

הלכות שבת • פרק י"ח

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

CHAPTER PREVIEW

In this chapter, we continue our deep dive into the melacha of hotza'ah (transferring between domains) on Shabbos, focusing on the precise shiurim (minimum measures) required to incur liability. Hashem's Torah is incredibly exact, and the Rambam guides us through the specific amounts for various categories of food, liquids, and animal fodder. We learn that while any amount of transferring is forbidden mid'Rabbanan, one only brings a Korban Chatas if they transfer a useful, significant quantity that serves a constructive purpose, known as melaches machsheves.

We will explore the specific shiur for human food, which is the size of a dried fig (grogreles), and see how different foods can combine to reach this measure. The chapter then details the shiurim for various liquids—such as wine, milk, oil, honey, and water—as well as different types of straw and vegetation used for animal feed, showing how the halachah distinguishes between the needs of different animals like cows, camels, and lambs.

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

ה"א

שעור הוצאת אכלי אדם בשבת

Halacha 1 • The Minimum Measure for Transferring Human Food on Shabbos

המוציא דבר מרשות הרבים או מרשות
from the domain of or the public to the domain of the individual from the domain of an item One who transfers
הרבים לרשות היחיד אינו חייב עד שיוציא ממנו שעור שמועיל
that is useful a measure from it he transfers until liable is not the individual to the domain of the public
כלום. ואלו הן שעורי ההוצאה. המוציא אכלי אדם כגרוגרת.
like a dried fig man foods of One who transfers transferring the measures of are And these at all
ומצטרפין זה עם זה. והוא שיהיה כגרוגרת מן האכל עצמו חוץ
excluding itself the food from like a dried fig that there shall be and that is this with this and they combine
מן הקלפים והגרעינים והעקצין והסבין והמרסן:
and the fine bran and the coarse bran and the stems and the seeds the shells from

This halacha defines the minimum quantity of food required to incur liability for the melacha of transferring between domains on Shabbos.

ה"ב

שעורי הוצאת משקין בשבת

Halacha 2 • The Minimum Measures for Transferring Various Liquids on Shabbos

יין כדי רבע רביעית ואם היה קרוש כזית. חלב בהמה טהורה
kosher an animal milk of as a k'zayis congealed it was and if a revi'is a quarter of enough for Wine
כדי גמיעה וחלב טמא כדי לכחל עין אחת. חלב אשה ולבן
and white of a woman milk of one eye to paint enough a non-kosher and milk of a gulp enough for

בִּיצָה כְּדֵי לִתֵּן בְּמִשְׁיפָהּ. שֶׁמֶן כְּדֵי לְסוּף אֶצְבַּע קְטָנָה שֶׁל רֶגֶל קָטָן בֶּן
son of a child foot of of the small toe to anoint enough oil in an ointment to put enough an egg
יומו. טַל כְּדֵי לְשׁוּף אֶת הַקִּילּוּרִין. וְקִילּוֹר כְּדֵי לְשׁוּף בְּמִים. וּמִים
and water with water to dissolve enough and eye-salve the eye-salve — to dissolve enough dew his day
כְּדֵי לְרַחֵץ פָּנָי מְדוּכָה. דְּבֶשׂ כְּדֵי לִתֵּן עַל רֹאשׁ הַכֶּתִּית. דָּם
blood a sore the top of upon to put enough honey a mortar the surface of to wash enough
וּשְׂאָר כָּל הַמִּשְׁקִין וְכָל הַשּׁוֹפְכִין כְּדֵי רְבִיעִית:
a revi's enough for the wastewater and all the liquids all and the rest of

This halacha details the specific minimum quantities of different liquids, such as wine, milk, oil, and water, for which one is liable for carrying on Shabbos.

ה'ל"ג

שְׁעוּרֵי הוֹצָאת מֵאֵכָל בְּהֵמָה וְצִרּוּפָם בְּשַׁבָּת

Halacha 3 · The Measures for Carrying Out Animal Food and Their Combination on Shabbos

תָּבֵן תְּבוּאָה כְּמֵלֶא פִּי פָּרָה. תָּבֵן קִטְנִיּוֹת כְּמֵלֶא פִּי
the mouth of like the fullness of legumes straw of a cow the mouth of like the fullness of grain Straw of
גָּמֶל. וְאִם הוֹצִיא תָּבֵן קִטְנִיּוֹת לְהַאֲכִילוֹ לְפָרָה כְּמֵלֶא פִּי פָּרָה.
a cow the mouth of like the fullness of to a cow to feed it legumes straw of he carried out and if a camel
שְׁהַאֲכִילָה עַל יְדֵי הַדְּחָק שְׁמָה אֲכִילָה. עֲמִיר כְּמֵלֶא פִּי טֶלָה.
a lamb the mouth of like the fullness of Grain-stalks eating is called difficulty way of by for eating
עֲשָׂבִים כְּמֵלֶא פִּי גְדִי. עָלֵי שׁוֹם וְעָלֵי בָצָלִים אִם הָיוּ
they were if onions and leaves of garlic leaves of a kid the mouth of like the fullness of grasses
לֶחִים כְּגִרוּגָרַת מִפְּנֵי שֶׁהֵן אֲכָלֵי אָדָם. וַיְבָשִׂים כְּמֵלֶא פִּי גְדִי.
a kid the mouth of like the fullness of and when dry man food of they are because like a dried fig moist
וְאִין מִצְטָרְפִין זֶה עִם זֶה לְחֻמּוֹר שֶׁבֶהֱן אֲבָל מִצְטָרְפִין
they do combine but of them for the more stringent this with this combine and they do not
לְקַל שֶׁבֶהֱן. כִּיצַד. הוֹצִיא תָּבֵן תְּבוּאָה וְקִטְנִית. אִם יֵשׁ בְּשְׁנֵיהֶם
in both of them there is if and legumes grain straw of he carried out how so of them for the more lenient
כְּמֵלֶא פִּי פָּרָה פְּטוֹר. כְּמֵלֶא פִּי גָמֶל חַיָּב. וְכֵן כָּל
all and so he is liable a camel the mouth of like the fullness of he is exempt a cow the mouth of like the fullness of
כִּיּוֹצֵא בָּזָה לְעֵנִין הַשַּׁבָּת:
Shabbos regarding the matter of to this similar

This halacha defines the minimum quantities of various animal foods, such as straw and grass, that trigger liability for carrying on Shabbos, and explains how different types combine.

ה'ל"ד

הַמוֹצִיא עֲצִים כְּדִי לְבַשֵּׁל כְּגִרוּגָרַת מִבֵּיצַת הַתְּרֻגּוּלִים טְרוּפָה בְּשֶׁמֶן

with oil beaten the chickens from an egg of like a dried fig to cook enough wood One who carries out

וְנִתְּנָה בְּאֵלְפָס. הַמוֹצִיא קֹנָה כְּדִי לַעֲשׂוֹת קֶלְמוֹס הַמַּגִּיעַ לְרֹאשִׁי

to the tips of that reaches a pen to make enough a reed One who carries out in a pot and placed

אֶצְבְּעוֹתָיו. וְאִם הָיָה עֵבֶה אוֹ מְרֻצֵּץ שְׁעוּרוֹ כְּעֲצִים:

like wood its measure is crushed or thick it was and if his fingers

This halacha defines the minimum quantities of wood and reeds that trigger liability for the melacha of carrying on Shabbos.

ה'ה

שְׁעוּרֵי הוֹצָאָה לְתַבְלִין, מִתְּכֹת, וְחִפְצֵי קֹדֶשׁ

Halacha 5 · The Minimum Measures for Carrying Out Spices, Metals, and Sacred Objects on Shabbos

הַמוֹצִיא תַבְלִין כְּדִי לְתַבֵּל בֵּיצָה וּמִצְטָרְפִין זֶה עִם זֶה. פֶּלֶפֶל כָּל

any pepper this with this and they combine an egg spice the amount to spices One who carries out

שָׁהוּא. עֵטְרָן כָּל שָׁהוּא. רֵיחַ טוֹב כָּל שָׁהוּא. רֵיחַ רָע כָּל שָׁהוּא. מִינֵי

types of amount any bad a fragrance amount any good a fragrance amount any pine sap amount

בְּשָׂמִים כָּל שָׁהוּ. אֲרָגְמָן טוֹב כָּל שָׁהוּא. בְּתוּלַת הַרְדָּא חֶת. מִינֵי מִתְּכֹת

metals types of one the rose a bud of amount any fine purple dye amount any perfumes

הַקָּשִׁים כְּגוֹן נְחֹשֶׁת וּבְרָזָל כָּל שָׁהוּ. מִעֲפָר הַמִּזְבֵּחַ וּמֵאֲבָנֵי הַמִּזְבֵּחַ

the Altar and from the stones of the Altar from the dust of amount any and iron copper such as the hard ones

וּמִמָּקָם סְפָרִים וּמִמָּקָם מִטְפָּחוֹת שֶׁלָּהֶן כָּל שָׁהוּ. מִפְּנֵי שֶׁמִּצְנִיעִין

that we store because amount any of theirs wrappers and from the decay of scrolls and from the decay of

אוֹתָם לְגִנְיָה. גִּחְלָת כָּל שָׁהוּא. וְהַמוֹצִיא שְׁלֵהֶבֶת פְּטוּר:

is exempt a flame and one who carries amount any a coal for entombment them out

This halacha details the specific minimum quantities required to incur liability for carrying various items, such as spices, metals, and sacred objects, on Shabbos.

ה'ו

שְׁעוּרֵי הוֹצָאָה שֶׁל זֵרָעִים סְבִין וְלִכְלוּכֵי מֵאֲכָל

Halacha 6 · Measures of Carrying for Seeds Bran and Various Foods on Shabbos

הַמוֹצִיא זֵרָעוֹנִי גִנָּה שְׂאִינֹן נֶאֱכָלִין לְאָדָם שְׁעוּרֹן פָּחוֹת

less their measure is by humans eaten that are not a garden seeds of One who carries out

מִכְּגִרוּגָרַת. מִזֶּרַע קִשּׁוּאִין שְׁנַיִם. וּמִזֶּרַע הַדְּלוּעִין שְׁנַיִם. מִזֶּרַע

from the seed of two gourds and from the seed of two cucumbers from the seed of than a dried fig

פּוֹל הַמִּצְרִי שְׁנַיִם. הַמוֹצִיא סְבִין כְּדִי לִתֵּן עַל פִּי פוֹר שֶׁל

of a crucible the opening of on to place enough coarse bran One who carries out two the Egyptian bean

צוּרְפֵי זָהָב. הַמוֹצִיא מְרָסָן אִם לֹאֲכִילָה שְׁעוּרוֹ כְּגִרוּגָרַת. לְבִהְמָה

for an animal like a dried fig its measure is for eating if fine bran One who carries out gold refiners of

שְׁעוֹרוֹ כְּמֵלֶא פִּי גְדִי. לְצִבְיָה כַּדִּי לְצַבֵּעַ בְּגָד קָטָן. לוֹלְבִי

The shoots of small a garment to dye enough for dyeing a kid the mouth of like the fullness of its measure is

וְרָדִין וְהַחֲרוֹבִין עַד שְׁלֹא יִמְתִּיקוּ כְּגִרוּגָתָהּ. וּמִשִּׁמְתִּיקוּ כְּמֵלֶא

like the fullness of and from when they like a dried fig they become sweet that not until and the carobs shrubs become sweet

פִּי גְדִי. אֲבָל הַלּוּף וְהַחֲרָדָל וְהַתְּרֻמוֹסִין וְשָׂאֵר כָּל הַנִּכְבָּשִׁין בֵּין

whether the pickled items all and the rest of and the lupines and the mustard the luf But a kid the mouth of

שִׁמְתִּיקוּ בֵּין עַד שְׁלֹא יִמְתִּיקוּ כְּגִרוּגָתָהּ:

like a dried fig they become sweet that not until whether that they become sweet

This halacha details the specific minimum quantities of seeds, bran, and various plant foods for which one is liable for carrying on Shabbos.

ה'י ז

שְׁעוֹר הוֹצָאת גִּרְעִינִין וְאֵזוֹב בְּשֶׁבֶת

Halacha 7: The Measures for Carrying Out Seeds and Hyssop on Shabbos

הַמוֹצִיא גִּרְעִינִין. אִם לֹאכִילָה חֲמִשָּׁה. וְאִם לְהַסְקָה הֶרֶי הֵן כְּעֵצִים. וְאִם

and if are like wood they behold for fuel and if five for eating if seeds One who carries out

לְחִשְׁבוֹן שְׁתֵּים. וְאִם לְזִרְיָה שְׁתֵּים. הַמוֹצִיא אֵזוֹב לְאָכָלִים כְּגִרוּגָתָהּ.

like a dried fig for human food hyssop One who carries out two for sowing and if two for counting

לְבִהֶמָּה כְּמֵלֶא פִּי גְדִי. לְעֵצִים כְּשְׁעוֹר הָעֵצִים. לְהִזְיָה

for sprinkling the wood like the measure of for wood a kid the mouth of like the fullness of for animal food

כְּשְׁעוֹר הִזְיָה:

sprinkling like the measure of

This halacha defines the minimum quantities of seeds and hyssop for which one is liable for carrying on Shabbos, depending on their intended use.

ה'י ח

שְׁעוֹר הוֹצָאת צָבָעִים וְחִמְרֵי נְקוּי בְּשֶׁבֶת

Halacha 8: The Minimum Quantities for Carrying Dyes and Cleansing Agents on Shabbos

הַמוֹצִיא קָלָפִי אֶגְזִין וְקָלָפִי רְמוֹנִים אֶסְטִיס וּפּוֹאָה וְשָׂאֵר הַצָּבָעִין

the dyes and the rest of and madder isatis pomegranates and shells of nuts shells of One who carries out

כַּדִּי לְצַבֵּעַ בָּהֶן בְּגָד קָטָן כְּסִבְכָּה שְׂמֹנִיחִין הַבָּנוֹת עַל רֹאשֵׁיהֶן. וְכֵן

and likewise their heads on the girls that place like a hairnet small a garment with them to dye enough

הַמוֹצִיא מִי רַגְלִים בֶּן אַרְבָּעִים יוֹם אִו נֶתַר אֶלְכֶסְנִדְרִיא אִו בְּרִית

soap or Alexandria niter of or days forty of feet water of one who carries out

קִימוֹנִיא וְאֶשְׁלָג וְשָׂאֵר כָּל הַמְּנַקִּין כַּדִּי לְכַבֵּס בָּהֶן בְּגָד קָטָן

small a garment with them to wash enough the cleansing agents all and the rest of and ashlag cimonia

כְּסִבְכָּה. הוֹצִיא סִמְנִין שְׂרוּיִין כַּדִּי לְצַבֵּעַ בָּהֶן דִּגְמָא לְאִירָא:

for a weaver a sample with them to dye enough soaked herbs if he carried out like a hairnet

This halacha defines the minimum threshold of liability for carrying out various dyeing materials and laundry detergents on Shabbos.

ה'י ט

המוציא דיו על הקלמוס שעורו כְּדִי לְכַתֵּב מִמֶּנּוּ שְׁתֵּי אוֹתִיּוֹת. אֲבָל

but letters two from it to write is enough its measure the quill on ink One who carries out

אם הוציא הדיו בפני עצמו או בקסת צריך שיהיה בו יתר על זה

this than more in it that there be it is necessary in an inkwell or itself by the ink he carried out if

כְּדִי שִׁיעֲלָה מִמֶּנּוּ עַל הַקְּלָמוֹס כְּדִי לְכַתֵּב שְׁתֵּי אוֹתִיּוֹת. הִיא

if there was letters two to write enough the quill onto from it that there will rise enough

בְּקֶסֶת כְּדִי אוֹת אַחַת וּבְקָלָמוֹס כְּדִי אוֹת אַחַת אוּ בְּדִיו לְבֶדּוֹ

alone in the ink or one letter enough for and on the quill one letter enough for in the inkwell

כְּדִי אוֹת אַחַת וּבְקָלָמוֹס כְּדִי אוֹת אַחַת הֲרִי זֶה סֶפֶק. הוֹצִיא שְׁתֵּי

two if he carried out is a doubt this behold one letter enough for and on the quill one letter enough for

אוֹתֵיּוֹת וּכְתָבָן כְּשֶׁהוּא מְהֵלֵךְ חַיָּב. כְּתִיבָתָן זֶה הִיא הַנִּחָתָן. הוֹצִיא

if he carried out is their placing it this their writing he is liable is walking while he and wrote them letters

אוֹת אַחַת וּכְתָבָהּ וְחָזַר וְהוֹצִיא אוֹת שְׁנִיָּה וּכְתָבָהּ פָּטוּר. שְׁכָּבֵר

because already he is exempt and wrote it second letter and carried out and returned and wrote it one letter

חֲסֵרָה הָאוֹת הָרִאשׁוֹנָה:

the first the letter was missing

This halacha defines the minimum quantity of ink required to violate the prohibition of carrying on Shabbos, and explains how writing while walking constitutes a complete act of carrying.

הלי

שעורי הוצאה לכהל וזפת ושעור ודבקים

Halacha 10 - The Minimum Quantities for Carrying Eye Paint Pitch Wax and Paste on Shabbos

המוציא כחל בין לרפואה בין לתכשיט כְּדִי לְכַחַל עֵינַי אַחַת.

one eye to paint enough for ornament whether for healing whether eye paint One who carries out

ובמקום שאין דרכן להתקשט אלא בכחילת שתי עינים

eyes two with the painting of except to adorn themselves their way where it is not and in a place

והוציאו להתקשט עד שיוציא כְּדִי לְכַחַל שְׁתֵּי עֵינֵי. זָפֶת וּגְפָרִית

and sulfur pitch eyes two to paint enough he carries out until to adorn himself and he carried it out

כְּדִי לַעֲשׂוֹת נֶקֶב. שְׁעוֹה כְּדִי לִתֵּן עַל פִּי נֶקֶב קָטָן. דֶּבֶק כְּדִי לִתֵּן

to place enough paste small a hole the opening of on to place enough wax a hole to make enough

בְּרֹאשׁ הַשֶּׁפֶשֶׁף. רֶבֶב כְּדִי לְמַשַּׁח תַּחַת רִקִּיק כְּסִלֵּעַ:

like a sela a wafer under to smear enough fat the lime-twig on the top of

This halacha defines the minimum threshold quantities for liability when carrying out various substances such as eye paint, pitch, wax, and paste on Shabbos.

הלי

שעורי הוצאה של אדמה, טיט, סיד, וצורר אבן בשבת

המוציא אדמה כדי לעשות חותם האגרת. טיט כדי לעשות פי
 the opening of to make enough clay the letter a seal of to make enough red earth One who carries out
 פור. זבל או חול דק כדי לזבל פרישה. חול גס כדי לערב עם מלא
 a full with to mix enough coarse sand a leek to fertilize enough fine sand or manure a crucible
 כף של סידיון. חרסית כדי לעשות פי פור של צורפי זהב. שער
 hair gold refiners of of a crucible the opening of to make enough ground brick plasterers of trowel
 כדי לגבל טיט לעשות פי פור של צורפי זהב. סיד כדי לסוד
 to smear enough lime gold refiners of of a crucible the opening of to make clay to knead enough
 אצבע קטנה שפכנות. עפר ואפר כדי לכסות דם צפור קטנה. צרור
 a pebble of small a bird the blood of to cover enough and ash dust of girls smallest a finger
 אבן כדי לזרק בבמה ותרגיש. והוא משקל עשרה זוזים. חרס כדי
 enough a shard zuzim ten is the weight of and it and it will feel at an animal to throw enough stone
 לקבל בו רביעית:
 a revi'is in it to contain

This halacha defines the minimum quantities of various raw materials, such as earth, clay, lime, and stones, that make one liable for carrying them on Shabbos.

הלי יב

שעורי הוצאה לחבלים, גמי, סיב, ושאר חמרים

Halacha 12 · The Minimum Quantities for Carrying Rope, Reeds, Palm Bast, and Other Materials on Shabbos

המוציא חבל כדי לעשות און לקפה. גמי כדי לעשות תלאי לנפה
 for a sifter a hanger to make enough reeds for a basket a handle to make enough rope One who carries out
 ולכברה. הוצין כדי לעשות און לכפיפה מצרית. סיב כדי לתן על
 over to place enough palm bast Egyptian for a basket a handle to make enough palm leaves or for a sieve
 פי משפך קטן של יין. מוכין כדי לעשות בו כדור פאגוז. עצם
 bone like a nut a ball with it to make enough unprocessed wool wine of small a funnel the mouth of
 כדי לעשות תרוד. זכוכית כדי לגרד בה ראש הכרפר או עד
 until or the weaver's shuttle the head of with it to scrape enough glass a spoon to make enough
 שיפצע שתי נימין כאחת:
 at once threads two it cuts

This halacha defines the minimum functional quantities of various raw materials, such as rope, reeds, wool, bone, and glass, that make one liable for carrying them on Shabbos.

הלי יג

שעור הוצאת נימין, סיבים, בגדים, ועורות בשבת

הַמוֹצִיא שְׁתֵּי גִימִין מִזֶּנֶב הַסּוֹס וּמִזֶּנֶב הַפָּרָה חַיֵּב. הוֹצִיא
 If he transferred is liable the cow or from the tail of the horse from the tail of hairs two One who transfers
 אחת מן הקִשָּׁה שֶׁבְּחִזִּיר חַיֵּב. נֶצְרִי דֶקֶל וְהֵן חוּטֵי הָעֵץ שְׁתֵּימִם.
 two the tree the threads of and they are a date palm Fibers of he is liable of a pig the stiff hair from one
 חוּרֵי דֶקֶל וְהֵן קוֹלְפֵי הַתְּרִיּוֹת אַחַת. מִצֶּמֶר גֶּפֶן וּמִצֶּמֶר כָּלָךְ
 silk and from wool of cotton From wool of one the branches the barks of and they are a date palm barks of
 וְצֶמֶר גַּמְלִים וְאַרְנָבִים וְחִיָּה שְׁפִיָּם וְשֶׁאֵר כָּל הַנְּטוּיִן כְּדִי
 enough the spinnable materials all and the rest of of the sea and an animal and rabbits camels and wool of
 לְטוֹת חוּט אֶרֶךְ אַרְבָּעָה טַפָּחִים. הַמוֹצִיא מִן הַבֶּגֶד אוֹ מִן הַשֵּׁק
 the sackcloth from or the cloth from One who transfers handbreadths four the length of a thread to spin
 אוֹ מִן הָעוֹר כְּשֶׁעוֹרָן לְטִמְאַה כֶּךָ שְׁעוֹרָן לְהוֹצָאָה. הַבֶּגֶד שֶׁלֹּשָׁה עַל
 by three the cloth for transferring their measure so is for ritual impurity like their measure the leather from or
 שְׁלֹשָׁה. הַשֵּׁק אַרְבָּעָה עַל אַרְבָּעָה. הָעוֹר חֲמִשָּׁה עַל חֲמִשָּׁה:
 five by five the leather four by four the sackcloth three

This halacha defines the minimum quantities of various fibers, animal hairs, and fabrics that make one liable for the prohibition of transferring on Shabbos.

הלי"ד

שְׁעוֹר הוֹצָאת עוֹר בְּשִׁפְת לְפִי רֵמַת עֲבוּדוֹ

Halacha 14 · The Measures of Carrying a Hide on Shabbos Based on Its Processing

הַמוֹצִיא עוֹר שֶׁלֹּא נִתְעַבַּד כָּלֵל אֶלָּא עֲדִין הוּא רַךְ שְׁעוּרוֹ כְּדִי
 is enough its measure is soft it still but at all was processed that not a hide One who carries out
 לְצוֹר מְשַׁקְלָת קִטְנָה שֶׁמְשַׁקְלָהּ שֶׁקֶל. הִיא מְלוּיָה וְעֲדִין לֹא נַעֲשָׂה בְּקִמַּח
 with flour treated not and still salted If it was is a shekel whose weight small a weight to wrap
 וְלֹא בַּעֲפָצָה שְׁעוּרוֹ כְּדִי לַעֲשׂוֹת קִמֶּעַ. הִיא עָשׂוּי בְּקִמַּח וְעֲדִין לֹא
 not and still with flour treated If it was an amulet to make is enough its measure with gall-nut and not
 נִתְעַבַּד בַּעֲפָצָה שְׁעוּרוֹ כְּדִי לְכַתֵּב עָלָיו אֶת הַגֵּט. נִגְמַר עֲבוּדוֹ
 its processing If was completed a bill of divorce — upon it to write is enough its measure with gall-nut processed
 שְׁעוּרוֹ חֲמִשָּׁה עַל חֲמִשָּׁה:
 five by is five its measure

This halacha defines the minimum size of a hide for which one is liable for carrying on Shabbos, depending on whether it is unprocessed, salted, partially processed, or fully tanned.

הלי"ט

שְׁעוֹר הוֹצָאת קֶלֶף וּנְיָר וּשְׁטָרוֹת בְּשִׁפְת

Halacha 15 · The Minimum Quantities for Transferring Parchment, Paper, and Documents on Shabbos

הַמוֹצִיא קֶלֶף מְעַבֵּד כְּדִי לְכַתֵּב עָלָיו פָּרָשַׁת שְׁמַע עַד וּבִשְׁעָרֶיהָ.
 uvish'arecha until Shema the passage of on it to write enough processed k'laf One who transfers

דוּכְסוּסְטוּס כְּדִי לְכַתֵּב עָלָיו מְזוּזָה. נֶגֶר כְּדִי לְכַתֵּב עָלָיו שְׁתֵּי אוֹתִיּוֹת שֶׁל
of letters two on it to write enough paper a mezuzah on it to write enough duchsustos
קָשֶׁר מוֹכְסִין שֶׁהֵן גְּדוֹלוֹת מֵאוֹתִיּוֹת שֶׁלָּנוּ. הַמוֹצִיא קָשֶׁר
a receipt of One who transfers of ours than letters larger which are customs officers a receipt of
מוֹכְסִין חַיֵּב אֶף עַל פִּי שֶׁכָּבֵר הָרָאָהוּ לְמוֹכֵס וְנִפְטָר בּוֹ
with it and was exempted to the customs officer he showed it that already though even is liable customs officers
שֶׁהֵרִי רָאִיָּה הִיא לְעוֹלָם. הַמוֹצִיא שֹׁטֵר פְּרוּעַ וְנֶגֶר מְחוּק כְּדִי
enough erased or paper that is paid a promissory note One who transfers forever it is proof since
לְכַרְךָ עַל פִּי צְלוּחִית קְטָנָה שֶׁל פֶּלִיטוֹן. וְאִם יֵשׁ בְּלֶכֶן שֶׁלּוֹ
of it in the blank space there is and if perfume oil of small a flask the mouth of over to wrap
כְּדִי לְכַתֵּב שְׁתֵּי אוֹתִיּוֹת שֶׁל קָשֶׁר מוֹכְסִין חַיֵּב:
he is liable customs officers a receipt of of letters two to write enough

This halacha defines the minimum sizes of parchment, paper, and receipts that make one liable for transferring them between domains on Shabbos.

ה'י"ז

הַמוֹצִיא בְּעִלֵּי חַיִּים וְאָדָם חַי בְּשִׁפְת

Halacha 16 · Transferring Animals and Living Human Beings on Shabbos

הַמוֹצִיא בְּהֶמָּה חַיָּה וְעוֹף אֶף עַל פִּי שֶׁהֵן חַיִּים חַיֵּב. אֲבָל
but is liable are alive that they though even or a bird a wild animal a domestic animal One who transfers
אָדָם חַי אֵינוֹ מִשְׁאוּי. וְאִם הָיָה כָּפוּת אוֹ חוֹלָה הַמוֹצִיא אוֹתוֹ חַיֵּב.
is liable him one who transfers sick or bound he was and if a burden is not living a human
וְהָאִשָּׁה מְדַדָּה אֶת בְּנָהּ בְּזִמָּן שֶׁנוֹטֵל אֶחָת וּמַנִּיחָה אֶחָת:
one and places down one that he lifts at a time her son — may walk and a woman

This halacha explains the liability for carrying living creatures on Shabbos, distinguishing between animals and humans based on the principle that a living person carries themselves.

ה'י"ז

הַעֲבֵרַת אָדָם הַלּוֹכֵשׁ בְּגָדִים וְנוֹשֵׂא חֶפְצִים בְּשִׁפְת

Halacha 17 · Carrying a Person Wearing Clothes or Carrying Objects on Shabbos

הַמוֹצִיא תִּינוּק חַי וְכִסּוּ תָלוּי בְּצוּאָרוֹ חַיֵּב מִשּׁוּם הַכִּסּוּ שֶׁאֵין הַכִּסּוּ
is the purse for not the purse because of is liable on his neck hanging and a purse living a child One who transfers
טִפְלָה לְתִינוּק. אֲבָל אִם הוֹצִיא אֶת הַגָּדוֹל אֶף עַל פִּי שֶׁהוּא מְלָכָשׁ
is dressed that he though even an adult — he transferred if but to the child subsidiary
בְּכֵלָיו וְטַבְּעוֹתָיו בְּיָדוֹ פְּטוּר שֶׁהֵכֵל טִפְלָה לוֹ. הָיוּ כֵלָיו
his garments if they were to him is subsidiary for everything he is exempt are on his hand and his rings in his garments
מְקַפְּלִין עַל כַּתְפוֹ הַנוֹשֵׂא אוֹתוֹ חַיֵּב:
is liable him the one who carries his shoulder on folded

This halacha discusses the liability of carrying a living person who is wearing clothes or carrying a purse on Shabbos.

ה'י"ח

שעור הוצאת חֵגֵב ונִבְלָה וְשָׂרִץ בַּשַּׁבָּת

Halacha 18 · The Minimum Measures for Carrying Out Locusts, Carcasses, and Crawling Animals on Shabbos

הַמוֹצִיא חֵגֵב חַי כָּל שְׁהוּא. וּמֵת כְּגִרוּגָרָת. צִפֹּרֶת כְּרָמִים בֵּין חַיָּה
alive whether of vineyards a bird like a dried fig and dead . any alive a locust One who carries out
בֵּין מֵתָה כָּל שְׁהוּא מִפְּנֵי שֶׁמִּצְנִיעִין אוֹתָהּ לְרִפּוּאָה. וְכֵן כָּל כִּיּוֹצֵא בָּהּ.
to it similar any and so for medicine it that they store because . any dead whether
חֵמֶת וְהַנִּבְלָה וְהַשָּׂרִץ כְּשֶׁעוֹר טְמֵאָתָן כֶּף שְׁעוֹר הוֹצָאתָן.
their carrying out the measure of so is their impurity like the measure of and a crawling animal and a carcass a corpse
יֵמֶת וְנִבְלָה כְּזֵית וְשָׂרִץ כְּעֻדְשָׁה:
like a lentil and a crawling animal like an olive and a carcass a corpse

This halacha defines the minimum sizes for which one is liable for carrying out live or dead locusts, corpses, carcasses, and crawling animals on Shabbos.

הל"ט

הַמוֹצִיא כִּחְצֵי זֵית מִכֹּזֶת מִצְמָצֵם בַּשַּׁבָּת

Halacha 19 · Carrying Out Half an Olive-Size from a Minimum Measure of Impurity on Shabbos

הָיָה שָׁם כְּזֵית מִצְמָצֵם וְהוֹצִיא מִמֶּנּוּ כִּחְצֵי זֵית חֵיב שֶׁהָיָה
because behold he is liable an olive like half from it and he carried out exactly like an olive-size there If there was
הוֹעִיל בְּמַעֲשָׁיו שֶׁנִּתְּמַעַט הַשְּׁעוֹר מִלְּטֵמָא. אֲבָל אִם
if but from conveying the minimum measure that was diminished in his actions he was effective
הוֹצִיא כִּחְצֵי זֵית מִכֹּזֶת וּמִחֲצָה פָטוֹר. וְכֵן כָּל כִּיּוֹצֵא בָּזָה
to this that is similar all and so he is exempt and a half from an olive-size an olive like half he carried out
בְּשָׂאָר הַטְּמֵאוֹת:
the impurities regarding the rest of

This halacha discusses the liability of carrying out a partial measure of impurity on Shabbos when that act reduces the remaining source below the minimum threshold required to convey impurity.

הל"כ

הַמוֹצִיא חֶפֶץ לְצֹרֵךְ מִיָּחָד בַּשַּׁבָּת

Halacha 20 · Carrying Out an Object for a Specific Purpose on Shabbos

בְּמָה דְּבָרִים אֲמֹרִים שְׂאִינוּ חֵיב אֵלָּא עַל הַהוֹצָאָה כְּשֶׁעוֹר,
according to the the carrying out for except liable that he is not are said words In what
measure
כְּשֶׁהוֹצִיא סֶתֶם. אֲבָל הַמוֹצִיא לְזֶרַע אוֹ לְרִפּוּאָה אוֹ לְהִרְאוֹת
to show or for medicine or for seed one who carries out but without specification when he carried out
מִמֶּנּוּ דְּגָמָא וְלִכְל כִּיּוֹצֵא בָּזָה חֵיב כָּכָל שְׁהוּא:
that it is for any amount he is liable to this that is similar and for all an example from it

This halacha explains that while standard carrying requires a minimum measure to incur liability, carrying for a specific intent like planting or medicine makes one liable for any amount.

המצניע דבר לזריעה או לרפואה או לדגמא ושכח למא הצניעו
 he stored it why and forgot for a sample or for medicine or for sowing a thing One who stores
 והוציאו סתם חייב עליו בכל שהוא שעל דעת מחשבה
 the thought the basis of for on amount in any for it is liable without specification and carried it out
 ראשונה הוציא. ושאר האדם אין חייבין עליו אלא כשעורו.
 according to its except for it liable are not people and other he carried it out original
 measure
 זרק זה שהוציא כבר לתוך האוצר אף על פי שמקומו נפר
 is recognizable its place though even the storehouse into already which he carried out this If he threw
 כבר בטלה מחשבתו הראשונה. לפיכך אם חזר והכניסו אינו חייב
 liable he is not and brought it in he returned if therefore the original his thought nullified is already
 עד שיכניס כשעור:
 like the measure he brings in until

This halacha discusses the liability of carrying out a stored item of any size based on one's original intent, and when that intent is considered nullified.

דבר שאין דרך בני אדם להצניעו ואינו ראוי להצניע כגון דם
 blood of such as to store fit and it is not to store it of people way that there is no An item
 הנדה אם הצניעו אחד והוציאו חייב. ושאר האדם פטורין עליו.
 on it are exempt the people but the rest of he is liable and carried it out one stored it if the niddah
 שאין חייבין אלא על הוצאת דבר הפשר להצניע ומצניעין כמוהו:
 like it and they store to store that is fit an item carrying out of for except liable for they are not

One is only liable for carrying out an item that is fit to be stored and commonly stored, unless a specific individual deemed it valuable enough to store.

המוציא חצי שיעור פטור. וכן כל העושה מלאכה מן המלאכות
 the labors from labor one who performs any and so is exempt a measure half One who transfers
 חצי שיעור פטור. הוציא חצי שיעור והניחו וחזר והוציא
 and transferred and returned and placed it down a measure half If he transferred is exempt a measure half
 החצי האחר חייב. ואם קדם והגביה החצי הראשון קדם הנחת החצי
 the half the placing of before first the half and lifted he preceded and if he is liable other the half
 השני נעשה כמי שנשרף ופטור. הוציא חצי שיעור והניחו
 and placed it down a measure half If he transferred and he is exempt that was burned like one it becomes second

וְחָזַר וְהוֹצִיא חֲצִי אֶחָד וְהָעֶבְרִי עַל הָרֵאשׁוֹן בְּתוֹךְ שְׁלֹשָׁה חִיב.

he is liable three within the first over and passed it another half and transferred and returned

שֶׁהַמַּעֲבִיר כְּמִי שֶׁהֵנִיחַ עַל גִּבִּי מִשְׁהוּ. אֲבָל אִם זָרְקוֹ אֵינוֹ חִיב עַד

until liable he is not he threw it if but something top of on who placed is like one for the one who passes

שְׁנֵינוֹחַ שָׁם עַל גִּבִּי מִשְׁהוּ:

something top of on there it rests

This halacha discusses the liability of performing half of a prescribed measure of melacha and whether two separate half-measures can combine to create liability.

הליכד

הַעֲבֵרַת חֲצִי שְׁעוֹר וְצִרוּף רְשׁוּת בְּשִׁפְת

Halacha 24 · Combining Two Half-Measures Transferred to Different Domains on Shabbos

הוֹצִיא חֲצִי שְׁעוֹר וְחָזַר וְהוֹצִיא חֲצִי שְׁעוֹר בְּהֶעֱלֵם אֶחָת

single in an unawareness a measure half and transferred and returned a measure half One who transferred

לְרִשׁוֹת אֶחָת חִיב. לְשֵׁתִי רְשׁוּת אִם יֵשׁ בֵּינֵיהֶן רְשׁוֹת שֶׁחֲתִיבִין עָלֶיהָ

for it that one is liable a domain between them there is if domains To two is liable single to a domain

פָּטוֹר. הִיָּתָה בֵּינֵיהֶן כְּרִמְלִית הָרִי הֵן כְּרִשׁוֹת אֶחָת וְחִיב חֲטָאת:

a sin offering and he is liable single are like a domain they behold a carmelit between them If there was he is exempt

This halacha discusses whether transferring two half-measures of an object at different times or to different domains combines to make one liable for a Shabbos violation.

הליכה

הַעֲבֵרַת פָּחוֹת מִכֶּשֶׁעוֹר שֶׁנִּתְפַּח אוֹ צָמַק קֹדֶם הַנָּחָה

Halacha 25 · Transferring Less Than the Prescribed Measure Which Swells or Diminishes Before Placement

הַמוֹצִיא פָּחוֹת מִכֶּשֶׁעוֹר וְקִדְם שֶׁיִּנְיָחוֹ נִתְפַּח וְחָזַר כִּשְׁעוֹר.

like the measure and became again it swelled that he places it and before than the measure less One who transfers

וְכֵן הַמוֹצִיא כִּשְׁעוֹר וְקִדְם שֶׁיִּנְיָח צָמַק וְחָזַר פָּחוֹת

less and became again it shriveled that he places and before like the measure one who transfers and similarly

מִכֶּשֶׁעוֹר פָּטוֹר:

is exempt than the measure

This halacha teaches that the minimum measure for carrying on Shabbos must exist continuously from the moment of lifting until the moment of placing.

הליכו

הַמוֹצִיא פָּחוֹת מִכֶּשֶׁעוֹר וְהִשְׁתַּנָּה הַשְׁעוֹר אוֹ הַמְחֲשָׁבָה

Halacha 26 · Carrying Out an Item Whose Size or Intended Purpose Changes Before Placing It Down

הַמוֹצִיא כְּגִרוּגָרַת לְאֲכִילָה וְצָמְקָה קֹדֶם הַנָּחָה וְחָשַׁב עָלֶיהָ

about it and he thought placing down before and it shriveled for eating like a dried fig One who carries out

לְזִרְעָה אוֹ לְרְפוּאָה שֶׁאֵינוֹ צָרִיךְ שְׁעוֹר הָרִי זֶה חִיב כְּמַחֲשַׁבְתּוֹ

according to his is liable this one behold a measure require which does not for medicine or for sowing thought

שֶׁל עַת הַנָּחָה. הוֹצִיא פָּחוֹת מִכְּגִרוּגְרָת לְזֵרִיעָה וְקֹדֶם הַנָּחָה
placing down and before for sowing than like a dried fig less He carried out placing down the time of of
חָזַר וְחָשַׁב עָלֶיהָ לֹאכִילָה פָּטוּר. וְאִם תִּפְחָה קֹדֶם הַנָּחָה וְנִעְשִׂית
and became placing down before it swelled and if he is exempt for eating about it and thought he retracted
כְּגִרוּגְרָת קֹדֶם שְׂיִמְלֶה עָלֶיהָ לֹאכִילָה חַיִּב. שְׂאֵפְלוּ לֹא חָשַׁב הָיָה
he would he had thought not for even if he is liable for eating about it he reconsidered before like a dried fig
מִתְחַיֵּב עַל מַחְשַׁבֶּת הַהוֹצָאָה:
the carrying out the thought of for be liable

This halacha discusses liability when the size of a carried object or the person's intent for it changes between the acts of lifting and placing.

הליכה

ספקות בשעור הוצאה שנשתנה או שהשלים לטמאה

Halacha 27· Doubts Regarding a Transferred Measure that Changed or Completed a Measure of Impurity

הוֹצִיא כְּגִרוּגְרָת לֹאכִילָה וְצִמְקָה וְחָזְרָה וְתִפְחָה קֹדֶם הַנָּחָה
placing down before and swelled and returned and it shriveled for eating like a dried fig One who transferred
הָרִי זֶה סָפֵק אִם נִדְחָה אוֹ לֹא נִדְחָה. זֶרֶק כְּזֵית אֶכְלִין לְבֵית
into a house of food like an olive One who threw rejected not or it is rejected if is a doubt this behold
טָמֵא וְהַשְׁלִים כְּזֵית זֶה לְאֶכָּלִים שֶׁהָיוּ שָׁם וְנִעְשָׂה הַכֹּל כְּבִיצָה
like an egg the whole and became there that were to the foods like an olive this and completed that is impure
הָרִי זֶה סָפֵק אִם נִתְחַיֵּב עַל כְּזֵית מִפְּנֵי שֶׁהַשְׁלִים הַשְּׁעוּר לְעֲנִין טָמֵא
impurity regarding the measure he completed because the olive bulk for he is liable if is a doubt this behold
אוֹ לֹא נִתְחַיֵּב:
liable not or

This halacha discusses unresolved Talmudic doubts regarding whether a person is liable for transferring food whose volume fluctuated during the transfer, or which completed a halachic measure for impurity.

הליכה

המוציא פחות מפשעור בכלי ודין טפלה בהוצאה

Halacha 28· Transferring Less Than the Shiur in a Utensil and the Concept of Secondary Items

הַמוֹצִיא פָּחוֹת מִפְּשַׁעוּר אֶף עַל פִּי שֶׁהוֹצִיאָו בְּכֵלִי פָּטוּר. שֶׁהַכֵּלִי
for the utensil is exempt in a utensil he transferred it though even than the shiur less One who transfers
טַפְלָה לוֹ וְאִין פּוֹנֵתוֹ לְהוֹצֵאת הַכֵּלִי אֶלָּא לְהוֹצֵאת מֶה שֶׁבְּתוֹכוֹ
is inside it what for the transfer of but rather the utensil is for the transfer of his intention and not to it is secondary
וְהָרִי אִין בּוֹ פְּשַׁעוּר. לְפִיכָךְ אִם הוֹצִיא אָדָם חַי שֶׁאִינוֹ כְּפוּת
bound who is not alive a person he transferred if Therefore like the shiur in it there is not and behold
בְּמִטָּה פָּטוּר אֶף עַל הַמִּטָּה שֶׁהַמִּטָּה טַפְלָה לוֹ. וְכֵן כָּל פְּיוּצָא בְּזֶה.
to this similar all And so to him is secondary for the bed the bed for even he is exempt on a bed

הַמוֹצִיא קַפֹּת הָרוֹכְלִים אֶף עַל פִּי שֵׁשׁ בָּה מִיָּנִין הָרֶבֶה וְאִפְּלוּ

and even if many kinds in it there are though · even perfumers a chest of One who transfers

הוֹצִיָּאן בְּתוֹךְ כִּפּוֹ אֵינוֹ חָיֵב אֶלָּא אַחֵת. שֵׁם הוֹצָאָה אַחַת הִיא:

it is one transfer the category of one except liable he is not his palm inside he transferred them

This halacha teaches that a container or bed is considered secondary to its contents or the person on it, meaning one is not liable for transferring them if the primary item does not meet the threshold of liability.

CHAPTER SUMMARY

This chapter establishes the precise shiurim for hotza'ah, beginning with the rule that human food requires the size of a dried fig to incur Torah liability, excluding inedible parts like shells and stems. The Rambam then delineates the measures for liquids, including a quarter of a revi'it for wine, a cheekful for kosher milk, and specific smaller amounts for medicinal or cosmetic liquids like honey, oil, and dew. Finally, the halachos address animal fodder, setting the shiur based on the mouthful of the animal that typically eats it—such as a cow's mouthful for grain straw and a camel's mouthful for bean straw—while clarifying how these different species of fodder can combine to reach the larger, more lenient measure.

לְמַעֲשֶׂה WHAT TO TAKE HOME

Look at how the Torah measures the melachah of carrying on Shabbos. The Rambam teaches us that you are only liable if you carry an amount that is useful and beneficial—whether it is a dried fig's volume of food, a tiny drop of oil to anoint a baby's toe, or even a single scrap of paper to write two letters. If it has no purpose or value to a person, the Torah does not consider it a completed act of creative work.

This contains a profound lesson for our entire avodah. In the eyes of Hashem, nothing is too small to be significant, provided it has purpose. We often look at our daily lives and think that only the massive, dramatic deeds count—the hours of uninterrupted learning or the huge acts of tzedakah. But the Torah is telling us that even the tiniest amount, if it serves a holy purpose, has immense weight and reality.

Just as a tiny drop of ink or a small piece of wood has its own halachic measure because it can accomplish something, so too does every single small mitzvah, every kind word, and every moment of holding back our anger. Hashem does not look for grand gestures alone; He values the small, purposeful acts of holiness that we carry into our daily lives.

Today, find one small, seemingly minor act of goodness—a quick smile to a family member, a single word of encouragement, or one minute of learning—and do it with complete focus, knowing that in the eyes of Hashem, even the smallest purposeful deed is of infinite value.