

הלכות שבת • פרק י"ג

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

CHAPTER PREVIEW

In this chapter, we continue our deep dive into the melacha of Hotza'ah (carrying on Shabbos), focusing on the essential requirements of Akirah (lifting up) and Hanachah (placing down). Hashem's Torah requires that for a person to be liable for carrying, the object must be lifted from a place of significant size—at least four by four handbreadths—and placed down on a similar area. We will learn how a person's hand, and even their mouth under certain conditions, can halachically function as such a place.

We will also explore the halachic status of liquids and floating objects, such as water in a pit or oil floating on water, and how they are treated regarding these laws. Additionally, we will learn the classic cases of two people performing a melacha together—where one does the Akirah and the other does the Hanachah—and why this exempts them from a Torah prohibition, as the Torah requires a single person to complete the entire melacha.

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

ה"א

עקירה והנחה במקום חשוב בשבת

Halacha 1 • The Requirement of Lifting and Placing on an Area of Four by Four Handbreadths

אין המוציא מרשות לרשות או המעביר ברשות הרבים חוץ לארבע
of four outside of the public in the domain one who carries or to a domain from a domain one who transfers Not
אמות חיב עד שיעקר חפץ מעל גבי מקום שיש בו ארבעה טפחים על
by handbreadths four in it that has a place upon from an object he lifts until is liable cubits
ארבעה טפחים או יתר ויניח על גבי מקום שיש בו ארבעה על ארבעה
four by four in it that has a place · upon and places more or handbreadths four

טפחים:

handbreadths

This halacha establishes that one is only liable for carrying on Shabbos if the object is lifted from and placed upon an area of significant size.

ה"ב

מעמד יד אדם במקום ארבעה על ארבעה בהלכות שבת

Halacha 2 • The Status of a Person's Hand as a Place of Four by Four Handbreadths on Shabbos

ידו של אדם חשובה לו כארבעה על ארבעה. לפיכך אם עקר
he removed if therefore four by like four to him is considered a person of The hand
החפץ מיד אדם העומד ברשות זו והניחו ביד אדם אחר
another a person in the hand of and placed it this in domain who is standing a person from the hand of the object

הַעוֹמֵד בְּרִשּׁוֹת שְׁנֵיהֶם חַיֵּב. וְכֵן אִם הָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רִשּׁוֹת

domains of two in one standing he was if and so too he is liable a second in domain who is standing

אֵלּוּ וּפָשַׁט יָדוֹ לְרִשּׁוֹת שְׁנֵיהֶם וְעָקַר הַחֶפֶץ מִמֶּנָּה אוֹ מִיָּד אָדָם

a person from the hand of or from it the object and removed a second into domain his hand and he stretched these

הַעוֹמֵד בָּהּ וְהִחְזִיר יָדוֹ אֵלָיו חַיֵּב. וְאִף עַל פִּי שֶׁלֹּא הִנִּיחַ הַחֶפֶץ

the object he placed that not though and even he is liable to himself his hand and returned in it who is standing

בְּמָקוֹם שֶׁהוּא עוֹמֵד בּוֹ הוּאֵיל וְהוּא בְּיָדוֹ הִרִי הוּא כְּמִנְחָה בְּאַרְצִי:

on the ground is like placed it behold is in his hand and it since in it is standing that he in the place

This halacha establishes that a person's hand is legally considered a significant area of four by four handbreadths, meaning that placing an object in someone's hand is equivalent to placing it on the ground.

ה'ל"ג

הַמוֹצִיא מֵאֶכָל בְּפִיו וְהַמְשִׁיתוֹ מִרִשּׁוֹת לְרִשּׁוֹת

Halacha 3 - Carrying Food in One's Mouth and Urinating or Spitting Between Domains

הָיָה אוֹכֵל וְיוֹצֵא מִרִשּׁוֹת לְרִשּׁוֹת וְחָשֵׁב לְהוֹצִיא הָאוֹכֵל שֶׁבְּפִיו

that is in his mouth the food to carry out and he intended to a domain from a domain and going out eating Was

מִרִשּׁוֹת לְרִשּׁוֹת חַיֵּב. מִפְּנֵי שֶׁמִּחְשְׁבָתוֹ מְשִׁימָה פִּיו מְקוֹם אַרְבָּעָה אֶפֶר

even four a place of his mouth makes his intention because he is liable to a domain from a domain

עַל פִּי שֶׁלֹּא הוֹצִיא כְּדֶרֶךְ הַמוֹצִיאִין. וְכֵן מִי שֶׁהָיָה עוֹמֵד בְּאַחַת

in one standing who was one And likewise those who carry out like the way of he carried out that not though

מִשְׁתֵּי רִשּׁוֹת אֵלּוּ וְהִשְׁתִּין מִמֶּם אוֹ רָקַק בְּרִשּׁוֹת שְׁנֵיהֶם חַיֵּב שֶׁהִרִי

for behold he is liable second into a domain spat or water and urinated these domains of two

עָקַר מִרִשּׁוֹת זֶה וְהִנִּיחַ בְּרִשּׁוֹת שְׁנֵיהֶם וּמִחְשְׁבָתוֹ עוֹשֶׂה אוֹתוֹ כְּאֵלּוּ

as if it makes and his intention second in a domain and placed this from domain he uprooted

עָקַר מֵעַל גִּבִּי מְקוֹם אַרְבָּעָה. הָיָה עוֹמֵד בְּרִשּׁוֹת זֶה וּפִי

and the opening of this in domain standing If he was four a place of the back of from upon he uprooted

אִמָּה בְּרִשּׁוֹת שְׁנֵיהֶם וְהִשְׁתִּין בָּהּ פֶּטוּר:

he is exempt in it and he urinated second was in a domain the penis

This halacha discusses how a person's intent can render his mouth or body as a significant place of four handbreadths for the laws of carrying on Shabbos.

ה'ל"ד

הוֹצֵאת מַיִם וּפְרוֹת הַצָּפִים עַל גִּבִּי מִמֶּם בְּשַׁבָּת

Halacha 4 - Transferring Water and Floating Fruits Between Domains on Shabbos

הָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רִשּׁוֹת וּפָשַׁט יָדוֹ לְרִשּׁוֹת שְׁנֵיהֶם וְנָטַל

and he took second into a domain his hand and he extended domains of two in one standing If he was

מִשָּׁם מַיִם מֵעַל גִּבִּי גּוֹמָא מְלֵאָה מִמֶּם וְהוֹצִיאָן חַיֵּב. שֶׁהֵמִים כָּלָן

all of it because the water he is liable and brought them out water full of a pit upon from water from there

כָּאֵלוּ הֵן מְנַחִין עַל הָאָרֶץ. אֲבָל אִם הָיָה כְּלִי צָף עַל גִּבֵּי מַיִם וּפְרוֹת
 and fruits water upon on floating a vessel there was if but the ground on is resting it is as if
 בְּתוֹךְ הַכְּלִי וּפָשַׁט יָדוֹ וְלָקַח מִן הַפְּרוֹת וְהוֹצִיא פָּטוּר. שֶׁהָיָה לֹא
 not since he is exempt and brought out the fruits from and took his hand and he extended the vessel inside
 נָחוּ הַפְּרוֹת עַל גִּבֵּי הָאָרֶץ וְנִמְצָא שֶׁלֹּא עָקַר מֵעַל גִּבֵּי מְקוֹם
 a place of upon from did he uproot that not and it turns out the ground upon on the fruits did rest
 אֲרֻכָּעָה. וְאִין צָרִיף לֹאמַר אִם הָיוּ הַפְּרוֹת צָפִין עַל פְּנֵי הַמַּיִם
 the water the surface of on floating the fruits were if to say need and there is no four
 וְהוֹצִיאָם שֶׁהוּא פָּטוּר. וְכֵן אִם הָיָה שֶׁמֶן צָף עַל פְּנֵי הַמַּיִם
 the water the surface of on floating oil there was if and likewise is exempt that he and he brought them out
 וְקָלַט מִן הַשֶּׁמֶן וְהוֹצִיאוֹ פָּטוּר:
 he is exempt and brought it out the oil from and he scooped up

This halacha defines the status of resting on the ground regarding liquids and floating objects when transferring them between domains on Shabbos.

ה'ה

הַעֲבָרָה מִרְשוּת לְרְשוּת עַל יְדֵי שְׁנֵי בְּנֵי אָדָם

Halacha 5: Transferring Between Domains by Two People Jointly

כָּבֵר אָמַרְנוּ שֶׁאִין הַמוֹצִיא מִרְשוּת לְרְשוּת חַיָּב עַד שִׁיעָקֹר
 that he removes until is liable to a domain from a domain the one who transfers that not we said Already
 וַיִּנָּיֵחַ. אֲבָל אִם עָקַר וְלֹא הִנִּיחַ אוֹ הִנִּיחַ וְלֹא עָקַר פָּטוּר.
 he is exempt removed and not placed down or placed down and not he removed if but and places down
 לְפִיכָךְ מִי שֶׁהָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רְשׁוּת וּפָשַׁט יָדוֹ לְרְשׁוּת שְׁנִיָּה
 second to a domain his hand and extended domains of two in one standing who was one Therefore
 וְחָפֵץ בְּיָדוֹ וְנָטְלוֹ אַחֵר מִמֶּנּוּ אוֹ שֶׁנָּתַן אַחֵר לְיָדוֹ חָפֵץ וְהִחְזִיר
 and he returned an object into his hand another that gave or from him another and took it in his hand and an object
 יָדוֹ אֵלָיו שְׁנֵיהֶם פָּטוּרִים שֶׁהָיָה עָקַר וְזֶה הִנִּיחַ:
 placed down and this one removed for this one are exempt both of them to himself his hand

This halacha explains that a person is only liable for transferring an object on Shabbos if they perform both the removal and the placing down of the object.

ה'ו

הַנָּחַת חָפֵץ בְּתוֹךְ שְׁלֹשָׁה טַפְחִים לָאָרֶץ

Halacha 6: Placing an Object Within Three Handbreadths of the Ground on Shabbos

בְּמָה דְּבָרִים אָמּוּרִים כְּשֶׁהָיְתָה יָדוֹ לְמַעְלָה מִשְׁלֹשָׁה. אֲבָל הָיְתָה יָדוֹ
 his hand was but from three above his hand when was are said words In what
 בְּתוֹךְ שְׁלֹשָׁה סָמוּךְ לָאָרֶץ הָיָה זֶה כְּמִי שֶׁהִנִּיחַ בָּאָרֶץ וְחַיָּב:
 and is liable on the ground who placed is like one this behold to the ground close three within

This halacha explains that holding an object within three handbreadths of the ground is halachically equivalent to placing it on the ground due to the principle of lavud.

הָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רְשׁוּת אֵלּוּ וּפָשַׁט חֲבֵרוֹ יָד מִרְשׁוֹת שְׁנֵיהֶם
 second from a domain a hand his colleague and extended these domains of the two in one standing was
 וְנָטַל חֶפֶץ מִיָּד זֶה הָעוֹמֵד בְּרְשׁוֹת זוֹ וְהִכְנִיסוֹ אֶצְלוֹ אוֹ
 or to him and brought it in this in the domain who is standing this from the hand of an object and took
 שֶׁהוֹצִיא חֶפֶץ מֵאֶצְלוֹ וְהִנִּיחַ בְּיָד זֶה הָעוֹמֵד. זֶה הָעוֹמֵד לֹא עָשָׂה
 did not who is standing this who is standing this in the hand of and placed from him an object that he took out
 כָּלֹם שֶׁהָרִי חֲבֵרוֹ נָתַן בְּיָדוֹ אוֹ נָטַל מִיָּדוֹ וְחֲבֵרוֹ חָיִב שֶׁהָרִי
 for behold is liable and his colleague from his hand took or in his hand placed his colleague for behold anything
 עָקַר וְהִנִּיחַ:
 and placed he uprooted

This halacha discusses the liability of a standing person who remains passive while a colleague performs the acts of uprooting and placing.

הָיָה עוֹמֵד בְּאַחַת מִשְׁתֵּי רְשׁוּת אֵלּוּ וְנָתַן חֲבֵרוֹ חֶפֶץ בְּיָדוֹ אוֹ עַל
 upon or into his hand an object his colleague and gave these domains of the two in one standing Was
 גִּבּוֹ וִיצָא בְּאוֹתוֹ הַחֶפֶץ לְרְשׁוֹת שְׁנֵיהֶם וְעָמַד שָׁם חָיִב. מִפְּנֵי
 because he is liable there and stood second to a domain object with that and he went out his back
 שֶׁעֲקִירַת גּוּפוֹ בַּחֶפֶץ שֶׁעָלָיו כְּעֲקִירַת חֶפֶץ מֵאוֹתָהּ רְשׁוֹת
 domain from that an object is like the uprooting of that is upon him with the object his body that the uprooting of
 וְעֲמִידָתוֹ בְּאוֹתוֹ הַחֶפֶץ כְּהִנָּחַת הַחֶפֶץ בַּקֶּרְקַע שֶׁעָמַד בָּהּ. לְפִיכָּךְ אִם
 if therefore on it that he stood on the ground the object is like the placing of object with that and his standing
 יָצָא בַּחֶפֶץ שֶׁבְּיָדוֹ אוֹ עַל גִּבּוֹ וְלֹא עָמַד בְּרְשׁוֹת שְׁנֵיהֶם אֵלָּא
 but second in the domain stand and did not his back upon or that is in his hand with the object he went out
 חֲזָר וְנִכְנָס וְהוּא בְּיָדוֹ אֲפֹלוּ יָצָא וְנִכְנָס כָּל הַיּוֹם כָּלוּ עַד
 until entirely the day all of and entered he went out even if was in his hand while it and entered returned
 שִׁיּוּצָא הַיּוֹם פְּטוּר. לְפִי שֶׁעָקַר וְלֹא הִנִּיחַ. וְאֲפֹלוּ עָמַד לְתַקּוֹן
 to adjust he stood and even if place down but did not that he uprooted because he is exempt the day departed
 הַמִּשְׁאוּי שֶׁעָלָיו עֲדִין הוּא פְּטוּר עַד שִׁיעָמַד לָנוּחַ:
 to rest that he stands until is exempt he still that is upon him the burden

This halacha explains that a person's physical movement acts as the uprooting and placing of the object they carry, provided they stand still to rest.

וְכֵן מִי שֶׁהֵיָּתָה חֲבִילָתוֹ עַל כֶּתְפוֹ וְרָץ בָּהּ אֶפְלוֹ כָּל הַיּוֹם אֵינוֹ חָיֵב

liable is not the day all even with it and ran his shoulder on his package who had one And so

עַד שִׁיעָמַד. וְהוּא שִׁיְהִיָּה רָץ בָּהּ. אֲבָל אִם הָלַךְ מְעֻט מְעֻט הָרִי זֶה

this behold by little little he walked if but with it he runs is provided and this he stands until

כְּעוֹקֵר וּמְנִיחַ וְאִסּוּר. לְפִיכָךְ מִי שֶׁקָּדַשׁ עָלָיו הַיּוֹם

the day upon whom sanctified one therefore and is forbidden and placing down is like uprooting

וְחֲבִילָתוֹ עַל כֶּתְפוֹ רָץ בָּהּ עַד שִׁיָּגִיעַ לְבֵיתוֹ וְזוֹרְקָה שָׁם כְּלֹאֲחֵר יָד:

manner in an unusual there and throws it his house he reaches until with it runs his shoulder is on and his package

This halacha explains that running with a burden prevents a formal resting of the object, allowing one to reach home in an emergency without committing a Torah violation.

הֲלִי"י

הַמַּעֲבִיר חֶפֶץ פְּחוֹת פְּחוֹת מְאַרְבַּע אַמּוֹת בְּרִשּׁוֹת הָרַבִּים

Halacha 10 • Carrying an Object Less Than Four Cubits at a Time in the Public Domain

עָקַר הַחֶפֶץ מִרִּשּׁוֹת הָרַבִּים וְהָלַךְ בּוֹ פְּחוֹת מְאַרְבַּע אַמּוֹת וְעָמַד

and stood cubits than four less with it and walked the public from the domain of the object He lifted

וְחָזַר וְהָלַךְ פְּחוֹת מְאַרְבַּע אַמּוֹת וְעָמַד אֶפְלוֹ כָּל הַיּוֹם כָּלוּ פְּטוּר.

he is exempt entirely the day all of even and stood cubits than four less and walked and repeated

בְּמָה דְּבָרִים אֲמוּרִים בְּשִׁיעָמַד לָנוּחַ. אֲבָל אִם עָמַד לְתַקֵּן מַשְׂאוֹ הָרִי זֶה

this behold his load to adjust he stood if but to rest when he stood are these said words In what

כְּמַהֲלֵךְ וּכְשִׁיעָמַד חוּץ לְאַרְבַּע אַמּוֹת חָיֵב. וְהוּא שִׁיעָמַד חוּץ

outside that he stands and this is he is liable cubits of four outside and when he stands is like one walking

לְאַרְבַּע אַמּוֹת לָנוּחַ. אֲבָל אִם יַעֲמַד לְתַקֵּן מַשְׂאוֹ עַדִּין הוּא כְּמַהֲלֵךְ

is like one walking he still his load to adjust he stands if but to rest cubits of four

וְאֵינוֹ חָיֵב עַד שִׁיעָמַד לָנוּחַ חוּץ לְאַרְבַּע אַמּוֹת:

cubits of four outside to rest he stands until liable and he is not

This halacha discusses the exemption for carrying an object in the public domain in increments of less than four cubits, provided that each stop is made for the purpose of resting.

הֲלִי"א

הַעֲבֵרַת חֶפֶץ עַל גַּבִּי קְרָקַע בְּרִשּׁוֹת הָרַבִּים

Halacha 11 • Moving an Object Along the Ground in a Public Domain

הָיָה קֶנֶה אוֹ רֹמַח וְכִיּוּצָא בּוֹ מִנֵּחַ עַל הָאָרֶץ וְהִגְבִּיָּה הַקָּצָה הָאֶחָד וְהָיָה

and was one the end and he lifted the ground on lying to it and similar a spear or a pole If there was

הַקָּצָה הַשֵּׁנִי מִנֵּחַ בָּאָרֶץ וְהִשְׁלִיכוֹ לִפְנָיו וְחָזַר וְהִגְבִּיָּה הַקָּצָה הַשֵּׁנִי

the second the end and lifted and he returned before him and he cast it on the ground lying the second the end

שֶׁהָיָה מִנֵּחַ בָּאָרֶץ וְהִשְׁלִיכוֹ לִפְנָיו עַל דֶּרֶךְ זוֹ עַד שֶׁהֵעָבִיר הַחֶפֶץ כְּמָה

several the object that he moved until this way on before him and he cast it on the ground lying that was

מִלִּין פָּטוּר. לְפִי שֶׁלֹא עָקַר הַחֶפֶץ כָּלוּ מֵעַל גַּבֵּי הָאָרֶץ. וְאִם מִשָּׁר

he pulled but if the ground upon from all of it the object he lifted that not because he is exempt mil

הַחֶפֶץ וּגָרְרוֹ עַל הָאָרֶץ מִתְחִלָּת אַרְבַּע לְסוֹף אַרְבַּע חַיֵּב

he is liable four to the end of four from the beginning of the ground on and dragged it the object

שֶׁהַמְגִלְגֵּל עוֹקֵר הוּא:

he is lifts for one who rolls

This halacha explains the definition of lifting and carrying when an object is partially resting on the ground.

ה'ל"ב

עֲקִירָה וְהַנָּחָה שֶׁלֹא בְכוּנָה אַחַת

Halacha 12 · Removal and Placement Performed Without a Single Intent

עָקַר הַחֶפֶץ מִזֵּוֹת זֶה לְהַנִּיחוֹ בְּזֵוֹת אַחֶרֶת שֶׁנִּמְצְאָת זֶה הָעֲקִירָה

the removal this so that it turns out another in corner to place it this from corner the object one removed

עֲקִירָה הַמְתַּרְתּ וְנִמְלָךְ בְּדֶרֶךְ וְהוֹצִיאָו לְרִשּׁוֹת שְׁנִיָּה פָּטוּר. מִפְּנֵי

because he is exempt second to domain and took it out on the way and he changed his permitted a removal mind

שֶׁלֹא הִיָּתָה עֲקִירָה רִאשׁוֹנָה לְכָךְ וְנִמְצְאָת פֶּאֶן הַנָּחָה בְּלֹא עֲקִירָה.

a removal without a placement here and it turns out for this first the removal was that not

וְכֵן הָעוֹקֵר חֶפֶץ וְהַנִּיחוֹ עַל חֲבֵרוֹ כְּשֶׁהוּא מְהִלֵּךְ וּבִצֵּת שִׁירְצָה

that desires and at the time is walking while he his fellow upon and placed it an object one who removes and likewise

חֲבֵרוֹ לְעֵמֶד נָטְלוֹ מֵעַל גַּבֵּי חֲבֵרוֹ הָרִי זֶה פָּטוּר שֶׁהִרִי יֵשׁ פֶּאֶן

here there is for behold he is exempt this behold his fellow the back of from upon he took it to stand his fellow

עֲקִירָה בְּלֹא הַנָּחָה:

a placement without a removal

This halacha teaches that to violate the Torah prohibition of carrying on Shabbos, both the removal (akirah) and the placement (hanachah) must be performed with the same continuous intent.

ה'ל"ג

הַזֹּרֵק חֶפֶץ וְקָלְטוֹ אַחֵר אוֹ נִשְׂרַף קֹדֶם שְׁנִינוֹת

Halacha 13 · One Who Throws an Object and It Is Caught or Burned Before Resting

הַזֹּרֵק חֶפֶץ מִרְשׁוֹת לְרִשּׁוֹת אוֹ מִתְחִלָּת אַרְבַּע לְסוֹף אַרְבַּע

four to the end of four from the beginning of or to a domain from a domain an object One who throws

בְּרִשּׁוֹת הָרַבִּים וְקֹדֶם שְׁנִינוֹת קָלְטוֹ אַחֵר בְּיָדוֹ אוֹ קָלְטוֹ כְּלָב אוֹ

or a dog caught it or in his hand another caught it that it rested and before the public in the domain of

נִשְׂרַף פָּטוּר. מִפְּנֵי שֶׁאֵין זֶה הַנָּחָה שְׁנִתְכַּוֵּן לָהּ. לְפִיכָךְ אִם נִתְכַּוֵּן

he intended if therefore for it that he intended a resting this that there is not because is exempt it was burned

בְּשַׁעַת זְרִיקָה לְכָךְ חַיֵּב:

he is liable for this throwing at the time of

This halacha discusses the requirement of a proper resting of a thrown object for one to be liable for carrying on Shabbos.

ה'ל"ד

הזורק חפץ מרשות לרשות והיה קשור בחבל ואגדו בידו. אם
 if is in his hand and its binding with a rope tied and it was to a domain from a domain an object One who throws
 יכול למשוך החפץ אצלו פטור. שהרי אין כאן הנחה גמורה ונמצא
 and he is found complete a placing here there is not for behold he is exempt to himself the object to pull he is able
 במי שעקר ולא הניח:
 place down and did not who uprooted like one

This halacha teaches that throwing an object into another domain is not a complete melacha of carrying if the thrower retains physical control to pull it back.

הלי טו

הזורק חפץ וקבלו חברו או הוא עצמו

Halacha 15 · Throwing an Object and Having It Received by a Colleague or Oneself

הזורק ונחה בתוך ידו של חברו. אם עמד חברו במקומו וקבלה
 and received it in his place his fellow stood if his fellow of the hand inside and it rested One who throws
 הזורק חייב שהרי עקר והניח. ואם נעקר חברו ממקומו וקבלה
 and received it from his place his fellow was uprooted and if and placed he uprooted for behold is liable the thrower
 פטור. זרק ורץ הזורק עצמו אחר החפץ וקבלו בידו ברשות
 in a domain in his hand and received it the object after himself the thrower and ran If he threw he is exempt
 אחרת או חוץ לארבע אמות פטור כאלו נעקר אחר וקבלו.
 and received it another was uprooted as if he is exempt cubits of four outside or another
 שאין ההנחה גמורה עד שיניח החפץ במקום שהיה לו לנוח בו
 in it to rest for it that was in the place the object that rests until complete the placing for there is not
 בשעת עקירה:
 uprooting at the time of

This halacha defines the liability of a thrower based on whether the object came to rest in its intended manner or if the recipient had to move to catch it.

הלי טז

זריקה מרשות לרשות דרך רשות אחרת

Halacha 16 · Throwing from One Domain to Another Through an Intervening Domain

הזורק מרשות היחיד לרשות היחיד ורשות הרבים באמצע
 is in the middle the public and a domain of the individual to a domain of the individual from a domain of One who throws
 אף על פי שעבר החפץ באויר רשות הרבים פטור. והוא
 and this is exempt the public a domain of in the airspace of the object that passed though . even
 שיעבר למעלה משלשה טפחים אבל אם עבר בפחות משלשה
 than three within less it passed if but handbreadths from three above is provided that it
 סמוך לארץ ונח על גבי משהו אף על פי שנעקר או
 or that it was uprooted though . even anything the back of upon and rested to the ground close

נִתְגַלְגַּל וַיֵּצֵא הַחֶפֶץ מִרְשׁוֹת הַיָּחִיד לְרְשׁוֹת הַיָּחִיד אַחֶרֶת הִי
behold another the individual to the domain of the individual from the domain of the object and went out rolled
הוא כְּמִי שֶׁנִּשְׁאַר עוֹמֵד בְּרְשׁוֹת הָרַבִּים וּלְפִיכָּךְ חַיֵּב. וְכֵן
and so too he is liable and therefore the public in the domain of standing who remained is like one it
הַזֹּרֵק מִרְשׁוֹת הָרַבִּים לְרְשׁוֹת הָרַבִּים וְרְשׁוֹת הַיָּחִיד בְּאֶמְצַע
is in the middle the individual and a domain of the public to a domain of the public from a domain of one who throws
פֶּטוּר. וְאִם עָבַר הַחֶפֶץ בְּפָחוֹת מִשְׁלֹשָׁה סָמוּךְ לָאָרֶץ וְנָח עַל גִּבִּי
the back of upon and rested to the ground close than three within less the object passed and if is exempt
מִשְׁהוּ אֵף עַל פִּי שֶׁחֲזָר וְנִתְגַלְגַּל וַיֵּצֵא לְרְשׁוֹת הָרַבִּים הַשְּׁנִיָּה
the second the public to the domain of and went out and rolled that it returned though . even anything
הִי הוא כְּמִי שֶׁנִּשְׁאַר עוֹמֵד בְּרְשׁוֹת הַיָּחִיד וּלְפִיכָּךְ חַיֵּב:
he is liable and therefore the individual in the domain of standing who remained is like one it behold

This halacha discusses the liability of throwing an object between two similar domains when it passes through a different domain in between, depending on whether it passes above or below three handbreadths from the ground.

ה'ל"ז

הַעֲבֵרַת חֶפֶץ בְּרְשׁוֹת הָרַבִּים דְּרֹךְ רְשׁוֹת הַיָּחִיד

Halacha 17 - Carrying Four Cubits in Two Public Domains Separated by Another Domain

הַמַּעֲבִיר אַרְבַּע אַמּוֹת בְּרְשׁוֹת הָרַבִּים זֶה עִם רְשׁוֹת הָרַבִּים הַשְּׁנִיָּה חַיֵּב
is liable the second of the public the domain with this of the public in a domain cubits four One who transfers
מִפְּנֵי שֶׁאַרְבַּע אַמּוֹת בְּשִׁתֵּי רְשׁוֹת הָרַבִּים מִצְטָרְפִים מִפְּנֵי שֶׁלֹּא נָח
did rest that not because combine of the public domains in two cubits that four because
הַחֶפֶץ בְּרְשׁוֹת שְׁבִינִיָּהּ:
that is between them in the domain the object

One is liable for carrying four cubits in the public domain even if he passes through a private domain in between, as long as the object did not come to rest.

ה'ל"ח

הַמוֹשִׁיט מִרְשׁוֹת הַיָּחִיד לְרְשׁוֹת הַיָּחִיד דְּרֹךְ רְשׁוֹת הָרַבִּים

Halacha 18 - Passing an Object Between Two Private Domains Across a Public Domain

הַמוֹשִׁיט מִרְשׁוֹת הַיָּחִיד לְרְשׁוֹת הַיָּחִיד וְרְשׁוֹת הָרַבִּים בְּאֶמְצַע
is in the middle the many and a domain of the individual to a domain of the individual from a domain of One who passes
חַיֵּב. וְאִפְלוּ הוֹשִׁיט לְמַעְלָה מֵאֲוִיר רְשׁוֹת הָרַבִּים. שֶׁפֶן הִיָּתָה עֲבוֹדַת
the service of was for so the many the domain of the airspace of above he passed and even if is liable
הַלְוִיִּם בְּמִשְׁכַּן מוֹשִׁיטִין אֶת הַקְּרָשִׁים מֵעֲגֻלָּה לְעֲגֻלָּה וְרְשׁוֹת
and the domain of to a wagon from a wagon the boards — they would pass in the Tabernacle the Levites
הָרַבִּים בֵּין שְׁתֵּי הָעֲגֻלוֹת וְכָל עֲגֻלָּה וְעֲגֻלָּה רְשׁוֹת הַיָּחִיד הִיא:
it is the individual a domain of and wagon wagon and each wagons the two was between the many

This halacha teaches that passing an object across a public domain is a Torah prohibition derived from the service of the Levites in the Tabernacle.

הלי"ט

המושט מרשות היחיד לרשות הרבה דרך רשות הרבים

Halacha 19 · Passing an Object Between Two Private Domains Across a Public Domain

במה דברים אמורים כשהיו שתי רשות היחיד בארץ רשות
the domain of along the length of the individual domains of two when were are said words In what
הרבים כמו שהעגלות מהלכות ברשות הרבים זו אחר זו. אבל אם
if but this one after this one the public in the domain of travel that the wagons like the public
היו שתי הרשויות בשני צדי רשות הרבים אף המושט מרשות
from the domain of one who passes even the public the domain of sides of on two domains the two they were
היחיד זו לרשות היחיד שפנגדה פטור:
is exempt that is opposite it the individual to the domain of this one the individual

This halacha clarifies the specific spatial alignment of private domains required to incur liability for passing objects over a public domain.

ה"ב

דין המוציא ידו מלאה פרות בשוגג ובמזיד

Halacha 20 · The Law of One Who Stretched Out His Hand Filled with Fruit Inadvertently or Intentionally

שכח ופשט ידו והיא מלאה פרות והוציאה מחצר זו להכניסה
to bring it in this from courtyard and brought it out fruits was full of and it his hand and stretched out He forgot
לחצר שפצצה ונזכר קדם שיכניס והרי ידו תלויה
is suspended his hand and behold that he brought in before and he remembered that is at its side to the courtyard
באור רשות הרבים מתר להחזירה אליו לחצרו. אבל להכניסה
to bring it in but to his courtyard to him to return it it is permitted the public domain of in the airspace of
לאותה החצר השניה אסור. כדי שלא יעשה מחשבתו שחשב
that he thought his thought he will perform that not in order it is forbidden the second the courtyard to that
בשעת שגגה. ואם הוציא ידו במזיד הרי זה אסור להחזירה
to return it is forbidden this behold intentionally his hand he brought out and if inadvertence at the time of
אצלו אלא קנסו אותו שתהא ידו תלויה עד שתחשך:
it becomes dark until suspended his hand that should be him they penalized rather to him

This halacha discusses the Rabbinic penalty and restrictions applied when a person stretches his hand containing fruit out of his courtyard on Shabbos.

ה"בא

זריקת חפץ ברשות הרבים ושנוי ממחשבתו

Halacha 21 · Throwing an Object in the Public Domain and Deviating from One's Intention

המתכוין לזרק שמונה אמות ברשות הרבים ונח החפץ בסוף
at the end of the object and rested of the public in the domain cubits eight to throw One who intends

אַרְבַּע חֵיב שְׁהָרִי נַעֲשָׂה כְּשֶׁעוֹר הַמְּלָאכָה וְנַעֲשִׂית מִחֲשַׁבְתּוֹ.

his intention and was accomplished the melacha like the measure of was done since is liable four

שֶׁהַדָּבָר יָדוּעַ שָׂאִין זֶה הַחֶפֶץ מַגִּיעַ לְסוֹף שְׁמוֹנָה עַד שִׁיעָבֵר עַל כָּל

every over that it passes until eight to the end of reaches object this that not is known for the matter

מָקוֹם וּמָקוֹם מִכָּל הַשְּׁמוֹנָה. אֲבָל אִם נִתְּפוֹן לְזֶרֶק אַרְבַּע וְנָח הַחֶפֶץ

the object and rested four to throw he intended if but the eight of all and place place

בְּסוֹף שְׁמוֹנָה פָּטוּר. לְפִי שָׁנָח בְּמָקוֹם שֶׁלֹּא חָשַׁב שֶׁתַּעֲבֹר בּוֹ וְכָל

and all in it that it would pass he thought that not in a place that it rested because is exempt eight at the end of

שָׁפֹן שֶׁתָּנוּחַ. לְפִיכָּךְ אִם חָשַׁב בְּעֵת זְרִיקָה שֶׁיָּנוּחַ הַחֶפֶץ בְּכָל

in any the object that it should rest throwing at the time of he thought if therefore that it would rest the more so

מָקוֹם שֶׁיִּרְצֶה חֵיב:

is liable that it wants place

This halacha discusses the liability of a person who throws an object in the public domain when it lands at a different distance than originally intended.

הליכה

דִּין הַזֶּרֶק חֶפֶץ וְנִתְּגַלְגֵּל בְּשַׁבָּת

Halacha 22 · The Law of One Who Throws an Object and It Rolls on Shabbos

זֶרֶק לְתוֹךְ אַרְבַּע אַמּוֹת וְנִתְּגַלְגֵּל חוּץ לְאַרְבַּע אַמּוֹת פָּטוּר. זֶרֶק חוּץ

outside One threw he is exempt cubits of four outside and it rolled cubits four into One threw

לְאַרְבַּע אַמּוֹת וְנִתְּגַלְגֵּל לְתוֹךְ אַרְבַּע אַמּוֹת אִם נָח עַל גִּבִּי מִשְׁהוּ חוּץ

outside something the back of upon it rested if cubits four into and it rolled cubits of four

לְאַרְבַּע אַמּוֹת וְאַחֵר כִּךְ נִתְּגַלְגֵּל וְנִכְנָס לְתוֹךְ אַרְבַּע אַמּוֹת חֵיב וְאִם לֹא

not and if he is liable cubits four into and entered it rolled so and after cubits of four

נָח כָּלֵל הָרִי זֶה פָּטוּר:

is exempt this behold at all it rested

This halacha discusses the liability of a person who throws an object on Shabbos when it rolls either into or out of the four-cubit boundary.

CHAPTER SUMMARY

The chapter begins by establishing that a person is only liable for transferring an object between domains if it is lifted from and placed onto an area of at least four by four handbreadths, explaining that a human hand is halachically equivalent to such an area. We then learn that a person's mouth can also be considered a proper place of rest if they intended to carry food there, and that urinating or spitting from one domain to another carries liability. The Rambam then discusses the status of liquids, ruling that taking water from a full pit is a liability, whereas taking floating fruit or scooping floating oil is exempt because they are not considered resting on the ground. Finally, the chapter details the laws of shared actions, explaining that if one person performs the Akirah and another performs the Hanachah, neither is liable under Torah law, unless the giver's hand was held within three handbreadths of the ground, which is halachically considered as if the object was already placed on the ground.

The Torah teaches us a profound lesson about the power of our thoughts and intentions. We see in Hilchos Shabbos that if a person is walking and eating, and simply has the conscious thought to carry the food in his mouth from one domain to another, that very thought elevates his mouth to be considered a significant place of resting. His internal ratzon, his focus, completely changes the halachic reality of his physical actions.

This is a powerful yesod for our daily avodah. Hashem values our minds and our hearts. Where your thoughts are, that is where you are. If we can transform a physical act like eating into a significant act of carrying just with a single thought, imagine what we can do when we consciously direct our thoughts toward Hashem before we speak, before we do a mitzvah, or even when we are engaged in our daily work.

Today, before you begin a routine task or sit down to eat, stop for three seconds and consciously think: 'I am doing this to have strength to serve Hashem.' Watch how that one thought elevates your entire physical action into something holy.