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Digest
Mishna Berura
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סימן שס"ו סעיף ד'-ה'

Halacha Highlight

Allowing others to eat the *eruv* food

Shulchan Aruch Siman 366 Seif 5
ואם מקפיד אינו ערוב

If one is particular, it is not an *eruv*

Shulchan Aruch (סעי' ה') writes that it is essential that none of the members of the *eruv* is particular if one of the other members eat the *eruv* food and if one refuses to allow another member to eat the *eruv* food the *eruv* is invalid. Mishnah Berurah (סי"ק ל"ד) explains that the term ערוב implies that participants are pleased and satisfied with it without anyone protesting against someone wishing to eat the food. Mishnah Berurah (סי"ק ל"ה) also points out that the same is true when one person donates the food for the others in that he has to be willing to let the others eat the food. Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה פי"ז הע' פ"ד) explains that this means that even if one of the residents wants to eat all of the food the donor must allow him to do so because if he protests he invalidates the *eruv*. On the other hand, Chazon Ish ruled (או"ח סי' פ"ז סק"ב) that when one person donated the food for the *eruv* it is permitted for the donor himself to eat the food of the *eruv* and does not have to ask permission from the other residents. The reason he does not have to suspect that one of the residents would protest against him eating the food he donated for the *eruv* is that there is no reason to believe that they are miserly and would refuse to let someone eat the food.

Shulchan Aruch rules that one should not contribute food that he plans to eat on Shabbos for the *eruv* since he is unlikely to be willing to share that food with someone who decides to eat it. Maharsham (ח"ג סי' שע"א) explains that Shulchan Aruch's cautionary remarks are *l'chatchila* but if one did not prepare separate food he may use the bread he intended to use for Shabbos since we will assume that he made the decision in his mind not to protest if someone will want to eat his food.

Overview

Siman 366 Seif 4:

The *eruv* must be placed in a single utensil and if it was divided into two utensils it is not valid unless the first one was full in which case it is permitted, provided that the two utensils are stored in a single house.

- It would seem that this is true when each person contributes food towards the *eruv* but if one person donates food for everyone, he may place the food in separate utensils. However, since this matter was not mentioned in the *Poskim* it seems that we do not make this distinction and the food should be stored in one utensil. (M.B. 31)
- There are authorities who are stringent in a case where one realized the utensil would not hold all of the food and he could have placed the food into a larger utensil. (M.B. 32)
- The *eruv* stored in a *bais haknesses* should be stored in a single *bais haknesses* and the largest one in town should be where it is stored. (M.B. 33)

Siman 366 Seif 5:

No one should be particular if someone eats his food and if someone does not want another to eat his food, the *eruv* is invalid. Therefore, one should not use food that he intends to eat on Shabbos.

- If a friend asks for that food he will not be willing to give it to him. If one commits to share with anyone who asks for some, even Shabbos food may be used. (M.B. 36)