

In Hilchos YOM TOV

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Eiruv Tavshilin

A summary of the weekly Wednesday night shiur by Rabbi Shmuel Stein at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

When *Yom Tov* falls out on a Friday, as it does several times this year, we are presented with the mitzvah of "Eiruv Tavshilin."¹ The *Shela*² *h'haKadosh*² writes that "the mitzva of Eiruv Tavshilin should not be light in one's eyes." "The Gemara³ is careful to point out that "Avraham Avinu fulfilled the mitzva d'Rabanan of Eiruv Tavshilin." In order to gain a better understanding and appreciation for this mitzva we will discuss why Chazal instituted this mitzva and some of its basic halachos.

Performing melacha on Yom Tov

Although it is generally prohibited to perform *melacha* on *Yom Tov*, as the Torah⁴ states "One may not perform any *melachah* [on *Yom Tov*]," the Torah⁵ adds that "*melachos* which are performed for **what is eaten** by all people, may be performed on *Yom Tov*." Meaning, any *melacha* which is necessary for one's food preparation which are needed for *Yom Tov* may be performed. For example,

- One may cook food on *Yom Tov* for his meal.
- One may kindle a fire (from an existing flame) on *Yom Tov*.
- One may 'carry' in a *reshus ha'rabim* on *Yom Tov*.

Performing melacha for after Yom Tov needs

However, the Mishna⁶ writes that it is only permissible to perform a *melacha* if it is necessary for *Yom Tov* itself. It is prohibited *mid'Oraisa* to perform *melacha* on *Yom Tov* for another day,⁷ because the Torah only permits one to perform *melacha* on *Yom Tov* if it is necessary for one's food preparation of *Yom Tov* itself.⁸ The Shulchan Aruch⁹ adds that it is prohibited to perform *melacha* even from one day of *Yom Tov* to the next day of *Yom Tov*. For example,

- One may not cook food on *Yom Tov* to prepare for a *weekday meal* or for tomorrow's *Yom Tov* meal, since the Torah permit cooking on *Yom Tov* only to facilitate that day's *Yom Tov* needs.¹⁰ [The Bais Yosef¹¹ adds that one may not do a *דברמה*, a "trick," and pretend that the food is indeed necessary for *Yom Tov* when in fact it is not.¹²]
- One may not light candles on the first day of *Yom Tov* for the second day of *Yom Tov* since [with the use of electric lighting] the candles provide no benefit for the first day of *Yom Tov* itself.¹³ Rather, one should wait until after *Tzais Hakochavim*¹⁴ and the second day of *Yom Tov* has begun to light the candles.¹⁵
- One may not carry food or drinks outside (in an area which does not have an *eiruv*) on the first day of *Yom Tov* to prepare for a meal of the second day of *Yom Tov*.¹⁶

Performing acts of preparation which do not involve a melacha

The Mishna Berura¹⁷ adds that one may not perform acts of preparation even if they do not involve a *melacha* but are only considered acts of *Tircha* (exertion).¹⁸ For example,

- The Mishna Berura¹⁹ writes that one may not wash dishes in preparation for the second day of *Yom Tov*.
- The Shulchan Aruch²⁰ writes that one may not prepare the candles on the first day *Yom Tov* for the second day of *Yom Tov*.²¹
- The Rema²² writes that one may not make his bed on *Yom Tov* for another day of *Yom Tov*.
- The Mishna Berura²³ writes that one may not roll a Sefer Torah on one of *Yom Tov* to prepare it to be in the correct place for another day of *Yom Tov* since it is not being used for the first day of *Yom Tov* itself.
- The Rema²⁴ writes that one may not take the tables and chairs out of one's Sukkah on the last day of using the Sukkah and set them up in his house to prepare for the next day of *Yom Tov*.

Eiruv Tavshilin: Performing melacha on Yom Tov for Shabbos

Since it is prohibited to perform *melachos* on *Yom Tov* to another day, this creates a challenge when Shabbos follows a day of *Yom Tov*, as it is difficult to prepare for Shabbos a couple of days in advance.²⁵ Therefore, to permit cooking and preparing from *Yom Tov* to Shabbos, Chazal instituted *Eiruv Tavshilin* which allows one to prepare on *Yom Tov* for Shabbos so long as he began his Shabbos preparations on *erev Yom Tov*.

How does Eiruv Tavshilin permit preparing from Yom Tov to Shabbos?

Still, the question remains, if it is prohibited to cook or perform other *melachos* on *Yom Tov* for the sake of Shabbos, how does the *Eiruv Tavshilin* help to permit this?

Basic Explanation: Only "Beginning" to cook is prohibited not "Finishing" to cook

Rashi²⁶ explains if it is indeed prohibited to perform *melacha* on *Yom Tov* in preparation for Shabbos. The Gemara teaches that although it is prohibited to *begin* cooking on *Yom Tov* for Shabbos, it is permissible to *finish* cooking for Shabbos. Meaning, although Chazal recognized the need to cook on *Yom Tov* for Shabbos, they limited this to cooking which began on *erev Yom Tov* and is only completed on *Yom Tov*. Thus, by cooking the *Eiruv Tavshilin* for Shabbos before *Yom Tov* begins, when one cooks on *Yom Tov* he is finishing his cooking for Shabbos. In other words, we can consider there to be two categories of cooking: 1) Beginning cooking for Shabbos, 2) Finishing cooking for Shabbos; Chazal permitted only the second category on *Yom Tov* and thus an *Eiruv Tavshilin*, which is the beginning on the cooking for Shabbos permits finishing one's cooking on *Yom Tov*.²⁷ The Gemara states that although the mitzvah of *Eiruv Tavshilin* is only *mid'Rabanan*, it is hinted to in the Torah²⁸ when it states:

"That which was already baked may be baked [for Shabbos], and that which was already cooked may be cooked [for Shabbos]."

Meaning, only if one already began cooking and baking before *Yom Tov* may he continue to bake and cook on *Yom Tov* for Shabbos.²⁹

The Rema³⁰ explains that it is for this reason that we refer to this mitzva as *Eiruv Tavshilin* – *Mixing* of the cooked foods, because we mix the cooking which began before *Yom Tov* together with the cooking which is completed on *Yom Tov*.³¹

The Eiruv Tavshilin may not be eaten before one makes his Shabbos preparations

The Shulchan Aruch³² writes that "if the *Eiruv Tavshilin* was eaten, lost (or spoiled³³) before one cooked for his Shabbos needs, he can no longer cook on *Yom Tov* for Shabbos unless a *k'zayis* of the *Eiruv* still remains.³⁴

Cooking from the first day of Yom Tov for Shabbos

The Shulchan Aruch³⁵ writes that "even if one makes an *Eiruv Tavshilin* he may not cook from the first day of *Yom Tov* for Shabbos," as one may only prepare on the day of *Yom Tov* which is immediately prior to Shabbos.³⁶ Although Chazal saw a need to allow one to prepare on *Yom Tov* for Shabbos due to the difficulties of preparing for Shabbos, they only allowed the minimal amount, which is to prepare on the day of *Yom Tov* which is prior to Shabbos.³⁷ As the Aruch HaShulchan³⁸ writes "Why should we permit cooking for Shabbos two days prior when it is sufficient to permit cooking for Shabbos on the day prior to Shabbos?"

A deeper explanation for Eiruv Tavshilin

The Maharal³⁹ gives a deeper reason behind *Eiruv Tavshilin*. The Gemara⁴⁰ tells us that Shabbos is *Mei'Ein Olam Haba*, a resemblance of the next world, and therefore teaches⁴¹ us:

Just as someone who works to prepare (cooked food) on erev Shabbos can eat and enjoy his food on Shabbos, so too, one who works to prepares and performs good deeds on this world will enjoy Olam Haba.

Now, the Mishna⁴² tells us however:

One may not prepare for Shabbos on Yom Tov – unless he began preparing previously on a weekday.

There are times in a person's life which are similar to a "Yom Tov," these are times when things are good, and life is peaceful. The acts of good which one performs during these times are not alone enough to prepare one for the next world as this does not reveal that he is truly serving Hashem. Thus, "One cannot prepare for Shabbos on *Yom Tov*."⁴³ Only when one also prepares "on a weekday," which resemble times of trials and challenges, by performing acts of good even when it is difficult does one reveal his true faith and service to Hashem. Only such service prepares a person for *Olam Haba*. Then, once one shows his true faith and readiness to serve Hashem, he can continue to prepare for *Olam Haba* even during the good times as he already proved his readiness to serve Hashem even in difficult situations. Thus, we make an *Eiruv Tavshilin* to represent that one must prepare for "Shabbos" on a "weekday," not on a "Yom Tov;" however, once he began preparing for Shabbos on the weekday he can continue to prepare on *Yom Tov* as well.

Avraham Avinu performed Eiruv Tavshilin

The Gemara⁴⁴ states: Avraham Avinu fulfilled the entire Torah, both the *mitzvos d'Oraisa* and the *mitzvos d'Rabanan*. He even fulfilled the mitzva d'Rabanan of *Eiruv Tavshilin*.

The question is obvious, why does the Gemara single out the mitzva of *Eiruv Tavshilin* as the example of which mitzvos Avraham Avinu kept? The Maharal⁴⁵ explains that one may have thought that in comparison to the other Avos Avraham had a pretty easy and good life – as the verse⁴⁶ states "Hashem blessed Avraham with everything." Unlike Yaakov Avinu who suffered very much in his lifetime, Avraham Avinu seemingly had wealth and did not suffer much. Chazal teach us that Avraham Avinu fulfilled the mitzva of *Eiruv Tavshilin*, he too had the ten challenges which he withstood and served Hashem even in those difficult times.

The Halachos and Minhagim of Eiruv Tavshilin

In this chapter we will discuss the following halachos of *Eiruv Tavshilin*:

- 1) The principle of "Ho'el"
- 2) Which items are used for *Eiruv Tavshilin*?
- 3) Making the *Eiruv Tavshilin*
- 4) Who must make an *Eiruv Tavshilin*?
- 5) Which *melachos* become permitted through an *Eiruv Tavshilin*?
- 6) Someone who forgot to make an *Eiruv Tavshilin*

I) The principle of "Ho'el"

As we explained earlier, cooking or doing *melacha* on *Yom Tov* in preparation for a different day is prohibited *mid'Oraisa* since the Torah only permitted performing *melacha* on *Yom Tov* for the sake of preparing for *Yom Tov* itself. If so, the Gemara asks an important question: How can *Eiruv Tavshilin*, which is only a rabbinical enactment, permit a Torah prohibition?

The Gemara⁴⁷ answers by introducing the principle of *Ho'el u'Miklei Orchim* – Since it is possible for guests who did not yet eat their *seuda* to visit while it is still *Yom Tov*, the food which one prepares on *Yom Tov* can also be considered to be prepared for *Yom Tov* itself (in case guests arrive). Thus, *mid'Oraisa* it would technically be permitted to cook on Shabbos for another day, because we also see its relevance for the day of *Yom Tov* itself (in case of guests).⁴⁸ Nevertheless, Chazal did not want people to be preoccupied on *Yom Tov* with preparing for other days, so they enacted a rabbinical prohibition which prohibits cooking or doing *melacha* on *Yom Tov* for another day.⁴⁹ Yet, Chazal recognized that this rabbinical prohibition would cause difficulty with preparing for Shabbos when one cannot perform the necessary *melachos*,⁵⁰ and thus enacted that so long as one made an *Eiruv Tavshilin*, and began his Shabbos preparation, it is permissible to "finish" the cooking on *Yom Tov*.⁵¹

To summarize

When cooking or performing a *melacha* on *Yom Tov* for another day, there are two prohibitions which must be dealt with:

1) **Mid'Oraisa:** One may only cook for *Yom Tov* needs – This prohibition is avoided due to the principle of *Ho'el* which states that since guests may arrive, the cooking is in fact also necessary for *Yom Tov* itself. (We will soon discuss situations where this principle does not apply.)

2) **Mid'Rabanan:** One should not be preoccupied on *Yom Tov* – Chazal allowed one to prepare for Shabbos, because of the difficulty involved in preparing for Shabbos, so long as one makes an *Eiruv Tavshilin* so that he only "finishes" his cooking on *Yom Tov*.

Situations where *Ho'el* does not apply

The Mishna Berura⁵² points out that since the only way to circumvent the prohibition *mid'Oraisa* of cooking or performing *melacha* on *Yom Tov* not for its own needs is through the principle of *Ho'el*, as it is possible that guests who did not eat their *seuda* may arrive, one may only cook on *Yom Tov* if there is enough time for the food to be edible (i.e., a third cooked⁵³) before Shabbos arrives. For example, if one were to begin cooking a cholent a half an hour before the end of *Yom Tov*, it would not be edible on *Yom Tov* and thus one cannot use the principle of *Ho'el*, because even if guests would arrive, they would not be able to eat the food on *Yom Tov*.⁵⁴ Therefore concludes that Mishna Berura “the *poskim* write that when *Yom Tov* falls out on erev Shabbos one must be careful to begin the Shabbos preparations early in the day so that it is completed while it is still daytime, otherwise one may be violating a prohibition *mid'Oraisa*.”⁵⁵

However, other *poskim*⁵⁶ argue that even in a situation where *Ho'el* does not apply one may perform *melachos* for Shabbos (as one may rely on the opinion who hold that *mid'Oraisa* one does not require *Ho'el* to permit performing a *melacha* on *Yom Tov* for Shabbos⁵⁷). The Aruch haShulchan⁵⁸ writes that “the minhag is to be lenient in this altogether as people are not careful to cook the food on *Yom Tov* with enough time for it to be ready on *Yom Tov*.” Nevertheless, when one’s food is not a third cooked before Shabbos one must be careful to avoid the prohibition of *She'he'ya* and ensure that the flame is covered with a *blech*.⁵⁹

2) Which items are used for Eiruv Tavshilin?

The Shulchan Aruch⁶⁰ writes that the *Eiruv Tavshilin* should consist of one cooked item and one baked⁶¹ item.⁶² The verse⁶³ states:

“That which was already **baked** may be baked [for Shabbos], and that which was already **cooked** may be cooked [for Shabbos].”⁶⁴

Which implies that one must have begun baking and cooking before *Yom Tov* began.⁶⁵ We will discuss some of the halachos relevant to the cooked item and the baked item.

A cooked food

The Shulchan Aruch⁶⁶ writes that one may use any food⁶⁷ which is cooked, roasted, [baked,⁶⁸ fried,⁶⁹] or even smoked. Thus, the Mishna Berura⁷⁰ writes that one may use cooked or roasted meat, fish or eggs for one’s *Eiruv Tavshilin*. The Mishna Berura⁷¹ writes that “one should *l'chatchila* use a nice piece of meat or fish for the *Eiruv Tavshilin* as this honors the mitzva. The *Shela*”^h *hakadosh*⁷² writes that “one should use a nice piece (of meat) for *Eiruv Tavshilin*; as this mitzvah should not be light in your eyes.” The *Mahril* would use meat for his *Eiruv Tavshilin*.⁷³

Using a cooked egg. However, the Aruch haShulchan⁷⁴ writes that “although most people use a cooked meat for *Eiruv Tavshilin*, this is in fact problematic since most of the time the meat will have spoiled by the time the second day of *Yom Tov* arrives and is then invalid for the *Eiruv Tavshilin*. Therefore, every person must be careful about this [and ensure that the *Eiruv Tavshilin* is edible when the second day *Yom Tov* arrives, and he wishes to cook for Shabbos.] Thus, our custom is to use a cooked egg for the *Eiruv Tavshilin*, because an egg does not get spoiled (that quickly).⁷⁵ Most people are not aware of this and many times we have seen that the meat one used for *Eiruv Tavshilin* has become entirely spoiled. Therefore, one must be very careful about this.”

However, Rav Shmuel Wosner⁷⁶ writes that “Nowadays, that we have refrigerators, and there is no concern that the food will spoil, it is befitting and appropriate to use a nice piece of meat or fish for the mitzva of *Eiruv Tavshilin*.” Some are careful even nowadays not to veer from the prevalent custom and use a hardboiled egg for their *Eiruv Tavshilin*.⁷⁷

A *k'zayis*. The Shulchan Aruch⁷⁸ writes that the “cooked food” must be at least the size of a *k'zayis* so that it is a substantial amount which honors the mitzvah.⁷⁹ Similarly, if part of the *Eiruv Tavshilin* was eaten before one cooked for Shabbos, it may still be used for *Eiruv Tavshilin* so long as a *k'zayis* remains.⁸⁰

A baked food

The Shulchan Aruch⁸¹ writes that one should set aside a baked food for *Eiruv Tavshilin* to permit baking on *Yom Tov* for Shabbos.⁸² One may use a challah, matzah or any *pas haba b'kisnin* (e.g., cake or cookies).⁸³ Here too, it is preferable to use a nice challah rather than a matzah in order to honor the mitzvah.⁸⁴

Using the *challa* or *matza* for *Lechem Mishna*

The Mishna Berura⁸⁵ writes that the *Mahril* would use a whole bread so that he could use it for *Lechem Mishna* [the first two Shabbos meals and then⁸⁶] for *Shalosh Seudos*, because once a mitzva was done with the bread as it was used for *Eiruv Tavshilin* we use it to perform other mitzvos. Similarly, it is preferable to use the “cooked food” at one of the Shabbos meals.⁸⁷

A *k'beitza*. The Shulchan Aruch⁸⁸ writes that the baked food must be at least the size of a *k'zayis*. However, the Rema⁸⁹ adds that others rule that the baked food should be at least the size of *k'beitza* and that *l'chatchila* one should adhere to this opinion.

3) Making the Eiruv Tavshilin

The Shulchan Aruch⁹⁰ writes that when making the *Eiruv Tavshilin* one performs the following two steps while holding the foods being used for the *Eiruv*:

1) The Beracha – First, one recites the *beracha* “*Baruch... on the mitzvah of Eiruv.*”

2) “B’hadein Eiruvah - With this Eruv” - Then, he recites the following statement:

“With this Eruv, let it be permitted for us to bake, cook, insulate, light candles, [make preparations,⁹¹] and do all our needs, on *Yom Tov* for Shabbos.”

By reciting this statement, one designates the cooked and baked food as the *Eruv Tavshilin* to serve as the “beginning of the cooking and baking” for Shabbos, which will now permit continuing to prepare on *Yom Tov* for Shabbos.

The Rema⁹² adds that the statement of *B’hadein Eiruvah* must⁹³ be recited in a language which he understands; if one does not understand the Aramaic words of *B’hadein Eiruvah* he does not truly designate these foods for the *Eiruv Tavshilin*.⁹⁴

If one forgot to recite B’hadein Eiruvah

The Rema⁹⁵ writes that if one did not recite the statement of *B’hadein Eiruvah* the *Eiruv Tavshilin* is invalid, because he did not create the necessary recognition that these foods are his “beginning of cooking” for Shabbos.⁹⁶ The Rema⁹⁷ writes that therefore one must be careful to recite *B’hadein Eiruvah* and include all the *melachos* which become permitted through the *Eiruv Tavshilin* (i.e., cooking, baking, insulating, lighting candles, etc.). Similarly, according to the Rema if one recited the Aramaic words of *B’hadein Eiruvah* and did not understand its meaning, the *Eiruv Tavshilin* is invalid.⁹⁸ However, the Mishna Berura⁹⁹ cites opinions who argue that *b’dieved* if one cooked the food for the sake of the *Eiruv Tavshilin* or set aside an *Eiruv Tavshilin* but did not recite (the *beracha* or) *B’hadein Eiruvah* (or said it in a language which he did not understand¹⁰⁰), it is still valid. Even if one intended to later recite the *beracha* and *B’hadein Eiruvah* but forgot it, it is still valid according

to this opinion since he set aside the *Eiruv Tavshilin*.¹⁰¹ Therefore, concludes the Mishna Berura,¹⁰² one should certainly be careful to recite the *beracha* and *B’hadein Eiruvah* when making the *Eiruv Tavshilin*, but *b’dieved* if one forgot to it is still valid. If one remembers before *Yom Tov* that he forgot to recite *B’hadein Eiruvah*, he should lift the food and recite *B’hadein Eiruvah* without reciting a *beracha*.¹⁰³

Holding the Eiruv in one’s hands

When one recites the *beracha* and *B’hadein Eiruvah* he should hold the *Eiruv Tavshilin* in his hands.¹⁰⁴ The Shulchan Aruch¹⁰⁵ writes that whenever one recites a *beracha* on a mitzva he should hold the mitzva object in his hands to help concentrate on the mitzva he is performing.¹⁰⁶ The *Chida*¹⁰⁷ writes that when one recites *B’hadein Eiruvah* he must also hold the *Eiruv Tavshilin*, as the words *B’hadein Eiruvah* – With *this Eiruv*, indicates that he is holding the *Eiruv Tavshilin*.¹⁰⁸ However, if one cannot hold the food of the *Eiruv Tavshilin* it is sufficient to have it placed in front of him while reciting the *beracha* and the statement of *B’hadein Eiruvah*.¹⁰⁹

When should the Eiruv Tavshilin be made?

The Shulchan Aruch¹¹⁰ rules that it is preferable for one to prepare the *Eiruv Tavshilin* (i.e., to take the cooked and baked foods and recite the statement of *B’hadein Eiruvah*) on erev *Yom Tov* (and not earlier).¹¹¹ When the *Eiruv Tavshilin* is prepared on erev *Yom Tov* it is clear and apparent that the food which is being used associated with Shabbos [as this is the time which is closest to Shabbos].¹¹² Nevertheless, the Shulchan Aruch¹¹³ writes that if one made the *Eiruv Tavshilin* prior to erev *Yom Tov* it is still valid (but it should be made without a *beracha*)¹¹⁴).

Does the Eiruv Tavshilin need to be cooked or baked on erev Shabbos?

The Mishna Berura¹¹⁵ cites the opinion of the Bach who writes that *l’chatchila* one should cook (and bake) the food items on erev *Yom Tov* as well [for the sake of the *Eiruv Tavshilin*]¹¹⁶], because this way it is apparent that one is “beginning his cooking” for Shabbos. For example, *l’chatchila* one should use:

- A piece of meat which was cooked on erev *Yom Tov* that will be served on Shabbos.
- A hardboiled egg which was cooked on erev *Yom Tov* which will be saved for Shabbos.
- A challa which was baked on erev *Yom Tov* that will be used on Shabbos.

Nevertheless, if the foods were cooked or baked prior to erev *Yom Tov* they are still valid for the *Eiruv Tavshilin*. For example,

- One may use a matza which was baked prior to erev *Yom Tov* for his *Eiruv Tavshilin*.
- One may use a hardboiled egg which was cooked prior to erev *Yom Tov* for his *Eiruv Tavshilin*.

Where to keep the Eiruv Tavshilin

As we mentioned earlier, if the *Eiruv Tavshilin* is eaten, lost or spoiled it is invalid and one may no longer use it to prepare for Shabbos. Thus, one should keep the *Eiruv Tavshilin* in a safe place or clearly marked so that it will not mistakenly be thrown out or eaten before preparing for Shabbos.¹¹⁷ Similarly, the Mishna Berura¹¹⁸ writes that the *Mahril* was careful to place the *Eiruv Tavshilin* on a plate and not in an area where the food could get dirty and unappetizing to be eaten. Accordingly, one should place the “cooked food” of the *Eiruv Tavshilin* in a refrigerator so that it does not spoil.¹¹⁹

4) Who must make an Eiruv Tavshilin?

The Shulchan Aruch¹²⁰ writes that “there is a mitzva on each person to make his own *Eiruv Tavshilin*.” Although the Rav of each community makes an *Eiruv Tavshilin* on behalf of all the people of the city, as we will later discuss, this is only done for someone who forgets to make an *Eiruv Tavshilin*, there is nevertheless a mitzva for each person to make his own *Eiruv Tavshilin*.¹²¹

Family members

The Mishna Berura¹²² writes that one’s family members are automatically included in the *Eiruv Tavshilin* made by the head of the household as they are dependent on his food and part of his family.¹²³ For example, when someone makes his *Eiruv Tavshilin* it automatically includes his wife and [unmarried] children.¹²⁴

One’s married children. The *poskim* discuss whether one’s married children (or other guests) are included in one’s *Eiruv Tavshilin*. This is based on the doubt which the Mishna Berura¹²⁵ addresses:

1. Since they are married and generally do not rely on the food of the father (or host) they are not considered part of his family and must make their own *Eiruv Tavshilin*.
2. Since they are guests by their father (or host) and are eating from his food over *Yom Tov* they are considered part of his family for *Yom Tov* and do not need their own *Eiruv Tavshilin*.

Rav Nissim Karelitz¹²⁶ rules that since it is questionable as to whether married children are included in their parents’ *Eiruv Tavshilin* they cannot make their own *Eiruv* but nevertheless they should find a way to be included in their parents (hosts) *Eiruv Tavshilin*.¹²⁷ He explains that this can be accomplished as follows:

One should ask their father (or host) if he can be *zoche* (acquire) a portion of the food of the *Eiruv Tavshilin*; the Shulchan Aruch¹²⁸ writes that this is accomplished by lifting the food off the ground (or table¹²⁹) a *tefach*.¹³⁰ Once he owns a portion of the *Eiruv Tavshilin* food he can ask his father (or host) to make the *Eiruv Tavshilin* on his behalf. Meaning¹³¹, when his father (or host) recites *B’hadein Eiruvah* he should conclude “*Lanu u’l’ploni u’ploni*” – for me and for so and so.¹³² This makes the *Eiruv Tavshilin* valid for the father (the host) and for the son (the guest) and both of their families.

However, other *poskim*¹³³ rule that even married children (and other guests) who are eating from the food of their parents (host) over *Yom Tov* are included in their *Eiruv Tavshilin*. Aishel Avraham¹³⁴ writes this as well “The minhag which is obvious is that the *Eiruv Tavshilin* of the head of the household is valid for all the members of the household even the married children and their families. Although I have not seen anyone write about this question explicitly.”

Someone who is sleeping at their own home but eating at his parents’ home

Many *poskim*¹³⁵ add however that if the married child is sleeping at their own home and is only eating at their parents’ home it becomes more probable that they are not included in the *Eiruv Tavshilin* of their parents since they are not entirely their guests. In this case they should make their own *Eiruv Tavshilin*.¹³⁶ However, they should not recite a *beracha* since they are not intending to perform any *melachos* on *Yom Tov* for Shabbos [see next paragraph regarding the need for an *Eiruv Tavshilin* when the only *melacha* one intends to perform is lighting candles¹³⁷].¹³⁸ Alternatively, as we discussed earlier, they can ask their parents if they can be *zoche* a portion of the food so that the parent can perform the *Eiruv Tavshilin* on his behalf as well.

Candle lighting

The Shulchan Aruch¹³⁹ cites a dispute as to whether someone who does not intend to cook or bake on *Yom Tov* and the only *melacha* he intends to do is to light candles requires an *Eiruv*

In Hilchos YOM TOV

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Now learn the issues & the opinions

Eiruv Tavshilin

A summary of the weekly Wednesday night shiur by **Rabbi Shmuel Stein** at the Miami Beach Community Kollel / To receive a copy send an email to InHilchosShabbos@gmail.com

Tavshilin.¹⁴⁰ Since he does not need to perform any *melachos* for his *seuda* perhaps he does not require an *Eiruv Tavshilin*.¹⁴¹ Thus, since it remains questionable whether someone who intends to only perform *melacha* when lighting candles should make an *Eiruv Tavshilin* (and recite *B'hadein Eiruvah*) but not recite a *beracha*.¹⁴²

- As we discussed, someone who is not eating their Shabbos meals at home and does not intend to cook on *Yom Tov* for Shabbos but intends to light candles should make an *Eiruv Tavshilin* but not recite a *beracha*.
- Someone staying at a hotel over *Yom Tov* and does not intend to cook on *Yom Tov* for Shabbos but intends to light candles can make an *Eiruv Tavshilin* without reciting a *beracha*.¹⁴³ Nevertheless, common practice is for the *Mashgiach* of the hotel to make an *Eiruv Tavshilin* for all the guests.¹⁴⁴ (In this case the *Mashgiach* may not even need to be *m'zache* the food to the guests since all the guests eat from the food of the hotel they already have a portion in the food.¹⁴⁵)

5) Which *melachos* become permitted through an *Eiruv Tavshilin*?

As we discussed, the Mishna is clear that by making an *Eiruv Tavshilin* it permits cooking and baking on *Yom Tov* for Shabbos. The *poskim* discuss which other *melachos* are permitted through the *Eiruv Tavshilin* which may now be performed on *Yom Tov* for the sake of Shabbos. We will discuss some of the questions:

1. Only *melachos* for one's Shabbos meals

The Rema¹⁴⁶ rules that an *Eiruv Tavshilin* only permits *melachos* which are necessary for one's Shabbos meals. Since one made his *Eiruv Tavshilin* by cooking and baking before *Yom Tov* he "began" his food preparation he may only continue to perform *melachos* which are necessary for one's food preparation; however, he may not perform *melachos* which are not necessary for food preparation because they were not started before *Yom Tov* began.¹⁴⁷ For example,

- One may *chop* (*Tochein*) or *knead* (*Losh*) vegetables or food on *Yom Tov* to prepare for Shabbos. Similarly, one may perform acts of Borer on *Yom Tov* for the Shabbos meals.¹⁴⁸
- One may carry food (*Hotza*) on *Yom Tov* to prepare his Shabbos meals.¹⁴⁹
- One may light the Shabbos candles (*Maveir*) on *Yom Tov* since the candles enhance one's Shabbos meal.¹⁵⁰
- The Shulchan Aruch HaRav¹⁵¹ writes that one may wash dishes and set the table on *Yom Tov* in preparation for the Shabbos meal (*Hachana*).¹⁵²

All of these *melachos* are included in the statement of *B'hadein Eiruvah* when one states, "and to perform all our (Shabbos) needs."¹⁵³

However, *melachos* which are not necessary for one's Shabbos meals may not be performed on *Yom Tov*. For example,

- The Shulchan Aruch HaRav¹⁵⁴ writes that one may not roll the *Sefer Torah* on *Yom Tov* in preparation for Shabbos since this is not a Shabbos need.¹⁵⁵
- One may not make one's bed on *Yom Tov* for Shabbos (*Hachana*) since it is not necessary for one's Shabbos meal.¹⁵⁶
- According to some *poskim*¹⁵⁷ it is prohibited to carry items which are not necessary for one's Shabbos meal. For example, according to these *poskim* one may not carry a *Machzor* to shul on *Yom Tov* to be used on Shabbos. Similarly, one who is eating out on Friday night may not carry a child's pajamas or diapers on *Yom Tov* to be used at the Friday night meal since these items are not needed for one's meal. However, Rav Nissim Karelitz¹⁵⁸ rules that it is permitted to carry even when it is not needed for one's Shabbos meal.¹⁵⁹ He argues that since *Chazal* permit the *melacha* of *Hotza* through the *Eiruv Tavshilin* when needed for one's Shabbos meal they permitted the *melacha* of *Hotza* in all situations even when it is not necessary for one's Shabbos meal.¹⁶⁰

2. *Hatmana* and *She'hiya*

Rabbi Akiva Eiger¹⁶¹ explains that when we recite in *B'hadein Eiruvah* that "we are permitting '*Hatmana*,' insulating food, from *Yom Tov* to Shabbos," it only includes a form of insulating which is *aino mosef hevel* (does not add heat) not one which is *mosef hevel* (adds heat). Meaning, in *hilchos Shabbos* we find two forms of *Hatmana*:

- Davar she'aino mosef hevel*, for example, wrapping a hot pot of soup in towels (*Hatmana*) on *Yom Tov* to keep them warm for the Shabbos meal. Generally, this form of *Hatmana* is more lenient and may be performed on erev Shabbos. Thus, on *Yom Tov* as well, so long as one made an *Eiruv Tavshilin* he may perform this act of *Hatmana* to prepare for Shabbos.
- Davar she'mosef hevel*, for example, wrapping a pot of food (in a towel) and placing it in a hot area (on a hotplate) is considered insulating in something which is *mosef hevel* since the towels now are hot. Generally, this form of *Hatmana* is more stringent and may not be performed on erev Shabbos. Thus, Rabbi Akiva Eiger clarifies that even if one made an *Eiruv Tavshilin* one may not perform this form of *Hatmana* on *Yom Tov* for Shabbos just as one may not perform this form of *Hatmana* on every erev Shabbos.

Similarly, the prohibition of *She'heiya* also does not become permitted with an *Eiruv Tavshilin* as this prohibition always applies on erev Shabbos, even on *Yom Tov*. Thus, if one begins making a cholent near the arrival of Shabbos and the food will not reach a third cooked when Shabbos arrives, one must ensure that the flame is covered with a *blech*.

Additionally, as we discussed earlier, according to many *poskim* one's food must be at least a third cooked so that the principle of *Hoe'l* can apply as otherwise the food is not fit for guests and cooking on *Yom Tov* may be prohibited *mid'Oraisa*.

6) Someone who forgot to make an *Eiruv Tavshilin*

If one did not make an *Eiruv Tavshilin*, he may not perform *melacha* on *Yom Tov* for Shabbos. However, there are a number of possible ways to permit cooking for Shabbos:

1. If one remembered on the way to shul. If one remembers on his way to shul *Erev Yom Tov* that he forgot to make an *Eiruv Tavshilin*, the Mishna Berura¹⁶² writes that if returning home will cause him to miss davening Mincha, he should rather daven Mincha and not make the *Eiruv Tavshilin*. However, the Mishna Berura writes that if he can make a *shaliach*, a messenger, to make an *Eiruv Tavshilin* on his behalf he should do so. Thus, if one can call a family member at home and ask him to make the *Eiruv Tavshilin* on his behalf it is valid.¹⁶³

2. Making an *Eiruv Tavshilin* on *Yom Tov*. The Gemara¹⁶⁴ states that one must make the *Eiruv Tavshilin* on erev *Yom Tov* and may not make it on *Yom Tov*, because one must "begin his cooking" for Shabbos before *Yom Tov* arrived. Nevertheless, the Shulchan Aruch¹⁶⁵ writes that when there are two days of *Yom Tov* which precede Shabbos, one may make the *Eiruv Tavshilin* on the first day of *Yom Tov* based on the following reasoning:

In *Chutz la'aretz* (diaspora) we keep two days of *Yom Tov* as a *s'feika d'yoma* - an uncertainty as to which of the two days is *Yom Tov* and which is a weekday. Thus, one may make an *Eiruv Tavshilin* on the first day of *Yom Tov* with the following stipulation: "If today (the first day) is in fact a weekday, I can make an *Eiruv Tavshilin* today with the following statement of *B'hadein Eiruv* (etc.). [It is questionable whether one may recite a *beracha*.¹⁶⁶] On the other hand, if today (the first day of *Yom Tov*) is *Yom Tov*, then tomorrow (the second day of *Yom Tov*) is a weekday and I can cook and bake for Shabbos even without an *Eiruv Tavshilin* at all."¹⁶⁷ For example, if the *Yom Tov* of Sukkos falls out on Thursday and Friday and one forgot to make the *Eiruv* on erev *Yom Tov* (Wednesday), he may make the *Eiruv Tavshilin* on the first day of *Yom Tov* (Thursday) with the stipulation mentioned above as this will permit cooking and preparing on the second day of *Yom Tov* (Friday) for Shabbos.¹⁶⁸ [The Shulchan Aruch¹⁶⁹ concludes however that this stipulation will not work on the two days of Rosh Hashana which are considered 'one long day' and not two days which are a *s'feika d'yoma*.¹⁷⁰]

3. Relying on *Eiruv Tavshilin* of the Rav. The Shulchan Aruch¹⁷¹ writes that "there is a mitzva on the Rav of each community to include the entire community in his *Eiruv Tavshilin* for those who forget to make one." The Mishna Berura¹⁷² adds that "we find this in the Gemara¹⁷³ as well as many *Gedolei Amoraim* would do this."¹⁷⁴ The Rav has in mind to include anyone within the *techum* of the city to be included in his *Eiruv Tavshilin*.¹⁷⁵ However, in order for the Rav to include others in his *Eiruv Tavshilin* they must have a partial ownership in the food which he is using.¹⁷⁶ The Shulchan Aruch¹⁷⁷ writes that he can accomplish this by asking another person to be *m'zakeh* (make an acquisition) on the food on behalf of all the members of the city.¹⁷⁸

Someone who is negligent

However, the Shulchan Aruch¹⁷⁹ writes that someone who is considered "negligent" for not making his own *Eiruv Tavshilin* may not rely on the *Eiruv Tavshilin* of the Rav as *Chazal* did not allow someone to be *m'zakeh* for someone that was negligent in not making his own *Eiruv Tavshilin*.¹⁸⁰ There are two ways that one can be considered "negligent": a) One who was lazy and did not make an *Eiruv Tavshilin*, or b) someone who forgot to make an *Eiruv Tavshilin* more than one time.

a) Someone who was lazy and did not make an *Eiruv Tavshilin*. The Mishna Berura¹⁸¹ writes that someone who is lazy to make an *Eiruv Tavshilin* and ultimately forgets to make it, is considered negligent and may not rely on the *Eiruv Tavshilin* of the Rav. For example, the *Chasam Sofer*¹⁸² writes that if one remembered on erev *Yom Tov* that he needs to make an *Eiruv Tavshilin* (e.g., he got a reminder) and pushed off doing so due to his laziness arguing that he has plenty of time later in the day to make the *Eiruv Tavshilin* and later on in the day he forgot to make it, he may not rely on the *Eiruv Tavshilin* of the Rav as he is considered negligent since he was not zealous enough about performing the mitzva.¹⁸³

However, the Mishna Berura¹⁸⁴ clarifies that if someone got a reminder on erev *Yom Tov* to make an *Eiruv Tavshilin* and pushed off doing so due because he was busy with other matters, he not considered negligent and may rely on the *Eiruv Tavshilin* of the Rav.

b) Someone who forgot to make an *Eiruv Tavshilin* more than one time. The Mishna Berura¹⁸⁵ [cites the Gemara¹⁸⁶] and writes that "if one forgot to make an *Eiruv Tavshilin* a second time he is considered negligent as he clearly is not zealous to perform the mitzva," and cannot rely on the *Eiruv Tavshilin* of the Rav.

Some *poskim*¹⁸⁷ rule that this applies only to someone who forgot to make an *Eiruv Tavshilin* two consecutive *Yomim Tovim* when an *Eiruv Tavshilin* was required. Others,¹⁸⁸ however, rule that someone who forgot to make an *Eiruv Tavshilin* any two *Yomim Tovim* (even not consecutive) is considered a negligence and may not rely on the *Eiruv Tavshilin* of the Rav.¹⁸⁹

¹ **Is there a mitzva to make an Eiruv Tavshilin if one does not need to prepare on Yom Tov for Shabbos?** Rav Moshe Feinstein (Igros Moshe O.C. 55:20:26) writes that technically if someone finished all of his Shabbos preparations before *Yom Tov* and has no need to perform *melachos* on *Yom Tov* for Shabbos, there is no mitzva to make an *Eiruv Tavshilin*. The mitzva applies only to permit cooking and preparing from *Yom Tov* to Shabbos. Similarly, Rav Shlomo Zalman Auerbach (Minchas Shlomo, Tinyana, 53) writes that we see from the *poskim* that someone who does not need to cook should not recite a *beracha* on the *Eiruv Tavshilin* since the mitzva of applies only when it permits a *melacha* that one wishes to perform. Nevertheless, Rav Nissim Karelitz (Chut Shani, *Yom Tov* p. 150) explains that someone who is staying at his own home for *Yom Tov* may make an *Eiruv Tavshilin* and recite a *beracha* even if he is unsure as to whether he will need to perform a *melacha* on *Yom Tov* for Shabbos (other than lighting candles), because *Chazal* enacted the mitzva to ensure that if a need arises he may cook and prepare on *Yom Tov* for Shabbos. [Only someone who is a guest at someone else's home and has no responsibility to make an *Eiruv Tavshilin* should not recite a *beracha* if he has no need to perform *melacha* on *Yom Tov*, as we will later discuss]. See also *Moadim Uzmanim* 7:122.

² Cited in the Be'er Heitiv 527: end of 2

³ Yoma 28b

⁴ Shemos 21:16

⁵ *ibid*

⁶ Mishna Beitza 15a; see Rashi Pesachim, 46b s.v. *Lokeh* (see also Mishna Beitza 15a; Tosefta Beitza 2:3)

⁷ See Gemara Pesachim 46b, Rashi s.v. *Lokeh*.

The Shulchan Aruch (502:2) and Mishna Berura (503:13) discuss whether one may benefit from the food which was cooked on *Yom Tov* for another day.

⁸ See Rashi Pesachim 46b s.v. *Lokeh*

Performing melacha during Bein Hashmashos. The Biur Halacha (503:1 s.v. b'Yom Tov) writes that even during *Bein Hashmashos* one may not perform *melacha* for the next day of *Yom Tov* since it is a time of uncertainty and may in fact still be the first day of *Yom Tov*. Rabbi Akiva Eiger (Ha'agos 495; at length in a Teshuva cited in *Ginzei Rabbi Akiva Eiger*, 21) adds an additional point: Every moment during *Bein Hashmashos* is a time of certainty, so for example, one should not be permitted to carry an item outdoors since the next moment may be the next day and thus one was preparing for the next day. Rabbi Akiva Eiger concludes that although this logic is compelling "if this *chiddush* was indeed correct the earlier *poskim* would not have refrained from if telling us. Thus, this question remains a doubt." Rav Moshe Shternbach (*Teshuvos v'Hanhagos* 2:325) writes that this ruling is a *chiddush* and one should not even tell people about it. Rav Shlomo Zalman Auerbach (*Yom Tov Sheini k'hilchaso*, *Hosafos* to 1, *ha'arah* 45) writes that one should be stringent regarding *melachos d'Oraisa* but may be lenient regarding *melachos d'Rabanan*. Thus, performing the *melacha* of *Hotza* would depend on whether the area is a *Reshus HaRabim d'Oraisa* or *d'Rabanan* (*ibid*). The Chazon Ish and the Steipler Gaon were stringent not to carry a *machzor* during *Bein Hashmashos* from one day of *Yom Tov* to another (Orchos Rabbeinu 2, p. 104).

⁹ 503:1

¹⁰ Shulchan Aruch 503:1. The Shulchan Aruch (*ibid*) discusses adding additional food to the pot which he is cooking for *Yom Tov*.

¹¹ 527:1 citing Rashi

¹² The Mishna Berura (503:7) cites a dispute regarding whether it is permissible to cook a pot of food with the intention of using it for after *Yom Tov* but is careful to taste some of the food on *Yom Tov* (so to use it on *Yom Tov* as well). He concludes that "The *minhag* is to be lenient when doing so from one day of *Yom Tov* to another, and one should not protest against them since there are opinions to rely upon. However, this should not be relied upon to prepare to a weekday. Furthermore, someone who is stringent in this, blessing will come to him."

¹³ Minchas Shlomo 2:58:7

¹⁴ The Mishna Berura (299:40) writes that "from one day to another day of *Yom Tov* one may perform an act of *Hachana* (e.g., bringing wine from a cellar) even before davening or reciting Kiddush." [Since there is no requirement to recite *Havdala* from one day of *Yom Tov* to another one permits *melacha* by davening or reciting Kiddush; unlike Shabbos where one may only perform *melacha* after reciting *Havdala*; see *Matteh Efraim*, 599, *Elef Hamagen*, 5.) This indicates that only an act of *Hachana* may be performed before one davens or recites Kiddush, but an act which is a *melacha* may not be performed until after one davens or recites Kiddush. However, Rav Shlomo Zalman Auerbach (Shulchan Shlomo 299:18; *Mivakshei Torah* p. 38) learns the *Mishna Berura* as follows: The Mishna Berura is discussing performing *melacha* during *Bein Hashmashos* and writes that during this time only an act of *Hachana* may be performed even before one davens or recites Kiddush. However, an act of a *melacha* may only be performed after *Tzais Hakochavim* (but one does not need to daven or recite Kiddush to perform *melacha*). Thus, a woman may perform *melacha* at home even before her husband comes home and recites Kiddush but must wait until *Tzais Hakochavim* to perform *melacha*.

¹⁵ **Removing the old wicks.** Rabbi Akiva Eiger (Ha'agos 501:7) writes that although the old wicks are *muktza* they may be removed since lighting the candles are considered *Ochel Nefesh* (a need for one's *seuda*) and is thus permitted on *Yom Tov*. However, Rav Shlomo Zalman Auerbach (*Shmiras Shabbos k'hilchaso* (1:13, note 79) questions if this applies nowadays when the rooms are entirely lit, and the candles are not truly necessary for one's *seuda*. However, if one removes the wick with another object (e.g., a spoon) and not with his hands it is considered *titul min ha'tzad* and the prohibition of *muktza* does not apply (*Seder Eiruv Tavshilin* p. 39)

¹⁶ See fn. 8 above regarding carrying during *Bein Hashmashos* (but certainly carrying from one day of *Yom Tov* to another is prohibited).

¹⁷ 503:1

¹⁸ **Acts of Hachana from Yom Tov to Shabbos.**

The Mishna Berura (302:17) cites the opinion of Rabbi Akiva Eiger who rules (based on a proof from a Gemara) that since Shabbos has more holiness than *Yom Tov*, one may perform acts of *Hachana*, preparation, (which do not involve a *melacha*) on *Yom Tov* for Shabbos even without an *Eiruv Tavshilin*. [Perhaps the reasoning is that since Shabbos has more holiness it is not considered a *tircha* to prepare on *Yom Tov* for Shabbos.] However, the Mishna Berura writes that the Elya Raba does not agree with this leniency and thus even acts of preparation which do not involve a *melacha* are prohibited on *Yom Tov* for Shabbos. The Mishna Berura (*Sha'ar Hatzion* 667:7) cites this dispute again regarding rolling a *Sefer Torah* from *Yom Tov* to Shabbos. The Mishna Berura does not seem to give a conclusive ruling on this issue.

¹⁹ *ibid*

²⁰ 514:5

²¹ Mishna Berura 514:35

²² 667:1. The Mishna Berura (667:6) adds that if one intends to use his bed on that day of *Yom Tov* it is obviously permitted.

²³ 667:5

²⁴ 667:1

²⁵ Shulchan Aruch HaRav 527:1

²⁶ Beitza 15b s.v. *kdei*

²⁷ The Maharal (Be'er Hagolah, Be'er 1) writes that "Chazal saw that there is a differentiation between the 'beginning of a melacha' and the 'finishing the cooking and baking'."

²⁸ Shemos 16:23

²⁹ One may continue to perform all of his Shabbos preparations, such as *carrying* food etc. The *Rosh* (Beitza 2:11) explains that *Chazal* only required to begin cooking (and baking) which will then permits continuing *all* of one's Shabbos preparations.

³⁰ 527:1

³¹ As explained by the Aruch HaShulchan 527:5.

It is referred to as *Eiruv "Tavshilin"* – the mixing of the *cooked* foods, because as we will later discuss, the main part of the *Eiruv Tavshilin* is the *cooked* food not the *baked* food (see *Tosfos Beitza* 17b s.v. *amar Rava*).

³² 527:15

³³ Aruch HaShulchan 527:13

³⁴ The Mishna Berura (527:46) explains that this really applies only to the "cooked food" (which is the main part of the *Eiruv Tavshilin*, as we will later explain); however, if the "baked food" was eaten or lost the *Eiruv* is still valid, and one may still cook or bake for Shabbos.

³⁵ 527:13

³⁶ Mishna Berura 527:41

³⁷ See Aruch HaShulchan 527:24

³⁸ *ibid*

³⁹ *Netzach Yisroel*, 46

⁴⁰ See *Berachos* 57b

⁴¹ *Avoda Zara* 3a

⁴² Beitza 15a

⁴³ Beitza 2b

⁴⁴ Yoma 28b

⁴⁵ *ibid*

⁴⁶ *Bereishis* 24a

⁴⁷ *Pesachim* 46b

⁴⁸ **"Yom Tov and Shabbos are one holiness."** It is important to note that the Gemara gives another answer as well and cites an opinion that Shabbos and *Yom Tov* are "one holiness" and thus *mid'Oraisa* it is permissible to prepare from one to another. The *poskim* discuss at length which answer is accepted as halacha. The Mishna Berura (527:3; *Biur Halacha* 527:1 s.v. *v'al yidei*) writes that we *l'chatchila* follow the answer of *Ho'el* and do not agree with the principle of "one holiness." Thus, it is only permissible to cook on *Yom Tov* if the principle of *Ho'el* can apply (i.e., when the food is cooked early enough that it can be eaten on *Yom Tov*; as we will soon discuss this is not always the case). However, Mishna Berura (*Biur Halacha*, *ibid*) writes that *b'dieved*, if one did not begin cooking the food early enough, one may be lenient and rely on the other opinion that Shabbos and *Yom Tov* are "one holiness" and still cook for Shabbos. The Aruch HaShulchan (527:3) writes that the Yerushalmi (and other proofs) indicate that we follow the answer of "one holiness" and thus it is always permissible to cook from *Yom Tov* to Shabbos (even in situations where *Ho'el* does not apply).

⁴⁹ The Shulchan Aruch HaRav (527:1) writes that "Chazal [forbade cooking on *Yom Tov* for Shabbos] as they did not want a person to be busy on *Yom Tov* for a weekday since one can perform this work on the weekday itself."

⁵⁰ The Shulchan Aruch HaRav (527:1) writes that "however, when Shabbos follows *Yom Tov*, Chazal permit cooking on *Yom Tov*, because it is impossible for one to perform the necessary *melachos* on Shabbos itself. Thus, it is befitting to permit performing *melachos* on *Yom Tov* for Shabbos."

⁵¹ **Rava and Rav Ashi.** In truth, since one cannot perform *melacha* on Shabbos, the entire Rabbinical prohibition of "being busy on *Yom Tov* for a weekday when one can perform the *melacha* on the weekday itself" does not apply to Shabbos since one cannot perform the *melacha* on Shabbos itself. Why then did Chazal require an *Eiruv Tavshilin* at all to permit cooking on Shabbos? Why did they only permit "finishing" one's cooking and not even "beginning" one's cooking? The Gemara (Beitza 15b) brings two reasons: **1) Rava** explains that Chazal did not want a person to leave all of his Shabbos preparations for *Yom Tov* and by the time he remembers to prepare for Shabbos he may have used up all of his food. Therefore, Chazal enacted the mitzva of *Eiruv Tavshilin* so that one will set aside food ahead of time for Shabbos. **2) Rav Ashi** explains that although it is technically entirely permitted to cook from *Yom Tov* to Shabbos (as we explained), Chazal were concerned that this may lead people to begin cooking from *Yom Tov* to weekday as well. Therefore, even when preparing for Shabbos, Chazal only allowed "finishing" one's cooking and not "beginning" one's cooking to serve as a reminder that even this is permitted only to prepare for Shabbos but not to prepare for a weekday. The Mishna Berura (*Sha'arei Tzion* 527:66) writes that the halacha follows the explanation of Rav Ashi.

⁵² 527:3

⁵³ Mishna Berura, *ibid*

⁵⁴ Mishna Berura (*ibid*) writes that "one should be careful with foods that one cooks through insulation that they are at least one third cooked while it is still daytime."

⁵⁵ The Mishna Berura (*ibid*) concludes that if one did push off his preparations until later in the day so that the food will not be ready before Shabbos, perhaps one may be lenient in a time of need, especially on the second day of *Yom Tov* and perhaps even on the first day of *Yom Tov*. Nevertheless, as we will discuss later, when the food is not a third cooked one must still be careful to avoid the prohibition of *She'hiya* and cover the flame with a *blech*.

⁵⁶ As discussed in fn. 47; see Aruch HaShulchan 527:1-3 and *Biur Halacha* 527:1 s.v. *v'al yidei*

⁵⁷ As discussed in fn. 47 that *mid'Oraisa* the "day of *Yom Tov* and the day of Shabbos are one holiness" and it is permissible to prepare from one day to the another.

⁵⁸ 527:3

⁵⁹ As we will later discuss, an *Eiruv Tavshilin* does not permit the prohibition of *Hatmana* and *She'heiya* as they are prohibited on every *erev Shabbos*.

⁶⁰ 527:2

⁶¹ In this context a "baked item" refers to only bread-type foods (e.g., a challah, matzah, cake), it does not refer to a food which is baked (e.g., a baked fish or a baked potato) as these are considered "cooked" items as we will soon discuss.

⁶² However, the Shulchan Aruch (*ibid*) concludes that if one made the *Eiruv Tavshilin* from just a "cooked food" alone it is still valid, because the cooked food is the main part of the *Eiruv Tavshilin*

In Hilchos YOM TOV

You have heard the shaylos . . .
Now learn the issues & the opinions

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(see Mishna Berura 527:6). However, if one made the Eiruv tavshilin just from a “baked food” it is invalid (see Mishna Berura 527:7).

⁶³ Shemos 16:23

⁶⁴ Even if one does not intend to bake on *Yom Tov* for Shabbos (which is typically the case) the *minhag* is to use both a cooked item and a baked item as this is considered a *hiddur* in the *Eiruv Tavshilin* (*Moadim u’Zmanim* 7:123)

⁶⁵ Although the Shulchan Aruch rules that one should preferably use both a baked item and a cooked item, if one used only a cooked item, he fulfills the requirement of *Eiruv Tavshilin*. However, if one used only a baked item, he does not fulfill the requirement of *Eiruv Tavshilin*.

⁶⁶ 527:5

⁶⁷ **M’lafes es ha’Pas**. The Shulchan Aruch (*ibid*) adds however that the food must be a type which is *m’lafes es ha’pas* - which is eaten together with bread, such as eggs, meat, fish. However, cooked oatmeal may not be used for the *Eiruv Tavshilin* since it is not something which eaten together with bread. *Kuntres Hilchos Eiruv* (p. 61) explains that even nowadays when meat and fish is not always eaten with bread, they are still considered *m’lafes es ha’pas* because we can define this term as any food which never serves as a substitute for bread. Thus, meat, fish and eggs which are never used as a substitute for bread may be used *l’chatchila* for *Eiruv Tavshilin* even nowadays. He writes that Rav Yosef Shalom Elyashiv ruled this way as well.

The *Sha’ar Hatzion* (527:22) writes that cooked potatoes which are typically eaten alone and not together with bread is not considered *m’lafes es ha’pas* and thus may not be used for *Eiruv Tavshilin*. The Mishna Berura (527:12) writes that cooked beans would be dependent on each community whether it is typical to eat them with bread (see *Sha’ar Hatzion*, *ibid*).

⁶⁸ *Eiruv Tavshilin ha’Aruch* 8:15, note 26

⁶⁹ *Ibid*

⁷⁰ 527:11

⁷¹ 527:8

⁷² Cited in the *Be’er Heitiv* 527: end of 2

⁷³ Cited in *Mishna Berura*, 527:11

⁷⁴ 527:13

⁷⁵ One must be careful not to peel the egg before *Yom Tov* since the Gemara (*Nidda* 17a) writes that one should not eat an egg which was left peeled overnight as there is a danger to do so (see *Shmiras Haguf v’Hanefesh* 1:3:4 where he writes that this applies nowadays as well). If one used a peeled egg for the *Eiruv Tavshilin* it is nevertheless valid; see *Divrei Yatziv* (227) where he explains that this is because in this situation one may eat the peeled egg the *Eiruv Tavshilin* is a mitzva.

⁷⁶ *Kovetz m’Bais Levi* vol. 1, p. 52

⁷⁷ *Eiruv Tavshilin ha’Aruch* 6:8, note 23 that this was the custom of the previous *Vizhnitzer Rebbe* and continues to be the practice; *Seder Eiruv Tavshilin* p. 4

⁷⁸ 527:3

⁷⁹ *Mishna Berura* 527:8

⁸⁰ *Shulchan Aruch*, *ibid*

⁸¹ 527:2

⁸² As we mentioned, the Shulchan Aruch concludes that if one did not set aside a “baked food” the *Eiruv Tavshilin* is still valid, because the “cooked food” is the main part of the *Eiruv Tavshilin*.

⁸³ Shevet HaLevi 9:129:2; see also *Aruch HaShulchan* 366:15

⁸⁴ *Eiruv Tavshilin ha’Aruch* 6:2, note 4

⁸⁵ 527:11

⁸⁶ *Mishna Berura* 527:48

⁸⁷ *Shela HaKadosh*, *Sukkah*, *ner mitzva*, 25; *Shulchan Shlomo*, *ibid*, *ha’ara* 15

⁸⁸ 527:3

⁸⁹ 527:3

⁹⁰ 527:12

⁹¹ The Shulchan Aruch does not mention this in the statement of *B’hadein Eiruvah*. Yet, *Eiruv Tavshilin ha’Aruch* (10:3, note 13) writes that we find earlier sources who in fact include this (and the phrase “do all of our needs) in the statement of *B’hadein Eiruvah*. He wonders, according to our custom to include both of these phrases, what is indeed the distinction is between the two phrases of “make preparations” and “do all our needs” as they seemingly have the same meaning?

⁹² 527:12

⁹³ *Mishna Berura* 527:40

⁹⁴ *Mishna Berura* 527:39

⁹⁵ 527:20 (as explained by the *Mishna Berura* 527:36)

⁹⁶ *Levush* 527:23

⁹⁷ *Ibid*

⁹⁸ *Mishna Berura* 527:39-40, *Sha’ar HaTzion* 527:55

⁹⁹ 527:63

¹⁰⁰ *Sha’ar HaTzion* *ibid* (citing *Shulchan Aruch HaRav*, *Kuntres Achron*, 1)

¹⁰¹ *Shulchan Aruch HaRav* 527:7

¹⁰² *Ibid*

¹⁰³ *Mishna Berura*, *ibid*

¹⁰⁴ One should hold the food in his right hand as the Shulchan Aruch (206:4) writes that when one holds a mitzva object he should hold it in his right hand during the *beracha* as this shows importance to the mitzva (*Mishna Berura* 206:18). However, if one cannot hold all the food in one hand, he may use his lefthand as well [and hold the cooked food in his right hand] (*Eiruv Tavshilin ha’Aruch* 9:3).

¹⁰⁵ 206:4

¹⁰⁶ *Mishna Berura* 206:17

¹⁰⁷ *Chaim She’al*, 29

¹⁰⁸ Based on this the Chida (*ibid*) rules that if one is already in *Shul* on *erev Yom Tov* and remembers that he did not make an *Eiruv Tavshilin*, he may not designate a cooked food and baked food in his home for the *Eiruv Tavshilin* since he must hold the food while designating it for the *Eiruv Tavshilin*. However, *Rav Shlomo Zalman Auerbach* (*Meor HaShabbos*, *Michtav* 9; see *Seder Eiruv Tavshilin* p. 23) ruled that in such a scenario one may state “*B’hadein Eiruvah she’b’beisi*” – With this *Eiruv* which is in my house. . . *Rav Shlomo Zalman* ruled that he must have intention for the specific foods in his house which he wishes to use for the *Eiruv* and should not recite a *beracha* in such a scenario. Others write as well that holding the foods while making the *Eiruv Tavshilin* is not *m’akeiv* (*Divrei Malkiel* 3:8)

¹⁰⁹ *Eiruv Tavshilin ha’Aruch* 9:2

¹¹⁰ 527:14. Although the Shulchan Aruch is discussing a slightly different case, the *Mishna Berura* (527:44) explains that the ruling of the Shulchan Aruch applies to making the *Eiruv Tavshilin* a few days before *Yom Tov* as well.

¹¹¹ **The night of erev Yom Tov**. The *poskim* discuss whether the *erev Yom Tov* includes the eve of *erev Yom Tov* as well or is limited to the morning of *erev Yom Tov*. *Nishmas Shabbos* (1:[1] 101) writes that the same way that we find that there is a mitzva to begin preparing for Shabbos in the morning of *erev Shabbos* [as the preparing at the time period immediately before Shabbos is apparent that it is being prepared for Shabbos], so too, the *Eiruv Tavshilin* should be prepared on the morning of *erev Yom Tov* (the time closest to Shabbos) so that it is apparent that it is the “beginning of the cooking” for Shabbos. This is also the opinion of *L’horos Nassan* (*Moadim*, p. 250, 4). However, *Shevet HaLevi* (9:124:4) rules that someone who is worried that he will not make an *Eiruv Tavshilin* on the day of *erev Yom Tov* may make the *Eiruv Tavshilin* on the eve of *erev Yom Tov* as it too is considered *erev Yom Tov* (*Yalkut Yosef*, *Yom Tov*, *Eiruv Tavshilin*, 3) rules this way as well.

¹¹² *Ohr Zarua*, *Yom Tov*, 347. The *Sha’ar Hatzion* (527:66) that this is ruling applies even according to *Rav Ashi* (cited earlier in fn. 50) which who we follow, as although it can technically be considered “beginning” one’s cooking days before *Yom Tov*, it is recognizable when it is done immediately before Shabbos (on *erev Yom Tov*); see *Nishmas Shabbos* 1: [1] 101.

¹¹³ *Ibid*

¹¹⁴ Since there is a dispute as to whether it is a valid *Eiruv Tavshilin* one may not recite a *beracha*. *N’har Shalom* (527:7) adds that even according to the opinion that one may make the *Eiruv Tavshilin* earlier than *erev Yom Tov* one should not recite a *beracha*.

¹¹⁵ *Biur Halacha* 527:6 s.v. *Adashim*

¹¹⁶ The *Biur Halacha* (*ibid*) writes that perhaps even if one did not have in mind when he cooked the food that it will be used for *Eiruv Tavshilin* but he had in mind that it is being cooked for Shabbos it is sufficient to consider it “beginning” cooking for Shabbos.

¹¹⁷ *Shibolei Haleket*, end of 246; *Ben Ish Chai*, 1 *Tzav*, *Eiruv*, 3; *Shulchan Aruch HaRav* 527: end of 1

¹¹⁸ 527:11

¹¹⁹ *Eiruv Tavshilin ha’Aruch* 6:9

¹²⁰ 527:7

¹²¹ *Shulchan Aruch*, *ibid*

¹²² 527:56

¹²³ **Family members present when the Eiruv Tavshilin is made**. The *Aruch Hashulchan* (527:22) writes “The women in our communities are accustomed to say that they must be present and hear the *beracha* of the *Eiruv Tavshilin* since they are the ones who are doing most of the preparations from *Yom Tov* to Shabbos. This is a *hiddur mitzvah* but is not *m’akeiv* at all and has no source or true reasoning.” *Rav Chaim Soloveitchik* (*Teshuvos v’Hanagos* 2:324) would ensure that all the members of his family would be present when the *Eiruv Tavshilin* was made. He based this practice on the *Rambam* (*Yom Tov* 6:7).

¹²⁴ *Mishna Berura*, *ibid*

¹²⁵ *Biur Halacha* 527:20 s.v. *Mi she’lo Eiruv*. The *Biur Halacha* is discussing a different halacha of a waiter who eats at the meals, but the same question would seem to apply to a guest who eats at the meals (*Chut Shani Yom Tov*, 21, p. 154)

¹²⁶ *Chut Shani*, *ibid*

¹²⁷ *Ohr l’Tzion* (3:22:4); *Shalmei Todah* (*Yom Tov*, 34); *Mishna Halachos* 7:74, rule this way as well.

¹²⁸ 527:11

¹²⁹ *Mishna Berura* 527:36

¹³⁰ The married child (or guest) can simply make the *kinyan* by picking the food up by themselves [they do not need someone else to be *me’zakeh* for them] (*Eiruv Tavshilin ha’Aruch* 4:8, note 26).

¹³¹ The Gemara (16b) writes that “The *Eiruv Tavshilin* needs the size of a *k’zayis* but the *k’zayis* can work for a hundred people (or more).”

¹³² *Eiruv Tavshilin ha’Aruch* 10:8. Some add “and for their families” (*ibid*).

¹³³ This seems to be the ruling of the Shulchan Aruch *Harav* 527:18. *Rav Shmuel Wosner* (*Kovetz m’Bais Levi* vol. 1, p. 53)

¹³⁴ *Butchatch*, 527:7

¹³⁵ *Mishna Halachos* 7:74; *Be’er Moshe* 7, p. 307; *Rav Shmuel Wosner* (*Kovetz m’Bais Levi* 1, p. 53)

¹³⁶ *Be’er Moshe* 8, p. 307; *Mishna Halachos* 6:74. According to these *poskim*, if they are intending to perform their own *melachos* on *Yom Tov* for Shabbos (e.g., make a coffee, help cook in the kitchen) they may even recite a *beracha*. However, some *poskim* (*Rav Nosson Gestetner* cited in *Eiruv Tavshilin ha’Aruch* 9:4, note 29) rule that even if they are intending to perform *melachos* of their own it is still questionable whether they can recite a *beracha* when making the *Eiruv Tavshilin* as some *poskim* rule that even in this case they are included in the *Eiruv Tavshilin* of the host since they are eating all the meals there. However, if he is careful to make his *Eiruv Tavshilin* before the host makes his *Eiruv Tavshilin* he may recite a *beracha* when he makes his *Eiruv Tavshilin* (*Ibid*, note 30).

¹³⁷ *Eiruv Tavshilin ha'Aruch* 9:4. In note 28 he writes that Rav Chaim Kanievsky told him that he asked this question to the Chazon Ish when he was staying at his father's home and did not intend to perform *melacha* other than lighting candles and the Chazon Ish said that he should make an *Eiruv Tavshilin* but not recite a *beracha*.

¹³⁸
¹³⁹ 527:19
¹⁴⁰ **How does the principle of *Ho'el* apply when lighting candles?** The *poskim* discuss another issue with lighting the Shabbos candles on *Yom Tov*: In modern times when our rooms are fully illuminated the candles are really unnecessary. As we discussed earlier, *mid'Oraisa* to permit perming a *melacha* on *Yom Tov* we need to use the principle of *Ho'el*, that it could be technically used on *Yom Tov* for guests. If so, how is it permissible nowadays to light candles on *Yom Tov* for Shabbos if they will not be used at all on *Yom Tov*, not for the homeowner and not for guests?

In fact, Rav Shlomo Zalman Auerbach (Shmiras Shabbos k'hilchaso 28, note 188) writes that perhaps one should be careful to have his lights on a timer which go off during the day and light the candles while the lights are off so that he benefits from the candles which are lit on *Yom Tov* itself.

However, *Shvus Yitzchak* (*Yom Tov* pp. 66-67) explains that even in this case there is a form of *Ho'el* since technically a need can arise that would require one to need to move the candles to a dark room in the house (e.g., one's bedroom). Thus, *mid'Oraisa* this permits lighting candles on *Yom Tov*. See also Igros Moshe 5:20:30.

¹⁴¹ See Levush 527:19. In truth, this opinion seems to contradict the opinion of the Rema (528:2) cited later that rules that an *Eiruv Tavshilin* does not help to permit melachos which are not needed for one's meal as this opinion holds the exact opposite, *melachos* which are not needed for one's Shabbos meal do not need an *Eiruv Tavshilin* at all.

¹⁴² Kaf HaChaim 527:113; Igros Moshe 8, p. 116. This was also the ruling that the Chazon Ish gave to Rav Chaim Kanievsky when he was staying at his father, the Steipler Gaon, for *Yom Tov* (*Eiruv Tavshilin Ha'Aruch* 4:28).

Someone who finished all of his Shabbos preparations before *Yom Tov*. We discussed above in fn. 1, Rav Nissim Karelitz (*Chut Shani, Yom Tov* p. 150) explains that someone who is staying at his own home for *Yom Tov* and completed all of his Shabbos preparations before *Yom Tov* (and only intends to light the candles) may still make an *Eiruv Tavshilin* and recite a *beracha*. This is because *Chazal* enacted the mitzva to ensure that if a need arises one may cook and prepare on *Yom Tov* for Shabbos and thus the *Eiruv Tavshilin* is still necessary to ensure that he will be able to prepare for Shabbos should the need arise. Only someone who is a guest at someone else's home and has no responsibility to prepare for Shabbos should not recite a *beracha* when making the *Eiruv Tavshilin* if he has no need to perform *melacha* on *Yom Tov*.

¹⁴³ *Kuntres Hilchos Eiruv Tavshilin* p. 35

¹⁴⁴ *Ibid*

¹⁴⁵ *Ibid*. *Chut Shani* (*Yom Tov*, 21 p. 154) uses this argument to explain that bachurim in a Yeshiva do not need to make their own *Eiruv Tavshilin* as they are included in the *Eiruv Tavshilin* of the Yeshiva as they too automatically have a portion in the food of the Yeshiva. However, it would be preferable for the Mashgiach to specifically be *m'zakeh* the *Eiruv Tavshilin* (by asking someone else to lift the food) on behalf of all the guests (*Kuntres Hilchos Eiruv Tavshilin, ibid*).

¹⁴⁶ 528:2; Mishna Berura 528:3

¹⁴⁷ Ra'ah, Beitzta 16b

¹⁴⁸ Be'er Moshe 8:207; see Biur Halacha 510:1 s.v. Im Rotzeh

¹⁴⁹ Mishna Berura 527:37. The Mishna Berura writes that in the statement of some say *B'hadein Eiruvah* one should mention "*L'afukei*" - to carry [one's food]. However, the Mishna Berura writes that if one did not recite these words, he still fulfills his obligation as it is included in the words "*L'mevad kol Tzarchana*" - to do all of our needs. [If the only *melacha* which one intends to perform on *Yom Tov* for Shabbos is carrying it is questionable whether one needs to make an *Eiruv Tavshilin* and should make one without a *beracha* just as we rule regarding lighting candles (*Eiruv Tavshilin ha'Aruch* 2:10).]

¹⁵⁰ Levush 528:2. See fn. 159 regarding lighting candles which are not in the area of one's Shabbos meals.

¹⁵¹ 503:3

¹⁵² Others rule leniently as well: *L'horos Nassan* 6:34; Be'er Moshe 4:45; Shevet HaLevi 4:51:2. However, Rav Yosef Shalom Elyashiv (*Shvus Yitzchak* p. 92) writes that one should not wash dishes on *Yom Tov* for Shabbos unless it is a great need as some *poskim* do not consider this a necessity for one's actual food preparations. Similarly, he rules that one should not set up or set the table on *Yom Tov* for Shabbos.

¹⁵³ Mishna Berura 527:38

¹⁵⁴ 503:3

¹⁵⁵ According to Rabbi Akiva Eiger (cited earlier in fn. 16) any act of Hachana (which does not involve an actual *melacha*) does need an *Eiruv Tavshilin* at all. See also *Ha'agos Rabbi Akiva Eiger* end of siman 667). However, as we mentioned, the Mishna Berura (302:17) does not seem to be conclusive about this issue (see also *Sha'ar Hatzion* 667:7).

¹⁵⁶ Shevet HaLevi 3:68.

Going to the mikva on erev Shabbos. Rav Nosson Gestetner (cited in *Eiruv Tavshilin ha'Aruch* 3:11, note 26) writes that one may go to the mikva on erev Shabbos, and it is not considered

performing an act of Hachana which is not necessary for one's Shabbos meal, because when one goes to the *mikva* his main purpose is really for erev Shabbos to "enter" Shabbos in purity. However, *Kinyan Bosem* (3:22) writes that one should be stringent and not go to the mikva on *Yom Tov* for Shabbos.

¹⁵⁷ *Eiruv Tavshilin ha'Aruch* 3:15

¹⁵⁸ *Chut Shani, Yom Tov* 21:10

¹⁵⁹ Others also rule leniently regarding the *melacha* of *Hotza* which is not needed for one's Shabbos meal since there are opinions (cited earlier in fn.148) who rule that the *melacha* of *Hotza* does not require an *Eiruv Tavshilin* altogether.

¹⁶⁰ He proves this from the fact that the *poskim* seem to permit lighting candles even when it is not in the area of one's Shabbos meal as all cases *Chazal* permit lighting candles through an *Eiruv Tavshilin* they permit lighting candles in all situations.

¹⁶¹ Beitzta 22a; *Ha'agos Rabbi Akiva Eiger* 528:2

¹⁶² 527:4

¹⁶³ See fn. 107 regarding whether one may designate food in his house for the *Eiruv Tavshilin* and say in Shul the statement of *B'hadein Eiruvah* as perhaps one must hold the food of the *Eiruv Tavshilin* while designating it for the mitzva.

¹⁶⁴ Pesachim 46b

¹⁶⁵ 527:22

¹⁶⁶ The Mishna Berura (527:74) cites a dispute whether one may recite a *beracha* when making the *Eiruv Tavshilin* with such a condition.

¹⁶⁷ Although the Shulchan Aruch cites an opinion who does not agree with making an *Eiruv Tavshilin* with a stipulation, the Mishna Berura (527:75) rules that the halacha follows the opinion who permits this.

¹⁶⁸ Rabbi Akiva Eiger (*Ha'agos* 527:22) writes that this method is preferable rather than relying on the *Eiruv Tavshilin* of the Rav since this way one makes his own *Eiruv Tavshilin*.

¹⁶⁹ 527:22

¹⁷⁰ Mishna Berura 527:72

¹⁷¹ 527:7

¹⁷² 527:21

¹⁷³ Beitzta 16b

¹⁷⁴ The Mishna Berura (*Sha'ar Hatzion* 527:31) adds that in truth this right is not limited to the Rav of the community, but any person can make an *Eiruv Tavshilin* and include others as well.

¹⁷⁵ Shulchan Aruch 527:8

¹⁷⁶ Mishna Berura 527:33

¹⁷⁷ 527:10

¹⁷⁸ The Shulchan Aruch (*ibid*) writes that one may only ask someone who is not considered his 'extension' to be *m'zakeh* for others because the food will not leave the jurisdiction of the father. For example, a Rav may not ask his son or daughter who is a *katan* (under bar mitzva) and lives at his parent's home to be *m'zakeh* for others because he is considered an extension of the father.

The Shulchan Aruch (363:10) writes that it is questionable whether a son or daughter who is a *gadol* (over bar mitzva/bas mitzva) and lives at his parent's home can be *m'zakeh* for others as he may still be considered an extension of his father. Thus, the Rema (363:10) writes that *l'chatchila* one should not use his son to be *m'zakeh* for others, but *b'dieved* it would work (Mishna Berura 527:34). Similarly, *l'chatchila* one should not use his wife to be *m'zakeh* for others as it is questionable whether she is considered an "extension" of her husband, but *b'dieved* it would work (Rema *ibid*; Mishna Berura *ibid*).

The Rema (*ibid*) adds that a married son or daughter can be *m'zakeh* for others even if he is reliant on his parents for food. [Certainly, a married son or daughter who are not reliant on his parents for food may be *m'zakeh* for others.]

¹⁷⁹ 527:7

¹⁸⁰ Mishna Berura 527:26

¹⁸¹ *Sha'ar Hatzion* 527:32

¹⁸² Choshen Mishpat, 42

¹⁸³ Mishna Berura 527:22; see also Maharshal (*Yam Shel Shlomo*, Beitzta 2:6) who writes strongly about this.

¹⁸⁴ *Sha'ar Hatzion* 527:32

¹⁸⁵ 527:22

¹⁸⁶ Beitzta 16b

¹⁸⁷ Kaf HaChaim 527:48

¹⁸⁸ Chayei Adam 102:7, Nishmas Adam 5

¹⁸⁹ There are really another two options for someone who did not make an *Eiruv Tavshilin*:

1. Giving one's food to someone else to cook. The Shulchan Aruch (527:20) writes that someone who did not make an *Eiruv Tavshilin* may not a) perform *melacha* for himself or for others on *Yom Tov* for Shabbos, b) others may not cook or bake his foods for him. However, if he gives his food to another person to acquire, they may cook the food for him since he no longer owns the food which they are cooking.

2. The bare minimum amount of food. The Shulchan Aruch (527:20) writes that someone who did not make an *Eiruv Tavshilin* (and cannot rely on the *Eiruv* of the Rav), may nevertheless cook one item and bake one item (see Mishna Berura 527:62). This is done in honor of Shabbos that one should at least have his bare minimum needs.