



THE HAKHEL COMMUNITY AWARENESS BULLETIN

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ERUV TAVSHILIN REVIEW

1. The Ramo (Orach Chayim 527:1) explains that an Eruv Tavshilin works by the “eruv” (mixing or combining) of food that was cooked and baked on Erev Yom Tov for Shabbos with food cooked or baked for Shabbos on Yom Tov itself, when Yom Tov falls on Erev Shabbos.
2. On Erev Yom Tov, one must take one cooked food, with a minimum shiur of a k’zayis, and pas (bread) with a minimum shiur of a k’beyah (egg -- 2-3 ounces) (Orach Chayim 527:2). The Mishne Berurah (Orach Chayim 527, seif katon 8) writes that it is a hiddur mitzvah to use a Lechem Sholem (a whole challah) and a piece of meat or choshuv fish (not herring, because it is not cooked -- Mishne Berurah, seif katon 13). If not meat or fish, the cooked item must at the very least be an item which is eaten with bread, such as an egg. If using an egg, it should be unpeeled as there is danger in leaving an egg peeled overnight. Items not usually eaten with bread, such as cooked cereal, “arbis” (chick peas) or the like cannot be used. The Mishne Berurah (seif katon 11) brings the Maharil who would place the meat on a dish and not directly on the bread, as the bread would become ma’us (not palatable).
3. It is l’chatchila a mitzva min hamuvhcar to cook the item l’shem Eruv (for the sake of the Eruv) (Biur Halacha, dibur hamaschil “Adashim”). This item should l’chatchila be cooked **on** Erev Yom Tov, and not before then (Biur Halacha, dibur hamaschil “L’chatchila”). B’dieved the Eruv is kosher even if not cooked l’shem Eruv, and even if not cooked on Erev Yom Tov.
4. Your Eruv includes the members of your household (Mishne Berurah, seif katon 56). If you wish to be mezakeh for others in the community, it is preferable that a third party (not a member of your household) be zoche for them by picking up the Eruv the minimum height of a tefach (3-4 inches) (Orach Chayim 527:11). The Baal Habayis then takes the Eruv back and makes the brocha of Al Mitzvas Eruv.
5. The Eruv should preferably be held in the right hand when making the brocha (Orach Chayim 206:4). Immediately after making the brocha, recite the “Badein Yehei Shoro”, which explains what the Eruv accomplishes (Orach Chayim 527:12). If one does not understand the Aramaic, he must recite the translation in the language he understands (Mishne Berurah, seif katon 40).
6. A hotel guest who is being served meals, or extended family staying over for Yom Tov, can rely on the Baal Habayis’ Eruv.
7. The Eruv permits melacha to be done for Shabbos only on Erev Shabbos, and **not** on Thursday (the first day of Yom Tov this year) for Shabbos (Orach Chayim 527:13).
8. If one forgot to make an Eruv Tavshilin, he must consult his Rav as to what he should do, as these halachos are complex (Orach Chayim 527:19). This is true even if his wife does not intend to cook or bake on Yom Tov for Shabbos, for the Eruv Tavshilin also covers borer, candle lighting and carrying, provided that they are related to food preparation or food usage (Orach Chayim 527:12). As for utilizing an Eruv Tavshilin for non-food related purposes, such as carrying a Talis or sefer to shul for Shabbos, one should consult with his Rav.
9. It is questionable if one makes a brocha over an Eruv if no member of the household will actually be cooking or baking, even though someone will be lighting candles or carrying food. One should consult his Rav (see Igros Moshe, Orach Chayim 5:20:26).
10. If the Eruv has been lost, destroyed or eaten, it may no longer be relied upon, unless a k’zayis of the cooked food is left (Orach Chayim 527:15). Accordingly, the Eruv should be placed in a secure location, and refrigerated, if necessary.
11. L’chatchila, one should use the bread of the Eruv as the second challah for lechem mishne in the first two Shabbos meals, and then eat the challah of the Eruv at Sholosh Seudos (Mishne Berurah, seif katon 48). The cooked item should similarly be eaten on Shabbos.