

# HiIchos Yom Tov Initiative

## When a day of Yom Tov follows Shabbos

### 1) When a day of Yom Tov follows Shabbos, when should *Seudas Shlishis* be eaten?

It is preferable that the third meal be eaten before the end of the 9<sup>th</sup> hour of the day<sup>1</sup>.

### 2) When a day of Yom Tov follows Shabbos, when may one begin preparing for Yom Tov?

After "*Tzeis Hakochavim*".

### 3) What must one do before beginning preparations for Yom Tov?

One may not begin preparations for Yom Tov until either "*Vatodiano*" is said in *Maariv* or "*Boruch Hamavdil bein kodesh l'kodesh*" is said.

### 4) How may one prepare a candle for reciting "*Borei Meorei Ha'aish*" during *Havdala*?

- Some have the custom not to combine fires to make a torch when *Motzai Shabbos* falls out on *YomTov*.
- It is questionable if a candle may be lit merely for the purpose of having a torch for "*Borei Meorei Ha'aish*"<sup>2</sup>. One should consult their *Rav* if it is necessary.
- When combining two flames for "*Borei Meorei Ha'aish*", the wax and wicks should be kept separate, and only the flames should touch. - מכבה -

### 5) Is it permissible to melt some wax on the bottom of candles so they will fit tightly in their holders prior to candle lighting on the second day of Yom Tov?

No<sup>3</sup>. - ממרח -

## Preparation on Yom Tov that falls out on Erev Shabbos

### 6) When *Erev Shabbos* falls on Yom Tov, when should the food for *Shabbos* be prepared?

The food should preferably be prepared early enough in the day so that it is somewhat edible before *Shabbos*. This level is referred to as *מאכל בן דרוסאי*, literally, partially cooked food that people known as '*Ben Drusa*' would eat. The extent of preparedness is debated by *Poskim*, and is in the range of 1/3 - 1/2 of the normal cooking time.

### 7) When should the food used for *Eruv Tavshilin* be cooked?

The food should preferably be cooked on *Erev Yom Tov* itself.

Note: When *Erev Shabbos* falls on Yom Tov, one should be careful to check all pockets before *Shabbos* to ensure that they are empty, since typically one does not change their clothing between Yom Tov and *Shabbos*. Watches (other than women's that are considered jewelry) should be removed as well.

<sup>1</sup> Days are divided into 12 *Halachic* hours ('*Shaos z'manos*'), each "hour" being 1/12<sup>th</sup> of the daylight hours. The number of minutes per *Halachic* "hour" fluctuates from less than 60 minutes during the winter months, to more than 60 minutes in the summer months. The determination of *Halachic* "hours" has ramifications for ascertaining acceptable times for prayer, as well as other time-dependent *Mitzvos*.

<sup>2</sup> יו"ט שני כהלכתו פ"א הע" ס"ח

<sup>3</sup> ע"י מג"א סי' תקי"ד סק"ז

ג. שש"כ פ"ב סעי' י"ד, משנ"ב סי' תקכ"ז ס"ק ג' ז. ביה"ל סי' תקכ"ז סעי' ו' ד"ה עדשים, משנ"ב סי' ש"א ס"ק ט"ז

# HiChos Yom Tov Initiative

## Preparation for the Seder

### 1. Maror leaves

- It is permissible to rinse the leaves on Yom Tov to remove bugs, but one may not place the leaves into a bucket of water in order for the dirt to rise to the top. - עובדין דחול -
- Rinsing may be done only with plain water, without the addition of soap or salt, as these may kill the bugs, which is forbidden. - נטילת נשמה -
- On Shabbos, bugs should not even be rinsed off with water; rather, they should be taken off together with a piece of lettuce. - בורר -
- On Yom To as well, when removing a bug by hand one should remove the bug with a piece of lettuce to avoid Muktzah. - מוקצה -

[Note: In general, rinsing fruit/vegetables that are not especially dirty in order to remove dirt is always permitted prior to eating.]

### 2. Grating Maror and Charoses

- It is possible to grate the Maror before Yom Tov while retaining its taste and bitterness. If, however, one chooses to grate the Maror on Yom Tov immediately prior to the Seder, it must be done using a shinui (deviation), such as turning the grater upside down or grating directly onto a table and not a plate. - טוחן -
- Similarly, grating ingredients for Charoses should be done before Yom Tov. If this was not done, the ingredients may be grated using a shinui.
- On Shabbos, a grater may not be used. Rather, if one did not prepare the Maror or Charoses in advance, the Maror and Charoses may be cut only if the following conditions are met: It must be cut shortly before eating and cut into larger pieces than usual.
- Preparing Charoses involves the Melocho of Losh (kneading). When Yom Tov falls out on Shabbos, it must be prepared before Shabbos. If it was not prepared before Shabbos, and instead you are making it on Yom Tov, it should be made as a loose mixture and by using a shinui, such as inverting the order of ingredients and mixing with crisscross strokes<sup>4</sup>. - לש -

### Matzah

#### **3) Is it permissible to measure out the shiurim for Matzoh (and Maror) on Shabbos or Yom Tov?**

Yes, but it is preferable to do it before Yom Tov. According to many Poskim, weighing - even for Mitzvah - is forbidden on Shabbos and Yom Tov. - מדידה -

#### **4) Is it permissible to select Matzohs that are whole (Shalem) from among many Matzohs on Shabbos?**

According to many Poskim, it is only permitted to take the "good" from the "bad", which in this case is the whole one from among the broken ones. Additionally, this should be done immediately prior to the Seudah<sup>5</sup>. - בורר -

#### **5) May one take a nap on the first day of Yom Tov so that he will be rested for the Seder?**

Yes, but he should not specifically state that the nap is for that reason. - הכנה -

<sup>4</sup> Other deviations in mixing include: mixing with one's bare hand or by shaking the bowl.

<sup>5</sup> The reason is that since a whole *Matzah* has a different status than a broken one in that it may be used for *Lechem Mishna*, broken Matzohs and whole Matzohs are considered to be two completely different types (מינים). Therefore, when they are combined, they are considered a "mixture" to which the rules of separating - בורר - apply.

א. חיי אדם כלל פ"ב ה"ד, שש"כ פ"ג סעיף מ', שש"כ ג' הערה קי"ג. ב. משנ"ב סי' תק"ד ס"ק י"ט, משנ"ב סי' תע"ג ס"ק מ"ט.  
ג. שש"כ פכ"ח סצ"ז. ד. שש"כ פ"ג סעי' ל' מהגרשז"א.