

# Mishnah Shabbat

## Chapter 17

Source Sheet by Michael Werbow

### Mishnah Shabbat 17

(1) **All vessels may be moved on Shabbat, and their doors, which are part of these vessels, along with them, even if they were dismantled on Shabbat, as the doors of these vessels are unlike the doors of the house.** It is prohibited to make use of the doors of a house on Shabbat, even if they were removed from the entrance, **because they are not prepared from before Shabbat.**

(2) Likewise **a person may move a mallet**, which is generally used for labor prohibited on Shabbat, **to crack nuts with it.** Likewise, one may move **an axe**, a tool generally used to chop wood, **to cut a cake of figs with it.** So too, one may move **a saw to cut cheese with it.** Similarly, one may move **a spade to scoop dried figs with it.** One may also move **a winnowing shovel and a pitchfork**, both of which are designated for use with crops in a barn, **to place food on it for a child.** One is likewise permitted to take a **reed or a shuttle** from a spindle, ordinarily used for weaving, in order **to insert it** into food like a fork. One is permitted to move an ordinary **hand needle** used for sewing clothes **to extract a thorn with it, and one may move a sack maker's needle to open the door with it.**

(3) **A reed** that is used **for turning olives** in a bundle, **if there is a cork-like knot at the top of it, it can become ritually impure** as a vessel, **and if not, it cannot become ritually impure**, because it is not a vessel. **In either case, it may be moved on Shabbat** for use in a permitted action.

(4) **Rabbi Yosei says: All utensils may be moved on Shabbat except for a large saw and the blade of a plow.** Since they must be sharp and ready for use and there is concern that they might be damaged, one sets them aside from his consciousness and they may not be used for any other purpose. **All vessels may be moved for a specific purpose and not**

### משנה שבת י"ז

(א) כָּל הַכֵּלִים נִטְלִין בְּשַׁבָּת וְדִלְתוֹתֵיהֶן עִמָּהֶן, אַף עַל פִּי שְׁנַתְפָּרְקוּ בְּשַׁבָּת. שְׂאִינָן דּוֹמִין לְדִלְתוֹת הַבַּיִת, לְפִי שְׂאִינָן מִן הַמּוֹכֵן:

(ב) נוֹטֵל אָדָם קֶרֶנֶס לְפַצֵּעַ בּוֹ אֶת הָאֵגוּזִים, וְקָרְדִים לְחַתֵּךְ אֶת הַדְּבִלָה. מְגַרָה, לְגַרֵר בָּהּ אֶת הַגְּבִינָה. מְגַרְפָּה, לְגַרֵף בָּהּ אֶת הַגְּרוֹגְרוֹת. אֶת הַרְחַח וְאֶת הַמְּזֵלֵג, לְתַת עָלָיו לְקַטֵּן. אֶת הַכּוֹשׁ וְאֶת הַכַּרְפָּר, לְתַחֵב בּוֹ. מַחֲט שֶׁל יָד, לְטַל בּוֹ אֶת הַקּוֹץ, וְשֶׁל סְקָאִים, לְפַתֵּחַ בּוֹ אֶת הַדְּלָת:

(ג) קָנָה שֶׁל זֵיתִים, אִם יֵשׁ קֶשֶׁר בְּרֵאשׁוֹ, מְקַבֵּל טְמֵאָה, וְאִם לֹא, אִין מְקַבֵּל טְמֵאָה. בֵּין כֶּה וּבֵין כֶּה, נִטְלָ בְּשַׁבָּת:

(ד) רַבִּי יוֹסֵי אוֹמֵר, כָּל הַכֵּלִים נִטְלִין, חוּץ מִן הַמַּסֵּר הַגָּדוֹל וְיָתֵד שֶׁל מַחְרֶשֶׁה. כָּל הַכֵּלִים נִטְלִין לְצַרְהָ וְשֶׁלֹא לְצַרְהָ. רַבִּי נַחֲמָיָה אוֹמֵר, אִין נִטְלִין אֶלֶּא לְצַרְהָ:

**for a specific purpose. Rabbi Nehemya says: Vessels may only be moved for a specific purpose.**

**(5) All vessels that may be moved on Shabbat, their shards may be moved along with them, as long as they are suited for some purpose. Shards of a large bowl may be used to cover the mouth of a barrel. Shards of a glass vessel may be used to cover the mouth of a cruse. Rabbi Yehuda says: As long as they are suited for a purpose similar to their original use. Shards of a large bowl must be suited to pour soup into them, and shards of a glass vessel must be suited to pour oil into them.**

**(6) A stone that is in a gourd used to draw water [kiruya], if they fill it with water and the stone does not fall, one may fill with it on Shabbat, and if not, and the stone does fall, one may not fill with it. With regard to a vine branch that is tied to a pitcher, one may fill water with it on Shabbat because the branch became part of the vessel.**

**(7) With regard to a window shutter, Rabbi Eliezer says: When it is tied to and hanging from the window, i.e., it is not touching the ground, one may shutter the window with it, because it is not considered building; and if not, i.e., it is touching the ground, one may not shutter the window with it. And the Rabbis say: Both in this case and in that case one may shutter with it.**

**(8) All covers of vessels that have a handle may be moved on Shabbat. Rabbi Yosei said: In what case is this statement said? In the case of a cover for the ground, i.e., the cover of a pit; however, with regard to covers of vessels, both in this case and in that case, even if they do not have handles, they may be moved on Shabbat.**

(ה) כָּל הַכֵּלִים הַנִּטְלִין בְּשַׁבָּת,  
שְׁבָרֵיהֶן נִטְלִין עִמָּהֶן, וּבִלְבָד  
שְׂיֵהִיו עוֹשִׂין מַעֲשֵׂין מְלֵאכָה. שְׁבָרֵי  
עֲרֵבָה, לְכִסּוֹת בָּהֶן אֶת פִּי  
הַחֲבִית. שְׁבָרֵי זְכוּכִית, לְכִסּוֹת  
בָּהֶן אֶת פִּי הַפֶּה. רַבִּי יְהוּדָה  
אוֹמֵר, וּבִלְבָד שְׂיֵהִיו עוֹשִׂין מַעֲשֵׂין  
מְלֵאכָתָן. שְׁבָרֵי עֲרֵבָה, לְצוּק  
לְתוֹכָן מִקֶּפֶה. וְשֵׁל זְכוּכִית לְצוּק  
לְתוֹכָן שָׁמֶן:

(ו) הָאֶבֶן שֶׁבְקִרוּיָהּ, אִם מְמַלְאִין  
בָּהּ וְאִינָה נוֹפֶלֶת, מְמַלְאִין בָּהּ.  
וְאִם לָאוּ, אִין מְמַלְאִין בָּהּ.  
זְמוּרָה שֶׁהִיא קְשׁוּרָה בְּטַפְיָח,  
מְמַלְאִין בָּהּ בְּשַׁבָּת:

(ז) פָּקַק הַחֲלוֹן, רַבִּי אֱלִיעֶזֶר  
אוֹמֵר, בְּזִמְן שֶׁהוּא קְשׁוּר וְתִלוּי,  
פּוֹקְקִין בוֹ, וְאִם לָאוּ, אִין פּוֹקְקִין  
בוֹ. וְחַכְמִים אוֹמְרִים, בֵּין כֶּה וּבֵין  
כֶּה פּוֹקְקִין בוֹ:

(ח) כָּל כֶּסוּיֵי הַכֵּלִים שֵׁישׁ לָהֶם  
בֵּית אַחִיזָה נִטְלִים בְּשַׁבָּת. אָמַר  
רַבִּי יוֹסֵי, בְּמָה דְבָרִים אָמוּרִים.  
בְּכֶסוּי קַרְקַע, אֲבָל בְּכֶסוּי  
הַכֵּלִים, בֵּין כֶּה וּבֵין כֶּה נִטְלִים  
בְּשַׁבָּת: