The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תקכ"ז סעיף כ"א-כ"ד

Overview

Siman 527 Seif 21:

If one realizes that he did not make an *eruv* before the morning meal, he may cook a large quantity in one pot and have extras for Shabbos. It is also permitted to enter a room while it is yet day to search for something with a lit lamp and leave it there until nighttime. **Some maintain that it is also permitted to cook many pots since it is before the meal, provided that one eat from each pot.**

- Shulchan Aruch refers to where there is no leader who conveyed ownership of his *eruv* to the residents in town. (M.B. 66)
- One may then move it and place it where he wishes. (M.B. 67)
- We are lenient in accordance with this position. (M.B. 68)
- Shulchan Aruch does not refer to cooking many foods in different pots in large quantities so that there is extra for Shabbos. Rather the allowance is to cook for Shabbos but to eat a small amount from each pot on Yom Tov so that it should be permitted. (M.B. 69)
- There is a disagreement whether the food is permitted if one did not eat from it on Yom Tov. It would seem that one should adopt a stringent approach to the matter. (M.B. 71)

Siman 527 Seif 22

If one realized on the first day of Yom Tov that is Rosh HaShanah that he did not make an *eruv*, he may not make a conditional *eruv*. However, if it is a regular Yom Tov one could make a conditional *eruv* and declare, "If today is holy, there is no reason to make an *eruv* but if today is mundane this *eruv* should permit baking and cooking," and on the next day no declaration is necessary. Some maintain that if one does not have food that he cooked before Yom Tov the conditional stipulation is ineffective.

- There is a disagreement whether the *beracha* is recited. (M.B. 74)
- We follow the first opinion. (M.B. 75)

Siman 527 Seif 23:

If one intentionally (or inadvertently) **did not make an *eruv* and cooked many foods that were not intended for Yom Tov, those foods may be eaten on Shabbos or during the week.**

Siman 527 Seif 24:

If one employed subterfuge and cooked two pots for Yom Tov and has an extra pot for the next day, that food is prohibited for consumption.

- We are afraid that people will also use subterfuge or that he himself will do it again as opposed to someone who intentionally did not make an *eruv* that no one will use as a model. (M.B. 78)
- Other people (not from one's household) may eat it immediately after Yom Tov. Chemed Moshe writes that the person himself may consume the food after Shabbos. (M.B. 79)

Halacha Highlight

Reciting the *beracha* when making a conditional *eruv*

Shulchan Aruch Siman 527 Seif 22
יכול לערב על תנאי
One can make a conditional *eruv*

Shulchan Aruch (סע' כ"ב) addresses the circumstance of one who did not make an *eruv tavshilin* before Yom Tov and there is no leader in town who made an *eruv* and conveyed his food to the other residents. In the event that one realizes on the first day of Yom Tovת he has the option to make a conditional *eruv*. This involves taking food on the first day of Yom Tov and making the following declaration, "If today is Yom Tov, I don't need to make an *eruv* (since the next day is not Yom Tov and thus it is permitted to cook on a weekday for Shabbos). If, however, today is a weekday then this should be my *eruv* that permits cooking food on Friday that is Yom Tov." The next day, on Friday, there is no need for him to do anything and is permitted to cook and bake for Shabbos.

Mishnah Berurah (ס"ק ע"ד) presents a disagreement whether one making a conditional *eruv* on the first day of Yom Tov recites a *beracha*. Magen Avrohom maintains that a *beracha* should be recited. Although the *eruv* is being made in a circumstance of doubt, i.e., if the first day is Yom Tov, there is no need for the *eruv*, nevertheless, a *beracha* is recited. The reason is that every *eruv* is made in a circumstance of doubt since the 2nd day of Yom Tov may be a weekday and an *eruv* is unnecessary. This makes it clear that this doubt is different than other circumstances of reciting a *beracha* in a circumstance of doubt. The dissenting opinion maintains that even in this circumstance we follow the principle that one does not recite a *beracha* in a circumstance of doubt. When one recites the *beracha* before Yom Tov, the circumstance of doubt has not yet arrived and thus the *beracha* may be recited without hesitation. When making an *eruv* on Yom Tov, one even mentions in his stipulation the doubt and thus one should not recite the *beracha*.