

Laws of Yom Tov

(when it falls on Saturday night)

A Compendium

By: Rabbi David Kadoch

1 - Preparation for Shavuot

- a. Those who have the custom to wait 49 days to cut their hair (minhag Arizal) are allowed to get a haircut on Erev Shabbat in order that he doesn't begin the holiday looking ugly and unclean.
- b. It is a proper custom to go to the mikve prior to any holiday and in this scenario. When Yom Tov falls on a Saturday night, he should go to the mikve on Friday.
- c. The clothing one wears on Yom Tov should be nicer than the clothing he wears on Shabbat. Nevertheless, one may begin wearing his Yom Tov clothing on Erev Yom Tov (Shabbat) *lichvod Shabbat*.

2 - Decorating the Synagogue

- a. There is a widespread custom to decorate the synagogue and houses with flowers in commemoration of Matan Tora. When Erev Shavuot falls on Shabbat, the decorations need to be placed on Friday, otherwise they cannot be placed.
 - i. To clarify: There are two reasons for this prohibition. 1) The flowers and decorations could be muktze. 2) It would be considered "preparing" from one day to the next which is discussed in more detail in Section 5.

3 - Lighting Candles

- a. When Yom Tov begins on Saturday night, the Yom Tov candles may not be lit until after 3 stars. One waits until Shabbat is over, recites "*Baruch hamavdil ben kodesh leKodesh*" ("Blessed is the One Who distinguishes between the sacred and the sacred"), and then lights.
- b. Since it is prohibited to light a new fire on Yom Tov, it is necessary to light a candle before Shabbat which will last for more than 24 hours, and from which one can light the Yom Tov candles. If one forgot to do so, he should go to neighbors and "borrow" a flame from them in order to light the Yom Tov candles.
- c. One isn't allowed to heat the bottom of a wax candle to fit snug in the holder on Yom Tov. The candles one intends to light for Yom Tov on Saturday night, should be placed snugly prior to Shabbat.
- d. There is a custom to light a *Ner Neshama* on holidays to remember those that have passed away. When Yom Tov falls after Shabbat, one should light them prior to Shabbat since technically it's not a light that will be used. If one didn't light it before Shabbat, he may light it on Yom Tov but place it in the room that he'll be eating in.
 - i. To clarify: The permitted custom to light a candle on Yom Tov for a loved one is only reserved for a parent. It is only one's father and mother in which we are commanded to respect and honour after their passing.

4 - Seuda Shelishit

- a. One must refrain from eating a meal on Erev Yom Tov from the beginning of the 10th hour and on, in order that we eat the Yom Tov meal with an appetite.
- b. When Erev Yom Tov is Shabbat, one should eat Seuda Shelishit prior to the start of the 10th hour.
- c. If one couldn't eat before this time, he should still eat Seuda Shelishit, but much less than he normally would.
- d. According to Kabbala, one should only eat Seuda Shelishit after he prays Mincha. Therefore, in this situation, it would make sense to pray *Mincha Gedola* (early Mincha) in order to accomplish this.

5 - Preparing from Shabbat to Yom Tov

- a. One cannot prepare anything from Shabbat to Yom Tov. For example, one should not wash dishes or set the table for Shavuot until the Yom Tov begins at the appearance of three stars.
- b. One should not bring his *Mahzor* (prayer book) to synagogue on Shabbat for the next day unless he plans on studying or learning from it.
- c. Cleaning the house to make sure it's in order for the holiday is allowed.
- d. Preparing for Yom Tov would be permitted *ben hashemashot* (after sunset) as long as no *melacha* is done until the appearance of three stars.
- e. Contemporary *poskim* disagree about whether one may remove food from the freezer on Shabbat to be used for a Yom Tov meal. As a practical matter, under extenuating circumstances, such as if waiting until after Shabbat will cause anguish and a considerable delay to the beginning of the Yom Tov meal, food may be removed on Shabbat. However, absent such necessity, one should be stringent and not remove food from the freezer on Shabbat for use on Yom Tov.
- f. One may freeze or refrigerate leftovers on Shabbat even if there is no intent to eat it further on Shabbat or Yom Tov.
- g. One may sleep on Shabbat with intent to stay up to learn on Shavuot night but shouldn't specifically say it.
- h. It is prohibited to roll the Sefer Tora on Shabbat to the Parasha that will be read on Yom Tov. If one learns a few pesukim from the Tora, then the rolling would be allowed.
- i. One may not do any *melacha* after Shabbat prior to Havdala; this means Havdala in the Amida text or Havdala on a cup of wine or reciting *Baruch Hamavdil Ben Kodesh LeHol*. When Yom Tov falls on Motsae Shabbat, one cannot prepare any food, or wash dishes, until one recites *Baruch Hamavdil Ben Kodesh LeKodesh*.
 - i. To clarify: This only applies to performing *melacha* (prohibited work). However, with regards to eating, one may not eat anything until Havdala is recited on a cup of wine.

6 - Arbit on Shavuot when it falls on Motsae Shabbat

- a. One should not begin Arbit early on the first night of Shavuot. This is so we can have seven complete weeks of Sefirat HaOmer.
- b. One recites the paragraph of “*VaTodienu*” in the Amida. If one forgot to say it, he doesn’t repeat the Amida. However, it’s prohibited to do any melacha of preparing food until he says *kiddush* and *havdala* or if he recites *Hamavdil ben kodesh LeKodesh*.
 - i. To clarify: This applies to women especially. They should accustom themselves to say *Hamavdil Ben kodesh LeKodesh* before they begin any work that is permitted on Yom Tov.
- c. One who normally smokes cigarettes on Yom Tov but forgot to say the paragraph “*VaTodienu*” should not smoke until he says Kiddush and Havdala.
 - i. To clarify: There are many Rabbis who prohibit smoking on Yom Tov. One should ask his local Rabbi.
- d. One who didn’t say “*VaTodienu*” and tasted some food before he said Kiddush and Havdala, needs to go back and recite Amida with “*VaTodienu*.”
 - i. To clarify: This only applies if he tasted food or drink. However, if he did *melacha* before he did Havdala, he doesn’t need to repeat the Amida.
 - ii. To clarify: If one didn’t know this law and recited Havdala after he ate, he doesn’t need to repeat the Amida.

7 - Kiddush on Yom Tov that falls on Sunday

- a. The order of Kiddush is:
 - i. Bore Peri HaGefen
 - ii. Mekadesh Yisrael VeHaZemanim
 - iii. Bore Me’Ore HaEsh
 - iv. HaMavdil ben Kodesh LeKodesh
 - v. SheHeheyanu
- b. For the blessing of the candle (Bore Me’Ore HaEsh) one should put two candles together to fulfill the requirement of using a torch-like candle for Havdala. Some have the custom to just say the blessing on the candle used for Yom Tov and that fulfills one’s obligation. The latter is the minhag of the Sepharadim.
- c. If someone recited HaMavdil ben Kodesh LeHol instead of Kodesh LeKodesh, he didn’t fulfill his obligation and must recite the blessing again. If one only remembered after a long time, after he had forgotten about the wine that he drank for Kiddush, he should repeat the blessing of Bore Peri HaGefen as well.
 - i. To clarify: If one remembered right away (*toch kede dibur*) or before he recited *Sheheheyanu*, then he can correct himself and say the proper phrase of: *HaMavdil ben Kodesh LeKodesh*.
- d. One who forgot to recite Sheheheyanu or Havdala should recite it as soon as he remembers.

- e. Besamim isn't recited on Yom Tov that falls on Motsae Shabbat because the joy of Yom Tov brings back the extra spirit that was lost when Shabbat departed.
- f. One should not overflow the cup on Yom Tov that falls on Saturday night.
- g. Even though normally, a woman doesn't drink from the cup of wine used for Havdala, on Yom Tov it's different and she should drink.