



Eiruv Tavshilin

The second *perek* opens with the law of *eiruv tavshilin*. Cooking on *Yom Tov* for *Yom Tov* is permitted. One however is not allowed to cook on *Yom Tov* for the following day, even if that day is *Shabbat*. Nevertheless the *Chachachim* instituted the concept of an *eiruv tavshilin* allowing one to cook on *Yom Tov* for *Shabbat* the next day. In brief, it involves settings aside cooked foods prior to *Yom Tov* for *Shabbat*, such that any cooking on *Yom Tov* is a continuation of that which was started prior to *Yom Tov*. Let us address a basic question: How does an *eiruv tavshilin* help? In what way does this rabbinic initiative permit an act which was prohibited?

In *Eiruvin* (48b) we find a debated between *Rabba* and *Rav Chisda* regarding the punishment for one that bakes on *Yom Tov* for a weekday. Two points of debate are revealed in the discussion. One is that *Rabba* maintains it is biblically prohibited to prepare from *Yom Tov* to *Shabbat* whereas *Rav Chisda* understands that the prohibition is rabbinic. According to *Rav Chisda* the *gezeira* is out of concern that if cooking from *Yom Tov* to *Shabbat* was allowed, then one might also cook from *Yom Tov* to a weekday, which is biblically prohibited.¹ According to *Rav Chisda* that *eiruv tavshilin* server as a *heker* (reminder) so that such a mistake is not made.

According to *Rabba* then, how does the *eiruv tavshilin* help when faced with a biblical prohibition? He explains that since it is possible that uninvited guests might arrive, the cooking performed on *Yom Tov* will have been for *Yom Tov*. *Rabba* maintains that this *ho'il* (lit. since) is valid enough to bring the prohibition of cooking from *Yom Tov* to *Shabbat* down to a rabbinic level.

The *Tosfot* adopt *Rabba's* position in their first explanation of how *eiruv tavshilin* can appear to override a biblical prohibition (*Eiruvin* 38a, *mishum*). They however explain that the license of *eiruv tavshilin* only works, as long as the *hu'il* is valid (*Pesachim* 46b, *Rabba*). Therefore

cooking food that would not be edible during *Yom Tov* or starting to cook late in the day would be prohibited even with an *eiruv tavshilin*.

The *Biur Halacha* (OC 527) writes that according to this position (shared by many other *Rishonim*) since preparation from *Yom Tov* to *Shabbat* is biblically prohibited, there would be no difference between cooking and all other *melachot*. He adds, in the name of the *Magen Avraham*, that this is why there is a custom to *doven ma'ariv* early on *erev Shabbat* that coincides with *Yom Tov* ensuring no cooking is performed close to dark.

The *Tosfot* however also cites the *Ritzba* that explains that the biblical issue of *hachana* from *Yom Tov* to *Shabbat* is only for new things (like a *beitza*). Cooking and baking however are only considered a *tikkun* (correction).

The *Bi'ur Halacha* however also cites *Rishonim* that rule like *Rav Chisa* above (*Rabeinu Efraim, HaMaor*). According to them, since there is no biblical prohibition of preparing from *Yom Tov* to *Shabbat*, as long as one has prepared an *eiruv tavshilin*, one could cook on *Yom Tov* up until *Shabbat*. Interestingly the *Bi'ur Halacha* notes that while the *Rambam* rules like *Rabba*, that the *ho'il* is affective in exempting one that cooks from *Yom Tov* to a weekday from lashes, when it comes to our case (cooking from *Yom Tov* to *Shabbat*) he rules like *Rav Chisda* that that the prohibition is rabbinic.

The *Bi'ur Halacha* concludes that one should certainly be concerned for those opinions that prohibit cooking on *Yom Tov* close to *Shabbat* even with an *eiruv tavshilin*. He adds however, that the lenient opinions are certainly worthy enough to be relied upon in pressing circumstances when nearing nightfall.

As always, turn to your *Rav* for the final word on all *halachic* matters.

Yisrael Yitzchak Bankier

¹ The *Biur Halacha* understands that *Rav Chisda* would maintain that preparing from *Yom Tov* to *chol* would be prohibited biblically albeit not punishable by lashes. He also cites a number of opinions that maintain that *Rav Ashi* also holds like *Rav Chisda*. The *Amoraim* argues on our *Mishnah* about the reason for the rabbinic requirement of *eiruv tavshilin*. *Rav Ashi*

maintains it is for the sake of *Yom Tov*, so people do not cook from *Yom Tov* to *chol*. *Rava* understands that this for the sake of *Shabbat* so that a nice portion is set aside for *Shabbat* as well.

Revision Questions

ביצה א' ד' ב' ז'

- Can one slaughter birds on *Yom Tov* if: (א' ד')
 - He set aside black birds and found in their place white birds?
 - He set aside two birds and found in their place three birds?
 - He set aside birds in the nest and found birds in front of their nest?
- What are *trisin* and what is the debate regarding *trisin*? (ה' א')
- Can one carry a young child on *Yom Tov*? (Explain both opinions) (ה' א')
- Explain the debate regarding taking *challah* to a *kohen* on *Yom Tov*. (ר' א')
- Does it matter when the *challah* was separated? (ר' א')
- Which *melachot* that are connected to *ochel nefesh* does *Beit Shammai* hold must be performed with a *shinui*? (ח' א' ז')
- What does *Beit Hillel* forbid from being sent on *Yom Tov*? (ט' א')
- Can one send *kilayim* garments to another on *Yom Tov* and why? (א' ג')
- Complete the following phrase: (ג' א')
 "זוה הכלל: _____ ביום טוב משלחין אותו."
- Other than making an *eiruv tavshilin*, how can one effectively cook on *Yom Tov* for *Shabbat*? (ב' א')
- What is required to make an *eiruv tavshilin*? (א' ב')
- Can one cook on *Yom Tov* for *Shabbat* if they ate their *eiruv tavshilin*? (א' ב')
- List the opinions of *Beit Shammai* and *Beit Hillel* regarding *tevilah* for *Yom Tov* when it falls on a Sunday. (ב' ב')
- Which form of *tevilat keilim* is permitted on *Yom Tov*? (ג' ב')
- Explain the debate regarding which *korbanot* can be brought on *Yom Tov*. (ב' ד')
- What is different about the way *Beit Shammai* maintains that a *korban shlamim* is brought on *Yom Tov*? (ב' ד')
- Is one allowed to heat water on *Yom Tov* for the purpose of washing his feet? (ב' ה')
- In which three cases (relating to *Yom Tov*) does *Rabban Gamliel* rule stringently according to *Beit Shammai*? (ב' ר')
- In which three cases does *Rabban Gamliel* rule leniently compared to the *Chachamim*? (ב' ז')

Local Shiurim

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Beit Ha'Roeh
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rav Meir Pogrow
613.org/mishnah.html

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendar/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
 Then select: 1 – 2 – 4

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
5 th February י"ב שבט	6 th February י"ג שבט	7 th February י"ד שבט	8 th February ט"ו שבט	9 th February ט"ז שבט	10 th February י"ז שבט	11 th February י"ח שבט
Beitzah 2:8-9	Beitzah 2:10-3:1	Beitzah 3:2-3	Beitzah 3:4-5	Beitzah 3:6-7	Beitzah 3:8-4:1	Beitzah 4:2-3

