The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, May 27, 2025 ■ כ"ט אייר, תשפ"ה
סימן תקכ"ז סעיף י'-י"ג

Overview

Siman 527 Seif 10:

One who makes an *eruv* for others must convey ownership to them via a third party. Anyone who is fit to convey ownership of an *eruv* on Shabbos may also do so for an *eruv tavshilin* and anyone who cannot convey ownership of an *eruv* may not convey ownership for an *eruv tavshilin*. (See above *siman* 366.)

- They must own some of the food for it to be an effective *eruv* for them. (M.B. 33)
- Those who may *b'dieved* convey ownership for Shabbos may also do so for an *eruv tavshilin*. (M.B. 34)

Siman 527 Seif 11:

The one conveying ownership to others must lift the *eruv* above the ground a *tefach*.

- If the *eruv* was resting upon something it must be lifted above that thing a *tefach*. (M.B. 35)

Siman 527 Seif 12:

The owner takes it back from the conveyer and recites the *beracha* על מצות ערוב and then declares, בדין יהא שרא לן לאפויי ולבשולי ולאטמוני ולאדלוקי שרגא ולמעבד כל צרכנא מיום טוב לשבת לנא ולפלוני ולפלוני or he could say,לכל בני העיר הזאת. One who does not understand Hebrew may recite it in the language he understands.

- It is evident from the Rema below that this declaration is essential. Others disagree and claim that the statement is preferable but not essential and if one forgot to recite it there is no consequence since he prepared food so that he could cook. (M.B. 36)
- Some add the word ולאפוקי, meaning to transport items but *b'dieved* if one did not mention kindling a light or transporting, there is no issue. (M.B. 37)
- All *melachos* are then permitted. (M.B. 38)
- Meaning, one must say it in his language. (M.B. 40)

Siman 527 Seif 13:

Even one who made an *eruv* may not cook on the first day of Yom Tov for Shabbos.

- Even if one knew that he would not be able to cook on the second day, the *eruv* does not permit cooking on the 1st day for Shabbos. (M.B. 41)
- If one did cook Taz permits the use of the food on Shabbos and this is certainly true if one did not cook other foods for Shabbos. (M.B. 42)

Halacha Highlight

Holding the food when making the *eruv*

Shulchan Aruch Siman 527 Seif 12

חוזר ונוטל מיד הזוכה

One takes back the food from the one who took possession of it for others

Shulchan Aruch (סעי' י"ב) writes that after conveying ownership to others via a third party, the owner should take back the food from that third party and recite the *beracha* as well as the declaration. Sha'arei Teshuvah cites Birkei Yosef who references other authorities who maintain that the owner recites the *beracha* and the declaration before handing the food to the third party to convey ownership to others.

In contrast to Shulchan Aruch there are other commentators who note that many authorities write explicitly that the one who recites the *beracha* and the declaration must hold the food in his hand during the recitation. It is not even clear if, according to these authorities, the *eruv* would be effective if the food was merely in front of him rather than in his hand. If one realizes before Yom Tov that he did not hold the food in his hand he should take hold of the food and repeat the declaration but not the *beracha*. If it is too late for that, one may rely on those authorities who maintain that holding the food is not essential (פסקי תשובות אות י"ב).

Teshuvas Minchas Yitzchok (ח"ז סי' ל"ו) suggests that the debate whether one must hold the food in his hand relates to the dispute as to whether the declaration is essential. According to those who maintain that the declaration is essential, one must also grasp the food during that declaration. In contrast, according to those who maintain that the declaration is not essential, it would not be necessary to grasp the food. Therefore, since Mishnah Berurah (לקמן ס"ק ס"ג) subscribes to the position that the declaration is a *mitzvah* but is not essential, one may rely on the lenient position that grasping the food during the *beracha* and declaration is also not essential and consider the *eruv* valid if one did not grasp the food at the time of the declaration (פסקי תשובות שם).