

Halachos of Eruv Tavshilin

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THE CONCEPT OF ERUV TAVSHILIN

Preparing for Pesach, or any Yom Tov, can be a challenge, but this year (5782) the calendar dates present an extra twist. The last two days of Yom Tov are Friday, followed by Shabbos. While cooking is permitted for Yom Tov itself, it is assur to cook on Yom Tov explicitly for use after the Yom Tov. If there are leftovers from the Yom Tov meals, it is certainly mutar to save them for Shabbos¹, as long as there is a thought that they may be needed for Yom Tov itself². The nature of this issur is subject to a dispute between Rabbah and Rav Chisda in Pesachim 46b. However, both agree that to cook on the Friday of Yom Tov for use on Shabbos would constitute an issur d'rabbanan. Therefore, if one wants to have fresh food for Shabbos, he will not be able to make his regular Erev Shabbos preparations.

However, there is a way to allow one to cook on Yom Tov even if the food is prepared exclusively for Shabbos. Mishnah in Beitzah (15b) says that one may not cook on Yom Tov for Shabbos unless he prepares an "Eruv Tavshilin," which involves setting aside food on Erev Yom Tov to use for Shabbos. Rashi and Rema³ explain that by preparing the Eruv Tavshilin, one demonstrates that he has already begun his preparations for Shabbos before Yom Tov, and the Rabbanon will then allow him to merely complete his cooking on Erev Shabbos. The term "Eruv," which means "mix together," is used because we are fusing the cooking before Yom Tov with the cooking one will do on Friday⁴. It should be noted that when Yom Tov is on both Thursday and Friday, one cannot start preparing for Shabbos on Thursday; he must wait until Erev Shabbos.

Based on the aforementioned dispute in Pesachim, all the cooking for Shabbos needs to be performed early enough on Friday to be available to be eaten on Friday itself⁵. If one begins too late in the day, as long as the food is at least a third of the way cooked when Shabbos starts (the minimal level of edibility), it is mutar to eat it on Shabbos⁶. This halachah warrants extra attention

when putting up a cholent for Shabbos that must simmer for a while before it is completely cooked.

There are those who are careful not to eat gebrochts the entire Pesach, with the exception of the last day. The Chazon Ish⁷ pointed out that when the last day of Pesach is on Shabbos, and the food must be prepared on Friday there will be a halachic concern, for the food may not be eaten on Friday at all. One who follows this minhag should seek out their Rav for guidance.

HOW TO MAKE THE ERUV

The Eruv is made by setting aside one cooked item (minimum size of a kezayis) and one baked item (size of a beitzah) on Erev Yom Tov. According to most Poskim, putting aside one cooked item is sufficient to allow for all forms of food preparation. However, Shulchan Aruch⁸ writes that lechatchila one should follow the opinion of Rabbeinu Tam, who concludes that putting aside a cooked item will only allow for cooking; one would need to put aside a baked item in order to bake. Therefore, if one only put aside a cooked item, he would be allowed to cook lechatchila, but baking would only be bedieved. If one has no intention of baking on Yom Tov for Shabbos, then he need not put aside a baked item at all. The minhag is to do so anyway just in case he might need to bake⁹.

The Eruv must last until after one finishes his preparations for Shabbos. That is why many use an egg for the cooked item, because it stays fresh for several days¹⁰. If it was lost or eaten before that time, and less than a kezayis remains, the Eruv may no longer be relied upon¹¹. One should consult with a Rav as to protocol in such a situation.

To make the Eruv, one must take the food items in his hand, recite the brachah of "...Al Mitzvas Eruv" and say the nusach that is printed in most siddurim or machzorim. If one does not make this declaration, it's questionable if his Eruv is valid¹². The Rema¹³ adds that unlike parts of tefillah or Bircas Hamazon, it is critical that one understand the meaning of the words he is saying when making the Eruv Tavshilin. Therefore, it is best to ensure proper understanding by reading a translation of the nusach beforehand, or even saying it in English.

Since the food has been used for a mitzvah, we try to use it for an additional mitzvah. The Mishnah Berurah suggests using it for lechem mishnah on Shabbos, saving it from the Friday night to Shabbos day. It should be eaten at the third seudah, "Shalosh Seudos"¹⁴.

ACTIVITIES ALLOWED WITH ERUV TAVSHILIN

It is clear that the Eruv only allows one to perform activities that are permitted to do for the purpose of Yom Tov itself. Any activity that is assur to do on Yom Tov itself, will remain assur even with an Eruv. The Eruv is only meant to avoid the issue of preparing on Yom Tov for Shabbos. What then does the Eruv Tavshilin allow?

In the standard nusach printed in many siddurim, it states that with this Eruv “may we be permitted to bake, cook, insulate, kindle a flame, prepare, and do anything necessary on the Yom Tov for the sake of Shabbos” (Artscroll translation).

What is included in “anything necessary?” Can one carry his clothing to his Shabbos accommodations? Can he fold his tallis on Yom Tov for use on Shabbos? The Ran¹⁵ rules that the Eruv only allows one to do malachos that are necessary for a seudah, like cooking and baking. This seems to be the opinion of Rema as well¹⁶, who writes that one may not make an Eruv Chatzeiros on Yom Tov to allow for carrying on Shabbos, even with an Eruv Tavshilin. Mishnah Berurah¹⁷ records this opinion without dissension. However, Hagaos Ashri¹⁸ quotes the Or Zarua, stating that an Eruv does allow for all necessities. Rav Shlomo Zalman Auerbach zt”l¹⁹ noted that even in the opinion of the Ran, the heter is not limited to the actual meal, but to any act that is similar to those needed for a meal, such as lighting a candle for light on Shabbos, even if technically it will not be used at the table.

The Da’as Torah²⁰ and others, based on seemingly contradictory statements in the Poskim²¹, distinguish between different types of actions. We follow the Ran that an Eruv does not permit the performance of a real melachah, such as the 39 melachos of Shabbos, unless it is necessary for the seudah. However, there are certain actions that are not technically melachos, but are nevertheless assur on Shabbos for various reasons, such as to avoid distracting oneself from Yom Tov or Shabbos. In those instances, we will follow the lenient opinion of the Or Zarua and allow these activities for one who makes an Eruv Tavshilin, as long as the need is legitimate²². Thus, washing dishes, setting the table, tidying up the Yom Tov mess, or men using the mikvah on Yom Tov in honor of Shabbos (aside from other concerns) would be mutar once an Eruv is made. Carrying objects needed for Shabbos, however, would not be allowed with an Eruv under these criteria. However, some rule leniently with regards to carrying; perhaps they are relying on the opinion that carrying is mutar even without an Eruv Tavshilin.

Some Poskim rule that if one would delineate the specific action that he intends on doing when saying the nusach for the Eruv, it would work even according to all opinions²³. Therefore, in regard to carrying, one saying the Aramaic nusach from the siddur should add “le’afuki” which means “to go out”.

Rav Moshe Feinstein zt”l²⁴ and others²⁵ are quoted as stating that the minhag is to be meikel and follow the Or Zarua, that any tzorech is mutar, even carrying²⁶. However, as mentioned earlier, Mishnah Berurah quotes the Ran exclusively, and that seems to be the ruling of Rema²⁷. So while one might have a basis for leniency, he should avoid those situations if he can, in deference to all the Poskim mentioned.

WHO MUST MAKE AN ERUV TAVSHILIN?

Technically, only someone who is planning on cooking, etc. on Yom Tov for Shabbos needs to make an Eruv. Even one who has finished all his cooking before Yom Tov and will merely place food on a blech before Shabbos, requires an Eruv to do so, as well as to perform any other issur d’rabbonon²⁸. Rav Moshe Feinstein zt”l²⁹ writes that even someone who is not intending to cook at all should still make an Eruv, just in case, but without a brachah³⁰. If someone will be eating elsewhere and is planning on lighting neiros at home, he should make his own Eruv without a brachah³¹.

The Eruv includes one’s own family, his wife and children, and they can perform all preparations for Shabbos without their own Eruv. Guests, or even one’s married children who are not sleeping at their parents may be included in their Eruv, as long as they eat all the meals at their parents’ home³². Yet the Mishnah Berurah³³ deliberates about whether or not a Jewish maid who is eating exclusively in the house with the family may be included in the Eruv. The consensus is that if one would have in mind to specifically include them when making the Eruv they would in fact be included. This is achieved by being “mezakeh them” or having someone (not a member of the house) acquire a portion of the Eruv on their behalf³⁴. This is the preferred approach for married children as well. If they will cook at bit for themselves at their own homes (put up hot water for Shabbos), then they should make their own Eruv.

1. שו"ע או"ח סי' תקנ"ז סעי' א. כל מראה מקומות בשו"ע בלי פירוט הסימן הוא בס"י תקנ"ז
2. סעי' כד
3. סעי' א
4. ערו"ה סעי' ה
5. מג"א ס"ק א הובא בחי' אדם, גר"ז ומשנ"ב ס"ק ג
6. משנ"ב ס"ק ג
7. או"ח סי' מט סעי' טו
8. סעי' ב
9. פוסקים
10. ערו"ה סעי' יג
11. שו"ע סעי' טו
12. רמ"א סעי' כ, משנ"ב ס"ק לו
13. סעי' יב
14. משנ"ב ס"ק מח
15. ביצה דף ט ע"א בדפי הרי"ף, הובא במג"א ס"ק א
16. שם
17. ס"ק ח
18. ע"י ביצה פ"ב רא"ש סי' ז
19. מכתב בספר עירוב תבשילין הערוך
20. או"ח סי' שב ס"ק ג, תקנ"ז ס"ק ב
21. בסימנים שב, תקנ"ז ותוס'
22. ע"י אלוהו רבה סי' שב סעי' ג
23. מחזיק ברכה סי' תרס"ז ס"ק ב, בדי השולחן ו"ד סי' קצח ס"ק ו
24. שמעתי מדין פירסט שליט"א
25. "א שגם הגר"ש"א היתר באופן ז, אבל ע"י באשרי איש ח"ב פ"ו סעי' יד שהתיר רחיצת כלים "בשעת הדחק", ויש לעיין
26. אבני מילואים שו"ת סי' י
27. עיי"ש בביאור הגר"א וערו"ה שם
28. אשרי איש שם סעי' ה כתב שיש לברך גכ"ו, וכ"כ שבט הקהתי ח"ב סי' קפד
29. אג"מ או"ח ח"ה סי' כ
30. וכ"כ אשרי איש שם סעי' ג שאין לברך. ע"י ששכ"ה בשם הגר"ש
31. מאמר מרדכי סעי' טו, אג"מ או"ח ח"ה סי' לו
32. אשל אברהם ס"ק ז
33. סעי' כ ביה"ל
34. ע"י שער הציון ס"ק יב



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