



Halacha Highlight

Overview

Preparing non-food matters on Yom Tov for Shabbos

Shulchan Aruch Siman 528 Seif 2
אין מערבין לא ערובי חצרות

One may not make an *eruv chatzeiros*

Siman 528 Seif 1:

On Yom Tov one does not have to make an *eruv chatzeiros* or *shitufei mivo'os* but an *eruv techumin* is necessary. The *halachos* of *techumin* were explained in *Hilchos Eruvei Techumin*.

- ❖ The implication is that the enactment for *eruv chatzeiros* does not apply but Rema above ruled that one may not transport items for no purpose. Therefore, authorities write that when making an *eruv* on *erev* Pesach for the year, he should include Yom Tov in his declaration. (M.B. 1)

Siman 528 Seif 2:

When Yom Tov falls on *erev* Shabbos we do not make an *eruv chatzeiros* or an *eruv techumin* (even if one made an *eruv tavshilin*). However, if one realized on the 1st day of a two day Yom Tov he may make an *eruv chatzeiros* with a stipulation but an *eruv techumin* may not be made with a stipulation.

- ❖ It seems as though he is preparing for the following day. (M.B. 2)
- ❖ An *eruv tavshilin* only permits preparing a meal for the following day. (M.B. 3)
- ❖ He declares, "If today is a weekday I am making an *eruv chatzeiros* for Shabbos but if today is Yom Tov, my declaration is meaningless." The next day he declares, "If today is Yom Tov, I made my *eruv* yesterday but if today is a weekday, I wish to make an *eruv chatzeiros*." (M.B. 5)
- ❖ There is no such thing as a conditional residence. Elya Rabba writes that this is true *l'chatchila* but *b'dieved* if one already made an *eruv* it will be effective for the two days of Yom Tov. (M.B. 6)

not require the performance of *melacha*. Interestingly, Sha'ar HaTziyun (סי' תרס"ז סק"ז) cites differing opinions whether it is permitted to roll a *sefer Torah* on Yom Tov in advance of Shabbos (פסקי תשובות).

Shulchan Aruch (סעי' ב') rules that when Yom Tov falls on *erev* Shabbos it is not permitted to make an *eruv chatzeiros* or an *eruv techumin* and Rema adds that this restriction is in force even if one made an *eruv tavshilin*. Mishnah Berurah (סק"ג) explains that although an *eruv tavshilin* permits one to prepare on Yom Tov for Shabbos, that allowance is limited to preparations needed for the Shabbos meals. Since making an *eruv chatzeiros* to permit transporting objects in the yard or an *eruv techumin* to permit distant travel are not related to meal preparation, they are not covered by the *eruv tavshilin*. According to this approach it is prohibited on Friday which is Yom Tov to clean the house for Shabbos, wash dishes that are needed for Shabbos, bring a *siddur* to the *bais haknesses* that will be used on Shabbos since none of these activities relate to the meals that will be eaten on Shabbos.

Common custom, however, is to permit all of these preparations that are necessary for Shabbos. One justification for the lenient practice is that there are dissenting opinions that maintain that once one made an *eruv tavshilin* one may make any preparation for Shabbos and one is not limited to preparations for the Shabbos meals. Another justification is the opinion that contends that activities that involve exertion rather than the performance of *melacha* do not even require an *eruv tavshilin* since they are permitted. An *eruv tavshilin* is necessary only to permit those preparatory activities that involve *melacha*. Although we do not necessarily subscribe to that opinion fully, when one made an *eruv tavshilin* it should certainly be permitted to prepare for Shabbos when those preparations do