



# בס"ד Laws & Customs: Eruv Tavshilin

For the year 5786

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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*, since he is not spending *Yom Tov* at home.]

If one will be eating all *Shabbos* meals elsewhere but sleeping in his own dwelling, he may need to light *Shabbos* candles (depending on the circumstances). In this case, he should perform *Eruv Tavshilin* with a *Brocho*, even if he is not planning to prepare any other food items on Friday for *Shabbos*, so that *Shabbos* candles may be lit on the second day of *Yom Tov*.

## 🕊️ WHEN?

One should set a reminder to perform *Eruv Tavshilin* and also remind others to perform it.

*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 *Tzeis Hakochavim* (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 *Tzeis Hakochavim*, he should consult with a *Rav* as soon as possible, as the solution depends on the circumstances (and options diminish the longer one waits).

## 🕊️ 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 Mishnah* 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 19 millilitres of water. In practice, anything less dense than water weighing 19 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) the food 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 alternative.

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

אני מְזַכֵּה לְכָל מִי שְׂרוּצָה לְזָכוֹת וְלִסְמוֹךְ  
עַל עֲרוּב זֶה:

If he does not 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 items in his right hand, and recites the *Brocho* and associated declaration:

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

בְּדִין יְהִי שְׂרָא לָנָא לְאַפּוּי וּלְבִשּׁוּלֵי  
וּלְאַטְמוּנֵי וּלְאַדְלוּקֵי שְׂרָאָא וּלְחִתְנָא  
וּלְמַעַבְד כָּל-צְרִיכָנָא מִיּוֹמָא טָבָא לְשַׁבְתָּא  
לָנָא וּלְכָל-יִשְׂרָאֵל הַדְרִים בְּעִיר הַזֹּאת:

One must understand the *Eruv Tavshilin* declaration. If he does not understand the Hebrew text, 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 *Kezayis* of the **cooked** *Eruv Tavshilin* item remains edible and accessible. If this is not the case, then one should discuss his options with a *Rav* (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 the prepared items before *Shabbos* begins. Therefore, the *Cholent* should be fully cooked some time before *Shabbos*.

The *Eruv Tavshilin* is effective only 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 Chatzeiros* or *Eruv Techumin*.

One may technically 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 Mishnah* of both the night and day meals, and to eat it during the final meal of the day.