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עירוב תבשילין

(ביצה דף ט"ו ע"ב)

The תורה teaches “Six days you may work and perform all your labor, but the seventh day is a Sabbath to the Lord, your God; you shall perform **no labor**.” However when it comes to the laws of יום טוב, there is one slight difference, that has major ramifications in Halacha. When teaching the הלכות of יום טוב the תורה explains that one “may not do any מלאכה on יום טוב, **except** for מלאכה for food purposes.” This is what is referred to as “אוכל נפש,” that one is allowed to do מלאכה that will enable him to eat. The משנה in מגילה teaches that the only difference between שבת and יום טוב is that while on שבת all מלאכה is prohibited, on יום טוב one is permitted to do מלאכה for food preparation. However, there is one important caveat to this rule; one is only allowed to cook on יום טוב for that day because it is a יום טוב need, but one is not allowed to cook on יום טוב for the next day.

The question we must answer is ‘How does one prepare food for שבת when יום טוב falls out on a Friday?’ On the one hand, it is permitted to cook and do all food preparations on יום טוב, but on the other hand the הלכה is that one may only cook for that day. Therefore, one would seemingly not be allowed to prepare שבת food on יום טוב. A thorough analysis

of original texts, along with the study of commentary from several ראשונים and אחרונים will help us navigate this complex Halakhic framework.

The משנה in ע"ב ט"ו דף ביצה מסכת teaches us two acceptable methods to cook on יום טוב for שבת. First, the משנה explains, one may not ideally expressly cook שבת food on יום טוב, but one may cook for יום טוב and eat the leftovers on שבת. Alternatively, the משנה teaches that one may cook expressly for שבת, provided that prior to יום טוב one prepared a cooked food (as an עירוב תבשילין) and can rely on it to cook further on יום טוב for שבת. While the first method is understandable, the Halakhic operation of the second method, namely the עירוב תבשילין, requires further analysis. How does “preparing a cooked food on יום טוב” allow us to “rely on it to cook further on Yom Tov for שבת?”

Let us examine a related גמרא in ע"ב מ"ז דף פסחים. The מסכת פסחים דף מ"ז ע"ב in גמרא discusses the Halakhic status of one who prepares food on יום טוב for the following weekday. רב חסדא says that a person receives lashes since he has violated the תורה law of cooking on יום טוב, because אוכל נפש does not permit one to cook for the next day. However, רבה says that he would not receive lashes. The גמרא explains that according to רבה, one has not violated תורה law if he cooks food for the next day, because רבה follows the principle of “הואיל דאי מקלעי” - there is a chance that guests may come on יום טוב and you could serve the food to them, and it turns out that he cooked for consumption on Yom Tov. רב חסדא asks רבה, that since you don't rely on אורחים, how is it

possible to make an עירוב תבשילין, which is merely a Rabbinic enactment, and thereby allow you to cook on יום טוב for the following day, this violates a תורה law? In other words, עירוב תבשילין is a דין מדרבנן. Therefore the עירוב cannot permit an איסור דאורייתא! In response, רב חסדא says as follows: מדאורייתא, one may indeed cook on יום טוב for שבת. The חכמים, however, required an עירוב תבשילין to remind people that one may not cook freely on יום טוב for the sake of other days that are not שבת.

One can simply deduce from this גמרא that we follow רב חסדא and that on a תורה level טוב ביום נעשה שבת, that the תורה allows one to expressly cook on יום טוב for שבת. However, the Rabbis came along and forbade doing that without preparing an עירוב תבשילין, so that people would not become confused and think that just like they can cook on יום טוב for the next day when it is שבת, so too they can cook on יום טוב for the next day even if it is not שבת. As we have explained earlier, cooking on יום טוב for the following day is an איסור דאורייתא. In fact, the רמב"ם seems to subscribe to this understanding. The רמב"ם writes in הלכות יום טוב¹ “When a יום טוב falls on Friday, on the יום טוב that precedes שבת we may not bake or cook the food that will be eaten on שבת. **This prohibition is Rabbinic in origin**, so that one will not prepare food on a Yom Tov for a subsequent weekday. For a person will make the following deduction:

¹ פרק ו' הלכה א'

Since he is not [allowed to] cook for the Sabbath [on a יום טוב], surely, [he may not cook] for a weekday. Therefore, a person who prepares a portion of food on the day prior to the יום טוב, and relies on it, is permitted to cook and bake for the Sabbath on יום טוב. The portion of food on which he relies is referred to as an *eruv tavshilin*.”

תוס' disagrees with the understanding of the רמב"ם. The תוס' in ערובין² writes “...And the fact that we cook food on יום טוב for שבת with an עירוב תבשילין is because, as רבה explained, הואיל דאי מקלעי אורחים, הו"ל דאי מקלעי אורחים, we don't say טוב ביום טוב, we don't subscribe to the opinion of רב חסדא. In actuality, we follow the opinion of רבה and therefore we rely on the concept of הואיל דאי מקלעי אורחים, that perhaps guests will come, and therefore it is permitted to cook for the following day on a תורה level. Only the Rabbis made a requirement that we make an עירוב תבשילין as an extra reminder to the sanctity of the day.

Let's examine a potential difference between the reasoning of תוס' and the reasoning of the רמב"ם. According to the רמב"ם, the Torah allows one to cook שבת food on יום טוב. The חכמים instituted the concept of עירוב תבשילין as a way to remind us that we can't cook on יום טוב for a weekday, but cooking on יום טוב for שבת is completely permitted. According to תוס', preparing שבת food on יום טוב is

² דף ל"ח. בד"ה משום הכנה

technically prohibited. However, since we can rely on the fact that perhaps the food being cooked can be served to guests on יום טוב itself, the cooking becomes permitted. What would the הלכה be if one wanted to cook food on יום טוב for שבת two minutes before שבת started? According to the רמב"ם, it would be permitted because cooking on יום טוב for שבת is permitted. However according to 'תוס', this would seemingly be prohibited because it is not likely that guests will come in the next two minutes, and therefore there would be no allowance to cook food for שבת. The ערוך השלחן cautions that since we seem to follow the opinion of 'תוס', we should be careful not to make שבת food towards the very end of יום טוב when it is no longer likely that guests can come on יום טוב.