

## הלכות שבת • פרק כ"א

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

## CHAPTER PREVIEW

In this chapter, we begin learning the halachos of sh'vut—the Rabbinic safeguards established by the Sages to protect the sanctity of Shabbos. The Torah commands us, "You shall cease activity," which the Sages understood as a mandate to restrict certain weekday actions that either resemble the primary melachos (avoth melacha) or could easily lead a person to perform them.

We will focus on several key areas where the Sages set up these fences. Specifically, we will learn about activities that might lead to leveling crevices in the ground (which violates the melacha of plowing), such as sweeping, playing certain games on unpaved ground, or clearing out a storeroom. We will also look at safeguards against sowing and reaping, such as drawing water with a pulley or climbing a tree.

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

ה"א

## מצות עשה של שבתה וגזרות שבות מדרבנן

Halacha 1 • The Positive Commandment of Ceasing Activity and Rabbinic Shvut Decrees

נֶאֱמַר בַּתּוֹרָה שְׁמוֹת כֹּב יב שְׁמוֹת לֹד כֹּא "תִּשְׁבֹּת" אֶפְלוּ מִדְּבָרִים שְׁאִינָן  
that are not from matters even "you shall cease" 21 34 Shemos 12 23 Shemos in the Torah It is said

מִלְּאֲכָה חֵיב לְשַׁבֵּת מֵהֶן. וּדְבָרִים הַרְבֵּה הֵן שְׁאַסְרוּ חֲכָמִים מִשּׁוּם  
because of the Sages that forbade they are many and matters from them to cease one is obligated melacha

שְׁבוּת. מֵהֶן דְּבָרִים אֲסוּרִים מִפְּנֵי שֶׁהֵן דּוֹמִים לְמִלְּאֲכוֹת וּמֵהֶן  
and some of them to melachos resemble that they because forbidden matters some of them shvut

דְּבָרִים אֲסוּרִים גְּזָרָה שְׁמָא יָבוֹא מֵהֶן אֲסוּר סְקִילָה. וְאֵלּוּ הֵן:  
they are and these stoning to a prohibition of from them one will come lest as a decree forbidden matters

*This halacha establishes the Torah source for resting on Shabbos even from non-melacha activities, and introduces the concept of Rabbinic shvut prohibitions.*

ה"ב

## אסור השואת גמות בשבת וגזרותיה

Halacha 2 • The Prohibition of Leveling Crevices on Shabbos and Its Rabbinic Safeguards

כָּל הַמְשֻׁוֹה גְּמוֹת הָרִי זֶה חֵיב מִשּׁוּם חוֹרֵשׁ. לְפִיכָךְ אֲסוּר לְהַפְנוֹת  
to relieve oneself it is forbidden Therefore plowing because of liable this behold crevices who levels Anyone

בְּשִׂידָה הַנִּיָּרָה בְּשַׁבָּת גְּזָרָה שְׁמָא יִשְׁוֶה גְּמוֹת. הַמִּפְנֶה אֶת הָאוֹצָר  
the storeroom — One who empties crevices he will level lest a decree on Shabbos plowed in a field

בְּשַׁבָּת מִפְּנֵי שֶׁהוּא צָרִיךְ לוֹ לְדַבֵּר מִצְוָה כְּגוֹן שְׂיִכְנִים בּוֹ אוֹרְחִים  
guests it that he will bring in such as mitzvah for a matter of it needs that he because on Shabbos

או יִקְבַּע בוּ מִדְּרָשׁ לֹא יִגְמֹר אֶת כָּל הָאוֹצָר שָׁמָּה יָבוֹא לְהַשְׁווֹת  
to level he will come lest the storeroom all of — shall he finish not a house of study it establish or  
גַּמְוֹת. טֵיט שְׁעַל גִּבִּי רַגְלוֹ מִקְנָחוֹ בִּפְתָּל אוּ בְּקוֹרָה אֲכָל לֹא בִּקְרָקַע  
on the ground not but on a beam or on the wall he may wipe it his foot · that is on Mud crevices  
שָׁמָּה יָבֹא לְהַשְׁווֹת גַּמְוֹת. לֹא יִרְק בִּקְרָקַע וְיִשְׁוֹף בְּרַגְלוֹ שָׁמָּה  
lest with his foot and rub on the ground shall one spit Not crevices to level he will come lest  
יִשְׁוֶה גַּמְוֹת. וּמִתֵּר לְדָרֵס הָרֶק שְׁעַל גִּבִּי קְרָקַע וְהוֹלֵךְ לְפִי  
according to and walk ground · that is on the spittle to step on And it is permitted crevices he will level

תָּמוּ:

his innocence

*This halacha details the prohibition of leveling crevices in the ground, which is a subcategory of plowing, and the various Rabbinic decrees enacted to prevent it.*

ה'יג

### אסור שחוק באגוזים וכבוד והדחת קרקע בשבת

*Halacha 3 · Prohibition of Playing with Nuts and Sweeping or Washing the Floor on Shabbos*

נָשִׁים הַמְשַׁחֲקוֹת בְּאֵגוֹזִים וּשְׂקָדִים וְכִיּוֹצָא בָהֶן אֲסוּרוֹת לְשַׁחַק בָּהֶן  
with them to play are forbidden with them and the like and almonds with nuts who play Women  
בְּשַׁבָּת שָׁמָּה יָבֹאוּ לְהַשְׁווֹת גַּמְוֹת. וְאָסוּר לְכַבֵּד אֶת הַקְּרָקַע שָׁמָּה  
lest the ground — to sweep And it is forbidden crevices to level they will come lest on Shabbos  
יִשְׁוֶה גַּמְוֹת אֲלָא אִם כֵּן הָיָה רְצוּף בְּאֲבָנִים. וּמִתֵּר לְזַלֵּף מֵיִם עַל  
upon water to sprinkle And it is permitted with stones paved it was · · unless crevices one will level  
גִּבִּי הַקְּרָקַע וְאִינוֹ חוֹשֵׁשׁ שָׁמָּה יִשְׁוֶה גַּמְוֹת שֶׁהֲרִי אִינוֹ  
he does not since crevices he will level lest concern himself and he does not the ground the surface of  
מִתְכוּן לְכָרֵךְ. אִין סָכִין אֶת הַקְּרָקַע וְאִפְלוּ הָיָה רְצוּף בְּאֲבָנִים וְאִין  
and we do not with stones paved it was and even if the ground — smear oil on We do not for this intend  
נוֹפְחִין אוֹתוֹ וְאִין מְדִיחִין אוֹתוֹ אֲפֹלוּ בְּיוֹם טוֹב כָּל שָׁכֵן בְּשַׁבָּת.  
on Shabbos the more so all Tov on Yom even it wash and we do not it blow  
שֶׁלֹּא יַעֲשֶׂה בְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בְּחָל וְיָבֹא לְהַשְׁווֹת גַּמְוֹת בְּזִמָּן  
at the time crevices to level and come on a weekday does that he like the way he will not do so that  
שֶׁהוּא עוֹשֶׂה כֵּן בְּמָקוֹם שֶׁאִינוֹ רְצוּף:  
paved that is not in a place so does that he

*This halacha details the Rabbinic prohibitions enacted to prevent a person from leveling crevices in the ground on Shabbos.*

ה'יד

### פזור תבן בחצר שנתקלקלה בשבת

*Halacha 4 · Spreading Straw in a Soiled Courtyard on Shabbos*

חֲצֵר שֶׁנִּתְקַלְקְלָה בְּמֵימֵי הַגְּשָׁמִים מְבִיא תָּבֵן וּמְרִידָה בָּהּ. וְכִשְׁהוּא  
and when he in it and spread straw one may bring the rains by the waters of that became ruined A courtyard

מִרְדָּה לֹא יִרְדֶּה לֹא בָסֵל וְלֹא בְקָפָה אֲלֵא בְשׁוּלֵי הַקָּפָה  
the container with the underside of but with a container and not with a basket not shall he spread not spreads  
שֶׁלֹא יַעֲשֶׂה כְדֶרֶךְ שֶׁהוּא עוֹשֶׂה בַּחֹל וַיָּבֵא לְהַשְׁוֹת גְּמוּת:  
crevices to level and he will come on a weekday does that he like the way he will do so that not

This halacha discusses the Rabbinic restriction on spreading straw over mud in a courtyard to prevent a person from leveling crevices on Shabbos.

ה'ה

#### אָסוּר הַשְׁקִיף זְרָעִים וְשִׂיבָה בְּגִלְגָּל

Halacha 5 · The Prohibition of Watering Seeds and Drawing Water with a Pulley

הַמִּשְׁקָה אֶת הַזְּרָעִים חַיֵּב מְשׁוּם זֹרֵעַ. לְפִיכָךְ אָסוּר לְשָׂאֵב מִן הַבּוֹר  
the pit from to draw it is forbidden Therefore sowing because of is liable the seeds — One who waters  
בְּגִלְגָּל גִּזְרָה שְׂמָא יִמְלֵא לְגֻנְתּוֹ וּלְחֻרְבָּתוֹ. וּמִפְּנֵי זֶה אִם הָיָה הַבּוֹר  
the pit was if this and because of and for his ruin for his garden he will fill lest a decree with a pulley  
שֶׁל גִּלְגָּל בְּחֹצֵר מִתֵּר לְמִלְאוֹת מִמֶּנּוּ בְּגִלְגָּל:  
with the pulley from it to fill it is permitted in the courtyard a pulley of

Watering plants on Shabbos is a derivative of the melacha of sowing, which leads to restrictions on drawing water with a pulley.

ה'ו

#### אָסוּר תּוֹלֵשׁ וְהַשְׁמוּשׁ בַּמַּחְבֵּר לְקִרְקַע בְּשַׁבָּת

Halacha 6 · The Prohibition of Detaching and Using Items Attached to the Ground on Shabbos

הַתּוֹלֵשׁ חַיֵּב מְשׁוּם קוֹצֵר. לְפִיכָךְ אָסוּר לְרַדּוֹת דְּבֵשׁ מִכְּפֹרֶת  
from a beehive honey to scrape it is forbidden Therefore reaping because of is liable One who detaches  
בְּשַׁבָּת מִפְּנֵי שֶׁהוּא כְּתוּלֵשׁ. אֵין עוֹלִין בְּאֵילָן בֵּין לַח בֵּין יָבֵשׁ  
dry or whether fresh whether on a tree climb We do not is like detaching that it because on Shabbos  
וְאֵין נִתְּלִין בְּאֵילָן וְאֵין נִסְמָכִין בְּאֵילָן. וְלֹא יַעֲלֶה מִבְּעוֹד יוֹם  
day while it is yet may one climb and not on a tree lean and we do not on a tree hang and we do not  
לֵישֵׁב שָׁם כָּל הַיּוֹם כָּלוּ. וְאֵין מַשְׁתַּמְשִׁין בַּמַּחְבֵּר לְקִרְקַע כָּלֵל  
at all to the ground of what is attached make use and we do not entirely the day all there to sit  
גִּזְרָה שְׂמָא יִתְּלֵשׁ:  
one will detach lest as a decree

This halacha explains the derivative of reaping which includes detaching any growth, and the Rabbinic safeguards enacted to prevent climbing or using trees on Shabbos.

ה'ז

#### אָסוּר פְּרוֹת שֶׁנִּשְׁפְּרוּ וְהִרְחַת הַדָּס וְאַתְרוֹג בַּמַּחְבֵּר

Halacha 7 · The Prohibition of Fallen Fruits and Smelling Attached Myrtle and Esrog

פְּרוֹת שֶׁנִּשְׁפְּרוּ בְּשַׁבָּת אָסוּר לְאָכְלָן עַד מוֹצָאֵי שַׁבָּת גִּזְרָה שְׂמָא  
lest a decree Shabbos the departure of until to eat them it is forbidden on Shabbos that fell Fruits

יִתְלַשׁ. הַדָּס הַמְּחֻבָּר מִתֵּר בּוֹ לְהָרִיחַ בּוֹ שְׂאִין הַנִּזְתּוֹ אֶלָּא לְהָרִיחַ  
to smell except benefit of it for there is no it To smell it is permitted that is attached A myrtle one will detach  
בּוֹ וְהָרִי רִיחוֹ מְצוּי. אֲכָל אֶתְרוֹג וְתַפּוּחַ וְכָל הָרְאוּי לְאֲכִילָה  
for eating that is fit and anything and an apple an esrog But is present its fragrance and behold it  
אָסוּר לְהָרִיחַ בּוֹ בְּמֻחְבָּר גִּזְרָה שְׂמָא יִקַּץ אוֹתוֹ לְאֲכָלוֹ:  
to eat it one will cut lest a decree while attached it to smell it is forbidden

*This halacha details the Rabbinic decrees forbidding the use of fallen fruits on Shabbos and smelling attached edible fruits, while permitting smelling attached non-edible fragrant plants.*

ה'י ח

#### אָסוּר הַשְׂתַּמְשׁוּת בְּשָׂרְשֵׁי אֵילָן בְּשַׁבָּת

Halacha 8 · The Prohibition of Using the Roots of a Tree on Shabbos

אֵילָן שֶׁהָיוּ שָׂרְשָׁיו גְּבוּהִין מִן הָאָרֶץ שְׁלֹשָׁה טַפְחִים אָסוּר לֵישֵׁב  
to sit it is forbidden handbreadths three the ground from high its roots that were A tree  
עֲלֵיהֶן. וְאִם אֵינָן גְּבוּהִין שְׁלֹשָׁה הָרִי הֵן כְּאָרֶץ. הָיוּ בָּאֵין  
coming If they were are like the ground they behold three high they are not and if on them  
מִלְמַעְלָה מִשְׁלֹשָׁה לְתוֹךְ שְׁלֹשָׁה מִתֵּר לַהֲשַׁתְּמֵשׁ בָּהֶן. הָיוּ גְּבוּהִין  
high If they were of them to make use it is permitted three into from three from above  
שְׁלֹשָׁה אֶף עַל פִּי שְׂצָדָן אֶחָד שׁוּה לְאָרֶץ אוֹ שֵׁישׁ חָלָל  
a cavity that there is or with the ground is level one that their side though even three  
תַּחְתֵּיהֶן שְׁלֹשָׁה אָסוּר לֵישֵׁב עֲלֵיהֶן:  
on them to sit it is forbidden of three underneath them

*This halacha defines the height at which tree roots are considered separate from the ground and thus forbidden to sit on.*

ה'י ט

#### אָסוּר רִכְבָּה עַל בְּהֵמָה וְעָלָה בְּאֵילָן בְּשַׁבָּת

Halacha 9 · Prohibition of Riding an Animal and Climbing a Tree on Shabbos

אֵין רוֹכְבִין עַל גְּבִי בְּהֵמָה בְּשַׁבָּת גִּזְרָה שְׂמָא יַחְתֹּךְ זְמוּרָה  
a branch one will cut lest a decree on Shabbos an animal the back of on ride We do not  
לְהַנְהִיגָהּ. וְאֵין נִתְּלִין בְּבֵהֵמָה וְלֹא יַעֲלֶה מִבְּעוֹד יוֹם לֵישֵׁב  
to sit day while it is still ascend and he may not from an animal hang and we do not to guide it  
עֲלֶיהָ בְּשַׁבָּת. וְאֵין נִסְמָכִין לְצַדֵּי בְּהֵמָה. וְצַדֵּי צְדָדִין מִתְּרִין.  
are permitted sides but the sides of an animal on the sides of lean and we do not on Shabbos upon it  
עָלָה בְּאֵילָן בְּשַׁבָּת בְּשׁוּגָג מִתֵּר לִירֵד. בְּמִזִּיד אָסוּר לִירֵד.  
to descend it is forbidden intentionally to descend he is permitted unintentionally on Shabbos a tree If one climbed  
וּבְבֵהֵמָה אֶפְלוּ בְּמִזִּיד יִרֵד מִשּׁוּם צָעַר בְּעָלֵי חַיִּים. וְכֵן  
and likewise creatures living the pain of because of he should descend intentionally even but on an animal  
בּוֹרְקִין הַמִּשְׁאוּי מֵעַל הַבְּהֵמָה בְּשַׁבָּת מִשּׁוּם צָעַר בְּעָלֵי חַיִּים:  
creatures living the pain of because of on Shabbos the animal from upon the burden we unload

This halacha details the Rabbinic prohibitions against riding or using animals and climbing trees on Shabbos, along with leniencies granted to prevent pain to animals.

הלי

## פריקת משא מן בהמה בשבת ומניעת צער בעלי חיים

Halacha 10 · Unloading a Burden from an Animal on Shabbos and Preventing Pain to Animals

פיצד. היתה בהמתו טעונה שליף של תבואה מכניס ראשו תחתיו

underneath it his head he inserts grain of with a sack laden his animal is How

ומסלקו לצד אחר והוא נופל מאליו. היתה בא מן הדרך בליל

on the night of the journey from coming If he was by itself falls and it other to the side and shifts it

שבת ובהמתו טעונה. כשיגיע לחצר החיצונה נוטל את הכלים

the vessels — he takes outer at the courtyard when he arrives was laden and his animal Shabbos

הנטליון בשבת ושאינו נטליון מתיר החבלים והשקין נופליון.

fall and the sacks the ropes he unties handled and those that are not on Shabbos that are handled

היו בשקין דברים המשתברין. אם היו שקין קטנים מביא פרים

pillows he brings small sacks they were if that break things in the sacks If there were

וכסתות ומניח תחתיהן והשקין נופליון על הפרים. שהרי אם ירצה

he wishes if for behold the pillows upon fall and the sacks underneath them and places them and blankets

לשלה הפר שולף מפני שהשקים קטנים וקלים ונמצא שלא בטל

nullify that he did not and it turns out and light are small the sacks because he slips it out the pillow to slip out

הכלי מהיכנו. היתה טעונה עששיות של זכוכית מתיר השקים והן

and they the sacks he unties glass of with lumps laden If it was from its readiness the vessel

נופליון שאף על פי שישברו אין בכך הפסד גדול שהרי הכל

everything for behold great a loss in this there is not they will break though · for even fall

להתכה עומד ולהפסד מעט לא חששו. היו השקים גדולים ומלאים

and filled with large the sacks If there were did they worry not minimal and for a loss stands for melting

כלי זכוכית וכיוצא בהם פורק בנחת. ומכל מקום לא יניחון שם

there shall he leave them not case and in any gently he unloads of them and the like glass vessels of

על גבי בהמה משום צער בעלי חיים:

creatures living the pain of because of the animal the back of upon

This halacha details the permitted methods for unloading an animal's burden on Shabbos to prevent financial loss and avoid causing pain to the animal.

הלי

## אסור מעמר בפרות ובמלח בשבת

Halacha 11 · The Prohibition of Collecting Fruits and Salt on Shabbos

המדבק פרות עד שיעשו גוף אחד חייב משום מעמר. לפיכך מי

one Therefore collecting because of is liable one body they become until fruits One who presses

שְׁנֵתֵפְזֵרוּ לוֹ פְּרוֹת בְּחִצְרוֹ מִלֵּקֵט עַל יָד עַל יָד וְאוֹכֵל. אֲכַל לֹא

not but and eat hand by hand by may gather in his courtyard fruits to him whose

יִתֵּן לֹא לְתוֹךְ הַסֵּל וְלֹא לְתוֹךְ הַקֶּפֶה כְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בְּחֹל.

on a weekday does that he like the way the container into and not the basket into not he may place

שָׂאֵם יַעֲשֶׂה כְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בְּחֹל שָׂמָּא יִכְבְּשֵׁם בִּידוֹ בְּתוֹךְ

inside with his hand he will press them perhaps on a weekday does that he like the way he does for if

הַקֶּפֶה וְיָבֵא לְיָדֵי עֲמוּר. וְכֵן אֵין מְקַבְּצִין אֶת הַמֶּלַח וְכִיּוּצָא

and similar the salt — gather we do not And similarly collecting to the hands of and come the container

בּוֹ מִפְּנֵי שֶׁנִּרְאָה כְּמַעֲמֵר:

like collecting it appears because to it

*This halacha defines the forbidden labor of collecting food (me'amer) and details the Rabbinic restrictions on gathering scattered produce or salt to prevent weekday-like activity.*

ה'ל"ב

#### אסור סחיטת פירות בשבת

Halacha 12 · The Prohibition of Squeezing Fruits on Shabbos

מִפְּרֵק חֵיב מְשוּם דָּשׁ. וְהַסּוֹחֵט זֵיתִים וְעֵנָבִים חֵיב מְשוּם

because of is liable and grapes olives and one who squeezes threshing because of is liable One who extracts

מִפְּרֵק. לְפִיכָךְ אָסוּר לְסַחֵט תּוֹתִים וְרִמּוֹנִים הוֹאִיל וּמִקְצֵת בְּנֵי אָדָם

people some since and pomegranates mulberries to squeeze it is forbidden Therefore extracting

סוֹחֲטִים אוֹתָם כְּזֵיתִים וְעֵנָבִים שָׂמָּא יָבֹא לְסַחֵט זֵיתִים וְעֵנָבִים. אֲכַל

But and grapes olives to squeeze one will come lest and grapes like olives them squeeze

שָׂאֵר פְּרוֹת כְּגוֹן פְּרִישִׁין וְתַפּוּחִים וְעוֹזְרָדִין מִתֵּר לְסַחֲטָן בְּשַׁבָּת

on Shabbos to squeeze them it is permitted and crab apples and apples quinces such as fruits other

מִפְּנֵי שֶׁאֵינָן בְּנֵי סְחִיטָה:

squeezing subject to they are not because

*The Rambam explains the derivative of threshing as it applies to extracting juice from various fruits on Shabbos.*

ה'ל"ג

#### סחיטת כבשין ושלקות ורסוק שלג ומלילה בשבת

Halacha 13 · Squeezing Pickled Foods, Crushing Snow, and Completing Food Preparation on Shabbos

כְּבִשִּׁין וּשְׁלָקוֹת שֶׁסָּחָטוּ. אִם לִרְפֹּךְ גּוֹפֶן מִתֵּר וְאִם לְהוּצִיא

to extract and if it is permitted their body to soften if that one squeezed and cooked foods Pickled foods them

מִימֵיהֶן אָסוּר. וְאֵין מְרַסְקִין אֶת הַשֶּׁלֶג שֶׁיִּזְבּוּ מִימּוֹ. אֲכַל מְרַסֵּק

crush but its water so that will flow the snow — crush And we do not it is forbidden their liquids

הוּא לְתוֹךְ הַקֶּעֶרֶה אוֹ לְתוֹךְ הַכּוֹס. הַשּׁוּם וְהַבֶּטֶר וְהַמִּלִּילוֹת

and the unripe ears of and the unripe grapes The garlic the cup into or the bowl into he may grain

שֶׁרָסְקוּ מִבְּעוֹד יוֹם. אִם מִחֲסָרֵין דִּיכָּה אָסוּר לוֹ לְגַמֵּר דִּיכָתָן  
their pounding to complete for him it is forbidden pounding they lack if day while yet that one crushed them  
בְּשַׁבָּת. וְאִם מִחֲסָרֵין שְׁחִיקָה בְּיַד מִתֵּר לוֹ לְגַמֵּר שְׁחִיקָתָן בְּשַׁבָּת.  
on Shabbos their grinding to complete for him it is permitted by hand grinding they lack and if on Shabbos  
לְפִיכָּה מִתֵּר לְגַמֵּר שְׁחִיקָת הָרִיפּוֹת בְּעֵץ הַפְּרוֹר בְּתוֹךְ  
the pot inside with the wooden spoon the crushed grain the grinding of to complete it is permitted Therefore  
הַקִּדְרָה בְּשַׁבָּת אַחֵר שְׁמוֹרִידִין אוֹתָהּ מֵעַל הָאֵשׁ:  
— the fire from upon it that they remove after on Shabbos

*This halacha delineates the boundaries of squeezing foods and crushing snow, as well as the permissible methods for completing food preparation on Shabbos.*

הלי יד

### מְלִילַת מְלִילוֹת וִירִיקַת חֶלֶב בְּשָׁנוּי לְחוּלָּה

*Halacha 14 · Rubbing Ears of Corn and Sucking Milk in an Abnormal Manner for One in Pain*

הַמוֹלִיל מְלִילוֹת מוֹלִיל בְּשָׁנוּי כְּדִי שֶׁלֹּא יֵרָאֶה כְּדָשׁ. הַיּוֹנֵק  
One who sucks like threshing it will appear that not in order with a change rubs ears of corn One who rubs  
בְּפִיו פָּטוּר. וְאִם הָיָה גּוֹנֵחַ מִתֵּר לוֹ לִינֵק בְּפִיו מִפְּנֵי שֶׁהוּא  
that he is because with his mouth to suck for him it is permitted groaning he was and if is exempt with his mouth  
מִפֶּרֶק כְּלֹאֲחֵר יָד וּמִשּׁוּם צָעָרוֹ לֹא גָזְרוּ וְאֵף עַל פִּי  
though and even did they decree not his pain and because of manner in an backhanded extracting  
שָׁאִין שָׁם סִכָּנָה:  
danger there that there is not

*This halacha discusses the permissibility of performing certain acts of extracting in an abnormal manner on Shabbos for a person experiencing pain.*

הלי טו

### דִּין מִשְׁקִין שֶׁזָּבוּ מִפְּרוֹת בְּשַׁבָּת

*Halacha 15 · The Law of Liquids That Flowed from Fruits on Shabbos*

פְּרוֹת שֶׁזָּבוּ מֵהֶן מִשְׁקִין בְּשַׁבָּת. אִם זֵיתִים וְעֲנָבִים הֵן אָסוּר  
it is forbidden they are and grapes olives if on Shabbos liquids from them that flowed Fruits  
לְשִׁתּוֹת אוֹתָן הַמִּשְׁקִין עַד מוּצְאֵי שַׁבָּת גְּזָרָה שְׁמָא יִתְכוּן וְיִסְחַט  
and squeeze he will intend lest a decree Shabbos the departure of until the liquids them to drink  
אוֹתָן בְּשַׁבָּת. וְאִם תּוֹתִים וְרִמּוֹנִים הֵן. אִם הֵבִיטָן לְאֲכִילָה מִשְׁקִין  
liquids for eating he brought them in if they are and pomegranates berries and if on Shabbos them  
שֶׁזָּבוּ מֵהֶן מִתְּרִין. וְאִם הֵבִיטָן לְדָרְכָן מִשְׁקִין שֶׁזָּבוּ מֵהֶן  
from them that flowed liquids to press them he brought them in and if are permitted from them that flowed  
אֲסוּרִין עַד מוּצְאֵי שַׁבָּת:  
Shabbos the departure of until are forbidden

*This halacha details the Rabbinic prohibition against drinking liquids that seeped out of fruits on Shabbos, depending on the type of fruit and the owner's intent.*

זיתים וענבים שרסקו מערב שבת ויצאו מהן משקין מעצמן  
on their own liquids from them and went out Shabbos from the eve of that one crushed and grapes Olives

מתרין. וכן חלות דבש שרסקו מערב שבת משקין היוצאין  
that go out liquids Shabbos from the eve of that one crushed honey combs of and likewise are permitted

מהן בשבת מתרין. שאין כאן מקום לגזרה שכתב רסקו  
one crushed them since already for a decree room here for there is not are permitted on Shabbos from them

### מבערב:

from the evening

*Liquids that flow on Shabbos from olives, grapes, or honeycombs that were already crushed before Shabbos are permitted because the concern of squeezing does not apply.*

זורה ובורר מאבות מלאכות הן לפיכך אף על פי שמותר  
that it is permitted though · even Therefore are they labors from the primary and selecting Winnowing

למלל מלילות בראשי אצבעותיו. כשהוא מנפח מנפח בידו אחת  
one with his hand he must blow blows when he his fingers with the tips of ears of corn to rub

בכל כחו. אבל לא בקנון ולא בתמחוי גזרה שמה ינפה בנפה  
with a sieve he winnow lest as a decree with a soup plate and not with a tray not but his strength with all

ובכברה שהוא חייב. והמשמר שמרים תולדת בורר או מרקד הוא.  
he is of sifting or of selecting is a derivative dregs And one who filters liable which he is or with a sifter

לפיכך אף על פי שמותר לסנן יין צלול או מים צלולים בסודרין או  
or with cloths clear water or clear wine to strain that it is permitted though · even Therefore

בכפיפה מצרית. לא יעשה גומא בסודר שלא יעשה כדרך שהוא  
that he in the manner he does not act so that in the cloth a hollow shall he make not Egyptian with a basket

עושה בחל ויבא לשמר במשמרת. וכן אסור לתלות את  
— to hang it is forbidden And likewise with a strainer to filter and come on a weekday does

המשמרת כדרך שהוא עושה בחל שמה יבא לשמר. וכן  
And likewise to filter he come lest on a weekday does that he in the manner the strainer

המחביץ תולדת בורר הוא. לפיכך אף על פי שנותנין שמשמיין  
sesame seeds that we may place though · even Therefore he is of selecting a derivative one who curdles milk

ואגוזים לדבש לא יחבצם בידו:

with his hand may he knead them not into honey and nuts into a block

*This halacha delineates the boundaries of winnowing, selecting, and sifting, detailing what is permitted for immediate consumption and what is forbidden as a derivative labor.*

הלי"ח

**אסור טוחן פירקות ומאכל בהמה בשבת** Halacha 18: The Prohibition of Grinding Vegetables and Preparing Animal Food on Shabbos

הַמַּחְתֵּךְ אֶת הַיָּרֵק דֶּק דֶּק כְּדֵי לְבַשְׁלוֹ הָרִי זֶה תוֹלֶדֶת טוֹחַן וְחֵיב.  
and is liable of grinding is a derivative this behold to cook it in order fine very the vegetable — One who cuts  
לְפִיכָה אֵין מְרַסְקִין לֹא אֶת הַשֶּׁחֶת וְלֹא אֶת הַחֲרוּבִין לְפָנֵי בְּהֵמָה  
an animal before the carobs — and not the young grain — not shred we do not therefore  
בֵּין דֶּקָּה בֵּין גָּסָה מִפְּנֵי שֶׁנִּרְאָה כְּטוֹחַן. אֲכָל מִחֲתָכִין אֶת הַדְּלוּעִין לְפָנֵי  
before the gourds — we may cut but like grinding it appears because coarse whether fine whether  
הַבְּהֵמָה וְאֶת הַנִּבְלָה לְפָנֵי הַכְּלָבִים שָׁאִין טְחִינָה בְּפִרוֹת. וּמִתִּירִין  
and we may untie regarding fruit grinding for there is no the dogs before the carcass and the animal  
אֱלָמוֹת שֶׁל עֶמִיר לְפָנֵי בְּהֵמָה וּמִפְּסָפִס בִּידוֹ אֱלָמוֹת קִטְנוֹת אֲכָל  
but small bundles with his hand and one may spread an animal before straw of bundles  
out  
לֹא אֱלָמוֹת גְּדוֹלוֹת מִפְּנֵי הַטֵּרַח שֶׁבָּהֶן:  
that is in them the exertion because of large bundles not

*This halacha defines the derivative of grinding as cutting vegetables finely for cooking, and outlines the restrictions on shredding or preparing food for animals on Shabbos.*

הלי"ט

**אכילת חבילי עשבים המיועדים לבהמה בשבת** Halacha 19: Partaking of Herb Bundles Stored for Animal Fodder on Shabbos

חֲבִילֵי פֶּאֶה וְאֵזוֹב וְקוֹרְנִית וְכִיּוּצָא בָּהֶן שֶׁהֵכֵיֶסֶן לְמֶאֱכָל בְּהֵמָה  
an animal for food of that he brought in of them and the like and kornit and ezov siah Bundles of  
מִסְתַּפֵּק מֵהֶן וְקוּטֵם וְאוֹכֵל בְּרָאשֵׁי אֶצְבָּעוֹתָיו אֲכָל לֹא בִידוֹ  
with his hand not but his fingers with the tips of and eat and break off from them he may partake  
הַרְבֵּה שֶׁלֹא יַעֲשֶׂה כְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בַחֵל וַיָּבֵא לְדוּק:  
to crush and come on a weekday does that he like the way he will do so that not a large amount

*This halacha discusses the permissible manner of breaking off and eating edible herbs from bundles that were originally brought in as animal food, ensuring one does not perform the weekday method of crushing them.*

ה"כ

**שנוי בכתישת תבלינים וגזרת שחיקת סממנין** Halacha 20: Crushing Spices with a Deviation and the Decree Against Taking Medicine on Shabbos

הַצָּרִיךְ לְדוּק פְּלִפְלִיִּים וְכִיּוּצָא בָּהֶן לִתֵּן לְתוֹךְ הַמֶּאֱכָל בְּשַׁבַּת הָרִי זֶה  
this behold on Shabbos the food into to put of them and the like peppers to crush One who needs  
כּוֹתֵשׁ בִּידוֹ הַסִּפִּין וּבִקְעָרָה אֲכָל לֹא בְּמִכְתָּשֶׁת מִפְּנֵי שֶׁהוּא טוֹחַן.  
grinding that he is because with a mortar not but and in the bowl the knife with the handle of one crushes

לְפִיכֶר אָסוּר לְבָרִיא לְהִתְרַפְּאוֹת בְּשַׁבָּת גְּזֵרָה שְׁמָא יִשְׁחַק  
he will grind lest a decree on Shabbos to heal himself for a healthy person it is forbidden therefore

הַסְמָמִין:  
the herbs

This halacha explains that while one may crush spices on Shabbos using an unusual method like a knife handle, standard grinding is forbidden, which is the basis for the Rabbinic decree prohibiting a healthy person from taking medicine on Shabbos.

הליכה

אָסוּר אֲכִילַת וְשִׁתִּית מֵאֲכָלִי רְפוּאָה בְּשַׁבָּת

Halacha 21 · The Prohibition of Eating and Drinking Medicinal Foods on Shabbos

כִּיצַד. לֹא יֹאכַל דְּבָרִים שְׂאִינָן מֵאֲכָל בְּרִיאִים כְּגוֹן אֶזּוֹבִיוֹן וּפִיָּאָה. וְלֹא  
and not and piah hyssop such as healthy people food of that are not things shall eat not How

דְּבָרִים הַמְשַׁלְּשִׁים כְּגוֹן לְעֵנָה וְכִיּוֹצֵא בָהֶם. וְכֵן לֹא יִשְׁתֶּה דְּבָרִים  
things shall drink not and so in them and the like wormwood such as that cause diarrhea things

שְׂאִין דְּרָךְ הַבְּרִיאִים לְשִׁתוֹתָן כְּגוֹן מַיִם שֶׁבִּשְׁלוּ בָּהֶן סְמָמִין  
medicinal herbs in them that they cooked water such as to drink them the healthy people the way of that are not

וְעֵשְׂבִים:  
and grasses

This halacha defines what constitutes medicinal eating and drinking, which is Rabbinically forbidden on Shabbos for a person who is not bedridden.

הליכה

אֲכִילַת מֵאֲכָל בְּרִיאִים לְרְפוּאָה בְּשַׁבָּת

Halacha 22 · Eating Foods of Healthy People for Healing on Shabbos

אוֹכֵל אָדָם אֶכְלִין וּמִשְׁקִין שֶׁדְּרָךְ הַבְּרִיאִים לְאֲכֹלָן וּלְשִׁתוֹתָן כְּגוֹן  
such as and to drink them is to eat them healthy people that the way of and drinks foods a person May eat

הַכֶּסֶּבְרָא וְהַכָּשׁוֹת וְהָאֶזּוֹב אֶף עַל פִּי שֶׁהֵן מְרַפְּאִין וְאוֹכְלָן כְּדִי  
in order and he eats them heal they though even and hyssop and hops coriander

לְהִתְרַפְּאוֹת בָּהֶם מִתֵּר הוֹאִיל וְהֵם מֵאֲכָל בְּרִיאִים. שֶׁתָּה חִלְתִּית  
chiltit If one drank healthy people food of they are since it is permitted by them to be healed

מִקֵּדָם הַשַּׁבָּת וְהִירִי הוּא שׁוֹתָהּ וְהוֹלֵךְ מִתֵּר לְשִׁתוֹתָו בְּשַׁבָּת אֶפְלוּ  
even on Shabbos to drink it it is permitted and continues drinks he and behold the Shabbos from before

בְּמִקוֹמוֹת שֶׁלֹּא נִהְגּוּ הַבְּרִיאִים לְשִׁתוֹת הַחִלְתִּית. וְשׁוֹתִין יִתּוֹם  
Egyptian beer And they may drink chiltit to drink healthy people accustomed where not in places

הַמִּצְרֵי בְּכָל מְקוֹם:  
place in every

This halacha teaches that foods and drinks normally consumed by healthy people may be consumed on Shabbos even for medicinal purposes.

הליכה

וְכֵן שְׁמָנִים שֶׁדָּרָךְ הַבְּרִיאִים לְסוּף בָּהֶן מִתֵּר לְסוּף בָּהֶן בְּשַׁבָּת  
on Shabbos with them to anoint it is permitted with them to anoint healthy people that it is the way of oils And so  
וְאֵף עַל פִּי שְׁנֵתֵכֶון לְרְפוּאָהּ. וְשֵׁאִין הַבְּרִיאִים סָכִין בָּהֶן אֲסוּרִין.  
are forbidden with them do not anoint healthy people but those that for healing he intended though and even  
הַחֹשֶׁשׁ בְּמִתְנֵיוֹ לֹא יְסוּף יֵין וְחֶמֶץ אֲבָל סָךְ הוּא אֶת הַשֶּׁמֶן. וְלֹא  
but not oil — he anoints but and vinegar wine anoint shall not in his loins One who feels pain  
שֶׁמֶן וְרֹד אֲלֵא בְּמָקוֹם שֶׁהַבְּרִיאִים סָכִין אוֹתוֹ. וּמִתֵּר לְסוּף שֶׁמֶן  
oil to anoint And it is permitted with it anoint where healthy people in a place except oil rose  
וּמִלַּח בְּכָל מָקוֹם. נִגְפָה יָדוֹ אוֹ רַגְלוֹ צוּמָתָהּ בַּיֵּין וְאִינוֹ צוּמָתָהּ  
bathe it but he may not in wine he may bathe it his foot or his hand If bruised was place in every and salt  
בְּחֶמֶץ. וְאִם הָיָה עֲנַג אֵף בַּיֵּין אֲסוּר:  
it is forbidden in wine even delicate he was and if in vinegar

*This halacha details which oils and liquids may be applied to the body on Shabbos for therapeutic purposes, depending on whether healthy people commonly use them.*

הליכה

## אסור רפואה בשבת במאכלים ומשקין

Halacha 24 · The Prohibition of Taking Medicines on Shabbos Through Foods and Drinks

הַחֹשֶׁשׁ בְּשִׁנָּיו לֹא יִגְמַע בָּהֶן אֶת הַחֶמֶץ וְיִפְלֹט אֲבָל מְגַמַּע הוּא  
he sips but and spit it out vinegar — with them may sip not in his teeth One who feels discomfort  
וּבוֹלֵעַ. הַחֹשֶׁשׁ בְּגִרְוֹנוֹ לֹא יַעֲרַעֵנוּ בְּשֶׁמֶן אֲבָל בּוֹלֵעַ הוּא שֶׁמֶן  
oil he swallows but with oil may gargle not in his throat One who feels discomfort and swallows  
הַרְבֵּה וְאִם נִתְרַפָּא נִתְרַפָּא. אֵין לוֹעֲסִין אֶת הַמַּסְטָכִי וְאֵין שָׁפִין  
rub and we do not gum — chew We do not he is cured he is cured and if in large amounts  
אֶת הַשֵּׁנִים בְּסֵם בְּשַׁבָּת בְּזִמּוֹ שְׁנֵתֵכֶון לְרְפוּאָהּ. וְאִם נִתְכַּוֵּן לְרִיחַ  
for fragrance of he intends but if for healing he intends when on Shabbos with medicine the teeth —  
הַפֶּה מִתֵּר:  
it is permitted the mouth

*This halacha details the Rabbinic prohibition of taking remedies on Shabbos, distinguishing between actions that appear medicinal and those that are done in the manner of normal eating and drinking.*

הליכה

## רפואת העין והכישת אצבע בשבת

Halacha 25 · Healing the Eye and Bandaging a Finger on Shabbos

אֵין נוֹתֵנִין יֵין לְתוֹךְ הָעֵין אֲבָל נוֹתֵן הוּא עַל גַּב הָעֵין. וְרוֹק  
and saliva the eye the back of upon he places but the eye into wine place One may not

תַּפֵּל אֶפְלוּ עַל גֵּב הָעַיִן אָסוּר. קִילּוֹר שִׁשָּׁרָה אוֹתוֹ מֵעֶרֶב שַׁבָּת

Shabbos from the eve of — that he soaked An eye salve is forbidden the eye the back of upon even tasteless

מֵעֲבִירוֹ עַל גֵּב עֵינּוֹ בְּשַׁבָּת וְאִינוֹ חוֹשֵׁשׁ. מִי שִׁלָּקָה בְּאֶצְבָּעוֹ

in his finger who was injured One worry and he need not on Shabbos his eye the back of upon he may pass it

לֹא יִכְרֹךְ עָלָיו גָּמִי כְּדִי לְרַפְּאוֹתוֹ וְלֹא יִדְחֶקְנוּ בְּיָדוֹ כְּדִי לְהוֹצִיא

to extract in order with his hand squeeze it and shall not to heal it in order a reed upon it wrap shall not

מִמֶּנּוּ דָם:

blood from it

*This halacha details the Rabbinic restrictions on applying eye remedies and treating minor finger wounds on Shabbos.*

ה'כ"ו

אָסוּר נְתִינַת חֲמִין וְשֶׁמֶן עַל הַמַּכָּה בְּשַׁבָּת

Halacha 26 · Prohibition of Placing Hot Water and Oil on a Wound on Shabbos

אֵין נוֹתְנִין חֲמִין וְשֶׁמֶן עַל גְּבִי הַמַּכָּה. וְלֹא עַל גְּבִי מוֹךְ שֶׁעַל גְּבִי

top of that is on a wad of fabric top of on and not the wound top of on and oil hot water place We do not

הַמַּכָּה. וְלֹא עַל גְּבִי מוֹךְ לְתַנּוֹ עַל הַמַּכָּה בְּשַׁבָּת. אֲכַל נוֹתֵן הוּא

he places but on Shabbos the wound on to place it a wad of fabric top of on and not the wound

חוּץ לַמַּכָּה וְשׁוֹתֵת וַיּוֹרֵד לַמַּכָּה. וְנוֹתְנִין מוֹךְ יָבֵשׁ עַל גְּבִי

top of on dry a wad of fabric and we may place to the wound and goes down and it flows to the wound outside

הַמַּכָּה. וְאִם הָיָה עֲתִיק אָסוּר מִפְּנֵי שֶׁהוּא כְּרִטָּה:

like a bandage that it is because it is forbidden old it was and if the wound

*This halacha details the restrictions on applying liquids and fabrics to a wound on Shabbos due to the prohibition of healing.*

ה'כ"ז

הַחֲזֵרַת רִטָּה וְשִׁבּוֹת בַּמִּקְדָּשׁ

Halacha 27 · Returning a Bandage on Shabbos and Shvut in the Temple

רִטָּה שֶׁפָּרָשָׁה עַל גְּבִי כָּלִי מִחֲזִירִין אוֹתָהּ. וְאִם פָּרָשָׁה עַל גְּבִי קֶרֶעַ

the ground · upon it detached and if it we may return a utensil · upon that detached A bandage

אָסוּר לְהַחֲזִירָהּ. וּמִנִּיחִין רִטָּה עַל גְּבִי הַמַּכָּה לְכַתְּחָלָה בַּמִּקְדָּשׁ

in the Temple initially the wound · upon a bandage and we may place to return it it is forbidden

שָׂאִין אָסוּר שִׁבּוֹת בַּמִּקְדָּשׁ. וּבְכָל מָקוֹם מְקַנְחִין פִּי הַמַּכָּה

the wound the opening of we may wipe place and in every in the Temple shvut prohibition of for there is no

וְאִין מְקַנְחִין אֶת הָרִטָּה שֶׁמָּא יִמְרַח:

one will smear lest the bandage — wipe but we may not

*This halacha discusses the Rabbinic restrictions on applying and cleaning bandages on Shabbos, and how these rules are waived in the Beis HaMikdash.*

ה'כ"ח

סכין וממשמשין בבני מעים בשבת והוא שיסוך וימשמש

and massages provided that he smears and that is on Shabbos organs the internal and massage one may smear

בבת אחת כדי שלא יעשה כדרך שהוא עושה בחל. ואין

and one may not on a weekday does that he like the way he will do that not in order one at time

מתעמלין בשבת. אי זה הוא מתעמל זה שדורסים על גופו בכח עד

until with force his body upon when they tread this is exercising is this which on Shabbos exercise

שייגע ויזיע או שיהלך עד שייגע ויזיע. שאסור ליגע את

— to weary for it is forbidden and perspires he becomes weary until that he walks or and perspires he becomes weary

עצמו כדי שייגע בשבת מפני שהיא רפואה. וכן אסור לעמד

to stand it is forbidden and likewise healing that it is because on Shabbos that he perspires in order oneself

בקרקע דימוסית שבארץ ישראל מפני שמעמלת ומרפאת:

and heals that it causes exercise because Yisrael which is in Eretz Dimosit on the ground of

*This halacha outlines the restrictions on physical exercise, sweating, and therapeutic massages on Shabbos to prevent weekday-like activities and medical treatments.*

הליכט

## אסור רחיצה במים המצטערין בשבת

Halacha 29 · Prohibition of Washing in Discomforting Waters on Shabbos

אין רוחצין במים שמשלשלין ולא בטיט שטובעין בו ולא במי

in water of and not in it that sinks in mud and not that causes diarrhea in water wash One may not

משקה הבאושים ולא בים סדום ולא במים הרעים שבבים הגדול

Great that is in the Sea bad in the water and not Sodom in the Sea of and not that is foul soaking

מפני שכל אלו צער הן וכתוב ישעיה נח יג "וקראת לשבת

the Shabbos and you shall call 13 58 Yeshayahu and it is written they are pain these that all of because

ענג". לפיכך אם לא נשתקה בהם אלא עלה מיד אף על פי שיש

that there are though · even immediately came up but in them he lingered not if therefore a delight

לו חטטין בראשו מתר:

it is permitted on his head sores to him

*This halacha prohibits bathing in waters that cause physical discomfort on Shabbos, as it violates the positive commandment of enjoying the holy day.*

הליכט

## גרוד הגוף ורפואת בהמה בשבת

Halacha 30 · Scraping the Skin and Treating Ailing Animals on Shabbos

אין מתגרדין במגרדת ואם היו ידיו מלקלכות בצואה או בטיט

with mud or with feces soiled his hands were and if with a scraper scrape We do not

גורד כדרךכו ואינו חושש. סכין ומפרכין לאדם לענג

for pleasure for a human and rub We may anoint worry and he does not in his usual manner he may scrape

אָבֵל לֹא לְבִהְמָה. וְאִם הָיָה לָהּ צָעַר מִתֵּר לְהַסִּיר צָעָרָה בְּסִיכָה  
with anointing its pain to remove it is permitted pain to it there was and if for an animal not but  
וּפְרוּרָה. בִּהְמָה שֶׁאָכְלָה פְּרָשִׁינִין הִרְבֵּה מְרִיצִין אוֹתָהּ בְּחָצֵר בְּשִׁבִּיל  
in order in the courtyard it we run much vetch that ate An animal and rubbing  
שֶׁתִּתְרַפֵּא. וְאִם אֶחָזָה דָּם מִעֲמִידִין אוֹתָהּ בְּמִים בְּשִׁבִּיל שֶׁתִּצְטַנֵּן וְאִין  
and we do not that it will cool in order in water it we stand blood seized it and if that it will heal  
חוֹשְׁשִׁין שְׂמָא יִשְׁחַק לָהּ סִמָּנִין:  
herbs for it he will grind lest worry

*This halacha details the Rabbinic restrictions on scraping the skin with a utensil, and the permissions granted to relieve an animal's pain or illness on Shabbos.*

ה'ל' לא

רְפוּאָה בְּשִׁבְתַּת שְׂאִין בָּהּ מְשׁוּם שְׁחִיקַת סִמָּנִין

*Halacha 31 - Permitted and Forbidden Therapeutic Actions on Shabbos and the Decree Against Crushing Herbs*

אִין מְקִיאִין אֶת הָאֵכֶל בְּשִׁבְתָּהּ. בְּמָה דְּבָרִים אָמוּרִים בְּסִם שְׂמָא  
lest with a drug are said words In what on Shabbos the food — cause to vomit One may not  
יִשְׁחַק סִמָּנִין אָבֵל לְהַכְנִיס יָדוֹ לְתוֹךְ פִּיו וּלְהַקִּיא מִתֵּר. וְאָסוּר  
And it is forbidden is permitted and to vomit his mouth into his hand to insert but herbs he will crush  
לְדַחַק פִּרְסוֹ שֶׁל תִּינוּק כַּדִּי לְהוֹצִיא הָרָעִי שְׁלוֹ שְׂמָא יָבֵא  
he will come lest his his waste to bring out in order an infant of the stomach to press  
לְהַשְׁקוֹתוֹ סִמָּנִין הַמְשִׁלְשְׁלִין. וּמִתֵּר לְכַפּוֹת כּוֹס עַל הַטֶּבּוֹר בְּשִׁבְתָּהּ  
on Shabbos the navel over a cup to place And it is permitted that lax herbs to give him to drink  
כַּדִּי לְהַעֲלוֹתוֹ. וְכֵן מִתֵּר לְיַחֲנֹק וּלְלַפֵּף אֶת הַקֶּטֶן וּלְהַעֲלוֹת  
and to lift up the child — and to wrap to support the neck it is permitted And likewise to raise it in order  
אָזְנִים בֵּין בֶּיִד בֵּין בְּכָלִי. וּלְהַעֲלוֹת אֲנָקְלִי. שְׁכָל אֵלּוֹ וְכִיוּצָא  
and similar these for all the chest cartilage and to lift up with an instrument whether by hand whether ears  
בְּהֵן אִין עוֹשִׂין אוֹתָן בְּסִמָּנִין כַּדִּי לְחוּשׁ לְשִׁחִיקָה וְיֵשׁ לוֹ צָעַר  
pain to him and there is for crushing to fear in order with herbs them do one does not to them  
מֵהֶן:  
from them

*This halacha delineates which physical therapies are permitted on Shabbos because they do not involve the use of medicinal herbs, and which are forbidden due to the Rabbinic decree against crushing ingredients.*

ה'ל' לב

אָסוּר הִרְקָדַת תֵּבֶן בְּכִבְרָה בְּשִׁבְתָּהּ

*Halacha 32 - The Prohibition of Sifting Straw with a Sieve on Shabbos*

הַמְרָקָד מֵאֲבוֹת. לְפִיכָה אִין פּוֹבְרִין אֶת הַתֵּבֶן בְּכִבְרָה  
in a sieve the straw — sift we do not Therefore of melachos is from the primary Sifting  
categories

וְלֹא יָנִיחַ הַכֶּכֶרָה שֵׁשׁ בָּהּ תֵּבֶן בְּמָקוֹם גְּבוּהָ בְּשִׁבִּיל שִׁירֵד הַמֶּזֶץ  
the chaff that will fall in order high in a place straw in it that has the sieve shall one place and not  
מִפְּנֵי שֶׁהוּא כְּמֶרְקֵד. אֲבָל נוֹטֵל הַתֵּבֶן בַּכֶּכֶרָה וּמוֹלִיךְ לְאַבוֹס אֶף עַל  
even to the trough and bring it in the sieve the straw one may take But like sifting that it is because  
פִּי שִׁירֵד הַמֶּזֶץ בְּשַׁעַת הוֹלְכָה שְׁהָרִי אֵינוֹ מֵתַכְּוֵן לְכַד:  
for this intend he does not since carrying at the time of the chaff that will fall though

*This halacha discusses the prohibition of sifting straw and the permissibility of carrying it in a sieve when there is no intent to sift.*

ה'ל' לג

### אָסוּר לִישָׁה בְּשִׁבְתָּ וְדִינֵי קֶמַח קָלִי וְשִׁתִּית

*Halacha 33 · The Prohibition of Kneading on Shabbos and the Laws of Roasted Flour and Shatit*

מִגְבֵּל חַיֵּב מְשׁוּם לָשׁ. לְפִיכָּה אֵין מִגְבְּלִין קֶמַח קָלִי הַרְבֵּה שָׂמָא  
lest much roasted flour mix we do not Therefore kneading because of is liable One who mixes  
יָבוֹא לְלוֹשׁ קֶמַח שְׂאִינוֹ קָלִי. וּמִתֵּר לְגַבֵּל אֶת הַקָּלִי מְעַט מְעַט.  
by little little the roasted — to mix and it is permitted roasted that is not flour to knead he will come  
אֲבָל תְּבוּאָה שְׁלֹא הִבִּיֵּאָה שְׁלִישׁ שְׁקָלוֹ אוֹתָהּ וְאַחֲרַיָּה כֶּךָ טָחְנוּ אוֹתָהּ  
it they ground that and after it that they roasted a third reach that did not grain But  
טָחִינָה גִסָּה שְׁהָרִי הוּא כְּחוֹל וְהִיא הַנִּקְרָאת שִׁתִּית מִתֵּר לְגַבֵּל מִמֶּנָּה  
from it to mix it is permitted shatit is called and it is like sand it for behold coarse grinding  
בְּחֻמֶּץ וְכִיּוֹצֵא בּוֹ הַרְבֵּה בְּכַת אַחַת. וְהוּא שְׂיֵהִיָּה רַךְ אֲבָל קָשָׁה  
thick but soft provided that it is and this is one at once much to it and similar with vinegar  
אָסוּר מִפְּנֵי שֶׁנִּרְאָה כְּלָשׁ וְצָרִיךְ לְשִׁנוֹת. כִּיצַד. נוֹתֵן אֶת הַשִּׁתִּית  
the shatit — he puts in How deviate and one must like kneading it appears because is forbidden  
וְאַחֲרַיָּה כֶּךָ נוֹתֵן אֶת הַחֻמֶּץ:  
the vinegar — he puts in that and after

*This halacha details the Rabbinic restrictions on mixing roasted flour and shatit with liquids on Shabbos to prevent one from performing the forbidden melacha of kneading.*

ה'ל' לד

### דִּין גְּבוּל מֶרְסֵן בְּשִׁבְתָּ

*Halacha 34 · The Laws of Mixing Bran with Water on Shabbos*

הַמֶּרְסֵן אֶף עַל פִּי שְׂאִינוֹ רְאוּי לְגְבוּל אֵין גּוֹבְלִין אוֹתוֹ שָׂמָא יָבוֹא  
one will come lest it knead we do not for kneading fit that it is not though even The bran  
לְגַבֵּל הָעֶפֶר וְכִיּוֹצֵא בּוֹ. וְנוֹתְנִין מִים עַל גְּבִי מֶרְסֵן וּמוֹלִיךְ בּוֹ  
in it and one may move bran the top of upon water but we may place to it and similar the dust to knead  
הַתִּרְדּוֹד שְׁתֵּי וְעֵרֵב. אֲבָל אֵינוֹ מְמַרְס בְּיָדוֹ שְׁלֹא יֵרָאֶה כְּלָשׁ.  
like one who kneads it will appear so that not with his hand stir one may not but and woof warp the spoon  
אִם לֹא נִתְעָרַב מִנְעָרוֹ מִכְּלִי לְכִלִּי עַד שֶׁיִּתְעָרַב וְנוֹתֵן לְפָנָיו  
before and give that it mixes until to vessel from vessel one may shake it mix it did not if

הַתְּרַנְּגוּלִין אוֹ לִפְנֵי הַשְּׂוֹרִים. וּמִתֵּר לְעָרֵב הַמֶּרְסָן עַל דֶּדֶרֶךְ זֶה בְּכָלִי

in vessel this manner in the bran to mix and it is permitted the oxen before or the chickens

אֶחָד וּמִחֲלֵק אוֹתוֹ בְּכָלִים הֶרְפָּה וְנוֹתֵן לִפְנֵי כָּל בְּהֵמָה וּבְהֵמָה וּמִעָרֵב  
and one may mix and animal animal each before and give many into vessels it and divide one

בְּכָלִי אֶחָד אֶפְלוּ כּוֹר וְאֶפְלוּ כּוֹרַיִם:

two korim and even a kor even one in vessel

*This halacha details the Rabbinic restrictions on mixing bran with water on Shabbos to prevent one from kneading earth or other substances.*

ה'ל' לה

אִסּוּר הַלְעָטֶת בְּהֵמָה וְעוֹף בְּשַׁבָּת

Halacha 35 · The Prohibition of Force-Feeding Animals and Fowl on Shabbos

אִין מֵאֲכִילִין בְּהֵמָה חַיָּה וְעוֹף בְּשַׁבָּת כְּדֶדֶרֶךְ שֶׁהוּא מֵאֲכִיל

feeds that he in the manner on Shabbos or fowl a beast a domesticated animal feed We do not

בְּחֵל שֶׁמָּא יָבוֹא לַיָּדֵי כְּתִישַׁת קִטְנִיּוֹת אוֹ לַיָּדֵי לִישַׁת קֶמַח וְכִיוּצָא

and similar flour kneading to or beans crushing to he will come lest on a weekday

בּוֹ. פִּיּוּצָד. לֹא יֵאֲכִיל הַגָּמֶל בְּשַׁבָּת מֵאֲכָל שְׁלֶשָׁה אוֹ אַרְבָּעָה יָמִים

days four or three food of on Shabbos the camel feed One may not How so to it

וְלֹא יִרְבִּיץ עֶגֶל וְכִיוּצָא בּוֹ וְיִפְתָּח פִּיו וַיִּתֵּן לְתוֹכוֹ פֶּרֶשִׁינִין

vetch into it and place its mouth and open to it and similar a calf throw down and one may not

וּמִים בְּבֵת אַחַת. וְכֵן לֹא יִתֵּן לְתוֹךְ פִּי יוֹנִים וְתְרַנְּגוּלִים

and chickens doves the mouth of into place one may not And similarly once at and water

לְמָקוֹם שֶׁאֵינָן יְכוּלִין לְהַחֲזִיר. אֲבָל מֵאֲכִיל הוּא אֶת הַבְּהֵמָה מְעֻמָּד

while standing the animal — he may feed But to spit back able that they are not to a place

וּמִשְׁקָה אוֹתָהּ מְעֻמָּד אוֹ נוֹתֵן לְתוֹךְ פִּיהָ מִמֵּי בְּפִנֵּי עֲצָמָן וְכִרְשִׁינִין

and vetch themselves by water its mouth into place or while standing it and water

בְּפִנֵּי עֲצָמָן בְּמָקוֹם שֶׁיְכוּלָה לְהַחֲזִיר. וְכֵן מֵאֲכִיל הָעוֹף בְּיָדוֹ בְּמָקוֹם

in a place by his hand the fowl one may feed And similarly to spit back that it is able in a place themselves by

שֶׁיְכוּל לְהַחֲזִיר וְאִין צָרִיךְ לוֹמַר שֶׁיִּתֵּן לְפָנֵיהֶן וְהֵן אוֹכְלִין:

eat and they before them that he may place to say need and there is no to spit back that it is able

*This halacha details the restrictions on how one may feed animals on Shabbos to prevent activities like kneading or crushing food.*

ה'ל' לו

הָאֲכָלָת בְּעָלֵי חַיִּים בְּשַׁבָּת וּבְיוֹם טוֹב

Halacha 36 · Feeding Animals on Shabbos and Yom Tov

בְּמָה דְּבָרִים אֲמוּרִים בְּמִי שֶׁמְזוֹנוֹתָיו עָלָיו כְּגוֹן בְּהֵמָתוֹ וְחֵיתוֹ

and his beast his animal for example is upon him whose sustenance regarding one are said words In what

וְיוֹנֵי הַבַּיִת וְאַזְזִין וְתְרַנְּגוּלִין. אֲבָל מִי שֶׁאֵין מְזוֹנוֹתָיו עָלָיו כְּגוֹן

for example is upon him sustenance whose not one but and chickens and geese the house and doves of

חֲזִיר וְיוֹנִי שׁוֹכֵךְ וְדְבוּרִים לֹא יִתֵּן לְפָנֵיהֶם לֹא מִזֶּזֶן וְלֹא מֵיָם.

water nor food neither before them shall he place not and bees a dovecote and doves of a pig

וּמִתֵּר לְאָדָם לְהֵעָמִיד בְּהֶמְתּוֹ עַל גִּבִּי עֲשָׂבִים מִחֻבָּרִים וְהִיא אוֹכֶלֶת.

eats and it attached grasses · upon his animal to stand for a person and it is permitted

אֲבָל לֹא יֵעָמִיד אוֹתָהּ עַל גִּבִּי דָבָר שֶׁהֻקְצָה אֲבָל עוֹמֵד בְּפָנֶיהָ

before it he may stand but that was set aside something · upon it shall he stand not but

כְּדִי שֶׁתִּחַזֵּר פָּנֶיהָ לְדָבָר הַמְּקֻצָּה וְתֹאכַל מִמֶּנּוּ. וְכֵן בְּיוֹם טוֹב:

Tov on Yom and so from it and eat set aside to the thing its face that it will turn in order

*This halacha delineates which animals one is permitted to feed on Shabbos and Yom Tov, and the restrictions regarding leading an animal to muktzah food.*

#### CHAPTER SUMMARY

The chapter begins by establishing the Torah source for sh'vut and then details the specific Rabbinic decrees enacted to prevent plowing, sowing, and reaping. To prevent leveling crevices in the ground, the Sages restricted clearing out storerooms, sweeping unpaved floors, playing with nuts on the ground, and wiping mud or spittle in certain ways. To guard against sowing, they forbade drawing water with a pulley lest one water his garden. Finally, to prevent reaping, they prohibited removing honey from a beehive, climbing trees, or suspending items from them.

#### לְמַעֲשָׂה WHAT TO TAKE HOME

The Torah commands us, "Tishbos"—you must rest, even from activities that are not technically forbidden labors. Our Sages, in their deep wisdom, built fences around the holy day of Shabbos, forbidding everyday actions like sweeping an unpaved floor, playing games on the ground, or drawing water with a pulley, simply because they might lead us to plow, sow, or harvest. They understood that the human mind easily slips back into its weekday habits. To truly rest, we must create a psychological distance between the holy and the mundane.

This is a profound lesson in how we guard our spiritual achievements. If you want to protect your yiras Shamayim, your shalom bayis, or your personal integrity, you cannot walk right up to the edge of the cliff. You need to make your own "shvut"—your own boundaries. If you know a certain conversation leads to lashon hara, or a certain environment challenges your kedushah, you don't just try to avoid the sin itself; you stay away from the path that leads there entirely.

Even when we must do something necessary on Shabbos, like relieving an animal's pain or spreading straw on a muddy courtyard, the Sages tell us to do it differently than we do during the week. This constant mindfulness is the essence of our avodah. By changing our routine, we keep our minds focused on the presence of Hashem, ensuring that even our physical actions are elevated and holy.

Today, identify one area in your life where you are cutting it too close to a spiritual hazard, and establish a practical "fence"—a personal boundary—to keep yourself safely away from the struggle.