

הלכות שבת • פרק י"ב

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

CHAPTER PREVIEW

In this chapter, we delve into the essential melachos of kindling (mavir) and extinguishing (mechabeh) on Shabbos. Hashem commanded us to refrain from these creative acts, and the Rambam guides us through the precise definitions of what makes one liable, such as kindling for the sake of producing ash, or for warmth and light, as well as the unique halachic status of heating and cooling iron to strengthen it.

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

ה"א

דין המבעיר בשבת והמחמם את הפרזל

Halacha 1 • The Prohibition of Kindling on Shabbos and Heating Metal to Harden It

המבעיר כל שהוא חייב. והוא שיהא צריך לאפר. אבל אם הבעיר
he kindled if but the ash he needs provided and this is is liable amount any One who kindles
דרך השחתה פטור מפני שהוא מקלקל. והמבעיר גדישו של
of the grain stack And one who kindles ruining he is because he is exempt destruction by way of
חברו או השורף דירתו חייב אף על פי שהוא משחית. מפני שכוונתו
his intention is because destroying he is though even is liable his dwelling one who burns or his fellow
להנקם משונאו והרי נתקררה דעתו ושככה חמתו ונעשה
and it is made his anger and is quieted his mind is cooled and behold on his enemy to take revenge
פקורע על מתו או בחמתו שהוא חייב ובחובל בחברו בשעת
at the time of his fellow and like one who is liable who in his anger or his dead over like one who tears
injures
מריבה שכל אלו מתקנים הן אצל יצרן הרע. וכן המדליק את
— one who lights And so evil their inclination regarding are constructive these for all a quarrel
הנר או את העצים בין להתחמם בין להאיר הרי זה חייב.
is liable this one behold to illuminate whether to warm himself whether the wood — or the candle
המחמם את הפרזל כדי לצרפו במים הרי זה תולדת מבעיר וחייב:
and is liable kindling is a derivative of this behold in water to harden it in order the iron — One who heats

This halacha defines the liability for kindling a fire on Shabbos, distinguishing between constructive and destructive acts, and classifies heating metal to harden it as a derivative of kindling.

ה"ב

אסור כפוי והבערה בשבת ודיני גחלת של מתכת

הַמְּכַבֵּה כָּל שֶׁהוּא חַיֵּב. אֶחָד הַמְּכַבֵּה אֶת הַנֵּר וְאֶחָד

or whether the candle — one who extinguishes whether is liable amount any One who extinguishes

הַמְּכַבֵּה אֶת הַגַּחְלֵת שֶׁל עֵץ. אֲבָל הַמְּכַבֵּה גַּחְלֵת שֶׁל מֶתֶכֶת

metal of a coal one who extinguishes but wood of the coal — one who extinguishes

פְּטוּר. וְאִם נִתְכַּוֵּן לְצַרֵּף חַיֵּב. שָׂכַן לוֹטְשֵׁי הַבְּרָזִל עוֹשִׂים מַחֲמִים אֶת

— they heat do the iron the polishers of for so he is liable to temper he intended and if is exempt

הַבְּרָזִל עַד שֶׁיַּעֲשֶׂה גַּחְלֵת וּמַכְבִּין אוֹתוֹ בְּמֵיִם כְּדֵי לְחַסְמוֹ. וְזֶהוּ

and this is to harden it in order in water it and they extinguish a coal it becomes until the iron

לְצַרֵּף שֶׁהָעוֹשֶׂה אוֹתוֹ חַיֵּב וְהוּא תוֹלְדֵת מְכַבֵּה. וּמִתֵּר לְכַבּוֹת

to extinguish and it is permitted extinguishing is a derivative of and it is liable it which one who does to temper

גַּחְלֵת שֶׁל מֶתֶכֶת בְּרִשּׁוֹת הָרַבִּים כְּדֵי שֶׁלֹּא יִזְקוּ בָּהּ רַבִּים. הַנּוֹתִין

One who puts the public by it will be injured that not in order the public in the domain of metal of a coal

שֶׁמֶן לְתוֹךְ הַנֵּר הַדּוֹלֵק חַיֵּב מַשּׁוּם מִבְּעִיר. וְהַמְּסַתֵּף מִן הַשֶּׁמֶן

the oil from and one who takes kindling because of is liable that is burning the lamp into oil

שֶׁבִּינֵר חַיֵּב מַשּׁוּם מְכַבֵּה:

extinguishing because of is liable that is in the lamp

This halacha defines the liability for extinguishing wood coals versus metal coals, the process of tempering metal, and the prohibition of adding or removing oil from a burning lamp.

ה'ל"ג

אִסוּר כְּבוֹי דְּלִקְחָהּ בְּשַׁבַּת מִפְּנֵי הַפֶּסֶד מִמּוֹן

Halacha 3 · The Prohibition of Extinguishing a Fire on Shabbos to Prevent Monetary Loss

דְּלִקְחָהּ שֶׁנִּפְלְאָה בְּשַׁבַּת הַמְּכַבֵּה אוֹתָהּ מִפְּנֵי אֲבוּד מִמּוֹן חַיֵּב שְׂאִין

for not is liable money loss of because of it one who extinguishes on Shabbos that broke out A fire

אֲבוּד מִמּוֹן דּוּחָהּ שַׁבַּת אֲלֹא אֲבוּד נַפְשׁוֹת. לְפִיכָךְ יֵצְאוּ בְּנֵי אָדָם

people should go out therefore lives loss of but rather Shabbos supersedes money loss of

כְּדֵי שֶׁלֹּא יָמוּתוּ וַיִּנָּיְחוּ הָאֵשׁ תִּלְהֹט וְאִפְלוּ שׂוֹרְפָתָהּ כָּל דִּירָתוֹ

his dwelling all of it burns and even if to burn the fire and they should leave they will die that not so

כָּלָה:

entirely

This halacha establishes that only saving human lives, and not preventing financial loss, permits the violation of Shabbos by extinguishing a fire.

ה'ל"ד

הַתֵּרַת גֵּרָם כְּבוֹי בְּשַׁבַּת עַל יְדֵי מַחְצָה

Halacha 4 · Permissibility of Indirect Extinguishing on Shabbos Using a Barrier

מִתֵּר לַעֲשׂוֹת מַחְצָה בְּכָל הַכֵּלִים בֵּין מְלֵאִים בֵּין רִיקָנִים כְּדֵי שֶׁלֹּא

that not so empty or whether full whether vessels with all a barrier to make It is permitted

תַּעֲבֹר הַדִּלְקָה. אֶפְלוּ כָּלִי חֶרֶשׁ חֲדָשִׁים מְלֵאִים מִיָּם עוֹשִׂין מֵהֶן
from them one may make water filled with new earthenware vessels of even the fire will pass
מִחֲצָה אֶף עַל פִּי שְׂוֹדָאֵי מִתְּבַקְעִין וּמִכִּבִּים. שְׁגֵרָם כְּבוֹי מִתָּר.
is permitted extinguishing for causing and extinguish they will burst surely though even a barrier
וְכוֹפִין קַעֲרָה עַל גִּבִּי הֵנָּה בְּשִׁבִּיל שְׁלֹא תֵאָחֵז בַּקּוֹרָה:
on the beam it will catch that not in order the candle top of on a bowl and one may overturn

This halacha teaches that one may place vessels to block a fire, even if they will break and release water, because causing indirect extinguishing is permitted on Shabbos.

ה'ה

מְנִיעַת הַתְּפִשּׁוּת דִּלְקָה בְּשַׁבָּת

Halacha 5 · Preventing the Spread of a Fire on Shabbos

תִּבְהָ שִׁדָּה וּמִגְדָּל שְׂאֵחֵז בָּהֶן הָאוּר מִבִּיא עוֹר גִּדִּי וְכִיּוֹצֵא בּוֹ
to it and similar a goat the skin of one may bring the fire in them that caught and a cabinet a carriage A chest
מִדְּבָרִים שְׂאִין הָאוּר מְלַהֶטֶת אוֹתָן וּפּוֹרְשׁוֹ עַל הַקָּצָה שְׁעֵדִין לֹא נִשְׂרָף
was burned not that still the edge over and spreads it them sings the fire that not from things
כְּדִי שְׁלֹא תַעֲבֹר שָׁם הָאֵשׁ:
the fire there will pass that not in order

One may place a non-flammable cover over unburned parts of a vessel to block an advancing fire on Shabbos.

ה'ו

הַצֵּלַת בְּגָדִים וְסִפְרִים מִדִּלְקָה וְטִלְטוּל נֵר שֶׁכָּבָה

Halacha 6 · Saving Garments and Torah Scrolls from Fire and Moving an Extinguished Candle

טְלִית שְׂאֵחֵז בָּהּ הָאוּר פּוֹשְׁטָהּ וּמִתְּכַסֶּה בָּהּ וְאִם כָּבְתָהּ
it is extinguished and if with it and cover oneself one may spread it out the fire on it that caught A garment
כָּבְתָהּ. וְכֵן סֵפֶר תּוֹרָה שְׂאֵחֵז בּוֹ הָאוּר פּוֹשְׁטוֹ וְקוֹרֵא בּוֹ וְאִם
and if from it and read one may unroll it the fire on it that caught Torah a scroll of And similarly it is extinguished
כָּבָהּ כָּבָהּ. וְנוֹתֵן מִיָּם מִן הַצֵּד שְׁעֵדִין לֹא נִתְּלָה בּוֹ הָאוּר
the fire on it caught not that still the side from water And one may place it is extinguished it is extinguished
וְאִם כָּבְתָהּ כָּבְתָהּ. שָׁכַח נֵר דָּלוּק עַל גִּבִּי טַבָּלָא מְנַעַר אֶת
— one may shake a board top of on burning a candle If one forgot it is extinguished it is extinguished and if
הַטַּבָּלָא וְהוּא נוֹפֵל וְאִם כָּבָהּ כָּבָהּ. אֲבָל הִנִּיחוֹ מִבְּעֶרֶב אֶף
even from before evening if he placed it But it is extinguished it is extinguished and if falls and it the board
עַל פִּי שֶׁכָּבָהּ אָסוּר לְטִלְטְלוֹ:
to move it it is forbidden it was extinguished though

This halacha discusses indirect ways of extinguishing a fire to save holy books or garments, and the laws of moving a board with a candle on it.

ה'ז

נכרי שפא לכבות אין אומרים לו כפה ואל תכבה מפני שאין
 that not because extinguish and do not extinguish to him say we do not to extinguish who comes A non-Jew
 שבייתו עלינו. אבל קטן שפא לכבות אין שומעין לו. והוא שיהיה
 is that he is and this to him listen we do not to extinguish who comes a child but is upon us his resting
 עושה על דעת אביו. אבל מדעת עצמו אין בית דין מצוין
 commanded judgment house of there is no himself from the mind of but his father the mind of upon doing
 להפרישו. ובדלקה התירו לומר כל המכבה אינו מפסיד:
 lose does not who extinguishes all to say they permitted and in a fire to separate him

This halacha discusses the restrictions and permissions regarding a non-Jew or a minor child who comes to extinguish a fire on Shabbos.

ה'ח

הוצאה והכנסה מרשות לרשות והמעביר ארבע אמות

Halacha 8: Transferring from Domain to Domain and Carrying Four Cubits in the Public Domain

הוצאה והכנסה מרשות לרשות מלאכה מאבות מלאכות היא.
 it is labors of the primary a labor to a domain from a domain and transferring in Transferring out
 categories of
 ואף על פי שדבר זה עם כל גופי תורה משה מסיני
 from Sinai Moshe from the mouth of Torah the bodies of all with this that this matter though and even
 נאמרו. הרי הוא אומר בתורה שמות לו ו"איש ואשה אל יעשו
 let them do do not and woman "man 6 36 Shemos in the Torah says it behold were said
 עוד מלאכה לתרומת הקדש ויכלא העם מהביא". הא
 behold from bringing" the people and was restrained the Sanctuary for the donation of labor any more
 למדת שנהבאה מלאכה קורא אותה. וכן למדו מפי השמועה
 the tradition from the mouth of they learned and so it it calls labor that bringing you have learned
 שהמעביר ברשות הרבים מתחלת ארבע לסוף ארבע הרי
 behold four to the end of four from the beginning of the public in the public domain that one who transfers
 הוא כמוציא מרשות לרשות וחייב:
 and is liable to a domain from a domain is like one who transfers he
 out

This halacha establishes that transferring objects between domains and carrying four cubits in the public domain are forbidden labors on Shabbos.

ה'ט

הגדרת מלאכת מוציא ומעביר בשבת

Halacha 9: The Definition of the Melacha of Transferring and Carrying on Shabbos

אין המוציא מרשות לרשות חייב עד שיוציא כשעור המועיל.
 that is useful like the measure he transfers until is liable to a domain from a domain one who transfers Not
 מרשות היחיד לרשות הרבים או מרשות הרבים לרשות
 to the domain of the many from the domain of or the many to the domain of the individual from the domain of

הַיְחִיד. וַיַּעֲקֹר מִרְשׁוֹת זֶה וַיִּנִּיחַ בְּרִשׁוֹת שְׁנִיָּהּ. אֲבָל אִם עֲקָר

he uprooted if but second in the domain and he places this from domain and he uproots the individual

וְלֹא הִנִּיחַ אוֹ הִנִּיחַ וְלֹא עֲקָר אוֹ שֶׁהוֹצִיא פָּחוֹת מִכַּפְשֹׁעוֹר פָּטוֹר.

is exempt than the measure less that he transferred or he uprooted and not he placed or he placed and not

וְכֵן הַמַּעֲבִיר מִתְחִלַּת אַרְבַּע לְסוֹף אַרְבַּע בְּרִשׁוֹת הָרַבִּים אֵינוֹ

is not the many in the domain of four to the end of four from the beginning of one who carries and likewise

חַיֵּב עַד שֶׁיַּעֲקֹר כַּפְשֹׁעוֹר מֵצַד זֶה וַיִּנִּיחֵנוּ מֵצַד אַחֶרֶת:

another on side and places it this from side the measure he uproots until liable

This halacha defines the requirements of uprooting and placing down a minimum useful amount to incur liability for transferring between domains on Shabbos.

הל"י

דִּין הַזֹּרֵק וְהַמוֹשִׁיט מִרְשׁוֹת לְרִשׁוֹת וּבְרִשׁוֹת הָרַבִּים

Halacha 10· The Laws of Throwing and Passing Between Domains and in the Public Domain

הַזֹּרֵק מִרְשׁוֹת לְרִשׁוֹת אוֹ הַמוֹשִׁיט הָרִי זֶה תוֹלָדֶת מוֹצִיא וְחַיֵּב.

and is liable of transferring is a derivative this behold one who passes or to a domain from a domain One who throws

וְכֵן הַזֹּרֵק אוֹ הַמוֹשִׁיט בְּיָדוֹ מִתְחִלַּת אַרְבַּע לְסוֹף אַרְבַּע

four to the end of four from the beginning of with his hand one who passes or one who throws And likewise

הָרִי זֶה תוֹלָדֶת מוֹצִיא וְחַיֵּב. וְהַזֹּרֵק כְּלֹאֲחֵר יָד פָּטוֹר:

is exempt manner in an unusual And one who throws and is liable of transferring is a derivative this behold

This halacha defines the liability for throwing or passing objects between domains or across four cubits in the public domain as derivatives of the melacha of transferring.

הל"י

הַעֲבֵרַת חֶפֶץ בְּשִׁלְמוֹתוֹ וְדִין אֶגֶד כָּלִי

Halacha 11· Transferring an Entire Object and the Status of a Container

הַמוֹצִיא מִקְצַת הַחֶפֶץ מִרְשׁוֹת מִשְׁתִּי רִשׁוֹת אֵלוֹ לְרִשׁוֹת שְׁנִיָּהּ פָּטוֹר.

is exempt second to a domain these domains of two from a domain the object part of One who transfers

עַד שֶׁיּוֹצִיא אֶת כָּל הַחֶפֶץ כָּלוֹ מִרְשׁוֹת זֶה לְרִשׁוֹת זֶה. קָפָה שֶׁהִיא מְלֵאָה

filled with that is A basket this to domain this from domain entirely the object all of — he transfers until

חֶפְצִים אֲפִלּוֹ מְלֵאָה חֲרָדֵל וְהוֹצִיא רַבָּה מִרְשׁוֹת זֶה לְרִשׁוֹת זֶה פָּטוֹר

is exempt this to domain this from domain most of it and he transferred mustard filled with even objects

עַד שֶׁיּוֹצִיא אֶת כָּל הַקָּפָה וְכֵן כָּל הַדּוּמָה לָזֶה שֶׁהֶכְלִי מַשִּׁים כָּל שֵׁישׁ בּוֹ

in it that is all makes for the vessel to this that is similar all and so the basket all of — he transfers until

כַּחֶפֶץ אֶחָד:

one like an object

This halacha teaches that one is not liable for transferring an object between domains on Shabbos unless the entire object is moved, and a container unites all its contents into a single entity.

הל"י

הַמוֹצִיא בֵּין בִּמְיִינוּ בֵּין בְּשִׁמְאָלוֹ בֵּין בְּתוֹךְ חִיקוֹ אוֹ שֶׁיֵּצֵא

who went out or his bosom inside whether in his left hand whether in his right hand whether One who carries out

בְּמַעוֹת צְרוּרִין לוֹ בְּסָדִינוּ חֵיב מִפְּנֵי שֶׁהוֹצִיא בְּדֶרֶךְ הַמוֹצִיאִין.

those who carry out in the manner of he carried out because is liable in his sheet for him bound up with money

וְכֵן הַמוֹצִיא עַל כֶּתְפוֹ חֵיב אִף עַל פִּי שֶׁהַמִּשְׁאֵי לְמַעְלָה

above the burden is though · even is liable his shoulder on one who carries out And likewise

מֵעֲשָׂרָה טַפָּחִים בְּרִשּׁוֹת הָרַבִּים. שָׁפֵן הָיָה מִשָּׂא בְּנֵי קֶהָת

Kehat the sons of the carrying of was for such the public in the domain of handbreadths ten

בְּמִשְׁכָּן לְמַעְלָה מֵעֲשָׂרָה שֶׁנֶּאֱמַר בַּמִּדְבָּר ז' ט "בְּכַתֵּף יִשְׂאוּ". וְכָל

and all they shall carry on the shoulder 9 7 Bamidbar as it is said ten above in the Mishkan

הַמְּלָאכוֹת מִמִּשְׁכָּן לומְדִין אוֹתָן:

them we learn from the Mishkan the melachos

This halacha defines the standard methods of carrying that incur liability on Shabbos, including carrying on the shoulder as derived from the Mishkan.

הלי"ג

הַמוֹצִיא כְּלֹאֲחֵר יָד וּבִשְׁנוּי פְּשָׁבֶת

Halacha 13 · Carrying Out in an Unusual Manner on Shabbos

אֲבָל הַמוֹצִיא לְאַחֵר יָדוֹ בְּרַגְלוֹ בְּפִיו וּבְמַרְפָּקוֹ בְּאָזְנוֹ וּבְשִׁעְרוֹ

and in his hair in his ear and with his elbow in his mouth with his foot his hand on the back of one who carries out But

וּבְכֵיס שֶׁתְּפוּר בְּבִגְדוֹ וּפִי הַכֵּיס לְמַטָּה בֵּין בִּגְד לְבִגְד,

to garment garment between is downward the pocket and the opening of in his garment that is sewn and in a pocket

בְּפִי בִּגְדוֹ בְּמִנְעָלוֹ וּבְסַנְדָּלוֹ פָּטוּר שֶׁלֹּא הוֹצִיא בְּדֶרֶךְ

in the manner of he carried out because not is exempt and in his sandal in his shoe his garment in the hem of

הַמוֹצִיאִין:

those who carry out

One who carries an object in an abnormal or unusual manner on Shabbos is exempt from a Torah liability.

הלי"ד

הוֹצָאת מִשְׁאֵי עַל הָרֹאשׁ וְהַעֲבָרָה לְמַעְלָה מִרֹּאשׁוֹ

Halacha 14 · Carrying a Burden on One's Head and Transferring Above Head Height in the Public Domain

הַמוֹצִיא מִשְׁאֵי עַל רֹאשׁוֹ. אִם הָיָה מִשְׁאֵי כְּבֵד כְּגוֹן שֶׁק מָלֵא אוֹ

or full a sack such as heavy a burden it was if his head on a burden One who carries out

תָּבָה וּמִגְדָּל וְכִיּוֹצֵא בָּהֶן שֶׁהוּא מְשִׁים עַל רֹאשׁוֹ וְתוֹפֵשׁ בְּיָדוֹ חֵיב.

is liable with his hand and holds his head on places which he to them and similar and a cabinet a chest

שָׁפֵן דֶּרֶךְ הַמוֹצִיאִין וְנִמְצָא כְּמוֹצִיא עַל כֶּתְפוֹ אוֹ בְּיָדוֹ.

in his hand or his shoulder on like one who carries out and he is found those who carry out is the way of since such

אָבֵל אִם לָקַח חֶפֶץ קָל כְּגוֹן שֶׁהֵנִיחַ בְּגֵד אוֹ סֵפֶר אוֹ סִפֵּין עַל רֹאשׁוֹ

his head on a knife or a book or a garment that he placed such as light an object he took if but

וְהוֹצִיאוֹ וְהוּא אֵינוֹ אוֹחֶז בְּיָדוֹ הָרִי זֶה פֶּטוּר שֶׁלֹּא הוֹצִיֵא

did he carry out because not is exempt this one behold with his hand holding is not and he and carried it out

כְּדֶרֶךְ הַמוֹצִיָּאִין. שְׂאִין דֶּרֶךְ רַב הָעוֹלָם לְהוֹצִיֵא הַחֶפְצִין מִנְּחִין עַל

on placed objects to carry out the world most of the way of for it is not those who carry out in the manner of

רֹאשֵׁיהֶם. הַמַּעֲבִיר חֶפֶץ מִתְחִלַּת אַרְבַּע לְסוֹף אַרְבַּע בְּרִשּׁוֹת

in the domain of four to the end of four from the beginning of an object One who transfers their heads

הָרִבִּים אֵף עַל פִּי שֶׁהֶעֱבִירוֹ לְמַעַלָּה מִרֹאשׁוֹ חַיִּב:

is liable his head above he transferred it though even the public

This halacha defines the liability for carrying heavy versus light objects on one's head, and clarifies that transferring an object above head height in the public domain still incurs liability.

ה'טו

טַלְטוּל פְּאֶרְבַּע אַמּוֹת בְּרִשּׁוֹת הָרִבִּים

Halacha 15· Moving Objects Within Four Cubits in the Public Domain

מִתֵּר לְאָדָם לְטַלְטֹל בְּרִשּׁוֹת הָרִבִּים בְּתוֹךְ אַרְבַּע אַמּוֹת עַל אַרְבַּע

four by cubits four within of the public in the domain to move for a person It is permissible

אַמּוֹת שֶׁהוּא עוֹמֵד בְּצִדָּן. וַיֵּשׁ לוֹ לְטַלְטֹל בְּכָל הַמֶּרְבַּע הַזֶּה.

this the square in all of to move to him and there is beside them is standing that he cubits

וּבִאֲמָה שְׁלֹ מוֹדְדִין. וְאִם הָיָה נָנֵס בְּאֵיבָרָיו נוֹתֵנִין לוֹ אַרְבַּע אַמּוֹת

cubits four to him they give in his limbs a dwarf he was and if they measure of his own and with the cubit

כְּבִינוּנִיּוֹת שֶׁל כָּל אָדָם. וּמִפִּי הַקְּבָלָה אָמְרוּ שֶׁזֶה שְׁנָאֲמַר

which is said that this they said the tradition and from the mouth of man every of like the average ones

בְּתוֹרָה שְׁמוֹת טז כט "שְׁבוּ אִישׁ תַּחְתָּיו" שֶׁלֹא יִטְלֹל חוּץ לְמֶרְבַּע זֶה

this to the square outside he shall move that not under him each man remain 29 16 Shemos in the Torah

אֶלֹא בְּמֶרְבַּע זֶה שֶׁהוּא כְּמֵדֶת אַרְךְ אָדָם כְּשִׁפְשֹׁט יָדָיו וְרַגָּלָיו

and his feet his hands when he extends a man the length of like the measure of which is this in the square except

בּוֹ בְּלֶבֶד יֵשׁ לְטַלְטֹל:

to move there is alone in it

This halacha defines the permissible area of four cubits by four cubits within which a person may carry objects in the public domain on Shabbos.

ה'טז

טַלְטוּל פְּאֶרְבַּע אַמּוֹת מְעֻרְבּוֹת לְשְׁנַיִם וּלְשָׁלֹשׁ

Halacha 16· Carrying in Overlapping Four Cubits for Two or Three People

הָיוּ שְׁנַיִם מְקַצֵּת אַרְבַּע אַמּוֹת שֶׁל זֶה לְתוֹךְ אַרְבַּע אַמּוֹת שֶׁל זֶה

this one of cubits four into this one of cubits four a portion of two If they were

מְבִיאִין וְאוֹכְלִין בְּאֶמְצָע. וּבְלֶבֶד שֶׁלֹא יוֹצִיא זֶה מִתּוֹךְ שְׁלֹ לְתוֹךְ

into his own from within this one he brings out that not provided in the middle and eat they may bring

שֶׁל חֲבֵרוֹ. וְאִם הָיוּ שְׁלֹשָׁה וְהִתְאַמְּצָעִי מִבֶּלַע בֵּינֵיהֶם. הוּא מִתָּר
is permitted he between them is absorbed and the middle one three they were And if his fellow of
עִמָּהוּ וְהוּן מִתָּרִין עִמּוֹ וּשְׁנַיִם הַחִיצוֹנִים אֲסוּרִים זֶה עִם זֶה:
this one with this one are forbidden outer ones but the two with him are permitted and they with them

This halacha discusses the laws of carrying within overlapping four-cubit domains in a public area.

הל"ז

הַעֲבֵרַת חֶפֶץ בְּרִשּׁוֹת הָרַבִּים עַל יְדֵי אֲנָשִׁים רַבִּים

Halacha 17· Transferring an Object in the Public Domain via Multiple People

לְפִיכָךְ מִתָּר לְאָדָם לַעֲקֹר חֶפֶץ מִרִשּׁוֹת הָרַבִּים וּלְתַנּוֹ לְחֲבֵרוֹ
to his colleague and to give it of the public from the domain an object to lift up for a person it is permitted Therefore
שְׁעִמּוֹ בְּתוֹךְ אַרְבַּע אַמּוֹת. וְכֵן חֲבֵרוֹ לְחֲבֵרוֹ הָאֲחֵר שֶׁבְּצִדוֹ אֶפְלוֹ
even who is at his side the other to his colleague his colleague and so cubits four within who is with him
הֵן מֵאָה. וְאִף עַל פִּי שֶׁהַחֶפֶץ הוֹלֵךְ כְּמֵה מִלִּין בְּשַׁבָּת מִתָּר. מִפְּנֵי
because it is permitted on Shabbos mil several goes the object though . and even are a hundred they
שֶׁכָּל אֶחָד מֵהֶן לֹא טָלַטַל אֶלָּא בְּתוֹךְ אַרְבַּע אַמּוֹת שְׁלוֹ:
of his cubits four within except carry did not of them one every

This halacha explains that carrying an object in the public domain is permitted if each individual moves it only within their own four cubits.

הל"ח

מִדִּידַת אַרְבַּע אַמּוֹת בְּרִשּׁוֹת הָרַבִּים עַל פִּי הָאֵלְכָסוֹן

Halacha 18· Measuring the Four Cubits in the Public Domain Along the Diagonal

הוּאִיל וַיֵּשׁ לוֹ לְאָדָם לְטָלַטֵל בְּכָל הַמְּרָבַע שֶׁהוּא אַרְבַּע אַמּוֹת עַל
by cubits four which is the square in all to carry to a person to him and there is Since
אַרְבַּע אַמּוֹת נִמְצָא מְטָלַטֵל בְּאַרְבֵּי אֵלְכָסוֹנוֹ שֶׁל מְרָבַע זֶה חֲמֵשׁ אַמּוֹת
cubits five square this of its diagonal in the length of he carries it is found cubits four
וּשְׁלֹשָׁה חֲמִשִּׁי אַמָּה. לְפִיכָךְ אִין הַמַּעֲבִיר אוֹ הַזֹּרֵק בְּרִשּׁוֹת הָרַבִּים
the public in the domain of one who throws or one who transfers is not therefore a cubit fifths of and three
חָיִב עַד שֶׁיַּעֲבִיר חוּץ לְחֲמֵשׁ אַמּוֹת וּשְׁלֹשָׁה חֲמִשִּׁי אַמָּה. וְכָל מְקוֹם
place and every a cubit fifths of and three cubits of five outside he transfers until liable
שֶׁאִמְרָנוּ מִתְחִלַת אַרְבַּע לְסוֹף אַרְבַּע אוֹ הַמַּעֲבִיר אַרְבַּע אַמּוֹת חָיִב
is liable cubits four one who transfers or four to the end of four from the beginning of that we said
הוּא מִתְחִלַת הָאֵלְכָסוֹן שֶׁל אַרְבַּע אַמּוֹת עַד סוֹפוֹ וְאִם הֶעֱבִיר פָּחוֹת
less he transferred and if its end until cubits four of the diagonal is from the beginning of it
מִזֶּה פָטוּר:
he is exempt than this

This halacha explains that the four cubits permitted for carrying are measured as a square, meaning one is only liable for carrying beyond the diagonal of that square.

נמצא כאן שלש מדות. כיצד. העוֹקֵר חֶפֶץ מִרְשׁוֹת הָרָבִים מִמָּקוֹם זֶה
 this from place the public from the domain of an object one who lifts how so measures three here It is found
 וְהִנִּיחוֹ בְּמָקוֹם אֲחֵר בְּרִשְׁוֹת הָרָבִים אִם הָיָה בֵּין שְׁנֵי הַמְּקוֹמוֹת עַד
 up to the places the two between there was if the public in the domain of other in a place and placed it
 אַרְבַּע אַמּוֹת הָרִי זֶה מִתָּר. הָיָה בֵּינֵיהֶן יָתֵר מֵאַרְבַּע אַמּוֹת וְעַד
 and still cubits than four more between them if there was is permitted this behold cubits four
 הֵן בְּתוֹךְ חֲמֵשׁ אַמּוֹת וּשְׁלֹשָׁה חֲמִשִּׁי אִמָּה פָּטוּר. הָיָה בֵּינֵיהֶן חֲמֵשׁ
 five between them if there was he is exempt a cubit fifths of and three cubits five within they are
 אַמּוֹת וּשְׁלֹשָׁה חֲמִשִּׁי אִמָּה בְּשׂוּהָ הָרִי זֶה חֵזֵב שְׁהָרִי הֵעֲבִיר הַחֶפֶץ
 the object he transferred because behold one is liable this behold exactly a cubit fifths of and three cubits
 חוץ לְאַלְכֶּסוֹנוֹ שֶׁל מֶרְבַּע:
 a square of to the diagonal of outside

This halacha defines the exact distances in the public domain that determine whether carrying an object is permitted, exempt but forbidden, or fully liable.

CHAPTER SUMMARY

The chapter outlines the parameters of kindling and extinguishing, explaining that kindling even a small fire is a Torah liability if done for a constructive purpose, such as producing ash, generating warmth, or strengthening iron. Conversely, destructive kindling is exempt, though destructive acts driven by anger or revenge are deemed constructive due to the satisfaction of the yetzer hara. The Rambam details that extinguishing a fire or a wood coal is forbidden, as is adding or removing oil from a burning lamp, while extinguishing glowing metal is generally exempt unless done to harden it. Finally, the halachah establishes that while one may not extinguish a fire to prevent monetary loss, saving human life supersedes all Shabbos prohibitions, and in situations of danger, extinguishing is permitted.

The Torah teaches us that even when a fire breaks out and threatens our hard-earned possessions, we must walk away and let it burn rather than violate the holy Shabbos. This is the ultimate test of bitachon. It is easy to trust Hashem when things are peaceful, but the real avodah is to stand back when our material world seems to be slipping away, knowing with complete emunah that our livelihood comes only from Him and that no loss can touch what He has decreed for us.

Look at how the Rambam describes one who burns his neighbor's property out of anger: even though it is destructive, he is liable because his dark desire for revenge was satisfied. This is a profound lesson in how the yetzer hara operates. The yetzer hara tries to convince us that venting our anger, holding a grudge, or getting even is a constructive act that will make us feel better. In reality, it is nothing but spiritual arson. We must recognize that giving in to anger is never constructive; it only consumes our own neshama.

Today, when you feel the fire of anger or frustration starting to burn inside you, or when you feel the urge to react to a perceived slight, pause for ten seconds. Remind yourself that letting the fire of the yetzer hara burn out on its own, without feeding it, is the ultimate victory of yiras Shamayim.