The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקכ"ז סעיף א'

Overview

Siman 527 Seif 1:

When Yom Tov falls on *erev* Shabbos one may not begin cooking in a pot specifically for Shabbos but it is permitted to cook many pots on Yom Tov and if there are leftovers they may be used for Shabbos. If one makes an *eruv* it is permitted to begin cooking on Yom Tov for Shabbos. (The idea behind the *eruv* is to cook and bake on Yom Tov for Shabbos together with what one began cooking on *erev* Yom Tov for Shabbos so that one is not beginning the *melacha* on Yom Tov, rather he is completing the *melacha*.) It is permitted to make the *eruv* even during the time it may be considered nighttime.

- Even if the 2nd day of Yom Tov falls on Friday, it is prohibited to cook unless one made an *eruv* before Yom Tov. (M.B. 1)
- As long as it is possible that guests will arrive, cooking is not Biblically prohibited and since it is necessary to prepare food for Shabbos, Chazal were lenient when one makes an *eruv* so that it is considered as though one is completing a cooking project rather than beginning to cook. One must cook early enough in the day that the food could be eaten before Shabbos since otherwise it is Biblically prohibited. Therefore, foods that are insulated must be prepared enough in advance that they will be edible before Shabbos. For this reason places had the custom to *daven maariv* early so that the residents would not delay cooking until right before the onset of Shabbos. Biur Halacha writes that in a pressing circumstance one could be lenient with regards to cooking food close to the onset of Shabbos. (M.B. 3)
- If one accepted Yom Tov by the declaration of ברכו he can no longer make an *eruv*. However, if one merely accepted Yom Tov, even if he did so orally, he may make an *eruv* if it is not yet dark. In a pressing circumstance, even after ברכו if the *tzibbur* did not yet *daven maariv*, one could make an *eruv*. If one is about to *daven mincha* and realizes that he did not make an *eruv* and does not have time to go back, make an *eruv* and *daven mincha*, he should *daven* and convey ownership of his food to others. If possible, he should send an agent to make the *eruv* for him. (M.B. 4)

Halacha Highlight

The importance of making an *eruv tavshilin*

Shulchan Aruch Siman 527 Seif 1
ועל ידי ערוב מבשל בתחלה לשבת
And through the *eruv* one may cook for Shabbos

Shulchan Aruch writes that when Yom Tov falls on *erev* Shabbos it is prohibited for one to cook on Yom Tov for Shabbos. However, if one makes an *eruv tavshilin* it is permitted. Mishnah Berurah (סק"ג) explains that even according to the authorities who maintain that it is Biblically prohibited to perform *melacha* on Yom Tov for Shabbos will agree that once one made an *eruv tavshilin* it is permitted to cook on Yom Tov for Shabbos. The reason is that since it is possible that guests will arrive and it would be permitted to cook for them. This possibility mitigates the Biblical prohibition and all that remains is a Rabbinic prohibition. Making an *eruv tavshilin* circumvents that prohibition since it is considered as though one began cooking for Shabbos before Yom Tov and one is merely finishing the cooking needed for Shabbos on Yom Tov. Since the allowance is connected to the possibility that a guest may arrive, *Poskim* write that the food that one cooks on Yom Tov for Shabbos must be prepared early enough that it is ready before Shabbos.

There are authorities who write that even one who cooked all of the food for Shabbos in advance should make an *eruv tavshilin* and may even recite the *beracha* when making the *eruv*. The reason is that the enactment of making an *eruv* was put in place to honor Shabbos and thus one who makes an *eruv* merits *beracha* and *mitzvah*. Also, one of the reasons for making an *eruv tavshilin* is to serve as a reminder that it is prohibited to cook on Yom Tov for a weekday and that applies even if one cooked all of the Shabbos food in advance. The Shelah HaKodesh writes that the *mitzvah* of *eruv tavshilin* is very great and one should not treat it lightly. He points to the fact that Chazal teach that Avrohom Avinu fulfilled the *mitzvah* of *eruv tavshilin* as proof to the importance of the *mitzvah* (פסקי תשובות אות א').