

## Food on Yom Tov

### Ref: *Sefer Zemanim, Hilchot Shvitat Yom Tov, Chapter 1–6*

On the *Yamim Tovim* (Holidays) there is an obligation to rest as on *Shabbat*, but the laws are more lenient. This leniency mainly allows for work related to the preparation of food to be permissible.

In addition, 2 other labours which are indirectly linked to food preparation are also allowed i.e. carrying and kindling a fire.



The *Rabanim* have been further lenient with the latter two labours by allowing activities even if they are not related to food preparation for example carrying books, keys, children etc. on *Yom Tov*.

- Further, even other labours connected with food may be allowed e.g. slaughtering, kneading, baking etc. However, if it was equally possible to do these labours before *Yom Tov*, then it is forbidden to do these on *Yom Tov* (because the labours are arduous and will detract from the joy of *Yom Tov*) In contrast carrying items which could have been prepared before *Yom Tov* is allowed because the work is not arduous and it adds to the joy of *Yom Tov*.

Similarly, it is forbidden to bake or cook on *Yom Tov* for eating *after Yom Tov*.

- Bathing and anointing are labours which have also been given leniency for *Yom Tov* but one may not wash one's entire body, and one can use hot water.
- "*Muktzeh*" (something set aside for another purpose) and "*nolad*" (something newly created) is forbidden on *Yom Tov*. An example of "*muktzeh*" is an apple that one plans on selling. He may not decide on *Yom Tov* to eat it. An example of "*nolad*" is a shirt made by a gentile on *Yom Tov*. He may not use the shirt until after *Yom Tov*. This is an area where *Yom Tov* is stricter than *Shabbat*.

#### NOLAD (SOMETHING BORN ON YOM TOV) AND MUKTZEH

Basically, the laws of *muktzeh* are stricter on *Yom Tov* than *Shabbat*, and something "born" on *Yom Tov* (*nolad*) or comes into being, is forbidden to be used.

- *Muktzeh per se* means set aside. This means that person had no intention to use these items on *Yom Tov*.
- The more commonly used term "*muktzeh*" refers to items that the Rabbis forbade us from moving, partially because of the concern that this may bring one to perform a forbidden labour.

The first type of *muktzeh* is only prohibited on *Yom Tov*, so that on *Yom Tov* one could not use an article which was not intended for use. Whereas on *Shabbat* this article could be used, so long as it is permitted for use.

Therefore with *nolad*, because the item only came into being on *Yom Tov* itself, it is obvious that the person could not have intended (before *Yom Tov*) to use it. Therefore it is categorised as *muktzeh*, and its use is forbidden on *Yom Tov*.

Food – Finer aspects of allowed *melachot*

Slaughtering, Skinning, Salting, Processing hide, Kneading, Separating *Challah*, Grinding, Sifting.

E.g. slaughtering – one can slaughter say a sheep, but is not allowed to shear the wool from the neck at place of slaughter (because shearing is a prohibited activity). But one can do it in a different manner to the normal i.e. instead of shearing with machine one can pluck out the wool with hands and leave it here on the neck partially etc.

#### ERUV TAVSHILIN.

If *Shabbat* falls directly after *Yom Tov*, one is not allowed to cook on *Yom Tov* for *Shabbat* unless one sets aside a cooked dish before *Yom Tov*.

Measure of dish is *kezayit* (size of olive)



*Eruv tavshilin* was instituted by the *Rabanim* to serve as an act of recognition that one is not allowed to prepare food on *Yom tov* for the day after (whether this be *Shabbat* or a regular weekday)

Just like the term *eruv chatzerot* refers to an ‘act of recognition’ that one is not allowed to carry from one domain to another on *Shabbat*, so too the term *eruv tavshilin* refers to an ‘act of recognition’ that one is not allowed to cook on *Yom Tov* what will not be eaten on the day.

The person who established *eruv tavshilin* needs to recite a *brachah*. He can also include others to be able to rely on his *eruv*.

*Kavod* (honour) and *oneg* (delight) are kept for *Yom Tov* as on *Shabbat*.

#### HONOUR

- Not to eat a meal after mid-afternoon until *Yom Tov* (so that one will enter *Yom Tov* with an appetite)

#### DELIGHT

At time of Temple to bring Peace Offerings

- Children (nuts and sweets)
- Women (clothes and jewellery)
- Men (meat and wine)
- Forbidden to fast and mourn

Even though it is a *mitzvah* to rejoice on *Yom Tov* with eating etc. this should be balanced with service to *Hashem*.

Also, one must share one’s joy and food by inviting guests who are poor and embittered.

#### Reminder:

Pack on Food



It is also forbidden to fast and mourn on *Chol Hamoed*.

*Chol Hamoed* (Intermediate days of *Pesach* and *Sukot*) are kept as *Yom Tov* but much more lenient.

#### Reminder:

Mourning on *Shabbat*, Festivals and other Holy days  
Ref: *Sefer Shoftim*, *Hilchot Evel*, Chapters 10 and 11



**🕒 Reminder:**

*Chagigah Offerings on Yom Tov (Shalosh Regalim)*  
Ref: *Sefer Korbanot, Hilchot Chagigah, Chapter 1*



Besides these obligatory offerings, one may also offer sacrifices as one wishes or needs to do in *Chol Hamoed* i.e. on the Intermediate days of the Festival.

**🕒 Reminder:**

*Korbanot Reiyah, Chagigah and Simchat Chagigah*  
Ref: *Sefer Korbanot, Hilchot Chagigah, Chapter 2*

