

One who makes an עירוב תחומין on the first night of יום טוב with his presence, may only make an עירוב on the second night with his presence (and not with food). If he uses food on the first night, he must use the same food on the second night as well (the source of both of these הלכות is that he may not do any preparation on one day of יום טוב for the next, and bringing food constitutes preparation).

The two days of ראש השנה are considered as one for the purpose of עירוב תחומין (i.e., he may not make two עירובין, one for each day).

One may not remove תרומה and מעשר on יום טוב. If there are two baskets of טבל, one may say on the first day of יום טוב (with the exception of ראש השנה) if today is חול and tomorrow is קדש then this basket is תרומה of this produce (in the second basket), and if today is קדש then my words mean nothing. And on the second day, he may say if today is קדש then my words mean nothing, and if today is חול I proclaim this basket תרומה (the same basket proclaimed תרומה as the first day) of this produce, and he may eat from the basket that was not proclaimed תרומה.

A non-Jew that brings a gift on the first day of יום טוב (that entailed a מלאכה), the gift may not be used until after the first day of יום טוב is over (with the exception of ראש השנה in which case we must wait until both days are over), plus the amount of time it would have taken to bring the gift over. The רמ"א writes

that we are מחמיר and wait until the second day of יום טוב is over as well.