The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Wed, May 28, 2025 ■ א' סיון, תשפ"ה
סימן תקכ"ז סעיף י"ד-י"ז

Overview

Siman 527 Seif 14:

If one made his *eruv* with the intent to rely upon it as long as the food remains intact, even for another Yom Tov, he should not rely upon it for another Yom Tov but *b'dieved*, he may rely upon it.

- Some maintain that it is acceptable to intend to use the *eruv* for many Yomim Tovim as long as the food remains intact whereas others contend that it is a *mitzvah* to make a separate *eruv* for each Yom Tov. Shulchan Aruch ruled that one should adopt the stringent position but *b'dieved* it is acceptable to follow the lenient position. (M.B. 44)
- Meaning that one forgot to make an *eruv* before the next Yom Tov. If, however, one remembers he must certainly make another *eruv* with the associated declaration but without the recitation of the *beracha*. (M.B. 45)

Siman 527 Seif 15:

If the *eruv* was eaten or lost before one cooked for Shabbos, he may not cook unless an olive's volume of that food remains.

- It is of no consequence if the bread was consumed. (M.B. 46)

Siman 527 Seif 16:

After the food for Shabbos is prepared, one may eat the *eruv* food.

- *L'chatchila* one should use it for *lechem mishnah* for the first two Shabbos meals and cut it at the third meal in accordance with the principle that once a *mitzvah* was performed with an object, one should perform additional *mitzvos* with that object. (M.B. 48)

Siman 527 Seif 17:

If one began making dough and the *eruv* was consumed, he may finish the dough. The same is true concerning one who began to cook and he may complete cooking the food he started to cook.

- If he began kneading the dough he may bake it. (M.B. 49)
- If he even began to cut turnips, he may finish cooking them. (M.B. 50)

Halacha Highlight

Eating the *eruv* food

Shulchan Aruch Siman 527 Seif 16
לאחר שהכין צרכי שבת יכול לאכלו
After preparing for Shabbos one may eat the *eruv* food

Shulchan Aruch (סע' ט"ז) writes that once one prepared for Shabbos it is permitted to eat the *eruv* food. When someone made an *eruv* and conveyed ownership of the food to the other residents in his town, those others may not eat the *eruv* food, even after he has personally finished cooking for Shabbos and if he does eat the food at that time, it would constitute theft. The food may only be consumed on Shabbos or on Yom Tov after everyone in town has finished their Shabbos preparations (שמירת שבת כהלכתה פ"ב הע' ל"ו בשם הגרש"ז).

Mishnah Berurah (ס"ק מ"ח) mentions that *l'chatchila* one should use the bread as the second loaf for the first two Shabbos meals and then cut the bread at *seudah shlishis*. His reasoning is that once one used the bread for a *mitzvah*, i.e., the *eruv tavshilin*, it is preferable to use that bread for other *mitzvos*. In order to maximize the number of *mitzvos* performed with this loaf we use it at all of the Shabbos meals. Interestingly, regarding those who use a new loaf of bread for their *eruv chatzeiros* each week Rema writes (סי' שצ"ד סע' ב') one should use the old loaf for the Shabbos morning meal. Although he uses the same rationale that one should use *mitzvah* objects in the performance of other *mitzvos* (מ"ב שם סק"ד) he does not write that it should be saved for the third meal. Shulchan Aruch HaRav (סע' כ"ה) mentions both approaches to this matter. Some maintain that the loaf should be used for any of the Shabbos meals whereas others contend that it should be reused and consumed at the third meal. Regarding those who have the custom to cut through both loaves used for *hamotzi*, Rav Shlomo Zalman Auerbach (שמירת שבת כהלכתה שם הע' ל"ז) writes that it should preferably be used for the night meal. Similarly, the food that was used for the *eruv* should also be consumed at the meal on Shabbos night.