

Eruv Tavshilin: Preparing on a Festival for Shabbat

The blessing is recited over some baked or cooked food that will be eaten on Shabbat.

Barukh atah ADONAI, our God, sovereign of time and space, who has provided us with a path to holiness through the observance of mitzvot and has instructed us regarding the mitzvah of *eruv*.

Barukh atah adonai eloheinu melek ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al mitzvat eruv.

Through this ceremony of *eruv* we permit baking, cooking, warming foods, the kindling of lights, and all the necessary preparations for Shabbat during the festival. It shall be permitted for us and for the people Israel who live in this town or city.

Choose one of the following:

Aramaic:

Ba-hadein eruva y'hei sharei lana la-afuyei, u-l'vashulei, u-l'atmunei, u-l'adlukei sh'raga, u-l'mebad kol tzorkana, mi-yoma tava l'shabta, lana u-l'khol yisrael ha-darim ba-ir ha-zot.

Hebrew:

Ba-eruv ha-zeh y'hei mutar lanu le-efot u-l'vasheil u-l'hatmin, u-l'hadlik ner, v'la-asot kol tz'rakheinu miyom tov l'shabbat, lanu u-l'khol yisrael ha-darim ba-ir ha-zot.

ערוב תבשילין

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ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו על מצות ערוב.

Choose one of the following:

Aramaic:

בהדין ערובא יהא שרא לנא לאפויי, ולבשולי,
ולאטמוני, ולאדלוקי שרגא, ולמעבד כל צרכנא,
מיומא טבא לשבתא, לנא ולכל ישראל הדרים
בעיר הזאת.

Hebrew:

בערוב הזה יהא מותר לנו לאפות ולבשל ולהטמין,
ולהדליק נר, ולעשות כל צרכינו מיום טוב לשבת,
לנו ולכל ישראל הדרים בעיר הזאת.

ERUV TAVSHILIN. Though traditional Jewish law severely limited the work one could do on Shabbat, it was more relaxed in regard to the festivals. For instance, cooking on the festivals was permitted, even though cooking on Shabbat was not. But even for the festival, this permission was limited: cooking on the festivals was permitted only for the day itself. This limitation creates a problem: when a festival occurs on a Friday, one needs to prepare food for Shabbat, but in doing so, one is no longer focused on the festival itself. To emphasize the fact that Shabbat creates an exception in this regard, the ancient rabbis created a ceremony in which we declare before

the festival begins that we are entering it with the declared intention that we will need to prepare on it for Shabbat. The ceremony involves setting aside some food for Shabbat—cooked or baked goods—before the festival begins, just as one may have prepared special foodstuffs for the festival itself. The ceremony is called *eruv tavshilin*—because one has surrounded the festival with permission for food preparation. This food set aside before the festival is then eaten on Shabbat, weaving the days together. To ensure that all would understand that Shabbat was an exception and that people would not assume that one could prepare on the festival for an ordinary weekday, the statement was recited in Aramaic, the common language of the time. The ceremony is only a symbolic act and the ancient rabbis understood that a person could perform it in the name of one's neighbors or all the Jewish residents of that area. (See Mishnah Beitza 2:1 and the subsequent discussion in the Babylonian Talmud.)