

גליון הלכתי - מושולתן הפוסקים

גליון כ"ג

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מיסודו של רשכבה"ג מן שר התורה הגר"ח קניבסקי זיע"א

מרכז גבוה להוראה ודיינות לשכת הפוסקים

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3 Day Yom Tov

Halachos of Yom Tov Preceding Shabbos and Halachos of Eruv Tavshilin

❖ Prohibition of preparation (הכנה) on Yom Tov for Yom Tov, weekdays, or Shabbos ❖

1. It is forbidden to bake, cook, or prepare any preparation (even something that is not work, but merely a burden) on Yom Tov for the needs of the following day.
2. This is a Torah prohibition as it says "והיה ביום השישי והכינו וכו'". את אשר תאפו אפו ואת אשר תבשלו בשלו". From which we learn that preparation is permitted on [a weekday] Friday for Shabbos itself, but not on Yom Tov for Shabbos, and especially not preparation from Yom Tov for a weekday.
3. The prohibition of preparation in principle is from Yom Tov to Shabbos or weekday. However, since there is a safek regarding the status of the second day of Yom Tov outside Eretz Yisrael, preparation from the first day of Yom Tov to the second day is also prohibited (misafek).
4. Therefore, after the first day of Yom Tov, we delay davening Mariv until nightfall (צאת הכוכבים), so that one will not come to prepare for the meal until after nightfall.
5. It is appropriate to say, "ברוך המבדיל בין קודש לקודש" before performing work after nightfall, but the prohibition of הכנה does not require a Havdala beforehand.

❖ Prohibition of preparation (הכנה) from the first day to the second day of Rosh Hashanah ❖

6. On Rosh Hashanah, even in Eretz Yisrael where there are usually not two days of Yom Tov, we still observe two days of Yom Tov today. This is because, during the time of the Beis Hamikdash, מנהג קידוש החודש sometimes arrived for עדים after nightfall.
7. The two days of Rosh Hashanah are considered one long day in terms of קידוש (יומא אריכתא). Therefore, it is customary that at the time of Kiddush on the second night, one should wear a

new garment or prepare a new fruit on the table, so that if it is יומא אריכתא, one can still say the bracha of Shehechyanu (Although by other Yomim Tovim we rely on ספיקא דיומא regarding Shehechyanu, since Rosh Hashana is considered a ספיקא דיומא, we only observe the stringencies of אריכתא, e.g., to be stringent regarding preparation, but not for Shehechyanu).

8. Some people say "לשנה טובה" and eat the סימנים also on the second night of Yom Tov, but this is not our custom.
9. There is a prohibition on preparing (הכנה) from the first day to the second day. The halacha of יומא אריכתא is to be observed stringently, and not leniently, to permit preparation.
10. However, performing actions that are not work but rather just a bother, such as moving wine, a tallis, or a Machzor from one place to another for the second day, one can be lenient in a time of need.
11. Customarily, many people return the machzorim after performing Tashlich, as long as it does not involve crossing a public domain and is only a matter of preparation.
12. It is preferable to take food out of the freezer early in the day so that it can thaw before nightfall. One may be lenient on this matter in a time of need.
13. In the principle of the halacha, it is generally permitted to perform work during twilight (bein hashmashos) between the first and second day if one will benefit from it immediately during that time. However, it is not customary to be lenient, except for light tasks that do not take long, such as lighting a candle or transferring fire from one place to another.
14. It is prohibited to light Yom Tov candles during twilight, although lighting the candle is a very short task.

Preparing and Cooking on Yom Tov with an Eruv Tavshilin

❖ Main Provision of the Eruv ❖

15. When a Yom Tov occurs before Shabbos (Thursday or Friday), it is prohibited to cook or bake food specifically for Shabbos on Yom Tov, whether on the first day of Yom Tov or the second day of Yom Tov [outside Eretz Yisrael]. However, if one made an Eruv Tavshilin on Erev [the first day of] Yom Tov, it is permitted to prepare for Shabbos on Yom Tov.
16. The Rishonim explain the term "Eruv" Tavshilin in different ways: 1) It is a term borrowed from the Eruv of courtyards (עירובי הצירות), which serves as a sign, and here too the Eruv serves as a sign. 2) It combines (מערב) the cooking needs for Shabbos with the needs of Yom Tov. 3) It connects the beginning of preparation on Erev Yom Tov with the cooking on Erev Shabbos. 4) It combines Yom Tov with Shabbos.

17. Eruv Tavshilin is effective because one has already begun to prepare for the meal on Erev Yom Tov (by preparing two foods to be consumed on Shabbos, one cooked and one baked), thus what will be completed on the Erev Shabbos is considered as if he is only doing the finishing touch.
18. Making an Eruv Tavshilin allows one to prepare all baking, cooking, and food preparation needs for Shabbos.

❖ With what to make the Eruv ❖

19. To allow both cooking and baking, one must initially make the Eruv with a dish that was cooked as well as a dish that was baked. However, if the Eruv was only made with a cooked dish, it is still permitted to bake.
20. If an Eruv is made with bread alone, it is prohibited to cook according to all opinions. The custom is also to be stringent in this scenario regarding baking.

21. The type of food used should be suitable for eating with bread. Some people have the custom of taking a piece of fish or important meat as a way to enhance the mitzvah. It is customary to take a boiled egg (which does not spoil for several days). The permit for cooking includes roasting, smoking, and pickling foods.
22. The bread used should be at least the size of an egg, but for the beautification of the mitzvah, a whole loaf of bread is taken.

🌸 Halachos of the Eruv after making it 🌸

23. It's important to remember not to eat or dispose of food before preparing for Shabbos. If there's less than a kezayit (an olive's worth) of food remaining, cooking and preparation will be prohibited. However, if the bread is eaten and some food remains, it's okay to continue cooking, baking, and preparing.
24. If someone makes an Eruv on Erev Yom Tov and goes out of the city and can't acquire food for the Eruv, there may be some leniency since it was done על פי דין (lawfully).
25. One who has prepared all the necessities for Shabbos on Erev Shabbos with the Eruv and wishes to eat the Eruv. Some say it is permitted, even if he has not yet lit the Shabbos candles.
26. It is appropriate to place the bread on the table for לחם משנה, both by night and by day and should be eaten by Shalos Seudos.
27. Although one doesn't end up eating the Eruv, it doesn't invalidate it.

🌸 Who is obligated to make the Eruv 🌸

28. The act of making the Eruv is considered a mitzvah and a bracha is recited over it.
29. One should create an Eruv and recite a bracha over it in the following cases: **A.** When he knows that someone will rely on this Eruv. **B.** Even if **there's a chance** that someone will rely on it (such as someone who eats meals in his home, but all the meal preparations have been made, with the possibility that he may need to finish cooking).
30. If someone has prepared everything they need for Shabbos on Erev Yom Tov and **knows for certain** that they won't need to cook again (for example, if they will be a guest at someone else's home), but will still need to light the Shabbat candles, they should make the Eruv without saying a bracha. Alternatively, they can join in with their friend's Eruv (by having their friend designate and transfer a portion of the food from the Eruv to them to include them in the Eruv).
31. If one didn't make an Eruv for the lighting as mentioned above, it is permissible to be lenient בדיעבד.
32. Guests and members of a household can also rely on the host's Eruv (when they are sleeping and eating with him). Ideally, the person making the Eruv should include them and transfer a part of the Eruv to them.

🌸 The Eruv of the City Leader 🌸

33. The leader of the city has a mitzvah to make a general Eruv for the townspeople. This allows those who forgot or lost their own Eruv, as well as those who are ignorant and don't know how to make an Eruv, to rely on an Eruv. However, if someone could have made their own Eruv but chose not to out of laziness and wanted to rely on the leader of the city, they are considered negligent. Nonetheless, after the fact (בדיעבד), one can rely on the leaders' Eruv, especially due to the mitzvah of simchas Yom Tov.
34. When the city leader establishes an Eruv, he must specifically designate it for all the townspeople. If he fails to do so (even

if he mentions that he's doing it on behalf of the townspeople), it is prohibited to rely on it.

Time for Making the Eruv

35. It is customary to give a reminder well in advance on Erev Yom Tov to remind a person to fulfill the Mitzvah of an Eruv.
36. The time to prepare it, halachically, is from dawn on Erev Yom Tov until nightfall (צאת הכוכבים). Ideally, it is best to do it as close as possible to the start of Yom Tov.
37. If a person [individually] was מקבל on himself Yom Tov, even before sunset, they can still make the Eruv as long as it is before nightfall (צאת הכוכבים). However, if the community as a whole was מקבל Yom Tov [by saying "Barchu" even if the individual has not yet said "Baruch,"] then he can no longer make an Eruv.
38. In a time of genuine and extreme need, even after the community has already said "Baruch" but has not yet davened Maariv, there are some who are lenient and allow making an Eruv בדיעבד.
39. If someone leaves their home and realizes they forgot to set up an Eruv, they can go to a neighbor or nearby shul to borrow the necessary items for the Eruv and set it up there, even if it is not at home where the cooking would take place on Erev Shabbos. Alternatively, they can appoint someone [even over the phone] in their house to set up the Eruv for them.
40. If someone forgets to make the Eruv before the first day of Yom Tov (in a place where there are two days of Yom Tov, but not on Rosh Hashana), they can still make it on the first day of Yom Tov day (with a תנאי, that either it's a weekday and the real Erev Yom Tov or it's not Yom Tov at all, as it's a ספיקא דיומא).
41. However, on Rosh Hashanah, which is a single day of holiness and not due to uncertainty like other second Yom Tovs, this תנאי does not work.

🌸 How to Make the Eruv 🌸

42. To make the Eruv, one should take the dish and bread in their hand and say, "ברוך אתה ה' אלוהינו מלך העולם אשר קדישנו במצותיו " וצוינו על מצות עירוב ולאשמנו ולאדלוקי שרגא ולמעבד כל צרכנא מיום טוב לשבת לנו ולכל ולאשמנו ולאדלוקי שרגא ולמעבד כל צרכנא מיום טוב לשבת לנו ולכל ישראל הדרים בעיר הזאת ("May it be permitted for us to bake, cook, and place away items for Shabbos from Yom Tov for ourselves and for all Yidden who reside in this city").
43. In the principle of halacha, the text provided above, including the specific permissions one wishes to allow, is necessary. If one forgets to specify the actions they wish to permit and remembers before Yom Tov, one should take the Eruv in their hand and recite the correct נוסח with all the details.
44. If one only remembers Erev Shabbos, it would be best to transfer their food to others, and they can cook and give it back to him.
45. If one has no one to transfer their [raw] food to, one may rely on opinions that suggest the text's specific details are unnecessary.
46. One must understand the text (נוסח) they recite. If one doesn't understand the meaning of the text, they may recite it in any language they understand.

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