

הלכות שבת • פרק כ"ו

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

CHAPTER PREVIEW

This chapter continues the Rambam's detailed exposition of the laws of muktzeh on Shabbos, focusing on the status of various household items, tools, and raw materials. It delineates which items are classified as utensils used for permitted purposes, which are utensils used for forbidden purposes, and which are completely muktzeh and may not be moved at all.

Specifically, the halachos address the status of weaving implements, brooms, leftover building bricks, and broken shards of utensils. It also explores the unique leniencies granted for the sake of human dignity (kevod habriyos), such as carrying stones on Shabbos for personal hygiene, and details the status of worn-out garments and mats.

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

ה"א

טלטול כלי האורג בשבת

Halacha 1 • Moving the Utensils of a Weaver on Shabbos

כל כלי האורג והבלי וקנים שלו מותר לטלטלן ככלי שםלאכתו
whose work is like a utensil to move them are permitted of his and reeds and his cords the weaver utensils of All
לאסור חוץ מכבד העליון וכבד התחתון לפי שאין נטליו
moved that they are not because the lower and the beam the upper from the beam except for prohibition
מפני שהן תקועין. וכן העמודים של אורג אסור לטלטלן שםא
lest to move them it is forbidden a weaver of the pillars and so fixed that they are because
יתקון הגמות שלהן. ושאר כלי האורג מותרין:
are permitted the weaver the utensils of and the rest of of theirs the holes he will repair

This halacha details which parts of a weaving loom may be moved on Shabbos and which are forbidden due to being fixed or causing a hole to be filled.

ה"ב

דין מכבדות ולבנים הנשארות מן הבנין בשבת

Halacha 2 • The Status of Brooms and Leftover Bricks on Shabbos

מכבדות של תמרה וכיוצא בהן שםמכבדין בהן את הקרקע הרי הן
they behold the ground — with them that they sweep of them and the like date-palm of Brooms
ככלי שםלאכתו להתר שהרי מותר לכבד בשבת. לבנים
Bricks on Shabbos to sweep it is permitted since is for permission whose work are like a utensil
שנשארו מן הבנין הרי הן ככלי שםלאכתו להתר מפני שראויין
they are fit because is for permission whose work are like a utensil they behold the building from that remained
להסב עליהן שהרי שפין אותן ומתקנין אותן. ואם צבר אותן הרי
behold them he piled and if them and adjust them they smooth since upon them to recline

הקצם ואסור לטלטלם:

to move them and it is forbidden he set them aside

This halacha defines the muktza status of brooms and leftover building bricks based on their potential permitted uses on Shabbos.

הלי ג

טלטול שברי כלים ומגופת חבית בשבת

Halacha 3 - Carrying Broken Shards and Barrel Stoppers on Shabbos

חֶרֶס קִטְנָה מִתֵּר לְטַלְטֵלָהּ אֶפְלוּ בְּרִשּׁוֹת הָרַבִּים הוֹאִיל וּרְאוּיָהּ הִיא
it is and fit since of the public in the domain even to carry it is permitted small A shard

בְּחֶצֶר לְכִסּוֹת בָּהּ פִּי כָּלִי קָטָן. מְגוּפַת חֲבִית שֶׁנִּתְּכַתְּתָה הִיא
it that was broken a barrel The stopper of small a utensil the opening of with it to cover in a courtyard

וּשְׁבָרֶיהָ מִתֵּר לְטַלְטֵלָהּ וְאִם זָרְקָה לְאַשְׁפָּה מִבְּעוֹד יוֹם אָסוּר
it is forbidden day while yet to the garbage dump he threw it and if to carry it are permitted and its pieces

לְטַלְטֵלָהּ. כָּלִי שֶׁנִּתְרֹעֵעַ לֹא יִתְּלַשׁ מִמֶּנּוּ חֶרֶס לְכִסּוֹת בּוֹ אוֹ לְסִמּוֹ
to support or with it to cover a shard from it detach one may not that became shaky A utensil to carry it

בו:

with it

This halacha discusses the laws of muktzah regarding broken shards of utensils and barrel stoppers on Shabbos.

הלי ד

טלטול אבנים לקנוח בשבת

Halacha 4 - Carrying Stones for Cleaning Oneself on Shabbos

מִתֵּר לְהַכְנִיס לְבֵית הַכֶּסֶּא שְׁלֹשׁ אֲבָנִים מְקֻזְזוֹת לְקִנּוֹחַ בָּהֶן וְכַמָּה
and how much with them to clean rounded stones three privy into the to bring It is permitted

שְׁעוּרָן כְּמֵלֵא הַיָּד. אֲבָל אֲדָמָה שֶׁהִיא קְרוּבָה לְהִתְפָּרֵךְ אָסוּר
is forbidden to crumbling close which is earth but the hand like the fullness of is their measure

לְטַלְטֵלָהּ לְקִנּוֹחַ בָּהּ. וּמִתֵּר לְהַעֲלוֹת אֲבָנִים לַגַּג לְקִנּוֹחַ בָּהֶן.
with them to clean to the roof stones to bring up and it is permitted with it to clean to carry it

יֵרְדוּ עָלֵיהֶן גְּשָׁמִים וְנִשְׁתַּקְּעוּ בְּטֵיט אִם רְשׁוּמָן נֶכֶר מִתֵּר
it is permitted is recognizable their mark if in mud and they sank rains upon them if descended

לְטַלְטֵל. אֶבֶן שֵׁישׁ עָלֶיהָ טְנוּף שְׂוֵדָאִי לְקִנּוֹחַ הִיא מִתֵּר לְטַלְטֵלָהּ
to carry it it is permitted it is to clean since certainly filth upon it that has a stone to carry

וְאֶפְלוּ הִיא גְּדוֹלָה:

large it is and even if

This halacha discusses the Rabbinic permission to carry muktzeh stones on Shabbos for the sake of human dignity in the bathroom.

הלי ה

הָיָה לְפָנָיו צָרוֹר וְחָרֵשׁ מְקַנֵּחַ בְּצָרוֹר וְאִם הָיָה הַחָרֵשׁ מְאוּגָנִי
 from the rims of the shard was and if with the pebble he wipes and a shard a pebble before him If there was
 כְּלִים מְקַנֵּחַ בְּחָרֵשׁ. הָיוּ לְפָנָיו צָרוֹר וְעֵשְׂבִים אִם הָיוּ עֵשְׂבִים רַבִּים
 soft the grasses were if and grasses a pebble before him If there were with the shard he wipes vessels
 מְקַנֵּחַ בָּהֶן וְאִם לֹא מְקַנֵּחַ בְּצָרוֹר:
 with the pebble he wipes not and if with them he wipes

This halacha discusses the order of preference for materials used to clean oneself on Shabbos to avoid injury or violating prohibitions.

הל"ו

דין שיירי כלים ומחצלאות שכלו בשבת

Halacha 6 • The Status of Worn-Out Mats, Garments, and Broken Utensils on Shabbos

שִׁירֵי מַחְצְלָאוֹת שְׁכָלוּ הָרִי הֵן כְּכֵלִי שֶׁמְלַאכְתּוֹ לְהֵתֵר
 is for permission whose work are like a utensil they behold that became worn out mats The remnants of
 מִפְּנֵי שְׂרָאיוּיִין לְכִסּוֹת בָּהֶן הַטְּנוּף. אֲבָל שִׁירֵי בְּגָדִים שְׁכָלוּ
 that became worn out garments the remnants of but filth with them to cover they are fit because
 שְׂאִין בָּהֶן שְׁלֹשָׁה עַל שְׁלֹשָׁה אָסוּר לְטַלְטֵלָן שְׂאִינָן רְאוּיִין לֹא
 neither fit for they are not to move them it is forbidden three by three have in them which do not
 לַעֲנִיִּים וְלֹא לַעֲשִׂירִים. שְׁבָרֵי הַתֵּנוּר מֵתֵר לְטַלְטֵלָן וְהָרִי הֵן
 they and behold to move them it is permitted the oven The broken pieces of for the rich nor for the poor
 כָּל הַכֵּלִים שֶׁמְלַאכְתּוֹ לְהֵתֵר. כִּיָּה שֶׁנִּשְׁמָטָה אַחַת מִיָּרְכּוֹתֶיהָ אָסוּר
 it is forbidden of its legs one that slipped out A stove is for permission whose work the utensils are like all
 לְטַלְטֵלָהּ שָׂמָּה יִתְקַע:
 he will fix it lest to move it

This halacha discusses which remnants of broken or worn-out utensils retain their status as utensils and may be moved on Shabbos.

הל"ז

דין טלטול סלמות וקנה בשבת

Halacha 7 • The Laws of Moving Ladders and Reeds on Shabbos

סֵלָם שֶׁל עֲלֵיהָ אָסוּר לְטַלְטֵלוֹ שְׂאִין עָלָיו תּוֹרֵת כָּלִי. וְשֶׁל
 and that of a utensil the status of upon it since there is not to move it is forbidden a loft of A ladder
 שׁוֹבֵךְ מֵתֵר לְהִטּוֹתוֹ. אֲבָל לֹא יוֹלִיכּוֹ מִשׁוֹבֵךְ לְשׁוֹבֵךְ שֶׁלֹּא יַעֲשֶׂה
 he will do so that not to a dovecote from a dovecote may he carry it not but to tilt it is permitted a dovecote
 בְּדֶרֶךְ שֶׁהוּא עוֹשֶׂה בַּחֵל וְיָבוֹא לְצוּד. קֶנֶה שֶׁמוֹסְקִין בּוֹ הַיְּתִיתִים
 the olives with it that they harvest A reed to snare and he will come on a weekday does that he like the way
 אִם יֵשׁ עָלָיו תּוֹרֵת כָּלִי הָרִי הוּא כְּכֵלִי שֶׁמְלַאכְתּוֹ לְאָסוּר.
 is for a forbidden whose work is like a utensil it behold a utensil the status of upon it there is if
 purpose

קָנָה שֶׁהִתְקִינוּ בַּעַל הַבַּיִת לְהִיּוֹת פּוֹתַח וְנוֹעֵל בּוֹ אִם יֵשׁ תּוֹרֵת
the status of there is if with it and locking opening to be the house the master of that prepared it A reed
כָּלִי עָלָיו הָרִי הוּא כְּכֹלִי שֶׁמְלַאכְתּוֹ לְהִתֵּר:
is for a permitted whose work is like a utensil it behold upon it a utensil purpose

This halacha delineates which ladders and reeds have the status of a utensil to permit their movement on Shabbos.

הל' ח

סְתִימַת פֶּתַח בְּדֹלֶת הַנִּגְרָרֶת עַל הָאָרֶץ

Halacha 8 - Closing an Opening with a Door that Drags on the Ground

דֹּלֶת שֶׁהָיָה לָּהּ צִיר אֶף עַל פִּי שָׁאִין לָּהּ עֲתָה צִיר שֶׁהִכִּינָה לְסִתָּם
to close that he prepared it a hinge now to it that there is not though · even a hinge to it that had A door
בְּהַ מְקוֹם מְקַצֵּה וְהִיא נִגְרָרֶת שֶׁנוֹטְלִין אוֹתָהּ וְסוֹתְמִין בָּהּ. וְכֵן חֲדָקִים
brambles and so too with it and close it when they remove drags and it set aside a place with it
שֶׁסּוֹתְמִין בָּהֶן הַפְּרָצָה. וְכֵן מַחְצֵלֶת הַנִּגְרָרֶת. בְּזִמְנָן שֶׁקְּשׁוּרִין וְתִלוּיִין
and hanging that they are tied at a time that drags a mat and so too the breach with them that they close
בַּפֶּתֶל סוֹתְמִין בָּהֶן וְנוֹעֲלִים בָּהֶם וְאִם לֹא אֵין נוֹעֲלִין בָּהֶן.
with them lock they may not not and if with them and they may lock with them they may close on the wall
וְאִם הָיוּ גְבוּהִים מֵעַל הָאָרֶץ נוֹעֲלִין בָּהֶן:
with them they may lock the ground above high they were and if

This halacha details the conditions under which a temporary door, brambles, or a mat may be used to close an opening on Shabbos without violating the prohibition of building.

הל' ט

דֹּלֶת שֶׁל לֹחַ אֶחָד וְנֶגֶד שֵׁישׁ בְּרֹאשׁוֹ קִלְסָטְרָא

Halacha 9 - A Door Made of a Single Board and a Bolt with a Bulb on Shabbos

דֹּלֶת שֶׁהָיָה לָּהּ לֹחַ אֶחָד שֶׁשׁוּמְטִין אוֹתָהּ וְנוֹעֲלִין בָּהּ אִם לֹא הָיָה לָּהּ
to it there was not if with it and lock — that they remove one a board to it that was A door
לְמַטָּה כֵּן כְּמוֹ אֶסְקָפָה שֶׁמוֹכִיחַ עָלֶיהָ שֶׁהִיא כָּלִי מוֹכֵן לְנַעֲלָהּ אֵין
we do not for locking prepared a utensil that it is upon it which proves a doorstep like a base below
נוֹעֲלִין בָּהּ. וְאִם יֵשׁ לְמַטָּה אֶסְקָפָה נוֹעֲלִים בָּהּ. וְכֵן נֶגֶד שֵׁישׁ בְּרֹאשׁוֹ
at its head that has a bolt and likewise with it we lock a doorstep below there is and if with it lock
קִלְסָטְרָא שֶׁמוֹכַחַת עָלָיו שֶׁהוּא כָּלִי מוֹכֵן לְנַעֲלָהּ וְאֵינוֹ קוֹרָה כְּשֶׁאֵר כָּל
all like other a beam and is not for locking prepared a utensil that it is upon it which proves a bulb
הַקּוֹרוֹת נוֹעֲלִין בּוֹ בְּשִׁבְתּוֹ:
on Shabbos with it we lock the beams

This halacha discusses the requirements for using a detached door or a bolt on Shabbos, which must show indications of being a designated utensil rather than a mere piece of wood.

הל' י

נגד שאין בראשו קלסטרא אם היתה קשור ותלוי בדלת נועליו
 we may lock from the door and suspended tied it was if a bulb at its head that there is not A bolt
 בו. וכן אם היתה נטל ואגדו עמו. אבל אם היתה אגדו קבוע
 fixed its attachment was if but with it and its attachment removed it was if and so with it
 בדלת והיה הנגר נשמט כמו קורה ומניחין אותו בזוית וחוזרין
 and return in the corner it and they place a beam like slipping out the bolt and was to the door
 ונועליו בו בעת שרוצין הרי זה אסור לנעל בו שאין עליו
 upon it for there is not with it to lock is forbidden this behold that they want at the time with it and lock
 תורת כלי ואינו אגוד ואין בו אגד להוכיח עליו:
 upon it to prove an attachment in it and there is not bound and it is not a utensil the status of

This halacha details the conditions under which a door bolt without a bulbous head may be used on Shabbos, depending on how it is attached to the door.

הלי"א

אסור טלטול מנורה של חליות בשבת

Halacha 11 · The Prohibition of Moving a Sectional Candelabrum on Shabbos

מנורה של חליות בין גדולה בין קטנה אין מטלטלין אותה שמה
 lest it move we do not small whether large whether sections of A candelabrum
 יחזירנה בשבת. היו בה חלקים והיא נראית כבעלת חליות. אם
 if sections like one of appears and it grooves in it If there were on Shabbos one will reassemble it
 היתה גדולה הנטלת בשתי ידים אסור לטלטלה מפני כבדה. היתה
 if it was its weight because of to move it it is forbidden hands with two that is carried large it was
 קטנה מזו מותר לטלטלה:
 to move it it is permitted than this smaller

This halacha discusses the Rabbinic prohibition against moving a sectional candelabrum on Shabbos, enacted as a safeguard against reassembling its parts.

הלי"ב

טלטול מנעל מאמום, מכבש, גזי צמר ושלחין בשבת

Halacha 12 · Carrying a Shoe from a Block, Presses, Wool Shears, and Raw Hides on Shabbos

מנעל שעל גבי האמום שומטין אותו בשבת. מכבש של בעלי בתים
 owners home of A press on Shabbos it we may slip the shoemaker's block top of that is on A shoe
 מתירין אבל לא כובשין. ושל כובסין לא יגע בו מפני שהוא מקצה
 muktzah that it is because it one may touch not launderers and of press not but we may loosen
 מחמת חסרון פיס. וכן גזי צמר אין מטלטלין אותן מפני שהוא
 that he is because them carry we do not wool shears of And so pocket loss of due to
 מקפיד עליהן. לפיכך אם יחדן לתשמיש מתירין. והשלחין
 And raw hides they are permitted for use he designated them if Therefore about them particular

מִתֵּר לְטַלְטֵלָן בֵּין שְׁהִיו שֶׁל בַּעַל הַבַּיִת אוֹ שֶׁל אֶמֶן מִפְּנֵי

because a craftsman of or the house a master of of that they were whether to carry them it is permitted

שְׂאִינוּ מִקְפִּיד עֲלֵיהֶם:

about them particular that he is not

This halacha discusses the laws of muktzah regarding items that are set aside due to financial loss, such as a professional launderer's press and raw wool, contrasted with items that are permitted to be handled.

הלי"ג

הַטְּפוּל בְּדָבָר מִטְּנָה וּבִגְרָף שֶׁל רֵעִי בַּשַּׁבָּת

Halacha 13 · Handling Repulsive Items and a Chamber Pot on Shabbos

כָּל דָּבָר מִטְּנָה כְּגוֹן רֵעִי וְקִיא וְצוֹאָה וְכִיּוֹצָא בָּהֶן אִם הָיוּ בְּחִצֵּר

in a courtyard they were if of them and the like and excrement and vomit feces such as filthy thing Any

שִׁיוֹשְׁבֵין בָּהּ מִתֵּר לְהוֹצִיאָן לְאַשְׁפָּה אוֹ לְבֵית הַפֶּסֶא וְזֶה הוּא

is and this the chair to a house of or to a dung heap to remove them it is permitted in it that they dwell

הַנִּקְרָא גֵרָף שֶׁל רֵעִי. וְאִם הָיוּ בְּחִצֵּר אַחֶרֶת כּוֹפִין עֲלֵיהֶן

over them we overturn another in a courtyard they were and if feces of a chamber pot that which is called

כָּלִי כִּדֵּי שֶׁלֹּא יֵצֵא הַקָּטָן וַיִּתְלַכְלַךְ בָּהֶן. רַק שֶׁעַל הַקֶּרְקַע

the ground that is on Spittle by them and become soiled the child will go out that not in order a utensil

דוֹרְסוֹ לְפִי תָמוּ וְהוֹלִךְ. מִטְּלְטְלִין כְּנוֹנָא מִפְּנֵי אֶפְרוֹ אֵף עַל

even its ash because of a warming pan We may carry and go on his simplicity according to one may step on it

פִּי שִׁישׁ עָלָיו שִׁבְרֵי עֲצִים מִפְּנֵי שֶׁהוּא כְּגֵרָף שֶׁל רֵעִי. וְאִין

And we do not feces of like a chamber pot that it is because wood splinters of upon it that there are though

עוֹשִׂין גֵרָף שֶׁל רֵעִי לְכַתְחֻלָּה בַּשַּׁבָּת. אֲבָל אִם נַעֲשָׂה מֵאֱלָיו אוֹ

or by itself it was made if but on Shabbos at the outset feces of a chamber pot make

שָׁעֵבֶר וַעֲשָׂהוּ מוֹצִיאִין אוֹתוֹ:

it we may remove and made it that he transgressed

This halacha discusses the permissibility of moving repulsive items, known as a 'graf shel rei', on Shabbos for the sake of human dignity and cleanliness.

הלי"ד

דִּין מִקְצָה בְּמֵאכָלִים וּבְקִמְצַע וְשֶׁמֶן הַנֵּר

Halacha 14 · The Laws of Muktzeh Regarding Foods, Amulets, and Leftover Lamp Oil

שֶׁמֶן שִׁיוֹצָא מִתַּחַת הַקּוֹרָה שֶׁל בֵּית הַכֹּס בַּשַּׁבָּת וְכֵן תְּמָרִים

dates and likewise on Shabbos the press the house of of the beam from under that goes out Oil

וְשִׁקְדִים הַמוֹכְנִים לְסַחֲרָה מִתֵּר לְאָכְלָם בַּשַּׁבָּת. וְאַפְלוֹ אוֹצָר שֶׁל

of a storehouse and even on Shabbos to eat them it is permitted for merchandise that are prepared and almonds

תְּבוּאָה אוֹ תְּבוּאָה צְבוּרָה מִתְחִיל לְהִסְתַּפֵּק מִמֶּנָּה בַּשַּׁבָּת שְׂאִין שׁוּם

any for there is not on Shabbos from it to take one may begin piled up grain or grain

אֶכֶל שֶׁהוּא מִקְצָה בַּשַּׁבָּת כָּלֵל אֶלָּא הַכֹּל מוֹכֵן הוּא. חוּץ מִגְרוּגְרוֹת

from dried figs except it is prepared everything rather at all on Shabbos muktzeh that is food

וְצִמּוּקֵיין שְׂפִמְקָה בְּזִמן שְׂמִיבְשִׁים אוֹתֵם הוֹאִיל וּמִסְרִיחוֹת
they become repulsive since them that they dry at the time that are in the drying and raisins
place

בֵּינָתֵם וְאֵינָם רְאוּיִין לְאֲכִילָה הָרִי הֵן אֲסוּרִין בְּשַׁבָּת מְשׁוּם מְקָחָה.
muktzeh because of on Shabbos are forbidden they behold for eating fit and they are not in the meantime

חֲבִית שְׁנִתְגָּלְתָּה וְאֲבִיחַ שֶׁנִּשְׁבְּרָה אֶף עַל פִּי שְׂאִינָן רְאוּיִין
fit they are not though · even that broke and a watermelon that became uncovered A barrel

לְאֲכִילָה נוֹטֵלִין וּמְנִיחִין בְּמָקוֹם הַמְּצֻנֶּה. כִּיּוֹצֵא בּוֹ קִמֵּץ שְׂאִינּוֹ
that is not an amulet to it similar hidden in a place and place them one may take them for eating

מִמָּחָה אֶף עַל פִּי שְׂאִינִן יוֹצֵאִין בּוֹ מְטַלְטְלִין אוֹתוֹ. מוֹתֵר הַשֶּׁמֶן
the oil The remainder of it we may move with it go out we do not though · even proven

שֶׁבִּנְר וְשֶׁבִּקְעָרָה שֶׁהִדְלִיקוּ בָּהֶן בְּאוֹתָהּ שַׁבָּת אָסוּר לְהִסְתַּפֵּק
to take it is forbidden Shabbos on that with them that they kindled and that is in the bowl that is in the lamp

מִמָּנּוּ בְּאוֹתָהּ שַׁבָּת מִפְּנֵי שֶׁהוּא מְקָחָה מִחֲמַת אָסוּר:
prohibition due to muktzeh it is because Shabbos on that from it

This halacha defines which foods and items are considered muktzeh on Shabbos, distinguishing between items that are temporarily unfit and those set aside due to a prohibition.

ה'לי טו

פְּנוּי אוֹצָר בְּשַׁבָּת לְדָבָר מִצְוָה

Halacha 15 · Emptying a Storehouse on Shabbos for the Purpose of a Mitzvah

אוֹצָר שֶׁל תְּבוּאָה אוֹ שֶׁל כִּדֵּי יֵין אֶף עַל פִּי שֶׁמֶתֵּר לְהִסְתַּפֵּק מִמָּנּוּ
from it to take that it is permitted though · even wine jugs of of or grain of A storehouse

אָסוּר לְהִתְחִיל בּוֹ לְפָנּוּתוֹ אֶלָּא לְדָבָר מִצְוָה כְּגוֹן שֶׁפָּנָהוּ לְהַכְנִסָּתוֹ
for bringing in that he emptied it such as a mitzvah for a matter of unless to empty it on it to begin it is forbidden

אוֹרְחִין אוֹ לְקַבֵּץ בּוֹ בֵּית הַמְדָּרֶשׁ וְכִיצַד מְפַנִּין אוֹתוֹ. כָּל אֶחָד וְאֶחָד
and one one every it do they empty and how study a house of in it to establish or guests

מִמְלָא אַרְבַּע אוֹ חֲמִשׁ קִפּוֹת עַד שְׁגוּמְרִין. וְלֹא יִכְבְּדוּ קִרְקַעִיתוֹ שֶׁל
of its floor sweep and they may not that they finish until baskets five or four fills

אוֹצָר כְּמוֹ שֶׁבִּאֲרָנוּ אֶלָּא נִכְנָס וְיוֹצֵא בּוֹ וְעוֹשֶׂה שְׁבִיל בְּרַגְלָיו בְּכַנִּיסָתוֹ
in his entering with his feet a path and makes it and exits he enters but we explained as the storehouse

וּבִיצִיאתוֹ:
and in his exiting

This halacha details the restrictions on clearing out a storeroom on Shabbos, permitting it only for mitzvah purposes and outlining the specific manner in which it must be done.

ה'לי טז

כָּל שֶׁהוּא רָאוּי לְמֵאכֹל בְּהֵמָה וְחֵיה וְעוֹף הַמְצוּיִין מִטְּלָטְלִין אוֹתוֹ
 it we may carry that are common or a bird or a beast an animal for food of fit that is Any
 בְּשַׁבָּת. כִּיצַד. מִטְּלָטְלִין אֶת הַתְּרֵמוֹס הַיָּבֵשׁ מִפְּנֵי שֶׁהוּא מֵאכֹל לְעִזִּים אֲבָל
 but for goats food that it is because dry the lupine — We may carry How so on Shabbos
 לֹא אֶת הַלֶּחֶם. אֶת הַחֶצֶב מִפְּנֵי שֶׁהוּא מֵאכֹל לְצִבְאִים. אֶת הַחֶרְדֵּל מִפְּנֵי
 because the mustard — for deer food that it is because the squill — the moist — not
 שֶׁהוּא מֵאכֹל לְיוֹנִים. אֶת הָעֲצָמוֹת מִפְּנֵי שֶׁהֵן מֵאכֹל לְכָלְבִּים. וְכֵן כָּל
 all And so for dogs food that they are because the bones — for doves food that it is
 הַקְּלָפִין וְהַגִּרְעִינִין הָרָאוּיִין לְמֵאכֹל בְּהֵמָה מִטְּלָטְלִין אוֹתָן. וְשֵׂאִינָן
 and those that are not them we may carry an animal for food of that are fit and the seeds the shells
 רָאוּיִין אוֹכֵל אֶת הָאֶכָל וְזוֹרְקֵן לְאַחֲרָיו וְאָסוּר לְטַטְלֵן. מִטְּלָטְלִין
 We may carry to carry them and it is forbidden behind him and throws them the food — one eats fit
 בָּשָׂר תְּפוּחַ מִפְּנֵי שֶׁהוּא מֵאכֹל לְחֵיה. וּמִטְּלָטְלִין בָּשָׂר חַי בֵּין תֶּפֶל בֵּין
 whether unsalted whether raw meat and we may carry for a beast food that it is because spoiled meat
 מְלִיחַ מִפְּנֵי שֶׁרָאוּי לְאָדָם. וְכֵן דָּג מְלִיחַ. אֲבָל הַתֶּפֶל אָסוּר לְטַטְלֵן:
 to carry it is forbidden the unsalted but salted fish and so for a human that it is fit because salted

This halacha defines which animal foods, shells, seeds, and raw meats are considered fit for use and may therefore be carried on Shabbos.

הלי"ז

טלטול מאכל חיות שאינן מצויות בשבת

Halacha 17 · Carrying Food of Uncommon Animals on Shabbos

אִין מִטְּלָטְלִין שִׁבְרֵי זְכוּכִית אֶף עַל פִּי שֶׁהֵן מֵאכֹל לְנִעְמִיּוֹת. וְלֹא
 and not for ostriches food that they are though · even glass shards of carry We do not
 חֲבִילֵי זְמוּרוֹת אֶף עַל פִּי שֶׁהֵן מֵאכֹל לְפִילִים. וְלֹא אֶת הַלוֹף אֶף
 even the luf-plant — and not for elephants food that they are though · even vine-shoots bundles of
 עַל פִּי שֶׁהֵן מֵאכֹל לְעוֹרְבִים. מִפְּנֵי שֶׁאִין אֵלּוֹ וְכִיוּצָא בָּהֶן מְצוּיִין
 are common to them and similar these that not because for ravens food that they are though ·
 יֵאָצֵל רַב בְּנֵי אָדָם:
 of people most among

This halacha teaches that items which are only edible by rare or uncommon animals are considered muktzeh and may not be carried on Shabbos.

הלי"ח

טלטול חבילי קש ומאכל בהמה בשבת

Halacha 18 · Carrying Bundles of Straw and Animal Fodder on Shabbos

חֲבִילֵי קֶשׁ וְחֲבִילֵי יָרְדִין אִם הִתְקִינָן לְמֵאכֹל בְּהֵמָה מִטְּלָטְלִין אוֹתָן
 them one may carry an animal for food of he prepared them if twigs and bundles of straw Bundles of

וְאִם לֹא אֵין מְטַלְטֵלִין אוֹתָן. חֲבִילֵי סִיָּאָה פּוֹאָה וְאִזּוֹב וְקוֹרְנִית.

and thyme and hyssop madder savory Bundles of them carry one may not not and if

הַכְּנִיסֵן לְעֵצִים אֵין מְסַתְפֵק מֵהֶם בְּשַׁבָּת. לְמַאֲכֹל בְּהֵמָה מְסַתְפֵק

one may use an animal for food of on Shabbos from them use one may not for wood that he brought in

מֵהֶן. וְכֵן בְּאֻמִּינְתָּא וְכֵן בְּפִיגִם וְכֵן בְּשָׂאָר מִיַּי תְּבָלִין:

spices kinds of with other and so too with rue and so too with mint And so too from them

This halacha discusses the muktzeh status of bundles of straw, wood, and herbs based on whether they were designated for animal food or kindling.

ה'לי"ט

דִּין טְלָטוּל מֵאֲכֹל בְּהֵמָה וְחֶפֶץ מָאוֹס בְּשַׁבָּת

Halacha 19 • Laws of Moving Animal Food and Repulsive Objects on Shabbos

אֵין גּוֹרְפִין מֵאֲכֹל מִלְּפָנֵי הַפֶּטֶם בֵּין בְּאִבּוֹס שֶׁל כְּלִי בֵּין בְּאִבּוֹס

in a trough or a utensil of in a trough whether the fattened ox from before food rake We do not

שֶׁל קֶרְקַע. וְאֵין מְסַלְקִין לְצַדְדֵין מִלְּפָנֵי הָרָעִי גִזְרָה שְׁמָא יִשְׁוֶה

he will level lest a decree the dung because of to the sides move and we do not ground of

גִּמּוֹת. נוֹטְלִין מִלְּפָנֵי הַחֲמוֹר וְנוֹתְנִין לְפָנֵי הַשּׁוֹר. אֲבָל אֵין נוֹטְלִין

take we do not but the ox before and place the donkey from before We may take grooves

מִלְּפָנֵי הַשּׁוֹר וְנוֹתְנִין לְפָנֵי הַחֲמוֹר מִלְּפָנֵי שְׁהֵמָאֲכֹל שֶׁלְּפָנֵי הַשּׁוֹר מְטֻנָּף

is soiled the ox that is before the food because the donkey before and place the ox from before

בְּרִירוֹ וְאֵין רָאוּי לְמַאֲכֹל בְּהֵמָה אַחֶרֶת. וְכֵן עָלִים שְׂרִיחָם רַע

is bad whose smell leaves And so another an animal for food of fit and is not with its spittle

וּמָאוֹסִין וְאֵין הִבְהֵמָה אוֹכְלָתָן אֶסּוּר לְטַלְטֵלָן. לְפִיכָךְ תִּלְאֵי שֶׁל דָּגִים

fish of a hanger Therefore to carry them it is forbidden eats them the animal and not and are repulsive

אֶסּוּר לְטַלְטֵלוֹ וְשֶׁל בָּשָׂר מֵתָר. וְכֵן כָּל כִּיּוּצָא בְּזָה:

to this similar all and so is permitted meat but of to carry it is forbidden

This halacha details the Rabbinic prohibitions against raking animal feed due to the concern of leveling the ground, and the muktzah status of repulsive items.

ה'ל"ב

טְפוּל בְּמֵת בְּשַׁבָּת

Halacha 20 • Caring for a Corpse on Shabbos to Prevent Decomposition

אֵף עַל פִּי שְׁאֶסּוּר לְטַלְטֵל אֶת הַמֵּת בְּשַׁבָּת סָכִין אוֹתוֹ

him we may anoint on Shabbos the corpse — to carry that it is forbidden though . Even

וּמְדִיחִין אוֹתוֹ וּבִלְבָד שְׁלֹא יִזְיזוּ בּוֹ אֵיכָר. וְשׁוּמְטִין אֶת הַכּוֹר

the pillow — and we may slip out a limb in him they move that not provided him and we may wash

מִתַּחְתָּיו כְּדִי שִׁיחְיָה מָטָל עַל הַחוּל בְּשָׁבִיל שְׂיִמְתִּין וְלֹא יִסְרִיחַ.

decompose and not that he will endure for the sake the sand on lying that he will be in order from underneath him

וּמְבִיאִין כְּלֵי מִיָּקָר וּכְלֵי מִתְכוֹת וּמְנִיחִין לוֹ עַל כֶּרְסוֹ כְּדִי

in order his belly on it and we may place metal or a utensil of cooling a utensil of and we may bring

שְׁלֹא יִתְפַּח. וּפּוֹקְקִין אֶת נִקְבָּיו שֶׁלֹּא יָכִנס בָּהֶן הָרוּחַ. וְקוֹשְׁרִין
and we may tie the air into them will enter so that not his orifices — and we may stop up he will swell that not
אֶת הַלְּחִי לֹא שִׁיעָלָה אֶלָּא שֶׁלֹּא יוֹסִיף. וְאֵין מַעֲמִצִּין אֶת עֵינָיו
his eyes — close and we may not it will open further that not but that it will rise not the jaw —

בְּשַׁבָּת:

on Shabbos

This halacha details the permitted and forbidden actions one may perform on Shabbos to preserve a corpse and prevent its decomposition.

הליכא

טְלִטּוּל מֵת בְּשַׁבָּת מִפְּנֵי הַחֶמֶה וְהַדִּלְקָה

Halacha 21 · Moving a Corpse on Shabbos Due to Sun or Fire

מֵת הַמָּטָל בַּחֶמֶה מִנִּיחַ עָלָיו כֶּכֶר אוֹ תִּינוֹק וּמִטְלָטְלוֹ. וְכֵן אִם
if and likewise and moves it a baby or a loaf of bread upon it one places in the sun that is lying A corpse
נָפְלָה דִּלְקָה בְּחֶצֶר שֵׁישׁ בָּהּ מֵת מִנִּיחַ עָלָיו כֶּכֶר אוֹ תִּינוֹק
a baby or a loaf of bread upon it one places a corpse in it that has in a courtyard a fire fell
וּמִטְלָטְלוֹ. וְאִם אֵין שָׁם כֶּכֶר וְלֹא תִּינוֹק מְצִילִין אוֹתוֹ מִן הַדִּלְקָה
the fire from it we rescue a baby and not a loaf of bread there there is not and if and moves it
מִכָּל מְקוֹם שָׂמָא יָבֹא לְכַבּוֹת מִפְּנֵי שֶׁהוּא בָּהוּל עַל מֵתוֹ שֶׁלֹּא
that it should not his dead over distraught he is because to extinguish he will come lest case in any
יִשְׂרָף. וְלֹא הִתִּירוּ לְטַלְטֵל בְּכֶכֶר אוֹ תִּינוֹק אֶלָּא לְמַת בְּלִבָּד
alone for a corpse except a baby or with a loaf of bread to move permit and they did not be burned
מִפְּנֵי שֶׁאָדָם בָּהוּל עַל מֵתוֹ:
his dead over distraught a person is because

This halacha discusses the Rabbinic leniency of moving a corpse on Shabbos by placing a loaf of bread or a baby on it, and the special allowance to save it from a fire.

הליכא

הַצֵּלַת מֵת מִן הַחֶמֶה בְּשַׁבָּת

Halacha 22 · Saving a Corpse from the Sun on Shabbos by Indirectly Creating a Partition

הָיָה מָטָל בַּחֶמֶה וְאֵין לָהֶם מְקוֹם לְטַלְטְלוֹ אוֹ שֶׁלֹּא רָצוּ לְהַזִּיזוֹ
to move him they wanted that not or to move him a place for them and there is not in the sun lying If he was
מִמְּקוֹמוֹ בָּאִין שְׁנֵי בְּנֵי אָדָם וְיוֹשְׁבִים מִשְׁנֵי צַדָּדָיו. חֵם לָהֶם מִלְּמַטָּה
from below for them If it is hot his sides from two of and they sit · people two there come from his place
זֶה מְבִיא מִטָּתוֹ וְיוֹשֵׁב עָלֶיהָ וְזֶה מְבִיא מִטָּתוֹ וְיוֹשֵׁב עָלֶיהָ. חֵם
If it is hot on it and sits his bed brings and this one on it and sits his bed brings this one
לָהֶם מִלְּמַעְלָה זֶה מְבִיא מִחֻצָּלָת וּפּוֹרֵשׁ עַל גֻּבְיוֹ. וְזֶה מְבִיא
brings and this one his back over and spreads it a mat brings this one from above for them
מִחֻצָּלָת וּפּוֹרֵשׁ עַל גֻּבְיוֹ. זֶה זוֹקֵף מִטָּתוֹ וְנִשְׁמָט וְהוֹלֵךְ לוֹ וְזֶה
and this one for himself and goes and slips away his bed uprights this one his back over and spreads it a mat

זֹכֶרָה מִטָּתוֹ וְנִשְׁמָט וְהוֹלֵךְ לוֹ וְנִמְצָא מִחֲצָה עֲשׂוּיָה מֵאֻלְיָהּ. שְׁהָרִי
for behold on its own is made a partition and it is found for himself and goes and slips away his bed uprights
מִחֲצָלָת זֶה וּמִחֲצָלָת זֶה גִּיּוֹתֵיהֶן סְמוּכוֹת זוֹ לְזוֹ וּשְׁנֵי קְצוֹתֵיהֶם
their edges and the two of to this one this one are close their tops this one and the mat of this one the mat of

עַל הַקֶּרֶקַע מִשְׁנֵי צַדֵּי הַמֵּת:
the corpse sides of from two the ground are on

This halacha outlines the permissible method to shade a corpse on Shabbos without directly building a forbidden tent.

הליכא

הוצאת מת שהסריח בשבת מפני כבוד הבריות

Halacha 23 · Carrying Out a Decomposing Corpse on Shabbos for Human Dignity

מֵת שֶׁהִסְרִיחַ בְּבֵית וְנִמְצָא מִתְבַּזֶּה בֵּין הַחַיִּים וְהֵם מִתְבַּזִּים מִמֶּנּוּ
from it are disgraced and they the living among disgraced and it is found in a house that became smelly A corpse
מִתֵּר לְהוֹצִיאוֹ לְכַרְמְלִית. גָּדוֹל כְּבוֹד הַבְּרִיּוֹת שְׁדוּחָה אֵת לֹא
a negative — that it pushes aside the creatures the honor of great is to a carmelit to carry it out it is permitted
תַּעֲשֶׂה שְׁבִתוֹרָה שֶׁהוּא דְּבָרִים יוֹ יֵא "לֹא תִסּוֹר מִן הַדָּבָר אֲשֶׁר יִגִּידוּ
they tell which the word from deviate "do not 11 17 Devarim which is that is in the Torah commandment
לָךְ יָמִין וּשְׂמָאל". וְאִם הָיָה לָהֶן מָקוֹם אַחֵר לְצֵאת בּוֹ אֵין מוֹצִיאִין
carry out we do not to to go out another a place for them there was and if and left" right you
אוֹתוֹ אֶלֹא מְנִיחִין אוֹתוֹ בְּמָקוֹמוֹ וְיוֹצֵאִין הֵם:
they and go out in its place it we leave rather it

This halacha discusses the permission to carry a smelly corpse into a carmelit on Shabbos to prevent human disgrace, based on the principle of human dignity superseding Rabbinic prohibitions.

CHAPTER SUMMARY

The chapter begins by classifying weaving tools, permitting the movement of most utensils while forbidding the loom's beams and pillars. It defines brooms and leftover bricks as utensils for permitted purposes, provided the bricks were not set aside for building. Shards of broken vessels remain permissible to carry if they can still serve a function, such as covering a jar, whereas raw stones are muktzeh unless designated. For personal hygiene, the Sages permitted carrying stones of a certain size, even up to a roof, prioritizing stones over shards or grass depending on their texture. Finally, the Rambam rules that while tattered mats remain usable to cover filth, remnants of clothing smaller than three by three thumbbreadths lose their status as utensils and become muktzeh.

למעשה WHAT TO TAKE HOME

Look at the broken pieces of your life, the plans that shattered, or the resources that seem depleted. Do not throw them away in despair. Ask Hashem to show you how they can still be used for a holy purpose. Today, when something does not go as planned, instead of giving up, find one small, creative way to use that very situation to bring peace, joy, or service to your home.

