

THE SHABBOS WEEKLY

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Firstly we must realize that first day Yom Tov is biblically Yom Tov whereas second day Yom Tov is rabbinical. This concept was born as a result of not being able to inform communities outside of *Eretz Yisrael* when the new month began. To prevent violation of Yom Tov, *Chazal* instituted a second day Yom Tov.

Does that mean we can be lenient on the second day?

Heaven forbid! *Chazal* went far to ensure that second day Yom Tov shares a similar severity to first day. We often find statements in *Chazal* such as "in order that people will not degrade the second day...".¹

So with regards to cooking for the second day?

Since the two days of Yom Tov are not one long day and the second day is lower in holiness than the first, one may not cook or perform any *melacha* on the first day for the second.² This is true even though one does not have sufficient food prepared for the second day.

And the two days of Rosh Hashana?

Even though two days of Rosh Hashanah are observed in *Eretz Yisrael* they are not considered

as one long day³ and consequently one may not prepare on the first day for the second.⁴

So how may I prepare food on the first day for the second?

Best is obviously to prepare before Yom Tov and freeze. But if that is not possible or some other event prevents this, we find methods to overcome the problem.

A concept called 'making more' is applied.

The *Shulchan Aruch* says⁵ that one may fill a pot with meat and place it onto the fire (on first day Yom Tov) even though one only requires a single piece for the first day and most of the pieces will be used on the second.

Likewise, one may fill a pot of water and place it onto the fire even though only a single cup of water is required on the first day and the remainder is for the second.

Since one is not performing extra work for the second day, it is permitted.

Does it make a difference if content is added to the pot before or after it is on the fire?

Yes it does. If we can interpret the action as benefiting first day Yom Tov it may be carried out but if we cannot, it may not be. For example, *Chazal* tell us that the more meat in a pot the tastier it is, so even if the pot of meat is on the fire one may add more meat to the pot even though that meat is intended for the night meal,

¹ There are leniencies on the second day with regards to burial and medication, but obviously a rav must be asked.

² *Simon* 503:1.

³ Two days Rosh Hashanah differ from two days Yom Tov in the sense that it is considered a single long day for certain stringencies.

⁴ *Ibid.*

⁵ *Simon* 503:1-2 and *M"B*.

because it will improve the meat intended for the first day.

Water, on the other hand, does not improve in taste, so if the pot of water is already on the fire one may not add water to the pot if that water is not needed for the first day. In such an event, the pot must be filled with water needed for the both days and only then placed onto the fire.

May the person adding the meat “intend” it for the second day?

Yes, but that person should not say that it is intended for the second day. If that thought was verbally expressed the food may be eaten *b’diarav* on the second day.⁶

May this method be applied any time during the day?

No it may not, it must be applied before the meal. If one begins cooking after the first day’s meal one cannot say that one is cooking for first day and obviously it is for the second day.⁷

But isn’t this entire concept a trick - how is this explained?

Mid’oraisso, if one cooks close to sunset on the first day for the second or for a weekday he is liable for *malkos* (lashing) for violating a biblical prohibition of cooking (or any other *melacha*) not for Yom Tov. The Torah permits cooking for Yom Tov – *ochel nefesh* – but not for after Yom Tov.

If one cooks early in the day and the food can be eaten on that day, even though one did not intend eating it, but since guests might or could arrive and eat that food it is *ochel nefesh* and biblically permitted.

Chazal prohibited this unless one needed the food or one of the above methods was used, i.e. adding to the meat pot or placing the water onto the fire in a single action.

The final result is that cooking early in the day is biblically permitted but prohibited *mid’rabanan*

⁶ *M”B simon* 503:6.

⁷ *Mechaber ibid.*

and when the above rules are complied with it is permitted.⁸

Vort on the Parsha

The *K’sav Sofer* explains the *possuk* “The veiled matters are known to *Hashem* and the unveiled are known to us” to be referring to the *golus*. Moshe Rabeinu envisioned the *golus* saying that we will be thrown into another land but could not say when we would be redeemed – the time of *ge’ulah*, only *Hashem* knows that. The time of *ge’ulah* is veiled – *הנסתרות*.

The unveiled time of *ge’ulah* is in our hands, as it says *היום אם בקלו תשמעו* – today, if you adhere to his commandments. The *נגנות* – unveiled *ge’ula* is in our hands.

May *Hashem* grant His people a very good and sweet year.

Food for Thought

Is it permitted to cook for second day before the first day meal and taste it?

What about preparing things for the second day without doing a melacha?

May one remove frozen food from the freezer on the first day for the night meal?

Answers coming be”H next week.

Please pray for Isser Matityahu ben Leah Shaindel for a refuah sh’lema, a 13 year old boy with a brain tumor.

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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*.

⁸ See *Shulchan Aruch HaRav simon* 503:1-5.