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

Overview

Siman 503 Seif 1:

It is prohibited to bake, cook or slaughter on Yom Tov for the next day. Even if the next day is Shabbos or on the two days of Rosh HaShanah. However, a woman may fill a pot with meat even though she only needs a single piece of meat. It is certainly permitted to slaughter even though one only needs an olive's volume of meat. **A woman may also cook many dishes and eat a little bit from each. This is allowed before the meal but after the meal she may not cook and rationalize that she will eat an olive's volume from the food since that constitutes subterfuge. However, if one cooked** (or slaughtered) **the food is permitted for consumption.**

- Even an activity that is not a melacha but merely an exertion, e.g. washing dishes or transporting wine, is prohibited. (M.B. 1)
- It is prohibited if the next day is a weekday. (M.B. 2)
- As a stringency we say that they are a single entity of sanctity but not when it generates a leniency. (M.B. 4)
- Even after the pot was placed on the fire it is permitted to add meat since it will taste better as a result of the additional meat. The food may also be transferred from a small pot to a large pot. This is true regarding meat and fish that improve when a greater quantity is cooked but regarding other foods once the food is on the fire additional quantities may not be added since it does not add any additional flavor. Similarly, when roasting on a spit one may not add pieces of meat but before the spit is put over the fire one may add pieces of meat. (M.B. 5)
- This is true even if one's intent is for the night which is a weekday. Authorities agree that she should not say that she is cooking for the night but b'dieved the food would not be prohibited if she did articulate her intent. (M.B. 6)
- There is a dispute whether it is permitted if one does not need the food for the day's meal and one's intent is for the night but one will eat a little so that it should be permitted. The custom is to permit it if one eats some of the food and there is no reason to protest those who follow this practice but if the next day is a weekday one should be stringent. One who is stringent and does not cook for the next day in another pot will be blessed. (M.B. 7)
- One may not make additional kreplach that are not needed for that day since the additional ones do not enhance the taste of the others and additional effort is required for each one that is made. (M.B. 8)
- If there will not be enough time to make some of the meat edible, it is prohibited. (M.B. 9)
- Even if her intent is for the night's meal since she will eat some of the food in the morning meal it is permitted. Rema refers to where each food is cooked in a separate pot but it is not permitted to cook the same food in two pots. (M.B. 10)
- Rema implies that tasting each food is sufficient. According to the stringent opinion one's intent must be to actually eat the food at the morning meal and not just taste a little. (M.B. 11)
- According to all opinions this is prohibited even if one eats some of the food. (M.B. 12)
- There is a disagreement whether Shulchan Aruch refers to the general restriction against cooking on one day for the next or whether he refers to one who utilizes evident subterfuge. (M.B. 13)

Siman 503 Seif 2:

A baker may fill a pot of water even though he only needs one jug. One must place it on the fire at once but it is prohibited to add water once it is on the fire since doing so involves unnecessary exertion.

- Even though one's intent is to have water for the night it is permitted since it involves one act of sexertion. Later authorities add that this leniency is limited to where one only needs to fill the pot once rather than pour many containers of water into the pot. (M.B. 14)
- In this case as well one should not say that he is heating the water for the next day. (M.B. 15)

Halacha Highlight

Taking food out of the freezer on Yom Tov for the next day

Shulchan Aruch Siman 503 Seif 1

אסור לאפות או לבשל או לשחוט ביום טוב לצרך מחר

It is prohibited to bake, cook or slaughter on Yom Tov for the next day

Shulchan Aruch (סע' א') writes that it is prohibited to cook, bake or even slaughter on one day of Yom Tov for the next, regardless of whether the next day is Shabbos or whether one is cooking on one day of Rosh HaShanah for the next. Mishnah Berurah (סק"א) adds that even activities that are not a melacha but are activities that require effort are not permitted to be done on one day for the next. Thus it is prohibited to wash dishes on one day so that the dishes will be available for the next day. Even bringing wine from one location to another is prohibited.

Mishnah Berurah adds at the end of his comment that one should look at siman 667 and his comments there. Mishnah Berurah there cites Chaye Adam (כלל קנ"ג סע' ו') who writes that in a pressing circumstance it is permitted to bring water or wine from one location to another for the next day. However, this should be done early in the day so that it is possible that it will be used on the day that it was brought. The rationale for the leniency is that the prohibition against preparing on one day for the next is when one wishes to save time on the second day by having prepared on the first day. In the event that one has another intent or if it would not be possible to perform that activity at night anyways and one could potentially suffer a loss it is permitted. Based on this approach Poskim write that it is permitted to remove frozen food from the freezer on the first day of Yom Tov with the intent to use it on the second day of Yom Tov since one's intent is to be able to eat right away rather than have to wait a number of hours and thereby delay enjoyment of Yom Tov (פסקי תשובות אות א').