

Mishnah Shabbat

Chapter 15

Source Sheet by Michael Werbow

Mishnah Shabbat 15

(1) **And these are knots for which one is liable** to bring a sin-offering if one tied them on Shabbat: **A camel driver's knot and a sailor's knot**, both of which are meant to be permanent. **And just as one is liable** to bring a sin-offering **for tying these knots, so too, he is liable** to bring a sin-offering **for untying them**. **Rabbi Meir says** a principle: **For tying any knot that one can untie with one of his hands, one is not liable** to bring a sin-offering, because a loose knot of that sort is not considered permanent even if that was his intention.

(2) **You have knots for which one is not liable** to bring a sin-offering **as one is liable for tying a camel driver's knot and a sailor's knot**; however, it is nevertheless prohibited to tie them. **A woman may tie** closed the **opening of her robe** with straps, **as well as the strings of her hairnet** and the laces **of her girdle**, i.e., a wide belt tied with laces. One may **also tie the straps of a shoe or a sandal, as well as the spouts of wine or oil jugs**. One may **also tie a garment over a pot of meat**. **Rabbi Eliezer ben Ya'akov says: One may tie** a rope across an entrance **before an animal so that it will not go out**. **One may tie a bucket with a belt** on Shabbat, as he will certainly not leave it tied to the bucket, and therefore it is not a permanent knot. **But one may not tie a bucket with a rope**. **Rabbi Yehuda permits** doing so. **Rabbi Yehuda stated a principle:** With regard to **any knot that is not permanent, one is not liable** for tying it.

(3) **One may fold the garments** after removing them **even four or five times, and one may make the beds from Shabbat evening** in preparation **for Shabbat day, but not from Shabbat** in preparation **for the conclusion of Shabbat**, since one may not perform an action on Shabbat that is preparation for a weekday. **Rabbi Yishmael says: One may fold the garments and make the beds from Yom Kippur** in

משנה שבת ט"ו

(א) אלו קשרים שחייבין עליהן, קשר הגמלין וקשר הספנין. וכשם שהוא חייב על קשורן כך הוא חייב על התרון. רבי מאיר אומר, כל קשר שהוא יכול להתירו באחת מידי, אין חייבין עליו:

(ב) יש לה קשרים שאין חייבין עליהן כקשר הגמלין וכקשר הספנין. קושורת אשה מפתח חלוקה, וחוטי סבכה ושל פסיקיא, ורצועות מנעל וסנדל, ונודות יין ושמן, וקדרה של בשר. רבי אליעזר בן יעקב אומר, קושורין לפני הבהמה בשביל שלא תצא. קושורין דלי בפסיקיא, אבל לא בחבל. רבי יהודה מתיר. כלל אומר רבי יהודה, כל קשר שאינו של קימא, אין חייבין עליו:

(ג) מקפלין את הכלים אפלו ארבעה וחמשה פעמים, ומציעין את המטות מליילי שבת לשבת, אבל לא משבת למוצאי שבת. רבי ישמעאל אומר, מקפלין את

preparation **for Shabbat** if Yom Kippur occurs on Friday. **And the fats** of the offerings that were sacrificed on **Shabbat are offered on Yom Kippur, but not those of Yom Kippur on Shabbat**, because the sanctity of Shabbat is greater than the sanctity of Yom Kippur. **Rabbi Akiva says: Neither are the fats of the offerings sacrificed on Shabbat offered on Yom Kippur, nor are those of Yom Kippur offered on Shabbat.**

הַכֵּלִים וּמִצֵּיעִין אֶת הַמִּטּוֹת מִיּוֹם
הַכַּפּוּרִים לְשַׁבָּת, וְהִלְבִּי שַׁבָּת
קָרְבִין בְּיוֹם הַכַּפּוּרִים. (אֲבָל לֹא
שֶׁל יוֹם הַכַּפּוּרִים בְּשַׁבָּת). רַבִּי
עֲקִיבָא אוֹמֵר לֹא שֶׁל שַׁבָּת קָרְבִין
בְּיוֹם הַכַּפּוּרִים, וְלֹא שֶׁל יוֹם
הַכַּפּוּרִים קָרְבִין בְּשַׁבָּת:

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