The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, May 8, 2025 ■ י' אייר, תשפ"ה
סימן תקי"ח סעיף ב'-ג'

Overview

Siman 518 Seif 2:

A Jew may not transport any item for a gentile on Yom Tov. However, it is permitted to send something via another gentile. For example, if one needs to return an object taken as security from a powerful gentile or something similar.

- This restriction includes food items. (M.B. 12)
- We rely on the *Poskim* who maintain that our public domains are really *karmeliyos* and thus it involves two Rabbinic injunctions in a circumstance of a *mitzvah*. (M.B. 13)
- This is allowed even if one is not in danger. (M.B. 14)
- An example would be to promote peace. (M.B. 15)

Siman 518 Seif 3:

If one took a piece of wood that was not designated to be a spit and roasted meat on it, it is prohibited to move it after roasting the meat since it is not a utensil. Rather one should move it off to the side and leave it there so that no one becomes injured and this is allowed even if there is no meat on it. For food it is permitted to move any item, even *muktzah*.

- It was not prepared before Yom Tov but nevertheless, may be used for this purpose. Shulchan Aruch refers to where the wood was dry and fit to be used as fuel for a fire. (M.B. 16)
- The wood becomes repulsive when used to roast meat. (M.B. 17)
- It may not be moved if it is no longer needed for roasting meat or as fuel for a fire. (M.B. 18)
- One may not handle it in the normal manner, rather he should drag it away and move it only indirectly until it is in the corner. (M.B. 20)
- If it was left on the side, it is prohibited to be moved. (M.B. 22)
- If stones or dirt are in front of fruit, it is permitted to move it to access the fruit. It is not permitted to move *muktzah* items for themselves or their place. According to the opinion that maintains that *muktzah* is prohibited on Yom Tov, wood designated for fuel may not be moved but according to many authorities wood that was used to roast meat becomes *muktzah* according to all opinions. (M.B. 23)

Halacha Highlight

Moving *muktzah* items after use on Yom Tov

Shulchan Aruch Siman 518 Seif 3

אסור לטלטלו אחר כך שאינו כלי

It is prohibited to move it afterwards since it is not a utensil

Shulchan Aruch (סע' ג') discusses one who took a piece of wood that was not designated as a spit and used it on Yom Tov to roast a piece of meat. Once one is done roasting the meat and will not use it again (מ"ב ס"ק י"ח) it is *muktzah* and it is prohibited to move it. The only allowance is to drag it or move it indirectly to get it away from people since such a piece of wood poses a danger. Mishnah Berurah (סק"כ) emphasizes that after one is finished roasting the meat it is not permitted to put it away as one normally would during the week. Rather it is treated as *muktzah* even according to those who normally contend that *muktzah* does not apply on Yom Tov, since a spit becomes repulsive as a result of use (מ"ב ס"ק י"ז).

Rav Shmuel HaLevi Wosner (שו"ת שבט הלוי ח"ד סי' קל"ה) questioned the difference between a piece of wood and a *milah* knife. In both cases since there is a need to use the object on Yom Tov, it is permitted to do so even though they are essentially *muktzah* items and yet after they were used the spit may only be moved indirectly whereas the *milah* knife may be returned to its location in the normal manner. He answers that a spit is inherently *muktzah* (מוקצה מחמת גופו). Although it is permitted to move to use for food preparation, when it is no longer needed for that purpose, it reverts back to its *muktzah* state and thus may not be moved directly. In contrast, a *milah* knife is a functional utensil. The reason it is treated as *muktzah* is because due to its delicate nature people do not use for anything other than its designated purpose (מוקצה מחמת חסרון כיס). When it is used on Shabbos, he clearly did not push it out of his mind from use as Shabbos began and thus after it is used it does not revert back to *muktzah* status.

- Chaye Adam writes that if a key to a chest of food is in a box that contains money one may move the box to access the key and it is also permitted to put the box back into its place. (M.B. 24)