The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Tues, Dec 17 2024 ■ ט"ז כסלו תשפ"ה
סימן שס"ו סעיף ו'

Overview

Siman 366 Seif 6:

An eruv may not be made with a piece of bread, even if it is very large. A whole loaf may be used even if it is very small, provided that together they contain the minimum amount. However, if one took from a loaf the amount a baker must separate for challah which is 1/48, the remaining part of the loaf may be used to make an eruv even if the bread was not tevel that required separating challah from it. If a loaf was broken and one attached the pieces with a toothpick by placing the ends of the toothpick in the two pieces it may be used for the eruv provided that it is not discernable that they are broken pieces. Some explain that the requirement to make an eruv with a whole loaf means that the eruv should be a whole loaf, therefore, the custom is to collect flour from each household and make one large loaf from it and this is the custom in these countries. One must make sure that the loaf contains the minimum quantity mentioned below in siman 368:3. Even if all of the flour was not used it remains a valid eruv since it is no worse than one person contributing on behalf of everyone and people contributed flour with that understanding and this is what appears to me.

- Even if everyone agrees to give a piece of bread it is invalid and Pri Megadim wonders whether such an eruv would be valid even b'dieved. (M.B. 37)
- People will think that he separated challah from it. (M.B. 38)
- This is also a fulfillment of Chazal's requirement to use a whole loaf. (M.B. 41)
- The same is true if one contributes money to purchase flour and even if some homeowners did not contribute the eruv is valid. (M.B. 42)
- One may think that this means that some of the residents did not participate in making the eruv. (M.B. 44)
- It is assumed that the one collecting the flour has in mind to acquire it on behalf of all of the residents. Some maintain that if the shamash did not have in mind to convey ownership to the others it is invalid and one should accommodate that opinion. The custom, in fact, is for the shamash to give the eruv to the rov on erev Pesach to acquire it on behalf of the entire community. (M.B. 45)

Halacha Highlight

Pieces of a loaf held together with a toothpick

Shulchan Aruch Siman 366 Seif 6
וחברם בקסם

And one attached them with a toothpick

Shulchan Aruch writes that the bread used to make an *eruv* must be a whole loaf rather than a piece from a loaf. Accordingly, a large piece of bread which is not a whole loaf is invalid whereas a whole loaf that is very small is valid as long as all of the small loaves or rolls combine towards the minimum quantity of bread necessary to make an *eruv*. The reason a piece of a loaf may not be used for an *eruv* is that it could potentially become the cause of strife and dissent. If one person contributes a whole loaf and another person gives just a piece of bread, the one who contributed the whole loaf will be angry that he made such a substantial donation whereas others made such a nominal donation. Furthermore, even if all of the residents agree to donate a piece of bread rather than a whole loaf it is invalid out of concern that people will regret their decision and there will be strife.

Shulchan Aruch mentions that if a loaf became separated and one placed a toothpick in both ends to combine them together into a single loaf, that bread may be used for an *eruv* provided that one cannot discern that the loaf is really comprised of two parts. Mishnah Berurah (סק"מ) explains that although the loaf is not whole, since that fact is not discernable, it may be used for an *eruv* since it will not generate discord. Interestingly, elsewhere (סי' קס"ח סע' ב') Shulchan Aruch ruled that when one connects two parts of a loaf with a toothpick one may consider the loaf to be whole. Moreover, it is even acceptable to attach the two parts on Shabbos. Machatzis HaShekel cites authorities who explain that one may even use such a loaf for *lechem mishnah* which is a requirement on Shabbos. Why in our context Mishnah Berurah indicates that pieces held together by a toothpick is not considered whole but elsewhere Shulchan Aruch maintains that such a loaf is considered whole is not clear and requires further research.