The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, Feb 8 2025 ■ י' שבט תשפ"ה
סימן שפ"ו סעיף ח'-ט'

Overview

Siman 386 Seif 8:

One can make a *shituf* with a food that he cannot eat as long as others could eat it. For example, a *nazir* with wine or a Yisroel with *terumah*. If one vowed from eating a food or took an oath that he would not eat it, he may use it for his *shituf*. Some maintain that this is true only if he vowed or took an oath not to eat it but if he vowed or took an oath that he would not benefit from that food, it may not be used for the *shituf*. (If he used the word קונם when prohibiting the food from benefit or consumption, according to all opinions, it may not be used to make a *shituf*.)

- This, as well as the other *seifim*, also applies to the *eruv techumin*. (M.B. 46)
- Nowadays that we are *tamei meis* we cannot use *terumah tehorah* but *challah* may be used for an *eruv* or *shituf*. Using *chodosh* depends on whether one refrains from eating it as a stringency or out of concern for the authorities that prohibit it. (M.B. 47)
- This restriction is limited to a *shituf* or *eruv chatzeiros* which are made for discretionary activities but foods prohibited for benefit may be used for an *eruv techumin* since it is only made for a *mitzvah* which is not for one's benefit. Many authorities assert that even the first opinion agrees that one may not use foods prohibited for benefit. (M.B. 49)
- If one used the word קונם even if he only mentioned eating, it may not be used for a *shituf* since the word has the meaning of *korban* and it could lead one to permit actual *hekdesh* which may certainly not be used for an *eruv* or *shituf*. (M.B. 50)

Siman 386 Seif 9:

If a person declared that a loaf would be mundane today but sacred or קונם the following day, it may be used for a *shituf* since during *bein hashemashos* it was not yet sanctified and thus was fit for consumption. However, if one declared that the loaf is sacred or קונם today but mundane the following day, it may not be used for a *shituf* since it is not fit until after dark. Concerning a yard that opens to two *mevo'os* and one made a *shituf* with each of them, it is permitted to transport items from each *mavoi* to the yard and from the yard to each *mavoi* but it is prohibited to transport objects that began in one *mavoi* into the other *mavoi* via the yard. If he did not make a *shituf* with either yard but is accustomed during the week to use both *mevo'os* for coming and going, he prohibits both of them. If he is accustomed with one of them but not the other, he prohibits the one with whom he is accustomed but does not prohibit the one with whom he is not accustomed. If he made a *shituf* with the one with whom he is not accustomed, the other one is permitted if they made their own *shituf*. Similarly, if he was accustomed with both and made a *shituf* with one, the other is permitted since he removed himself from them. If the residents of the *mavoi* he is accustomed to use made a *shituf* and the one that he is not accustomed to use did not make a *shituf* and he did not join either group, we push him to the one he is not accustomed to use and remove him from the one he is accustomed to use since he does not lose since anyways being that he did not join them and they benefit by being permitted without his association with them. In such a case we compel him to act in a manner that is not *midas Sedom*.

- It does not become sanctified out of doubt and thus may be used for the *shituf* that takes effect during *bein hashemashos*. (M.B. 51)
- It does not lose its sanctity out of doubt and thus it remained sacred during *bein hashemashos*. (M.B. 52)
- If each *mavoi* placed their *shituf* in one utensil in this yard, they have all merged together and may transport items from one *mavoi* to the next. (M.B. 53)
- Meaning, the houses in the *mavoi*. (M.B. 54)

Halacha Highlight

Using frozen bread for the *shituf*

Shulchan Aruch Siman 386 Seif 9
שבין השמשות עדין לא נתקדשה
Since during *bein hashemashos* it was not yet sanctified

Shulchan Aruch (סע' ט') discusses making a *shituf* from a loaf of bread that will go from being mundane to a state of sanctity or vice versa. He rules that if the owner declared that on Friday it should be mundane and on Shabbos it should be sacred it may be used for the *shituf*. In contrast, if he declares the loaf sacred on Friday but mundane on Shabbos, it may not be used for the *shituf*. The rationale for these two rulings is the same. The period of *bein hashemashos* is a period of uncertainty as to whether it is part of the previous day or part of the night that follows. Since its status is not known, objects are assumed to remain in their previous state until we are certain that their status changed. Thus, if the bread was mundane on Friday it remains mundane until it is definitively night and becomes sacred. Since the *shituf* takes effect during *bein hashemashos*, it is valid being that it remains mundane during that period of time. On the other hand, if the loaf was sacred on Friday, it remains sacred through the period of *bein hashemashos* and may not be used for the *shituf* since it is not edible at that time.

Sefer Chochmas HaLev (פי"ג דרכי שלום אות י"ב) discusses whether one may use for the *shituf* a loaf of bread that is frozen during *bein hashemashos* and will not fully thaw and become edible until after dark. He rules that such a loaf of bread may not be used to make a *shituf* since the food used for the *shituf* must be edible during *bein hashemashos*. However, he notes that most times frozen bread is edible if one cuts thin slices and is desperate for bread and thus it may be used for a *shituf*. Precedent for this is found in Teshuvas HaRashba (ח"ה סי' ז') who rules that even very dry bread may be used provided that it is minimally edible.