

Short-Order Cooking

May 18, 2023

Q Does eiruv *tavshilin* permit cooking on Yom Tov late in the afternoon?



A Eiruv *tavshilin* is performed on Erev Yom Tov when Yom Tov falls on Erev Shabbos. In general, cooking on Yom Tov is only permitted for the needs of that day, but eiruv *tavshilin* was instituted to allow food to be cooked on a Friday Yom Tov for Shabbos. Its purpose is to serve as a reminder that cooking on Yom Tov for the next day is normally forbidden (see Psachim 46b).

Since eiruv *tavshilin* is a *takanah deRabanan*, it cannot permit *de'Oreisa* violations, so only activities that are permitted *mide'Oreisa* are covered by the eiruv. There are two views in the Gemara (ibid.) about how it works:

Rav Chisda: Cooking on Yom Tov for the Shabbos that follows is unconditionally permitted *mide'Oreisa*, so eiruv *tavshilin* permits cooking without limitations.

Rabbah: Cooking on Yom Tov for anything beyond the needs of that day, even Shabbos, is forbidden *mide'Oreisa*. The rationale behind eiruv *tavshilin* is that anything cooked on Yom Tov can potentially be used that very day, because guests might come and need to be fed; this idea is known as "*ho'il*" (since—i.e., since guests might arrive). *Ho'il* is usually not relied upon, but on Fridays, for Shabbos needs, Chazal permitted relying on it.

According to Rabbah, eiruv *tavshilin* is limited to situations where *ho'il* applies. Otherwise, the activities are forbidden *mide'Oreisa*, so eiruv *tavshilin* cannot provide a dispensation.

Since many *Rishonim* rule like Rabbah, the *poskim* say that cooking is only permitted where *ho'il* is applicable, i.e., when guests can hypothetically still arrive and eat the food the same day. Cooking late on Yom Tov afternoon, minutes before Shabbos, is therefore forbidden (Mishnah Brurah 627:3).

If one was delayed, the Mishnah Brurah allows for leniency *bish'as hadchak* (in a pressing situation) by relying on those *Rishonim* that rule with Rav Chisda.

R' Shlomo Zalman Auerbach (cited in Shmiras Shabbos Kehilchasah perek 33 note 96) permits refilling a hot water urn even minutes before Shabbos,

because the new water is mixed with existing water.