

# Overview

# Halacha Highlight

## Cooking foods in advance of Yom Tov that do not lose taste

Shulchan Aruch Siman 495 Seif 1

יש מחמירין אפילו באכל נפש עצמו כל שאינו מפגי טעם אם עשאו מערב יו"ט

**There are those who are stringent regarding foods that if cooked before Yom Tov would not lose any taste**

Shulchan Aruch (סעי' א') writes that on Yom Tov one is permitted to do *melacha* in the process of food preparation. Mishnah Berurah (סקי"ה) explains that since Shulchan Aruch did not qualify this *halacha* it seems that one is not required to make any food preparations in advance of Yom Tov. Rema cites opinions who adopt a stringent approach that food preparation that could be done before Yom Tov without compromising the taste of the food must be done in advance of Yom Tov. Mishnah Berurah (סקי"ח) relates that the majority of later authorities subscribe to the stringent position cited by Rema. Rema adds that in the event one did not prepare one of these foods in advance and it is needed for Yom Tov one may prepare the food on Yom Tov with some sort of deviation. For example, one who normally peels vegetables onto the table should peel them onto a plate or napkin (חיי אדם כלל פ"ה סעי' ז'). Most foods taste better fresh but some foods, e.g. fruit compote, jello or pudding, do not lose any taste if made in advance of Yom Tov and must be prepared in advance (מ"ב סקי"ח וספר פסקי הלי יו"ט סי' ל' אות י"ב בשם הגאון מדעברעצין). Rav Shlomo Zalman Auerbach asks why it is permitted to heat up water on Yom Tov when water does not lose any taste if heated in advance of Yom Tov. He offers a number of explanations to explain why we have adopted a lenient position about this case (ששי"כ פ"ב העי' ו').

Nowadays with the advent of refrigeration, Poskim discuss whether one is obligated to prepare additional foods in advance since they will not lose any taste. Teshuvos Be'er Moshe (ח"ח סי' רכ"ד) based on Sha'ar HaTzion (סי' תקי"ד ס"ק ל"ג) asserts that one may not prepare on Yom Tov food that could be cooked before Yom Tov and will not lose taste when stored in a refrigerator. Rav Shlomo Zalman Auerbach, on the other hand, disagrees and maintains that these halachos were put in place by *Chazal* any food that would have lost taste if cooked in advance of Yom Tov in the time of *Chazal* may be cooked on Yom Tov without any deviation (ששי"כ ח"ג מבוא להל' שבת העי' כ"ו).

This man had heard that one can singe the edge of the matzos, which is a way of rebaking them and rendering them whole again. He wondered if this was really true. And even if it was, could he do this treatment on Yom Tov to secure whole breads for himself? Although we find on today's amud that *melechtes ochel nefesh* is permitted on Yom Tov, rendering the matzos *shleimos* is hardly needed for *ochel nefesh*.

When these questions reached Rav Shlomo Zalman Auerbach, he ruled in an interesting manner. "I have heard of this method which some supposedly say renders a broken matzah whole again. I have never understood why this should work since the matzah is the same as it was before its edge was burnt. Yet if one holds that it does work and he wants to singe the matzah to transform it from a broken matzah to a whole matzah, it is possible that this is forbidden on Yom Tov. Although labor for *ochel nefesh* is permitted, this case, which is only to enable fulfilling a mitzvah, may be of lesser degree of importance.

He continued, "I am similarly unsure whether one who wishes to bring better aravos for his lulav which already has kosher aravos may carry through the public domain to do so. Perhaps since this carrying is only for the sake of doing the mitzvah better it is forbidden to carry for this on Yom Tov as well!"

שלחן שלמה, הלי יו"ט, ע"ב

### Siman 495 Seif 1:

Any *melacha* that is prohibited on Shabbos is prohibited on Yom Tov except for *melachos* related to food preparation, transporting objects, kindling and preparatory food preparations that could not have been done the day before. Some are stringent even regarding food preparation if the food would not lose any taste if prepared on *erev* Yom Tov. If one did not prepare this food before Yom Tov and it is needed for Yom Tov one may prepare it on Yom Tov by deviating from the way that it is normally done.

- ❖ Included are Biblical as well as Rabbinic prohibitions. One may also not ask a gentile to do *melacha*. (M.B. 1)
- ❖ It seems that Shulchan Aruch maintains that food preparation is permitted even if it could have been done the day before but those *melachos* that are normally done once and last for a number of days are prohibited if they would not lose taste if done in advance of Yom Tov. (M.B. 5)
- ❖ Preparatory food preparations that could have been done before Yom Tov are prohibited like any other *melacha* on Yom Tov. (M.B. 6)
- ❖ Later authorities agree that food that could be prepared before Yom Tov that would not lose taste should be prepared before Yom Tov. (M.B. 8)
- ❖ The implication is that if the food would lose even a little taste it is permitted. (M.B. 9)
- ❖ If one did not prepare the food that would not lose taste before Yom Tov due to circumstances beyond his control the food may be prepared on Yom Tov and one need not deviate from the normal manner of preparation. There is a disagreement whether one could intentionally wait until Yom Tov and use a deviation and one may certainly rely upon the lenient position if there was no time before Yom Tov. (M.B. 10)

### Siman 495 Seif 2:

Harvesting, grinding, picking grapes, squeezing juice from fruits and trapping – even though these *melachos* involve food preparation, *Chazal* prohibited them.

- ❖ Threshing and sifting are also prohibited. (M.B. 11)
- ❖ *Chazal* prohibited those *melachos* that are normally done in large quantities and one may not even employ a deviation to permit them. According to others the *melachos* enumerated are Biblically prohibited. (M.B. 13)

### Siman 495 Seif 3:

One may not transport something on the back of an animal on Yom Tov.

- ❖ There is a disagreement whether Shulchan Aruch refers to a Biblical prohibition or a Rabbinic prohibition. (M.B. 14)

# Stories to Share

## A Question of Need

מ"ב סי' תצ"ה, א': "חוץ ממלאכת אוכל נפש..."

A certain man had only a few unbroken breads left; they were matzah, and when his child accidentally dropped the box, all of the matzos broke apart. Although most were almost complete, there was more than a fortieth missing, the shiur for a complete bread according to Rav Chaim Kanievsky, shlit"א.