

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.^{1 2} This is done as follows: Take some cooked or roasted food that is eaten with bread, and take bread with it,³ 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 food⁴ must be the kind usually eaten with bread, like meat, fish or eggs. But food not usually eaten with bread⁵ is not acceptable (for *eiruv tavshilin*). The required amount of the food is a *kazayis*,⁶ and of the bread, a *kebeitzah*.^{7 8} You should take a generous portion in honor of the mitzvah. The bread you use should be a whole⁹ loaf and should be placed [on the table], for *lechem mishneh*¹⁰ 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.¹¹ Therefore, it is customary, when Yom Tov occurs on Friday, to begin *Maariv* prayers Friday night earlier than usual, while it is still daytime,¹² 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*.

והתבשילין שִׁמְטָמִינִים לַשַּׁבָּת, צְרִיכִין לְהִטְמִינָם בְּעוֹד הַיּוֹם גְּדוֹל,
שִׁיתְבְּשְׁלוּ קֶדֶם בֵּין הַשְּׂמֻשׁוֹת לְכָל הַפְּחוֹת שְׁלִישׁ בְּשׂוֹלָן.

(ד) לֹא הִתֵּר לְאִפּוֹת וּלְבִשָּׁל עַל יְדֵי עֲרוּב תְּבִשְׁלִין אֲלֵא בְּעֶרֶב שַׁבָּת.
אָבֵל אִם חָל יוֹסֵטוֹב בַּיּוֹם הַחֲמִישִׁי וּבַיּוֹם הַשְּׁשִׁי, אֲסוּר לְבִשָּׁל אוֹ
לְאִפּוֹת בַּיּוֹם הַחֲמִישִׁי בְּשַׁבִּיל שַׁבָּת.

(ה) צְרִיךְ שֶׁיְהֵא הָעֲרוּב קָיָם עַד שֶׁהֵכִין כָּל צְרִכֵי־שַׁבָּת. אִם נֶאֱבְדָה
אוֹ נֶאֱכְלָה הַפֶּת, אִין בְּכָךְ כְּלוּם, וּמִתֵּר אֲפֹלוּ לְאִפּוֹת. וְאִם נֶאֱבַד אוֹ
נֶאֱכַל הַתְּבִשִּׁיל, אִם נִשְׂאָר כְּזֵית, גַּם כֵּן לֹא הִפְסִיד. אָבֵל אִם לֹא נִשְׁתִּיר
מִמֶּנּוּ כְּזֵית, אֲסוּר לוֹ לְבִשָּׁל, כְּאֵלוֹ לֹא עֲרַב כָּלֵל. וְכִיצַד עוֹשֶׂה מִי שֶׁלֹּא
עֲרַב. אִם לֹא נִזְכַּר עַד אַחַר סְעוּדַת שַׁחֲרִית, וְאִין שָׁם בְּמִקוּם הַהוּא
יִשְׂרָאֵל אַחַר שְׁעֲרֵב, אִינוּ מִתֵּר לוֹ אֲלֵא לְבִשָּׁל קְדָרָה אַחַת, וּלְאִפּוֹת פֶּת
אַחַת. וּלְהַדְלִיק נֵר אֶחָד לַשַּׁבָּת. וְאִם נִזְכַּר קֶדֶם שֶׁמְבִשָּׁל לְסְעוּדַת
שַׁחֲרִית, יְכוּל לְבִשָּׁל מִכָּל מִין בְּקְדָרָה גְּדוֹלָה וּלְהוֹתִיר לַשַּׁבָּת. וְאִם יֵשׁ
שָׁם מִי שְׁעֲרֵב, יִתֵּן לָזֶה בְּמִתְנֵה קִמְחוֹ וּבִשְׂרוּ וְכָל הַשִּׁיף לָזֶה, וְהוּא
יִזְכֶּה בְּדַבְרִים אֵלוֹ בְּהַגְבָּהָה, וּיְבִשָּׁל וַיֵּאֱפֶה עֲבוּרוֹ, וְאֲפֹלוּ בְּבֵיתוֹ שֶׁל זֶה
שֶׁלֹּא עֲרַב.

(ו) כָּל בְּעַל־הַבַּיִת צְרִיךְ לַעֲשׂוֹת עֲרוּב תְּבִשְׁלִין בְּעֶצְמוֹ. וְאֲפֹלוּ אִשָּׁה
שְׂאִין לָהּ בַּעַל, אִם יוֹדְעַת, מַחֲיִבַת לַעֲשׂוֹת בְּעֶצְמָהּ, וְאֲסוּר לְסַמּוֹךְ עַל
הָעֲרוּב שֶׁל גְּדוֹל הָעִיר. וּמִי שֶׁשָּׁכַח מִחֲמַת אִנָּס וְלֹא עָשָׂה עֲרוּב תְּבִשְׁלִין,
אוֹ שְׁעָשָׂה וְנֶאֱבַד, אִם יֵשׁ בְּעִיר מִי שֶׁמְעֲרַב בְּשַׁבִּיל כָּל בְּנֵי הָעִיר, (דְּהִינוּ
שְׁמִזְכָּה לָהֶם אֶת הַתְּבִשִּׁיל וְאֶת הַפֶּת, כְּמִבְּאֵר בְּשִׁלְחוֹן־עֲרוּךְ), יְכוּל זֶה
לְסַמּוֹךְ עַל עֲרוּב זֶה. אָבֵל מִי שֶׁשָּׁכַח מִחֲמַת עֲצָלוֹת אוֹ שֶׁסָּמַךְ עֲצָמוֹ
לְכַתְחָלָה עַל עֲרוּב זֶה, לֹא מֵהֲנִי לָהּ וְדִינוֹ כְּדֹלְעִיל סְעִיף ה'.

13. *Peri Megadim*. See Chapter 72.

14. *Shulchan Aruch* 527:13. If you did, you may eat it on Shabbos. (*Taz, Eliyahu Rabbah, Mishnah Berurah*)

15. If you started preparing food (like cutting vegetables to cook) and then, the *eiruv* was lost, you may continue and complete the preparation of that food.

16. From this it seems that you may not bake, even though the bread was left. If you made a proper *eiruv*, but the cooked component was lost and you are left with the bread alone, *Sha'arei Teshuvah* 527:13, and *Penei Yehoshua's* (Responsum 15) rule that if you are lenient and rely on it, you have not done anything wrong. The *Semak* also rules that you may rely on the baked component.

17. *Shulchan Aruch* 527:2. The *Magein Avraham, Darkei Moshe* say that if there is another

oven to warm while it is still broad daylight, so that before twilight, at least one third of the cooking¹³ should be done.

4) You are permitted to bake and to cook by means of an *eiruv tavshilin* only on Friday. If Yom Tov occurs on Thursday and Friday, you are forbidden to cook or bake anything on Thursday for Shabbos.¹⁴

5) The *eiruv* must remain in tact until you have prepared all your Shabbos needs.¹⁵ If the bread (of the *eiruv*) was lost or eaten, it also does not matter; and you are allowed even to bake for Shabbos. But if the cooked food was lost or eaten, if a *kazayis* is left it doesn't matter. But if less than a *kazayis* is left, it is forbidden to cook [for Shabbos,] just as if you had made no *eiruv*.¹⁶ What should you do if you made no *eiruv*? If you thought of it after the morning (Yom Tov) meal, and in that community there is no other Jew who made an *eiruv*,¹⁷ you are permitted to cook only one pot,¹⁸ bake only one loaf of bread, and light one¹⁹ candle for Shabbos. If you thought of it before cooking the morning (Yom Tov) meal, you may cook all kinds of foods in a large pot²⁰ and leave some over for Shabbos. If there is someone there who made an *eiruv*, you should give him as a gift, your flour, meat and all other ingredients. The one who made the *eiruv* acquires possession of these items by lifting them up,²¹ and then he may cook and bake for you, even in your house though you did not make an *eiruv*.

6) The head of every household is required to make an *eiruv tavshilin* for himself. Even a woman who has no husband, if she knows how to make an *eiruv tavshilin*, is required to make one for herself. It is forbidden to rely on the *eiruv* made by the rabbi of the city. If, because of unavoidable circumstances, you forgot to make an *eiruv tavshilin*, or you made one, but it was lost, then if someone in the city makes an *eiruv*, for everyone in the city, (that is, he gives them a share in the cooked dish and the bread, as is explained in the *Shulchan Aruch*) you may rely on such an *eiruv*. But if you forgot out of laziness,²² or if you meant to rely on this *eiruv* from the start, it is ineffective²³ and you must conduct yourself, according to the laws laid down in paragraph 5 above.

Jew, you must do as prescribed (at the end of this paragraph) and may not cook even one dish etc., but the *Mishnah Berurah* 527:61 (*Acharonim* (*Reshal* etc.) hold that the choice is yours.

18. Large enough for all your Shabbos needs. Even if you have *challah* in the house, but it is not enough for Shabbos, you may bake one more to meet those needs. (*Sha'ar Hatziyun* 527:89)

19. This is in accordance with most *Rishonim* who require an *eiruv* in order to light the Shabbos candles. *Rambam*, *Bach*, *Knesses Hagedolah*, *Birkei Yosef* etc. permit the lighting of candles even without an *eiruv*. *Mishnah Berurah* 527:55 rules that it is proper to be stringent.

20. This means each kind may be cooked in a pot large enough to suffice for both Yom Tov and Shabbos.

21. One *tefach* high. (*Shulchan Aruch Harav* 527:28)

22. If you deliberately relied on his *eiruv*, *Shulchan Aruch* 527:7 rules that it does not help. But *Rambam*, *Rashba*, *Ran* etc. say it does. *Mishnah Berurah* 527:26 rules that if your (*simchas* Yom Tov) rejoicing on Yom Tov, will be impaired, you, may be lenient and rely on this opinion.

23. This applies also to a person who heard that he is obligated to make an *eiruv tavshilin*,

ז) אם חל יום-טוב ביום החמישי וביום הששי, ונזכר ביום החמישי שלא עשה ערוב תבשילין, יכול לעשות היום, ויברך את הברכה, ואחר כך יאמר, אם היום קדש, איני צריך לעשות ערוב. ואם היום חל, בהדין ערובא וכו'. אבל בראש-השנה, אינו יכול לעשות כן.

סימן קג

דיני שמחת יום-טוב

(א) כשם שמצוה לכבד את השבת ולענגו, כך מצוה לכבד כל ימים-טובים ולענגו, שנאמר, לקדוש ה' מכבד. וכל ימים טובים, נאמר בהם מקרא קדש.

(ב) איזהו כבוד. זה שאמרו רבותינו זכרונם לברכה, שמצוה על האדם לגלח בערב יום-טוב, כדי שלא יפגס לרגל כשהוא מנוול. וכן מצוה לרחוץ בחמין ולחף ראשו ולטול צפרניו בערב יום-טוב כמו בערב שבת, וכן מצוה ללוש פת בביתו בערב יום-טוב לכבוד יום-טוב כמו בערב שבת. וכן אסור לאכול בערב יום-טוב מן המנחה ולמעלה כמו בערב שבת, כדי שיאכל סעודת יום-טוב לתאבון. ואם חל ערב יום-טוב בשבת, יאכל סעודה שלישית קדם מנחה קטנה. וכן הדין ביום-טוב ראשון שהוא ערב יום-טוב שני.

יח' ניסן ג) איזהו ענג. זה שאמרו רבותינו זכרונם לברכה, שחביב לאכול ביום-טוב בכל יום שתי סעודות, אחת בלילה ואחת ביום. אבל סעודה שלישית, אין נוהגים בו. וחביב לקדש על היין קדם סעודה, ויבצע על

but does not know how to make one. He should have asked someone to make it for him. Since he did not, he may not rely on someone else's *eiruv*. (*Radvaz* 3:475) If he thought he was allowed to rely on someone else's *eiruv*, he may rely on it, unless he is a Torah scholar and should have known better. (*Shulchan Aruch Harav* 527:14, *Magein Avraham*)

24. But the *Chacham Tzvi*, *Lechem Setarim*, *Rabbi Akiva Eiger* *Ya'avetz* (*Siddur*), *Birkei Yosef* rule that a berachah should not be recited when making a conditional *eiruv*, for it is a *safeik* (doubt) and a berachah is not made when there is a doubt.

1. *Isaiah* 58:13. This verse mentions taking delight in Shabbos, God's holy day.

2. Yom Tov is, therefore, like Shabbos in this regard. (*Rambam*)

3. *Ramah* 529:1. The term forbidden is not to be taken literally, for it is not forbidden; it is just better not to eat then. (*Mishnah Berurah*, *Eliyahu Rabbah*)

4. See *Rambam*. This includes doing work. (*Eliyahu Rabbah*, *Biur Halachah* 529:1)

7) If Yom Tov occurs on Thursday and Friday, and on Thursday you remember that you did not make an *eiruv tavshilin*, you may make it on that day, and recite the berachah.²⁴ Afterwards you should say, "If this day is Holy (Yom Tov), then I do not need to make an *eiruv*. And if today is really a weekday, then by means of this *eiruv* etc." On Rosh Hashanah, this cannot be done.

Chapter 103

Laws of Rejoicing on Yom Tov

1) Just as it is a mitzvah to honor the Shabbos and delight in it, so it is a mitzvah to honor all the *Yomim Tovim* and delight in them, as it is said,¹ "God's holy and honored" (day). And with regard to all *Yomim Tovim* it is said, "A holy convocation."²

2) What is meant by honor? As our Rabbis, of blessed memory, said, "It is a mitzvah for a man to take a haircut on *erev* Yom Tov so that he does not enter the festival looking untidy. It is also a mitzvah to bathe in warm water, to wash your hair, and to cut your nails on *erev* Yom Tov, the same as on *erev* Shabbos. It is also a mitzvah to bake challos in your house on *erev* Yom Tov in honor of Yom Tov, just as it is on *erev* Shabbos. It is forbidden to³ eat⁴ on *erev* Yom Tov after⁵ *Minchah*,⁶ just as on *erev* Shabbos, so that you will be able to eat the Yom Tov meal with good appetite. And if *erev* Yom Tov occurs on Shabbos, you must eat the third meal before *Minchah ketanah*.⁷ This law also applies to the first day of Yom Tov, since it is the *eve* of the second day of Yom Tov.⁸

April 27 3) What is meant by delight? As our Rabbis, of blessed memory, said on each Yom Tov day you must have two meals, one at night and one during the day,⁹ but it is not our custom to have a third meal.¹⁰ You are obligated to say *kiddush* over a cup of wine before the meal. You should say *Hamotzi* on two whole loaves as you do

5. This refers to *Minchah Ketanah* which starts 9-1/2 hours into the day. (*Mishnah Berurah, Eliyahu Rabbah, Vilna Gaon*) You should not eat a meal from a half an hour before this time. (*Biur Halachah, Shulchan Aruch Harav*) The *Ramah* 639:3 and *Chok Yaakov* 471 rule that on *erev* Sukkos you may not eat bread from noon onward. The *Matteh Ephraim* rules, if you were unable to eat before noon, you may eat bread before noon.

6. You may eat meat, fish, or fruit even after *Minchah ketanah*. Even on *erev* Sukkos and *erev* Pesach. (*Matteh Ephraim* 625:7)

7. If you did not, you should eat only a little bread, that is slightly more than a *kebeitzah* (see glossary). (*Machatzis Hashekel, Sha'ar Hatziyun* 529:10)

8. *Magein Avraham*. See *Biur Halachah* 529:1 who questions this.

9. If you did not eat at night, you must eat two meals during the day and say the night *kiddush* at the morning meal. (see *Magein Avraham, Mishnah Berurah* 529:13)

10. Some *Acharonim* hold it is best to eat at least some fruit. Some people add an extra dish in the morning meal to represent a third meal. However, this does not suffice for the third meal on Shabbos. (*Mishnah Berurah* 529:13)