

הלכות שבת • פרק י"ד

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

CHAPTER PREVIEW

In this chapter, we begin learning the essential halachos of the four domains of Shabbos, which are fundamental to the melacha of carrying. The Rambam, with his characteristic clarity, defines the parameters of a private domain (reshus hayachid), a public domain (reshus harabim), a carmelit, and a makom patur. We will learn the precise dimensions and physical characteristics that establish these domains according to the Torah and Rabbinic law.

As we delve into these halachos, we will see how the Sages define a public domain based on the encampment of the Jewish people in the desert, requiring specific widths and the absence of a roof. We will also explore the nature of a private domain, whether it is a mound, a groove, or an area enclosed by walls, and understand the Rabbinic status of a carmelit, which acts as an intermediate domain.

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

ה"א

אַרְבַּע רְשׁוּיֹת לְשַׁבָּת וְהַגְּדֵרֵת רְשׁוֹת הַיָּחִיד וְרְשׁוֹת הָרַבִּים

Halacha 1 • The Four Domains of Shabbos and the Definitions of Private and Public Domains

אַרְבַּע רְשׁוּיֹת לְשַׁבָּת. רְשׁוֹת הַיָּחִיד וְרְשׁוֹת הָרַבִּים וְכַרְמְלִית

and a carmelit the many and a domain of the individual a domain of for Shabbos domains Four

וּמְקוֹם פָּטוּר. אֵי זֶה הֵיא רְשׁוֹת הָרַבִּים מְדֻבָּרוֹת וְעִירוֹת וּשְׁוָקִים

and marketplaces and towns deserts the many the domain of it is Which exempt and a place of

וְדִרְכִּים הַמְּפֻלְשִׁין לָהֶן. וּבְלִבָּד שִׁיְהִיָּה רָחֵב הַדֶּרֶךְ שֵׁשׁ עֶשְׂרֵה אַמָּה

cubits teen six the path the width of that there is and provided to them that are open through and paths

וְלֹא יִהְיֶה עָלָיו תִּקְרָה. וְאֵי זֶה רְשׁוֹת הַיָּחִיד תֵּל שְׁנָבוֹהַ עֶשְׂרֵה

ten that is high a mound the individual the domain of is And which a roof upon it there is and not

טַפְחִים וְרָחֵב אַרְבָּעָה טַפְחִים עַל אַרְבָּעָה טַפְחִים אוּ יֵתֵר עַל כֵּן.

than this more or handbreadths four by handbreadths four and wide handbreadths

וְכֵן חֲרִיץ שֶׁהוּא עֶמֶק עֶשְׂרֵה וְרָחֵב אַרְבָּעָה עַל אַרְבָּעָה אוּ יֵתֵר עַל

more or four by four and wide ten deep that is a trench And likewise

כֵּן. וְכֵן מְקוֹם שֶׁהוּא מְקוֹר אַרְבַּע מַחְצוֹת גָּבְהֵן עֶשְׂרֵה

ten whose height is partitions four surrounded by that is a place And likewise than this

וּבֵינֵיהֶן אַרְבָּעָה עַל אַרְבָּעָה אוּ יֵתֵר עַל כֵּן אֲפִלּוּ יֵשׁ בּוֹ כַּמָּה מִילִין

mil several in it there is even if than this more or four by four and between them

אִם הֵקֵף לְדִירָה כְּגוֹן מְדִינָה הַמְּקֻפָּת חוֹמָה שְׂדֵלְתוֹתֶיהָ נִנְעָלוֹת

are locked whose gates a wall that is surrounded by a city such as for dwelling it was enclosed if

בְּלַיְלָהּ וּמִבּוֹאוֹת שְׂשִׁישׁ לָהֶן שְׁלֹשָׁה כְּתָלִים וְלַחֵי בְּרוּחַ רְבִיעִית.

fourth on the side and a side-post walls three that have and alleys at night

וְכֵן חֲצֵר וְדִיר וְסֹהַר שֶׁהָקִפּוּ לְדִירָה כָּלָן רְשׁוֹת הַיְחִיד

the individual a domain of all of them for dwelling that were enclosed and a stable and a corral a courtyard And likewise

גְּמוּרָה הֵן:

they are complete

This halacha introduces the four domains of Shabbos and defines the physical criteria for a public domain and a private domain.

ה'ל"ב

דִּין כְּלִים הַמְחֲזִיקִים אֶרְבָּעָה עַל אֶרְבָּעָה כְּרִשּׁוֹת הַיְחִיד

Halacha 2 · The Status of Large Vessels as a Private Domain on Shabbos

אֲפִלּוּ כְּלִים כְּגוֹן סְפִינָה אוֹ מִגְדָּל שֶׁל יֵץ וְכוּנֶרֶת וְכִיּוּצָא בָּהֶן אִם יֵשׁ

there is if to them and similar and a beehive wood of a closet or a boat such as vessels Even

בָּהֶן אֶרְבָּעָה עַל אֶרְבָּעָה בְּגֹבַהּ עֶשְׂרֵה אוֹ יֵתֵר עַל זֶה הָרִי הֵן רְשׁוֹת

are a domain of they behold this than more or ten with a height of four by four in them

הַיְחִיד גְּמוּרָה:

complete the individual

This halacha defines the dimensions required for large vessels to be legally classified as a private domain.

ה'ל"ג

דִּין עֲבֵי הַכְּתָלִים וְאֵוִיר רְשׁוֹת הַיְחִיד וְרְשׁוֹת הָרַבִּים

Halacha 3 · The Status of Wall Thickness and Airspace in Private and Public Domains

עֲבֵי הַכְּתָלִים שֶׁל רְשׁוֹת הַיְחִיד כְּרִשּׁוֹת הַיְחִיד. לְאַחֲרֵים עוֹשֶׂה

it makes for others domain is like a private domain a private of the walls The thickness of

מַחְצָה לְעֲצָמּוֹ לֹא כָּל שֹׁפֵן. אֵוִיר רְשׁוֹת הַיְחִיד כְּרִשּׁוֹת הַיְחִיד עַד

up domain is like a private domain a private The airspace of so all the more not for itself a partition

לָרְקִיעַ. אָבֵל אֵוִיר רְשׁוֹת הָרַבִּים אֵינוֹ כְּרִשּׁוֹת הָרַבִּים אֲלָא עַד עֶשְׂרֵה

ten up to except domain like a public is not domain a public the airspace of but to the sky

טַפְחִים. וְלִמְעַלָּה מֵעֶשְׂרֵה בְּאֵוִיר רְשׁוֹת הָרַבִּים מְקוֹם פֶּטוּר הוּא:

it is area an exempt domain a public in the airspace of ten and above handbreadths

This halacha defines the status of the thickness of walls surrounding a private domain and the vertical boundaries of airspace in both private and public domains.

ה'ל"ד

הַגְּדֵרֶת כְּרִמְלִית וְהַמְקוֹמוֹת הַנִּכְלָלִים בָּהּ

Halacha 4 · The Definition of a Carmelit and the Areas Included in It

אִי זֶה הִיא כְּרִמְלִית תֵּל שְׂשִׁישׁ בּוֹ אֶרְבָּעָה עַל אֶרְבָּעָה אוֹ יֵתֵר עַל כֵּן

this than more or four by four in it that has A mound carmelit is this What

וְגִבְהוֹ מִשְׁלֹשָׁה וְעַד עֶשְׂרֵה. שֶׁהַכְּרִמְלִית אֵינָה תּוֹפֶשֶׁת אֲלָא עַד עֶשְׂרֵה

ten up to except occupy does not for the carmelit ten and up to from three and its height

וְאֵינָהּ רֹחֶבָה פָּחוֹת מֵאַרְבָּעָה עַל אַרְבָּעָה. וְכֵן חֲרִיץ שֵׁישׁ בּוֹ אַרְבָּעָה עַל

by four in it that has a groove And so too four by than four less wide and is not

אַרְבָּעָה אוֹ יֵתֵר עַל כֵּן וְעֶמֶק מְשֻׁלָּשׁ עַד עֶשְׂרֵה. וְכֵן מָקוֹם שֶׁהָקָף

that was surrounded a place And so too ten up to from three and deep this than more or four

בְּאַרְבַּע מַחְצוֹת גִּבְהֵן מְשֻׁלָּשׁ וְעַד עֶשְׂרֵה וּבֵינֵיהֶן אַרְבָּעָה עַל

by four and between them ten and up to from three their height partitions by four

אַרְבָּעָה אוֹ יֵתֵר עַל כֵּן. וְכֵן קָרְן זְווֹית הַסְּמוּכָה לְרִשּׁוֹת הָרַבִּים וְהוּא

and it of the public to the domain that is adjacent nook a corner And so too this than more or four

הַמָּקוֹם שֶׁמִּקָּרְף שְׁלֹשׁ מַחְצוֹת וְהָרוּחַ הָרְבִיעִית רִשּׁוֹת הָרַבִּים כְּגוֹן

such as of the public is the domain fourth and the side partitions by three that is surrounded is the place

מִבּוֹי שֶׁאֵין לוֹ לָחִי אוֹ קוֹרָה בְּרוּחַ רְבִיעִית וְכֵן הַיָּמִים

the seas And so too fourth on the side a crossbeam or a side-post have that does not an alleyway

וְהַבְּקָעָה בֵּין בֵּימֹת הַחֲמָה בֵּין בֵּימֹת הַגִּשְׁמִים כָּל אֵלּוֹ כְּרַמְלִית הֵן:

are carmelit these all the rains in the days of or the sun in the days of whether and the valley

This halacha defines the physical dimensions and specific locations that constitute a carmelit, which is a Rabbinically prohibited domain on Shabbos.

ה'ה

דִּין אוֹר הַכְּרַמְלִית וְעֶמֶק הַמַּיִם בְּשַׁבָּת

Halacha 5 • The Status of the Airspace of a Carmelit and the Depth of Water on Shabbos

אוֹר הַכְּרַמְלִית הֵרִי הוּא כְּכַרְמְלִית עַד עֶשְׂרֵה טַפָּחִים. וְלִמְעַלָּה

and above handbreadths ten up to is like a carmelit it behold the carmelit The airspace of

מִעֲשָׂרָה טַפָּחִים בְּאוֹר הַכְּרַמְלִית הֵרִי הוּא מָקוֹם פְּטוּר. לְפִיכָךְ מַעַל

above Therefore exemption is a place of it behold the carmelit in the airspace of handbreadths ten

פְּנֵי הַמַּיִם שְׂבִימִים וְשִׁבְנֵהֶרֹת עַד עֶשְׂרֵה טַפָּחִים כְּאוֹר

is like the airspace of handbreadths ten up to and that is in the rivers that is in the seas the water the surface of

כְּרַמְלִית. וְלִמְעַלָּה מִעֲשָׂרָה מָקוֹם פְּטוּר. אֲבָל כָּל הָעֶמֶק הַמְּלֵאָה מַיִם

water that is filled with the depth all of but exemption is a place of ten and above a carmelit

הֵרִי הוּא כְּקָרְקַע עֵבָה:

thick is like ground it behold

This halacha defines the vertical boundaries of a carmelit, establishing that its status extends up to ten handbreadths, above which is a makom patur, while the entire depth of water is treated as solid ground.

ה'ו

דִּין בּוֹר כְּכַרְמְלִית וְרִשּׁוֹת הָרַבִּים הַמְּקוּרָה

Halacha 6 • The Status of a Pit in a Carmelit and a Covered Public Domain

בּוֹר שֶׁכְּכַרְמְלִית הֵרִי הוּא כְּכַרְמְלִית אֲפֹלוּ עֶמֶק מֵאָה אַמָּה אֵם אֵין

there is not if cubits one hundred deep even is like a carmelit it behold that is in a carmelit A pit

בּוֹ אַרְבָּעָה. רִשּׁוֹת הָרַבִּים שֶׁהֵיָתָה עָלֶיהָ תִּקְרָה אוֹ שֶׁאֵין בְּרֹחֶבָה ט"ז

sixteen in its width that there is not or a roof over it that has domain A public four in it

אָמָה הֵרִי הִיא כְּכַרְמֶלִית. אֶצְטָבָא שְׁבִין הָעֲמוּדִים הָעוֹמְדִים בְּרִשּׁוֹת

in a public that stand the pillars that is between A bench is like a carmelit it behold cubits

הָרָבִים הֵרִי הִיא כְּכַרְמֶלִית. וְצִדֵּי רִשּׁוֹת הָרָבִים כְּכַרְמֶלִית. אֲבָל בֵּין

between but are like a carmelit domain a public and the sides of is like a carmelit it behold domain

הָעֲמוּדִים הוֹאִיל וְרָבִים דּוֹרְסִין בֵּינֵיהֶן הֵרִי הֵן רִשּׁוֹת הָרָבִים:

domain are a public they behold between them tread the public since the pillars

This halacha defines the status of pits in a carmelit, covered public domains, and the spaces between pillars in a public domain.

ה'ל' ז

הַגְּדֵרֶת מְקוֹם פְּטוּר בְּהִלְכוֹת שַׁבָּת

Halacha 7: The Definition of a Makom Patur in the Laws of Shabbos

אִי זֶהוּ מְקוֹם פְּטוּר. מְקוֹם שֵׁישׁ בּוֹ פְּחוֹת מֵאַרְבָּעָה עַל אַרְבָּעָה וְגָבְהוּ

and its height four by than four less in it that has a place exemption a place of is Which

שְׁלֹשָׁה עַד לָרְקִיעַ שְׁכָל פְּחוֹת מִשְׁלֹשָׁה הֵרִי הוּא כְּאַרְזָא. אֲפֹלוּ קוֹצִים

thorns even is like the earth it behold than three less for all the sky until three

וּבִרְקָנִים אוֹ גְלָלִים בְּרִשּׁוֹת הָרָבִים גָּבְהֵן שְׁלֹשָׁה וְאִין רַחְבָּן אַרְבָּעָה

four their width and not three their height the public in the domain of dung or and briers

עַל אַרְבָּעָה הֵרִי הֵן מְקוֹם פְּטוּר. וְכֵן חֲרִיץ שְׂאִין בּוֹ אַרְבָּעָה עַל

by four in it that there is not a groove and likewise exemption are a place of they behold four by

אַרְבָּעָה וְעַמְקוֹ מִשְׁלֹשָׁה עַד הַתְּהוֹם. וְכֵן מְקוֹם הַמֶּקֶף שְׂאִין בּוֹ

in it that there is not that is surrounded a place and likewise the abyss until from three and its depth four

אַרְבָּעָה עַל אַרְבָּעָה אֲפֹלוּ הָיָה אָרְכוֹ אֶלֶף מִיל וְרַחְבּוֹ אַרְבָּעָה פְּחוֹת

less four and its width mil a thousand its length if was even four by four

שְׁעוּרָה וְגָבְהוּ מִשְׁלֹשָׁה וְלַמַּעֲלָה הֵרִי זֶה מְקוֹם פְּטוּר. וְכֵן אֲוִיר

the airspace of and likewise exemption is a place of this behold and upward from three and its height a barleycorn

רִשּׁוֹת הָרָבִים אוֹ אֲוִיר כְּרַמְלִית לְמַעַלָּה מִעֲשָׂרָה הֵרִי הוּא מְקוֹם

is a place of it behold ten above a carmelit the airspace of or the public the domain of

פְּטוּר:

exemption

This halacha defines the dimensions and spatial boundaries of a makom patur (exempt area) in public domains and carmelit.

ה'ל' ח

מַעֲמַד מְקוֹם הַגְּבוּהַ תִּשְׁעָה טַפָּחִים בְּרִשּׁוֹת הָרָבִים

Halacha 8: The Status of an Area Nine Handbreadths High in the Public Domain

מְקוֹם שֵׁישׁ בְּגָבְהוֹ תִּשְׁעָה טַפָּחִים מְצַמְצָמִים לֹא פְּחוֹת וְלֹא יֵתֵר

more and not less not exactly handbreadths nine in its height that has A place

בְּרִשּׁוֹת הָרָבִים הֵרִי הוּא כְּרִשּׁוֹת הָרָבִים. וְאִין מִשְׁגִּיחִין עַל

to pay attention and we do not the public is like the domain of it behold the public in the domain of

מִדַּת אָרְכוֹ וּמִדַּת רָחְבוֹ בֵּין רָחֵב בֵּין קָצֵר מִפְּנֵי שְׂרָבִים

the public because narrow whether wide whether its width and the measure of its length the measure of

מִכְתָּפִין עָלָיו. אֲבָל אִם הָיָה יָתֵר עַל תְּשָׁעָה אוֹ פָּחוֹת אִם הָיָה בּוֹ

in it there was if less or nine than more it was if but upon it adjust their loads

אַרְבָּעָה עַל אַרְבָּעָה אוֹ יָתֵר הָרִי הוּא כַּרְמְלִית. וְאִם אֵין בּוֹ אַרְבָּעָה עַל

by four in it there is not and if is a carmelit it behold more or four by four

אַרְבָּעָה הָרִי הוּא מְקוֹם פְּטוֹר:

exemption is a place of it behold four

This halacha defines the status of a raised area in the public domain based on its exact height and dimensions.

ה'ל"ט

דִּין גַּג הַסָּמוּךְ לְרִשּׁוֹת הָרָבִים וְעָמוּד שֶׁנֶּעֶץ בּוֹ יָתֵד

Halacha 9 · The Status of a Low Roof Near the Public Domain and a Pillar with Pegs

גַּג הַסָּמוּךְ לְרִשּׁוֹת הָרָבִים בְּתוֹךְ עֶשְׂרֵה טַפְחִים הוֹאִיל וְרַבִּים מִכְתָּפִין

adjust loads and many since handbreadths ten within of the public to the domain that is adjacent A roof

עָלָיו אָסוּר לְטַלֵּטל בָּגַג עַד שִׁיעָשָׂה לוֹ סֵלָם קְבועַ לְהַתִּירוֹ. עָמוּד

A pillar to permit it fixed a ladder for it that he makes until on the roof to carry it is forbidden upon it

בְּרִשּׁוֹת הָרָבִים גְּבוּהַ עֶשְׂרֵה וָרָחֵב אַרְבָּעָה הָרִי זֶה רִשּׁוֹת הַיָּחִיד.

of the individual is a domain this behold four and wide ten high of the public in the domain

נָעֵץ בְּגִבְהוֹ יָתֵד כָּל שֶׁהוּא אֶפְלוֹ אֵינָה גְּבוּהָה שְׁלֹשָׁה הוֹאִיל וְרָאוּי

and it is fit since three high it is not even if that it is any a peg in its height If he drove

לְתַלוֹת בְּיָתֵד וּלְהַשְׁתַּמֵּשׁ בּוֹ הָרִי זֶה מִמַּעַט וְנִנְעָשָׂה כַּרְמְלִית. וְאֵין

and we do not a carmelit and it becomes diminishes it this behold it and to use on the peg to hang

מוֹדְדִין לוֹ אֵלָּא מִן הַיָּתֵד וּלְמַעַלָּה. וְאֶפְלוֹ מִלְּאָהוּ כָּלוּ יִתְדוֹת הָרִי זֶה

this behold with pegs all of it he filled it and even if and upward the peg from except for it measure

מִמַּעַט גְּבוּהוֹ. שֶׁהָרִי תוֹלִין בָּאוֹתָן הַיָּתְדוֹת וּמִשְׁתַּמְשִׁים בָּהֶן:

them and use pegs on those they hang for behold its height diminishes

This halacha discusses how public usage of a low roof restricts carrying on it, and how inserting pegs into a pillar in the public domain reduces its halachic height.

ה'ל"י

דִּין חוֹרֵי רִשּׁוֹת הַיָּחִיד וְחוֹרֵי רִשּׁוֹת הָרָבִים

Halacha 10 · The Halachic Status of Holes in Private and Public Domains on Shabbos

חוֹרֵי רִשּׁוֹת הַיָּחִיד הָרִי הֵן כַּרְמְלִית. אֲבָל חוֹרֵי רִשּׁוֹת

the domain of holes of but the individual are like the domain of they behold the individual the domain of Holes of

הָרָבִים אֵינָם כַּרְמְלִית אֲלָּא הָרִי הֵן כַּפִּי מִדָּתָן. פִּיצָד.

How so their measurement are according to they behold rather the many like the domain of are not the many

חוֹר בָּצֵד רִשּׁוֹת הָרָבִים אִם יֵשׁ בּוֹ אַרְבָּעָה עַל אַרְבָּעָה וְגְבוּהַ עֶשְׂרֵה

ten and high four by four in it there is if the many the domain of at the side of A hole

הַרִי הוּא רְשׁוּת הַיְחִיד. וְאִם אֵין גְּבוּהָ עֲשָׂרָה הַרִי זֶה כְּרַמְלִית. וְאִם

and if is a carmelit this behold ten high it is not and if the individual is a domain of it behold

אֵין בּוֹ אַרְבָּעָה עַל אַרְבָּעָה הַרִי זֶה מְקוֹם פְּטוּר. וְהוּא שְׁגִבוּהָ שְׁלֹשָׁה.

three that it is high and this is exemption is a place of this behold four by four in it there is not

שָׁפֵל הַפְּחוּת מִשְׁלֹשָׁה הַרִי הוּא כְּאַרְצִי:

is like the ground it behold than three less for anything

This halacha defines the status of holes in walls adjacent to public and private domains based on their dimensions and height from the ground.

הַרִי יֵא

הַתֵּר טָלוּל בְּרְשׁוּת הַיְחִיד וּמְקוֹם פְּטוּר וְאִסּוּר טָלוּל בְּכְרַמְלִית

Halacha 11 · Permitted Carrying in Private Domains and Exempt Places Versus the Restrictions of Carmelit

רְשׁוּת הַיְחִיד וּמְקוֹם פְּטוּר מִתֵּר לְטָלוּל בְּכָל אֶפְלוֹ הִיא

if was even in all of them to carry it is permitted exempt and a place of the individual A domain of

אֶרֶץ כָּל אַחַת מִשְׁתִּיהֶן כַּמָּה מִלִּין מְטָלוּל בְּכָלָהּ. אֲבָל רְשׁוּת הָרַבִּים

the public a domain of but in all of it one may carry mil several of both of them one each the length of

וְהַכְרַמְלִית אֵין מְטָלוּלִין בָּהֶן אֶלָּא בְּאַרְבַּע אַמּוֹת. וְאִם הָעֵבִיר אִו

or one transferred and if cubits within four except in them carry we do not and the carmelit

הוֹשִׁיט אִו זֶרֶק חוּץ לְאַרְבַּע אַמּוֹת בְּרְשׁוּת הָרַבִּים חֵיב וּבְכְרַמְלִית

and in a carmelit he is liable the public in a domain of cubits of four outside threw or passed

פְּטוּר. שְׁאִסּוּר הַכְרַמְלִית מִדְּבָרֵיהֶם מִפְּנֵי שֶׁהִיא דּוֹמָה לְרְשׁוּת

a domain of resembles that it because is from their words the carmelit since the prohibition of he is exempt

הָרַבִּים שֶׁמָּא תִתְחַלֵּף בְּרְשׁוּת הָרַבִּים. לְפִיכָּה אִם לֹא הִיא צָרִיף

needed was not if therefore the public with a domain of it will be confused lest the public

לְגוֹף הַהוּצָאָה כְּגוֹן שֶׁהָעֵבִיר קוּץ בְּכְרַמְלִית פְּדִי שְׁלֹא

that not in order in a carmelit a thorn that he transferred for example the carrying out for the body of

יִזְוְקוּ בּוֹ רַבִּים הַרִי זֶה מִתֵּר. וְאֶפְלוֹ הָעֵבִירוּ כַּמָּה אַמּוֹת. וְכֵן

and so cubits several if he transferred it and even is permitted this behold the public by it they will be injured

כָּל פִּיּוּצָא בְּזֶה:

to this similar anything

This halacha contrasts the unlimited carrying permitted in a private domain and a makom patur with the four-cubit restriction in a public domain and a carmelit, noting a lenient exception for removing hazards from a carmelit.

הַרִי יֵב

הַעֲבֵרַת חֲפָצִים מִמְּקוֹם פְּטוּר וְאֶלִּיו בְּשַׁבָּת

Halacha 12 · Transferring Articles to and from an Exempt Domain on Shabbos

כַּשֵּׁם שֶׁמִּתֵּר לְטָלוּל בְּכָל מְקוֹם פְּטוּר כִּף מִתֵּר לְהַכְנִיס מִמֶּנּוּ

from it to bring in it is permitted so domain exempt in any to carry that it is permitted Just as

לְרְשׁוּת הַיְחִיד אִו לְרְשׁוּת הָרַבִּים וְאֵין צָרִיף לִזְמַר לְכְרַמְלִית.

to a carmelit to say need and there is no the public to the domain of or the individual to the domain of

ומוציאין לו מרשות היחיד ומרשות הרבים ואין צריך
need and there is no the public and from the domain of the individual from the domain of to it and one may take out
לומר מן הפרמלית:
the carmelit from to say

This halacha establishes that an exempt domain (makom patur) has no restrictions regarding the transfer of objects between it and any other domain on Shabbos.

הלייג

אסור הוצאה והכנסה מפרמלית ואליה

Halacha 13 · The Prohibition of Carrying and Transferring to and from a Carmelit

כשם שאסור לטלטל בכל הפרמלית כך אסור להוציא ממנה
from it to remove it is forbidden so the carmelit in all of to carry that it is forbidden Just as
לרשות היחיד או לרשות הרבים או להכניס לפרמלית מרשות
from the domain of to a carmelit to bring in or the many to the domain of or the individual to the domain of
היחיד או מרשות הרבים. ואם הוציא או הכניס פטור:
he is exempt brought in or one removed and if the many from the domain of or the individual

This halacha establishes that transferring objects between a carmelit and either a private or public domain is Rabbinically forbidden, though one is exempt from a sin offering.

הלייד

העברת חפץ בין רשויות דרך פרמלית

Halacha 14 · Transferring an Object Between Domains via a Carmelit

המוציא מרשות היחיד לרשות הרבים או מרשות הרבים
the many from a domain of or the individual to a domain of the individual from a domain of One who transfers
לרשות הרבים ופרמלית באמצע פטור. וכן המושט או הזורק
one who throws or one who passes and so too is exempt is in the middle and a carmelit the many to a domain of
מזו לזו ופרמלית באמצע פטור. המוציא חפץ מרשות הרבים
the many from a domain of an object One who transfers is exempt is in the middle and a carmelit to this from this
לפרמלית והניחו שם וחזר ועקרו מפרמלית והכניסו לרשות
to a domain of and brought it in from the carmelit and lifted it and returned there and placed it to a carmelit
היחיד. או שהוציאו מרשות היחיד לפרמלית והניחו שם וחזר
and returned there and placed it to a carmelit the individual from a domain of who transferred it or the individual
ועקרו מפרמלית והוציאו לרשות הרבים הרי זה פטור:
is exempt this one behold the many to a domain of and transferred it out from the carmelit and lifted it

This halacha teaches that transferring, passing, or throwing an object between two primary domains via a carmelit, or stopping in a carmelit in between, does not violate a Torah prohibition.

הליטו

המוציא מרשות היחיד לרשות הרבים ועבר על מקום פטור
 exemption a place of through and passed the many to the domain of the individual from the domain of One who transfers
 שהיה ביניהן בהליכתו חייב. שמהלך אינו כעומד. ואין
 and there is no like one who stands is not because one who walks is liable in his walking between them that was
 צריך לומר בזרק שעבר החפץ במקום פטור שאינו חשוב
 considered that it is not exemption through a place of the object where passed regarding one who to say need
 throws
 כמי שנח שם. היה עומד במקום פטור ונטל חפץ מרשות
 from the domain of an object and took exemption in a place of standing If he was there that rested like one
 היחיד או מאדם העומד שם והניחו ברשות הרבים או ביד
 in the hand of or the many in the domain of and placed it there who is standing from a person or the individual
 אדם העומד שם פטור. וכן אם הכניס מרשות הרבים
 the many from the domain of he brought in if and likewise he is exempt there who is standing a person
 לרשות היחיד ועמד במקום פטור, פטור:
 he is exempt exemption in a place of and stood the individual to the domain of

This halacha teaches that walking through a makom patur does not break up a transfer, but stopping or standing in one does.

הליטז

עמוד ותל המתלקט ברשות הרבים

Halacha 16 · A Pillar and a Steep Mound in the Public Domain

עמוד ברשות הרבים גבוה עשרה ורחב ארבעה ואין בעקרו ארבעה
 four in its base and there is not four and wide ten high the public in the domain of A pillar
 ויש בגבה הקצר שלו שלשה הרי הוא רשות היחיד ואם זרק
 one threw and if the individual is a domain of it behold three of it the narrow in the height and there is
 מרשות הרבים ונח על גביו חייב. תל המתלקט גובה עשרה
 ten a height of that accumulates A mound he is liable its top upon and it rested the public from the domain of
 טפחים מתוך ארבע אמות הרי הוא רשות היחיד ואם זרק
 one threw and if the individual is a domain of it behold cubits four a length of from within handbreadths
 מרשות הרבים ונח על גביו חייב:
 he is liable its top upon and it rested the public from the domain of

This halacha defines how a pillar with a narrow base or a steep mound in the public domain can be classified as a private domain.

הלייז

דין רשות היחיד עד לרקיע ודין נוף האילן

Halacha 17 · The Upward Extension of a Private Domain and the Status of Tree Branches

נעץ קנה ברשות היחיד אפלו גבוה מאה אמה וזרק
 and threw cubits one hundred high even of the individual in the domain a reed One who fixed

מִרְשׁוֹת הָרַבִּים וְנָח עַל גִּבּוֹ חַיִּב. שְׂרָשׁוֹת הַיְחִיד עוֹלָה עַד

until ascends of the individual for the domain is liable its top on and it rested of the many from the domain

לָרָקִיעַ. אֵילָן שֶׁהוּא עוֹמֵד בְּרִשׁוֹת הַיְחִיד וְנוֹפוֹ נוֹטָה לְרִשׁוֹת

to the domain extends and its branch of the individual in the domain stands that A tree the sky

הָרַבִּים וְזָרַק וְנָח עַל נוֹפוֹ פֶּטוּר. שְׂאִין הַנּוֹף הוֹלֵךְ אַחֲרֵי הָעֵקֶר:

the trunk after goes the branch for not is exempt its branch on and it rested and he threw of the many

This halacha teaches that a private domain extends upward indefinitely, whereas the branches of a tree extending into a public domain do not share the status of its trunk.

הל"ח

דִּינֵי זְרִיקָה בְּרִשׁוֹת הָרַבִּים לְמַעַל מֵעֲשָׂרָה טַפְחִים

Halacha 18 · Laws of Throwing in a Public Domain Above Ten Handbreadths

נָעַץ קִנָּה בְּרִשׁוֹת הָרַבִּים וּבְרָאשׁוֹ טַרְסָקַל וְזָרַק וְנָח עַל גִּבּוֹ

its top upon and it rested and threw is a basket and at its top the public into the domain of a reed One who drove

פֶּטוּר שְׂאִין רִשׁוֹת הָרַבִּים אֵלָּא עַד עֲשָׂרָה. הַזּוֹרֵק אַרְבַּע אַמּוֹת

cubits four One who throws ten up to except the public the domain of for there is not is exempt

בְּרִשׁוֹת הָרַבִּים וְנָח הַחֶפֶץ בַּכֶּתֶל. כְּגוֹן שֶׁזָּרַק חֶלֶב אוֹ בָּצֵק

dough or fat that he threw for example on a wall the object and rested the public in the domain of

וְנִדְבַק בַּכֶּתֶל. אִם נִדְבַק לְמַעַל מֵעֲשָׂרָה טַפְחִים כְּזוֹרֵק בְּאֵוִיר.

in the air it is like one who throws handbreadths ten above it stuck if to the wall and it stuck

שְׁלֵמַעַל מֵעֲשָׂרָה בְּרִשׁוֹת הָרַבִּים מְקוֹם פֶּטוּר הוּא. נִדְבַק לְמַטָּה מֵעֲשָׂרָה

ten below it stuck it is exemption a place of the public in the domain of ten which is above

טַפְחִים כְּזוֹרֵק בְּאֶרֶץ וְחַיִּב. זָרַק לְמַעַל מֵעֲשָׂרָה וְנָח

and it rested ten above If he threw and he is liable on the ground it is like one who throws handbreadths

בָּחַר כָּל שֶׁהוּא פֶּטוּר:

he is exempt that it is any in a hole

This halacha discusses the status of objects thrown in a public domain that land on elevated surfaces, walls, or crevices above ten handbreadths.

הל"ט

דִּין זְרִיקַת חֶפֶץ הַנִּתְקַע אוֹ כְּלִי גָדוֹל בַּשַּׁבָּת

Halacha 19 · The Law of Throwing an Implanted Object or a Large Utensil on Shabbos

זָרַק קִנָּה אוֹ רֶמֶח מִרְשׁוֹת הַיְחִיד וְנִתְקַע בְּרִשׁוֹת הָרַבִּים

the many in the domain of and it became stuck the individual from the domain of a spear or a reed threw

כְּשֶׁהוּא עוֹמֵד פֶּטוּר. שֶׁהָיָה מְקַצְתּוֹ בְּמְקוֹם פֶּטוּר. זָרַק כְּלִי מִרְשׁוֹת

from the domain of a utensil threw exemption is in a place of part of it for behold exempt stands when it

הַיְחִיד לְרִשׁוֹת הָרַבִּים וְהָיָה אוֹתוֹ כְּלִי גָדוֹל וַיֵּשׁ בּוֹ אַרְבָּעָה עַל

by four in it and there is large utensil that and was the many to the domain of the individual

אַרְבָּעָה בְּגִבְהָ עֲשָׂרָה פֶּטוּר. מִפְּנֵי שֶׁכְּלִי זֶה רִשׁוֹת הַיְחִיד גְּמוּרָה

complete the individual is a domain of this that a utensil because exempt ten with a height of four

וְנִמְצָא כְּמוֹצִיא מִרְשוּת הַיָּחִיד לְרְשׁוּת הַיָּחִיד:

the individual to the domain of the individual from the domain of like one who brings out and he is found

One is exempt from carrying if part of the object remains in a makom patur, or if the thrown utensil itself constitutes a private domain.

ה"ב

דִּין זֶרֶק בְּבוֹר הַמְּשַׁתְּנָה בְּעוֹמְקוֹ

Halacha 20 · The Law of Throwing into a Pit Whose Depth Changes Simultaneously

בוֹר תִּשְׁעָה בְּרִשּׁוֹת הָרַבִּים וְעָקַר חֲלִיא מִקְרָקְעִיתוֹ וְהִשְׁלִימוֹ לַעֲשָׂרָה.

to ten and completed it from its bottom a clod and he uprooted of the public in the domain nine A pit

אֵף עַל פִּי שְׁעָקִירַת הַחֶפֶץ וְעֲשִׂית הַמַּחְצָה בָּאִין כְּאַחַת פָּטוֹר. מִפְּנֵי

because he is exempt as one come the partition and the making of the object the uprooting of though even

שֶׁלֹא הָיְתָה הַמַּחְצָה עֲשָׂרָה בְּתַחֲלָה. הָיָה הַבוֹר עֲשָׂרָה וְהִשְׁלִיךְ בּוֹ חֲלִיא

a clod into it and he threw ten the pit If was at the beginning ten the partition was not

וּמַעֲטוֹ מִעֲשָׂרָה פָּטוֹר. שְׁהָרִי הַנִּחַת הַחֶפֶץ וְסִלּוֹק הַמַּחְצָה בָּאִין

come the partition and the removal of the object the resting of for behold he is exempt from ten and diminished it

כְּאַחַת:

as one

This halacha discusses the exemption from liability when the act of throwing or uprooting an object simultaneously creates or destroys the ten-handbreadth depth required for a private domain.

ה"כא

הַזֶּרֶק דָּף עַל גִּבֵּי יְתֵדוֹת בְּרִשּׁוֹת הָרַבִּים

Halacha 21 · Throwing a Board onto Spikes in the Public Domain

הַזֶּרֶק דָּף וְנָח עַל גִּבֵּי יְתֵדוֹת בְּרִשּׁוֹת הָרַבִּים וְנִעְשָׂה רִשּׁוֹת

a domain of and it became the public in the domain of spikes top of on and it rested a board One who throws

הַיָּחִיד אֶפְלוּ הָיָה כָּלִי עַל גִּבֵּי הַדָּף פָּטוֹר. שְׁהָרִי עֲשִׂית הַמַּחְצָה עִם

with the partition the making of since is exempt the board top of on a utensil there was even if the individual

נוֹחַת הַכָּלִי בָּאִין כְּאַחַת:

as one come the utensil the resting of

This halacha discusses the exemption of throwing an object that simultaneously creates the private domain in which it comes to rest.

ה"כב

זְרִיקַת חֶפֶץ הַמְּחַלֵּק אֶת הַבוֹר בְּשַׁבָּת

Halacha 22 · Throwing an Object that Divides a Pit on Shabbos

בוֹר שֶׁהוּא עֶמֶק עֲשָׂרָה וָרֶחֶב שְׁמוֹנֶה בְּרִשּׁוֹת הָרַבִּים וְזָרַק מַחְצֵלֶת

a mat and one threw domain in a public eight and wide ten deep that is A pit

מִרְשׁוֹת הָרַבִּים וְחִלְקָהּ הַבוֹר בִּרְחִבּוֹ לְשְׁנַיִם פָּטוֹר. שְׁהָרִי עִם הַנִּחַת

the resting of with because he is exempt into two in its width the pit and it divided domain from a public

הַכָּלִי בִטְלוּ הַמַּחְצוֹת וְנִעְשָׂה כָּל מָקוֹם מִהֵן פָּחוֹת מֵאַרְבָּעָה עַל אַרְבָּעָה:

four by than four less of them place each and became the partitions were nullified the vessel

This halacha discusses how throwing a mat into a pit can divide its space and nullify its status as a private domain.

בור ברשות הרבים עמק עשרה ורחב ארבעה מלא מים וזרק
 and one threw water filled with four and wide ten deep the public in the domain of A pit
 לתוכו חפץ ונח על גבי המים חיב. שאין המים מבטלין
 nullify does the water for not is liable the water top of on and it rested an object into its midst
 המחצות. הנה מלא פרות וזרק לתוכו פטור. שהרי מעטו הפרות
 the produce diminished for behold is exempt into its midst and one threw produce filled with if it were the partitions
 את שעורו:
 its measurement —

This halacha discusses whether water or produce inside a pit in the public domain nullifies its status as a private domain.

רקק מים שהוא עובר ברשות הרבים ורבים מהלכין בו. אם
 if in it walk and many of the public through the domain passes that of water An irrigation ditch
 אין בעמקו עשרה טפחים הרי הוא ברשות הרבים. בין שהיה
 that it was whether of the public is like the domain it behold handbreadths ten in its depth there is not
 רחב אפלו ארבע אמות בין שלא היה ברחבו ארבעה טפחים. שהרי רב
 most of for behold handbreadths four in its width it was that not whether cubits four even wide
 העם מדלגין עליו ואין מהלכין בתוכו. הואיל ואין בעמקו עשרה
 ten in its depth and there is not since inside it walk and do not over it jump the people
 הרי הוא רשות הרבים. ואם יש בעמקו עשרה או יתר הרי הוא
 it behold more or ten in its depth there is and if of the public is the domain it behold
 ככרמלית כשאר הימים. והוא שיש ברחבו ארבעה טפחים או יתר על
 more or handbreadths four in its width that there is and this is seas like other is like a carmelit
 כן. שאין כרמלית פחותה מארבעה:
 than four less carmelit for there is no than this

This halacha defines the status of a shallow or deep water ditch running through a public domain on Shabbos.

CHAPTER SUMMARY

This chapter establishes the definitions and boundaries of the four domains of Shabbos. The Rambam defines a public domain as an open, unroofed area traversed by the public, such as deserts, forests, marketplaces, and wide thoroughfares. A private domain is defined as an area of at least four by four handbreadths that is physically distinct, such as a mound ten handbreadths high, a groove ten handbreadths deep, or an area enclosed by walls, including cities surrounded by a wall and lanes with three walls and a lechi. Finally, the Rambam introduces the carmelit as a Rabbinically restricted intermediate domain that does not meet the full criteria of either a public or private domain.

My dear talmid, look at how the Torah defines our physical world on Shabbos. We have the public domain, the busy, open thoroughfares where the masses tread, and we have the private domain, a space of ten handbreadths high, set apart and defined by its own walls. The halachah teaches us a profound truth: a private domain is not just a house. Even a simple wooden chest or a small mound, if it has the proper height and boundaries, becomes a complete private domain. It stands independent of the bustling public world around it.

This is the essence of our avodah in this world. The street, the marketplace, the daily grind—these are the public domains where we must walk during the week. But a Yid must know how to build a private domain within his own heart. No matter how loud the world is around you, you have the ability to set up boundaries, to raise yourself ten handbreadths above the noise, and to create a space that belongs entirely to Hashem.

Even when you are in the middle of the busiest marketplace, you can pull back into your own private domain of Torah and yiras Shamayim. Like the walls of the private domain that the Rambam teaches us go "up to the heavens," when you establish your personal boundaries for holiness, your connection to Hashem rises without limit, untouched by the distractions of the street.

Today, when you feel overwhelmed by the noise of the world around you, pause for sixty seconds, close your eyes, and step into your private domain—speak a few words of tefillah or think a thought of Torah to reconnect your neshama to Hashem.