The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Mon, Dec 23 2024 ■ כ"ב כסלו תשפ"ה
סימן שס"ח סעיף ג'-ה'

Overview

Siman 368 Seif 3:

How much food is needed for the *eruv* at the outset? When there are 18 or fewer houses the amount is the volume of one dried fig per household. If there are more than 18, even if there are 1000, the amount is the volume of food for two meals which is equal to 18 dried figs which equals the volume of six eggs and some maintain that it is the volume of 8 eggs.

- The largest volume necessary is the volume of 18 dried figs which equals two meals and this is sufficient even for 1000 households. (M.B. 10)
- *L'chatchila* it should be equal to 8 eggs but *b'dieved* it is sufficient if it is equal to six eggs. (M.B. 12)

Siman 368 Seif 4:

If the minimum amount became diminished after the onset of the first Shabbos but some of the food remains, it is valid even for subsequent Shabbosos.

- If it became diminished before the first Shabbos it is considered as though it is a new *eruv* and requires the minimum volume. (M.B. 14)
- This is true whether it is an *eruv chatzeiros* or whether it is the *shituf* for a *mavoi*. (M.B. 15)
- Magen Avrohom writes that since we make a combined *eruv* and *shituf* it is invalid for the next week if it does not have the minimum amount. Biur Halacha cites authorities who disagree and *l'chatchila* one should supplement the missing volume. (M.B. 16)
- In this case using a piece of bread rather than a whole loaf is acceptable since they started with a whole loaf. However, some authorities are stringent if they realized before Shabbos since there was time to replace the piece with a whole loaf. (M.B. 17)

Siman 368 Seif 5:

If the bread of the *eruv* becomes spoiled and unfit for consumption it is as if it was completely destroyed and they must make a new *eruv*. For this reason the custom is to make the *eruv* with *matzah* since it does not spoil quickly. Additionally, it could be maintained on Pesach and they could use the same *eruv* the entire year and this is preferred to making a new *eruv* every Shabbos so that they do not forget to make the *eruv*. If they want to make a new *eruv* every *erev* Shabbos and eat the *eruv* each Shabbos they may do so, see below *siman* 394.

- If one realizes on Shabbos and does not know when it spoiled, one may assume that it spoiled after *bein hashemashos*. (M.B. 20)
- The most preferred method is for one to make an *eruv* each *erev* Shabbos and convey ownership to the entire *kehilla* so that one need not be concerned that the one in the *bais haknesses* spoiled. One does not recite the *beracha* since there is an *eruv* in the *bais haknesses*. (M.B. 21)

Halacha Highlight

Using *matzah* for an *eruv*

Rema Siman 368 Seif 5

ולכן נהגו לעשות הערוב חלת מצה

For this reason the custom is to use *matzah* for the *eruv*

Shulchan Aruch (סעי' ה') writes that when an *eruv* goes bad and consequently unfit to eat it is comparable to one that was destroyed entirely and a new *eruv* must be made. Rema adds that due to the concern of the *eruv* spoiling or otherwise going bad the custom developed to make the *eruv* from *matzah* since it does not spoil easily. An additional advantage to using *matzah* is that it may also be used on Pesach and thus one may use the same *matzah* the entire year. He then notes that in his opinion using *matzah* that will last for many weeks is preferable to making a new *eruv* every *erev* Shabbos due to the concern that one may forget to make the *eruv* on one Shabbos.

Rema's comment that using *matzah* is advantageous because it could be used even on Pesach generates questions related to making an *eruv* from food that one of the residents considers prohibited. For example, is it acceptable to make an *eruv* from machine made *matzos* when one of the residents maintains that such *matzos* are prohibited for consumption? Ketzos HaShulchan (סי' ק"ה בדה"ש סק"כ) writes that such *matzos* may not be used when some of the residents do not eat them since as far as those residents are concerned, it is detrimental to their interest (חוב הוא לכם) rather than beneficial (זכות הוא לכם). A similar question is raised regarding the use of bread that is *chodosh* for those who do not eat *chodosh* even outside of Eretz Yisroel. Mishnah Berurah (סי' שפ"ו ס"ק מ"ז) writes that one who avoids *chodosh* as a stringency may rely on *chodosh* bread as his *eruv* or *shituf* but those who maintain that it is actually prohibited, may not use it for his *eruv* or *shituf*. Teshuvas Doveiv Meisharim (ח"א סי' קל"ט סק"ב) writes that when *erev* Pesach falls on Shabbos the *eruv* may be made from *matzah*. Although adults may not eat *matzah*, since children who do not understand the story of the exodus may eat *matzah*, it is considered a valid *eruv*.