

לצאת מבית־הכנסת קדם רצה עד אחר נשיאת־כפיים. ואם אין בבית־הכנסת שני כהנים אחרים, מתר לאבל לשא את כפיו תוך שנים־עשר חדש על אביו ואמו ותוך שלשים על שאר קרובים. אבל תוך שבועה, כגון הקובר מתו ברגל, אפלו אם אין שם שני כהנים אחרים, אינו נושא את כפיו.

## סימן קא

ט"ו ניסן

## דין הכנה מיום־טוב ראשון ליום־טוב שני או לחל

(א) כל המלאכות המתרות לעשותן ביום־טוב, זה דוקא לצרף אותו היום. אבל להכין מיום ראשון ליום שני (אפלו בראש־השנה), ומכל־שכן ליום חל, אסור. אך אם הוא צריך לבשל בשביל היום, מתר לו לקחת קדרה יותר גדולה ולמלא אותה בשר וכיוצא בו, אף־על־פי שאינו צריך היום כל־כף, ויותר גם ללילה או למחר. ודוקא בתבשיל בקדרה מתר, מפני שהתבשיל מטעם יותר כשמתבשל הרבה בשר ביחד, ובלבד שלא יאמר בפה, שהמותר יהיה לצרף הלילה או לצרף מחר, אלא יבשל סתם. אבל בשאר מאכלים, אסור להוסיף בדבר שיש קצת טרחה במה שהוא מוסיף.

(ב) אפלו דבר שאינו מלאכה, כגון להביא מים או אפלו יין לקדוש או להבדלה, אסור להכין. וכן אסור להעמיד את הנרות במנורה או לתקן את הפתילות והעששיות ביום־טוב ראשון לצרף הלילה, אלא אם הוא צריך להשתמש בהם גם קדם הלילה, או לכבוד בית־הכנסת.

(ג) גוי שהביא ביום־טוב ראשון דגים או פרות שיש לחוש שמא נצודו היום, או נתלשו היום, או הובאו מחוץ לתחום, אסורים היום

62. If he were called upon to *duchan*, he should not go up. (*Peri Chadash*) If he went up, he does not have to step down. (*Rav Ephraim Zalman Margalios Z"l* [Laws of *Onein*], *Ba'eir Heitev*, *Peri Chadash*) The *Peri Megadim* 128:64 says he should step down. The *Mishnah Berurah* 128:158 seems to be inclined to say if he were called upon, he should go up, but he also mentions the ruling of *Peri Chadash*, also see *Chayei Adam*.

1. This includes even such chores that are not halachically considered *melachos*. See paragraph 2. (*Magein Avraham*, *Mishnah Berurah* 503:1)

2. *Maseches Beitzah* 2b.

3. *Shulchan Aruch* 503:1.

4. The *halachah* is, that if you put it on the fire at one time, you are permitted to do so with all foods, since you are not performing additional labor, once it is on the fire. Regarding

days of mourning for other relatives, may not raise his hands.<sup>62</sup> He must leave the synagogue before *Retzeih* is said, and stay outside until after *Birkas Kohanim*. In the event there are no other *kohanim* in the synagogue, the mourner is permitted to raise his hands during the twelve month period of mourning, for his father or mother, or during the thirty days of mourning for other relatives. But during the seven days of mourning, for example, if he buried his dead on the Festival, even if there are no other *kohanim*, he may not raise his hands to bless the people.

April 25

Chapter 101

## Laws Concerning Preparation on the First Day of Yom Tov for the Second Day or for a Weekday

1) All *Melachah*<sup>1</sup> that is permitted on Yom Tov is permitted only if it is necessary for that day. But to prepare on the first day of Yom Tov for the second day,<sup>2</sup> (even of Rosh Hashanah), and certainly for a weekday, is forbidden. However, if you need to cook for that day, you are permitted to take a larger pot and fill it with meat or something similar, even though you do not need so much for that day, and leave some for the evening, or for the next day.<sup>3</sup> Only in the case of cooked food, is this permitted. because it tastes better when a large quantity of meat is cooked in one pot.<sup>4</sup> This is permitted provided you do not expressly state that the leftovers will be for the night, or for the following day. It should be cooked without mentioning anything at all.<sup>5</sup> In the case of other foods, it is forbidden to add (to that day's needs), if even a little additional labor is entailed. because of adding to it.

2) Even something that is not actual work, such as bringing in water, or even wine for *kiddush* and *havdalah*, is forbidden if it is for the next day. It is also forbidden to put the candles in the candlesticks, or to prepare the wicks and lamps on the first day of Yom Tov, for the night (of the second day of Yom Tov), unless they are needed also before the night,<sup>6</sup> or they are lit in honor of the synagogue.

3) If a non-Jew brings fish or fruit on the first day of Yom Tov, and there is reason to suspect that the fish were caught, or the fruit was picked on that day, or brought in from outside the *Techum*,<sup>7</sup> it is forbidden to handle them on that day. In the

---

meat dishes, however, you are permitted to add to the pot even after it is on the fire. (*Magein Avraham* 503:2)

5. If you have already eaten that day, you may not cook a pot for the following day, even if you eat a piece of it today. (*Shulchan Aruch* 503:1) If you intentionally did it anyway, you may use it if you eat a piece of it today. (*Magein Avraham*, *Beis Meir*, *Shulchan Aruch Harav*) *Eliyahu Rabbah* rules that it is permitted, even if you intended to eat a piece of it, but ended up not doing so. *Peri Chadash* and *Vilna Gaon* rule, even if you eat a piece of it, it is forbidden, for it was done with dishonest intent.

6. If it will be difficult to obtain wine at night, you may bring it when it is still day, if it is for a *mitzvah*. (second night of Yom Tov or Shabbos) (*Chayei Adam* 153:6.)

7. See glossary and Chapter 65. If the non-Jew is living in your city and is known to have the items in stock within the *techum*, you may assume what he has brought is from within the *techum*. (*Shulchan Aruch* 515:7)

בְּטֵלְטוּל, וְלַעֲרַב מִתְּרִים. שְׂאֵם הַגּוֹי מִכִּירוֹ וְנוֹתְנָם לוֹ בְּלֹא קְצִיצַת דָּמִים, מִתֵּר לְקַחְתָּם וְלֹאֲכֹלָם, חוּץ מִיּוֹם־טוֹב שֶׁל רֵאשֶׁה־שָׁנָה, שְׂאֵפְלוֹ אִם הוּבְאוּ בְיוֹם רֵאשׁוֹן, אֲסוּרִים גַּם בְּיוֹם שְׁנִי.

(ד) אִם הֵבִיֵּאֵם הַגּוֹי בְּשִׁבְלֵי יִשְׂרָאֵל לְדוֹרוֹן אוֹ לְמִכְרָם לוֹ, יֵשׁ לְאָסוּר גַּם בְּיוֹם־טוֹב שְׁנִי. וְאִךָ אִם חָל יוֹם־טוֹב בְּיוֹם הַחֲמִישִׁי וּבְיוֹם הַשְּׁשִׁי וְהֵבִיא בְּיוֹם הַחֲמִישִׁי, אִם יֵשׁ צָרָךְ גָּדוֹל, מִתֵּר לְטַלְטֵלָן בְּיוֹם הַשְּׁשִׁי וּלְבַשְׁלָם לְכָבוֹד שַׁבָּת. וּבְיוֹם־טוֹב שֶׁל רֵאשֶׁה־שָׁנָה, גַּם זֶה אֲסוּר.

(ה) חֵלֶב שֶׁחֲלָבוֹ גּוֹי בְּיוֹם רֵאשׁוֹן וְיִשְׂרָאֵל רוֹאֵהוּ, מִתֵּר בְּיוֹם שְׁנִי. וְאִם חֲלָבוֹ בְּשַׁבָּת, וְיוֹם רֵאשׁוֹן הוּא יוֹם־טוֹב, אֲסוּר בְּיוֹם רֵאשׁוֹן. וּבְרֵאשֶׁה־שָׁנָה, אִם חֲלָבוֹ בְּיוֹם רֵאשׁוֹן שֶׁל יוֹם־טוֹב, אֲסוּר גַּם בְּיוֹם שְׁנִי, וְגַם בְּשַׁבָּת הַסְּמוּכָה לוֹ.

(ו) פְּתִילוֹת שֶׁהִדְלִיק בְּהֵן בְּיוֹם־טוֹב רֵאשׁוֹן וְכָבוֹ, מִתֵּר לְהִדְלִיק בְּהֵן בְּיוֹם־טוֹב שְׁנִי. אִךָ בְּשְׁנֵי יָמִים טוֹבִים שֶׁל רֵאשֶׁה־שָׁנָה, אֲסוּר לְהִדְלִיק בְּיוֹם־טוֹב שְׁנִי בְּפְתִילָה שֶׁכִּבְתָּהּ בְּיוֹם רֵאשׁוֹן, וְאֵפְלוֹ בְּקֶצֶה הַשְּׁנִי. וּמִקּוֹם מִתְרוֹת בְּטֵלְטוּל לְהַסִּירָן וּלְתַתּ חֲדָשׁוֹת. וְכֵן בְּיוֹם־טוֹב שֶׁלְאַחַר שַׁבָּת.

8. Immediately after nightfall. (*Mishnah Berurah* 515:59)

9. This refers only to where it may have been harvested or caught on that day for these are *melachos*. But if there is only concern that they may have been brought in from outside the *techum*, they are permitted on the second day, even if they were brought for a Jew and even if it is *Rosh Hashanah* or Shabbos, but you must wait for the time it would take the non-Jew to bring it from that place after nightfall. (see *Shulchan Aruch* 515:8, *Vilna Gaon, Mishna Berurah* 515:66)

10. *Ramah* 515:1, *Rabbeinu Tam*. However, it is permitted for guests who were unexpected when the non-Jew brought it, or for out-of-town guests. In such a case, you may also eat from it with them in their honor. (*Magein Avraham, Mishnah Berurah* 515:12)

11. This is only in cases where a *melachah* is involved, but where the *techum* is concerned, the *poskim* are lenient, as is the *Shulchan Aruch*. (*Ramah* 515:5, *Mishnah Berurah*) The *Misgeros Hashulchan* says the grouping together of *techum* and *melachah* in paragraphs 3 and 4 may be a

evening on the second night of Yom Tov<sup>8</sup> it is permitted to use them. Thus, if the non-Jew knows you, and gives them to you without quoting a price, you may take them and eat them; except on Rosh Hashanah, when, even if they were brought on the first day, they are forbidden on the second day.<sup>9</sup>

4) If the non-Jew brings these things, as a gift for a Jew or to sell them to him, they are forbidden even on the second day of Yom Tov.<sup>10 11</sup> If Yom Tov occurs on Thursday and Friday, and the non-Jew brings them on Thursday, if it is very urgent,<sup>12</sup> you are permitted to handle them<sup>13</sup> on Friday, and cook them in honor of Shabbos.<sup>14</sup> On the Yom Tov of Rosh Hashanah, even this, is forbidden.

5) Milk which non-Jew milks on the first day of Yom Tov, in the presence of a Jew, may be used on the second day of Yom Tov. If the milking was done on Shabbos, and Sunday is the first day of Yom Tov, it is forbidden on Sunday. Milk that was milked on the first day of Rosh Hashanah, is also forbidden on the second day, and also on the Shabbos if it follows immediately.

6) Wicks that were lit on the first (night of) Yom Tov and were extinguished, may be lit on the second day of Yom Tov. But, on the two days of Rosh Hashanah it is forbidden to light a wick on the second day that was extinguished on the first day. It is forbidden to light them even at the other end.<sup>15</sup> However, you are allowed to handle them in order to remove and replace them.<sup>16</sup> The same law applies when Yom Tov occurs the day after Shabbos.<sup>17</sup>

---

typographical error in the *Kitzur Shulchan Aruch*, for it is explicit in the *Talmud* and *poskim* that they are not the same. See footnote 9.

12. *Mishnah Berurah* 515:42 says if you need it in honor of Shabbos, and you have no other food of this type in your house, it is also permitted.

13. If you do have more of this type of food in your house, you may still have it cooked for Shabbos by a non-Jew, but you should not handle it. (*Magein Avraham, Eliyahu Rabbah, Mishnah Berurah*)

14. You must wait on Friday night, however, until after “due time” elapses. (*Beis Yosef, Mishnah Berurah* 515:40)

15. *Taz* 501:7. The reason is, since a charred wick lights better than an uncharred one, the wick has been prepared from one day *Rosh Hashanah* to the second day. The *Ramah, Rosh, Or Zarua, Meiri* etc. permit it because it is possible to light an uncharred wick so it is not considered preparation. The *Peri Chadash* and *Eliyahu Rabbah* say those who are stringent will be blessed. The *Mishnah Berurah* says that you should try to be stringent and prepare different wicks in advance (before *Rosh Hashanah*) and if not, at least light the other end. The *Shaar Hatziyun* 501:43 permits lighting the uncharred end. The *Taz* forbids this to ensure you do not light the charred tip.

16. You may handle them in order to use them or if you need the space they occupy. (*Shulchan Aruch Harav* 501) According to one opinion in the *Peri Megadim M.Z.* 501:7, you may not handle the remnants of the wick, even for the space it occupies.

17. When the first day of Yom Tov follows Shabbos. (*Taz*)

## סימן קב דיני ערוב תבשילין

(א) יום-טוב שחל להיות בערב שבת, אסור לאפות או לבשל בקדחה מיחדת לשבת, אלא על ידי ערוב תבשילין שעושה בערב יום-טוב, דהינו שלוקח איזה תבשיל או צלי שראוי ללפת בו את הפת, וגם פת, ומברך, אשר קדשנו במצותיו וצונו על מצות ערוב. ואומר, בהדין ערובא יהא שרא לנא לאפויי, לבשולי, ולאטמוני, ולאדלוקי שרגא, ולמעבד כל צרכנא מיומא טבא לשבתא. ואם אינו מבין לשון זה, יאמר בלשון שהוא מבין.

י"ד ניסן (ב) צריך שיהא התבשיל דבר שדרכו לאכלו עם פת, כגון בשר, דגים, וביצים. אבל דבר שאין דרכו לאכלו אם פת, לא מהני. שעור התבשיל, כזית. והפת כביצה. ויש להדר אחת מנה יפה לכבוד המצוה. וגם הפת תהא שלמה, ויניחה בשבת ללחם משנה, ובסעודה שלישית יבצע עליה, שכיון דאתעביד בה מצוה חדא זמנא, יתעביד בה נמי מצוה אחריתא.

(ג) אין ערוב תבשילין מועיל אלא להתיר לעשות כל צרכי שבת ביום-טוב בעוד היום גדול, דהינו שיש שהות ביום, שאם היו מזדמנים לו אורחים שלא אכלו היום, היו אוכלים ונהנים בו-ביום קדם בין-השמשות ממלאכתו שעשה ביום-טוב. אבל אם אין שהות ביום להנות ממלאכתו, אינו מועיל ערוב תבשילין. ולכן נוהגין כשחל יום-טוב בערב שבת, מקדימין להתפלל ערבית של שבת מבעוד יום, שיהיו זריזין למהר לגמור הכל קדם שאומרים מזמור שיר ליום השבת.

1. Even at twilight. (*Ramah* 527:1) After the congregation says *Barechu* at *Maariv*, you may no longer make an *eiruv*, even if it is not yet dark. (*Magein Avraham, Derech Hachaim*) In an urgent situation, you may make the *eiruv* until the congregation says the *Yom Tov Shemoneh Esrei*, according to the ruling of the *Taz*. (*Chayei Adam, Mishnah Berurah* 527:4) If you, accepted the holiness of *Yom Tov*, on your own, some hold that you may still make an *eiruv*. (see *Mishnah Berurah* and *Sha'ar Hatziyun* 527:9)

2. This is preferable, but it also helps if you made it many days before, in which case you should still recite the declaration at the end of this paragraph (without a berachah). (*Taz, Magein Avraham* 527:13)

3. You only need to take bread if you wish to bake for Shabbos. (*Beis Yosef, Vilna Gaon, Mishnah Berurah* 527:6) In any event, if you only used a cooked food for your *eiruv*, it is sufficient. (*Shulchan Aruch* 527:2)

## Chapter 102

## The Laws of Eiruv Tavshilin

1) When Yom Tov occurs on Friday, it is forbidden to bake or cook in a separate pot for Shabbos, unless you make an *eiruv tavshilin* on *erev* Yom Tov.<sup>1 2</sup> This is done as follows: Take some cooked or roasted food that is eaten with bread, and take bread with it,<sup>3</sup> and recite the berachah *Asher kideshanu bemitzvosav* ["Who has sanctified us with the commandments] *vetzivanu al mitzvas eiruv*. ["and commanded us concerning the mitzvah of *eiruv*."] And declare: "By means of this *eiruv* it will be permissible for us to bake, cook, keep food warm, kindle a light and do anything necessary on Yom Tov for the sake of Shabbos." If you do not understand this language, you should say it in the language you understand.

April 26 2) The cooked food<sup>4</sup> must be the kind usually eaten with bread, like meat, fish or eggs. But food not usually eaten with bread<sup>5</sup> is not acceptable (for *eiruv tavshilin*). The required amount of the food is a *kazayis*,<sup>6</sup> and of the bread, a *kebeitzah*.<sup>7 8</sup> You should take a generous portion in honor of the mitzvah. The bread you use should be a whole<sup>9</sup> loaf and should be placed [on the table], for *lechem mishneh*<sup>10</sup> on Shabbos. You should eat it at the third Shabbos meal; since one mitzvah was performed with it, it is appropriate to use it for another mitzvah.

3) An *eiruv tavshilin* is effective in permitting you to prepare all your Shabbos needs on Yom Tov [only when you make the *eiruv*] early in the day; that is, there must be enough time in the day, that should guests arrive, who had not yet eaten that day, they would have enough time to eat and enjoy the food that was prepared on Yom Tov before the onset of twilight. But if there is not enough time (left in the day) to enjoy the benefit of the labor, the *eiruv tavshilin* is not effective.<sup>11</sup> Therefore, it is customary, when Yom Tov occurs on Friday, to begin *Maariv* prayers Friday night earlier than usual, while it is still daytime,<sup>12</sup> so that people will hurry to complete all their work before the congregation recites, *Mizmor shir leyom haShabbos*. The cooked dishes that you want to keep warm for Shabbos, should be put in the

---

4. You may not use foods that are merely salted, such as salted herring. [*Shulchan Aruch Harav, Chayei Adam* 102:6, *Korban Nessanel (Beitzah* 2:9), *Mishnah Berurah*] The *Maharsham* 528:7 rules that in the event you used salted fish etc., you may rely on the ruling of the *Chacham Tzvi* 130, *Tz'lach* and *Derech Hachaim* who rule that it is sufficient.

5. For example, cooked grain cereals. (*Maseches Beitzah* 16, *Shulchan Aruch* 527:4)

6. See glossary.

7. See glossary.

8. If you used a *kazayis*, it is also enough, but a *kebeitzah* is better. (*Ramah* 527:3)

9. In order to perform the mitzvah in its excellence. (*Tanya Rabassi* 56)

10. See glossary.

11. *Mishnah Berurah* 527:3 rules that if you were late in your preparations, you may be lenient on the second day of Yom Tov, and if it is urgent, you may be lenient even on the first day of Yom Tov and rely on the ruling of the *Rambam* and *Ritva*.

12. *Eliyahu Rabbah, Levush*.