



Carrying a Wallet on Shabbat

The *Mishnah* (24:1) discusses a case where one is travelling, carrying a wallet as *Shabbat* begins. The *Mishnah* first suggests that one can give his wallet to a *nochri* to carry it for him. If that option is not available he can rest the item on his animal. The *Bartenura* explains that the traveller should only place the wallet on his animal once it begins to walk, and remove it before it stops. That way the animal is not perform the full *melacha*; the animal is not performing *akira* (uprooting the item) or *hanacha* (placing it down) but only transporting it. This is important because otherwise the person would be considered as if he is driving his animal with a load (*mechamar*) which is prohibited on a biblical level.

The *Bartenura* continues explaining that the *Mishnah* prefers using the *nochri* in this case, since when using the animal one runs the risk of violating a biblical prohibition whereas giving the item to a *nochri* violates a rabbinic one.

Considering that the solutions involve a rabbinic prohibition, why is one permitted to give the wallet to a *nochri* to carry? The *Bartenura* explains that the *Chachamim* understood that it would be too much of a challenge for one to part with his possessions. Had the *Chachamim* not provided a permissible avenue, then it is likely that one would simply carry the wallet and thereby violate the prohibition of carrying on *Shabbat*.

The *Ran* cites the *Tosfot* that present the opinion of the *Sefer HaTerumah* who maintains that the logic behind this law can be extended to permit one to hide their money on *Shabbat* if they are concerned that it will get stolen. The *Ran* then cites the *Ramban* who disagrees. The *Ramban* aligns this cases with the *Mishnayot* we learnt earlier regarding a fire. Recall that the *Chachamim* restricted what one can save from a fire. There the concern was that since people are generally worried about their possessions, they might extinguish with the fire in process. Note the same logic appears to be applied in the reverse. Here we relax the restrictions whereas there the restriction are tightened. The *Ramban* answers that in our

case one would find it too difficult to throw away his wallet that he is already holding. In the other cases, the *Chachamim* demanded that he remain passive, which one is capable of doing.

The *Ran* then cites the *Rashba* who finds the *Ramban's* distinction difficult, since the discussion in the *Gemara* implies that the ruling in our *Mishnah* applies even if he is not holding his wallet (see inside). Furthermore the *Rashba* explains that the logic behind the case with a fire was specific to that case. Since the fire is spreading, there is a sense of urgency and one might put out the fire. The concern however was not that if they allowed them to save items that they would do so in a manner other than was permitted by the *Chachamim*, e.g. carry it to the public domain. Consequently, our case too, they were not concerned that a person would then save his wallet in a manner other than permitted.

The *Rashba* however does in principle agree with the *Ramban* that one would not be able to move his money out of fear that it will get stolen. The *Rashba* explains that in our case the rabbinic prohibition was permitted in order to avoid the person violating a biblical one. In the case of hiding money, permitting the activity does not make sense. We would be permitting a rabbinic prohibition (of moving *mukteh*) on order to prevent him from violating a rabbinic prohibition.

The *Ran* also agrees with the ruling of the *Ramban* against the *Sefer HaTerumah* but based on a different reason. He explains that in the case of the fire there is a sense of urgency. Particularly because of that urgency, we are concerned that one will not be particular with the boundaries permitted by the *Chachamim*. The same could be said where one is trying to hide his items from thieves. In our case however, there is no real urgency. The concern is simply his ability to lose his money. Consequently, the *Chachamim* can provide him with a permissible avenue.

Yisrael Bankier

Revision Questions

שבת כ"ב:א' – כ"ד:ג'

- Earlier we learnt about the restriction placed on one saving food from a house on fire – which law learnt in the beginning of the twenty-second *perek* is similar to that law? (כ"ב:א')
- One is not allowed to squeeze fruit for their juice on *Shabbat* – explain the debate regarding whether one can drink the juice that oozed out of fruit on its own. (כ"ב:א')
- Describe the law regarding washing or soaking cooked foods in hot water on *Shabbat*. (כ"ב:ב')
- When is one allowed to break a container in order to eat from its content – what provisor is place on this *heter*? (כ"ב:ג')
- Is one allowed to place cold water in the sun for it to heat up on *Shabbat*? (כ"ב:ד')
- If someone's clothes got soak on *Shabbat* is there any restriction place on: (כ"ב:ד')
 - Him walking wearing the clothes?
 - Placing them out to dry?
- Which of the following two groups are allowed to bring their towel(s) home with them: (כ"ב:ה')
 - A single person who dried himself with multiple towel.
 - A group of people who dried themselves sharing one towel.
- What restriction is placed on one rubbing oil on themselves on *Shabbat* and why? (כ"ב:ו')
- On what condition is one allowed to borrow something from his friend on *Shabbat*? (כ"ב:ז')
- Can one count his guests from the list he wrote down prior to *Shabbat*? What is the concern? (כ"ב:ח')
- Can one employ workers on *Shabbat* for work during the week? (כ"ב:ט')
- Can one walk to the end of the *techum Shabbat* so that as soon as *Shabbat* goes out he can go and guard his fruit outside the *techum*? (כ"ב:י')
- Can one walk to the end of the *techum Shabbat* so that as soon as *Shabbat* goes out he can go to retrieve items for a wedding outside the *techum*? (כ"ב:יא')
- When can a coffin built by a non-Jew on *Shabbat* be used for a Jew? (כ"ב:יב')
- Are there any restrictions placed on one caring for a dead body on *Shabbat*? (כ"ב:יג')
- Doing what to someone who is dying is tantamount to murder? (כ"ב:יד')
- What can one do if they are walking toward a city carrying their wallet and *Shabbat* comes in? (כ"ב:טו')
- Is one allowed to untie bundles of animal feed on *Shabbat*? (Be specific.) (כ"ב:טז')
- Is one allowed to chop up carobs for their animal on *Shabbat*? (כ"ב:טז')
- What is *ovsin* and why is it prohibited on *Shabbat*? (כ"ב:טז')
- Before which foul is one allowed to place water and why? (כ"ב:טז')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

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Rabbi Chaim Brown
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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
30 April ד' אייר	1 May ה' אייר	2 May ו' אייר	3 May ז' אייר	4 May ח' אייר	5 May ט' אייר	6 May י' אייר
Shabbat 24:4-5	Eruvin 1:1-2	Eruvin 1:3-4	Eruvin 1:5-6	Eruvin 1:7-8	Eruvin 1:9-10	Eruvin 2:1-2

