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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקי"ח סעיף א'

Halacha Highlight

Transporting *mitzvah* objects

Shulchan Aruch Siman 518 Seif 1 (a)

כגון קטן ולולב

For example, a child or *lulav*

Shulchan Aruch presents one of the guiding principles concerning the parameters for performing *melacha* on Yom Tov. That principle is: מתוך שהתרה הוצאה לצורך אכילה התרה נמי שלא לצורך—Since it is permitted to carry outside of an *eruv* when necessary for eating, it is also permitted to carry when it is not necessary for eating. Mishnah Berurah (סק"א) clarifies that this principle is not limited to the *melacha* of carrying and in fact, includes other *melachos* that are permitted on Yom Tov for the sake of food preparation such as, kindling a fire, baking and cooking. One of the examples that Shulchan Aruch gives of this principle in action is carrying a *lulav*. Although one clearly will not eat the *lulav* on Sukkos, nevertheless, since the *lulav* serves a Yom Tov need, it is permitted to carry it in the public domain.

Sha'arei Teshuvah (סי' תקפ"ט סק"א) presents Shaagas Aryeh's narrow application of this principle. Shaagas Aryah contends that it is prohibited to transport a *lulav* for a woman. Since the *mitzvah* of *lulav* is a positive, time-bound *mitzvah* from which women are exempt, it does not represent a need for a woman for the *lulav* to be transported for her sake and consequently, it is prohibited. Shaagas Aryeh, in fact, maintains that anytime one has fulfilled the essential obligation, the allowance to transport a *mitzvah* object to fulfill a Rabbinic enactment does not apply. Therefore, if one heard the first set of blasts of the *shofar* it would not be permitted to transport a *shofar* to hear the blasts that are sounded during *mussaf*. Other authorities disagree and have a more general understanding of the principle, namely, whenever a *mitzvah* will be fulfilled, the *melacha* is permitted even if one is not commanded to fulfill the *mitzvah*. Furthermore, it is permitted to transport even a *yahtzeit* candle to the *bais haknesses* so that one could light it there even though the practice is customary rather than obligatory (פסקי תשובות אות ד').

Overview

Siman 518 Seif 1 (a):

Since transporting is permitted for food, it is permitted for non-food purposes as well. For example, it is permitted to transport a child, *lulav, sefer* Torah or utensil which one has a need to use or if one is concerned that it will get stolen or in some other way ruined**. It is prohibited to transport stones or similar items.**

- The same is true regarding kindling a fire, slaughtering, baking and cooking which are all *melachos* performed to prepare food. (M.B. 1)
- It may be transported into a public domain and certainly into a *karmelis*. (M.B. 2)
- A child may be transported even when he could be left with his mother if spending time with his child will bring the parent *simcha*. (M.B. 3)
- Even items that will be worn as adornments are permitted but if there is no use it should be treated the same as a stone. It is also permitted to transport the key that locks the food or utensils that one intends to use on Yom Tov if one fears that it will be taken. (M.B. 5)
- For this reason one may transport the key that locks his money if he fears it will be stolen. Some authorities contend that transporting items is permitted only when necessary for food purposes or related matters but not merely to prevent a loss and it is appropriate to be stringent in accordance with that opinion. If one brought a *machzor* to the *bais haknesses* it is permitted to transport it home if one fears it will be stolen even if one does not intend to use it at home. However, if the *machzor* was already in the *bais haknesses* at the outset of Yom Tov, it should not be transported home, even if one fears it will be stolen. (M.B. 6)
- It may not be moved and certainly not transported. (M.B. 8)