

הלכות שבת • פרק י"ט

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

CHAPTER PREVIEW

In this chapter, we learn the halachos of what a person is permitted to wear or carry when going out on Shabbos. The Rambam guides us through the delicate balance of what is considered a garment or an ornament, which may be worn, versus what is considered a burden, which is forbidden to carry on Shabbos.

We will learn about the status of weapons, the historical decree against wearing nailed sandals, and the specific guidelines for wearing jewelry, such as belts and rings. The Sages set up careful safeguards to prevent a person from accidentally carrying these items in a public domain.

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

ה"א

אסור יציאה בכלי מלחמה בשבת

Halacha 1 • The Prohibition of Going Out with Weapons of War on Shabbos

כל כלי המלחמה אין יוצאין בהן בשבת. ואם יצא אם היו
they were if one went out and if on Shabbos with them go out we do not war weapons of All
כלים שהן דרך מלבוש כגון שריון וכובע ומגפנים שעל הרגלים
the feet that are on and boots and a helmet coat of mail such as a garment the way of that they are articles
הרי זה פטור. ואם יצא בכלים שאינן דרך מלבוש כגון רמח
a spear such as a garment the way of that are not with articles one went out and if is exempt this one behold
וסיף וקשת ואלה ותריס הרי זה חייב:
is liable this one behold and a shield and a mace and a bow and a sword

This halacha delineates the distinction between weapons worn as garments, which are exempt post facto, and carried weapons, which carry liability.

ה"ב

אסור סנדל המסמר ודין תכשיטין בשבת

Halacha 2 • The Prohibition of a Nailed Sandal and the Laws of Ornaments on Shabbos

אין יוצאין בסנדל מסמר שסמרו לחזקו. ואפלו ביום טוב
good on a day and even to strengthen it that he nailed it studded with nails with a sandal go out We do not
גזרו עליו שלא יצא בו. ומתיר לצאת באבנט שיש עליו
upon it that there are with a belt to go out and it is permitted with it he should go out that not upon it they decreed
חתיכות קבועות של כסף ושל זהב כמו שהמלכים עושין. מפני שהוא
that it is because make that the kings like gold and of silver of fixed pieces
תכשיט וכל שהוא תכשיט מתיר. והוא שלא יהא רפוי שפא
lest loose it shall be that not and this is is permitted an ornament that it is and everything an ornament

יפל בְּרִשּׁוֹת הָרַבִּים וְיָבוֹא לְהִבְיָאוֹ:

to bring it and he will come the many in the domain of it will fall

The Sages prohibited wearing a nailed sandal on Shabbos and Yom Tov due to a historical tragedy, while permitting secure ornaments like royal belts.

ה'יג

דין הוצאת טבעת עם חותם ובלי חותם בשבת

Halacha 3· The Law of Carrying a Ring With or Without a Seal on Shabbos

טבעת שיש עליה חותם מתכשיטי האיש היא ואינה מתכשיטי האשה.

a woman of the jewelry of and is not it a man is of the jewelry of a seal on it that has A ring

ושאין עליה חותם מתכשיטי אשה ואינה מתכשיטי האיש. לפיכך

Therefore a man of the jewelry of and is not a woman is of the jewelry of a seal on it and that which does not have

אשה שיצאת בטבעת שיש עליה חותם. ואיש שיצא בטבעת

with a ring who went out and a man a seal on it that has with a ring who went out a woman

שאין עליה חותם חייבין. ומפני מה הן חייבין והרי הוציאו

they carried out and behold they liable are what And because of are liable a seal on it that does not have

אותן שלא בדרך המוציאים שאין דרך האיש להוציא באצבעו

on his finger to carry out a man the way of for it is not those who carry out in the manner of not them

אלא טבעת הראויה לו וכן האשה אין דרכה להוציא באצבעה אלא

except on her finger to carry out her way it is not a woman and likewise for him that is fit a ring except

טבעת הראויה לה. מפני שפעמים נותן האיש טבעתו לאשתו להצניעה

to hide it to his wife his ring a man gives that sometimes Because for her that is fit a ring

בבית ומנחת אותה באצבעה בעת הולכה. וכן האשה נותנת

gives a woman and likewise walking at the time of on her finger it and she places in the house

טבעתה לבעלה לתקנה אצל האמן ומניח אותה באצבעו בעת

at the time of on his finger it and he places the craftsman with to repair it to her husband her ring

הולכה עד חנות האמן ונמצאו שהוציאו אותן בדרך שדרךן

that is their way in the manner them to have carried out and they are found the craftsman the shop of until walking

להוציאן ולפיכך חייבין:

they are liable and therefore to carry them out

This halacha explains why a man carrying a woman's ring, or a woman carrying a man's ring, is liable for carrying on Shabbos despite it being unusual, since it is occasionally done this way.

ה'יד

אסור יציאה בטבעת לנשים ולאנשים בשבת

Halacha 4· The Prohibition of Going Out with a Ring on Shabbos for Women and Men

לא תצא אשה בטבעת שאין עליה חותם אף על פי שהוא

that it is though even a seal upon it that there is not with a ring a woman shall go out not

מתכשיטיה גזרה שמה תוציאה ברשות הרבים להראות לחברותיה

to her friends to show of the public in the domain she will take it out lest as a decree from her jewelry

כְּדֶרֶךְ שֶׁהַנָּשִׁים עוֹשׂוֹת תָּמִיד. וְאִם יָצְאָה בָּהּ פֶּטוּרָה. אֲבָל הָאִישׁ

a man but she is exempt with it she went out and if always do that women as the way

מִתֵּר לְצֵאת בְּטַבַּעַת שֵׁשׁ עָלֶיהָ חוֹתֶם מִפְּנֵי שֶׁהוּא תְּכָשִׁיט וְאִין

and it is not jewelry that it is because a seal upon it that there is with a ring to go out is permitted

דִּרְכוֹ לְהִרְאוֹת. וְנִהְגוּ כָּל הָעָם שֶׁלֹּא יֵצְאוּ בְּטַבַּעַת כָּלָל:

at all with a ring they go out that not the people all and they accustomed to show off his way

This halacha discusses the Rabbinic decree forbidding a woman from wearing a ring without a seal in public, and the permission for a man to wear a ring with a seal.

ה'ה

דִּין יְצִיאָה בַּמַּחֲט וּבְתַכְשִׁיטִין בְּשַׁבָּת

Halacha 5 · The Laws of Going Out with a Needle and Ornaments on Shabbos

אִשָּׁה שֶׁיָּצְאָה בַּמַּחֲט נְקוּבָה חַיָּבָה וְהָאִישׁ פֶּטוּר. וְאִישׁ שֶׁיָּצָא

who went out and a man is exempt and the man is liable perforated with a needle who went out A woman

בַּמַּחֲט שֶׁאִינָה נְקוּבָה חַיָּב וְהָאִשָּׁה פֶּטוּרָה מִפְּנֵי שֶׁהִיא מִתְּכָשִׁיטָהּ

is of her ornaments that it because is exempt and the woman is liable perforated that is not with a needle

וְאִינָה אֲסוּרָה אֲלָא גִזְרָה שְׁמָא תִּרְאָה לְחֻבְרוֹתֶיהָ. זֶה הַכָּלָל כָּל

anyone is the rule this to her friends she will show lest as a decree except forbidden and it is not

הַיּוֹצֵא בְּדָבָר שֶׁאִינוֹ מִתְּכָשִׁיטִיו וְאִינוֹ דֶּרֶךְ מַלְבוּשׁ וְהוֹצִיאוֹ

and he carried it out a garment the way of and it is not of his ornaments that is not with an object who goes out

כְּדֶרֶךְ שְׂמוּצִיָּאִין אוֹתוֹ דָּבָר חַיָּב. וְכָל הַיּוֹצֵא בְּדָבָר שֶׁהוּא

that is with an object who goes out and anyone is liable object that that they carry out in the manner

מִתְּכָשִׁיטִיו וְהָיָה רַפּוּי וְאִפְשָׁר שְׁיִפֹּל בְּמַהֲרָה וְיָבֵא לְהַבִּיאוֹ

to bring it and he will come quickly that it will fall and it is possible loose and it was of his ornaments

בְּרִשּׁוֹת הָרַבִּים. וְכֵן אִשָּׁה שֶׁיָּצְאָה בְּתַכְשִׁיטִין שֶׁדִּרְכּוֹ לְשִׁלָּף אוֹתָן

them is to slip off whose way with ornaments who went out a woman and so the public in the domain of

וְלִהְיָאוֹתָן הָרִי אֵלּוּ פֶּטוּרִין. וְכָל דָּבָר שֶׁהוּא תְּכָשִׁיט וְאִינוֹ נוֹפֵל

fall and it does not an ornament that is object and any are exempt these behold and to show them

וְאִין דִּרְכָּה לְהִרְאוֹתוֹ הָרִי זֶה מִתֵּר לְצֵאת בּוֹ. לְפִיכָךְ אֶצְעָדָה שְׂמֹנִיחִין

that they place a bracelet therefore with it to go out is permitted this behold to show it her way and it is not

אוֹתָהּ בְּזֵרוּעַ אוֹ בְּשׁוֹק יּוֹצֵאִין בָּהּ בְּשַׁבָּת וְהוּא שֶׁתִּהְיֶה דְּבוּקָה לְבָשָׂר

to the flesh clinging is that it must be and it on Shabbos with it they may go out on the leg or on the arm it

וְלֹא תִשְׁמַט. וְכֵן כָּל כְּיוֹצֵא בְּזֶה:

to this similar all and so slip off and not

This halacha delineates which items are considered ornaments or garments for men and women, and the Rabbinic decrees against carrying loose jewelry that might fall or be shown to friends.

ה'ו

אִסוּר יְצִיאָה בְּתַכְשִׁיטִין וְחוּטִין הַחֲשׂוּשִׁין לְהִסָּרָה

לא תצא אשה בחוטי צמר או בחוטי פשתן או ברצועות הקשורות
 that are tied with straps or linen with strands of or wool with strands of a woman shall go out Not
 לה על ראשה שמא תחליץ אותה בשעת טבילה ותעבירה ברשות
 in the domain of and she will carry them immersion at the time of them she untie lest her head on for her
 הרבים. ולא בציץ שמנחת בין עיניה ולא בלחיים של זהב
 gold of with cheek-plates and not her eyes between that she places with a frontlet and not the public
 שיורדין מן הציץ על לחיה בזמן שאינן תפורין זה בזה. ולא
 and not to this this sewn that they are not at a time her cheeks upon the frontlet from that descend
 בעטרה של זהב שמנחת בראשה ולא בכבלים שיוצאין בהן הננות
 the girls with them that go out with ankle-chains and not on her head that is placed gold of with a crown
 ברגליהן כדי שלא יפסעו פסיעה גסה שלא יפסידו בתוליהן. כל
 All of their virginity they will destroy so that not large a stride they will stride that not in order on their legs
 אלו אסורין לצאת בהן בשבת שמא יפלו ותביאן בידה:
 in her hand and she will bring them they fall lest on Shabbos with them to go out are forbidden these

This halacha details the Rabbinic prohibitions against a woman wearing certain headbands, strands, or loose jewelry in the public domain on Shabbos, due to the concern that she might remove them and carry them by hand.

הלי

אסור יציאה בתכשיטין ובשן תחתית בשבת

Halacha 7 · Prohibition of Going Out with Jewelry and False Teeth on Shabbos

לא תצא אשה בקטלא שבצוארה ולא בנזמי האף ולא בצלוחית
 with a flask and not the nose with rings of and not that is on her neck with a necklace a woman shall go out not
 של פליטון הקבועה על זרועה. ולא בכיס הקטן העגל שמניחין בו
 in it that they place round the small with the pouch and not her arm on that is fixed balsam oil of
 שמן הטוב והוא הנקרא כובלת. ולא בפאה של שער שמנחת על ראשה
 her head on that she places hair of with a wig and not a spice pouch is called and it the good oil
 כדי שתראה בעלת שער הרבה. ולא בכבול של צמר שמקפת אותו
 it that surrounds wool of with a pad and not much hair possessor of that she appear in order
 סביב לפניה. ולא בשן שמנחת בפיה במקום שן שנפל. ולא
 and not that fell a tooth in place of in her mouth that she places with a tooth and not her face around
 בשן של זהב שמנחת על שן שחר או אדם שיש בשניה. אבל שן
 a tooth but in her teeth that there is red or black a tooth over that she places gold of with a tooth
 של כסף מתר מפני שאינו נפר. כל אלו אסורין לצאת בהן שמא
 lest with them to go out are forbidden these all noticeable that it is not because is permitted silver of
 יפלו ותביאם בידה או תחליץ ותראה לחברותיה:
 to her friends and show she will remove or in her hand and she will carry them they will fall

This halacha details the Rabbinic prohibitions against a woman wearing certain ornaments, wigs, or dental coverings in the public domain on Shabbos, due to the concern that she might carry them.

הל' ח

אסור יציאה בתכשיטין לחצר שאינה מערבת

Halacha 8 - The Prohibition of Going Out with Ornaments into an Un-eruv-joined Courtyard

כל שאסרו חכמים לצאת בו לרשות הרבים אסור לו לצאת בו
with it to go out for one it is forbidden of the public to the domain with it to go out the Sages that forbade Any
אפלו בחצר שאינה מערבת. חוץ מכבול ופאה של שער שמותר
which is permitted hair of and a wig for a face pad except joined by an eruv that is not in a courtyard even
לצאת בהן לחצר שאינה מערבת כדי שלא תתגנה על
to she will become that not in order joined by an eruv that is not to a courtyard with them to go out
unattractive
בעלה. והיוצאת בצלוחית של פליתון שאין בה בשם כלל
at all perfume in it that there is not foliatum perfume of with a flask and one who goes out her husband
חייבת:
is liable

The Sages prohibited going out with certain ornaments even into a courtyard without an eruv, lest one carry them into the public domain, with exceptions made for a woman's cosmetic items.

הל' ט

התרת יציאה בחוטי שער ובדבר הארוג בשבת

Halacha 9 - Permitted Hair Strands and Woven Head Coverings on Shabbos

יוצאה אשה בחוטי שער הקשורים לה על ראשה מפני שהמים באין
comes that the water because her head upon for her that are tied hair with strands of a woman Goes out
בהן ואינן חוצצין ואינה חולצתן אם ארעה לה טבילה עד
so immersion to her there happened if remove them and she does not interpose and they do not in them
שנגזר שמא תביאם לרשות הרבים. בין שהיו החוטין
the strands that they were whether the public into the domain of she will bring them lest that we should decree
שלה בין של חברתה בין של בהמה. ולא תצא הזקנה בשל
with of the elderly woman shall go out and not an animal of whether her friend of whether of hers
ילדה וששכח הן לה ושמא תחליץ ותראם לחברותיה. אבל
but to her friends and show them she will remove and perhaps for her they are for an adornment a young woman
ילדה יוצאת בחוטי זקנה. וכל שהוא ארוג יוצאת בו על
upon with it she goes out woven that is and anything an elderly woman with strands of goes out a young woman
ראשה:
her head

This halacha discusses which types of hair strands and woven head coverings a woman is permitted to wear into the public domain on Shabbos without concern of carrying.

הל' י

דיני תכשיטי אשה ברשות הרבים בשבת

Halacha 10 · Laws of Women Wearing Necklaces and Golden Ornaments in the Public Domain on Shabbos

יוצאה אשה בחוטין שפצוארה מפני שאינה חונקת עצמה בהן
with them herself strangle that she does not because that are on her neck with strands a woman Goes out
ואינן חוצצין. ואם היו צבועין אסורים שפא תראה אותן
them she will show lest they are forbidden colored they were and if interposing and they are not
לחברותיה. ויוצאה אשה בכליל של זהב בראשה שאין יוצאה בו אלא
only with it goes out since on her head gold of with a diadem a woman and goes out to her friends
אשה חשובה שאין דרכה לחלץ ולהראות. ויוצאה בציץ
with a frontlet and goes out and to show to remove have the habit who does not important a woman
ובלתיים של זהב בזמן שהן תפורין בשבכה שעל ראשה כדי
so her head that is on into the hairnet are sewn that they at a time gold of and with cheek-pieces
שלא יפלו. וכן כל כיוצא בהם:
to them similar all and so fall that they will not

This halacha details which neck ornaments and golden headpieces a woman is permitted to wear into the public domain on Shabbos without concern of carrying.

הלי יא

התרת יציאה במוך שפאון ובסנדל ולנדתה בשבת

Halacha 11 · Permitted Items for a Woman to Wear Outdoors on Shabbos Including Wadding

יוצאה אשה במוך שפאונה והוא שיהיה קשור באזנה. ובמוך
and with wadding to her ear tied that it is and it that is in her ear with wadding a woman May go out
שבסנדלה והוא שיהיה קשור בסנדלה. ובמוך שיהיה קשור
that she prepared and with wadding to her sandal tied that it is and it that is in her sandal
לנדתה ואף על פי שאינו קשור ואפלו עשתה לו בית יד
a hand a house of for it she made and even if tied that it is not though and even for her menstrual discharge
שאם נפל אינה מביאה אותו מפני מאיסותו:
its repulsiveness because of it bring she will not it falls for if

This halacha details which types of wadding a woman is permitted to wear when going out into the public domain on Shabbos.

הלי יב

דברים שהאשה יוצאה בהם לרשות הרבים ודיני פריקה

Halacha 12 · Items a Woman May Wear in Public and the Laws of Fastening a Cloak

ויוצאה בפלפל ובגרגר מלח ובכל דבר שתמן לתוך פיה
her mouth into that she puts thing and with any of salt and with a grain with pepper And she may go out
מפני ריח הפה. ולא תתן לכתחלה בשבת. יוצאות הנשים
the women They may go out on Shabbos initially shall she put but not the mouth the odor of because of

בְּקִיסְמִין שְׂבָאֲזִינֵיהֶן וּבְרַעְלוֹת שְׂבָצוּאָרָן אוֹ שְׂפָכְסוּתָן וּבְרָדִיד
and with the cloak that are on their or that are on their necks and with bells that are in their ears with wood-slayers
garments

הַפְּרוּף וּפּוֹרֶפֶת בְּתַחֲלָה בְּשַׁבָּת עַל הָאֶבֶן וְעַל הָאֲגוּז וְיוֹצְאָהּ. וְלֹא
and not and go out the nut and upon the stone upon on Shabbos initially and she may fasten that is fastened

תַּעֲרִים וְתַפְרָף עַל הָאֲגוּז כְּדִי לְהוֹצִיאָו לְבִנָּה הַקָּטָן. וְכֵן לֹא
not and likewise the young for her son to bring it out in order the nut upon and fasten may she use a ruse

תַּפְרָף עַל הַמַּטְבֵּעַ לְכַתְחָלָה מִפְּנֵי שְׂאִסוּר לְטַלְטְלוֹ. וְאִם פָּרְפָּה
she fastened and if to move it that it is forbidden because initially the coin upon may she fasten

יוֹצְאָהּ בּוֹ:

with it she may go out

This halacha details what remedies for bad breath, ear splints, ornaments, and makeshift cloak fasteners a woman is permitted to wear into the public domain on Shabbos.

ה'לי יג

יֹצֵאָהּ בְּדִבְרֵים הַמְּרַפְּאִים וּבִסְגָלוֹת בְּשַׁבָּת

Halacha 13 · Going Out with Healing Items and Proven Remedies on Shabbos

יֹצֵא אָדָם בְּקִיסָם שְׂבָשָׁנָיו וְשִׁבְסַנְדָּלוֹ לְרִשּׁוֹת הָרַבִּים. וְאִם נָפַל לֹא
not it fell and if of the public to the domain and that is in his sandal that is in his teeth with a sliver a man goes out

יִחְזֹר. וּבְמוֹךְ וּבִסְפּוּג שָׁעַל גְּבִי הַמָּכָה וּבְלֶבֶד שְׁלֹא יִכְרוֹ
shall he wind that not and only the wound top of that is on and with a sponge and with wadding shall he return it

עֲלֵיהֶן חוּט אוֹ מְשִׁיחָה שֶׁהָרִי הַחוּט וְהַמְּשִׁיחָה חֲשׁוּבִין אֵצֶלוֹ וְאִינָם
and they do not to him are important and the string the thread for behold a string or a thread over them

מוֹעִילִין לַמָּכָה. וְיוֹצֵא בְּקַלְפַת הַשּׁוּם וּבְקַלְפַת הַבָּצֵל שָׁעַל הַמָּכָה
the wound that is on the onion and with the peel of the garlic with the peel of and he may go out the wound assist

וּבִאָגָד שָׁעַל גְּבִי מָכָה וְקוֹשְׁרוֹ וּמַתִּירוֹ בְּשַׁבָּת. וּבִאֲסָפְלָנִית
and with a plaster on Shabbos and untie it and he may tie it a wound top of that is on and with a bandage

וּמְלֻוּגְמָא וְרִטָּיָה שָׁעַל גְּבִי הַמָּכָה וּבִסְלַע שָׁעַל הַצִּינִית וּבִבִיצַת
and with an egg of the footsore that is on and with a sela coin the wound top of that is on and a compress and a poultice

הַחֲרָגוּל וּבִשֵּׁן הַשּׁוּעָל וּבְמִסְמֵר הַצָּלוּב. וּבְכָל דָּבָר שֶׁתּוֹלִין אוֹתוֹ
it that they hang thing and with any the crucified and with a nail of the fox and with a tooth of the locust

מְשׁוּם רְפוּאָה וְהוּא שְׂיֵאמְרוּ הָרוּפְּאִים שֶׁהוּא מוֹעִיל:

is effective that it the physicians provided that they say and this is healing for the sake of

This halacha details which medical applications, bandages, and proven remedies a person is permitted to wear when going out into the public domain on Shabbos.

ה'לי יד

הַיֹּצֵאָה בְּאֶבֶן תְּקוּמָה וּבְקֶמַע מְמָחָה וּבְתַפְלִין בְּשַׁבָּת

יוצאת האשה באבן תקומה ובמשקל אבן תקומה שנתכוון
 that was intended tekumah a stone of and with the weight of tekumah with a stone of a woman May go out
 ושקלו לרפואה. ולא אשה עברה בלבד אלא אפלו שאר הנשים שמה
 lest women other even but only pregnant a woman and not for healing and weighed
 תתעבר ותפיל. ויוצאין בקמע ממחה. ואי זה הוא קמע
 an amulet is this and which proven with an amulet And we may go out and miscarry she will become
 pregnant
 ממחה זה שרפא לשלשה בני אדם או שעשהו אדם שרפא לשלשה בני
 people three who healed a person that made it or people three that healed this proven
 אדם בקמעין אחרים. ואם יצא בקמע שאינו ממחה פטור. מפני
 because he is exempt proven that is not with an amulet he went out And if other with amulets
 שהוציאו דרך מלבוש. וכן היוצא בתפלין פטור:
 is exempt with tefillin one who goes out And so a garment by way of that he carried it out

This halacha discusses the permissibility of carrying therapeutic items like a tekumah stone or a proven amulet, as well as the status of tefillin on Shabbos.

הלי טו

דיני יציאה בסנדל יחיד ובמנעלים שונים בשבת

Halacha 15 · Laws of Going Out with a Single Sandal and Various Footwear on Shabbos

מי שיש ברגלו מכה יוצא בסנדל יחיד ברגלו הבריאה. ואם אין
 there is not and if the healthy on his foot single with a sandal may go out a wound on his foot who has One
 ברגלו מכה לא יצא בסנדל יחיד. ולא יצא קטן במנעל גדול
 large in a shoe a child shall go out and not single with a sandal shall he go out not a wound on his foot
 אבל יוצא הוא בחלוק גדול. ולא תצא אשה במנעל רפוי ולא במנעל
 in a shoe and not loose in a shoe a woman shall go out and not large in a cloak he go out but
 חדש שלא יצאה בו שעה אחת מבעוד יום. ואין הקטע יוצא
 goes out the amputee and not day from while yet one hour in it she went out that not new
 בקב שלו. אנקטמין של עץ אין יוצאין בהן בשבת מפני
 because on Shabbos in them do we go out not wood of wooden shoes his with the wooden leg
 שאינן מדרכי המלבוש. ואם יצאו פטורין:
 they are exempt they went out and if the clothing from the ways of that they are not

This halacha details which types of footwear, such as a single sandal, loose shoes, or wooden shoes, are permitted or forbidden to be worn in a public domain on Shabbos.

הלי טז

יוצאין בפקריון ובציפה שפראשי בעלי חטטין. אימת

When sores those who have that is on the heads of and with a wig of wool with a wig of flax They may go out

בזמן שצבעו בשמן וכרכו או שיצא בהן שעה אחת מבעוד

while it was yet one hour with them that he went out or and wound them with oil that he dyed them at a time

יום. אבל אם לא עשה בהן מעשה ולא יצא בהן קדם השבת

the Shabbos before with them he went out and not an action with them he did not if but day

אסור לצאת בהן:

with them to go out it is forbidden

This halacha discusses the conditions under which a person with head sores may wear protective flax or wool wigs on Shabbos.

הל"ז

דיני יציאה בפקדים המגנים מפני הגשמים

Halacha 17 · Laws of Going Out with Garments that Protect Against Rain

יוצאין בשק עבה וביריעה ובסגוס עבה ובחמילה מפני

because of and with a blanket coarse and with a wrap and with tent-cloth coarse with sackcloth We may go out

הגשמים. אבל לא בתבה ולא בקפה ולא במחצלת מפני הגשמים.

the rain because of with a mat and not with a basket and not with a chest not but the rain

הפר והפסת אם היו רפין ודקין כמו הפגדים מתר להוציאן

to go out with them it is permitted garments like and thin soft they were if and the blanket The pillow

מנחין על ראשו בשבת דרך מלבוש. ואם היו קשין הרי הן כמשאוי

are like a burden they behold stiff they were and if a garment by way of on Shabbos his head upon placed

ואסורין:

and are forbidden

This halacha discusses which coarse materials and bedding items may be worn on Shabbos to protect against rain without violating the prohibition of carrying.

הל"ח

דיני יציאה בזוגין, חותם, וקפול טלית בשבת

Halacha 18 · Laws of Going Out with Bells, Seals, and Folded Garments on Shabbos

יוצאין בזוגין הארוגין בפקדים. ויוצא העבד בחותם של טיט

clay of with a seal the servant and may go out into the garments that are woven with bells We may go out

שפצוארו אבל לא בחותם של מתכת שמה יפל ויביאנו. המתעטר

One who wraps himself and he will carry it it fall lest metal of with a seal not but that is on his neck

בטליתו וקפלה מכאן ומכאן בידו או על כתפו אם נתכוון לקבץ

to gather he intended if his shoulder on or in his hand and from there from here and folded it in his tallis

בנפיו כדי שלא יקרעו או שלא יתלכלכו אסור. ואם קבצו

he gathered them and if it is forbidden they will become soiled that not or they will tear that not in order its corners

לְהַתְנַאוֹת בָּהֶן כְּמִנהַג אֲנָשֵׁי הַמָּקוֹם בְּמַלְבוּשָׁן מִתֵּר:

it is permitted in their clothing the place the people of like the custom of with them to beautify himself

This halacha discusses what items may be worn on one's clothing or body in public on Shabbos, and the permissible ways of draping a tallis.

ה'ל"ט

דִּין יִצְיָאָה בְּטָלִית מְקַפֶּלֶת וּבְסוּדָר עַל הַכֶּתֶף בְּשַׁבָּת

Halacha 19 · Going Out with a Folded Garment or a Wrap on Shabbos

הַיּוֹצֵא בְּטָלִית מְקַפֶּלֶת וּמִנַּחַת עַל כֶּתְפוֹ חַיָּב. אֲבָל יוֹצֵא הוּא

he go out but is liable his shoulder upon and placed folded with a garment One who goes out

בְּסוּדָר שָׁעַל כֶּתְפוֹ אִם עַל פִּי שְׂאִיִן נִימָה קְשׁוּרָה לוֹ בְּאַצְבָּעוֹ.

on his finger to him tied a thread there is not though · even his shoulder that is upon may with a wrap

וְכָל סוּדָר שְׂאִינֹ חוּפָה רֹאשׁוֹ וְרַבּוֹ אָסוּר לָצֵאת בּוֹ. הִיתָה

If it was with it to go out it is forbidden and his majority his head cover that does not wrap and any

סִכְנִית קְצָרָה שְׂאִינָה רְחֵבָה קוֹשֵׁר שְׁנֵי רֵאשֵׁיהָ לְמַטָּה מִכַּתְפִּים וְנִמְצְאָת

and it is found the shoulders below its ends two of he ties wide that is not short a head-cloth

כְּמוֹ אֲבִנֵט וּמִתֵּר לָצֵאת בָּהּ:

with it to go out and it is permitted a belt like

This halacha discusses the laws of carrying garments on one's shoulders on Shabbos, distinguishing between a folded garment and a wrap or head-cloth.

ה'ל"כ

דִּין יִצְיָאָה בְּטָלִית הַמְצִינָת כֶּה לְכֻתָּהּ וּבְטָלִית שְׂאִינָה מְצִינָת כֶּה לְכֻתָּהּ

Halacha 20 · Going Out on Shabbos in a Properly or Improperly Fringed Tallit

מִתֵּר לְהַתְעַטֵּף בְּטָלִית שֵׁשׁ בְּשִׁפְתוֹתֶיהָ מָלָל אִם עַל פִּי שֶׁהֵן

they are though · even unwoven strands on its edges that has in a tallit to wrap oneself It is permitted

חוּטֵיִן אֲרָכִין וְאִם עַל פִּי שְׂאִינֵן נוֹי הַטָּלִית מִפְּנֵי שֶׁהֵן בְּטָלִים

nullified they are because the tallit an adornment of they are not though · and even long threads

לְגַבֵּי הַטָּלִית וְאִינוּ מְקַפִּיד עֲלֵיהֶן בֵּין הָיוּ בֵּין לֹא הָיוּ. לְפִיכֹךְ

Therefore they were not whether they were whether about them care and he does not the tallit relative to

הַיּוֹצֵא בְּטָלִית שְׂאִינָה מְצִינָת כֶּה לְכֻתָּהּ חַיָּב מִפְּנֵי שְׂאוֹתָן הַחוּטִין

threads those because is liable according to its law fringed with tzitzit that is not in a tallit one who goes out

הַשּׁוֹבֵיִן הֵן אֶצְלוֹ וְדַעְתּוֹ עֲלֵיהֶן עַד שֵׁשִׁשְׁלִים חֲסֵרוֹנָן וַיַּעֲשׂוּ

and they are made into their deficiency he completes until is on them and his mind to him are important

צִינָתָהּ. אֲבָל טָלִית הַמְצִינָת כֶּה לְכֻתָּהּ מִתֵּר לָצֵאת בָּהּ בֵּין

whether in it to go out it is permitted according to its law that is fringed with a tallit But tzitzit tzitzit

בַּיּוֹם בֵּין בַּלַּיְלָה. שְׂאִיִן הַצִּינָת הַגְּמוּרָה מִשְׁאוּי אֵלָּא הֵרִי הִיא

it behold rather are a burden completed the tzitzit for not by night whether by day

מִנּוֹי הַבְּגָד וּמִתְכַּסִּיּוֹ כְּמוֹ הָאֵמָרָא וְכִיּוֹצֵא בָּהּ. וְאֵלּוֹ הָיוּ

were And if to it and similar the hem like and of its ornaments the garment is of the adornment of

חֻטִּי הַצִּיצִית שֶׁהִיא מְצֻצֶת כִּהְלָכְתָּהּ מִשְׁאוּי הִיא חַיֵּב

liable he would be a burden according to its law fringed with tzitzit which is the tzitzit the threads of

הַיּוֹצֵא כָּה אֶפְלוּ בַּיּוֹם הַשַּׁבָּת שָׁאִין מִצְוַת עֲשֵׂה שָׁאִין כָּה

in it that there is not action a commandment of for not the Shabbos on the day of even in it one who goes out

כִּרְת דּוֹחָה שָׁבֶת:

Shabbos supersedes karet

This halacha explains that properly made tzitzit are considered an adornment of the garment and may be worn on Shabbos, whereas invalid tzitzit are considered a burden because the wearer intends to fix them.

הליכה

אָסוּר יֵצֵאת בְּעָלֵי אֲמֻנִיּוֹת בְּכָלֵי אֲמֻנָתָם בַּשַּׁבָּת

Halacha 21 · The Prohibition of Artisans Going Out with the Tools of Their Trade on Shabbos

לֹא יֵצֵא הַחֵטְט בַּשַּׁבָּת בְּמַחַט הַתְּחוּבָה לוֹ בְּכַגְדּוֹ. וְלֹא נָגַר

a carpenter and not in his garment for him that is stuck with a needle on Shabbos the tailor shall go out Not

בְּקִיסָם שְׂבָאֲזָנוֹ. וְלֹא גִרְדִּי בְּאִירָא שְׂבָאֲזָנוֹ. וְלֹא סוֹרֵק בְּמִשְׁיָחָה

with a cord a carder and not that is in his ear with wool a weaver and not that is in his ear with a wood-silver

שְׂבָאֲזָנוֹ. וְלֹא שְׁלַחְנִי בְּדִינָר שְׂבָצוּאָרוֹ. וְלֹא צָבַע בְּדִגְמָא שְׂבָאֲזָנוֹ.

that is in his ear with a sample a dyer and not that is in his ear with a dinar a money-changer and not that is on his neck

וְאִם יָצָא פְטוּר אֵף עַל פִּי שִׁיצָא דֶּרֶךְ אֲמֻנָתוֹ מִפְּנֵי שֶׁלֹּא

that not because his craft the way of that he went out though · even he is exempt he went out and if

הוֹצִיא כְּדֶרֶךְ הַמוֹצִיאִין:

those who carry out like the way of he carried out

This halacha discusses the Rabbinic prohibition against artisans carrying their professional tools or samples in their customary manner on Shabbos.

הליכה

הַזֵּב הַיּוֹצֵא בְּכִיסוֹ וּמִלֹּאכָה שְׁאִינָה צְרִיכָה לְגוּפָהּ

Halacha 22 · A Zav Carrying His Receptacle and Melacha Not Needed for Its Own Sake

הַזֵּב שִׁיצָא בְּכִיס שָׁלוֹ חַיֵּב מִפְּנֵי שָׁאִין דֶּרֶךְ כִּיס זֶה

this of a receptacle way that there is no because is liable of his with a receptacle who went out The zav

לְהוֹצִיאָו אֶלָּא כְּדֶרֶךְ הַזֹּאת וְאֵף עַל פִּי שְׁאִינָה צְרִיכָה לְגוּפָהּ

for the body of need that he does not though · and even this in the way except to carry it out

הַהוֹצָאָה אֶלָּא כִּי שֶׁלֹּא יִתְלַכְּלוּ בְּגָדָיו שֶׁהִמְלָאכָה שְׁאִינָה צְרִיכָה

needed which is not for a melacha his clothes will be soiled that not in order except the carrying out

לְגוּפָהּ חַיֵּב עָלֶיהָ:

for it one is liable for its own sake

This halacha establishes that carrying out a zav's receptacle is a liable offense on Shabbos, demonstrating the Rambam's view that one is liable for a melacha she'eina tzricha l'gufah.

הליכה

המוציא תפלין בשבת ברשות הרבים פיצד הוא עושה. לובשן

He wears them act does he how of the public in the domain on Shabbos tefillin One who finds

בדרךפן, מניח של יד בידו של ראש בראשו ונכנס וחולצן

and removes them and enters on his head the head that of on his hand the hand that of he places in their manner

בבית וחוזר ויוציא ולובש זוג שני וחולצן עד שיכניס את כלן.

all of them — he brings in until and removes them second a pair and wears and goes out and returns in a house

ואם היו הרבה ולא נשאר מן היום כדי להכניסן דרך מלבוש הרי

behold clothing by way of to bring them in enough the day of remained and not many they were And if

זה מחשיך עליהם ומכניסן במוצאי שבת. ואם היה בימי

in the days of it was And if Shabbos at the departure of and brings them in over them waits until dark this one

הגזרה שמתירא לישוב ולשמרון עד הערב מפני הכותים מכסן

he covers them the non-Jews because of the evening until and to guard them to sit that he fears the decree

במקומן ומניחן וחולן:

and goes and leaves them in their place

This halacha details how one may wear found tefillin as garments to transport them to safety on Shabbos, and what to do if there is insufficient time or during times of danger.

הליכך

הצלת תפלין מפני הלסטים בשבת

Halacha 24 · Saving Tefillin from Bandits on Shabbos by Carrying in Stages

היה מתירא להחשיך עליהן מפני הלסטים נוטל את כלן כאחת

and carries them as one all of them — the bandits because of over them to wait until nightfall afraid was

ומוליכן פחות פחות מארבע אמות או נותן לחברו בתוך ארבע

cubits four within to his colleague gives them or cubits than four less less

אמות וחברו לחברו עד שמגיע לחצר החיצונה. במה דברים

are said words In what outermost to the courtyard he reaches until to his colleague and his colleague

אמורים בשקיו בהן רצועותיהן והן מקשרין קשר של תפלין שודאי

tefillin for surely tefillin of the knot are tied and they their straps on them when there were

תפלין הן אבל אם לא היו רצועותיהן מקשרות אינו נזקק להן:

at all to them need to attend he does not tied their straps were not if but they are

This halacha details how one may transport multiple pairs of tefillin to safety on Shabbos when there is danger from bandits.

הליכך

המוציא ספר תורה בשבת

Halacha 25 · One Who Finds a Torah Scroll on Shabbos

המוציא ספר תורה יושב ומשמרו ומחשיך עליו. ובספנה מניחו

he leaves it and in danger over it and waits for nightfall and guards it sits Torah a scroll of One who finds

וְהוֹלִךְ לוֹ. וְאִם הָיוּ גִשְׁמִים יוֹרְדִין מִתְעַטֵּף בְּעוֹר וְחֹזֵר וּמְכַסֶּה
and covers and returns in the parchment he wraps himself descending rains there were and if his way and goes
אוֹתוֹ וְנִכְנָס בּוֹ:
with it and enters it

This halacha details how one must protect a Torah scroll found in a public domain on Shabbos.

הל'כו

גִּזְרֵת עֶרֶב שַׁבָּת סְמוּךְ לַחֲשֵׁכָה וְדִינֵי יִצְאָהּ בְּתַפְּלִין

Halacha 26· Decrees on Friday Afternoon and the Laws of Going Out Wearing Tefillin

לֹא יֵצֵא הַחֵיט בְּמַחְטוֹ בְּיָדוֹ וְלֹא הַלְבָּלָר בְּקִלְמוֹסוֹ עֶרֶב שַׁבָּת
Shabbos on the eve of with his pen the scribe and not in his hand with his needle the tailor shall go out Not
סְמוּךְ לַחֲשֵׁכָה שָׂמָּה יִשְׁכַּח וְיִוָּצֵי. וְחַיֵּב אָדָם לְמַשְׁמֵשׁ בְּבִגְדוֹ
his garment to feel a person and obligated is and carry out he will forget lest to darkness close
עֶרֶב שַׁבָּת עִם חֲשֵׁכָה שָׂמָּה יִהְיֶה שֵׁם דְּבַר שְׁכֹחַ וְיֵצֵא בּוֹ
with it and he will go out forgotten a thing there there will be lest darkness with Shabbos on the eve of
בְּשַׁבָּת. מִתֵּר לְיֵצֵאת בְּתַפְּלִין עֶרֶב שַׁבָּת עִם חֲשֵׁכָה הוֹאִיל וְחַיֵּב
and obligated is since darkness with Shabbos on the eve of with tefillin to go out It is permitted on Shabbos
אָדָם לְמַשְׁמֵשׁ בְּתַפְּלִיו בְּכָל עֵת אִינוֹ שׁוֹכְחֵן. שָׂכַח וְיֵצֵא בְּהֵן
with them and went out If he forgot forget them he does not moment at every his tefillin to feel a person
לְרֵשׁוֹת הָרַבִּים וְנִזְכָּר שֵׁשׁ לוֹ תַּפְּלִין בְּרֹאשׁוֹ מְכַסֶּה אֶת רֹאשׁוֹ
his head — he covers on his head tefillin to him that there are and remembered the public into the domain of
עַד שְׂמָגִיעַ לְבֵיתוֹ אוֹ לְבֵית הַמְּדֻרָּשׁ:
study the house of or his house he reaches until

This halacha details the Rabbinic safeguards enacted on Friday afternoon to prevent carrying on Shabbos, and the exception made for tefillin.

CHAPTER SUMMARY

The chapter begins by forbidding one from going out on Shabbos wearing weapons, as they are not considered ornaments, though armor worn as a garment does not carry liability. It discusses the Rabbinic decree against wearing nailed sandals, which was instituted after a tragic event during a time of persecution, and permits wearing royal, tightly fitted belts. Finally, the Rambam details the complex halachos of rings, explaining how the presence of a seal determines whether a ring is considered jewelry for a man or a woman, and outlines the Rabbinic safeguards against a woman wearing permitted jewelry lest she remove it to show her friends.

The halachos of what we may wear on Shabbos teach us a profound lesson about our inner focus. The Sages forbade carrying weapons because they are not true ornaments; they represent conflict, which has no place on Shabbos, a day of peace. Similarly, they restricted wearing certain beautiful rings and jewelry out of concern that a person might slip them off to show them to others, leading to carrying in the public domain.

This reveals a deep truth about our avodah. True beauty and dignity do not come from showing off our possessions or seeking the approval of others. When we are constantly tempted to "show off" what we have, we risk stumbling and bringing things into domains where they do not belong. Shabbos calls us to find our security and our beauty internally, in our connection to Hashem, rather than in external display.

Today, practice the quiet dignity of Shabbos by resisting the urge to show off a possession, an achievement, or a clever word to others. Keep it private between you and Hashem, finding your joy in His eyes alone.