The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Fri, Dec 20 2024 ■ י"ט כסלו תשפ"ה
סימן שס"ו סעיף י"א-ט"ו

Overview

Siman 366 Seif 11:

If a group of people were eating when Shabbos arrived, the bread on the table may be designated as the *eruv* provided that they are eating in a house which is a place that is fit to place the *eruv* but not if they are eating in a yard. (In the event that they also jointly own bread in another house, it may be used as the *eruv*).

- One point is that even though the breads were not initially designated to be used as the *eruv* it is acceptable. Secondly, even though the bread belonged to the host who invited the others to eat with him and he did not explicitly convey ownership to the others it is valid since as guests they have the right to eat the bread. (M.B. 72)
- It is not clear whether in this case it is necessary to use a whole loaf or since it is being donated by one person even a piece of bread is sufficient. (M.B. 73)
- If they need it for a *shituf* it may even be in one of the yards. (M.B. 76)

Siman 366 Seif 12:

A child's guardian may make an *eruv* on his behalf.

Siman 366 Seif 13:

It is a *mitzvah* to make sure there is an *eruv*.

- This is so that people do not transport objects in violation of the prohibition. (M.B. 78)

Siman 366 Seif 14:

We recite a *beracha* when making an *eruv*.

- Even someone who is a guest in town for Shabbos may recite the *beracha*. If one is making an *eruv tavshilin* and an *eruv chatzeiros* he recites one *beracha* and there is a disagreement concerning the correct wording of the *beracha* in this circumstance. (M.B. 79)

Siman 366 Seif 15:

The *beracha* is recited when one collects the food or when one conveys ownership of the food to them. After the *beracha* one adds the words בהדין עירובא יהא שרא לן ... לכל הבתים שבחצר. If they collected the food but did not recite the *beracha* it is permitted to transport objects since the *beracha* is not essential.

- According to Rema's comments above (*seif* 6) that flour rather than bread is collected, the *beracha* is not recited when collecting flour. (M.B. 80)
- Later authorities agree that the *beracha* may be recited after the bread was collected. B'dieved, even if one collected the bread the beracha may be recited since the primary designation of the eruv is at the outset of Shabbos and this is especially true if they had not yet made an eruv in that place. (M.B. 81)
- After reciting the *beracha* it should be handed to the one who will lift it to acquire it on behalf of the other residents. (M.B. 82)
- When they also rectify the *mavo'os* the *eruv* and *shituf* are made jointly so this fact must be added to the paragraph recited. (M.B. 83)
- The same is true if the paragraph of בהדין עירובא is skipped. (M.B. 84)

Halacha Highlight

Torah scholars constructing *eruvin*

Shulchan Aruch Siman 366 Seif 13
מצוה לחזר אחר ערובי חצרות

There is a *mitzvah* to assure the presence of an *eruv chatzeiros*

Shulchan Aruch (סעי' י"ג) writes that there is a *mitzvah* to strive to make *eruvin* in yards. Shulchan Aruch is referring to a circumstance in which a number of residents share a common enclosed yard and in order to permit transporting objects from the private houses to the yard it is necessary to combine with bread so that everyone should be a resident of that house that contains the *eruv*. Mishnah Berurah (ס"ק ע"ח) explains that the reason this is considered a *mitzvah* is that by making an *eruv* it means that people will not violate a Rabbinic prohibition by transporting objects on Shabbos from their home's into the common yard.

Chasam Sofer (או"ח סי' צ"ט) writes that included in this *mitzvah* is making sure that a *mavoi* or yard has proper partitions so that people should not transport objects within those domains in violation of *halacha*. Tashbatz (ח"ב סי' ל"ז) wrote that were it not for the fact that Torah scholars are engaged in Torah matters it would be expected for them to be involved in making *eruvin*. This seems clear from the Gemara (Eruvin 68a) where Rabba bar bar Chana asks Abaye why a *mavoi* that has two Torah scholars living there does not have an *eruv* or a *shituf*. He further writes that one who hesitates to become involved in such matters has been infected with either heresy or a small-minded perspective since it is a great merit to be involved in the construction of an *eruv* since doing so assures that people will not transport objects on Shabbos in violation of *halacha*. Chazon Ish (או"ח סי' פ"ז סק"ב) also writes about the importance of Torah scholars becoming involved in the construction of *eruvin* and suggests the following explanation of the above Gemara. In Abaye's circumstance there was no actual concern that if Abaye was not involved in constructing an *eruv* someone would have violated Shabbos and nonetheless, if it were not for Abaye's unceasing dedication to his Torah study, it would have been appropriate for him to be involved in the *eruv*.