

הלכות שבת • פרק עשירי

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

CHAPTER PREVIEW

In this chapter, we begin learning the halachos of the melachos of Koshair (tying) and Matir (untying) on Shabbos. The Rambam, in his warm and clear way, guides us through the definitions of what makes a knot forbidden min HaTorah, explaining that a d'Oraisa violation requires a knot that is both permanent and requires the skill of a craftsman (ma'aseh uman). We will learn how our Sages set up fences to protect these boundaries, and how these definitions apply to the everyday items of the times, such as camel drivers' knots, sandals, and animal ropes.

We will also look at the practical, daily applications of these melachos. The Rambam teaches us which knots are completely muttar to tie and untie on Shabbos because they are temporary and simple, such as tying a woman's cloak, a hairnet, or the straps of shoes. Through these halachos, we see the beautiful balance of Shabbos, where we guard the sanctity of the day while understanding exactly what is permitted for our basic needs.

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

ה"א

הקושר קשר של קימא ומעשה אמן בשבת

Halacha 1: Tying a Permanent and Professional Knot on Shabbos

הקושר קשר של קימא והוא מעשה אמן ח"ב. כגון קשר
the knot of such as is liable a craftsman is the work of and it permanence of a knot One who ties
הגמלין וקשר הספנין וקשרי רצועות מנעל וסנדל שקושרין
that tie and a sandal a shoe the straps of and the knots of the sailors and the knot of the camel drivers
הרצענין בשעת עשייתן. וכן כל פיוצא בזה. אבל הקושר קשר של
of a knot one who ties but to this that is similar all and so their making at the time of the shoemakers
קימא ואינו מעשה אמן פטור. וקשר שאינו של קימא ואינו
and is not permanence of that is not and a knot is exempt a craftsman the work of and it is not permanence
מעשה אמן מתר לקשרו לכתחלה:
initially to tie it is permitted a craftsman the work of

This halacha defines the categories of knots that are biblically forbidden, rabbinically exempt, or fully permitted on Shabbos based on permanence and craftsmanship.

ה"ב

קשרים שאינם מעשה אמן וקשרים שאינם קימא

Halacha 2: Knots of a Layman and Knots Not Intended to Remain Permanently

פיצד. נפסקה לו רצועה וקשרה, נפסק החבל וקשרו, או שקשר חבל
a rope that he tied or and he tied it the rope tore and he tied it a strap for him tore How

בְּדִלִי אוֹ שֶׁקָּשָׁר רָסָן בְּהֵמָה הָרִי זֶה פָּטוּר. וְכֵן כָּל כִּיּוּצָא בְּאֵלוֹ
to these similar all and so is exempt this behold an animal the bridle of that he tied or to a bucket

הַקְּשָׁרִים שֶׁהֵן מַעֲשֵׂה הַדְּיוּט וְכָל אָדָם קוֹשֵׁר אוֹתָן לְקִימָא. וְכָל קָשָׁר
knot and any permanently them ties man and every a layman the work of that they are knots

שֶׁאִינוֹ שֶׁל קִימָא אִם קָשָׁרוֹ קָשָׁר אֲמֵן הָרִי זֶה אָסוּר:
is forbidden this behold a craftsman with a knot of he tied it if permanence of that is not

This halacha defines the intermediate category of knots on Shabbos, which are exempt from biblical liability but may still be rabbinically forbidden.

הליג

קָשָׁרִים הַמֵּתִירִים לְקָשָׁר וּלְהַתִּיר בְּשַׁבָּת

Halacha 3 · Knots Permitted to be Tied and Untied on Shabbos

קוֹשֶׁרֶת אִשָּׁה מִפִּתְחֵי הַחֲלוּק אֶף עַל פִּי שְׂיִשׁ לוֹ שְׁנֵי פִתְחִים,
openings two to it that there are though · even the cloak the openings of a woman ties

וְחוּטֵי סִבְכָּה אֶף עַל פִּי שֶׁהוּא רַפּוּי בְּרֹאשָׁהּ, וְרִצּוּעוֹת מִנֶּעַל וְסַנְדָּל
and a sandal a shoe and the straps of on her head is loose that it though · even a hairnet and the strands of

שֶׁקוֹשְׁרִין אוֹתָן עַל הָרֶגֶל בְּשַׁעַת מַלְבוּשׁ, וְנוֹדוֹת יַיִן וְשֶׁמֶן אֶף עַל פִּי
though · even and oil wine and pouches of wearing at the time of the foot on them that they tie

שְׂיִשׁ לוֹ שְׁתֵּי אֲזָנִים, וְקִדְרָה שֶׁל בָּשָׂר אֶף עַל פִּי שֶׁיִּכּוֹלָה לְהוֹצִיא
to remove that she is able though · even meat of and a pot protrusions two to it that there are

הַבָּשָׂר וְלֹא תִתִּיר הַקָּשָׁר. וְקוֹשְׁרִין דְּלִי בְּמַשִּׁיחָה אוֹ בְּאַבְנִיט וְכִיּוּצָא בּוֹ
of it and the like with a belt or with a cord a bucket and they may tie the knot untie and not the meat

אֲבָל לֹא בְּחֶבֶל. וְקוֹשְׁרִין לִפְנֵי הַבְּהֵמָה אוֹ בְּרֶגְלָהּ בְּשִׁבִּיל שֶׁלֹּא תֵצֵא
it will go out that not for the sake at its foot or the animal before and they may tie with a rope not but

אֶף עַל פִּי שְׂיִשׁ לָהּ שְׁנֵי אֶפְרוֹת. וְחֶבֶל שֶׁהָיָה קָשׁוּר בַּפֶּרָה קוֹשְׁרוֹ
one may tie it to the cow tied that was and a rope bindings two to it that there are though · even

בְּאַבּוּס. הָיָה קָשׁוּר בְּאַבּוּס קוֹשְׁרוֹ בַּפֶּרָה. אֲבָל לֹא יָבִיא
may he bring not but to the cow one may tie it to the feeding trough tied if it was to the feeding trough

חֶבֶל מִתּוֹךְ בֵּיתוֹ וַיִּקְשֶׁר בַּפֶּרָה וּבְאַבּוּס. וְאִם הָיָה חֶבֶל גִּרְדִּי
a weaver a rope of it was and if and to the feeding to the cow and tie his house from inside a rope trough

שֶׁמֶתֵּר לְטַלְטְלוֹ הָרִי זֶה מֵבִיא וְקוֹשֵׁר בַּפֶּרָה וּבְאַבּוּס. מִפְּנֵי
because and to the feeding to the cow and tie one may bring this behold to carry it which is permitted trough

שֶׁכָּל אֵלּוֹ הַקְּשָׁרִים מַעֲשֵׂה הַדְּיוּט הֵן וְאֵינָן שֶׁל קִימָא אֶלָּא פַּעַם
one time rather permanence of and they are not they are a layman the work of knots these that all

קוֹשֵׁר וּפַעַם מִתִּיר וְלִפְיֶכָּךְ מֵתֵר לְקָשָׁר אוֹתָן לְכַתְחֻלָּה. חוֹתְלוֹת שֶׁל
of baskets initially them to tie it is permitted and therefore one unties and one time one ties

תְּמָרִים וְשֵׁל גְרוּגְרוֹת מִתֵּיר וּמִפְקִיעַ וְחֻתָּהּ וְנוֹטֵל וְאוֹכֵל:

and eat and take and cut and break off one may untie dried figs and of dates

This halacha details various non-professional, temporary knots that are permitted to be tied and untied on Shabbos, such as clothing straps, shoe laces, and animal tethers.

ה'ל"ד

קִשְׁיֵית מֵאֵכֶל בְּהֵמָה וְהַחֲזֵרָה רְצוּעַת סַנְדָּל בְּשַׁבָּת

Halacha 4 · Tying Animal Fodder and Returning a Sandal Strap on Shabbos

כָּל שֶׁרְאוּי לְמֵאֵכֶל בְּהֵמָה מִתֵּיר לְקָשֵׁר אוֹתוֹ בְּשַׁבָּת. לְפִיכָהּ אִם נִפְסְקָה

snapped if therefore on Shabbos it to tie it is permitted an animal for food of that is fit Any

רְצוּעַת סַנְדָּלוֹ בְּכַרְמְלִית נוֹטֵל גָּמִי לַח הָרְאוּי לְמֵאֵכֶל בְּהֵמָה וְכוּרָהּ עָלָיו

upon it and wind an animal for food of that is fit moist a reed he may take in a carmelit his sandal the strap of

וְקוֹשֵׁר הַגָּמִי. נִשְׁמָטָה לוֹ רְצוּעַת מִנְעָל וְסַנְדָּל אוֹ שֶׁנִּשְׁמָט רַב הָרֶגֶל

the foot most of that slipped or or a sandal a shoe the strap of for him If slipped the reed and tie

מִתֵּיר לְהַחֲזִיר הָרְצוּעוֹת לְמִקְוָמָן וּבְלִבָּד שֶׁלֹּא יִקָּשֵׁר:

he ties that not provided to their place the straps to return it is permitted

This halacha discusses using animal food as a temporary tie and the rules for adjusting a slipped sandal strap on Shabbos.

ה'ל"ה

קִשְׁיֵית עֲנִיבָה בְּשַׁבָּת

Halacha 5 · Tying a Loop on Shabbos and Repairing a Snapped Rope

הָעֲנִיבָה מִתֵּרֶת לְפִי שֶׁאֵינָהּ מִתְחַלֶּפֶת בְּקִשְׁיָרָה. לְפִיכָהּ הַחֶבֶל שֶׁנִּפְסַק

a rope Therefore with a knot confused it is not . because is permitted The loop

מִקְבִּץ שְׁנֵי קְצוֹתָיו וְכוּרָהּ עָלָיו מְשִׁיחָה וְעוֹנֵב עֲנִיבָה:

and ties a loop a linen cord upon it and winds its ends the two of one gathers that snapped

The Rambam explains that a loop is permitted on Shabbos because it is not easily confused with a permanent knot.

ה'ל"ו

קִשְׁיֵית קָשֵׁר שְׁאִינוֹ שֶׁל קִמָּא לְצִרָהּ מִצְוָה וּבִמְקָדָשׁ

Halacha 6 · Tying a Non-Permanent Knot for a Mitzvah and in the Temple

מִתֵּיר לְקָשֵׁר קָשֵׁר שְׁאִינוֹ שֶׁל קִמָּא לְדַבֵּר מִצְוָה. כְּגוֹן שֶׁיִּקָּשֵׁר

that he ties for example a mitzvah for a matter of permanence of that is not a knot to tie It is permissible

לְמִדָּה שְׁעוֹר מִשְׁעוּרֵי הַתּוֹרָה. נִימַת כְּנוֹר שֶׁנִּפְסַק קוֹשְׁרִין אוֹתָהּ

it they may tie that snapped a harp A string of the Torah from the measures of a measure to measure

בְּמִקְדָּשׁ אֲבָל לֹא בְּמִדְיָנָה. וְלֹא יִקָּשֵׁר נִימָא לְכַתְחָלָה אֶפְלוּ בְּמִקְדָּשׁ:

in the Temple even initially a string may he tie and not in the province not but in the Temple

This halacha discusses the permissibility of tying temporary knots for mitzvah purposes and the specific leniencies granted in the Beis HaMikdash.

ה'ל"ז

כָּל קוֹשֵׁר שְׁחִיבִין עַל קוֹשְׁרוֹ כֶּךָ חֵיבִין עַל הִתְרוֹ. וְכָל קוֹשֵׁר
knot and any its untying for one is liable so its tying for that one is liable knot Any

שֶׁהַקוֹשֵׁר אוֹתוֹ פָּטוּר כֶּךָ הַמֵּתִיר אוֹתוֹ פָּטוּר. וְכָל קוֹשֵׁר שְׁמֵתֵר
that it is permitted knot and any is exempt it the one who unties so is exempt it that the one who ties

לְקוֹשְׁרוֹ כֶּךָ מֵתֵר לְהִתְירוֹ:
to untie it it is permitted so to tie it

This halacha establishes the direct correlation between the liability and permissibility of tying a knot and untying it on Shabbos.

ה'י ח

אסור פתילת חבלים והפרדתם בשבת

Halacha 8 · The Prohibition of Winding and Unwinding Ropes on Shabbos

הַפּוֹתֵל חֲבָלִים מִן הַהוֹצִין וּמִן הַחֲלָף אוֹ מֵחֹוּטֵי צֶמֶר אוֹ מֵחֹוּטֵי
from threads of or wool from threads of or love grass and from palm branches from ropes One who winds

בְּשִׁתּוֹ אוֹ חוּטֵי שַׁעַר וְכִיּוּצָא בָּהֶן הָרִי זֶה תוֹלָדֶת קוֹשֵׁר וְחֵיב.
and is liable tying is a derivative of this behold with them and the like hair threads of or flax

וְשַׁעוּרוֹ כִּדִּי שִׁיעֶמֶד הַחֶבֶל בְּפִתְלָתוֹ בְּלֹא קוֹשִׁירָה שְׁנִמְצָאָה מְלֹאכְתּוֹ
his melacha so that is found tying without in its twine the rope that it will stand is enough and its measure

מִתְקַיֶּמֶת. וְכֵן הַמַּפְרִיד אֶת הַפִּתְלִיל הָרִי זֶה תוֹלָדֶת מֵתֵיר וְחֵיב.
and is liable untying is a derivative of this behold the twine — one who separates And likewise enduring

וְהוּא שְׂלֹא יִתְכַּוֵּן לְקַלְקֵל בְּלִבְדוֹ. וְשַׁעוּרוֹ כְּשַׁעוּר הַפּוֹתֵל:
one who winds is like the measure of and its measure alone to destroy he intends provided that not and this is

This halacha defines the derivatives of tying and untying as they apply to winding and unwinding ropes and threads.

ה'י ט

דיני מלאכת תופר ומתיחת חוט בשבת

Halacha 9 · The Laws of the Melacha of Sewing and Pulling a Thread Taut on Shabbos

הַתּוֹפֵר שְׁתֵּי תַּפְּרוֹת חֵיב. וְהוּא שֶׁקוֹשֵׁר רָאשֵׁי הַחוּט מִכָּאן
from here the thread the ends of on condition that he and that is is liable stitches two One who sews
tied

וּמִכָּאן כִּדִּי שִׁתְעַמֵּד הַתַּפְּיָרָה וְלֹא תִשָּׁמֵט. אֲבָל אִם תִּפֹּר יֶתֶר עַל
than more he sewed if but slip out and not the sewing that it will stand in order and from here

שְׁתֵּי תַּפְּרוֹת אֶף עַל פִּי שְׂלֹא קוֹשֵׁר חֵיב שֶׁהָרִי מִתְקַיֶּמֶת הַתַּפְּיָרָה.
the sewing it endures since he is liable tie he did not though · even stitches two

וְהַמּוֹתֵחַ חוּט שֶׁל תַּפְּיָרָה בְּשַׁבָּת חֵיב מִפְּנֵי שֶׁהוּא מִצְרָכִי
among the needs of it is because is liable on Shabbos sewing of a thread And one who pulls taut

הַתַּפְּיָרָה:
the sewing

This halacha defines the minimum measure of sewing to be liable on Shabbos and the requirement of tying the ends or sewing multiple stitches.

הקורע כְּדִי לְתַפֵּר שְׁתֵּי תַּפְּירוֹת עַל מִנַּת לְתַפֵּר שְׁתֵּי תַּפְּירוֹת חַיֵּב.
 is liable stitches two to sew condition on stitches two to sew enough One who tears
 אֲבָל הַקּוֹרֵעַ לְהַפְסִידָהּ פֶּטוּר מִפְּנֵי שֶׁהוּא מְקַלְקֵל. הַקּוֹרֵעַ בְּחֶמְתּוֹ אוֹ עַל
 for or in his anger One who tears destroying he is because is exempt to ruin it one who tears but
 מֵת שֶׁהוּא חַיֵּב לְקָרַע עָלָיו חַיֵּב מִפְּנֵי שֶׁמִּישָׁב אֶת דַּעְתּוֹ בְּדָבָר
 with this his mind — he settles because is liable for him to tear obligated whom he is a deceased person
 זֶה וְיָנוּחַ יֵצְרוּ וְהוֹאִיל וְחֶמְתּוֹ שׁוֹכְכָת בְּדָבָר זֶה הֵרִי הוּא כְּמִתְקֵן
 like one who repairs he is behold thing with this is soothed his anger and since his inclination and calms thing
 וְחַיֵּב. וְהַפּוֹתֵחַ בֵּית הַצּוֹאֵר בְּשַׁבָּת חַיֵּב:
 is liable on Shabbos the neck the opening of And one who opens and is liable

This halacha defines the liability for tearing on Shabbos, distinguishing between constructive tearing and destructive tearing, and addresses opening a neckline.

הַמַּדְבֵּק נִזְרוֹת אוֹ עוֹרוֹת בְּקוֹלֵן שֶׁל סוּפְרִים וְכִיּוּצָא בּוֹ הֵרִי זֶה תוֹלְדָת
 is a derivative of this behold to it and similar scribes of with glue hides or papers One who glues
 תוֹפֵר וְחַיֵּב. וְכֵן הַמַּפְרֵק נִזְרוֹת דְּבוּקִין אוֹ עוֹרוֹת דְּבוּקִין
 stuck together hides or stuck together papers one who separates and likewise and is liable sewing
 וְלֹא נִתְכַּוֵּן לְקַלְקֵל בְּלִבְדֵּי הֵרִי זֶה תוֹלְדָת קוֹרֵעַ וְחַיֵּב:
 and is liable tearing is a derivative of this behold alone to ruin intend and did not

This halacha establishes that gluing items together is a derivative of sewing, while separating them is a derivative of tearing.

הַבּוֹנֶה כָּל שֶׁהוּא חַיֵּב. הַמְשֹׁה פָּנִי הַקָּרָקַע בְּבֵית כְּגוֹן שֶׁהִשְׁפִּיל
 that he lowered such as in a house the ground the surface of One who levels is liable amount any One who builds
 יָתֵל אוֹ מִלֵּא גּוּמָא אוֹ גֵּיא הֵרִי זֶה בּוֹנֶה וְחַיֵּב. אֶחָד נָתַן אֶת הָאֶבֶן
 the stone — placed One and is liable is building this behold a valley or a cavity filled or a mound
 וְאֶחָד נָתַן אֶת הַטִּיט הַנוֹתֵן הַטִּיט חַיֵּב. וּבִנְדָבָר הָעֲלִיוֹן אֶפְלוּ
 even the uppermost And in the row is liable the mortar the one who places the mortar — placed and one
 הָעֵלָה אֶת הָאֶבֶן וְהִנִּיחָהּ עַל גְּבִי הַטִּיט חַיֵּב. שֶׁהֵרִי אֵין מְנִיחִין עָלֶיהָ
 upon it place they do not since he is liable the mortar top of on and placed it the stone — if he lifted
 טִיט אַחֵר. וְהַבּוֹנֶה עַל גְּבִי כְּלִים פֶּטוּר:
 is exempt utensils top of on And one who builds other mortar

This halacha defines the liability for building even a minimal amount, including leveling the ground and placing mortar, and distinguishes building on utensils from building on the ground.

הלי"ג

תולדות מלאכת בונה בשבת

Halacha 13 · Derivatives of the Melacha of Building on Shabbos

העושה אהל קבוע הרי זה תולדת בונה וחיב. וכן העושה

one who makes And likewise and is liable building is a derivative of this behold permanent a tent One who makes

כלי אדמה כגון תנור וחיבת קדם שישרפו הרי זה תולדת בונה

building is a derivative of this behold they are fired before and a jug an oven such as earth vessels of

וחיב. וכן המגבן את הגבינה הרי זה תולדת בונה. ואינו

and he is not building is a derivative of this behold cheese — one who curdles And likewise and is liable

חיב עד שיגבן כגרוגרת. המכניס יד הקרדס בתוך העץ שלו הרי

behold its the wood into the axe the handle of One who inserts like a dried fig he curdles until liable

זה תולדת בונה. וכן כל פיוצא בו. וכן התוקע עץ בעץ

into wood wood one who drives And likewise to it similar any and likewise building is a derivative of this

בין שתקע במסמר בין שתקע בעץ עצמו עד שנתאחד הרי זה

this behold it becomes united until itself into the wood he drove whether with a nail he drove whether

תולדת בונה וחיב:

and is liable building is a derivative of

This halacha defines various activities that are classified as derivatives of the forbidden labor of building, including erecting a tent, making earthenware, curdling cheese, and joining wood.

הלי"ד

העושה נקב כלול תרנגולים והמחזיר דלת בור

Halacha 14 · Making a Hole in a Coop and Returning a Cover to a Pit on Shabbos

העושה נקב כל שהוא כלול של תרנגולים כדי שיכנס להן האורה

the light to them that should enter in order chickens of in a coop · any a hole One who makes

חיב משום בונה. המחזיר דלת של בור ושל דות ושל יציע חיב

is liable an extension and of a cistern and of a pit of a door One who returns building because of is liable

משום בונה:

building because of

The Rambam explains that making even a minute hole for light in a structure, or reattaching doors to ground-attached structures, constitutes the melacha of Boneh.

הלי"ט

הסותר על מנת לבנות והסותר דרך השתתה

Halacha 15 · The Prohibition of Demolishing on Shabbos and the Requirement of Constructive Intent

הסותר כל שהוא חיב. והוא שסותר על מנת לבנות. אבל אם

if but to build condition on that he demolishes and it is is liable amount any One who demolishes

סֵתֵר דְּרָךְ הַשְׁחָתָה פָּטוּר. הַסּוֹתֵר אֶהָל קָבוע אוֹ שְׁפִירָק עֵץ
wood who detached or permanent a tent One who demolishes he is exempt destruction by way of he demolished
תְּקוּעַ הָרִי זֶה תּוֹלָדֶת סוֹתֵר וְחַיֵּב וְהוּא שְׂתִיכּוֹן לְתַקּוֹן:
to improve that he intends and it is and is liable demolishing is a derivative of this behold fixed

This halacha teaches that one is only liable for the melacha of demolishing on Shabbos if the act is done with constructive intent, such as to rebuild or improve.

ה'טז

הַמֶּכָּה בַּפֶּטִישׁ וְגִמֵּר מְלָאכָה בַּשַּׁבָּת

Halacha 16 · The Melacha of Striking with a Hammer and Completing a Vessel on Shabbos

הַמֶּכָּה בַּפֶּטִישׁ הַכָּאָה אֶחַת חַיֵּב. וְכָל הַעוֹשֶׂה דָּבָר שֶׁהוּא גִמֵּר
the completion of that is a thing who does and anyone is liable single a blow with a hammer One who strikes
מְלָאכָה הָרִי זֶה תּוֹלָדֶת מֶכָּה בַּפֶּטִישׁ וְחַיֵּב. כִּיצַד. הַמְנִיחַ בְּכֵלִי
into vessels of One who blows How so and is liable with a hammer striking is a derivative of this behold a task
זְכוּכִית וְהָצָר בְּכֵלִי צוּרָה אֶפְלוּ מִקְצַת הַצּוּרָה וְהַמְגִירָד כָּל
any and one who scrapes the form a part of even a form on a vessel and one who fashions glass
שֶׁהוּא וְהַעוֹשֶׂה נֶקֶב כָּל שֶׁהוּא בֵּין בָּעֵץ בֵּין בְּמִתְכֶּת בֵּין בְּבִנְיָן
in a building whether in metal whether in wood whether size any a hole and one who makes amount
בֵּין בְּכֵלִים הָרִי זֶה תּוֹלָדֶת מֶכָּה בַּפֶּטִישׁ וְחַיֵּב. וְכָל פֶּתַח שְׂאִינוֹ
that is not opening And any and is liable with a hammer striking is a derivative of this behold in utensils whether
עָשׂוּי לְהַכְנִיס וּלְהוֹצִיא אֵין חַיֵּבִין עַל עֲשִׂיתוֹ:
its making for liable we are not and to bring out to bring in made

This halacha defines the melacha of Makeh B'patish, which includes any action that completes the manufacturing process of a utensil or structure.

ה'יז

הַמַּכִּים שְׁחִין בַּשַּׁבָּת לְרִפּוּאָה אוֹ לְהוֹצִיא לְחָה

Halacha 17 · Piercing a Blister on Shabbos for Healing or to Drain Pus

הַמַּכִּים שְׁחִין בַּשַּׁבָּת כְּדִי לְהַרְחִיב פִּי הַמֶּכָּה כְּדָרְךָ שֶׁהָרוּפָאִין
that the physicians like the way the wound the opening of to widen in order on Shabbos a blister One who pierces
עוֹשִׂין שְׁחִין מִתְּכוֹנֵנִין בְּרִפּוּאָה לְהַרְחִיב פִּי הַמֶּכָּה הָרִי זֶה חַיֵּב
one is liable this behold the wound the opening of to widen in healing intend who do
מִשּׁוּם מֶכָּה בַּפֶּטִישׁ שֶׁזֶּה הִיא מְלָאכַת הָרוּפָא. וְאִם הִפִּיסָה לְהוֹצִיא מִמֶּנָּה
from it to extract he pierced it and if the physician the craft of is for this with a hammer striking because of
הַלְחָה שָׁבָה הָרִי זֶה מֵתֵר:
is permitted this behold that is in it the pus

This halacha distinguishes between piercing a blister to widen its opening for medical purposes, which is forbidden as a final hammer blow, and doing so merely to drain the pus and relieve pain, which is permitted.

ה'יח

הַמְסִיתָ אֶת הָאֶבֶן כָּל שֶׁהוּא חַיֵּב מִשּׁוּם מַכָּה בַּפִּטִּישׁ. הַמְצִיד אֶת

— One who aligns with a hammer striking because of is liable amount any the stone — One who chisels

הָאֶבֶן בִּיסוּד הַבִּנְיָן וְתִקְנָהּ בְּיָדוֹ וְהוֹשִׁיבָהּ בַּמָּקוֹם הָרְאוּי לָהּ

for it proper in the place and settled it with his hand and adjusted it the building in the foundation of the stone

חַיֵּב מִשּׁוּם מַכָּה בַּפִּטִּישׁ. הַלּוֹקֵט יְבוֹלֶת שֶׁעַל גִּבֵּי בְּגָדִים בְּיָדוֹ כְּגוֹן

such as with his hand garments top of that are on growths One who picks with a hammer striking because of is liable

אֵלוֹ הַיְּבוֹלוֹת שֶׁבְּכֵלִי צֶמֶר חַיֵּב מִשּׁוּם מַכָּה בַּפִּטִּישׁ. וְהוּא

and this with a hammer striking because of is liable wool that are on woolen the growths these vessels

שִׁיקָפִיד עָלֵיהֶן. אֲבָל אִם הִסִּירוֹ דֶּרֶךְ עֶסֶק הָרִי זֶה פֶּטוּר.

is exempt this one behold casual play by way of he removed them if but about them provided that he is particular

הַמֵּנַעַר טְלִית חֲדָשָׁה שְׁחוּרָה כְּדִי לְנְאוֹתָהּ וּלְהַסִּיר הַצֶּמֶר הַלָּבָן

the white the wool and to remove to beautify it in order black new a cloak One who shakes out

הַנִּתְלָה בָּהּ כְּדֶרֶךְ שֶׁהָאֲמָנִין עוֹשִׂין חַיֵּב חֲטָאת. וְאִם אֵינוֹ מִקְפִּיד

particular he is not and if a sin offering is liable do that the craftsmen like the way to it that clings

מִתֵּר:

it is permitted

This halacha details the applications of the melacha of Makeh B'patish, including smoothing stones, adjusting foundation blocks, removing lint, and shaking out new black garments.

הַלֵּי יט

גִּדְרָה מְלַאכַת צָד בְּשֶׁבֶת וְהַפְּרָשׁ בֵּין צִידָה גְּמוּרָה לְשְׂאִינָה גְּמוּרָה

Halacha 19 · The Definition of the Melacha of Trapping and the Distinction Between Complete and Incomplete Trapping

הַצָּד דָּבָר שֶׁדֶּרֶךְ מֵינּוֹ לְצוּד אוֹתוֹ חַיֵּב. כְּגוֹן חֲזִה וְעוֹפוֹת וְדָגִים.

and fish and birds a beast for example is liable it is to trap its species that the way of a thing One who traps

וְהוּא שֶׁצִּיד אוֹתָן לְמָקוֹם שֶׁאֵינוֹ מְחֹסֵר צִידָה. כִּיצַד. כְּגוֹן שֶׁדֶּרֶךְ

that he chased for example How so trapping lacking that is not into a place them that he traps and it is

אַחֲרֵי צָבִי עַד שֶׁהִכְנִיסוֹ לְבֵית אוֹ לְגִנָּה אוֹ לְחֶצֶר וְנָעַל בְּפָנָיו. אוֹ

or before it and locked to a courtyard or to a garden or to a house he brought it in until a deer after

שֶׁהִפְרִיחַ אֶת הָעוֹף עַד שֶׁהִכְנִיסוֹ לְמַגְדָּל וְנָעַל בְּפָנָיו. אוֹ שֶׁשָּׁלָה

that he scooped up or before it and locked to a closet he brought it in until the bird — that he caused to fly

דָּגִים מִן הַיָּם בְּתוֹךְ סִפֶּל שֶׁל מֵיִם הָרִי זֶה חַיֵּב. אֲבָל אִם הִפְרִיחַ צְפוּר

a bird he caused to fly if But is liable this behold water of a bowl into the sea from fish

לְבֵית וְנָעַל בְּפָנָיו. אוֹ שֶׁהִבְרִיחַ דָּג וְעָקְרוֹ מִן הַיָּם לְבִרְכָּהּ שֶׁל מֵיִם.

water of to a pool the sea from and uprooted it a fish that he drove or before it and locked into a house

או שְׂרָדָף אַחֲרֵי צִבִּי עַד שֶׁנִּכְנַס לְטָרְקָלִין רָחֵב וְנָעַל בְּפָנָיו הָרִי זֶה
this behold before it and locked wide into a hall it entered until a deer after that he chased or
פֶּטוּר. שְׂאִין זֶה צִידָה גְּמוּרָה שָׂאִם יָבוֹא לְקַחְתּוֹ צָרִיד לְרִדְּף אַחֲרָיו וּלְצוּד
and to trap after it to chase he needs to take it he comes for if complete trapping this for is not is exempt
אוֹתוֹ מִשָּׁם. לְפִיכָךְ הַצֹּד אֲרִי אֵינוֹ חַיֵּב עַד שֶׁיִּכְנִיסֵנוּ לַכֶּפֶה שְׁלוֹ
its to the cage he brings it in until liable is not a lion one who traps Therefore from there it
שֶׁהוּא נֶאֱסָר בָּהּ:
in it is imprisoned that it

This halacha defines the melacha of trapping on Shabbos, explaining that liability is only incurred when the animal is confined to a space where no further chase is required to capture it.

ה'ל"ב

הגדרת מקום קטן לענין צידה בשבת

Halacha 20 · The Definition of a Small Enclosure Regarding Trapping on Shabbos

כָּל מְקוֹם שָׂאִם יָרוּץ בּוֹ יִגִּיעַ לַחֲתִיָּה בְּשַׁחֲתָהּ אַחַת. או שֶׁהָיוּ הַכֶּתִּלִּים
the walls that were or one in bending the animal he will reach in it he runs that if place Any
קְרוּבִין זֶה לָזֶה עַד שֶׁיִּפֹּל צֵל שְׁנֵיהֶם לְאַמְצַע פֶּאֶחֶד הָרִי זֶה מְקוֹם
is a place this behold as one to the middle both of them the shadow of that falls until to this this close
קָטָן. וְאִם הִבְרִיחַ הַצִּבִּי וְכִיּוֹצֵא בּוֹ לְתוֹכוֹ חַיֵּב. וּמְקוֹם שֶׁהוּא גָדוֹל מִזֶּה
than this larger that is and a place he is liable into its midst to it or similar the deer he chased and if small
הַמְּבָרִיחַ חַיֵּה וְעוֹף לְתוֹכוֹ פֶּטוּר:
is exempt into its midst or a bird an animal one who chases

This halacha defines the physical dimensions of a small, confined space in which chasing an animal constitutes the Torah prohibition of trapping.

ה'ל"ב

הצד שרצים ומלאכה שאינה צריכה לגופה

Halacha 21 · Trapping Creeping Animals and Labor Not Needed for Its Own Sake

אַחַד שְׁמֹנֶה שְׂרָצִים הֲאֵמוּרִין בַּתּוֹרָה וְאַחַד שְׂאָר שְׂקָצִים
detestable creatures other or whether in the Torah mentioned creeping animals the eight Whether
וּרְמָשִׁים שִׁישׁ לְמִינָן צִידָה הַצֹּד אֶחָד מִכָּלָן בֵּין לְצָרְךָ בֵּין
whether for a need whether of them all one one who traps trapping to their species that there is and crawling things
שֶׁלֹא לְצָרְךָ או לְשִׁחַק בָּהֶן חַיֵּב הוֹאִיל וְנִתְפָּוֶן לְצוּד וְצָד. שֶׁמֶלֶאכָה
for a labor and trapped to trap he intended since is liable with them to play or for a need not
שְׂאִינָה צָרִיכָה לְגוּפָה חַיֵּב עָלֶיהָ. הַצֹּד אֶת הַיָּשׁוּן וְאֶת הַסּוֹמָא חַיֵּב:
is liable the blind or the sleeping — one who traps for it one is liable for itself needed that is not

This halacha establishes that trapping any species of creeping animal that is normally trapped makes one liable, even if done for play or without needing the animal itself.

ה'ל"ב

הַמְשִׁלָּה כָּלָבִים כְּדֵי שְׂצִידוֹ צְבָאִים וְאַרְנָבִים וְכִיּוֹצֵא בָּהֶן וּבְרַח הַצָּבִי
 the deer and fled with them and the like and rabbits deer that they trap in order dogs One who sends
 מִפְּנֵי הַכָּלָב וְהָיָה הוּא רוֹדֵף אַחֲרֵי הַצָּבִי אוֹ שֶׁעָמַד בְּפָנָיו וְהִבְהִילוֹ עַד
 until and frightened it before it that he stood or the deer after chasing he and was the dog because of
 שֶׁהִגִּיעַ הַכָּלָב וּתְפָשׂוּ הָרִי זֶה תוֹלָדֶת הַצָּד וְחֵיב. וְכֵן הָעוֹשֶׂה כְּדֶרֶךְ
 like way one who does and so and is liable of trapping is a derivative this behold and caught it the dog that reached
 הַזֶּה בְּעוֹפּוֹת:
 with birds this

This halacha discusses the liability of a person who actively assists dogs in trapping wild animals or birds on Shabbos.

הליכג

דיני צידת צבי וצפור בשבת

Halacha 23 · The Laws of Trapping a Deer or a Bird on Shabbos

צָבִי שֶׁנִּכְנָס לְבֵית וְנָעַל אֶחָד בְּפָנָיו חֵיב. נִעְלוּהוּ שְׁנַיִם פְּטוּרִין.
 they are exempt two people if they locked it is liable before it one person and locked into a house that entered A deer
 אִם אֵין אֶחָד יָכוֹל לְנַעַל וְנִעְלוּהוּ שְׁנַיִם חֵיבִין. יָשַׁב אֶחָד עַל
 on one person If sat they are liable two people and they locked it to lock is able one person not if
 הַפֶּתַח וְלֹא מִלְּאָהוּ וְיָשַׁב הַשֵּׁנִי וּמִלְּאָהוּ הַשֵּׁנִי חֵיב. יָשַׁב הָרִאשׁוֹן
 the first If sat is liable the second and filled it the second and sat fill it and did not the entrance
 וּמִלְּאָהוּ וּבָא הַשֵּׁנִי וְיָשַׁב בְּצִדוֹ אִף עַל פִּי שֶׁעָמַד הָרִאשׁוֹן וְהָלַךְ
 and went the first that stood up though even at his side and sat the second and came and filled it
 לוֹ הָרִאשׁוֹן חֵיב וְהַשֵּׁנִי לֹא עָשָׂה כְּלוּם וּמִתָּר לוֹ לִישֹׁב
 to sit for him and it is permitted anything do did not and the second is liable the first for himself
 בְּמִקוֹמוֹ עַד הָעֶרֶב וְלִוְקַח הַצָּבִי. לָמָּה זֶה דּוֹמָה לְנוֹעַל בֵּיתוֹ
 his house to one who locks is comparable this To what the deer and he takes the evening until in his place
 לְשִׁמְרוֹ וְנִמְצָא צָבִי שְׁמוֹר בְּתוֹכוֹ שֶׁלֹּא עָשָׂה כְּלוּם. נִכְנָסָה לוֹ צִפּוֹר
 a bird for him If entered anything do that he did not inside it guarded a deer and is found to guard it
 תַּחַת כְּנָפָיו יוֹשֵׁב וּמִשְׁמְרָה עַד שֶׁתִּחְשַׁךְ וּמִתָּר:
 and it is permitted it gets dark until and guards it he sits his clothes under

This halacha details the liability of trapping animals on Shabbos, distinguishing between individual and joint actions, and explaining when passive guarding is permitted.

הליכד

דיני צידת בעלי חיים שאין במינם צידה וחיות ברשותו

Halacha 24 · Laws of Trapping Animals of a Species Not Usually Trapped and Domesticated Creatures

הַצָּד צָבִי זָקֵן אוֹ חֵגֶר אוֹ חוֹלָה אוֹ קָטָן פְּטוּר. הַמְפָּרֵק בְּהֶמָּה
 a domestic animal One who releases is exempt small or sick or lame or old a deer One who traps

חֵיה וְעוֹף מִן הַמְצוּדָה פֶּטוּר. הַצֹּד חֵיה וְעוֹף שֶׁבְּרִשּׁוֹתוֹ כְּגוֹן

such as that is in his domain or a bird a wild animal One who traps is exempt the trap from or a bird a wild animal

אֲזוּזִין וְתִרְנַגּוּלִין וְיוֹנֵי עֲלִיָּה פֶּטוּר. הַצֹּד דָּבָר שֶׁאֵין בְּמִינוֹ צִידָה

trapped in its species that is not a thing One who traps is exempt a loft and doves of and chickens geese

כְּגוֹן חֲגָבִים הַגָּזִין צָרְעִין וְתוֹשִׁיין וּפְרָעוֹשִׁין וְכִיּוֹצָא בְּאֵלוֹ הֵרִי זֶה

this one behold of these and the like and fleas and mosquitoes hornets wild bees locusts such as

פֶּטוּר:

is exempt

This halacha details the exemptions for trapping animals that are already easy to catch, releasing trapped animals, and trapping species that are not normally hunted.

הַלְכָּה

צִידַת רֶמֶשִׁים הַמְזִיקִין בְּשַׁבָּת

Halacha 25 • Trapping Dangerous Crawling Beasts on Shabbos to Prevent Injury

רֶמֶשִׁים הַמְזִיקִין כְּגוֹן נְחָשִׁים וְעֲקָרְבִּים וְכִיּוֹצָא בָּהֶן אִף עַל פִּי

though even with them and the like and scorpions snakes such as that damage Crawling beasts

שֶׁאֵינָן מְמִיתִין הוֹאִיל וְנוֹשְׁכִין מִתֵּר לְצוּד אוֹתָם בְּשַׁבָּת. וְהוּא

and this is on Shabbos them to trap it is permitted and they bite since kill that they do not

שְׂתִיכּוֹן לְהִנָּצֵל מִנִּשְׁכָּתָן. פִּיצֵד הוּא עוֹשֶׂה. כּוֹפֶה כָּלִי עֲלֵיהֶן אוֹ

or over them a utensil he overturns do does he how from their bite to be saved that he intends

מְקִיף עֲלֵיהֶן אוֹ קוֹשֵׁרָן בְּדִי שְׁלֹא יִזְיקוּ:

damage that they do not in order ties them or over them surrounds

This halacha permits trapping non-deadly but harmful creatures on Shabbos solely for protection, using indirect methods like covering them.

CHAPTER SUMMARY

This chapter outlines the parameters of Koshair and Matir, establishing that one is only liable min HaTorah for tying a permanent knot that requires professional craftsmanship, such as those tied by camel drivers or sailors. A knot that is permanent but simple is forbidden mid'Rabbanan, while a temporary, simple knot is completely permitted. The Rambam details various permissible knots, including those on clothing, shoe straps, and food pouches, explaining that since they are made to be undone, they do not violate Shabbos. Finally, the halachos address emergency situations, such as using animal fodder to tie a broken sandal strap in a carmelit, showing how the Chachamim made allowances using non-permanent materials to prevent distress.

My dear friend, when you look at the detailed halachos of tying and untying on Shabbos, you see a profound truth about how we build our lives. The Torah distinguishes between a permanent knot (kesher shel kayama) and a temporary one. A permanent knot represents something we want to establish forever, while a temporary knot is just for the moment. In our daily avodah, we must ask ourselves: what are we tying ourselves to permanently, and what are we treating as temporary?

Too often, we let our minds get permanently knotted to passing worries, material desires, or temporary frustrations. We treat a minor, fleeting nisayon as if it is a permanent fixture in our lives. On the other hand, our connection to Torah, tefillah, and Hashem—which should be our ultimate, permanent anchor—is sometimes treated like a loose, temporary knot that we easily slip out of when we are busy. We must reverse this. We need to bind ourselves to Hashem with an unbreakable, professional knot of emunah, while letting the worries of this world remain loosely tied, ready to be undone at any moment.

Today, when you face a moment of worry or frustration, consciously tell yourself, "This is temporary, I will not tie myself to this permanently." Instead, take one minute to bind your thoughts to a word of Torah or a heartfelt tefillah to Hashem.