

## ביצה טז

The cooked item used for the עירוב תבשילין must be something eaten with bread. It may be cooked, fried, roasted, boiled, pickled or smoked. While this includes meat and fish dishes, this does not include rice or small grains that are not eaten with bread. Cooked/baked apples may be used if the custom in that locale is to eat it with bread.

The leftover fat on a knife may be used as an עירוב תבשילין if it is a כזית.

In order that there not be intermingling with גוים, the חכמים were מתקן that foods that are על שלחן מלכים and cannot be eaten raw must be cooked by a ישראל. Small salted fish, being as how they are eaten raw, may be cooked by a גוי.

For אשכנזיים, it is sufficient that a ישראל either light the fire, or be involved in the process of בישול, or place the food on the fire. ספרדים require that a ישראל place the food on the fire or be involved in the cooking, either in the beginning or the end.

An עירוב תבשילין needs to be a כזית regardless of how many people it is being made for (as an עירוב תבשילין signifies that the cooking for שבת started before יום טוב, it is irrelevant how many people rely on it).

When the רב of the city makes an עירוב תבשילין, he makes it for everyone in the תחום. The people it is being done for do not need to be informed that the עירוב תבשילין is being done for them

(מזכין אדם שלא בפניו), but they must know before they commence cooking on יום טוב for שבת.

While the עירוב תבשילין made by the רב is good for people who have forgotten, the גמרא says that this only works the first time he forgot, and not for subsequent occasions. The משנה ברורה says that this is how we פסקו למעשה, though the ערוך השלחן questions why this דין of forgetting two times is not mentioned by the טור or מחבר. Therefore, he writes, since today people are more טרוד, even if a person forgets more than once, the עירוב made by the רב works for him.

When ערב יום טוב is on שבת, it is אסור to make an עירוב חצירות or תחומין. If a person realized he forgot to make an עירוב חצירות or an עירוב תבשילין on the first day of יום טוב, he may make the תנאי עירוב(ין):

The תנאי for the עירוב חצירות, if today is חול then I am making the עירוב חצירות for שבת. If today is קודש, then I am saying nothing, and the same is said on יום טוב שני. The תנאי for an עירוב תבשילין is: if today is חול, then I am making the עירוב תבשילין for tomorrow. If tomorrow is חול, then in any case I may cook for שבת.

An עירוב תחומין may not be made on יום טוב with a תנאי, because as the משנה ברורה explains, an עירוב תחומין requires being קונה a מקום, and we do not make a קנין on יום טוב.