

הלכות שבת • פרק שמיני

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

CHAPTER PREVIEW

In this chapter, we begin learning the specific halachos of the thirty-nine melachos of Shabbos, starting with the very first melachos of the agricultural order. The Rambam takes us through the details of Choresch (plowing), Zore'a (sowing), and Kotzer (reaping), showing us how these avos melachos and their toldos (derivatives) apply in our daily lives.

We will learn how even the slightest bit of weeding, pruning, or leveling the ground can fall under the prohibition of plowing or sowing, depending on one's intent to improve the land or the tree. The chapter also clarifies the guidelines for reaping, including the status of plants growing in perforated versus unperforated flower pots, and how a single action can sometimes carry a double liability for both reaping and planting.

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

ה"א

אסור חורש ותולדותיו בשבת

Halacha 1 • The Prohibition of Plowing and Its Derivatives on Shabbos

החורש כל שהוא חייב. המנפש בעקרי האילנות והמקרסם עשבים

grasses and one who cuts the trees at the roots of One who weeds is liable amount any One who plows

או המזרד את השריגים כדי ליפות את הקרקע הרי זה תולדת

is a derivative of this behold the ground — to beautify in order the shoots — one who prunes or

חורש ומשיעשה כל שהוא חייב. וכן המשוה פני השדה

the field the surface of one who levels And likewise is liable amount any and from when he does plowing

כגון שהשפיל התל ורדדו או מלא הגיא חייב משום חורש.

plowing because of is liable the valley filled or and flattened it the mound that he lowered for example

ושעורו כל שהוא. וכן כל המשוה גמות שעורו כל שהוא:

amount is any its measure cavities who levels anyone And likewise amount is any and its measure

This halacha defines the primary labor of plowing and its derivatives, such as weeding, pruning, and leveling the ground, all of which carry liability for even the slightest amount.

ה"ב

אסור זורע ותולדותיו בשבת

Halacha 2 • The Prohibition of Sowing and its Derivatives on Shabbos

הזורע כל שהוא חייב. הזומר את האילן כדי שיצמח הרי זה מעין

is similar to this behold that it grow in order the tree — One who prunes is liable amount any One who sows

זורע. אבל המשקה צמחין ואילנות בשבת הרי זה תולדת זורע וחייב

and is liable of sowing is a derivative this behold on Shabbos and trees plants one who waters But sowing

בְּכֹל שֶׁהוּא. וְכֵן הַשּׂוֹרֶה חֲטִין וְשִׁעוּרִין וְכִיּוּצָא בְּהֵן בְּמִים הָרִי זֶה
this behold in water in them and the like and barley wheat one who soaks And likewise amount for any
תּוֹלָדֶת זֹרַע וְחֵיב בְּכֹל שֶׁהוּא:
amount for any and is liable of sowing is a derivative

This halacha defines the primary labor of sowing and its derivatives, such as pruning, watering, and soaking seeds on Shabbos.

ה'ל"ג

אסור קוצר ותולש מן הקרקע ומעציץ בשבת

Halacha 3 · The Prohibition of Reaping and Plucking from the Ground and from a Flowerpot on Shabbos

הַקּוֹצֵר כְּגִרוּגְרֵת חֵיב. וְתוֹלֵשׁ תּוֹלָדֶת קוֹצֵר הוּא. וְכֹל הָעוֹקֵר דָּבָר
a thing who uproots and anyone it is of reaping a derivative and plucking is liable like a dried fig One who reaps
מִגְדוּלוֹ חֵיב מְשׁוּם קוֹצֵר. לְפִיכָּהּ צָרוּר שָׁעָלוּ בּוֹ עֲשָׂבִים וְכִשּׁוֹת שָׁעָלָה
that grew and dodder grasses on it that grew a pebble Therefore reaping because of is liable from its growth
בְּסִטָּה וְעֲשָׂבִים שֶׁצָּמְחוּ עַל גֵּב הַחֲבִית. הַתּוֹלֵשׁ מֵהֵן חֵיב שְׁוֶה הוּא
is for this is liable from them one who plucks the barrel top of on that sprouted and grasses on the thorn-bush
מְקוֹם גְּדוּלָּן. אֲבָל הַתּוֹלֵשׁ מֵעֲצִיץ שְׁאִינוֹ נָקוּב פֶּטוּר מִפְּנֵי שְׁאִין
that is not because is exempt perforated that is not from a flowerpot one who plucks But their growth the place of
זֶה מְקוֹם גְּדוּלוֹ. וְעֲצִיץ נָקוּב בְּכֵדִי שֶׁרֶשׁ קָטָן הָרִי הוּא כְּאֶרֶץ
is like the earth it behold small a root with enough for perforated And a flowerpot its growth the place of this
וְהַתּוֹלֵשׁ מִמֶּנּוּ חֵיב:
is liable from it and one who plucks

This halacha defines the melacha of reaping, explaining that plucking any plant from its place of growth is forbidden, and distinguishes between perforated and unperforated flowerpots.

ה'ל"ד

דיני קוצר ונוטע בגדלים ובאלן שייכש

Halacha 4 · The Laws of Reaping and Planting in Growing Plants and Dried Trees

כָּל זֶרַע שֶׁקִּצְרָתוֹ מְצַמַּח אוֹתוֹ וּמְגַדֵּלְתוֹ כְּגֹזֵן אֶסְפֶּסְתָּא וְסִלְקָא. הַקּוֹצֵרוֹ
one who reaps it and beets alfalfa such as and enlarges it it causes growth whose reaping seed Any
בְּשִׁגְגָה חֵיב שְׁתֵּי חֲטָאוֹת. אֶחָת מִפְּנֵי שֶׁהוּא קוֹצֵר וְאַחַת מִפְּנֵי שֶׁהוּא
that he because and one reaps that he because one sin offerings two is liable unintentionally
נוֹטֵעַ. וְכֵן הַזּוֹמֵר וְהוּא צָרִיף לְעֵצִים חֵיב מְשׁוּם קוֹצֵר וּמְשׁוּם
and on account of reaping on account of is liable the wood needs and he one who prunes And likewise plants
נוֹטֵעַ. גְּבִשּׁוּשִׁית שֶׁל עֵפֶר שָׁעָלוּ בָּהּ עֲשָׂבִים, הַגְבִּיחָה מֵעַל הָאָרֶץ
the earth from upon if he lifted it grasses on it upon which grew earth of A clod planting
וְהִנִּיחָהּ עַל גְּבִי יְתִדוֹת חֵיב מְשׁוּם תּוֹלֵשׁ. הִיָּתָה עַל גְּבִי יְתִדוֹת
pegs top of on if it was uprooting on account of he is liable pegs top of on and placed it
וְהִנִּיחָהּ עַל הָאָרֶץ חֵיב מְשׁוּם זֹרַע. תְּאֵנִים שֶׁיָּבְשׁוּ בְּאִפְּיָהֶן
on their branches that dried Figs sowing on account of he is liable the earth on and he placed it

וְכֵן אֵילָן שֶׁיָּבֹשׁוּ פְּרוֹתָיו בּוֹ. הַתּוֹלֵשׁ מֵהֶן בְּשִׁפְת חַיֵּב אָף
· even is liable on Shabbos from them one who detaches on it whose fruits dried a tree and likewise
עַל פִּי שֶׁהֵן כַּעֲקוּרֵין לְעֵנִין טְמֵאָה:
ritual impurity the matter of regarding are like uprooted that they though

This halacha discusses the dual liability of reaping and planting when harvesting certain crops, the status of a clod of earth with grass, and the prohibition of detaching dried fruit from a tree on Shabbos.

ה'ה

שְׁעוּרֵי תוֹלֵשׁ וּמַעְמֵר בְּשַׁבָּת

Halacha 5 · The Minimum Measures for Uprooting and Gathering on Shabbos

הַתּוֹלֵשׁ עַל־שֵׁין הַמִּזְרֵד זֶרְדִּין. אִם לֹא־כִילָה שְׁעוּרוֹ כְּגִרוּגְרָת. וְאִם
and if is like a dried fig his measure for food if shoots or who prunes chicory One who uproots
לְבִהְמָה שְׁעוּרוֹ כְּמִלּוֹא פִּי גִדִּי. וְאִם לְהִסְקָה שְׁעוּרוֹ כְּדִי לְבִשֵּׁל
to cook is enough his measure for kindling and if a kid the mouth of is like the fill of his measure for animal
בִּיצָה. הַמַּעְמֵר אֶכְלִין אִם לֹא־כִילָה שְׁעוּרוֹ כְּגִרוּגְרָת. וְאִם עֵמֶר לְבִהְמָה
for animal he gathered and if is like a dried fig his measure for food if foods One who gathers an egg
שְׁעוּרוֹ כְּמִלּוֹא פִּי גִדִּי. וְאִם לְהִסְקָה שְׁעוּרוֹ כְּדִי לְבִשֵּׁל בִּיצָה.
an egg to cook is enough his measure for kindling and if a kid the mouth of is like the fill of his measure
וּבִיצָה הָאֲמוּרָה בְּכָל מָקוֹם הִיא בִּיצָה בֵּינוֹנִית שֶׁל תְּרִנְגוּלִין. וְכָל
and every chickens of average is an egg it place in every that is mentioned And the egg
מָקוֹם שֶׁנֶּאֱמַר כְּדִי לְבִשֵּׁל בִּיצָה הוּא כְּדִי לְבִשֵּׁל כְּגִרוּגְרָת מִבִּיצָה
of an egg like a dried fig to cook is enough it an egg to cook enough that it is said place
וּגְרוּגְרָת אֶחָד מְשֻׁלָּשָׁה בְּבִיצָה. וְאִין עֵמֶר אֶלָּא בְּגִדּוּלֵי קֶרְקַע:
the ground with products of except gathering and there is no in an egg of three is one and a dried fig

This halacha defines the minimum quantities required for liability when harvesting or gathering food, animal fodder, or kindling on Shabbos.

ה'ו

תּוֹלַדֵּת מַעְמֵר בְּפִרוֹת

Halacha 6 · The Derivative of Gathering Sheaves Applied to Fruits

הַמְּקַבֵּץ דְּבִלָּה וְעָשָׂה מִמֶּנָּה עֲגוּלָה אוֹ שֶׁנִּקְבַּ תְּאֲנִים וְהַכְנִיס הַחֶבֶל
the rope and inserted figs who pierced or a round cake from them and made pressed figs One who collects
בָּהֶן עַד שֶׁנִּתְקַבְּצוּ גּוּף אֶחָד. הִירִי זֶה תּוֹלַדֵּת מַעְמֵר וְחַיֵּב. וְכֵן
and so and is liable of gathering sheaves is a derivative this behold one body they were gathered until into them
כָּל כִּיּוֹצָא בְּזֶה:
to this similar any

This halacha defines the derivative of gathering sheaves as collecting individual fruits into a single unified mass or stringing them together.

ה'ז

אֲסוּר דִּישָׁה וְתוֹלְדוּתֶיהָ כְּמוֹ חוֹלֵב וְחוֹבֵל בְּשַׁבָּת

הַדָּשׁ כְּגֵרוּגְרַת חֵיב וְאִין דִּישָׁה אֶלָּא בְּגִדוּלֵי קֶרְקַע.

the ground with produce of except threshing and there is no is liable like a dried fig One who threshes

וְהַמְפָּרֵק הֵרִי הִיא תּוֹלְדֵת הַדָּשׁ וְחֵיב וְכֵן כָּל פִּיּוּצָא בְּזָה.

to this similar any and so and is liable of threshing is a derivative it behold and one who extracts

הַחוּבֵל אֶת הַבְּהֵמָה חֵיב מִשּׁוּם מְפָרֵק וְכֵן הַחוּבֵל בְּחֵי שֵׂישׁ לוֹ

to it that has a living creature one who wounds and so extracting because of is liable an animal — one who milks

עוֹר חֵיב מִשּׁוּם מְפָרֵק. וְהוּא שְׂיֵהִיָּה צָרִיךְ לָדָם שֵׂישׁ צֵא מִן הַחֲבוּרָה.

the wound from that comes out of the blood in need is that he is and this extracting because of is liable a hide

אֲבָל אִם נִתְפָּוֶן לְהַזִּיק בְּלֶבֶד פֶּטוּר מִפְּנֵי שֶׁהוּא מְקַלְקֵל. וְאִינוּ חֵיב

liable and he is not destructive he is because he is exempt only to damage he intended if but

עַד שְׂיֵהִיָּה בָּדָם אוֹ בְּחֵלָב שֶׁהוּצִיא כְּגֵרוּגְרַת:

like a dried fig that he extracted in the milk or in the blood there is until

This halacha defines the labor of threshing, its restriction to produce of the ground, and its derivatives of extracting, milking, and wounding.

ה'י ח

הַחוּבֵל בְּחֵבְרוֹ בְּשַׁבָּת

Halacha 8 · Liability for Wounding a Fellow Man on Shabbos

בְּמָה דְּבָרִים אֲמוּרִים בְּחוּבֵל בְּבֵהֵמָה וְחֵיָּה וְעוֹף וְכִיּוּצָא בָּהֶם.

to them or similar or a bird or a wild beast an animal regarding one who are said words In what wounds

אֲבָל הַחוּבֵל בְּחֵבְרוֹ אֵף עַל פִּי שְׁנִתְפָּוֶן לְהַזִּיק חֵיב מִפְּנֵי

because of is liable to damage that he intended though · even his fellow one who wounds but

נֶחַת רִיחוֹ שֶׁהָרִי נִתְקַרְרָה דַּעְתּוֹ וְשָׁכְכָה חֲמָתוֹ וְהָרִי הוּא

he and behold his anger and subsided his mind was cooled for behold his spirit the satisfaction of

כְּמִתְקֵן. וְאֵף עַל פִּי שֶׁאִינוּ צָרִיךְ לָדָם שֶׁהוּצִיא מִמֶּנּוּ חֵיב:

is liable from him that he extracted the blood need that he does not though · and even is like one who corrects

This halacha explains why wounding a human on Shabbos makes one liable even without needing the blood, unlike wounding an animal.

ה'י ט

דִּין חֲבוּרָה בְּשִׁמוּנָה שְׂרָצִים וּבְשִׂאָר פְּעֻלֵי חַיִּים

Halacha 9 · The Law of Wounding the Eight Creeping Animals and Other Creatures

שִׁמוּנָה שְׂרָצִים הָאֲמוּרִים בַּתּוֹרָה הֵן שֵׂישׁ לָהֶן עוֹרוֹת

hides to them are those that have they in the Torah that are mentioned creeping animals Eight

לְעִנְיַן שַׁבָּת כְּמוֹ חֵיָּה וּבֵהֵמָה וְעוֹף. אֲבָל שִׂאָר שְׂקָצִים

detestable creatures other but and a bird and a domestic animal a wild beast like Shabbos regarding the matter of

וּרְמָשִׁים אֵין לָהֶן עוֹר. לְפִיכָךְ הַחוּבֵל בָּהֶן פֶּטוּר. וְאַחַד

and both is exempt them one who wounds therefore a hide to them there is not and crawling things

הַחוּבֵל בְּבֵהֵמָה חַיָּה וְעוֹף אוֹ בְּשִׁמּוֹנָה שְׂרָצִים וְעָשָׂה בָּהֶן
in them and made creeping animals one of the eight or and a bird a wild beast a domestic animal one who wounds
חֲבוּרָה וִיצָא מֵהֶם דָּם אוֹ שֶׁנֶּצְרָר הַדָּם אַף עַל פִּי שֶׁלֹּא יֵצֵא
it went out that not though · even the blood that was trapped or blood from them and went out a wound

חַיֵּב:

is liable

This halacha defines which creatures possess a halachically significant hide regarding Shabbos and explains the liability for causing internal or external bleeding.

הל"י

אָסוּר סְחִיטַת פְּרוֹת וּמְלָאכַת מִפְּרָק בְּשַׁבָּת Halacha 10 · The Prohibition of Squeezing Fruits and the Melacha of Extracting on Shabbos

הַסּוֹחֵט אֶת הַפְּרוֹת לְהוֹצִיא מִימֵיהֶן חַיֵּב מִשּׁוּם מִפְּרָק. וְאִינוֹ חַיֵּב עַד
until liable and he is not extracting because of is liable their juice to extract the fruits — One who squeezes
שִׂיחָהּ בַּמִּשְׁקִין שֶׁסָּחַט כְּגִרוּגָתָהּ. וְאִין חַיֵּבִים מִן הַתּוֹרָה אֲלֹא עַל
for except the Torah from liable and they are not like a dried fig that he squeezed in the liquid there will be
דְּרִיכַת זֵיתִים וְעֲנָבִים בְּלֶבֶד. וּמִתָּר לְסַחֵט אֶשְׁפּוֹל שֶׁל עֲנָבִים לְתוֹךְ
into grapes of a cluster to squeeze and it is permitted alone and grapes olives pressing of
הָאֵכָל. שֶׁמִּשְׁקָה הָבֵא לְאֵכָל אֵכָל הוּא וְנִמְצָא כְּמִפְּרָק אֵכָל מֵאֵכָל.
from food food like extracting and it turns out it is food into food that comes for liquid the food
אֲבָל אִם סָחַט לְכָלִי שְׂאִין בּוֹ אֵכָל הָרִי זֶה דוֹרָךְ וְחַיֵּב.
and he is liable is pressing this behold food in it that does not have into a vessel he squeezed if but
וְהַחוּלֵב לְתוֹךְ הָאֵכָל אוֹ הַיּוֹגֵק בְּפִיו פֶּטוּר וְאִינוֹ חַיֵּב עַד
until liable and he is not is exempt with his mouth one who sucks or the food into and one who milks
שִׁיחָלֵב לְתוֹךְ הַכֵּלִי:
the vessel into he milks

This halacha defines the Torah prohibition of squeezing fruits on Shabbos, which applies only to olives and grapes, and explains the permission to squeeze directly into food.

הל"י

הַלָּכוֹת בּוֹרֵר, מְחַבֵּץ, וּמִרְקָד בְּשַׁבָּת Halacha 11 · The Laws of Winnowing, Selecting, Curdling, and Sifting on Shabbos

הַזּוֹרֶה אוֹ הַבּוֹרֵר כְּגִרוּגָתָהּ חַיֵּב. וְהַמְּחַבֵּץ הָרִי הוּא תוֹלְדָתָהּ
is a derivative he behold and one who curdles is liable like a dried fig one who selects or One who winnows
בוֹרֵר. וְכֵן הַבּוֹרֵר שְׂמֵרִים מִתּוֹךְ הַמִּשְׁקִין הָרִי זֶה תוֹלְדָתָהּ בּוֹרֵר
of selecting is a derivative this behold the liquids from within dregs one who selects and likewise of selecting
אוֹ תוֹלְדָתָהּ מִרְקָד וְחַיֵּב. שֶׁהַזּוֹרֶה וְהַבּוֹרֵר וְהַמִּרְקָד דּוֹמִין
resemble and one who sifts and one who selects because one who and is liable of sifting a derivative or
winnows

עֲנִינֵיהֶם זֶה לָזֶה. וּמִפְּנֵי מָה מָנוּ אוֹתָן בְּשִׁלְשָׁה מִפְּנֵי שְׁכָל מְלָאכָה
labor every because as three them did they count what and because of to this this their matters
שֶׁהִיטָהּ בַּמִּשְׁכָּן מוֹנִין אוֹתָהּ בְּפָנֶי עֲצָמָה:
itself by it they count in the Mishkan that was

This halacha defines the shiur for winnowing and selecting, and explains the derivatives of selecting and sifting.

ה'ת"ס

הִלְכוֹת בּוֹרֵר בְּשַׁבָּת וְהִדְרָכִים הַמְתָּרוֹת

Halacha 12 · The Laws of Selecting on Shabbos and the Permitted Methods

הַבּוֹרֵר אֶכֶל מִתּוֹךְ פֶּסֶלֶת אוֹ שֶׁהָיוּ לְפָנָיו שְׁנֵי מִינֵי אֲכָלִין וּבִרֵּר
and he selected foods types of two before him that there were or waste from food One who selects
מִן מִמִּין אֲחֵר בְּנִפְהָ וּבִכְבֵּרָה חַיָּב. בְּקִנּוּן אוֹ בְּתִמְחוּי פֶּטוּר. וְאִם
and if is exempt with a bowl or with a tray is liable or with a sieve with a sifter other from a type a type
בִּרֵּר בְּיָדוֹ לֶאֱכֹל לְאֵלֶתֶר מִתָּר:
it is permitted immediately to eat with his hand he selected

This halacha defines the biblical and rabbinic boundaries of the melacha of Borer (selecting) on Shabbos, distinguishing between different utensils and immediate consumption.

ה'ת"ס

הִלְכוֹת בּוֹרֵר בְּשַׁבָּת וּבִרְרִית אֶכֶל מִתּוֹךְ פֶּסֶלֶת

Halacha 13 · The Laws of Selecting on Shabbos and Separating Food from Waste

וְהַבּוֹרֵר פֶּסֶלֶת מִתּוֹךְ הָאֶכֶל וְאִפְּלוּ בְּיָדוֹ אֶחָת חַיָּב. וְהַבּוֹרֵר
And one who selects is liable one with his hand and even the food from within waste And one who selects
תִּרְמוֹסִין מִתּוֹךְ פֶּסֶלֶת שֶׁלֶהֶן חַיָּב מִפְּנֵי שֶׁהִפְסִילָת שֶׁלֶהֶן מִמִּתְקָת אוֹתָן
them sweetens of theirs that the waste because is liable of theirs waste from within lupine beans
כְּשִׁישְׁלָקוּ אוֹתָן עִמָּהֶם וְנִמְצָא כְּבוֹרֵר פֶּסֶלֶת מִתּוֹךְ אֶכֶל וְחַיָּב.
and is liable food from within waste like one who selects and it turns out with them them when they boil
הַבּוֹרֵר אֶכֶל מִתּוֹךְ פֶּסֶלֶת בְּיָדוֹ לְהַנִּיחוֹ אֶפְלוּ לְבוּ בַּיּוֹם נֶעֱשָׂה
becomes in the day for later even to leave it by hand waste from within food One who selects
כְּבוֹרֵר לְאוֹצָר וְחַיָּב. הָיוּ לְפָנָיו שְׁנֵי מִינֵי אֲכָלִין מְעֻרְבִין
mixed foods types of two before him If there were and is liable for storage like one who selects
בּוֹרֵר אֶחָד מֵאַחֵר וּמִנִּיחַ לֶאֱכֹל מִיָּד. וְאִם בִּרֵּר וְהִנִּיחַ לְאַחֵר זְמַן
a time for after and left it he selected And if immediately to eat and leave it from the other one he may select
אֶפְלוּ לְבוּ בַּיּוֹם כְּגוֹן שֶׁבִּרֵּר בְּשַׁחֲרִית לֶאֱכֹל בֵּין הָעֶרְבִים חַיָּב:
he is liable the afternoon in to eat in the morning that he selected for example in the day for later even

This halacha defines the liability for selecting waste from food, selecting for later use, and separating two different types of food.

ה'ת"ס

הַמְשַׁמֵּר יֵין אוֹ שֶׁמֶן אוֹ מַיִם וְכֵן שְׂאֵר הַמְשָׁקִין בַּמְשַׁמֶּרֶת שֶׁלֹּהֶן חַיֵּב.
 is liable of theirs with a strainer the liquids the rest of and so water or oil or wine One who strains
 וְהוּא שִׁישְׁמֵר כְּגִרוּגָרָת. אֲבָל מְסַנְנִין יֵין שְׂאִין בּוֹ שְׂמָרִים אוֹ
 or dregs in it that there is not wine we may filter but like a dried fig provided that he strains and this is
 מַיִם צְלוּלִין בְּסוּדָרִין וּבְכַפִּיפָה מְצָרִית כְּדִי שְׂיִהֶא צְלוּל בְּיוֹתֵר.
 exceedingly clear that it will be in order Egyptian and with a basket with cloths clear water
 וְנוֹתְנִין מַיִם עַל גִּבֵּי שְׂמָרִים בְּשִׁבִּיל שְׂיִצְלוּ. וְנוֹתְנִין בִּיצָה
 an egg and we may place that they will clarify for the sake dregs top of on water and we may place
 טְרוּפָה לְמַסְנַנֶּת שֶׁל חֶרְדֵּל כְּדִי שְׂיִצְלָל. חֶרְדֵּל שֶׁלְשׁוֹ מְעָרֵב
 from the eve of that one kneaded mustard that it will clarify in order mustard of into a strainer beaten
 שַׁבָּת. לְמַחֵר מִמָּחָה וְשׁוֹתָהּ בֵּין בֶּיֶד בֵּין בְּכֵלִי. וְכֵן יֵין מִגְתּוֹ
 from its press wine and so with a utensil whether by hand whether and drink one may stir on the morrow Shabbos
 כָּל זְמַן שֶׁהוּא תּוֹסֵס טוֹרֵף חֲבִית בְּשִׁמְרִיהָ וְנוֹתֵן לְתוֹף הַסּוּדָרִין.
 the cloths into and place with its dregs a barrel one may pour fermenting that it is the time all
 שְׂעִדִּין לֹא נִפְרְשׁוּ הַשְּׂמָרִים מִן הַיֵּין יָפָה יָפָה וְכָל הַיֵּין כְּגוּף אֶחָד
 one like a body the wine and all well well the wine from the dregs have separated not for still
 הוּא. וְכֵן הַחֶרְדֵּל וְכָל פִּיּוּצָא בּוֹ:
 to it similar and all the mustard and so it is

This halacha details the prohibition of straining liquids with a strainer and the permitted methods of filtering clear liquids or unseparated mixtures on Shabbos.

ה'ל' טו

אסור מלאכת טוחן ותולדותיה בשבת

Halacha 15 · The Prohibition of the Melacha of Grinding and its Derivatives on Shabbos

הַטּוֹחֵן כְּגִרוּגָרָת חַיֵּב. וְכָל הַשּׁוֹחֵק תְּבִלִּין וְסַמְנִין בַּמִּכְתָּשֶׁת הֵרִי זֶה
 this behold in a mortar and herbs spices who crushes and anyone is liable like a dried fig One who grinds
 טוֹחֵן וְחִיָּב. הַמַּחְתֵּף יָרֵק תָּלוּשׁ הֵרִי זֶה תּוֹלְדֵת טוֹחֵן. וְכֵן
 And likewise of grinding is a derivative this behold detached vegetable One who cuts and is liable is grinding
 הַנוֹסֵר עֲצִים לְהַנּוֹת בְּנִסְרָת שֶׁלֹּהֶן אוֹ הַשָּׁף לְשׁוֹן שֶׁל מִתְּכַת חַיֵּב
 is liable metal of a bar one who files or of theirs from the sawdust to benefit wood one who saws
 מְשִׁישׁוֹף כָּל שֶׁהוּא. אֲבָל הַמַּחְתֵּף עֲצִים אֵינוֹ חַיֵּב עַד שְׂיִדְקֵדֵק מִהֶן
 from them he makes fine until liable is not wood one who chops But amount any from when he files
 כְּדִי לְבַשֵּׁל כְּגִרוּגָרָת מִבִּיצָה:
 of an egg like a dried fig to cook enough

This halacha defines the liability for grinding grain, crushing spices, cutting detached vegetables, sawing wood, filing metal, and chopping wood on Shabbos.

ה'ל' טז

המרקד כגרוגרת חיב. הלש כגרוגרת חיב המגבל את העפר הרי
 behold the earth — One who mixes is liable like a dried fig One who kneads is liable like a dried fig One who sifts
 זה תולדת לש. וכמה שעורו כדי לעשות פי כור של
 of a crucible the mouth of to make enough is its measure and how much kneading is a derivative of this
 צורפי זהב. ואין גבול באפר ולא בחול הגס ולא במרקס ולא
 and not with bran and not coarse with sand and not with ash mixing and there is no gold refiners of
 בכיוצא בהן. והנותן זרע שמשמין או זרע פשתן וכיוצא בהן במים
 in water to them and similar flax seed of or sesame seed of and one who places to them with similar
 חיב משום לש. מפני שהן מתערבין ונתלין זה בזה:
 to this this and cling mix they because kneading because of is liable

This halacha defines the Shabbos prohibitions of sifting and kneading, including their minimum measures and derivatives like mixing cement or soaking seeds.

CHAPTER SUMMARY

This chapter establishes the definitions and minimum shiurim (measures) for the melachos of plowing, sowing, and reaping. The Rambam explains that activities like weeding, pruning to help a tree grow, watering, and soaking seeds are toldos of plowing and sowing, carrying liability for even the slightest amount. For Kotzer (reaping), the standard shiur is the size of a dried fig, and the prohibition includes plucking from any place of growth, with specific distinctions made for perforated flower pots. Finally, the Rambam teaches that when an action both harvests and promotes new growth, or when one's intent varies between food, animal fodder, or kindling, the halachah accounts for these intentions with corresponding shiurim and multiple sin offerings.

למעשה WHAT TO TAKE HOME

The holy work of Shabbos is not just about what we refrain from doing, but about how we view the world around us. When the Torah teaches us that even leveling a tiny cavity in the ground is a derivative of plowing, or that soaking a single seed in water is a derivative of sowing, it is training our eyes to see the immense potential hidden in the smallest, seemingly insignificant actions. In the eyes of Hashem, there is no such thing as a "small" act. Every tiny movement of improvement, every gentle watering of a soul, has cosmic significance.

This is especially true in our personal avodah and our relationships. We often wait for major, dramatic moments to make a difference, thinking that only "big" things matter. But just as the halachah of Shabbos teaches us that the slightest weeding or the smallest leveling of a path is a complete labor, so too in our daily lives, a tiny word of encouragement, a small smile, or a moment of self-control is a complete world. You don't need to plow an entire field to make an impact; you just need to refine the small corner of the world where Hashem has placed you.

Today, find one small "cavity" to level or one tiny "seed" to water. Offer a single word of genuine praise to a family member, or take one minute to learn a halachah with focus, realizing that in the spiritual realm, even the smallest positive action creates an everlasting growth.

