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Digest
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סימן תקי"ח סעיף א'

# Halacha Highlight

## Transporting items that may be needed on Yom Tov

Rema Siman 518 Seif 1 (b)
**אף על פי שאינו לצרך היום כלל**
**Even though they are not needed on Yom Tov altogether**

Rema writes that if one made an *eruv* it is permitted to transport any object that is a utensil (כלי) even if there is no necessity to transport it on Yom Tov. This implies that absent an *eruv* it is prohibited to transport items from one yard to another if that object is not necessary for Yom Tov. Mishnah Berurah (סקי"י) notes that elsewhere (סי' תקכ"ח) Shulchan Aruch followed the opinion that it is permitted to transport objects from one yard to another, even if transporting that object does not involve a Yom Tov need. Maharshal writes that custom is in accordance with Shulchan Aruch and we do not make an *eruv* for Yom Tov to permit transporting items from one yard to another. He adds, however, that *l'chatchila* when making an *eruv* on *erev* Pesach for the coming year, one should make sure to include Yom Tov in his declaration to satisfy the stringent opinion.

Mishnah Berurah adds that once one finished eating and does not plan to eat again on Yom Tov it is prohibited to transport eating utensils since they no longer represent a need. However, there are other authorities who adopt a lenient stance since it is possible that one will obtain a fruit and will want to have a knife to use to cut that fruit. If one is certain that such a need will not arise, for example, he is walking to the *bais haknesses*, it is prohibited to transport a knife. Rav Shlomo Zalman Auerbach (הליכות שלמה סוכות פי"א סע' כ"א) wrote that whenever there is a possibility that one will need to use an object, it is permitted to transport it. Therefore, he permits transporting a *lulav* when there is a chance that others may take it to fulfill the *mitzvah*. Similarly, it is permitted to transport a *sefer* if it is possible that one will use it. Along the same lines Rav Nissim Karelitz (חוט שני יום טוב פי"ו סק"א עמ' ע"ה) permitted transporting extra clothing for a baby as long as it is possible that one will need the clothing on Yom Tov.

# Overview

**Siman 518 Seif 1 (b):**

It is permitted to play ball even in the public domain even though it is comparable to merely strolling through the domain. If one made an *eruv* it is permitted to transport anything that is categorized as a utensil even if it has no purpose on that day.

- Even though the ball will be transported four *amos* it is permitted since it generates *simcha* on Yom Tov. Maharshal disagrees and writes that for children it may be permitted but certainly not for adults. Regarding other games, the *halachos* that apply on Shabbos apply on Yom Tov as well. (M.B. 9)
- The implication is that if one did not make an *eruv* it is prohibited to transport items that do not serve a Yom Tov need but Shulchan Aruch subscribes to the view that there is no requirement for an *eruv* on Yom Tov. Rema, seemingly follows the strict view and thus it is surprising that he did not mention his dissenting opinion in those other places. Maharshal writes that the custom is in accordance with Shulchan Aruch's lenient opinion. Even utensils used for eating may not be transported to a public domain or even a *karmelis* once one finished eating and has no need for them. Some are lenient concerning knives since there is a chance that one will want to cut a fruit that arrives. (M.B. 10)