The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Thurs, May 29, 2025 ■ ב' סיון, תשפ"ה
סימן תקכ"ז סעיף י"ח-כ'

Overview

Siman 527 Seif 18:

If one baked but did not cook or cooked but did not bake and the *eruv* was eaten or lost, whatever was prepared while permitted, even if one intended to use that food for Yom Tov, may be set aside for Shabbos and the remaining of cooking will be done for Yom Tov.

- If the *eruv* becomes lost before the Yom Tov meal, one may designate the food that one cooked with the intent to use it for Yom Tov for Shabbos. Since that food was cooked while the *eruv* remained it may be used for Shabbos and his intent to use it for Yom Tov is irrelevant. (M.B. 51)
- It is not permitted to save that food for the weekday and cook other food for Yom Tov. (M.B. 53)

Siman 527 Seif 19:

One who did not make an *eruv* may kindle a flame for Shabbos but other authorities prohibit this.

- Kindling lights does not require an *eruv* and according to this opinion one does not include kindling lights in the declaration. (M.B. 54)
- Many authorities subscribe to the stringent position and thus we include kindling the light in our declaration. If one did not make an *eruv* he may kindle a single light and *l'chatchila* he should convey ownership of the lamps to others and have them kindle those lights or kindle just a single light. (M.B. 55)

Siman 527 Seif 20:

One who did not make an *eruv* may not cook for himself or others even in their home. It is also prohibited for others to cook for him. His only recourse is to give his flour and food as a gift to someone who did make an *eruv* and they may bake and cook for him, even in his home. If no one else is there who made an *eruv* there are authorities who permit baking just one loaf, cooking one pot of food and kindling a single light. If one made an *eruv* but did not specify the permitted *melachos* but simply declared בדין יהא שרי לן למעבד כל צרכנא it is as if he did not make an *eruv* altogether. Someone who is fasting on Yom Tov may not cook for others even if they need the food that day since he is comparable to one who did not make an *eruv* who may not cook for others.

- One's wife and members of his household are included in his *eruv tavshilin* and they may cook without having made their own *eruv* and he does not have to convey ownership of his food to them. (M.B. 56)
- Even though they made an *eruv* and may cook for themselves, they may not cook for him. (M.B. 57)
- His flour is prohibited while it remains his property. (M.B. 59)
- If he does not want to convey ownership of his food to others he may bake one loaf but it is preferred to convey ownership to others so that they could make *lechem mishnah* for him. (M.B. 61)
- They may make a large loaf that will be enough for all of the Shabbos meals. If one has bread from Yom Tov it is not permitted to bake an additional loaf for Shabbos for *lechem mishnah*. (M.B. 62)
- Shulchan Aruch follows those who maintain that the declaration is essential but others disagree. *L'chatchila*, one should follow the first opinion and if one realizes before Yom Tov that he did not make the declaration it should be recited and if one realizes on Yom Tov he should convey ownership of the food to others. If there is no one available to whom one could convey ownership of the food, one may rely on the lenient opinion that the declaration is not essential. (M.B. 63)
- The *beracha* is not essential. (M.B. 64)
- One who fasts may not cook for others since he does not need the food. Accordingly, Magen Avrohom writes that such a person may not cook or bake even if he made an *eruv* but the members of his household may cook or bake with his food since he did make an *eruv*. Other authorities reject Rema's ruling and thus if there is no one to cook for him, he may cook for himself. (M.B. 65)

Halacha Highlight

The *eruv tavshilin* declaration

Rema Siman 527 Seif 20

ולא הזכיר המלאכות בהדיא

And one did not mention the *melachos* explicitly

Rema (סע' כ') rules that one who made an *eruv* but did not specify in his declaration all of the *melachos* that are permitted and instead declared generally that he should be permitted to perform all of his necessary activities, it is considered as though he did not make an *eruv* altogether. Mishnah Berurah (ס"ק ס"ג) explains that Chazal enacted that one should specify the primary *melachos* that he will do to prepare for Shabbos. In the event that one mentioned only some of the *melachos*, e.g., he mentioned only baking and did not mention cooking or insulating, he is prohibited to cook or insulate on Yom Tov for Shabbos. Mishnah Berurah then mentions a dissenting opinion that contends that the declaration is preferred but not essential and thus if one made an *eruv* but did not make the necessary declaration, he may still cook and bake on Yom Tov for Shabbos. Mishnah Berurah's position on this is that one should adopt the stringent position and if possible make the declaration before Yom Tov or convey his food to others. It is only when there is no other option that one may rely on the lenient opinion that the declaration is not essential.

Magen Avrohom (ס"ק כ"ג) notes that although Rema subscribes to the view that the declaration is essential for the *eruv tavshilin*, he agrees that the declaration is not essential when making an *eruv chatzeiros*. The reason for the distinction is that the purpose of an *eruv chatzeiros* is for the residents to merge their property and a declaration is not necessary in order to accomplish that. In contrast, the purpose of an *eruv tavshilin* is to choose a good food for Shabbos which will represent the beginning of one's cooking for Shabbos. This is accomplished specifically through one's declaration and in the absence of that clear declaration it is not known that the person has begun cooking for Shabbos.