

## דיני עירוב תבשילין

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It is forbidden to cook or bake on יו"ט for שבת or for the second day יו"ט (including ראש השנה) and most certainly not for a weekday. However, before the יו"ט meal, you may cook as much food as you like for the current יו"ט meal and may use the leftovers the next day.<sup>1</sup>

If you started cooking for שבת on ערב יו"ט with an עירוב תבשילין you may then continue cooking for שבת on יו"ט לכתחילה, taking care to finish cooking for שבת well before nightfall<sup>2</sup>. In order to achieve this, the מנהג is to be מקבל שבת and daven מעריב early.<sup>3</sup>

ערב יו"ט has to be made while it is still daytime on ערב יו"ט. It can also be made during בין השמשות but once the ציבור has been ברכו with ברכו it is too late.<sup>4</sup> If you made the עירוב before ערב יו"ט, בדיעבד it can be relied upon.<sup>5</sup>

the עירוב should consist of a תבשיל and פת, something cooked and something baked: the תבשיל to permit cooking on יו"ט for שבת and the פת to permit baking. בדיעבד a תבשיל alone will permit even baking but if you remembered while there is still time you should add פת and repeat the declaration but not make another ברכה. If you have no intention of baking at all then the תבשיל is all you require even לכתחילה. However, פת alone is inadequate even for baking.<sup>6</sup>

they should each have the volume of a ביצה and בדיעבד at least a כזית.<sup>7</sup> It is a מצוה to use a שלם - a complete חלה or מצה and a nice looking piece of meat or fish.

The תבשיל must be something cooked, roasted or smoked but not pickled e.g. salted herring<sup>8</sup> and must be something normally eaten as part of a bread meal e.g. meat, fish or eggs but not something that would normally be eaten on its own replacing the bread content of a meal e.g. porridge, potato or beans.<sup>9</sup>

to use food specifically cooked for use for the עירוב or for שבת.<sup>10</sup>

When you make the עירוב you should take the עירוב in your hand (or on a plate<sup>11</sup>), make the ברכה of על מצות עירוב and then make the following declaration<sup>12</sup> in a language that you understand<sup>13</sup>:-

בְּדִין יְהֵא שְׂרָא לָן לְאַפּוּי וּלְבִשּׁוּלֵי וּלְאַטְמוּנֵי וּלְאַדְלוּקֵי שְׂרָגָא (וּלְאַפּוּקֵי) וּלְמַעֲבַד כָּל צְרָכְנָא מִיּוֹט לְשַׁבָּת

"Through this עירוב we may be permitted to bake, cook, insulate, kindle a flame (carry) and do anything necessary on יו"ט for שבת".

We pasken like the opinion of the רמ"א<sup>14</sup> that without making this declaration (or any part of it) the עירוב (or that part of it) is invalid. Therefore, if you forgot to make the declaration at the time and remembered before nightfall [or ברכו] you must retake the עירוב into your hand and make the declaration but without repeating the ברכה. If you only remembered on יו"ט you must try to avoid relying on the עירוב, if at all possible.

1. ס' תקכ"ז סע' א' וס' תק"ג סע' א'

2. ס' תקכ"ז סע' א' ומ"ב ס"ק ג'

3. מ"ב שם בשם מ"א חמד משה והגר"ז והא"ר

4. רמ"א ס' תקכ"ז סע' א' ומ"ב ס"ק ד'

5. ס' תקכ"ז סע' י"ד מ"ב ס"ק מ"ד וב"ה ד"ה לכתחילה

6. ס' תקכ"ז סע' ב' ומ"ב ס"ק ו'-ז'

7. ס' תקכ"ז סע' ג' ומ"ב ס"ק ח'

8. ס' תקכ"ז סע' ה' ומ"ב ס"ק י"ג

9. ס' תקכ"ז סע' ד' ושעה"צ ס"ק כ"ב

10. ס' תקכ"ז סע' ו' ב"ה ד"ה עדשים

11. מהר"ל מ"ב ס"ק י"א

12. ס' תקכ"ז סע' י"ב

13. ס' תקכ"ז סע' י"ב מ"ב ס"ק מ'

14. ס' תקכ"ז סע' כ' ומ"ב ס"ק ס"ג

It should be noted that the עירוב only permits you to prepare on Friday שבת for שבת but you may not prepare on Thursday (first day יו"ט in חו"ל) for שבת.<sup>15</sup>

At least a כזית of the תבשיל must be in existence when you start cooking on Friday for שבת. If subsequently the עירוב got lost or eaten and there is now less than a כזית of the תבשיל left, you may finish cooking a dish you had already started preparing even if only in a small way, e.g. you cut the heads off the vegetables although you had not yet placed it on the fire, but you may not commence preparing a new dish from scratch.<sup>16</sup>

Once you have finished cooking for שבת you may eat the עירוב. However, the מנהג is to use the פת for לחם משנה for each of the meals on שבת and to cut into it and eat it (בוצע) for סעודה שלישית because once it has been used for one מצוה (ע"ת) it is appropriate to use it again for another מצוה (ל"מ).<sup>17</sup>

If you baked or cooked for יו"ט whilst the עירוב was in existence and then the עירוב got lost or eaten before you were able to cook for שבת you may set aside that which you cooked for יו"ט for שבת and cook again for יו"ט. (This idea will obviously not allow you to set aside the food for חול and then re-cook for יו"ט because even with an עירוב you cannot cook for חול on יו"ט.) However, you may not set aside for שבת food that you cooked for יו"ט whilst the עירוב was no longer in existence.<sup>18</sup>

In חו"ל, if יו"ט falls on Thursday & Friday and you forgot to make an עירוב on יו"ט and you remembered on Thursday the first day יו"ט, you may then make an עירוב by stipulating the following condition:- if today (Thursday) is really יו"ט and tomorrow (Friday) is not יו"ט then I do not need an עירוב (because I may cook on a weekday for שבת) and if today (Thursday) is not יו"ט and tomorrow (Friday) is יו"ט then I can make my עירוב today (ערב יו"ט) for tomorrow. This condition does not work for ראש השנה because we treat ראש השנה as one long day (לחומרא). It will also not work in א"י where they keep only one day יו"ט.<sup>19</sup>

If you did not make an עירוב, לכתחילה you may only light one candle for שבת since this is the minimum requirement for the מצוה and is permitted even without an עירוב. בדיעבד you may light as many as you require.<sup>20</sup> Therefore, someone who does not need to bake or cook for שבת but needs to light שבת candles should make an ע"ת without a ברכה.

The first time you forget to make an עירוב you may rely on the עירוב of the רב or גדול שבעיר but not if you forget a second time as then you are considered negligent as if you intentionally did not make an עירוב.<sup>21</sup>

Someone who does not know how to make an עירוב may rely on the עירוב of the רב or גדול שבעיר but otherwise every individual is obliged by חז"ל to make his/her own עירוב.<sup>22</sup>

Your wife and family are included in your עירוב. Two families living together i.e. סומך על עירוב only need one עירוב אחד.<sup>23</sup>

You may appoint a שליח who may then make an עירוב on your behalf but without an appointment or without prior arrangement you may not rely on someone else's עירוב.<sup>24</sup>

15. ס' תקב"ז סע' י"ג מ"ב ס"ק מ"א ושעה"צ ס"ק נ"ו.

16. ס' תקב"ז סע' ט"ו וי"ז ומ"ב ס"ק נ'.

17. ס' תקב"ז סע' ט"ז מ"ב ס"ק מ"ח ומ"ב ס"ק י"א.

18. ס' תקב"ז סע' י"ח ומ"ב ס"ק נ"א- נ"ג.

19. ס' תקב"ז סע' כ"ב.

20. ס' תקב"ז סע' י"ט ומ"ב ס"ק נ"ה.

21. ס' תקב"ז סע' ז' ומ"ב ס"ק כ"ב.

22. ס' תקב"ז סע' ז' ומ"ב ס"ק כ"ה.

23. ס' תקב"ז סע' כ"מ"ב ס"ק נ"ו.

24. ס' תקב"ז סע' ז' ומ"ב ס"ק כ"ה ושעה"צ ס"ק ל"ו.