The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Aug 21 2023 ■ ד' אלול תשפ"ג
סימן ש"א סעיף ב'-ו'

Overview

Siman 301 Seif 2:

Young men who enjoy jumping and running are permitted to do so. It is also permitted in order to see things that one finds pleasurable. (It is also permitted to take walks.)

- Any person may run in order to see something that he finds pleasurable. (M.B. 6)
- If one's intent is to exercise and warm up for medicinal purposes it is permitted but one may not run for medicinal purposes since it is evident that that is his intent. Some authorities are stringent even regarding walking if one's intent is therapeutic. (M.B. 7)

Siman 301 Seif 3:

If one was walking and reached a stream of water he may leap or jump over it, even if it is so wide that he cannot place down one foot without lifting the other. It is preferred to leap than to walk around the water since that will increase the distance he has to walk. It is prohibited to walk through the water since it could lead to squeezing water out of one's garment.

- דלוג is when there is a large gap between one's legs and קפיצה is when one jumps with both legs at once. (M.B. 8)
- If one cannot leap or jump he may go around. (M.B. 9)

Siman 301 Seif 4:

If one was walking to a mitzvah activity, for example, walking to his rebbe or someone greater in wisdom, he may pass through the water as long as he employs a deviation, e.g. he should not take his arms out of the edge of his garment so that he is mindful and will not squeeze liquid out of his garment (See below siman 613 seif 5 and seif 8 in Rema)**. It is prohibited to cross with one's sandal since it cannot be attached or tied tightly and thus there is a concern that it will fall off and one will carry it. It is permitted with a shoe.**

- One may also visit one's father. Magen Avrohom rules that men and women share the same obligation concerning greeting one's rebbe but a woman must secure her husband's permission. (M.B. 10)
- If the rebbe needs information from his student he may cross through water to visit him but Sefer Tosefes Shabbos prohibits this. If the rebbe is uncertain about something and his student knows the answer it seems logical that one could be lenient since it is no worse than any other mitzvah matter. (M.B. 11)
- Rema there maintains that it is better to go through the water but later authorities maintain that it is better to go around than to go through the water. (M.B. 12)

Siman 301 Seif 5:

One who walks to a mitzvah activity may also cross water upon his return so that it should not be a stumbling block in the future.

- The concern is that next time he will not want to go to perform the mitzvah. (M.B. 13)

Siman 301 Seif 6:

One who is going to guard his fruit may pass through water on the way there but not on the way back.

- Protecting one's possessions is also somewhat of a mitzvah but there is no concern that he will refrain from going out again to guard his possessions. (M.B. 14)
- He must be careful, however, not to take his arms out from the edge of his garment. (M.B. 15)

Halacha Highlight

Walking and running on Shabbos

Shulchan Aruch Siman 301 Seif 2

בחורים המתענגים בקפיצתם ומרוצתם

Young men who derive pleasure from jumping and running

Shulchan Aruch (סע' ב') writes that although generally one is not permitted to run or jump (מ"ב סק"ב) on Shabbos, nevertheless, young men who enjoy running and jumping may do so on Shabbos. Mishnah Berurah (סק"ה) explains that this allowance is permitted even l'chatchila since this is the way such people enjoy themselves. Rema adds in the name of Bais Yosef that one may also go for a walk on Shabbos. Mishnah Berurah (סק"ז) explains that this is permitted even if one's intent is for exercise and to perspire for its therapeutic benefits. The reason is that it is not evident that he is engaging in this activity with the medical benefits in mind. He then mentions that there are authorities who are stringent even when walking if one's intent is to exercise for therapeutic reasons. Running with the intent to heat up one's body for the therapeutic benefit, however, is prohibited since it is evident that his intent is the medical benefit of running and is included in the general injunction against taking medical treatments on Shabbos (משום שחיקת סממנין).

Rav Nissim Karelitz (חוט השני ח"ד פפ"ט ס"ק נ"ב) rules that one should be stringent and should not walk if his intent is for the therapeutic benefits of walking but he adds that one who for health reasons walks every day may walk on Shabbos as well as long as his intent is not to warm his body and perspire. Teshuvas Or L'Tzion adopts a lenient position regarding even running. He contends that it is prohibited to run only if one's intent is to warm his body and perspire. If one has alternative intents, e.g. to maintain a healthy and strong body, it is permitted. Teshuvas Milamed L'Ho'il (ח"א סי' נ"ג), on the other hand argues that it is only permitted to run on Shabbos if one enjoys running. If one does not actually enjoy running but does so for some other reason it is prohibited. However, he concludes that it is unnecessary to protest against one who adopts a lenient position about this matter.