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שע"י "חדר הודאה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochoh compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Halochoh of

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Halachos of Shavuos

Shavuos 5780

179

Eiruv Tavshilin

One May Not Cook on Yom Tov for Shabbos

1. This year [5780/2020], Shavuos falls on Friday, and in Chutz La'aretz, on Shabbos too. An eiruv tavshilin is necessary, as will be explained.
2. When Yom Tov falls on Erev Shabbos, one may not cook on Yom Tov for Shabbos if all the food in the pot is for Shabbos. One may, however, cook several pots of food for Yom Tov and eat whatever is left over on Shabbos (ש"ת א"ח סי' תקכ"ז סי"א) (ש"ת א"ח סי' תקכ"ז סי"א). Even if a full pot was left over, one may eat it on Shabbos as long as he did not intentionally cook on Yom Tov enough to leave over an entire pot (מ"ב סק"ב).

Eiruv Tavshilin

3. When one makes an eiruv tavshilin on Erev Yom Tov, he starts preparing food for Shabbos on Erev Yom Tov. He may then cook on Yom Tov for Shabbos since whatever he does on Yom Tov is considered a conclusion of what he began on Erev Yom Tov (ש"ת).

When to Make an Eiruv Tavshilin

4. Lechatchilah, one should make an eiruv tavshilin on Erev Yom Tov, between neitz and shkiyah.
5. **Bein hashmashos.** One may set up an eiruv with a brochoh even when it is a safeik if it is night (ש"ת), i.e., until tzeis, when three average-sized stars are visible (מ"ב סק"ד), as long as he did not yet accept the kedushah of Yom Tov upon himself (ש"ת אבני נור הי"ד סי' שס"ח, מ"ב סי' רס"א סק"א וביה"ל ש"ת).
6. **Took in Yom Tov.** If one took in Yom Tov before tzeis and the whole tzibbur accepted Yom Tov by saying Barchu (מ"א), it is too late to make an eiruv. Bedieved, with no other choice, as long as they have not said Maariv (ט"ז), he may make an eiruv (מ"ב סק"ד).
7. **Shliach.** If one went to shul and then remembered that he did not make an eiruv, he may appoint a shliach to make the eiruv in his house (מ"ב), even by telephone.
8. **Neighbor.** If one has a neighbor who lives near the shul, he may ask him to take bread and a cooked food and transfer their ownership to him. Then, he may use them for an eiruv even though he is not in his house (מ"א אפרים סי' תרכ"ה ס"ז). Afterward, he should take them to his house to partake of them on Shabbos.

Bread and a Cooked Food ["Tavshil"]

9. Lechatchilah, the eiruv should consist of bread and a cooked food: bread to permit baking, and a cooked food to permit cooking (ש"ת סי"ג). Nevertheless, if one only used a cooked food for his eiruv, bedieved he may still bake for Shabbos (ש"ת). However, if he just used bread, he may not cook. Most poskim agree that he may not even bake (מ"ב סק"ז).
10. **Cooked food.** The tavshil must be cooked, and it must be something that tastes good when eaten with bread (ש"ת סי"ד). Many people use an egg (ש"ת סי"ג); some use something more substantial, e.g., a piece of meat or fish, as a hiddur mitzvah (מ"ב סק"ח). The piece should be a kezayis (ש"ת סי"ג). Some poskim require a kebeitzah lechatchilah (מ"א בוטשאטש ע"פ הצ"ח פסחים), which also satisfies the opinion that today's eggs are smaller.
11. If one will put the cooked food or egg into the refrigerator, he should indicate that it is the eiruv tavshilin to avoid eating it on Yom Tov prior to making the Shabbos food. If it got eaten, lost, or spoiled, he may not subsequently cook for Shabbos (ש"ת סי"ז). See paragraph 20 below.
12. **Bread.** Lechatchilah, one should use at least a kebeitzah of bread (מ"ב סק"ג) for hiddur mitzvah, one should use a whole loaf (ש"ת). He should lechatchilah use it for lechem mishneh for the Shabbos meals and eat it at seudah shlishis (מ"ב סק"ח).

Does Not Need to Cook on Yom Tov for Shabbos

13. **To light candles.** One who cooked all his Shabbos food before Yom Tov does not need to make an eiruv tavshilin. However, the poskim argue whether one needs to make an eiruv tavshilin just to light Shabbos candles (ש"ת סי"ט). Thus, lechatchilah, one should make an eiruv to light the candles, but without a brochoh (ד"ה והנה, ש"ת מנחת שלמה תניא סי' נ"ה אות ג' סק"ב). [See below, 33, regarding whether one may bedieved light candles if he forgot to make an eiruv tavshilin.] If there is a chance he will need to cook, he may say a brochoh (חו"ט שני י"ט פכ"א סק"א). It would be best to make an eiruv and then cook something or boil some water on Erev Shabbos for Shabbos; then he may make a brochoh according to all poskim.
14. **Married children, guests.** Married children and guests may rely on their parents' or host's eiruv tavshilin (מ"א בוטשאטש סי"ז). Still, it is preferable for the host to be makneh to them a share in the eiruv through someone else, and then make an eiruv, which works for the guests as well (חו"ט ש"ת סק"ה).
15. If they are only eating the meals out, but sleeping and lighting candles in their homes, they must make their own eiruv tavshilin. They should preferably boil some water on Yom Tov-Erev Shabbos [see above, 13].

Relying on the City Rav

16. There is a mitzvah for the rav of a city to make an eiruv for anyone in the city who forgot or was unable to make an eiruv. One who was negligent is not yotzei with it (ש"ת סי"ז). If one forgot a second time, that is considered negligence, and most poskim hold he is not yotzei (מ"ב סק"ב). Some say this is only true if the two Yamim Tovim were consecutive (ש"ת בצל ההכמה ח"ו סי' צ"א); others say even if they were not consecutive (ח"א כלל ק"ב סי"ז). For simchas Yom Tov, one may rely bedieved on the poskim who allow him to be yotzei even after forgetting twice (ערוה"ש סי"ח, וע"פ מ"ב סק"ב).
17. A rav who makes an eiruv for the city must be mezakeh through someone else for all who did not make their own eiruv. If he did not, it does not work, even if he said it should be for everyone in the city (מ"ב סק"ב).

The Process of Making an Eiruv Tavshilin

18. Lechatchilah, one should take the eiruv tavshilin in his hand and say the brochoh, "אקב"ו על מצות עירוב," and then say, "בדין יהא שרא לן," and then say, "לאפו"י ולבשולי ולאטמוני ולאדלוקי שרגא, ולמעבד כל צרכנא מיום טוב ולשבת" (ש"ת סי"ב).
19. If one forgot to say ...יהא, or mistakenly said the text of eiruvei chatzeiros (ח"א כלל ק"ב סי"ז) and realized this on Erev Yom Tov, he should take the eiruv again and say '...יהא' without a brochoh. If he only realized on Erev Shabbos, he should be makneh his ingredients to someone else who made an eiruv, and that person should cook for him. Given no other choice, he may rely on his own eiruv (מ"ב סק"ג).
20. **Tavshil was eaten.** If the cooked food of the eiruv was eaten before the arrival of Shabbos or before one finished preparing the food for Shabbos, and there is less than a kezayis left, it is as if he did not make an eiruv, and he may not cook on Yom Tov for Shabbos (ש"ת סי"ז). Therefore, if one uses an egg, he should write on its shell that it is for the eiruv so that it does not accidentally get mixed up with others and eaten on Yom Tov. However, one may mix it with other eggs and make an egg salad to be eaten on Shabbos; this is not viewed as if the egg is gone (הגרי"י פוקס).
21. **Bread was eaten.** If just the bread was eaten, but the cooked food is still there, one may cook and bake (מ"ב סק"ו) since bedieved, a cooked food alone is enough (see above, 9).

Halochos Regarding the Arrival of Yom Tov

Zman for Kiddush

22. Every week, one may take in Shabbos earlier than the zman as long as it is after plag haminchah (ש"ע ס"י רס"ז ס"ב). One may also say Kiddush before the zman since the time that is added to Shabbos ["tosefes Shabbos"] has the kedushah of Shabbos (מ"ב שם סק"ה). Nevertheless, the poskim write one should not say Kiddush before tzeis on Shavuot night. Some say the reason for this is that the days of the omer must be complete ["temimos"], and if one would say Kiddush before tzeis, the 49th day of the omer is not complete (מג"א ריש סי תצ"ד). Others say the posuk, "וּקְרַאתֶם בַּעֲצֵם הַיּוֹם הַזֶּה" (ויקרא כ"ג, כ"א), tells us to start the Yom Tov only once it is night (העמק דבר שם).

Zman for Maariv

23. Strictly speaking, one may daven Maariv before tzeis and add kedushah to what would have otherwise been chol. Davening Maariv does not affect the completeness of the previous day; just Kiddush must be made after tzeis, as mentioned above (משאת בנימין, מג"א הנ"ל, של"ה ריש מס' שבעות).
24. However, some say one must also make sure not to daven the Yom Tov Maariv before tzeis (מ"ב סק"א). In practice, the general minhag is to wait until tzeis for Maariv. Perhaps Chazal required Maariv to be at night so that people do not end up making Kiddush and eating before night (שו"ת להורות נתן ח"ז סי' ל"א).

Zman for Hadlakas Neiros

25. Sefiras Ha'omer is a mitzvas asei shehazman grama, from which women are exempt, and accordingly, the requirement of "temimos" does not directly affect them. Nevertheless, since Shavuot starts after counting 49 days, and the poskim were concerned that starting the day's kedushah early detracts from the requirement of "temimos," women should also make sure not to start the day's kedushah early and daven before tzeis.

26. **With Shehecheyanu.** Most women today say Shehecheyanu when they light candles since it is a brochoh on the day's kedushah (ערוה"ש סי"ז, שו"ת אג"מ אור"ח ח"ד סי' ק"א). Since women too must start the day's kedushah only after tzeis, as mentioned above (שו"ת פרישה, סוף), they should only light candles for Shavuot after tzeis, as the brochoh of Shehecheyanu is about the day's kedushah, just like Kiddush (לוח א"י). In this way, Shavuot is unlike the other Yamim Tovim, when women can say the brochoh before night (הקדמה לטור יוד"י, שו"ת שבט הלוי ח"ג סי' ס"ט).

27. **Without Shehecheyanu.** Women who do not say Shehecheyanu when they light the candles (מועדים ומג"א סי' ק"יז) may light before Shavuot the same way they light before the other Yamim Tovim – even if it is still day – since the candle lighting itself does not affect the completeness of the previous day (הגרשו"א, הליכות שלמה שבעות פ"ב אות ב').

28. **Men.** Similarly, a man who lights candles for Yom Tov may light while it is still day since men say Shehecheyanu when they say Kiddush on a cup of wine, not when they light candles (סי' תרכ"ה ס"ג).

Zman for Taking in Yom Tov

29. Although Kiddush may not be made by day or during bein hashmashos, one may – and should – take in Yom Tov while it is still day. The extra time of Yom Tov, which causes an issur to do melachah, does not contradict the requirement of "temimos"; for the purposes of sefirah, it is still the 49th day of the Omer (הגר"נ, קרליץ, חוט שני שבת ח"ד קובץ ענינים עמ' שכ"ח).

Women Answering Amein to Shehecheyanu in Kiddush

30. The poskim discuss whether a woman who said Shehecheyanu when she lit candles can answer Amein to her husband's Shehecheyanu in Kiddush; being that she was already yotzei the brochoh of Shehecheyanu, perhaps saying Amein is an interruption between the Hagafen she hears and drinking the wine (ע"פ השערי תשובה סי' קס"ז סק"א).

31. Some say on Shavuot night it is indeed an interruption, so she should not say Amein to the brochoh of Shehecheyanu if she is not saying Hagafen on the wine herself. If she said Amein, she should say Hagafen before tasting the wine. [On other Yamim Tovim, a woman may say Amein to Shehecheyanu since there are other mitzvos of the day she can have in mind during Kiddush, e.g., matzoh, maror, sukkah, and the like. Since she did not have these in mind when she lit candles, it is not an interruption.] (שו"ת שבט הלוי ח"ג סי' ס"ט)

32. Others say she may say Amein to her husband's Shehecheyanu. The reason is because although she does not need to say Shehecheyanu, since it is not an interruption for the one making Kiddush, it has a connection to Kiddush, and a woman is attached, so to speak, to the status of the one making Kiddush (אג"מ אור"ח ח"ד, סי' כ"א אות ט' וסי' ק"א, הגרשו"א, הליכות שלמה פסח פ"ט ס"ב). Thus, there is definitely halachic support for women who say Amein.

Arrival of Shabbos after Yom Tov and on Yom Tov Sheini

Hadlakas Neiros

33. When Yom Tov falls on Erev Shabbos, a woman must light Shabbos candles while it is still day. See above (13), where we wrote that an eiruv tavshilin is necessary to allow this lechatchilah. If an eiruv tavshilin was not made, bedieved she can rely on the poskim who allow lighting the Shabbos candles, which she is accustomed to doing, without an eiruv tavshilin (ב"ח סי"א, א"ר סק"ה בשם שיכנה"ג).

On the Second Night of Yom Tov

34. **Second day Yom Tov during the week.** When the second day of Yom Tov for those who live in Chutz La'aretz falls on a weekday, the Yom Tov candles should only be lit after tzeis – or, at the earliest, when it is almost night – as one may not prepare or do melachah on the first day for the second (מ"ב סי' תקי"ד סק"ג). Nowadays that we have electric lighting and the candles do not provide benefit, but are for honor alone, women should make sure not to light the Yom Tov candles until after tzeis on the second night of Yom Tov (ו"ט שני כהלכתו פ"א הע"י נ"ז).

35. **Second day Yom Tov on Shabbos.** When the second day of Yom Tov starts on Friday night [as it does this year, 5780/2020], the candles must be lit while it is still day; they may not be lit after shkiyah because it is Shabbos. Since women are used to lighting candles after tzeis on the second night of Yom Tov, they must be reminded that when Yom Tov falls on Shabbos, they must light candles by day, as it is forbidden on Shabbos.

36. **Penalty if she lit on Shabbos.** We once cited a shailah (Issue 5, paragraph 4) regarding a woman who forgot it was Shabbos and lit the Yom Tov candles after tzeis, lo aleinu, violating the issur of havarah on Shabbos. When she asked how she could atone for this, a discussion about the penalty of an extra candle (רמ"א סי' רס"ג) arose: does she have to light an extra candle from now on, or is she perhaps not penalized, as she did light candles? We responded that she must light an extra candle from now on. Although she technically lit candles, she did not light when Chazal said to light, i.e., between plag haminchah and the start of bein hashmashos, and for this she is penalized.

Text of the Brochoh When Yom Tov Falls on Shabbos

37. When Yom Tov falls on Shabbos, the text of the brochoh is "להדליק נר של שבת ושל יום טוב" (מ"ב סי' הקי"ד סקמ"ח).

38. **Forgot Shabbos.** If a woman forgot about Shabbos and only mentioned Yom Tov, she may say the brochoh of "להדליק נר של שבת" on the lit candle before Shabbos arrives since there is an ongoing fulfillment of the mitzvah (מג"א סי' רס"ג סק"א). It is best if she can light another candle before Shabbos and say "להדליק נר של שבת ושל יום טוב" as she did not take in Shabbos at the first lighting (שו"ת התעוררות בתשובה ח"א סי' ק"יב).

39. **Forgot Yom Tov.** If a woman said "של שבת," forgetting to mention Yom Tov, some say it could be she was yotzei her chiyuv since Yom Tov is also called Shabbos (שו"ת התעוררות בתשובה שם, שו"ת מגדנות אליהו ח"א סי' צ"ז).

40. **Ben Chutz La'aretz hosted by a ben Eretz Yisroel.** If someone from Chutz La'aretz is hosted by a ben Eretz Yisroel when the second day of Yom Tov falls on Shabbos [as it does this year, 5780/2020] – when the brochoh for the ben Eretz Yisroel is "של שבת," while for the ben Chutz La'aretz, it is "של שבת ושל יום טוב" – the guest can be yotzei with his host's lighting since Yom Tov is also called Shabbos (הגרשו"א, ו"ט שני כהלכתו פ"ח הע"י נ"א).

41. **Woman from Eretz Yisroel married to a ben Chutz La'aretz.** The same is true for a woman from Eretz Yisroel who continues to keep one day of Yom Tov after marrying a ben Chutz La'aretz [see Issue 61, paragraph 39, for when this is done]: she says the brochoh of "של שבת" when she lights, and he is yotzei since, as mentioned above, Yom Tov is also called Shabbos. If they want, he can say "של שבת ושל יום טוב" and be motzi her with the brochoh, and then she can light the candles as usual.

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