to do a melacha on Shabbos. We will learn to distinguish between two types of insulating materials: those that add heat (mosif hevel) and those that merely preserve the existing heat (ma'amid hevel).

We will also delve into the Rabbinic decrees surrounding when these materials may be used. The Sages forbade insulating food with heat-adding substances even before Shabbos begins, and they likewise restricted insulating with heat-preserving substances on Shabbos itself. Through these halachos, we see the incredible care the Chachamim took to ensure we do not accidentally stoke coals or cook on Shabbos, helping us guard the sanctity of the holy day.

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

הליא

החלוק בין דבר המוסיף חום לְדָבָר שֶׁאֵינוֹ מוֹסִיף חֶבֶל

Halacha 1 • The Distinction Between Substances That Increase Heat and Those That Only Preserve It

יֵשׁ דְּבָרִים שָׂאֵם טָמֵן בְּהֵן הַתְּבַשִּׁיל הוּא מִתְחַמֵּם וּמוֹסִיפִין
and they add becomes heated it the cooked food with them one insulated that if substances There are
בְּבִשּׁוּלוֹ כְּעֵין הָאֵשׁ. כְּגוֹן הַגֶּפֶת וְזָבֵל וּמֶלַח וְסִיד וְחוֹל אוֹ זֵגִין
grape skins or and sand and lime and salt and manure olive peat such as the fire like to its cooking
וּמוֹכִין וְעֵשְׂבִים בְּזֶמֶן שְׁשָׁלְשָׁתָן לְחִים וְאֶפְלוּ מִחֲמַת עֶצְמוֹ.
themselves due to and even are damp that the three of them at a time and grass and unprocessed wool
וְדְבָרִים אֵלּוֹ נִקְרְאִין דְּבָר הַמוֹסִיף חֶבֶל. וְיֵשׁ דְּבָרִים שָׂאֵם טָמֵן
one insulated that if substances And there are heat that increases a substance are called these and substances
בְּהֵן הַתְּבַשִּׁיל יִשָּׂאֵר בְּחֲמִימוֹתוֹ בְּלֶבֶד וְאֵינֶן מוֹסִיפִין לוֹ בִּשּׁוּל
cooking to it add and they do not alone in its warmth it will remain the cooked food with them
אֶלָּא מוֹנְעִין אוֹתוֹ מִלְּהֻצֵּטָן. כְּגוֹן זֵגִין וּמוֹכִין וְעֵשְׂבִים יְבֵשִׁין
dry and grass and unprocessed wool grape skins such as from cooling down it they prevent but
וְכִסּוֹת וּפְרוֹת וְכִנְפֵי יוֹנָה וְנִעְרֹת הַפִּשְׁתָּן וְנִסְרֹת חֲרָשִׁים וּשְׁלָחִין
and soft hides carpenters and sawdust of the flax and fine waste of a dove and wings of and produce and clothing
וְגִי וְצֶמֶר. וְדְבָרִים אֵלּוֹ נִקְרְאִין דְּבָר שֶׁאֵינוֹ מוֹסִיף חֶבֶל:
heat increase that does not a substance are called these and substances wool and shearings of

This halacha defines the two categories of insulating materials used for keeping food warm on Shabbos.

אסור הטמנה בדבר המוסיף חֵבֶל וְדִינִי בֵּין הַשְּׁמָשׁוֹת

Halacha 2 · The Prohibition of Insulating Food with Heat-Increasing Substances and the Laws of Twilight

מִזֶּה הַדִּין הָיָה שֶׁטּוֹמְנִין בְּדָבָר הַמוֹסִיף חֵבֶל מִבְּעוֹד יוֹם וַיֵּשָׂאֵר
 and it will remain day while yet heat that adds with a substance that we may insulate it was the law From
 הַתְּבַשִּׁיל טָמוּן בְּשֶׁבֶת. שֶׁהָרִי מִשְׁהִין עַל גְּבִי הָאֵשׁ בְּשֶׁבֶת. אָבֵל אָסְרוּ
 forbade but on Shabbos the fire the top of upon we may leave for behold on Shabbos insulated the food
 חֲכָמִים לְהַטְמִין בְּדָבָר הַמוֹסִיף חֵבֶל מִבְּעוֹד יוֹם גִּזְרָה שֶׁמָּא תִּרְתִּיחַ
 it will boil lest as a decree day while yet heat that adds with a substance to insulate the Sages
 הַקִּדְרָה בְּשֶׁבֶת וַיִּצְטָרֵךְ לְגַלוֹתָן עַד שֶׁתִּנּוּחַ הָרְתִּיחָה וַיִּחְזֹר וַיִּכְסֶּה
 and cover and he will return the boiling it subsides until to uncover them and he will need on Shabbos the pot
 בְּשֶׁבֶת וְנִמְצָא טוֹמֵן בְּדָבָר הַמוֹסִיף חֵבֶל בְּשֶׁבֶת שֶׁהוּא אָסוּר.
 forbidden which is on Shabbos heat that adds with a substance he insulates and it turns out on Shabbos
 לְפִיכָךְ מִתֵּר לְהַטְמִין בְּדָבָר הַמוֹסִיף חֵבֶל בֵּין הַשְּׁמָשׁוֹת שֶׁשָּׁתָם
 since ordinarily the suns between heat that adds with a substance to insulate it is permitted Therefore
 קִדְרוֹת בֵּין הַשְּׁמָשׁוֹת כְּכֵן רְתָחוּ וְנָחוּ מִבְּעוֹבָעוֹן וְכֵיוָן שֶׁנָּחוּ שׁוּב
 again they subsided and since from their bubbling and subsided boiled already the suns between pots
 אֵינָן רוֹתְחִין:
 boil they do not

The Rambam explains the Rabbinic decree against insulating food before Shabbos with materials that increase heat, and why this restriction is relaxed during twilight.

אסור הטמנה בשבת בדבר שאינו מוסיף חֵבֶל

Halacha 3 · The Rabbinic Prohibition of Covering Hot Food on Shabbos Even with Substances that Do Not Add Heat

וְכֵן מִזֶּה הַדִּין הָיָה לְטַמֵּן הַתְּבַשִּׁיל בְּדָבָר שֶׁאֵינוֹ מוֹסִיף חֵבֶל בְּשֶׁבֶת
 on Shabbos heat add that does not with a substance the cooked food to cover it was the law from And so
 עֲצָמָה. אָבֵל אָסְרוּ חֲכָמִים דָּבָר זֶה גִּזְרָה שֶׁמָּא יִטְמִין בְּרֶמֶץ וַיְהִי
 and there will be in hot ashes he will cover lest as a decree this matter the Sages forbade but itself
 בּוֹ נִיצוּצוֹת שֶׁל אֵשׁ וְנִמְצָא חוֹתָה בְּגַחֲלִים. לְפִיכָךְ אָסְרוּ לְהַטְמִין
 to cover they forbade therefore in the coals raking and he will find himself fire of sparks in it
 דָּבָר חָם בְּשֶׁבֶת וְאִפְלוּ בְּדָבָר שֶׁאֵינוֹ מוֹסִיף חֵבֶל:
 heat add that does not with a substance and even on Shabbos hot a thing

The Sages decreed against covering hot food on Shabbos even with heat-retaining substances that do not increase temperature, as a safeguard against using hot ashes.

ספק חשכה ספק אינה חשכה מתר לטמון את דבר חם. ומתר

and it is permitted hot something — to cover it is permitted nightfall it is not doubt nightfall Doubt

לטמון את דבר הצונן בשבת בדבר שאינו מוסיף כדי שלא יצטנן

it will cool that not in order add that does not with something on Shabbos cold something — to cover

ביותר או כדי שתפוג צנתו. חמין שטמן מערב שבת

Shabbos from the eve of that one covered Hot food their chill that will dissipate in order or more

ונתגלו בשבת מתר לכסותו. שהרי אינו מוסיף. ומתר

and it is permitted add he does not since to cover them it is permitted on Shabbos and became uncovered

להחליף הפסוי בשבת. כיצד. נוטל כסות ומניח פנפי יונה או נוטל

he removes or a dove wings of and places clothing he removes how so on Shabbos the covering to change

פנפי יונה ומניח הפסות:

the clothing and places a dove wings of

This halacha discusses the permissibility of covering food during twilight, covering cold food to preserve its temperature, and recovering or changing the insulation of food on Shabbos.

ה"ה

הטמנת כלי שני בשבת

Halacha 5 · Insulating a Second Vessel on Shabbos

פנה התבשיל או המים החמין מכלי לכלי אחר מתר להטמין

to insulate it is permitted another to a vessel from a vessel the hot the water or the cooked food One emptied

הכלי האחר בשבת בדבר שאינו מוסיף. כמו הדבר הצונן. שלא

for not the cold the thing just like add that does not with a substance on Shabbos the other the vessel

אסרו להטמין בשבת אלא דבר חם שהוא בכלי ראשון שנתבשל בו

in it that it was cooked first in a vessel that is hot a thing except on Shabbos to insulate did they forbid

אבל אם פנהו מתר:

it is permitted he emptied it if but

This halacha teaches that the Rabbinic prohibition of insulating hot food on Shabbos applies only to a first vessel, but once transferred to a second vessel, it may be insulated with a non-heat-adding substance.

ה"ו

הנחת כלי חם על גבי כלי חם בשבת

Halacha 6 · Placing a Hot Vessel on Top of Another Hot Vessel on Shabbos

מניחין מיחם על גבי מיחם בשבת וקדרה על גבי קדרה וקדרה

and a pot a pot top of on and a pot on Shabbos a hot-water urn top of on a hot-water urn One may place

על גבי מיחם ומיחם על גבי קדרה וטח פיהם בכצק לא

not with dough their opening and seal a pot top of on and a hot-water urn a hot-water urn top of on

בשביל שיוחמו אלא בשביל שיעמדו על חמם. שלא

for they did not their warmth on that they should stand for the sake but that they should heat for the sake

up

אָסרוּ אֶלֶּא לְהַטְמִין בְּשֶׁבֶת אֲבָל לְהַנִּיחַ כְּלֵי חָם עַל גַּב כְּלֵי חָם כְּדֵי

in order hot a vessel top of on hot a vessel to place but on Shabbos to insulate except forbid

שִׁיָּהוּ עוֹמְדִין בְּחֻמֵּימוֹתָן מִתֵּר. אֲבָל אֵין מְנִיחִין כְּלֵי שֵׁישׁ בּו דָּבָר

a thing in it that has a vessel place we do not but is permitted in their warmth stand that they should

צוֹנֵן עַל גַּבֵּי כְּלֵי חָם בְּשֶׁבֶת שְׁהָרִי מוֹלִיד בּו חָם בְּשֶׁבֶת וְאִם הִנִּיחוּ

he placed it and if on Shabbos heat in it he generates for behold on Shabbos hot a vessel top of on cold

מִבְּעֶרֶב מִתֵּר וְאִינוּ כְּטוֹמֵן בְּדָבָר הַמוֹסִיף:

that adds heat in a substance like one who insulates and it is not it is permitted from the evening

This halacha discusses the permissibility of stacking hot vessels on Shabbos to preserve their heat, while forbidding the placement of cold food on a hot vessel.

CHAPTER SUMMARY

This chapter clarifies the practical guidelines of hatmanah by categorizing insulating substances into two groups: those that increase heat—such as manure, salt, lime, sand, and damp materials—and those that merely preserve heat, like dry garments, wool, and wood shavings. The Rambam explains that the Sages forbade insulating with heat-adding substances before nightfall as a safeguard, lest the pot boil over on Shabbos and one end up re-covering it with a heat-adding substance on Shabbos itself. However, this is permitted during beyn hash'mashot (twilight) when pots have typically finished boiling. Furthermore, the Sages forbade insulating even with heat-preserving substances on Shabbos itself to prevent a person from stirring hot coals or ashes while trying to keep their food warm.

לְמַעֲשָׂה WHAT TO TAKE HOME

The Torah's laws of hatmanah (insulating food) teach us a profound lesson about the nature of human desire and the wisdom of our Sages. The Torah itself would allow us to insulate food before Shabbos with materials that increase heat, or on Shabbos itself with materials that merely preserve heat. Yet, Chazal stepped in and drew a protective boundary. They knew that if a pot begins to boil over, a person's natural instinct is to rush in, uncover it, and then cover it back up—forgetting the sanctity of the day in the heat of the moment. They understood that when we are close to the 'sparks of fire,' we are only one quick, unthinking action away from stoking the coals.

This is the essence of making a 'seyag,' a fence around the Torah, in our own daily avodah. How often do we tell ourselves, 'I can handle being close to this temptation, I won't actually do anything wrong'? We rely on our intellect, believing we can stand right next to the heat without getting burned. But Chazal knew the human heart. When things get hot, when the pressure is on, our habits and impulses take over. True yiras Shamayim means recognizing our limitations and willingly keeping a safe distance from the things that trigger our yetzer hara.

Today, identify one area in your life where you are standing too close to the 'coals'—whether it is a challenging environment, a digital distraction, or a situation that tests your middos—and create a practical, personal boundary to keep yourself at a safe and holy distance.