



Parshas Matos-Mas'ei 5766

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### ***Must one try and cook all food before Yom Tov?***

We learned in the previous shiur that *mid'oraisso* on account of **אוכל נפש** one is permitted to prepare food for Yom Tov.

*Chazal* however divided *melachos* utilized for preparing food into two categories, those that can be performed before Yom Tov and *melachos* that one does not want to perform prior to Yom Tov.

*Melachos* that can be completed before Yom Tov, with the food being unaffected in any way, must be prepared prior to Yom Tov. For example, salt can be ground before Yom Tov without losing flavor.<sup>1</sup> Consequently, if one forgot to grind salt before Yom Tov one may grind on Yom Tov but a *shinui* (a deviation from the norm) must be implemented,<sup>2</sup> such as grinding in a plate as opposed to a pestle.

Spices such as pepper and mustard seeds may be ground on Yom Tov *l'chatchila* because these spices lose their flavor when ground. Other opinions are stringent and require a *shinui* when grinding certain spices on Yom Tov and we will deal with this specifically later.

### ***But what about cooking and baking?***

One may cook and bake *l'chatchila* on Yom Tov and need not try and bake or cook prior to Yom Tov, because freshly cooked and baked food is tastier.<sup>3</sup> Freshly baked challa is much tastier, just as grilled meat is juicier when grilled prior to

eating. No *shinui* is required with cooking and baking.

However, certain items such as compote – cooked fruit – is just as tasty a day or two old (or even tastier) and should be cooked before Yom Tov.

### ***May one knead dough on Yom Tov?***

Kneading is a *melacha* that may be performed on Yom Tov, as in most cases fresh dough is tastier. However, the *poskim* write that *lokshe* is tastier when kneaded a day or two prior to eating.<sup>4</sup>

### ***Why did Chazal make this distinction?***

If one was permitted to do everything for **אוכל נפש** on Yom Tov, the entire Yom Tov would be spent preparing food and meals. We are commanded to enjoy Yom Tov.<sup>5</sup> *Chazal* therefore curbed our authorization to prepare food on Yom Tov and limited this to certain *melachos*.

### ***Which specific melachos may not be performed on Yom Tov?***

The *Shulchan Aruch*<sup>6</sup> and *Mishna Berura* specify reaping; separating (as *Dash*); grinding; squeezing fruit and capturing animals.

### ***Is it for the same reason as above?***

<sup>1</sup> *Simon* 504:1 and *M"B* 5.

<sup>2</sup> *Ibid*, and *Shulchan Aruch HaRav simon* 495:5.

<sup>3</sup> *Shulchan Aruch HaRav* *ibid*.

<sup>4</sup> *Shulchan Aruch HaRav simon* 495:6, *M"B* 495:8.

<sup>5</sup> This means that it is only an *issur d'raban*. See the *Sha'ar Hatsiur simon* 495:5.

<sup>6</sup> *Simon* 495:2, *M"B* 495:11.

The *Mishna Berura*<sup>7</sup> cites two opinions. The first is because these actions are all time consuming because one usually reaps and grinds large quantities at once. Becoming involved with these *melachos* would prevent *simchas* Yom Tov. The other reason is that many *Rishonim* hold that the Torah only permitted *melachos* from kneading going forward, which is usually performed for same day consumption. Prior *Melachos* such as reaping are usually done many days in advance of kneading. This opinion holds that these *melachos* are *ossur mid'oraissa*.

### ***Based on the above one should not be permitted to pick fruit on Yom Tov?***

We now understand why picking fruit, although an action done for **אוכל נפש**, is *ossur* on account of the reasons above. The second opinion holds that it is *ossur mid'oraissa*.

### ***But a freshly picked orange is tastier when picked prior to eating so why is it ossur?***

Because one usually picks a large quantity at once and the above reason is relevant. Although a private individual, with a few orange trees in his backyard, does not necessarily pick a large quantity at once, oranges picked for marketing and selling are picked in large quantities and the above reason of *simchas* Yom Tov is relevant.

### ***One usually carries a tallis to shul on Yom Tov, what's the heter?***

According to the above one should be required to place one's tallis in shul before Yom Tov and avoid carrying it through a *reshus harabim* on Yom Tov. However, *Chazal* did not veto **carrying** in order not to inhibit *simchas* Yom Tov. If one was required to preplan carrying everything needed on Yom Tov from one house to another one would naturally miss something, which would disturb *simchas* Yom Tov.<sup>8</sup>

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<sup>7</sup> *Simon* 495:13.

<sup>8</sup> *Shulchan Aruch HaRav simon* 495:8.

However, not all carrying is permitted, for example, certain keys may not be carried in a *reshus harabim*, and we will *be"H* discuss this in the future.

### ***Do the halachos of instructing gentiles apply?***

Yes, in this respect Yom Tov is on par with Shabbos.<sup>9</sup>

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## **Vort on the Parsha**

Moshe Rabeinu instructed B'nei Yisrael to pick soldiers worthy of fighting Midyan. *Rashi* explains that they must be *tzadikim*. But to what purpose?

The K'sav Sofer explains that *Hashem* was concerned with B'nei Yisrael's dignity and rationalized the revenge on their behalf. Moshe Rabeinu was concerned with *Hashem's* dignity and rationalized the war on His behalf. Moshe therefore summoned *tzadikim* who would fight the war on *Hashem's* behalf and not to take revenge on behalf of B'nei Yisrael.

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## **Food for Thought**

***Why is it forbidden to light a fire on Yom Tov?***

***May one light a match from a candle to light another candle?***

***Why is it ossur to turn on a light on Yom Tov?***

***May one start a fire with a magnifying glass?***

Answers coming *be"H* next week.

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<sup>9</sup> *Shulchan Aruch HaRav simon* 495:10.

**We pray for the welfare of the wounded and captured and for our brethren in the north.**

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**Note:** The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive p'sak.