The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקל"ד סעיף ב'-סימן תקל"ה סעיף ג'

Overview

Siman 534 Seif 2:

It is permitted to launder linen garments but this is not the custom and is thus categorized as something that is permitted but others conduct themselves stringently so that it is prohibited for one to permit it in their presence.

- They become soiled quickly so it doesn't matter if one laundered them before the *moed*. Additionally, exertion is not necessary to launder them. (M.B. 12)
- Since technically it is permitted, the custom is to be lenient and give the garment to a gentile to launder one garment outside of the Jew's home. It is certainly permitted to give a gentile garments to launder after the *moed* provided that one does not count the garments as would be done during the week. (M.B. 14)

Siman 534 Seif 3:

One may transport items from a craftsman's house that are needed for the *moed*, for example, pillows, mattresses and dishes but utensils that are not needed for the *moed*, for example, a plow or wool from the dyer may not be transported. If the craftsman does not have food, one may pay him and leave the item with him. If he is not trustworthy, it should be left at a nearby house. If one is concerned that it will be stolen, it should be removed to another yard but it may not be transported to his home unless it is done in private.

- Items may not be transported to the craftsman, even if it is needed for the *moed*. (M.B. 15)
- It doesn't matter whether the item was completed before or during the *moed*. Pri Megadim writes that items needed for a *mitzvah*, even if not needed for the *moed* may be brought to a gentile craftsman. (M.B. 16)
- Truthfully, it is permitted to pay the craftsman even if he has food. The emphasis is that even if he does not have food it is not permitted to transport the object home. (M.B. 17)
- The onlooker will not know that he does not have food to eat and thus it is certainly prohibited for the work to be done publicly. (M.B. 18)

Siman 535 Seif 1:

It is prohibited to move items from one yard to another, even from one that is ugly to one that is nice. One may not move items from his dwelling or move utensils that are not needed for the *moed*. It is certainly prohibited to transport money from one city to another. **It is permitted to move items from one house to another within the same yard. If the houses open to the *mavoi* rather than the yard, some maintain that it is permitted to move items from one house to another.** If one is concerned that his items will become stolen from the yard where he lives, it is permitted to move it to a protected yard, and it is even permitted to move items to another city if otherwise he would suffer a loss.

- The issue is the exertion involved. (M.B. 1)
- The problem is if he must traverse through the public domain. Therefore, if there is an opening between the two yards, it is permitted to transport items from one to the other. (M.B. 2)
- If it is needed for the *moed*, it may be done even publicly. (M.B. 4)
- Bach maintains that items may not even be transported to an adjacent house unless the *mavoi* is not open on both ends. (M.B. 6)

Siman 535 Seif 2:

Some permit moving items into one's yard from another's even from a nice one to an ugly one.

- A person is happy to dwell in his own home. If one is merely switching rentals, it is prohibited but each circumstance should be presented to a scholar to decide. (M.B. 7)

Siman 535 Seif 3:

It is prohibited to move waste from the yard, instead it should be pushed to the sides. If such a large quantity collects that the yard becomes like a barn, it may be removed to the garbage heap.

Halacha Highlight

Moving during *chol hamoed*

Shulchan Aruch Siman 535 Seif 1
אין מפנין מחצר לחצר
One may not transport objects from one yard to another

Shulchan Aruch (סי' תקל"ה סע' א') rules that it is prohibited to transport objects from one yard to another, even from an unsightly one to an attractive one. It is also prohibited for one to move his residence or his utensils which are not needed for the *moed*. Mishnah Berurah (סק"א) explains that the issue is that these activities require exertion. Levush (סע' א') explains that Chazal prohibited activities that involve exertion since they wanted people to be able to celebrate and experience the joy of Yom Tov. In *seif* 2 Shulchan Aruch records an exception to this rule and that is when one transports objects from someone else's yard to his own and this is permitted even if the other person's yard is attractive and his own yard is unsightly. Mishnah Berurah (סק"ז) explains that the reason this is allowed is that there is a joy one experiences when he lives in his own home and thus we allow a person to move from someone else's property to his own.

Teshuvas Be'er Moshe (ח"ז סי' כ"ח) writes that the custom nowadays is to refrain from moving from someone else's property to one's own. Moving nowadays is much more public and demonstrates a greater disregard for *chol hamoed*. Moreover since people often have many large and heavy pieces of furniture, moving involves much greater exertion than it did in the time of Chazal and thus in normal circumstances one should not move during *chol hamoed*. However, if not moving will generate a significant loss, for example, one must pay rent for the apartment they are currently renting and the house they are building is not completed until right before Yom Tov, it may be permitted to move during *chol hamoed* so that one does not have to continue paying for the apartment they no longer need. He concludes, however, that the custom to refrain from moving is very strong and it is worth spending money to refrain from disparaging the honor of *chol hamoed*.