

הלכות שבת • פרק כ"ה

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CHAPTER PREVIEW

Chapter 25 of Hilchos Shabbos introduces the fundamental categories of muktzeh, the Rabbinic prohibition against moving certain objects on Shabbos. The Rambam begins by distinguishing between utensils whose primary function is permitted on Shabbos (kli shemelachto l'heter) and those whose primary function is forbidden (kli shemelachto l'issur). This distinction forms the basis for the varying levels of restriction placed on handling these items.

The chapter also defines items that do not qualify as utensils at all, such as stones, money, raw materials, and corpses. The Rambam outlines the specific conditions under which different categories of muktzeh may be moved, such as for the use of the object itself, for the space it occupies, or to protect the item from damage or theft.

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

ה"א

כלים שמלאכתם להיתר בשבת

Halacha 1 • Utensils Whose Primary Use is Permitted on Shabbos

יש כלי שמלאכתו להיתר והוא הפלי שמותר לעשות בו בשבת
on Shabbos with it to do that is permitted is the utensil and it for permission whose work is a utensil There is
דבר שנעשה לו בחל. כגון כוס לשתות בו וקערה לאכל בה וסכין
and a knife with it to eat and a bowl with it to drink a cup such as on a weekday with it that is done a thing
לחתוך בו בשר ופת וקרנס לפצע בו אגוזים וכיוצא בהן:
of them and the like nuts with it to crack and a hatchet and bread meat with it to cut

This halacha defines the category of utensils whose primary function is permitted on Shabbos, such as eating and drinking vessels.

ה"ב

דין כלי שמלאכתו לאסור

Halacha 2 • The Law of a Utensil Whose Work is for Forbidden Use

ויש כלי שמלאכתו לאסור והוא הפלי שאסור לעשות בו
with it to do that is forbidden is the utensil and it for forbidden use whose work is a utensil And there is
בשבת דבר שנעשה בו. כגון מכתשת וריחים וכיוצא בהן שאסור
for it is forbidden to them and similar and a mill a mortar for example with it that is done the thing on Shabbos
לכתש ולטחון בשבת:
on Shabbos and to grind to crush

This halacha defines the category of muktzeh known as a utensil whose primary function is for a forbidden activity.

ה"ג

דיני טלטול כלי שמלאכתו להיתר וכלי שמלאכתו לאסור

כָּל כְּלִי שֶׁמְלַאכְתּוֹ לְהֵתֵר בֵּין הָיָה שֶׁל עֵץ אוֹ שֶׁל חֶרֶס אוֹ שֶׁל אֶבֶן
 stone of or earthenware of or wood of it was whether for permission whose work is utensil Any
 אוֹ שֶׁל מַתְכֶּת מִתֵּר לְטַלְטְלוֹ בְּשַׁבָּת. בֵּין בְּשִׁבִּיל עֲצָמוֹ שֶׁל כְּלִי
 the utensil of itself for the sake of whether on Shabbos to carry it it is permitted metal of or
 בֵּין לְצָרָה מְקוֹמוֹ בֵּין לְצָרָה גּוּפוֹ. וְכָל כְּלִי שֶׁמְלַאכְתּוֹ לְאַסוֹר
 for prohibition whose work is utensil and any its body for the need of whether its place for the need of whether
 בֵּין הָיָה שֶׁל עֵץ אוֹ שֶׁל חֶרֶס אוֹ שֶׁל אֶבֶנִים אוֹ שֶׁל מַתְכֶּת מִתֵּר
 it is permitted metal of or stones of or earthenware of or wood of it was whether
 לְטַלְטְלוֹ בְּשַׁבָּת בֵּין לְצָרָה גּוּפוֹ בֵּין לְצָרָה מְקוֹמוֹ אֲבָל בְּשִׁבִּיל
 for the sake of but its place for the need of whether its body for the need of whether on Shabbos to carry it
 עֲצָמוֹ שֶׁל כְּלִי אָסוּר:
 it is forbidden the utensil of itself

This halacha delineates the differences in the permitted reasons for carrying a utensil of permitted use versus a utensil of forbidden use on Shabbos.

ה'ל' ד'

טַלְטוּל כְּלִי שֶׁמְלַאכְתּוֹ לְהֵתֵר לְצָרָה גּוּפוֹ וּמְקוֹמוֹ

Halacha 4 • Moving a Utensil of Permitted Use for Its Own Sake or Its Place

כִּיצַד. מְטַלְטֵל הוּא אֶת הַקְּעָרָה שֶׁל עֵץ לֶאֱכֹל בָּהּ אוֹ לִישֵׁב בְּמְקוֹמָהּ. אוֹ
 or in its place to sit or with it to eat wood of the bowl — he moves How
 כִּדִּי שֶׁלֹּא תִגָּנֵב. וְזֶה הוּא בְּשִׁבִּיל עֲצָמָה. וְכֵן אִם טַלְטֵל אוֹתָהּ מִן
 from it he moved if and so itself for the sake of is and this it be stolen that not in order
 הַחֲמָה כִּדִּי שֶׁלֹּא תִתְיַבֵּשׁ וְתִשָּׁבֵר אוֹ מִן הַגְּשָׁמִים כִּדִּי שֶׁלֹּא תִתְפַּח
 it swell that not in order the rains from or and break it dry out that not in order the sun
 וְתִפְסֹד הָרִי זֶה מְטַלְטֵל בְּשִׁבִּיל עֲצָמָה וּמִתֵּר מִפְּנֵי שֶׁמְלַאכְתָּהּ
 its melacha because and is permitted itself for the sake of is moving this behold and be ruined
 לְהֵתֵר:
 is for permitted use

This halacha defines the parameters of moving a utensil whose primary function is permitted, whether for its own protection or for the use of its space.

ה'ל' ה'

טַלְטוּל כְּלִי שֶׁמְלַאכְתּוֹ לְאַסוֹר לְצָרָה גּוּפוֹ וּמְקוֹמוֹ

Halacha 5 • Moving a Vessel of Forbidden Use for Its Space or Body

וְכֵן מְטַלְטֵל הוּא הֶרְחִיב אוֹ הִמְכִּתְשֵׁת לְשִׁבֵּר עָלֶיהָ אֶגְזִיזִים אוֹ לַעֲלוֹת
 to climb or nuts on it to crack the mortar or the mill he moves And so
 עָלֶיהָ לְמִטָּה וְזֶה הוּא לְצָרָה גּוּפוֹ אוֹ לִישֵׁב בְּמְקוֹמוֹ. אֲבָל אִינוֹ
 he may not but in its place to sit or its body for the need of is and this to the bed on it
 מְטַלְטְלָהּ כִּדִּי שֶׁלֹּא תִשָּׁבֵר וְלֹא כִּדִּי שֶׁלֹּא תִגָּנֵב. וְכֵן כָּל כִּיּוּצָא
 that is similar all and so it will be stolen that not in order and not it will break that not in order move it

This halacha explains the permissible and forbidden reasons for moving a vessel whose primary function is forbidden on Shabbos.

ה'ל'ו

אסור טלטול מוקצה שאינו כלי ודלתות הבית

Halacha 6: The Prohibition of Carrying Non-Utensil Muktzeh and House Doors

וְכָל שְׂאִינוּ כְּלֵי כְּגוֹן אֲבָנִים וּמַעוֹת וְקָנִים וְקוּרוֹת וְכִיּוּצָא בֵּהֶן אָסוּר

is forbidden of them and the like and beams and reeds and money stones such as a utensil that is not And any

לְטַלְטֵלָן. אֲבֹן גְּדוֹלָה אוֹ קוֹרָה גְּדוֹלָה אִף עַל פִּי שֶׁהִיא נִטְלָת בְּעֶשְׂרֵה

by ten is carried that it though even large a beam or large A stone to carry them

בְּנֵי אָדָם אִם יֵשׁ תּוֹרֵת כְּלֵי עָלֶיהָ מְטַלְטְלִים אוֹתָהּ. דְּלֵתוֹת הַבַּיִת אִף

even the house The doors of it we may carry upon it a utensil the status of there is if men

עַל פִּי שֶׁהֵן כְּלִים לֹא הוּכָנוּ לְטַלְטֵל לְפִיכָּהּ אִם נִתְפָּרְקוּ

they became detached if therefore to carry were they prepared not are utensils that they though

אִפְּלוּ בְּשַׁבָּת אֵין מְטַלְטְלִין אוֹתָן. וְכֵן הָעָפָר וְהַחֹל וְהַמֵּת אֵין

we do not and the corpse and the sand the earth And likewise them carry we do not on Shabbos even

מְזִיזִין אוֹתָן מִמְּקוֹמָן. וְכֵן שְׁמוֹנֶה חֳדָי הֵרִי הוּא כְּאֲבֹן

is like a stone he behold months who is alive eight And a child of from their place them move

וְאָסוּר לְטַלְטְלוֹ:

to carry him and it is forbidden

This halacha defines the category of muktzeh for items that are not utensils, such as stones, sand, and detached house doors.

ה'ל'ז

טלטול כלי שמלאכתו לאסור לצורך גופו

Halacha 7: Carrying a Utensil of Forbidden Use for the Sake of its Space or Body

מִתֵּר לְטַלְטֵל הַכְּלִי אִפְּלוּ שְׁלֹא לְצֻרָה תִּשְׁמִישׁוֹ אֲלֹא לַעֲשׂוֹת בּוֹ

with it to perform but its usage for the need of not even the utensil to carry It is permitted

מְלָאכָה שְׁלֹא נַעֲשָׂה לְתִשְׁמִישָׁהּ. כִּיצַד. נוֹטֵל אָדָם קֶרֶס לְפִצָּע בּוֹ

with it to crack a hammer a person takes How so for its usage it was made that not a task

אֲגוּזִים. קוֹרְדֹם לְחֶתֶךְ בּוֹ דְּבִלָּה. מְגֵרָה לְגֵרֶר כֶּה אֶת הַגְּבִינָה. מְגֵרָפָה

a shovel the cheese — with it to scrape a saw a dried fig with it to cut an axe nuts

לְגֵרֶף כֶּה אֶת הַגְּרוֹגְרוֹת. אֶת הָרֶחֶת וְאֶת הַמְּזִלָּג לְתֵת עָלָיו אֲכָל

food upon it to place the fork and — the winnowing shovel — the dried figs — with it to scoop

לְקַטֵּן. אֶת הַכּוֹשׁ וְאֶת הַכַּרְכָּר לְתַחֵב בּוֹ. מַחֵט שֶׁל סָקָאִין לְפִתּוֹחַ בּוֹ אֶת

— with it to open sack-makers of a needle with it to pierce the shuttle and — the spindle — for a child

הַדֶּלֶת. אֶת הַמַּכְתֶּשֶׁת לִישֵׁב עָלֶיהָ. וְכֵן כָּל כִּיּוּצָא בְּזָה:

to this similar all and so upon it to sit the mortar — the door

This halacha teaches that one may carry a utensil whose primary function is forbidden on Shabbos if it is needed to perform a permitted task.

וּמִטְלֹטֵל אָדָם מַחַט שֶׁל יָד הַשְּׁלֵמָה לְטֹל כָּה אֶת הַקּוֹץ. אֲבָל אִם
 if but the splinter — with it to remove that is whole hand of a needle a person And may carry
 נִטַּל הַקֶּצֶה הַנִּקְוֶה שְׁלָה אוֹ הַקֶּצֶה הַחֹד שְׁלָה אֵין מִטְלֹטֵלִין
 carry we do not of it that is sharp the end or of it that is pierced the end was removed
 אוֹתָהּ. וְאִם הִיָּתָה גֵּלֶם וְעַדִּין לֹא נִקְבָּה מִתָּר לְטֹטֵלָהּ:
 to carry it it is permitted it was pierced not and still an unfinished vessel it was and if it

The Rambam rules that a whole hand-needle may be carried to remove a splinter, but if its eye or point is broken, it becomes muktza.

כָּל כְּלִי שֶׁמִּקְפִּיד עָלָיו שְׁמָא יִפְחָתוּ דָּמָיו כְּגוֹן כְּלִים הַמִּקְצִים לְסַחֲרָה
 for merchandise that are set aside utensils such as its value depreciate lest about it that one is careful utensil Any
 וְכִלִּים הַיְקָרִים בְּיוֹתֵר שֶׁמִּקְפִּיד עָלֵיהֶן שְׁמָא יִפְסְדוּ אָסוּר לְטֹטֵלָן
 to move them it is forbidden they spoil lest about them that one is careful exceedingly that are expensive and utensils
 בַּשַּׁבָּת וְזֶה הוּא הַנִּקְרָא מְקַצָּה מַחֲמַת חֲסָרוֹן פִּיס. כְּגוֹן הַמָּסֵר הַגָּדוֹל
 large the saw such as pocket loss of due to muktzeh that which is called is and this on Shabbos
 וְיָתֵד שֶׁל מַחֲרָשָׁה וְסַכִּין שֶׁל טַבָּחִים וְחֶרֶב שֶׁל אוֹשְׁכָפִים וְחֲצִין
 and the adze of shoemakers of and the knife butchers of and the knife a plow of and the coulter
 הַחֲרָשִׁים וְקָרְנֵס שֶׁל בְּשָׂמִים וְכִיּוּצָא בְּהֵן:
 to them and similar perfumers of and a mallet the carpenters

This halacha defines the category of muktzeh machmas chisron kis, which includes expensive or specialized tools that one is careful to use only for their designated purposes.

כָּל כְּלִי שֶׁהִקְצָה מַחֲמַת הָאָסוּר אָסוּר לְטֹטֵלוֹ. כְּגוֹן נֵר
 a lamp for example to carry it is forbidden the prohibition because of that was set aside utensil Any
 שֶׁהִדְלִיקוּ בּוֹ בַּשַּׁבָּת וְהַמְנוֹרָה שֶׁהָיָה הֵנֵר עָלֶיהָ וְשִׁלְחָן שֶׁהָיָה עָלָיו
 upon it that was and a table upon it the lamp that was and the candelabra on Shabbos with it that they kindled
 מַעוֹת אֶף עַל פִּי שִׁכְבָּה הֵנֵר אוֹ שֶׁנָּפְלוּ הַמַּעוֹת אָסוּר לְטֹטֵלָן.
 to carry them it is forbidden the money that fell or the lamp that was extinguished though · even money
 שֶׁכָּל כְּלִי שֶׁהָיָה אָסוּר לְטֹטֵלוֹ בֵּין הַשְּׁמָשׁוֹת נֶאֱסָר לְטֹטֵלוֹ כָּל
 all of to carry it is forbidden the suns between to carry it forbidden that was utensil for any
 הַשַּׁבָּת כְּלָה אֶף עַל פִּי שֶׁהָלָךְ הַדָּבָר שֶׁגָּרַם לוֹ הָאָסוּר:
 the prohibition to it that caused the thing that departed though · even entirely the Shabbos

This halacha establishes the principle of 'migo d'itkatzai l'bein hashmasbot itkatzai l'chulo yoma'—that an object muktzeh at twilight remains muktzeh for the entire Shabbos.

הלי יא

טלטול כלי המקצה מחמת מאוסו בשבת

Halacha 11 • Moving a Utensil Set Aside Due to Repulsiveness on Shabbos

אבל כלי המקצה מחמת מאוסו כגון נר ישן של נפט וכלי
and a utensil kerosene of old a lamp such as its repulsiveness because of that is set aside a utensil But
הצואה וכיוצא בהן מותר לטלטלן בשבת אם הצורך להן:
them he needs if on Shabbos to move them is permitted to them and similar of excrement

This halacha discusses the permissibility of moving repulsive utensils, such as kerosene lamps or chamber pots, on Shabbos when they are needed.

הלי יב

טלטול דלתות ושברי כלים בשבת

Halacha 12 • Carrying Detached Doors and Broken Pieces of Utensils on Shabbos

כל הכלים הנטלין בשבת שנתפסקו דלתותיהן כגון דלתות שדה
a carriage the doors of for example doors whose on Shabbos that are carried the utensils All
תבה ומגדל בין שנתפסקו בשבת בין שנתפסקו קדם השבת
the Shabbos before they were detached or whether on Shabbos they were detached whether or a cabinet a chest
מותר לטלטל אותן דלתות. וכן כל הכלים הנטלין בשבת
on Shabbos that are carried the utensils all And similarly the doors them to carry it is permitted
שנשברו בין קדם השבת בין בשבת שבריהן נטלין והוא
and this is may be carried their broken pieces on Shabbos or whether the Shabbos before whether that broke
שיהיו שבריהן עושין מעין מלאכתו. כיצד. שברי
the broken pieces of How so their original function similar to perform their broken pieces provided that
ערבה לכסות בהן את פי החבית. שברי זכוכית לכסות
to cover glass the broken pieces of the barrel the mouth of — with them to cover a kneading trough
בהן את פי הפך. וכן כל כיוצא בזה. אבל אם אין השברים
the broken pieces are not if But to this that is similar all and similarly the flask the mouth of — with them
ראויין למלאכה כלל אסור לטלטלן:
to carry them it is forbidden at all for a function fit

This halacha discusses the permissibility of carrying detached doors of utensils and the broken shards of vessels on Shabbos, provided they remain fit for some useful function.

הלי יג

דין טלטול פסווי כלים וכסויי קרקעות בשבת

Halacha 13 • The Laws of Carrying Covers of Utensils and Ground Openings on Shabbos

כל פסווי הכלים נטלים בשבת והוא שיש תורת כלי עליהן.
upon them a utensil the status of provided that there is and that is on Shabbos may be carried the utensils covers of All
היה כלי מחבר בקרקע כגון חבית הטמונה בארץ. אם יש בפסוי
in the cover there is if in the earth that is buried a barrel such as to the ground attached a utensil If it was

שְׁלֵה בֵּית אַחִיזָה מְטַלְטֵלִין אוֹתוֹ וְאִם לֹא אֵין מְטַלְטֵלִין אוֹתוֹ.

it carry we may not not and if it we may carry holding a place of of it

וְכֵן כְּסוּיֵי הַקְרָקְעוֹת כְּגוֹן בּוֹרוֹת וַחֲרִיצִין אֵין מְטַלְטֵלִין כְּסוּי שְׁלֵהן

of them the cover carry we may not and ditches pits such as the grounds covers of And likewise

אֵלֶּא אִם כֵּן יֵשׁ לוֹ בֵּית אַחִיזָה. כְּסוּי הַתְּנּוֹר אֵף עַל פִּי שְׂאִין

that there is not though · even the oven The cover of holding a place of to it there is · unless

לוֹ בֵּית אַחִיזָה מִתֵּר לְטַלְטְלוֹ:

to carry it it is permitted holding a place of to it

This halacha details when covers of utensils, ground-attached vessels, pits, and ovens may be carried on Shabbos based on whether they have handles.

ה'ל' יד

דיני טלטול מן הצד בשבת

Halacha 14 · The Laws of Indirect Carrying of Muktzab on Shabbos

שְׁנֵי דְּבָרִים אֶחָד אָסוּר לְטַלְטְלוֹ וְאֶחָד מִתֵּר לְטַלְטְלוֹ וְהֵן סְמוּכִים זֶה

this are adjacent and they to carry it permitted and one to carry it forbidden one things Two

לְזֶה אוֹ זֶה עַל זֶה אוֹ זֶה בְּזֶה וּבְזֶמַּן שֶׁמִּטַּלְטֵלִין אֶחָד מֵהֶן יִטְלָל

will be carried of them one that one carries and at a time inside this this or this upon this or to this

הַשֵּׁנִי. אִם הָיָה צְרִיךְ לְדָבָר שֶׁמִּתֵּר לְטַלְטְלוֹ מְטַלְטְלוֹ וְאֵף עַל פִּי

though · and even he may carry it to carry it that is permitted of the thing in need he was if the second

שֶׁדָּבָר הָאָסוּר מְטַלְטֵל עִמּוֹ. וְאִם צְרִיךְ לְטַלְטֵל דְּבָר הָאָסוּר לֹא

he may not that is forbidden the thing to carry he needs and if with it is carried that is forbidden the thing

יִטְלָלְנוּ בְּאוֹתוֹ דְּבָר הַמִּתֵּר:

that is permitted thing by that carry it

This halacha defines the parameters of tiltul min batzad, permitting indirect movement of muktzab when the primary intent is to move a permitted item.

ה'ל' טו

טלטול מקצה כדי לטל את המתר

Halacha 15 · Moving Muktzab Indirectly to Retrieve Permitted Items on Shabbos

כִּיצַד. פָּגָה שֶׁהָיְתָה טְמוּנָה בְּתֵבָן וַחֲרָרָה שֶׁהָיְתָה עַל גִּבֵּי גִּחְתִּים

coals · upon that was and a cake in straw buried that was an unripe fig How

תוֹחֲכֵן בְּכוֹשׁ אוֹ בְּכַרְכָּר וְנוֹטֵלֵן וְאֵף עַל פִּי שֶׁהִתְבָּן

the straw though · and even and take them with a weaver's shuttle or with a spindle one may pierce them

וְהִגְחָלִים נִנְעָרִים בְּשִׁבְתָּ בְּשַׁעַת נְטִילָה. וְכֵן לֶפֶת אוֹ צִנּוֹנוֹת שֶׁהָיוּ

that were radishes or a turnip And so taking at the time of on Shabbos are moved and the coals

טְמוּנִים בְּעָפָר וּמִקְצַת הָעָלִים מְגֻלִּים שׁוֹמְטִין בְּשִׁבְתָּ בְּעָלָה שֶׁלָּהֶן

of theirs by the leaf on Shabbos one may pull them out are revealed the leaves and some of in earth buried

וְאֵף עַל פִּי שֶׁהָעָפָר נִנְעָר. אֲבָל אִם הָיָה כֶּכֶר אוֹ תִּינוֹק עַל גִּבֵּי

· upon a child or a loaf of bread there was if But is moved the earth though · and even

הָאָבֶן אוֹ עַל גַּבֵּי הַקּוֹרָה לֹא יִטְלֹטֵל הָאָבֶן אוֹ הַקּוֹרָה בְּכֶפֶר אוֹ
or because of the loaf the beam or the stone carry one may not the beam · upon or the stone
בְּתִינוּק שֵׁשׁ עָלֶיהָ. וְכֵן כָּל כִּיּוֹצֵא בָּזֶה:
to this similar all and so upon it that is because of the child

This halacha discusses the permissibility of indirectly moving muktzeh items, such as straw, coals, or earth, in order to retrieve permitted food items on Shabbos.

ה'תש"ז

טלטול תינוק וכלכלה שיש בהם אבן בשבת

Halacha 16 · Carrying a Child or a Basket Containing a Stone on Shabbos

נוטל אדם את בנו שיש לו געגועין עליו והאבן בידו אבל
but is in his hand even though the stone upon him a yearning for him who has his son — a person May take
לא דינר שאם יפל הדינר יטלנו האב בידו. כלכלה שהיתה נקובה
punctured that was A basket in his hand the father will take it the dinar falls for if a dinar not
וסתם נקב שלה באבן מתר לטלטלה שהרי האבן נעשית כדפון.
like a wall has become the stone since to move it it is permitted with a stone of it the hole and he plugged
היתה כלכלה מלאה פרות והאבן בתוך הפרות אם היו הפרות רטבים
moist the fruits were if the fruits is inside and the stone fruits filled with the basket If was
כגון ענבים ותותים נוטל אותה כמות שהיא שאם ינער הפרות
the fruits he shakes out for if as it is just it he may take and berries grapes such as
יטנפו בעפר ובמקום הפסד לא גזרו:
did they decree not loss and in a place of in the dust they will be soiled

This halacha discusses the Rabbinic guidelines for carrying a child who is holding a stone or coin, and moving a basket containing a stone.

ה'ת"ז

דין פסיס לדבר האסור בשבת

Halacha 17 · The Laws of a Base for a Forbidden Object on Shabbos

חבית ששכח אבן על פיה מטה על צדה והיא נופלת. היתה בין
between If it was falls and it its side on he may tilt it its opening on a stone that one forgot A jug
החביות והאבן עליה מגביהה למקום אחר ומטה על צדה שם והאבן
and the stone there its side on and tilt another to a place he may lift it is upon it and the stone the jugs
נופלת. וכן השוכח מעות על הפר וצריך לפר נוער את הפר
the pillow — he may shake the pillow and he needs the pillow on money one who forgets And so too falls
והן נופלות. ואם צריך למקום הפר נוטל את הפר והמעות עליו.
is upon it and the money the pillow — he may take the pillow the place of he needs And if fall and they
אבל אם הניח המעות מערב שבת על הפר או הניח האבן על
on the stone he placed or the pillow on Shabbos from the eve of the money he placed if But
פי החבית הרי אלו אסורין לטלטלן ואפלו נטלו המעות
the money were removed and even if to carry them are forbidden these behold the jug the opening of

וְהָאֶבֶן שֶׁהָיָה נֶעֱשֶׂה בְּסִיס לְדָבָר הָאָסוּר:

that is forbidden for an object a base they became for behold and the stone

This halacha explains the difference between forgetting a muktzeh item on a vessel versus intentionally placing it there before Shabbos.

הליכה

טלטול אבן בקרויה ובגד שעל הקנה

Halacha 18 - Moving a Stone in a Gourd-Bucket and a Garment on a Reed

הָאֶבֶן שֶׁבְּקְרוּיָהּ אִם מִמְּלֵאִין בָּהּ וְאִינָהּ נֹפֶלֶת הָרִי הִיא כְּמִקְצֵת
is like part of it behold fall out and it does not with it one draws water if that is in the gourd-bucket The stone bucket

הַקְרוּיָהּ וּמִתֵּר לְמִלְאוֹת בָּהּ וְאִם לֹא אֵין מִמְּלֵאִין בָּהּ. בְּגֵד
A garment with it draw water one may not not and if with it to draw water and it is permitted the gourd-bucket
שֶׁעַל הַקְנָה שׁוּמְטוֹ מֵעַל הַקְנָה:
the reed from on one may slip it off the reed that is on

This halacha discusses the laws of muktzah regarding a stone used as a weight in a bucket and removing a garment from a reed on Shabbos.

הליכה

טלטול פירות האסורים באכילה ופדיון מעשר שני

Halacha 19 - Moving Produce Forbidden to Eat and Redeemed Second Tithe

פְּרוֹת שֶׁאָסוּר לֶאֱכֹל כִּגְזוֹן פְּרוֹת שֶׁאֵינָם מְעַשְׂרִין אֲפֹלוּ הֵן חִיבִין
are obligated they even if tithed that is not produce such as to eat that is forbidden Produce
בְּמַעֲשֵׂר מִדְּבָרֵיהֶם אוֹ מֵעֵשֶׂר רִאשׁוֹן שֶׁלֹּא נִטְלָה תְּרוּמָתוֹ אוֹ תְּרוּמָה טְמֵאָה
impure terumah or its terumah was taken that not first tithe or from their words in tithing
אוֹ מֵעֵשֶׂר שְׁנִי וְהִקְדָּשׁ שֶׁלֹּא נִפְדּוּ בְּהִלְכָתוֹ אָסוּר
it is forbidden according to their law were redeemed that not and consecrated second tithe or property
לְטַלְטֵל. אֲבָל הַדְּמַאי הוֹאִיל וְרִאשׁוֹי לְעֲנִיִּים וְכֵן מֵעֵשֶׂר שְׁנִי
second tithe and likewise for the poor and it is fit since demai but to move them
וְהִקְדָּשׁ שֶׁפִּדְּאוֹ אִף עַל פִּי שֶׁלֹּא נָתַן הַחֲמִשׁ מִתֵּר
it is permitted the fifth he gave that not though even that he redeemed them and consecrated property
לְטַלְטֵל:
to move them

This halacha details which types of untithed or consecrated produce are muktzah and forbidden to move on Shabbos, and which are permitted.

הליכה

טלטול תרומה טמאה וטהורה בכלי אחד

Halacha 20 - Carrying Pure and Impure Terumah Together in One Vessel on Shabbos

מִטְלֵטֵל יִשְׂרָאֵל הַתְּרוּמָה אִף עַל פִּי שֶׁאֵינָהּ רְאוּיָהּ לוֹ. וּמִטְלֵטֵלִין
and we may carry for him fit that it is not though even the terumah an Israelite carries
תְּרוּמָה טְמֵאָה עִם הַטְּהוֹרָה אוֹ עִם הַחֲלִין אִם הָיוּ שְׁנֵיהֶם בְּכֵלִי אֶחָד.
one in a vessel both of them were if the non-sacred with or the pure with impure terumah

בְּמָה דְּבָרִים אֲמֹרִים בְּשֶׁהִיְתָה הִטְהוּרָה לְמִטָּה וְהָיוּ פְרוֹת הַמִּתְטַנְּפִין
 that get soiled produce and they were below the pure in that was are said words in what
 בְּקִרְקַע שָׂאם יִנָּעַר אוֹתָן יִפְסְדוּ. אֲכָל אִם הָיוּ אֲגוּזִים וּשְׁקָדִים
 and almonds walnuts they were if but they will be spoiled them he shakes out that if on the ground
 וְכִיּוֹצֵא בָהֶן נוֹעַר הַכֵּלִי וְנוֹטֵל הִטְהוּרָה אוֹ הַחֲלִין וּמִנִּיחַ הִטְמָאָה.
 the impure and leaves the non-sacred or the pure and takes the vessel he shakes out to them and similar
 וְאִם הָיָה צָרִיךְ לְמָקוֹם הַכֵּלִי בֵּין שֶׁהִטְהוּרָה לְמַעְלָה בֵּין שֶׁהִיְתָה לְמִטָּה
 below that it was whether is above that the pure whether the vessel the place of needing he was and if
 מְטִלְטֵל הַכֵּל כָּאֶחָד:
 as one everything he carries

This halacha discusses the guidelines for carrying impure terumah, which is muktzeh, when it is mixed in a vessel with pure terumah or non-sacred produce.

ה'כ"א

הַכֵּנַת אֲבָנִים וְחֲרִיטוֹת לִישִׁיבָה מֵעֶרֶב שַׁבָּת

Halacha 21 · Preparing Stones and Palm Branches for Sitting Before Shabbos

נִדְבָךְ שֶׁל אֲבָנִים שֶׁחָשַׁב עָלָיו מִבְּעוֹד יוֹם אִם לְמָדוֹם מִתֵּר לִישִׁיב
 to sit it is permitted he prepared them if day from while upon it that he thought stones of A row
 עֲלֵיהֶן לְמַחֵר וְאִם לֹא אָסוּר. חֲרִיטוֹת שֶׁל דָּקֵל שֶׁגִּדְּרָן לְעֵצִים
 for wood that he cut them a date palm of Branches it is forbidden not and if on the morrow upon them
 וְנִמְלָךְ עֲלֵיהֶן מֵעֶרֶב שַׁבָּת לִישִׁיבָה מִתֵּר לְטַלְטֵלָן. וְכֵן אִם
 if and so to move them it is permitted for sitting Shabbos from the eve of upon them and he changed his mind

יֹשֵׁב עֲלֵיהֶן מִבְּעוֹד יוֹם מִתֵּר לְטַלְטֵלָן:
 to move them it is permitted day from while upon them he sat

This halacha discusses the requirement of designation or preparation before Shabbos to permit the handling and use of muktzeh items like stones and branches.

ה'כ"ב

טַלְטוּל קֶשׁ וְעָפָר בְּשַׁבָּת

Halacha 22 · Moving Straw and Earth on Shabbos

הַקֶּשׁ שֶׁעַל הַמִּטָּה לֹא יִנָּעַנְעוּ בְּיָדוֹ אֲכָל מִנְּעִנְעוֹ בְּגוּפוֹ. וְאִם הוּא
 it and if with his body he may move it but with his hand may he move it not the bed that is on The straw
 מֵאֲכָל בְּהֵמָה מִתֵּר לְטַלְטֵלוֹ. וְכֵן אִם הָיָה עָלָיו כָּר אוֹ סִדִּין וְכִיּוֹצֵא
 and the like a sheet or a pillow upon it there was if and so to carry it it is permitted an animal is food of
 בָּהֶן מִנְּעִנְעוֹ בְּיָדוֹ שֶׁהָרִי נַעֲשֶׂה כְּמִי שֶׁיֹּשֵׁב עָלָיו מִבְּעוֹד יוֹם.
 day while it was yet upon it who sat like one it becomes for behold with his hand he may move it of them
 הַמְכַנִּיס קֶפֶה שֶׁל עָפָר בְּבֵיתוֹ אִם יַחַד לָהּ קָרַן זְווֹית מֵעֶרֶב
 from the eve of of an angle a corner for it he designated if into his house earth of a basket One who brings in

שַׁבַּת מִטְלָטְלוּ בְּשַׁבַּת וְעוֹשָׂה בּוֹ כָּל צָרְכָּיו:

his needs all with it and do on Shabbos he may carry it Shabbos

This halacha discusses the muktze status of straw on a bed and earth brought into the home, detailing when they may be moved by hand or body.

הליכה

אָסוּר בְּטוֹל כְּלִי מִהֵיכָנוּ בְּשַׁבַּת

Halacha 23 · The Prohibition of Negating the Readiness of a Utensil on Shabbos

אָסוּר לְבַטֵּל כְּלִי מִהֵיכָנוּ מִפְּנֵי שֶׁהוּא כְּסוּתֵר. פִּיּוּצָד. לֹא יִתֵּן

shall one place Not How so is like destroying that it because from its readiness a utensil to negate It is forbidden

כְּלִי תַּחַת הַנֵּר בְּשַׁבַּת לְקַבֵּל אֶת הַשֶּׁמֶן הַנוֹטֵף. שֶׁהַשֶּׁמֶן שֶׁבִּנְיָן

that is in the lamp for the oil that drips the oil — to receive on Shabbos the lamp under a utensil

אָסוּר לְטַלְטְלוֹ וּכְשִׁיפּוֹל לְכָלִי יָאִסֵּר טְלָטוּל הַכְּלִי שֶׁהָיָה

which was the utensil the moving of it will become into the utensil and when it falls to move it is forbidden forbidden

מִתֵּר. וְכֵן כָּל פִּיּוּצָא בְּזָה. לְפִיכָךְ אֵין נוֹתְנִין כְּלִי תַּחַת הַתְּרַנְגָּלָת

the chicken under a utensil place we do not Therefore to this similar all and so permitted

לְקַבֵּל בִּיצָתָהּ. אֲבָל כּוּפָה הוּא הַכְּלִי עָלֶיהָ. וְכֵן כּוּפָה הַכְּלִי

the utensil one may overturn and so over it the utensil he one may overturn but its egg to receive

עַל כָּל דָּבָר שֶׁאָסוּר לְטַלְטְלוֹ שֶׁהָיָה לֹא בְּטָלוּ שָׂאֵם יַחֲפִץ יִטְלָנוּ:

he can take it he desires for if has he negated it not since to move it that is forbidden item any over

This halacha explains the Rabbinic prohibition of rendering a permitted utensil unusable on Shabbos by causing a muktze item to fall into it.

הליכה

הַנָּחָת כְּלִי תַּחַת הַדִּלְקָה בְּשַׁבַּת

Halacha 24 · Placing a Vessel Under Dripping Water on Shabbos

נוֹתְנִין כְּלִי תַּחַת הַדִּלְקָה וְאִם נִתְמַלֵּא הַכְּלִי שׁוּפָה וְשׁוֹנָה וְאִינוּ

and he is not and repeat one may pour the vessel became filled and if the dripping under a vessel One may place

נִמְנָע. וְהוּא שִׁיחָהּ הַדִּלְקָה רָאוּי לְרַחֲצָה אֲבָל אִם אֵינוּ רָאוּי אֵין

one may not fit it is not if but for washing fit the dripping is and this prevented

נוֹתְנִין וְאִם נָתַן מִתֵּר לְטַלְטְלוֹ בְּמִים הַמְּאֻסִּין שָׁבוּ. שְׂאִין

for we do not that is in it the repulsive with the water to carry it it is permitted one placed and if place

עוֹשִׂין גִּרָּה שֶׁל רְעִי לְכַתְחָלָה:

at the outset filth of a vessel make

This halacha discusses the permissibility of catching dripping water in a vessel on Shabbos and the restrictions based on whether the water is fit for use.

הליכה

הַצָּלַת מִשְׁקִין וְתַמְכֵּית קוֹרָה וּפְרִיסַת מַחְצָלָת בְּשַׁבַּת

Halacha 25 · Saving Liquids, Supporting a Broken Beam, and Spreading Mats on Shabbos

חֲבִית שֶׁל טֶבֶל שֶׁנִּשְׁבְּרָה מְבִיא כְּלִי וּמַנִּיחַ תַּחְתֶּיהָ הוֹאִיל וְאִם

and if since underneath it and place a utensil one may bring that broke tevel of A barrel

עבר ותקנו מתקן הרי הוא כמתקן. ונותנין כלי תחת הנהר
 to receive the lamp under a utensil And we may place is like fixed it behold and fixed it he transgressed

לקבל ניצוצות מפני שאין בהן ממש ומתר לטלטל הכלי.
 A beam the utensil to move and it is permitted substance in them that there is not because sparks

קורה שנשברה אין סומכין אותה בספסל או בארופות המטה
 unless the bed with the sideposts of or with a bench it support we do not that broke

אלא אם כן היו רוחים וכל זמן שיחפץ יטלם כדי שלא
 nullify that he not in order he may take them that he desires time and any spaces there were . . .

יבטל כלי מהיכנו. פורסין מחצלת על גבי אבנים בשבת או על
 top of on or on Shabbos stones top of on a mat We may spread from its readiness a utensil

גבי פורת דבורים בחמה מפני החמה ובגשמים מפני הגשמים
 and only the rains because of and in the rains the sun because of in the sun bees a beehive of

ובלבד שלא יתפון לצוד שהרי נוטלה בכל עת שירצה.
 And we may overturn that he wants time at any he may take it for behold to trap intend that he does not

וכופין את הסל בשבת לפני האפרוחים בשביל שייעלו עליו
 and go down upon it that they may go up for the sake the chicks before on Shabbos the basket —

וירדו שהרי מתר לטלטלו כשירדו מעליו. וכן כל כיוצא בזה:
 — to this that is similar all and so from upon it when they go down to move it it is permitted for behold

This halacha discusses the permissibility of placing utensils to catch dripping tevel or sparks, supporting broken beams, and using mats or baskets without nullifying the utensils' readiness for use on Shabbos.

הליכו

הצלת בהמה מצער פעלי חיים בשבת

Halacha 26 · Saving an Animal from Suffering on Shabbos and Handling Animals

בהמה שנפלה לבור או לאמת המים אם יכול לתן לה פרנסה
 sustenance to it to give one is able if the water into a channel of or into a cistern that fell An animal

במקומה מפרנסין אותה עד מוצאי שבת ואם לאו מביא כרים וכסתות
 and blankets pillows one brings not and if Shabbos the departure of until it one sustains in its place

ומניח תחתיה ואם עלתה עלתה. ואף על פי שמבטל כלי מהיכנו
 from its readiness a vessel that he nullifies though . . . and even it ascends it ascends and if beneath it and places

שהרי משליכו לבור לתוך המים מפני צער פעלי חיים לא
 not creatures living the suffering of because of the water into into the cistern he throws it for behold

גזרו. ואסור להעלותה בידו. וכן אין עוקרין בהמה
 an animal lift up one may not and likewise with his hand to lift it up and it is forbidden did they decree

וחיה ועוף בקצר אבל דוחין אותן עד שיכנסו. ומדדין עגלים
 calves and one may support they enter until them one may push but in a courtyard or a bird or a beast

וסוּחִים. תרנגלת שפרחה אין מדדין אותן מפני שהיא נשמטת מן
 from slips away that it because it support one may not that fled a chicken and foals

הַיָּד וְנִמְצְאוּ אֲגָפֶיהָ נִתְּלָשִׁין אֲבָל דּוֹחִין אוֹתָהּ עַד שֶׁתִּכְנֹס:

it enters until it one may push but are torn off its wings and it turns out the hand

This halacha discusses the permissibility of placing utensils under a trapped animal to prevent suffering on Shabbos, and the rules of handling and guiding animals.

CHAPTER SUMMARY

The Rambam details the halachos of muktzeh by categorizing utensils and objects based on their utility. Utensils of permitted use may be moved for their own protection, for their space, or for a permitted task. In contrast, utensils of forbidden use may only be moved to utilize their space or to perform a permitted task (such as using a hammer to crack nuts), but never solely to protect the utensil itself. Finally, items that are not utensils, such as stones, sand, money, and detached house doors, are completely muktzeh and may not be moved under any of these circumstances.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The laws of muktzeh teach us a profound lesson about the power of boundaries and the sanctity of our focus. On Shabbos, Hashem asks us to categorize the world around us: some vessels are ready for holy, permitted use, some are restricted because their primary function is forbidden, and some are completely set aside because they are too precious or have no vessel-status at all. By mindfully pausing before we touch or move an object, we train ourselves to respect the spiritual boundaries that Hashem has set in His world.

This is not just about physical objects; it is a blueprint for our entire inner life. Just as we do not move a tool of forbidden labor for its own protection on Shabbos, we must learn to set boundaries for our minds and hearts. There are thoughts, worries, and business matters that are 'muktzeh' for Shabbos. When we actively choose what to engage with and what to leave untouched, we elevate our day from a physical rest to a deep, spiritual sanctuary.

Today, practice this mindfulness by pausing for just one moment before you pick up or move an object on Shabbos, consciously identifying its status and remembering that this simple physical act is a direct service of Hashem.