



Rosh Hashana 5767

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Hilchos Yom Tov (cont.)

Is it permitted to cook for the second day's meals before the first day's meals and taste the food?

In the previous shiur we learned that one is permitted to cook more than necessary for the first day's meal. The *heter* is to add more food to the pot before placing it on the fire, or to add food to the pot after being placed on the fire, if the additional food improves the taste or quality of the food already in the pot.

But if one is only cooking for the second day's meals?

This poses a serious problem because the *heter* above is based on *ribui shiurim* – cooking more than necessary, it is not a *heter* to cook solely for the second day. As a result the idea of **tasting** was suggested. If one was to cook (on the first day) solely for the second day and **taste** the food after cooking, thereby deriving pleasure from the food on the first day, it would seem to permit its cooking. Again the problem is an apparent case of *הערמה* – trickery, because one is cooking solely for the second day without deriving substantial benefit from that cooking.

So what's the halacha?

It is not so simple. Many *poskim* hold that it is *הערמה* and forbidden.¹ Many other *poskim* conclude that one may cook **before** the meal (on the first day) and eat a portion thereof.

¹ M"B *simon* 503:7 and *Sha'ar Hatsiun* 14.

The *Shulchan Aruch HaRav*² and others say that the prevalent custom is to cook for the 2nd day but add certain stipulations, as follows.

- Must not verbally say that one is cooking for the 2nd day.
- Must not add to the pot once on the fire, because one intends eating a small amount and the additional amount is purely for the 2nd day.
- Must cook **before** the 1st day's meal, not **after**. The reason is because ideally one could eat the food today, on the first day, and cooking after the Yom Tov meal is clearly for the 2nd day – a *הערמה*. If however one really wishes to eat a portion of food on the first day one may cook **after** the meal as well.

As for heating cooked food, see further.

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

The *Rama* writes³ that one may not bring tables from the sukkah into the house on the last day of Sukkos because one is “preparing” on the 1st day of Yom Tov for the 2nd day. The *poskim* explain that the *Rama* means that one may not place legs and boards to form the table, but to carry them from the sukkah to the house is not *bachana* (preparing).⁴

² *Simon* 503:7-10.

³ *Simon* 667.

⁴ From the M"A it appears that the table and chairs are brought inside *lichvod Yom Tov* – to tidy the house, but from M"B 6 it appears that he learned that bringing them in is always *muter*; it is the setting up that is permitted *lichvod Yom Tov* צ"ע.

Likewise, the *Magen Avraham* writes one may not arrange candles for the night (2nd day Yom Tov) on account of *bachana*, even though this does not involve a *melacha*.⁵

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

It is not feasible to remove frozen food from the freezer at night because it will not be ready on time for the night meal.

Rav Ezriel Auerbach *shlita* rules that it may be taken from the freezer on the 1st day because such a small action is not called *bachana*.

But the halacha says that one may not bring wine on the 1st day for the 2nd?

True, the *Magen Avraham*⁶ does say that and it is cited by the *Mishna Berura*⁷ and other *poskim*, but it is possible they were referring to wine drawn from a barrel, which is a significant action, but bringing a wine bottle is permitted.

When may one heat the food for second day Yom Tov?

It is customary to only heat the food after nightfall because heating it during the day is clearly for nighttime. If one needs to feed children or the elderly that cannot wait for nighttime, it may be heated during the day.

What about laying the table for nighttime?

Even though a set or laid table looks beautiful and dignifies the Yom Tov, nevertheless it is obviously being done for nighttime and *ossur*. However, one may cover the table with a tablecloth because that is done for first day Yom Tov as well.

May one prepare on first day Rosh Hashana for the second?

The *halacha* considers the two days Rosh Hashana as a single holy day and as two individual days; both *l'chumra*.

One may not prepare on the 1st day for the 2nd, because they are two separate days.

On the other hand, an egg laid by a hen on the first day of Yom Tov may be handled and eaten on the second day, because one of the days is intrinsically a weekday. But an egg laid on first day Rosh Hashana is *ossur* because the two days are one long holy day.⁸

Rosh Hashana on Shabbos

The year that Rosh Hashana fell on Shabbos, R' Levi Yitzchok of Berdichev turned towards Hashem and said, after all, it is *ossur* to write on Shabbos, and yet to inscribe your children in the Book of Life is permitted because it is *pikuach nefesh*. To write in the other book, he said, is not *pikuach nefesh* and therefore Am Yisrael may only be inscribed in the Book of Life.

Food for Thought

May I grind pepper on Yom Tov?

What about grinding salt in a grinder?

May I measure and weigh food on Yom Tov?

Is it permitted to use a sifter on Yom Tov?

Answers coming be"H next week.

We would like to wish all of our readers a k'siva v'chasima tova and a shana tova.

⁵ See the *Sha'arei Teshuva* simon 667.

⁶ *Simon* 667:3.

⁷ *Simon* 667:5.

⁸ *Simon* 513.

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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.