

The רמב"ם brings down להלכה that since a person never knows when his time is up, עבירות תשובה should be done as soon as possible.

פרק שואל End of

If one is on the road, and שבת comes in, he may give his wallet to a non-Jew to hold for him. Although giving the wallet to a non-Jew should be forbidden as well (as non-Jews may not do מלאכה for Jews), the חכמים were lenient regarding losing one's money. If there is no אינו יהודי available, he may put the wallet on the animal, although if the אינו יהודי is available, it is אסור to place the wallet on the animal, as we are מצווה on שביתת בהמה.

If one is on the road when שבת comes in, he does not need to unload his animal but may walk beside it (without pulling it) until he reaches the first secure area. Items that are not מוקצה may be unloaded by hand. Items that are מוקצה may not be unloaded by hand, but the bundle that they are contained in may be untied. If there are delicate objects in the bundle, such as glass, he may place pillows or blankets to break their fall provided that he can pull away the pillows or blankets so as not to negate a כלי from its permissible use on שבת. In such a case, he may remove them and should not leave them on the בהמה as that would be צער בעלי חיים (the ביאור הלכה learns that the גר"א seems to imply that if he cannot unload a heavy item by himself,

in such a case he may untie the load and allow it to fall onto pillows and blankets even though the pillows and blankets will now be unusable throughout the rest of שבת [which is אסור because he is being מבטל כלי מהיכונו, in order to prevent צער בעלי חיים).

The רמב"ם writes that being as how people worry about their money, even if the חכמים did not allow a person to ask a non-Jew to carry items for him, he would often still come to ask him. Therefore, to prevent a transgression of דברי סופרים, the חכמים made certain exceptions in this case.

A person may only give to a non-Jew to hold for him an item or money that came into his hands prior to שבת. He may not pick up an object on שבת and give it to a non-Jew to hold for him (as since he did not work for the object, we are not worried that he will come to carry it four אמות and transgress the words of the חכמים).

If there is an אינו יהודי that is a חרש, שוטה or קטן, it is better to place the wallet on the animal. If there is a חרש and a שוטה it is better to give it to the שוטה as a שוטה has no דעת. If there is a חרש and a שוטה he should give it to the שוטה. If there is a חרש a קטן he gives to whoever he wants.

Five types of people may not be מפריש תרומה: חרש, שוטה, קטן, עכו"ם, and one who has no permission from the owner to be מפריש his תרומה.

If someone is on the road when שבת comes in, and there is no person or animal with him, he may carry his wallet or any other thing he has that he had before שבת and is not מוקצה. He carries it by walking less than four אמות and stopping, walking less than four אמות and stopping etc. He may not transfer the object from the רשות הרבים or a כרמלית to a רשות היחיד, so when he gets to his house, he should throw it in the house in an unusual way.

One must be careful to avoid performing an עקירה and a הנחה when placing the wallet on the animal (the חכמים only made allowances regarding an איסור דרבנן not an איסור דאורייתא), therefore, he should place the wallet on the animal when it is moving, he should remove the wallet whenever the animal stops (the רמב"ם says he must anticipate when the animal will stop and remove it first, while the רשב"א says he may wait until the animal stops).

If one was carrying a box on his shoulders in a רשות הרבים or in a כרמלית when שבת came in, he should run until רשות היחיד and throw the box in an unusual way into רשות היחיד (for example, he can turn around, and throw it behind his shoulder).

Whenever it mentions חייב in the context of הלכות שבת, it means if it was done on purpose, he is חייב כרת. If there were עדים and התראה he is חייב סקילה and if it was done בשוגג he is חייב קרבן.