

Festivals at Home

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 melekh ha-olam,
asher kid'shanu b'mitzvotav v'tzivanu al mitzvot 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-afuye, 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 אלְהינוּ מלך העולם,
אשר קדשנו במצוותיו וצונו על מצות ערוב.**

Choose one of the following:

Aramaic:

**בְּהִזְדִּין עֲרוּבָא יְהָא שְׁרָא לְנָא לְאָפְנִי, וְלְבָשְׂוֵלִי,
וְלְאַטְמוּנִי, וְלְאַדְלִיקִי שְׁרָגָא, וְלְמַעַבֵּד בְּלִצְרָבָא,
מִיּוֹמָא טָבָא לְשָׁבָתָא, לְנָא וְלְכָלִיְשָׁרָאֵל הַדָּרִים
בְּעִיר הַזֹּאת.**

Hebrew:

**בְּעִירָבָה הַזֹּהֵב יְהָא מַפֵּר לְנוּ לְאָפּוֹת וְלְבָשֵׁל וְלְהַטְמֵין,
וְלְהַדְלִיק נֵר, וְלְעַשּׂוֹת בְּלִצְרָבָא מִיּוֹם טָבָה לְשָׁבָת,
לְנָא וְלְכָלִיְשָׁרָאֵל הַדָּרִים בְּעִיר הַזֹּאת.**

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 Beitzah* 2:1 and the subsequent discussion in the Babylonian Talmud.)