

הלכות שבת • פרק כ"ג

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

CHAPTER PREVIEW

This chapter of Hilchos Shabbos focuses on the Rabbinic and Torah prohibitions associated with the melacha of Makeh B'patish (dealing the final hammer blow), specifically regarding the creation, widening, or closing of holes in vessels, and the breaking of containers to access food. It outlines the parameters of what constitutes fashioning a utensil and what is permitted for immediate food consumption.

Additionally, the chapter addresses the scope of completing the fashioning of an object. This includes the Rabbinic decrees enacted to prevent the repair of musical instruments, which forbid producing musical tones or rhythmic sounds on Shabbos.

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

ה"א

אסור עשיית נקב בשבת משום מכה בפטיש

Halacha 1 • The Prohibition of Making a Hole on Shabbos Under the Category of a Final Hammer Blow

העושה נקב שהוא עשוי להכניס ולהוציא כגון נקב שבלול

that is in a coop of a hole for example and to bring out to bring in made that is a hole One who makes

התרנגולין שהוא עשוי להכניס האורה ולהוציא ההכל הרי זה חייב

is liable this one behold the foul air and to bring out the light to bring in made that is the chickens

משום מכה בפטיש. לפיכך גזרו על כל נקב אפלו היה עשוי

made it was even if hole any against they decreed Therefore with a hammer striking because of

להוציא בלבד או להכניס בלבד שם יבוא לעשות נקב שחייבין

that one is liable a hole to make he will come lest alone to bring in or alone to bring out

עליו. ומפני זה אין נוקבין בחבית נקב חדש ואין מוסיפין בו.

to it add and we do not new a hole in a barrel pierce we do not this And because of for it

אבל פותחין נקב ישן. והוא שלא יהיה הנקב למטה מן השמרים

the dregs from below the hole will not be provided that and this is old a hole we may open But

שאם היה למטה מן השמרים הרי זה עשוי לחזק ואסור לפתחו:

to open it and it is forbidden to strengthen is made this behold the dregs from below it was for if

This halacha discusses the prohibition of making or widening holes in vessels on Shabbos, distinguishing between functional openings and merely reopening old ones.

ה"ב

נוקבין מגופה של חבית להוציא ממנה יין ובלבד שינקבנה מלמעלה

from above that he pierces it provided wine from it to extract a barrel of the seal One may pierce

אבל מצדה אסור מפני שהוא כמתקן כלי. שובר אדם את החבית

the barrel — a person One may break a vessel like preparing it is because it is forbidden from its side but

לאכל ממנה גרוגרות ובלבד שלא יתכוון לעשות כלי. ומביא אדם

a person And one may bring a vessel to make he intends that not provided dried figs from it to eat

חבית של יין ומתין את ראשה בסיוף לפני האורחין ואינו חושש.

worry and he does not the guests before with a sword its top — and chop off wine of a barrel

שאינו כוננו אלא להראות נדיבת לבו:

his heart the generosity of to show except his intention is for not

This halacha discusses the permissible ways to open a barrel or pierce its seal on Shabbos without violating the prohibition of making a vessel.

הלי ג

אסור סתימת נקב בשבת והערמה במאכל

Halacha 3 · The Prohibition of Closing a Hole on Shabbos and Using Guile with Food

וכשם שאסור לפתח כל נקב כך אסור לסתם כל נקב. לפיכך

therefore hole any to close it is forbidden so hole any to open that it is forbidden And just as

אסור לסתם נקב החבית ואפלו בדבר שאינו מתמרח ואינו בא

come and does not spreadable that is not with a thing and even the barrel a hole of to close it is forbidden

לידי סחיטה כגון שיסתם בקיסם או בצרור קטן. אבל אם הניח

he placed if but small with a pebble or with a splinter that he closes for example squeezing to the state of

שם אכל כדי להצניעו ונמצא הנקב נסתר מתר. ומתר

and it is permitted it is permitted is closed the hole and it turns out to store it in order food there

להערים בדבר זה:

matter in this to act with guile

This halacha establishes that closing any hole is forbidden on Shabbos, even with non-spreadable items, but permits storing food in the opening even if it incidentally plugs the hole.

הלי ד

אסור השמעת קול שיר ומכה בפטיש בשבת

Halacha 4 · The Prohibition of Making Musical Sounds and the Melacha of Striking a Final Blow on Shabbos

כל דבר שהוא גמר מלאכה חייב עליו משום מכה בפטיש.

with a hammer striking because of for it one is liable melacha the completion of that is thing Any

ומפני זה הגורר כל שהוא או המתקן כלי באיזה דבר שיתקן

that he repairs thing with any a vessel one who repairs or amount any one who files this and because of

חייב. לפיכך אסור להשמיע קול של שיר בשבת בין בכלי שיר

song with instruments of whether on Shabbos song of a sound to make heard it is forbidden Therefore is liable

כְּגוֹן כְּנוּרוֹת וְנִבְלִים בֵּין בְּשָׁאֵר דְּבָרִים. אֶפְלוּ לְהַכּוֹת בְּאֶצְבַּע עַל הַקֶּרֶקַע
the ground on with a finger to strike even things with other whether and lyres harps such as
אוּ עַל הַלּוּחַ אוֹ אַחַת כְּנֶגֶד אַחַת כְּדֶרֶךְ הַמְשׁוֹרְרִים אוֹ לְקַשְׁקֵשׁ אֶת
— to rattle or the singers in the manner of another against one or the board on or
הָאֵגוֹז לְתִינוּק אוֹ לְשִׁחַק בּוֹ בְּזוּג כְּדִי שְׂיִשְׁתַּק כָּל זֶה וְכִיּוֹצֵא בּוֹ
to it and similar this all of that he will be quiet in order with a bell with it to play or for a child the nut
אָסוּר גְּזֵרָה שְׂמָא יִתְקַן כְּלִי שִׁיר:
song an instrument of he will repair lest as a decree is forbidden

This halacha defines the melacha of striking a final blow (makeh b'patish) and explains the Rabbinic decree against making musical sounds on Shabbos to prevent repairing instruments.

ה'ה

אָסוּר סִפּוּק וְרִקּוּד וְשִׁחָה בְּשַׁבָּת

Halacha 5 • Prohibitions of Clapping, Dancing, and Swimming on Shabbos

אִין מְסַפְקִין וְלֹא מְרַקְדִין וְאִין מְטַפְחִין בְּשַׁבָּת גְּזֵרָה שְׂמָא יִתְקַן
one will repair lest a decree on Shabbos slap thighs and we do not dance and not clap hands We do not
כְּלִי שִׁיר. וְלִסְפֵּק כָּל־אֲחֵר יָד מִתֵּר. אִין שְׂטִין עַל פְּנֵי הַמַּיִם
the water the surface of upon swim We do not is permitted hand back of And to clap song instruments of
גְּזֵרָה שְׂמָא יִתְקַן חֲבִית שֶׁל שְׂטִין. בִּרְכָה שְׂבַחְצֵר מִתֵּר לְשׁוּט
to swim it is permitted that is in a courtyard A pool swimmers of a barrel one will make lest a decree
בְּתוֹכָהּ שְׂאִינוּ בָּא לַעֲשׂוֹת חֲבִית שֶׁל שְׂטִין וְהוּא שְׂיִהֶה לָּהּ
for it provided that there is and this is swimmers of a barrel to make come since he does not within it
שְׂפָה מְקַפֶּת שְׁלֹא יַעֲקֹר מִמֶּנָּה הַמַּיִם. כְּדִי שְׂיִהֶה הָפֶר
a recognition that there will be so the water from it will overflow so that not surrounding a rim
וְהַפֶּרֶשׁ בֵּינָהּ וּבֵין הַיָּם:
the sea and between between it and a distinction

The Sages prohibited clapping, dancing, and swimming on Shabbos due to decrees lest one repair a musical instrument or construct a swimmer's float.

ה'ו

אָסוּר תְּקוּן כְּלִי בְּשַׁבָּת וַעֲשִׂית מְרִיב

Halacha 6 • The Prohibition of Preparing a Utensil and Making a Faucet on Shabbos

אִין חוֹתְכִין שְׂפוּפֶרֶת שֶׁל קֹנָה מִפְּנֵי שֶׁהוּא כְּמִתְקַן כְּלִי. הִיתָה חֲתוּכָה
cut If it was a utensil like preparing that it is because a reed of a tube cut One may not
אֵף עַל פִּי שְׂאִינָה מְתַקֶּנֶת מִתֵּר לְהַכְנִיסָהּ בְּנֶקֶב הַחֲבִית בְּשַׁבָּת
on Shabbos the barrel into the hole of to insert it it is permitted adjusted that it is not though even
לְהוֹצִיא מִמֶּנָּה יֵין וְאִין חוֹשְׁשִׁין שְׂמָא יִתְקַן. וְאָסוּר לְהַנִּיחַ
To place And it is forbidden he will adjust it lest concern ourselves and we do not wine from it to extract
עָלָה שֶׁל הַדָּס וְכִיּוֹצֵא בּוֹ בְּתוֹךְ הַנֶּקֶב שֶׁל חֲבִית כְּדִי שְׂיִקְלַח אֶת הַיֵּין
the wine — that it will flow in order a barrel of the hole inside to it and similar myrtle of a leaf

מִפְּנֵי שֶׁהוּא כְּעוֹשֶׂה מְרִיב בַּשַּׁבָּת. וְאִין שׁוֹבְרִין אֶת הַחֶרֶס וְאִין
and one may not a shard — break And one may not on Shabbos a gutter like making that it is because
קוֹרְעִין אֶת הַנִּיר מִפְּנֵי שֶׁהוּא כְּמִתְקֵן כְּלִי:
a utensil like preparing that it is because paper — tear

This halacha discusses the Rabbinic prohibitions against cutting reeds, placing leaves to direct wine flow, and tearing paper, all of which resemble the melacha of making or preparing a utensil.

ה'ל"ז

טְלִיטוּל וְמוֹרָה, צְחִצּוּחַ כְּלִים, הִדְחַת קְעֵרוֹת וְהַצָּעַת מִטּוֹת בַּשַּׁבָּת

Halacha 7 · Drawing Water with a Branch, Polishing Silverware, Washing Dishes, and Making Beds on Shabbos

וְמוֹרָה שֶׁהִיא קְשׁוּרָה בְּטַפִּיחַ מִמְּלֵאִין בָּהּ בַּשַּׁבָּת. וְאִם אֵינָה קְשׁוּרָה
tied it is not and if on Shabbos with it we may draw water to a pitcher tied that is A branch
אִין מִמְּלֵאִין בָּהּ גִּזְרָה שְׁמָא יִקְטֹם אוֹתָהּ וְיִתְקַעָהּ. אָסוּר לְחַף כְּלֵי
vessels of to polish It is forbidden and insert it it one trim lest a decree with it draw water we may not
כֶּסֶף בְּגִרְתִּיקוֹן מִפְּנֵי שֶׁהוּא מְלַבֵּן כְּדֶרֶךְ שֶׁהָאֲמָנִין עוֹשִׂין וְנִמְצָא
and it turns out do that the craftsmen like the way whitens them that it because with greitikon silver
כְּמִתְקֵן כְּלִי וְגוֹמֵר מְלַאכְתּוֹ בַּשַּׁבָּת. אֲבָל חוֹפְפִין אוֹתוֹ בְּחוֹל
with sand it we may polish but on Shabbos his work and completes a vessel like one who repairs
וּבִנְתֵר. וְכֵן כָּל הַכֵּלִים חוֹפְפִין אוֹתָן בְּכָל דָּבָר. וְאָסוּר לְהִדִּיחַ
to wash And it is forbidden substance with any them we may polish the vessels all and so and with neter
קְעֵרוֹת וְאֶלְפָסִין וְכִיּוּצָא בְּהֵן מִפְּנֵי שֶׁהוּא כְּמִתְקֵן אֲלָא אִם כֵּן
· · unless like one who repairs that it is because of them and the like and stew pots plates
הִדִּיחֵן לֶאֱכֹל בְּהֵן סְעֻדָּה אַחֲרַת בְּאוֹתָהּ שַׁבָּת. אֲבָל כְּלֵי שִׁתְיָה כְּגוֹן
such as drinking vessels of but Shabbos on that another a meal with them to eat one washed them
כּוֹסוֹת וְקִיתוֹנוֹת מִתֵּר לְהִדִּיחֵן בְּכָל עֵת שֶׁאִין קָבַע לְשִׁתְיָה.
for drinking fixed time for there is no time at any to wash them it is permitted and pitchers cups
וְאִין מַצִּיעִין אֶת הַמִּטּוֹת בַּשַּׁבָּת כְּדֵי לִישֹׁן עֲלֵיהֶן לְמוֹצָאֵי שַׁבָּת
Shabbos for the departure of on them to sleep in order on Shabbos the beds — make And we do not
אֲבָל מַצִּיעִין מִלֵּיל שַׁבָּת לְשַׁבָּת:
for Shabbos Shabbos from the night of we may make them but

This halacha details various Rabbinic restrictions on Shabbos, including drawing water, polishing utensils, washing dishes, and preparing beds for after Shabbos.

ה'ל"ח

אָסוּר הִטְבֵּיל כְּלִים וְהִטְבֵּיל אָדָם וּמִים בַּשַּׁבָּת

Halacha 8 · The Prohibition of Immersing Utensils and the Permission for People and Water on Shabbos

אָסוּר לְהִטְבִּיל כְּלִים טְמֵאִין בַּשַּׁבָּת מִפְּנֵי שֶׁהוּא כְּמִתְקֵן כְּלִי. אֲבָל
but a utensil is like repairing that it because on Shabbos impure utensils to immerse It is forbidden

אָדָם טָמֵא מִתֵּר לְטַבֵּל מִפְּנֵי שְׁנֵרָאָה כְּמִיקָר. וְאִין מִזִּין עָלָיו

upon him sprinkle and we do not like cooling off that it appears because to immerse is permitted impure a person

בְּשַׁבָּת. הַמְטְבִּיל כְּלִים בְּשַׁבָּת בְּשׁוּגָג יִשְׁתַּמֵּשׁ בָּהֶן. כְּמִזִּיד לֹא

not intentionally them may use unintentionally on Shabbos utensils One who immerses on Shabbos

יִשְׁתַּמֵּשׁ בָּהֶן עַד לְמוּצָאֵי שַׁבָּת. וּמִתֵּר לְהַטְבִּיל אֶת הַמִּים הַטְּמֵאִים

the impure the water — to immerse and it is permitted Shabbos the departure of until them shall use

בְּשַׁבָּת. כִּיצַד יַעֲשֶׂה. נוֹתֵנָן בְּכָלִי שְׂאִינוֹ מְקַבֵּל טָמְאָה כְּגוֹן כְּלִי

vessels of such as impurity receive that does not in a vessel He places them shall he do How on Shabbos

אֲבָנִים וּמְטְבִּיל הַכְּלִים בַּמִּקְוָה עַד שִׁיעָלָה מִי הַמִּקְוָה עָלֵיהֶן

upon them the mikveh the water of that there rises until in the mikveh the vessel and immerses stone

וַיִּטְהָרוּ:

and they become pure

This halacha details the Rabbinic prohibition against purifying impure utensils on Shabbos due to its resemblance to repairing an object, while contrasting this with the permission granted for people and impure water.

ה'ל"ט

אִסוּר הַפְּרָשַׁת תְּרוּמוֹת וּמַעֲשָׂרוֹת בְּשַׁבָּת

Halacha 9 · The Prohibition of Separating Terumos and Tithes on Shabbos

אִין מַגְבִּיהִין תְּרוּמוֹת וּמַעֲשָׂרוֹת בְּשַׁבָּת מִפְּנֵי שְׁנֵרָאָה כְּמִתְקֵן דָּבָר

a thing like one who repairs that it appears because on Shabbos and tithes terumos separate We do not

שֶׁלֹא הָיָה מְתָקֵן:

repaired was that not

Separating tithes on Shabbos is forbidden by Rabbinic decree because it resembles fixing an unusable item and making it fit for consumption.

ה'ל"י

אִסוּר עֲבוֹד עוֹר בְּשֶׁמֶן בְּשַׁבָּת

Halacha 10 · The Prohibition of Processing Leather with Oil on Shabbos

מַעֲבֵד מַאֲבֹת מְלָאכֹת הוּא. וְהַמְרַפֵּךְ עוֹר בְּשֶׁמֶן כְּדָרָךְ

like the manner with oil leather and one who softens it is labors from the primary Processing leather categories of

שֶׁהַעֲבָדִים עוֹשִׂים הָרִי זֶה מַעֲבֵד וְחַיֵּב. לְפִיכָךְ לֹא יִסּוֹךְ אָדָם

a person shall anoint not therefore and is liable is processing leather this behold do that the leather-workers

רָגְלוֹ בְּשֶׁמֶן וְהוּא בְּתוֹךְ הַמְנַעַל אוֹ בְּתוֹךְ הַסַּנְדָּל הַחֲדָשִׁים. אֲבָל סָךְ הוּא

he anoints but the new ones the sandal inside or the shoe inside and it is with oil his foot

אֶת רָגְלוֹ שֶׁמֶן וְלֹבֵשׁ מְנַעַל אוֹ סַנְדָּלוֹ אֵף עַל פִּי שֶׁהֵן חֲדָשִׁים.

new that they are though · even his sandal or his shoe and wears with oil his foot —

וְסָךְ כָּל גּוּפוֹ שֶׁמֶן וּמִתְעַגֵּל עַל גִּבִּי קַטְבְּלִיָּא חֲדָשָׁה וְאִינוֹ

and he need not new a leather cover top of on and roll with oil his body all of and he may anoint

חוֹשֵׁשׁ. בְּמָה דְּבָרִים אֲמוּרִים כְּשֶׁהָיָה הַשֶּׁמֶן מְעַט כְּדִי שִׁיִּצְחָצַח הָעוֹר

the leather that it will polish in order minimal the oil when was are said words in what be concerned

בְּלִבְד אֶבֶל אִם הָיָה בְּבָשָׂרוֹ שֶׁמֶן הָרֵבָה כִּדֵּי שְׂיֻרְכָּהּ הָעוֹר הָרִי זֶה

this behold the leather that it will soften in order abundant oil on his flesh there was if but only

אָסוּר מִפְּנֵי שֶׁהוּא כֹמֵעַבְדּוֹ. וְהִכֵּל בְּחֻדָּשִׁים אֶבֶל בִּישָׁנִים מִתָּר:

it is permitted with old ones but is with new ones and all of this like processing it that it is because is forbidden

This halacha discusses the forbidden labor of processing leather on Shabbos, specifically regarding the softening of new leather shoes or covers with oil.

ה'ת"י

אָסוּר מְמַרְח בְּשַׁבַּת וּסְתִימַת נֶקֶב

Halacha 11 · The Prohibition of Smoothing on Shabbos and Plugging a Hole

הַמְמַרֵּחַ רִטָּה בְּשַׁבַּת חַיֵּב מִשּׁוּם מוֹחֵק אֶת הָעוֹר. לְפִיכָּהּ אֵין סוֹתְמִין

plug we do not Therefore the hide — smoothing because of is liable on Shabbos a plaster One who spreads

נֶקֶב בְּשַׁעוֹה וְכִיּוֹצֵא בָּהּ שָׂמָּה יִמְרַח וְאִפְלוּ בְּשֶׁמֶן אֵין סוֹתְמִין אֶת

— plug we do not with fat and even he will spread lest to it and similar with wax a hole

הַנֶּקֶב גִּזְרָה מִשּׁוּם שַׁעוֹה:

wax because of a decree the hole

Spreading a plaster or wax on Shabbos is a derivative of the forbidden labor of smoothing a hide.

ה'ת"י

אָסוּר כְּתִיבָה וּגְזֵרוֹת מִקָּח וּמִמְכָּר וּשְׂכִירוֹת פּוֹעֲלִים בְּשַׁבַּת

Halacha 12 · The Prohibition of Writing and Decrees Against Commerce and Hiring Workers on Shabbos

כּוֹתֵב מֵאֲבוֹת מְלָאכוֹת. לְפִיכָּהּ אָסוּר לְכַחֵל בְּפּוֹךְ

with blue eye-paint to paint the eye it is forbidden therefore melachos is from the primary Writing categories of

וְכִיּוֹצֵא בּוֹ בְּשַׁבַּת מִפְּנֵי שֶׁהוּא כְּכוֹתֵב. וְאָסוּר לְלוֹוֹת וּלְהִלְוֹת גִּזְרָה

a decree and to lend to borrow and it is forbidden is like writing that it because on Shabbos to it and similar

שָׂמָּה יִכְתֹּב. וְכֵן אָסוּר לְקַנּוֹת וּלְמַכּוֹר וּלְשָׂכֵר וּלְהַשְׁכִּיר גִּזְרָה שָׂמָּה

lest a decree and to lease out and to rent and to sell to buy it is forbidden and so one will write lest

יִכְתֹּב. לֹא יִשְׂכֹּר אָדָם פּוֹעֲלִים בְּשַׁבַּת וְלֹא יֹאמֶר לְחֻבְרוֹ לְשָׂכֵר לוֹ

for him to hire to his fellow shall he say and not on Shabbos workers a person shall hire not one will write

פּוֹעֲלִין. אֶבֶל לְשָׂאֵל וּלְהַשְׂאִיל מִתָּר. שׂוֹאֵל אָדָם מִחֻבְרוֹ כִּדֵּי יַיִן

wine jugs of from his fellow a person borrows is permitted and to lend to borrow but workers

וְכִדֵּי שֶׁמֶן וּבְלִבְד שְׂלֹא יֹאמֶר לוֹ הֲלוֹיְנִי:

lend me to him he shall say that not and only oil and jugs of

This halacha details the Rabbinic prohibitions enacted to prevent a person from writing on Shabbos, including business transactions, hiring workers, and formal loans.

ה'ת"י

אֶחָד הַמוֹכֵר בִּפֶּה אוֹ בְּמִסְרָה אָסוּר. וְאָסוּר לְשַׁקֵּל בֵּין בְּמֵאזְנִים
with scales whether to weigh and it is forbidden it is forbidden by delivery or by mouth one who sells Whether
בֵּין שְׁלֹא בְּמֵאזְנִים. וְכַשֵּׁם שֶׁאָסוּר לְשַׁקֵּל כֹּךְ אָסוּר לְמִנּוֹת
to count it is forbidden so to weigh that it is forbidden and just as with scales not whether
וְלִמְדוֹד בֵּין בְּכֵלִי מִדָּה בֵּין בְּיָד בֵּין בְּחֶבֶל:
with a rope whether by hand whether measurement with a vessel of whether and to measure

This halacha details the Rabbinic prohibition against conducting business transactions, weighing, counting, or measuring items on Shabbos.

הלי יד

אסור דין וקדושין והפגשת תרומות ומעשרות בשבת

Halacha 14 · Prohibition of Convening Court, Betrothal, and Separating Tithes on Shabbos

אִין דְּנִין בְּשַׁבָּת וְלֹא חוֹלְצִין וְלֹא מְיַבְּמִין וְלֹא מְקַדְּשִׁין
do we betroth and not do we perform yibbum and not do we perform and not on Shabbos judge We do not
chalitza
גְּזֵרָה שְׁמָא יִכְתֹּב. וְאִין מְקַדְּשִׁין וְלֹא מְעִרִיכִין וְלֹא
and not do we make and not consecrate and we do not one will write lest a decree
endowment
evaluations

מְחִרְמִין מִפְּנֵי שֶׁהוּא כְּמִקָּח וּמִמְכָּר. וְאִין מַגְבִּיהִין תְּרוּמוֹת
terumos separate and we do not and selling is like buying that it because do we declare property
herem

וּמַעֲשָׂרוֹת שֶׁזֶה דּוֹמֶה לְמִקְדִּישׁ אוֹתָן פְּרוֹת שֶׁהִפְרִישׁ. וְעוֹד מִפְּנֵי
because and furthermore that he separated the fruits them to consecrating is similar for this and tithes

שֶׁהוּא כְּמִתְקֵן אוֹתָן בְּשַׁבָּת. וְאִין מְעַשְׂרִין אֶת הַבְּהֵמָה גְּזֵרָה שְׁמָא
lest a decree the animal — tithe and we do not on Shabbos them is like fixing that he

יִרְשֵׁם בְּסִיקָרָא. וּמְקַדִּישׁ אָדָם פֶּסַח וְחִגִּיתוֹ בְּיוֹם
on a festival and his festive offering on Shabbos his Pesach offering a person but consecrates with red paint one will mark

טוֹב שְׂזוּ מִצְוֹת הַיּוֹם הַזֶּה. וְכַשֵּׁם שֶׁאִין מְקַדְּשִׁין כֹּךְ אִין מְקַדְּשִׁין
sanctify we do not so consecrate that we do not and just as it the day is the mitzvah of for this day

מִי חֲטָאת:

purification the waters of

This halacha details Rabbinic prohibitions enacted on Shabbos to prevent writing, commercial transactions, or fixing items for use.

הלי טו

דין המכיריש תרומות ומעשרות והמקדיש בשבת

Halacha 15 · The Validity of Separating Tithes, Consecrating Objects, and Making Transactions on Shabbos

הַמַּגְבִּיהַּ תְּרוּמוֹת וּמַעֲשָׂרוֹת בְּשַׁבָּת אוֹ בְּיוֹם טוֹב בְּשׁוּגָג יֹאכֵל מִמֶּה
from that may eat unintentionally Tov on Yom or on Shabbos and tithes terumos One who separates

שֶׁהִתְקִין. בְּמִזִּיד לֹא יֹאכַל עַד מוֹצָאֵי שַׁבָּת. וּבֵין כֶּךָ וּבֵין

and whether so and whether Shabbos the departure of until eat he may not intentionally which he prepared

כֶּךָ תִּקַּן אֶת הַפְּרוֹת. וְכֵן הַמְּקַדֵּשׁ אוֹ הַמַּעֲרִיף אוֹ

or one who makes an or one who consecrates And likewise the produce — he has prepared so evaluation

הַמַּחֲרִים בְּשַׁבָּת בֵּין בְּשׁוּגָג בֵּין בְּמִזִּיד מַה שָּׁעָשָׂה עָשׂוּי

is done he did what intentionally whether unintentionally whether on Shabbos one who declares herem

וְאִין צָרִיךְ לוֹמַר בְּיוֹם טוֹב. וְכֵן הַמַּקְנָה לְחֵבְרוֹ בְּשַׁבָּת

on Shabbos to his fellow one who transfers And likewise Tov on Yom to say need and there is no ownership

קָנָה. מִעֲשָׂרִין אֶת הַדֵּמַי בֵּין הַשְּׁמָשׁוֹת אֲכָל לֹא אֶת הַנֹּדָאִי:

certain untithed — not but the suns between demai — We may tithe he has acquired produce

This halacha discusses the post-facto validity of separating tithes, consecrating property, or making transactions on Shabbos, and the permissibility of tithing demai during twilight.

ה'תש"ז

אסור נתינת תרומות ומעשרות בשבת

Halacha 16 · The Prohibition of Giving Terumos and Ma'asros on Shabbos

מִי שֶׁקָּרָא שֵׁם לְתִרּוּמַת מַעֲשֵׂר שֶׁל דֵּמַי אוֹ לְמַעֲשֵׂר עָנִי שֶׁל וְדָאִי

certainty of of the poor for ma'aser or demai of ma'aser for terumas a name who designated One

לֹא יִטְלֶם בְּשַׁבָּת אֶף עַל פִּי שִׁיַּיְחֵד מְקוֹמָן מִקֵּדָם הַשַּׁבָּת וַהֲרִי הֵן

they and behold the Shabbos from before their place he designated though · even on Shabbos take them should not

יְדוּעִין וּמִנְחִין בְּצַד הַפְּרוֹת. וְאִם הָיָה כֹהֵן אוֹ עָנִי לְמוֹדִים לֶאֱכֹל

to eat accustomed a poor person or a kohen there was and if the fruits at the side of and placed are known

אֲצִלוֹ יָבוֹאוּ וְיֹאכְלוּ. וּבִלְבָד שִׂידִיעַ לִפְנֵי שָׂאוֹ שְׂאֲנִי מֵאֲכִילָהּ

am feeding you which I that this the kohen that he informs provided and eat they may come with him

תִּרּוּמַת מַעֲשֵׂר וְיִדְּיעַ לְעָנִי שָׂאוֹ שְׂאֲנִי מֵאֲכִילָהּ מַעֲשֵׂר עָנִי:

of the poor is ma'aser am feeding you which I that this the poor person and he informs ma'aser is terumas

This halacha discusses the prohibition of separating and giving tithes on Shabbos, and the specific leniency when hosting a kohen or a poor person.

ה'תש"ז

אסור הטלת גורל ושחוק בקביא בשבת

Halacha 17 · Prohibition of Casting Lots and Playing Dice on Shabbos

אֲסוּר לְהַפִּיס וּלְשַׁחַק בְּקַבֵּיא בְּשַׁבָּת מִפְּנֵי שֶׁהוּא כְּמִקָּח וּמִמְכָּר.

and selling like buying that it is because on Shabbos with dice and to play to draw lots It is forbidden

וּמִפִּיס אָדָם עִם בְּנָיו וְעִם בְּנֵי בֵיתוֹ עַל מְנָה גְּדוֹלָה כְּנֶגֶד

against large a portion over his household the members of and with his children with a person but may draw lots

מְנָה קְטַנָּה מִפְּנֵי שֶׁאֵין מִקְפִּידִין:

mind that they do not because small a portion

This halacha explains that casting lots and playing dice are forbidden on Shabbos as they resemble commercial transactions, except when done within one's household where there is no competition.

הל"ח

אסור חשוב חשבונות בשבת והתנאים לקב

Halacha 18 - The Prohibition of Calculating Accounts on Shabbos and the Exceptions

אסור לחשב חשבונות שהוא צריך להן בשבת בין שעבר בין
whether that passed whether on Shabbos them needs that he accounts to calculate It is forbidden
שעתיד להיות גזרה שמה יכתב. לפיכך חשבונות שאין בהן צורך
need in them that there is not calculations Therefore he will write lest a decree to be that is destined
מתר לחשבון. כיצד. כמה סאין תבואה היה לנו בשנה פלוגית,
such and such in year to us was of grain se'ah How many How so to calculate them it is permitted
כמה דינרין הוציא בחתנות בנו, וכיוצא באלו שהן בכלל
in the category of which they to these and similar his son on the wedding of he spent dinarim how many
שיחה בטלה שאין בהן צורך כלל, המחשב אותן בשבת
on Shabbos them one who calculates at all need in them that there is not idle conversation
במחשב בחל:
on a weekday is like one who calculates

The Sages prohibited calculating necessary financial accounts on Shabbos to prevent writing, but permitted idle calculations of no practical consequence.

הל"ט

אסור קריאת שטרי הדיוטות וכתבים בשבת

Halacha 19 - Prohibition of Reading Mundane Documents and Sacred Writings During Study Hours on Shabbos

אסור לקרות בשטרי הדיוטות בשבת שלא יהא כדרך חל
weekday like the way of it will be so that not on Shabbos ordinary matters in documents of to read It is forbidden
ויבא למחק. מונה אדם פרפרותיו ואת אורחיו מפיו אבל לא מן
from not but from his mouth his guests and — his desserts a person Counts to erase and he will come
הכתב כדי שלא יקרא בשטרי הדיוטות. לפיכך אם היו השמות
the names were if Therefore ordinary matters in documents of he will read that not in order the writing
חקוקין על הטבלה או על הכתל מתר לקרותן מפני שאינו מתחלף
interchanged that it is not because to read them it is permitted the wall upon or the tablet upon engraved
בשטר. ואסור לקרות בכתב המהלך תחת הצורה ותחת הדיוקני
the image and under the figure under that runs in writing to read And it is forbidden with a document
בשבת. אף לקרות בכתובים בשבת בשעת בית המדרש אסור
is forbidden Study the House of at the time of on Shabbos in the Sacred Writings to read Even on Shabbos
גזרה משום בטול בית המדרש שלא יהיה כל אחד יושב בביתו
in his house sitting one every there will be so that not Study the House of neglect of because of a decree

וְקוֹרָא וְיִמָּנַע מִבֵּית הַמְדָּרָשׁ:

Study from the House of and be withheld and reading

This halacha details the Rabbinic prohibitions against reading weekday documents, captions under images, and even Sacred Writings during the hours of public Torah study on Shabbos.

ה'כ"ב

הַצֵּלַת מְזוֹן וְכֵלִים מִפְּנֵי הַדִּלְקָה בְּשַׁבָּת

Halacha 20 · Saving Food and Utensils from a Fire on Shabbos

נִפְלָה דִּלְקָה בְּחֶצֶר בְּשַׁבָּת אֵינוֹ מֵצִיל כָּל מָה שֵׁישׁ בְּחֶצֶר לְחֶצֶר
to a courtyard in the courtyard there is that all save he does not on Shabbos in a courtyard a fire fell
אַחֲרֵת שְׂבָאוֹתוֹ הַמְּבֹוֹי אֵף עַל פִּי שֶׁעָרְבוּ גִזְרָה שְׂמָא יִכְבֶּה
he will extinguish lest a decree they made an eruv though · even alleyway that is in that another
הַדִּלְקָה בְּדִי שֶׁיִּצִּיל מִפְּנֵי שְׂאֵדָם בְּהוּל עַל מְמוֹנוֹ. לְפִיכָךְ גִּזְרוּ
they decreed therefore his property over is panicked that a person because that he will save in order the fire
שֶׁלֹא יִצִּיל אֲלָא מְזוֹן שֶׁהוּא צָרִיךְ לוֹ לְאוֹתוֹ שַׁבָּת וְכֵלִים שֶׁצָּרִיךְ
that he needs and utensils Shabbos for that · needs that he food except he shall save that not
לְהַשְׁתַּמֵּשׁ בָּהֶן בְּשַׁבָּת וּבִגְדִים שֶׁיִּכּוֹל לְלַבֵּשׁ. שְׁנִמְצָא מִתְּיָאֵשׁ מִן הַכֹּל
everything of despairing so that he is found wear that he can and clothes on Shabbos them to use
וְאֵינוֹ בָּא לְיָדֵי כְּבוֹי. וְאִם לֹא עָרְבוּ אֵף מְזוֹנוֹ וְכֵלָיו
and his utensils his food even they made an eruv not and if extinguishing to the hands of come and he does not
אֵינוֹ מֵצִיל:
save he does not

This halacha details the Rabbinic decree restricting what one may salvage from a fire on Shabbos to prevent him from extinguishing it.

ה'כ"א

הַצֵּלַת מְזוֹן מִפְּנֵי הַדִּלְקָה בְּשַׁבָּת

Halacha 21 · Saving Food from a Fire on Shabbos

וּמָה הוּא מֵצִיל לְמְמוֹנוֹ. אִם נִפְלָה דִּלְקָה בְּלֵילִי שַׁבָּת מֵצִילִין מְזוֹן
food of we save Shabbos on the nights of a fire there fell If for his food save does he And what
שֶׁלֹשׁ סְעֻדוֹת. הָרְאוּי לְאָדָם לְאָדָם וְהָרְאוּי לְבֵהמָה לְבֵהמָה. נִפְלָה
If it fell for an animal for an animal and that which is fit for a human for a human that which is fit meals three
בְּשַׁחֲרִית מֵצִילִין מְזוֹן שְׁתֵּי סְעֻדוֹת. בְּמִנְחָה מֵצִילִין מְזוֹן סְעֻדָּה אַחַת:
one meal food of we save in the afternoon meals two food of we save in the morning

One may only rescue the amount of food needed for the remaining meals of that Shabbos to prevent unnecessary exertion.

ה'כ"ב

הַצֵּלַת מְזוֹן מִפְּנֵי הַדִּלְקָה בְּכֵלִי אֶחָד

Halacha 22 · Saving Food from a Fire on Shabbos in a Single Container

בְּמָה דְּבָרִים אֲמוּרִים בְּמֵצִיל בְּכֵלִים הֶרְבֵּה אוֹ שֶׁהִיא מִמֶּלֶא כְּלִי
a vessel filling that he was or many in vessels regarding one who are said words In what
saves

וּמוֹצִיאוֹ וּמַעֲרָה וְחֹזֵר וּמְמַלֵּא אוֹתוֹ שְׁנִית הוּא שְׂאִין מַצִּיל
save is that he does not it a second time it and filling and returning and emptying it and bringing it out
אֶלָּא מָה שֶׁהוּא צָרִיךְ לוֹ. אֲבָל אִם הוֹצִיָא כָּלִי אֶחָד בְּהוֹצָאָה אַחַת
single in a bringing out one vessel he brought out if but for himself needs that he what except
אֵף עַל פִּי שֵׁישׁ בּוֹ כַּמָּה סְעֻדוֹת מִתֵּר:
it is permitted meals several in it that there is though · even

This halacha clarifies that the restriction on saving only enough food for immediate Shabbos meals applies when using multiple vessels or multiple trips, but a single large vessel may be filled and saved all at once.

הליכה

הצלת מזון מפני הדלקה בשבת

Halacha 23 · Saving Food from a Fire on Shabbos in a Single Vessel

כִּיצַד. מַצִּיל סֵל מֵלֶא כַּכֹּרוֹת אֵף עַל פִּי שֵׁישׁ בּוֹ כַּמָּה סְעֻדוֹת.
meals several in it that there is though · even loaves of bread filled with a basket does one save How
וְעֵגוּל שֶׁל דִּבְלָה וְחֶבֶת שֶׁל יַיִן. וְכֵן אִם פָּרַשׁ טְלִיתוֹ וְקִבֵּץ בָּהּ
in it and gathered his garment he spread out if and so too wine of and a cask dried figs of and a cake
כָּל מָה שֶׁיָּכוֹל לְהוֹצִיָא וְהוֹצִיָאָה מְלֵאָה בְּבֵת אַחַת מִתֵּר:
it is permitted time at one filled and he removed it to remove he is able that all

This halacha teaches that one may save a large quantity of food from a fire on Shabbos as long as it is carried out in a single vessel or garment at one time.

הליכה

הצלת מזון מדלקה בשבת על ידי אחרים

Halacha 24 · Saving Food from a Fire on Shabbos Through Others

וְאוֹמֵר לְאַחֵרִים בּוֹאוּ וְהַצִּילוּ לָכֶם וְכָל אֶחָד וְאֶחָד מַצִּיל מִזֶּה שֶׁהוּא
that he food saves and one one and each for yourselves and save come to others And he says
צָרִיךְ לוֹ אוֹ כָּלִי אֶחָד שֶׁמַּחֲזִיק אֶפְלוֹ דָּבָר גָּדוֹל וְהָרִי הוּא שֶׁל
belongs to it and behold large a thing even that holds one vessel or for himself needs
מַצִּיל. וְאִם לֹא רָצָה הַמַּצִּיל לְקַחְתּוֹ וּנְתָנוּ לְבַעְלָיו מִתֵּר לוֹ לִטֹּל
to take for him it is permitted to its owner and he gave it to take it the saver wanted not and if the saver
מִמֶּנּוּ אַחֵר הַשַּׁבָּת שָׂכַר עָמְלוֹ וְאִין זֶה שָׂכַר שַׁבָּת שֶׁהָרִי אֵין שָׁם
there there is not since Shabbos payment for this and not his effort payment for the Shabbos after from him
מְלָאכָה וְלֹא אִסּוּר שֶׁלֹּא הוֹצִיָאוֹ אֶלָּא בְּמָקוֹם מְעֻרָּב:
with an eruv in a place except did he carry it out for not a prohibition and not melacha

This halacha discusses the permission to invite others to save food from a fire on Shabbos and the status of the saved items and their compensation.

הליכה

הצלת מאכלים ובגדים מדלקה בשבת וביום הכפורים

הָצִיל פֶּת נִקְיָה אֵינוֹ חוֹזֵר וּמַצִּיל פֶּת שְׂאִינָה נִקְיָה. אֲבָל אִם הָצִיל פֶּת
 a loaf he saved if but fine flour that is not a loaf and save return he does not fine flour a loaf of He saved
 שְׂאִינָה נִקְיָה חוֹזֵר וּמַצִּיל פֶּת נִקְיָה. וּמַצִּיל בְּיוֹם הַכַּפּוּרִים מָה
 what Kippur on Yom and one may save fine flour a loaf of and saves he returns fine flour that is not
 שֶׁהוּא צָרִיךְ לְשִׁבֶּת אִם הָיָה יוֹם הַכַּפּוּרִים בְּעֶרֶב שֶׁבֶת אֲבָל אֵינוֹ
 one may not but Shabbos on the eve of Kippur Yom was if for Shabbos needs that he
 מַצִּיל בְּשִׁבֶּת לְיוֹם הַכַּפּוּרִים. וְאִין צָרִיךְ לומר לְיוֹם טוֹב. וְלֹא
 and not Tov for Yom to say need and there is no Kippur for Yom on Shabbos save
 מִשִּׁבֶּת זֶה לְשִׁבֶּת הַבָּאָה. וּמָה שֶׁהוּא מַצִּיל לְלִבָּשׁ. לֹבֵשׁ כָּל מָה שֶׁהוּא
 that he what all he wears to wear saves that he and what the coming for Shabbos this from Shabbos
 יָכוֹל לְלִבָּשׁ וְעוֹטֵף כָּל מָה שֶׁהוּא יָכוֹל לְעַטֵּף וּמוֹצִיא וְאוֹמֵר
 and he says and takes out to wrap is able that he what all and wraps himself in to wear is able
 לְאַחֲרִים בּוֹאוּ וְהָצִילוּ לָכֶם. וְכָל אֶחָד וְאֶחָד לֹבֵשׁ וּמִתְעַטֵּף
 and wraps himself wears and one one and every for yourselves and save come to others
 בְּכֵלָיו וּמוֹצִיא. וְהִרִי הוּא שֶׁלּוֹ כֶּמוֹ הַמֵּאֲכָל שֶׁהִרִי מִן הַהֶפְקֵר הֵן
 they the ownerless property from for behold the food like is his it and behold and takes out in his garments
 זוֹכִינִן:

acquire

This halacha details the specific rules of what foods and clothing may be saved from a fire on Shabbos and Yom Kippur, and how they are acquired from the ownerless state.

ה"כ

הַצֵּלַת כְּתָבֵי הַקֹּדֶשׁ מִפְּנֵי הַדִּלְקָה בְּשִׁבֶּת

Halacha 26 · Saving Sacred Writings from a Fire on Shabbos

מִתֵּר לְהָצִיל כָּל כְּתָבֵי הַקֹּדֶשׁ שֵׁשׁ בְּחֻצָּר לְחֻצָּר אַחֲרֵת שְׂבָאוֹתוֹ
 that is in that another to a courtyard in a courtyard that are the holiness writings of all to save It is permitted
 הַמְּבֹרֵךְ וְאֵף עַל פִּי שְׁלֹא עָרְבוּ. וּבִלְבָד שִׁיחִיָּה לְמִבּוֹי שְׁלֹשׁ
 three for the alleyway that there is provided make an eruv they did not though and even alleyway
 מִחֲצוֹת וְלַחֵי אֶחָד. וְהוּא שִׁיחִיּוֹ כְּתוּבִין אֲשׁוּרִית וּבִלְשׁוֹן הַקֹּדֶשׁ
 the holiness and in the tongue of in Assyrian script written that they are and this is one and a post walls
 אֲבָל אִם הָיָה כְּתוּבִין בְּכָל לְשׁוֹן אוֹ בְּכָתֵב אֲחֵר אֵין מַצִּילִין אוֹתָן
 them save we do not other in script or language in any written they were if but
 אֲפִלּוּ הָיָה שָׁם עָרוֹב. וּבַחֹל אָסוּר לְקֹרֹת בָּהֶם אֶלָּא מִנִּיחָן
 one leaves them rather from them to read it is forbidden and on a weekday an eruv there there was even if
 בְּמָקוֹם הַתָּרֵךְ וְהֵן מִתְאַבְּדִין מֵאֲלִיהֶן:

by themselves become destroyed and they neglect in a place of

This halacha outlines the conditions under which holy texts may be saved from a fire on Shabbos, depending on their script and language.

הצלת כתבי קדש וגליונות מפני הדלקה

Halacha 27 - Saving Sacred Writings and Blank Margins from a Fire on Shabbos

היו כתובין בסם ובסיקרא אף על פי שאינו כתב של קימא
 permanence of writing it is not though · even and with red ink with paint written If they were
 הואיל והן כתובין אשורית ובלשון קדש מצילין אותן. גליון
 The blank margins them we save of holiness and in the tongue in Assyrian script are written they since
 של ספרים שלמעלה ושלמטה ושביין פרשה לפרשה ושביין
 and that are between to parsha parsha and that are between and that are below that are above scrolls of
 דף לדף ושבתחלת הספר ושכסוף הספר אין מצילין אותן.
 them save we do not the scroll and that are at the end the scroll and that are at the to column column
 of beginning of
 הנברכות והקמיעין אף על פי שיש בהן אותיות של שם ומענינות
 and matters the Name of letters in them there are though · even and amulets Blessings
 הרבה של תורה אין מצילין אותן מפני הדלקה:
 the fire from before them save we do not Torah of many

This halacha details which sacred texts, scripts, and margins may or may not be saved from a fire on Shabbos.

הצלת ספרי קדש ותיקיהם מפני הדלקה בשבת

Halacha 28 - Saving Holy Scrolls and Their Cases from Fire on Shabbos

ספר תורה שיש בו ללקט שמונים וחמש אותיות מתוך תבות שלמות
 complete words from within letters and five eighty to gather in it that has Torah A scroll of
 ואפלו בכללן בראשית לא מזו "יגר שהדוּתא". וכן אם היתה בה פרשה
 a passage in it there was if and so Sahadusa Yegar 47 no Bereishis including and even
 שאין בה שמונים וחמש אותיות ויש בה הזכרות כגון במדבר י
 10 Bamidbar such as Divine Names in it but there are letters and five eighty have in it that does not
 לה "ויהי בנסע הארץ". מצילין אותן מפני הדלקה. ומצילין תיק
 the case of and we save the fire from before them we save traveled when the Ark And it was 35
 הספר עם הספר ותיק תפליין עם התפליין אף על פי שיש בתוכן
 inside them there is though · even the tefillin with tefillin and the case of the scroll with the scroll
 מעות:
 money

This halacha defines the minimum textual requirements for saving a worn Torah scroll from a fire on Shabbos, and permits saving its case even if it contains money.

CHAPTER SUMMARY

The chapter begins by explaining that making a functional hole for inlet and outlet is a Torah violation of Makeh B'patish, leading to a Rabbinic decree against opening or widening any hole in a cask, except under specific conditions such as opening an existing plugged hole above the dregs. It is permitted to break a barrel or slash its top to access food like dried figs

or wine for guests, provided there is no intent to fashion a utensil. Conversely, closing a hole in a barrel with wood or stone is forbidden, though one may stop it up by storing food there. Finally, the Rambam rules that completing any object's fashioning violates Makeh B'patish, which forms the basis for the Rabbinic decree forbidding the sounding of musical tones, rhythmic tapping, snapping, or ringing bells, lest one come to repair a musical instrument.

למעשה WHAT TO TAKE HOME

The Torah teaches us that Shabbos is not merely a day of rest, but a day of complete, holy cessation from creation. In this chapter, we learn about the prohibition of Makeh B'Patish, the final hammer blow that completes a vessel, and the Rabbinic fences built around it. When we refrain from making a new hole in a barrel, from fixing a musical instrument, or even from washing dishes that we do not need for another meal on Shabbos, we are practicing a profound form of self-discipline. We are declaring that on this day, the world is already complete. We do not need to fix, adjust, or improve our physical surroundings.

This halachah contains a beautiful lesson for our inner avodah. So often in life, we are driven by a restless urge to constantly fix, tweak, and control everything around us. We want to make that final adjustment to our circumstances, to force a situation to go our way, or to constantly manipulate our environment. Shabbos comes and tells us: stop. Let go of the hammer. Hashem is the One Who completes the vessel, not you. True peace of mind, or menuchas hanefesh, comes when we can step back and trust that Hashem's world is running perfectly without our constant intervention.

This Shabbos, when you feel the urge to fuss over a minor physical detail, to organize something for after Shabbos, or to try to control a situation that is out of your hands, consciously stop yourself. Take a deep breath, remind yourself that the world is complete, and leave the final hammer blow to Hashem.