



# בס"ד Laws & Customs: Eruv Tavshilin

For Shavuos 5780

According to Minhag Chabad

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## 🕊️ WHO?

The head of the household performs *Eruv Tavshilin*. Those residing with him are automatically included in his *Eruv Tavshilin*. Married children and guests – who are both eating and sleeping over – are also included in the *Eruv Tavshilin*.

If necessary, one may appoint a *Shliach* to set aside (the *Meshaleach's*) food and perform an *Eruv* with it. The *Shliach* performs the *Eruv* with a *Brocho*.

If the head of the household is not home for *Yom Tov*, one of the other family members should do *Eruv Tavshilin* instead. [The head of the household may not rely on this *Eruv Tavshilin*, being that he is not spending *Yom Tov* at home.]

If one will be eating all of his *Shabbos* meals elsewhere, but will be sleeping in his own dwelling, he will need to light his own *Shabbos* candles. To this end, he should perform *Eruv Tavshilin* without a *Brocho*. However, it is preferable to plan on preparing even a minor food item on Friday for *Shabbos*, such as adding water to the hot-water urn, in order that the *Eruv Tavshilin* be made with a *Brocho*.

## 🕊️ WHEN?

One should set himself a reminder to perform *Eruv Tavshilin*, as well as remind others to do so.

*Eruv Tavshilin* should be performed on *Erev Yom Tov* and not before. [If the *Eruv* was performed prior to *Erev Yom Tov* and is still extant, one should redo the *Eruv* on *Erev Yom Tov*, but without a *Brocho*.]

*Eruv Tavshilin* may be performed any time until sunset. If one forgot, *Eruv Tavshilin* may still be performed until the emergence of three stars, provided that both the majority of the community, as well as the individual making the *Eruv*, did not yet begin *davening Maariv* or accept *Yom Tov*.

If one is running late, and making an *Eruv Tavshilin* will prevent him from *davening Mincha* until it is too late, *Mincha* takes precedence.

If one forgot *Eruv Tavshilin* until after the emergence of three stars, he should consult with a *Rov*, as the solution depends on the circumstances.

## 🕊️ WHAT?

The *Eruv Tavshilin* consists of a baked item and a cooked item. [After the fact, a cooked

item alone is deemed sufficient, but a baked item alone is not.]

The baked item should ideally be a complete *Challah*, so that it may be used for *Lechem Mishna* on *Shabbos*.

The baked item must equal a *K'Beitzah* or more. [A *K'Beitzah* is a measurement of volume equal to the displacement of 57 millilitres of water. In practice, anything less dense than water weighing 57 grams is most certainly more than a *K'Beitzah*.]

The cooked item should be a respectable food (e.g. fish or meat). It may either be fully cooked, roasted, smoked or stewed. It may also be a non-cooked item that was pickled for at least 24 hours.

The cooked item must equal a *Kezayis* or more, excluding the bones or other inedible parts. [A *Kezayis* is a measurement of volume. For the purposes of *Eruv* we are lenient, and rely on the opinions who define it as the displacement of 18 millilitres of water. In practice, anything less dense than water weighing 18 grams is most certainly more than a *Kezayis*.]

The cooked item must be the type of food that is commonly served as a main dish during a meal of bread, to the exclusion of desserts, porridge or compote, and the like.

If one uses a hard-boiled egg, it should not be peeled until it is ready to be eaten on *Shabbos*. [If one peeled it on *Yom Tov*, he may still rely on it for *Eruv Tavshilin*.]

One may freeze the *Eruv Tavshilin* at any time, as it is still inherently edible.

## 🕊️ HOW?

The first step of *Eruv Tavshilin* is to give the food to someone else, so that he can be *Zoiche* (acquire) it on behalf of anyone outside of the household who may need to participate. One should not use the services of his wife or unmarried children for this task, unless there is no other alternative.

The one making the *Eruv Tavshilin* hands the food over to the *Zoiche* and says:

אֲנִי מְזַכֵּה לְכָל מִי שְׂרוּצָה לְזָכוֹת וְלִסְמוֹךְ  
עַל עֶרֶב יוֹם:

If he doesn't understand the Hebrew, he should say it in English. [I hereby grant a share in this *eruv* to anyone who wishes to participate in it and to depend on it.]

At this point, the *Zoiche* takes complete hold of the food and raises it one *Tefach* (8 cm), and then returns it to the one making the *Eruv Tavshilin*.

The one making the *Eruv Tavshilin* holds the food in his right hand, and recites the *Brocho* and associated declaration:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל מִצְוַת עֶרֶב:

בְּדִין יְהִי שָׂרָא לָנָא לְאַבוּי וְלִבְשׁוּלֵי  
וְלִאֲמוּנֵי וְלִאֲדֻלּוּקֵי שְׂרָגָא וְלִחֲקִנָא  
וְלִמְעַבְדֵי כָּל-צְרִיכָנָא מִיוֹמָא טְבָא לְשַׁבְתָּא  
לָנָא וְלְכָל-יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת:

One must understand the text of *Eruv Tavshilin* declaration. If he doesn't understand the Hebrew, he should say it in English. [Through this (*eruv*) it shall be permissible for us to bake, cook, put away a dish (to preserve its heat), kindle a light, prepare, and do on the holiday all that is necessary for *Shabbos* – for us and for all the Israelites who dwell in this city.]

Care should be taken to say the recitation as stated, as certain changes invalidate it.

Afterwards, the *Eruv Tavshilin* is put in a place where it will be safe until *Shabbos*.

## 🕊️ ON YOM TOV AND SHABBOS

One may prepare for *Shabbos* on Friday as long as at least a *K'zayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. If this is not the case, then one should discuss his options with a *Rov* (even if the **baked** item remains). In any case, one may complete all the stages of preparation for food that one already began preparing whilst the *Eruv Tavshilin* was present.

On Friday, preparing for *Shabbos* is only allowed if there is still enough time for guests to theoretically arrive and partake of what was prepared before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is only effective for preparations involving food and food utensils, or other meal-related matters such as lighting candles. The *Eruv* is not effective for non-meal preparations such as rolling the *Sefer Torah* or performing an *Eruv Chatzeros* or *Eruv Techumin*.

One may theoretically eat the *Eruv Tavshilin* once the *Shabbos* preparations are complete. However, it is preferable not to eat it until *Shabbos*.

It is customary to use the *Challah* of the *Eruv Tavshilin* as part of the *Lechem Minshna* of both the night and day meals, and to eat it during the final meal of the day.