The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תט"ז סעיף ב'

Overview

Siman 416 Seif 2:

When making an *eruv* for the two days of Yom Tov in the diaspora or for Shabbos and Yom Tov, even though he will make one *eruv* in one direction for the two days, it is necessary for the *eruv* to be in place during *bein hashemashos* on the 1st day and 2nd day. What should he do? He walks the food on *erev* Yom Tov or *erev* Shabbos and remains there until dark and then he may take it home if it is Yom Tov. The next day he walks it to the same location and leaves it there until dark and eats it if it is Shabbos or brings it home if it is Yom Tov. The reason is that the two days are two *kedushos* rather than one extended day so that we would say that on the first day the *eruv* became effective for the two days. If the *eruv* was eaten on the first day it remains effective for the 1st day but is not an *eruv* for the 2nd day. If he made an *eruv* "by foot" on the 1st day he must make an *eruv* "by foot" the second day. He must also return to the same place and intend to acquire residence there but he should not say anything since it is prohibited to prepare from Yom Tov to Shabbos or from Shabbos to Yom Tov even verbally. It is certainly prohibited to make an *eruv* with bread that was not used for the 1st day since he would have to declare the bread to be an *eruv* and that constitutes preparation. If he made an *eruv* on the 1st day with food and wants to make an *eruv* for the 2nd day "by foot" the *eruv* is valid. If he wants to make the *eruv* with bread he must use the same bread that he used on the 1st day so that he does not have to say anything since he already declared it an *eruv* and consequently, he is not preparing anything.

- He clearly stated that he wants it to be effective for both days. (M.B. 10)
- On the 2 days of Rosh HaShanah if the food was eaten on the 1st day the *eruv* remains in effect on the 2nd day since the two days are one extended term of sanctity. (M.B. 11)
- Since it is prohibited to transport it home on Shabbos he will have to go back the next day during *bein hashemashos* to assure that the food is intact and remain there until it is dark. (M.B. 14)
- *Poskim* write that if he did not make an *eruv* for the 1st day he may not make an *eruv* on the second day, even "by foot" since it appears as though he is preparing. (M.B. 16)
- He may not make an *eruv* for the 2nd day in another direction since it would involve preparing for the 2nd day. Other authorities maintain that it is permitted but he should not say anything and must remain there until it is dark. (M.B. 17)
- It is also prohibited to prepare on one day of Yom Tov for the other. (M.B. 19)
- Making an *eruv* with bread is ineffective even *b'dieved* and using a different loaf is also ineffective even *b'dieved*. (M.B. 20)
- When making an *eruv* by foot he does not have to make any declaration and thus is not preparing. (M.B. 21)
- It must also be in the same place even if he uses the same loaf because once he takes the loaf with the intention that it will not be returned it is no longer *eruv* bread and it is considered as though he is making an *eruv* with another loaf. (M.B. 23)
- Pri Megadim concludes that one should not recite the *beracha*. (M.B. 24)

Halacha Highlight

Using the same loaf for the two days of Yom Tov

Shulchan Aruch Siman 416 Seif 2

צריך לערב באותה הפת עצמה שערב בה בראשון

He must use the same bread that he used for the first day

Shulchan Aruch discusses the parameters for making an *eruv techumin* for the two days of Yom Tov. He explains that even if one intends to use the same *eruv* for both days it is necessary for him to have it in his relocated residence during the period of *bein hashemashos* on both days. Meaning, since we do not consider two days of Yom Tov to be one extended day, he must assure that he makes a separate *eruv techumin* for each day (מ"ב ס"ק י"ב). Therefore, he must place the bread in the desired location during *bein hashemashos* going into the first day of Yom Tov. Once it is dark he may [on Yom Tov as opposed to Shabbos] take the bread home and the next day he takes the bread and returns to the place of his relocated residence and remains there for *bein hashemashos*.

Shulchan Aruch then emphasizes that when making the two *eruvin* with bread rather than "by foot" he must use the same bread on the second day that he used on the first day. The reason this is necessary is that if he uses another loaf of bread he would have to declare it as his *eruv* and would thereby violate the restriction against preparing from one day of Yom Tov for another. Mishnah Berurah (ס"ק כ"ד) cites Pri Megadim who maintains that one should also not recite the *beracha* on the second day since it also is an act of preparation. Mishnah Berurah (ס"ק כ"ג) also emphasizes that the bread must be placed in the same location it was placed for the first day because when one intends to place the *eruv* in another location it is as though he is using another loaf which is not allowed. Sefer Nesivos Shabbos (פמ"ח הע' מ"ח) suggests taking a loaf and designating that for use as the *eruv* on the second day. After doing so he should take that loaf and place it in his relocated residence for the first day. By doing so he does not violate the restriction against preparing since he already designated it as the loaf for the second day. Although he defends this practice from many potential challenges he concludes that he is not certain whether it should be implemented in practice.