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Digest
Mishna Berura
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סימן תט"ז סעיף א'

Halacha Highlight

Making one *eruv techumin* for the two days of Rosh HaShanah

Shulchan Aruch Siman 416 Seif 1
אבל בשני ימים טובים של ראש השנה
But regarding the two days of Rosh HaShanah

Shulchan Aruch rules regarding a two day Yom Tov that it is acceptable on *erev* Yom Tov to make to *eruvei techumin* in different directions. He may then decide to use one of them on the first day of Yom Tov and the other on the second day of Yom Tov. Mishnah Berurah (סק"ד) explains that it is not even necessary for the person to decide before Yom Tov which *eruv* he will use on which day. When he decides on Yom Tov to use an *eruv* the principle of *bereirah* tells us that this is the *eruv* that he intended to use from before Yom Tov. Alternatively, he may put out only one *eruv* and decide to utilize it on one day and retain the standard *techum* of his city on the other. Shulchan Aruch then emphasizes that this allowance is limited to two days of Yom Tov that are observed outside of Eretz Yisroel but does not include the two days of Rosh HaShanah that are observed universally, even in Eretz Yisroel. The reason is that the two days of Rosh HaShanah are considered one extended day – קדושה אחת—and one may only make one *eruv* that is binding for the two days. Mishnah Berurah (סק"ו) explains that since the two days are considered one long day using different *eruvin* on the two days would be comparable to using two different *eruvin* on the same day, one in the morning to go in one direction and the other in the afternoon to go another direction.

Shulchan Aruch below (סי' תק"ג סע' א') rules that even though we consider the two days of Rosh HaShanah to be one long day, it is not permitted to cook on the first day of Rosh HaShanah for the second day. The reason is that we treat the two days as one long day only when it generates a stringency but not when it generates a leniency. Magen Avrohom (שם סק"א) explains that we adopt a stringent perspective only regarding cooking since we know that the first day is Yom Tov and the second day is not so that cooking on the first day is essentially preparing on Yom Tov for a weekday. In contrast, concerning an *eruv* there is no reason to adopt a stringent approach and prohibit using the *eruv* on the second day. If the second day is an extension of the first day, another *eruv* is not necessary and if it is not and is actually a weekday, an *eruv* isn't required altogether.

Overview

Siman 416 Seif 1:

When Yom Tov is adjacent to Shabbos, whether before or after, or on two days of Yom Tov, one may make two *eruvin* in two directions and use one of them on the first day and the second one on the second day. Alternatively, one can make an *eruv* in one direction and utilize it on one of the days and on the other day be treated as a resident in town who did not make an *eruv* who is assigned 2000 *amos* in each direction. The above is true for a regular Yom Tov but regarding the two days of Rosh HaShanah, they are treated as one day and one may only make an *eruv* in one direction for those two days. It is also acceptable for one to stipulate to use it one week but not another or for Shabbos but not Yom Tov or vice versa.

- He should intend that the *eruv* he chooses to use that night will establish residence during *bein hashemashos* of that day and the other *eruv* will acquire residence during *bein hashemashos* on the following day. (M.B. 3)
- Once he chooses one direction on the first day he may not travel in the other direction on that same day. (M.B. 4)
- He may also not use the *eruv* on the first day and consider himself a regular resident on the second day. (M.B. 7)
- The *eruv* must still exist the next Shabbos and when making an *eruv* for many weeks he must check that the food still exists and has not spoiled since that is a common occurrence. (M.B. 9)