

הלכות שבת • פרק תשיעי

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

CHAPTER PREVIEW

In this chapter, we begin learning the halachos of the melacha of Bishul (cooking and baking) on Shabbos. The Rambam, with his characteristic clarity, guides us through the basic definitions of this avodah, showing us how baking bread, cooking food, heating water, and even boiling herbs all stem from the very same av melacha. We will learn the specific shiurim (minimum measures) that make a person liable for these actions, and how the melacha applies to different types of substances.

We will also delve into the crucial distinctions between cooking with fire itself, cooking with a "toledah" (a derivative) of fire, and cooking with the sun or its derivatives. Hashem's world has different sources of heat, and the Sages established fences to protect us from crossing the line from mutar (permitted) heat sources into actual d'Oraisa (Torah) prohibitions. We will see how these guidelines apply to practical cases like using hot springs or warming up food that has already been fully cooked before Shabbos.

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

ה'א

השעור לחיוב אופה ומבשל בשבת

Halacha 1 • The Minimum Measures for Liability in Baking and Cooking on Shabbos

האופה כגורגרת חיב. אחד האופה את הפת או המבשל את המאכל
the food — one who cooks or the bread — one who bakes Whether is liable like a dried fig One who bakes
או את הסממנין או המחמם את המים הכל ענין אחד הוא. שעור
The measure of it is one category all of it the water — one who heats or the herbs — or
המחמם את המים כדי לרחץ בהן איבר קטן. ושעור מבשל
one who cooks And the measure of small a limb with them to wash is enough the water — one who heats
סממנין כדי שיהיו ראויין לדבר שמבשלין אותן לו:
for it them that they cook for the purpose fit that they will be is enough herbs

This halacha defines the minimum quantities required to violate the Torah prohibition of cooking and baking on Shabbos.

ה'ב

בשול בתולדת האור והדחת דג מליח בחמין

Halacha 2 • Cooking with a Derivative of Fire and Rinsing Salted Fish in Hot Water

הנותן ביצה בצד המיחם בשביל שתתגלגל ונתגלגלה חיב.
is liable and it became slightly that it will become in order the kettle beside an egg One who places
cooked slightly cooked
שהמבשל בתולדת האור כמבשל באור עצמה. וכן המדיח
one who rinses And so itself with the fire is like one who cooks of the fire with a derivative for one who cooks

בַּחֲמִין דָּג מְלִיחַ הַיָּשָׁן אוֹ קוֹלֵיָּים הָאֶסְפָּנִין וְהוּא דָּג דַּק וְרַךְ בְּיוֹתֵר
exceedingly and soft thin is a fish and it mackerel the Spanish or old salted fish with hot water
הֲרִי זֶה חַיֵּב. שֶׁהִדְחָתָן בַּחֲמִין זֶה הוּא גָּמַר בְּשׂוֹלָן. וְכֵן כָּל
all and so their cooking the completion of is this with hot water for their rinsing is liable this one behold

כִּיּוֹצֵא בָהֶן:
to them that is similar

This halacha teaches that cooking with a derivative of fire is forbidden just like cooking with fire itself, and that rinsing certain foods in hot water can complete their cooking process.

ה'ל"ג

בְּשׂוֹל בְּתוֹלְדוֹת חֶמֶה וּבִדְבָר הַמְּבֻשָּׁל כָּל צָרְכּוֹ Halacha 3 · Cooking with Derivatives of the Sun and Reheating Fully Cooked Food

הַמַּפְקִיעַ אֶת הַבֵּיצָה בְּבֶגֶד חֵם אוֹ בַּחוּל וּבְאַבָּק דְּרָכִים שֶׁהֵן חֲמִים
hot that are roads and in the dust of in sand or warm in a cloth the egg — One who breaks
מִפְּנֵי הַשֶּׁמֶשׁ אֵף עַל פִּי שֶׁנִּצְלִית פֶּטוּר. שֶׁתוֹלְדוֹת חֶמֶה אֵינָם
are not sun for the derivatives of is exempt it was roasted though · even the sun because of
בְּתוֹלְדוֹת הָאֵשׁ. אֲבָל גָּזְרוּ עֲלֵיהֶן מִפְּנֵי תוֹלְדוֹת הָאוּר. וְכֵן
and likewise the fire the derivatives of because of against them they decreed but the fire like the derivatives of
הַמְּבֻשָּׁל בַּחֲמִי טְבִירָה וְכִיּוֹצֵא בָּהֶם פֶּטוּר. הַמְּבֻשָּׁל עַל הָאוּר דְּבָר
an item the fire on One who cooks is exempt of them and the like Tveryah in the hot springs of one who cooks
שֶׁהָיָה מְבֻשָּׁל כָּל צָרְכּוֹ אוֹ דְּבָר שֶׁאֵינוֹ צָרִיךְ בְּשׂוֹל כָּלֵל פֶּטוּר:
is exempt at all cooking need that does not an item or its need all cooked that was

This halacha outlines the exemptions for cooking using the heat of the sun or its derivatives, as well as the rule that there is no biblical liability for cooking food that is already fully cooked.

ה'ל"ד

חֵיּוֹב מְבֻשָּׁל בְּשִׁתְּפוּת וּבְזָה אַחֵר זֶה Halacha 4 · Liability for Cooking Jointly and in Succession

אֶחָד נָתַן אֶת הָאוּר וְאֶחָד נָתַן אֶת הָעֵצִים וְאֶחָד נָתַן אֶת הַקִּדְרָה וְאֶחָד
and one the pot — placed and one the wood — placed and one the fire — placed one
נָתַן אֶת הַמַּיִם וְאֶחָד נָתַן אֶת הַבָּשָׂר וְאֶחָד נָתַן אֶת הַתְּבֻלִּין וּבָא אַחֵר
another and came the spices — placed and one the meat — placed and one the water — placed
וְהִגִּיס כָּלָם חַיִּיבִים מְשׁוּם מְבֻשָּׁל. שֶׁכָּל הָעוֹשֶׂה דְּבָר מִצְרִיכֵי הַבְּשׂוּל
the cooking of the needs of a thing who does for anyone cooking because of are liable all of them and stirred
הֲרִי זֶה מְבֻשָּׁל. אֲבָל אִם שִׁפֹּת אֶחָד אֶת הַקִּדְרָה תְּחִלָּה וּבָא אַחֵר וְנָתַן
and placed another and came first the pot — one placed if but is cooking he behold
אֶת הַמַּיִם וּבָא אַחֵר וְנָתַן אֶת הַבָּשָׂר וּבָא אַחֵר וְנָתַן אֶת הַתְּבֻלִּין
the spices — and placed another and came the meat — and placed another and came the water —
וּבָא אַחֵר וְנָתַן אֶת הָאוּר וּבָא אַחֵר וְנָתַן עֵצִים עַל הָאוּר וּבָא
and came the fire upon wood and placed another and came the fire — and placed another and came

אחר והגיס. שנים האחרונים בלבד חייבין משום מבשל:

cooking because of are liable alone latter ones the two and stirred another

This halacha distinguishes between multiple people performing cooking steps simultaneously as a group versus performing them sequentially as individuals.

ה'ה

שעור בשול בשר ורדית פת מהתנור

Halacha 5 · The Measure of Cooking Meat and Scraping a Loaf from the Oven

הניח בשר על גבי גחלים אם נצלה בו כגרוגרת אפלו בשנים

in two even like a dried fig in it there was roasted if coals top of on meat If one placed

ושלשה מקומות חייב. לא נצלה בו כגרוגרת אבל נתבשל כלו

all of it it was cooked but like a dried fig in it roasted if there was not he is liable places or three

חצי בשול חייב. נתבשל חצי בשול מצד אחד פטור. עד שיהפך בו

it he turns until he is exempt one from side cooking half if it was cooked he is liable cooking half

ויתבשל חצי בשול משני צדדיו. שכח והדביק פת בתנור בשבת

on Shabbos in the oven a loaf and attached If one forgot sides from both cooking half and it cooks

ונזכר מתר לו לרדותה קדם שתאפה ויבוא לידי מלאכה:

melacha to the hands of and he comes it bakes before to scrape it out for him it is permitted and remembered

This halacha defines the minimum threshold of cooking meat to incur liability on Shabbos and permits removing a loaf from an oven before it bakes to prevent a Torah violation.

ה'ו

תולדות מלאכת מבשל במתכות ובכלי חרס

Halacha 6 · Derivatives of the Melacha of Cooking in Metals and Earthenware

המתיר אחד ממיני מתכות כל שהוא או המחמם את המתכות עד

until the metal — one who heats or amount any metals of the types of one One who melts

שתעשה גחלת הרי זה תולדת מבשל. וכן הממס את הדונג או

or the wax — one who dissolves And likewise cooking is a derivative of this behold a coal it becomes

את החלב או את הזפת והכפר והגפרית וכיוצא בהם הרי זה תולדת

is a derivative of this behold to them and similar and the sulfur and the pitch the tar — or the tallow —

מבשל וחייב. וכן המבשל כלי אדמה עד שיעשו חרס חייב

is liable earthenware they become until earth vessels of one who bakes And likewise and is liable cooking

משום מבשל. כללו של דבר בין שרפה גוף קשה באש או

or with fire hard a substance one softened whether the matter of The general principle cooking because of

שהקשה גוף רך הרי זה חייב משום מבשל:

cooking because of is liable this behold soft a substance one hardened

This halacha defines the derivatives of cooking, which include melting metals or wax, and hardening clay vessels with fire.

ה'ז

הַגּוֹיִזִּי צֹמֵר אוֹ שֹׁעֵר בֵּין מִן הַבְּהֵמָה בֵּין מִן הַחַיָּה בֵּין מִן
 from whether the wild animal from whether the domestic animal from whether hair or wool One who shears
 הַחַי בֵּין מִן הַמֵּת אֲפֹלוּ מִן הַשֶּׁלַח שְׁלֵהֶן חַיִּב. כַּמָּה שְׁעוּרוֹ כִּדִּי
 enough is its measure How much is liable of theirs the hide from even the dead from whether the living
 לְטוֹת מִמֶּנּוּ חוּט שְׁאָרְכּוֹ כָּרֵחַב הַסֵּיט כָּפוּל. וְכַמָּה רָחֵב הַסֵּיט
 the sit is the width of And how much doubled the sit like the width of whose length is a thread from it to spin
 כִּדִּי לְמִתַּח מִן בֶּהֱן שֶׁל יָד עַד הָאֶצְבָּע הָרִאשׁוֹנָה כְּשִׁפְתָּהּ בֵּינֵיהֶן
 between them when he opens the first the finger until the hand of the thumb from to stretch enough
 בְּכָל כָּחוֹ וְהוּא קָרוֹב לְשְׁנֵי שְׁלִישֵׁי זֶרֶת. הַתּוֹלֵשׁ כָּנָף מִן הָעוֹף הָרִי
 behold the bird from a wing One who plucks a zeret thirds of to two is close and it his strength with all
 זֶה תּוֹלְדֵת גּוֹיִז. הַטּוֹוֶה אֶת הַצֹּמֵר מִן הַחַי פֶּטוּר שְׁאִין דֶּרֶךְ
 manner of for there is no is exempt the living animal from the wool — One who spins shearing is a derivative of this
 גְּזִיזָה בְּכָף וְאִין דֶּרֶךְ נִפּוּץ בְּכָף וְאִין דֶּרֶךְ טוֹוִה בְּכָף:
 in this spinning manner of and there is no in this combing manner of and there is no in this shearing

This halacha defines the melacha of shearing wool or hair, its minimum measure based on the width of a sit, and related derivative acts.

ה'ל"ח

אסור גְּזִיזַת שֹׁעַר וְצִפְרָנִים וְחִתִּיכַת יִבְלֵת בַּשַּׁבָּת

Halacha 8 · The Prohibition of Cutting Hair, Nails, and Warts on Shabbos

הַנוֹטֵל צִפְרָנָיו אוֹ שֹׁעָרוֹ אוֹ שְׁפָמוֹ אוֹ זָקְנוֹ הָרִי זֶה תּוֹלְדֵת גּוֹיִז
 of shearing is a derivative this behold his beard or his mustache or his hair or his nails One who removes
 וְחַיִּב. וְהוּא שֹׁטֵל בְּכָלִי. אֲבָל אִם נִטְּלָן בְּיָדוֹ בֵּין
 whether by his hand he removed them if but with a utensil is provided that he and this and is liable
 לֹו בֵּין לְאַחֵר פֶּטוּר. וְכֵן הַחוּתָּהּ יִבְלֵת מִגּוּפוֹ בֵּין בְּיָד בֵּין
 whether by hand whether from his body a wart one who cuts and likewise he is exempt for another whether for himself
 בְּכָלִי פֶטוּר בֵּין לֹו בֵּין לְאַחֵר. וּמִתֵּר לְחִתָּהּ יִבְלֵת בְּמִקְדָּשׁ
 in the Temple a wart to cut and it is permitted for another whether for himself whether he is exempt with a utensil
 בְּיָד אֲבָל לֹא בְּכָלִי. וְאִם הִיְתָה יְבֹשָׁה חוּתָּכָה אֵף בְּכָלִי וְעוֹבֵד
 and perform with a utensil even one may cut it dry it was and if with a utensil not but by hand
 עֲבוּדָה:
 service

This halacha details the derivative of shearing as it applies to cutting hair, nails, and warts, distinguishing between using a utensil and doing so by hand, as well as the leniencies permitted in the Temple.

ה'ל"ט

הנוטל שערו בכלי כמה יטל ויהיה חייב. שתי שערות.

hairs two liable and he will be must he remove how much with a utensil his hair One who removes

ואם לקט לבנות מתוך שחורות אפלו אחת חייב. צפרן שפרשה

that separated A nail he is liable one even black ones from among white ones he gathered and if

רבה וציצין של עור שפרשו רבן אם פרושו כלפי מעלה

above towards they separated if their majority that separated skin of and hangnails its majority

ומצערות אותו מתר לטל אותן בידו אבל לא בכלי. ואם

and if with a utensil not but with his hand them to remove it is permitted him and they pain

נטלן בכלי פטור. ואם אינן מצערות אותו אפלו ביד אסור.

it is forbidden by hand even him pain they do not and if he is exempt with a utensil he removed them

ואם לא פרושו רבן אפלו מצערות אותו אסור לנטלן בידו

with his hand to remove them it is forbidden him they pain even if their majority separated not and if

ואם נטלן בכלי חייב:

he is liable with a utensil he removed them and if

This halacha defines the liability thresholds for cutting hair and the conditions under which loose nails or hangnails may be removed on Shabbos.

הלי

המלכין צמר ופשתן ושעור החיוב בו

Halacha 10 · The Melacha of Whitening Wool and Linen and Its Minimum Measure

המלכין את הצמר או את הפשתן או את השני. וכן כל פיוצא בהן

to them similar any and so the crimson wool — or the linen — or the wool — One who whitens

ממה שדרךן להתלכין חייב. וכמה שעורו כדי לטוות ממנו חוט

a thread from it to spin enough is its measure and how much is liable is to be whitened whose way from what

אחד ארכו כמלא רחב הסיט כפול שהוא ארץ ארבעה טפחים:

handbreadths four a length of which is doubled the sit width of like the full its length one

This halacha defines the melacha of whitening raw materials and specifies the minimum amount required to incur liability.

הלי

אסור כבוס וסחיטה בשבת

Halacha 11 · The Prohibition of Laundering and Wringing Garments on Shabbos

המכבס בגדים הרי הוא תולדת מלכין וחייב. והסוחט את

— and one who wrings and is liable whitening is a derivative of he behold garments One who launders out

הבגד עד שיוציא המים שבו הרי זה מכבס וחייב. שהסחיטה

for the wringing and is liable is laundering this behold that is in it the water he extracts until the garment

מצרכי כבוס היא כמו שההגסה מצרכי הכשול. ואין סחיטה

wringing and there is no cooking is of the needs of stirring just like it laundering is of the needs of

בְּשִׁעָרָה וְהוּא הַדִּין לְעוֹר שְׂאִין חִיבִין עַל סְחִיטָתוֹ:

its wringing for liable that one is not for leather is the law and this in hair

This halacha defines laundering as a derivative of whitening and establishes that wringing out absorbed water from a garment is a form of laundering, while hair and leather are exempt from the prohibition of wringing.

ה'ל"ב

אסור מַנְפִּץ צֶמֶר וּפְשָׁתָן וְהַגִּידִים בְּשַׁבָּת

Halacha 12 · The Prohibition of Combing Wool, Linen, and Sinews on Shabbos

הַמְנַפֵּץ אֶת הַצֶּמֶר אוֹ אֶת הַפְּשָׁתָן אוֹ אֶת הַשֵּׁנִי וְכִיּוֹצֵא בָהֶן חֵיב.

is liable to them and similar the crimson wool — or the linen — or the wool — One who combs

וְכַמָּה שְׁעוֹרוֹ כְּדִי לְטוֹת מִמֶּנּוּ חוּט אֶחָד אֲרָכּוֹ אַרְבָּעָה טַפְחִים.

handbreadths four its length one a thread from it to spin enough is its measure And how much

וְהַמְנַפֵּץ אֶת הַגִּידִים עַד שְׂיַעֲשׂוּ כְּצֶמֶר כְּדִי לְטוֹת אוֹתָן הֲרִי זֶה

this behold them to spin enough like wool they become until the sinews — And one who beats

תּוֹלָדֶת מִנְפִּץ וְחֵיב:

and is liable of combing is a derivative

This halacha defines the melacha of combing raw fibers and its derivative of beating animal sinews to make them spinable.

ה'ל"ג

דִּין הַצּוֹבֵעַ וּמְלָאכָה שְׂאִינָה מִתְקַיֶּמֶת בְּשַׁבָּת

Halacha 13 · The Law of Dyeing and Labor That Does Not Endure on Shabbos

הַצּוֹבֵעַ חוּט שְׂאֲרָכּוֹ אַרְבָּעָה טַפְחִים אוֹ דָּבָר שְׂאֵפְשָׁר לְטוֹת מִמֶּנּוּ

from it to spin that is possible a thing or handbreadths four whose length is a thread One who dyes

חוּט כְּזֶה חֵיב. וְאִין הַצּוֹבֵעַ חֵיב עַד שִׁיְהֵא צָבַע הַמִּתְקַיֵּם. אֲבָל צָבַע

dye but that endures dye that there is until liable is the dyer and not is liable like this a thread

שְׂאִינוֹ מִתְקַיֵּם כָּלֵל כְּגוֹן שֶׁהָעֵבִיר סָרָק אוֹ שֶׁשָּׂרַע עַל גַּבִּי בְּרִזָּל אוֹ

or iron top of on vermilion or red clay that one passed for example at all endure that does not

נִחֲשֶׁת וְצָבָעוּ פָטוֹר. שֶׁהֲרִי אֶתָּה מַעֲבִירוֹ לְשַׁעֲתוֹ וְאִינוֹ צוֹבֵעַ כָּלוּם.

anything dye and it does not immediately remove it you for behold is exempt and colored it copper

וְכָל שְׂאִין מְלָאכָתוֹ מִתְקַיֶּמֶת בְּשַׁבָּת פָּטוֹר:

is exempt on Shabbos does not endure labor whose and any

This halacha defines the minimum length of dyed material required for liability and establishes that only permanent dyeing is biblically forbidden on Shabbos.

ה'ל"ד

אסור עֲשִׂית עֵין צָבַע בְּשַׁבָּת

Halacha 14 · The Prohibition of Creating a Color on Shabbos

הָעוֹשֶׂה עֵין הַצָּבַע הֲרִי זֶה תּוֹלָדֶת צוֹבֵעַ וְחֵיב. כִּיצַד. כְּגוֹן

for example How so and is liable dyeing is a derivative of this behold color an appearance of One who makes

שָׁנָתוֹ מִנְּקֻמָּתוֹ לְתוֹךְ מִי עֶפְצָא שֶׁנֶּעֱשָׂה הַכֹּל שָׁחֹר. אוֹ שָׁנָתוֹ

that he put or black the whole so that it became gallnut water of into vitriol that he put

איסטיס לתוך מי פרכם שנעשה הכל ירק. וכן כל פיוצא בזה.

to this similar any and so green the whole so that it became saffron water of into isatis

וכמה שעורו כדי לצבוע בו חוט שארכו ארבעה טפחים:

handbreadths four whose length is a thread with it to dye enough is its measure And how much

This halacha defines the derivative of dyeing where one mixes substances to create a new color, and specifies the minimum measure for liability.

הלי טו

הלכות טווה ועשיית לבד בשבת

Halacha 15 · The Forbidden Melacha of Spinning and Making Felt on Shabbos

הטווה ארף ארבעה טפחים מכל דבר הנטווה חיב. אחד הטווה את

— one who spins whether is liable that is spun thing from any handbreadths four a length of One who spins

הצמר או את הפשתן או את הנוצה או את השער או את הגידין. וכן כל

all and so the sinews — or the hair — or the down — or the linen — or the wool

פיוצא בהן. העושה את הלכד הרי זה תולדת טווה וחיב. והוא

and this is and is liable spinning a derivative of this is behold the felt — One who makes to them similar

שילבד דבר שאפשר לטוות ממנו חוט ארף ארבעה טפחים

handbreadths four a length of a thread from it to spin that is possible a thing provided that he felts

בעבי בינוני:

medium of thickness

This halacha defines the minimum measure of four handbreadths for the liability of spinning and explains that making felt is a derivative of spinning.

הלי טז

אסור עשיית בתי נירין ותולדותיו בשבת

Halacha 16 · The Prohibition of Making Heddles and Its Derivatives on Shabbos

העושה שני בתי נירין חיב. העושה נפה או בברה או סל או

or a basket or a strainer or a sifter One who makes is liable heddles houses of two One who makes

סבכה או שפרג מטה בחבלים הרי זה תולדת עושה נירין

heddles making is a derivative of this behold with ropes a bed who weaves or a hairnet

ומשיעשה שני בתים באחד מכל אלו חיב. וכן כל העושה שני

two who makes anyone And so he is liable these of all in one houses two and from when he makes

בתי נירין בדבר שעושין אותו בתים בתים כגון אלו חיב:

is liable these like by houses houses it that they make in an object heddles houses of

This halacha defines the primary labor of making heddles and its derivative applications in weaving and netting.

הלי יז

מלאכת מסר ומלאכת אורג בשבת

Halacha 17 · The Melachos of Setting the Warp and Weaving on Shabbos

דרך האורגין שמותחין החוטין תחלה בארף היריעה וברחבה

and in its width the fabric in the length of initially the threads is that they stretch the weavers The way of

וּשְׁנַיִם אוֹחֲזִין זֶה מִפָּאן וְזֶה מִפָּאן וְאֶחָד שׁוֹבֵט בְּשֵׁבֶט עַל הַחוּטִין

the threads upon with a rod beats and one from here and that one from here this one hold and two

וּמִתְקֵן אוֹתָן זֶה בְּצַד זֶה עַד שֶׁתַּעֲשֶׂה כָּלָה שְׁתֵּי בָּלָא עָרֵב. וּמִתִּיחַת

and the stretching of woof without warp all of it there is made until this one beside this one them and aligns

הַחוּטִין כְּדֶרֶךְ הָאוֹרְגִין הִיא הַנִּסְכָּת הַמְסֻכָּת וְזֶה הַמוֹתֵחַ נִקְרָא

is called who stretches and this one the warp is the mounting of it the weavers like the way of the threads

מִסָּה. וּכְשׁוֹפְלִין אוֹתָהּ וּמִתְחִיל לְהַכְנִיס הַשְּׁתֵּי בָּעָרֵב נִקְרָא

it is called in the woof the warp to insert and begin it and when they bend one who sets the warp

אוֹרֵג:

weaving

This halacha defines the creative processes of preparing the loom and weaving the threads on Shabbos.

ה'תש"ח

מְלָאכַת הַמִּסָּה וְהָאוֹרֵג וְשְׁעוּרֵיהֶם

Halacha 18 · The Labors of Mounting the Warp and Weaving and Their Minimum Measures

הַמִּסָּה חֵיב וְהִיא מְלָאכָה מֵאֲבוֹת מְלָאכּוֹת. וְהַשׁוֹבֵט עַל

on and the one who beats labors from the primary categories of is a labor and it is liable The one who mounts the warp

הַחוּטִין עַד שֶׁיִּפְרְקוּ וַיִּתְּקֵנָם הָרִי זֶה תּוֹלְדֵת מִסָּה. וְכַמָּה

And how much mounting the warp is a derivative of this behold and aligns them they separate until the threads

שְׁעוּרוֹ מִשִּׁיתָקֵן רַחֵב שְׁתֵּי אַצְבָּעוֹת. וְכֵן הָאוֹרֵג שְׁנֵי חוּטִין

threads two the one who weaves And similarly fingerbreadths two a width of from when he prepares is its measure

בְּרַחֵב שְׁתֵּי אַצְבָּעוֹת חֵיב. בֵּין שְׂאֲרָגוֹ בִּתְחִלָּה בֵּין שֶׁהָיָה מְקַצֵּת

a part of there was whether at the beginning he wove them whether is liable fingerbreadths two in a width of

הַפֶּגֶד אָרוּג וְאָרֵג עַל הָאָרוּג שְׁעוּרוֹ שְׁנֵי חוּטִין. וְאִם אָרֵג חוּט אֶחָד

one thread he wove And if threads is two its measure the woven part upon and he wove woven the garment

וְהַשְּׁלִים בּוֹ הַפֶּגֶד חֵיב. אָרֵג בְּשִׁפְתַּת הִירִיעָה שְׁנֵי חוּטִין בְּרַחֵב

in a width of threads two the sheet on the edge of If he wove he is liable the garment with it and completed

שְׁלֹשָׁה בֵּיתֵי גִירִין חֵיב. הָא לָמָּה זֶה דּוֹמָה לְאוֹרֵג צִלְצוּל קָטָן בְּרַחֵב

in a width of small a belt to weaving similar is this what To he is liable heddles houses of three

שְׁלֹשָׁה בֵּיתֵי גִירִין:

heddles houses of three

This halacha defines the primary labors of mounting the warp and weaving, their derivatives, and the minimum physical dimensions required to incur liability on Shabbos.

ה'תש"ט

תּוֹלְדוֹת מְלָאכַת אוֹרֵג בְּשִׁפְתַּת

Halacha 19 · Derivatives of the Melacha of Weaving on Shabbos

הַמְדַּקְדֵּק אֶת הַחוּטִין וּמַפְרִידֵן בְּעֵת הָאֲרִיגָה הָרִי זֶה תּוֹלְדֵת

is a derivative of this behold the weaving at the time of and separates them the threads — One who straightens

אָרֵג. וְכֵן הַקּוֹלֵעַ אֶת הַנִּימִין הָרִי זֶה תּוֹלֶדֶת אָרֵג וְשַׁעוּרוֹ
and its measure weaving is a derivative of this behold the hairs — one who braids and similarly weaving

מִשְׁיַעֲשֶׂה קְלִיעָה בְּאֶרְבַּי שְׁתֵּי אַצְבָּעוֹת:
fingerbreadths two of a length of a braid is from when he makes

This halacha defines the derivatives of weaving, which include straightening threads during weaving and braiding hair, along with their minimum liability measurements.

הַלִּיכ

הַמְפָּרִישׁ אֶת הָאָרוֹג וְהַסּוֹתֵר אֶת הַקְּלִיעָה בְּשַׁבָּת

Halacha 20 · The Prohibition of Separating Woven Fabric and Undoing a Braid on Shabbos

הַבּוֹצֵעַ שְׁנֵי חוּטִין חֵיב. וּבּוֹצֵעַ הוּא הַמְפָּרִישׁ אֶת הָאָרוֹג. בֵּין
whether the woven fabric — one who separates is and separating is liable threads two One who separates

שֶׁהוֹצִיא הָעֶרֶב מִן הַשְּׁתֵּי אוֹ שֶׁהֶעֱבִיר הַשְּׁתֵּי מֵעַל הָעֶרֶב הָרִי זֶה בּוֹצֵעַ
is separating this behold the woof from upon the warp he removed or the warp from the woof he removed

וְחֵיב. וְהוּא שֶׁלֹּא יִהְיֶה מְקַלְקֵל אֶלָּא יִתְכַּוֵּן לְתַקֵּן בְּדָרוֹ שְׁעוֹשִׂין
that they do in the manner to improve he intends unless destroying he is not provided that and this is and he is liable

אֵלּוֹ שֶׁמֵּאֲחִין אֶת הַבְּגָדִים הַקִּלִּים בְּיוֹתֵר שֶׁבּוֹצְעִין וְאַחֵר כִּךָּ מֵאֲחִין
they mend that and after who separate exceedingly the light the garments — who mend those

וְחוֹזְרִין וְאוֹרְגִין חוּטִין שֶׁבָּצְעוּ עַד שֶׁיַּעֲשׂוּ שְׁנֵי הַבְּגָדִים אוֹ שְׁנֵי
the two or garments the two they are made until that they separated the threads and weave and return

הַקִּרְעִים אֶחָד. וְהַסּוֹתֵר אֶת הַקְּלִיעָה לְתַקֵּן הָרִי זֶה תּוֹלֶדֶת בּוֹצֵעַ
of separating is a derivative this behold to improve the braid — And one who undoes one tears

וְשַׁעוּרוֹ כְּשַׁעוּר הַבּוֹצֵעַ:
of separating is like the measure and its measure

This halacha defines the labor of botzei'a (separating woven threads) and its derivative of undoing a braid for constructive purposes.

CHAPTER SUMMARY

The chapter begins by establishing that baking, cooking, and heating water are all part of the same *melacha*, defining the *shiur* for heating water as enough to wash a small limb. The Rambam then explains that cooking with a derivative of fire (like a hot kettle removed from the flame) carries the same liability as cooking with fire itself, which includes washing certain salted fish with hot water to complete their preparation. We learn that while cooking with the sun's heat is permitted, the Chachanim forbade cooking with derivatives of the sun's heat (like sand heated by the sun) as a decree to prevent people from cooking with derivatives of fire. Finally, the Rambam clarifies that there is no liability for cooking food that is already completely cooked or does not require cooking at all, and outlines how multiple people who participate in different stages of preparing a pot on the fire can all become liable for their respective roles in the cooking process.

In Hilchos Shabbos, we learn that cooking is not just about the person who lights the flame; it is a chain of small, seemingly minor actions. One person brings the wood, another the water, another the spices, and another stirs. In the eyes of the Torah, every single one of them is a partner in the final outcome. This is a profound lesson for our daily avodah. We often look at the great builders of Torah, the famous askanim, or the big donors, and think, "What is my small, quiet mitzvah worth?" Hashem is teaching us here that every single hand that helps, every small word of encouragement, every penny given to tzedakah, and every moment a mother spends preparing a child for cheder makes them a full partner in the ultimate creation of Torah and yiras Shamayim.

We also see this in the halachos of washing the soft fish or melting wax—even a gentle, indirect heat can completely transform a substance. In our own lives, we must realize the power of our subtle influences. A warm smile, a soft word of emunah spoken at the Shabbos table, or a gentle boundary set with love can completely melt a cold heart or shape a child's neshama forever. You do not need a roaring fire to make a permanent impact; the quiet, steady warmth of a Yid's lifestyle does the work.

Today, consciously look for one small way to "stir the pot" of a mitzvah or a chesed that someone else started, realizing that by adding your small part, Hashem considers it as if you accomplished the entire thing yourself.