The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תט"ו סעיף ב'-ד'

# Overview

**Siman 415 Seif 2:**

**An *eruv techumin* may not be made during *bein hashemashos* but if it was made, it is valid.**

- An *eruv chatzeiros* may be made *l'chatchila* during *bein hashemashos*. (M.B. 8)
- The dissenting opinion in *seif* 3 would maintain that the *eruv* is invalid since it did not have a presumption of being valid. (M.B. 10)

**Siman 415 Seif 3:**

**If two people asked someone to make an *eruv* for them and he made an *eruv* for one during the day and for the other during *bein hashemashos* and the one for whom it was made during day was eaten during *bein hashemashos* and the one for whom it was made during *bein hashemashos* was eaten after dark, they are both effective but some authorities disagree.**

- The dissenting opinion maintains that this leniency is limited to *eruv chatzeiros* but does not apply to *eruv techumin*. As such only the first *eruv* is valid since it had a presumption of being valid so we assume that it remained valid for the requisite amount of time. Since the second *eruv* did not have a presumption of being valid, it is invalid. (M.B. 11)

**Siman 415 Seif 4:**

**When placing down the *eruv* one recites the *beracha* על מצות ערוב and then declares, "With this *eruv* it is permitted for me to walk from such and such a place 2000 *amos* in each direction." If one makes an *eruv* for many people he should mention them by name or state that it is for the residents of this place.**

- The *beracha* is not essential. (M.B. 14)
- If he did not make the declaration the *eruv* is not valid. However, if he stated, "This should be an *eruv*," it is sufficient. When making an *eruv* "by foot" intent is sufficient. (M.B. 15)
- Levush maintains that one should say that he will walk the following day. If one makes an *eruv* for many weeks he should mention that in his declaration. (M.B. 16)

# Halacha Highlight

## The *beracha* for *eruv techumin*

Shulchan Aruch Siman 415 Seif 4

**מברך על מצות ערוב**

**He recites the *beracha* על מצות ערוב**

Shulchan Aruch (סעי' ד') writes that when one makes an *eruv techumin* he recites the *beracha* על מצות ערוב and then declares that the *eruv* should allow him to travel 2000 *amos* from his relocated residence. Mishnah Berurah (ס"ק י"ד) notes that if he did not recite the *beracha* the *eruv* remains valid since the *beracha* is not essential. There is a disagreement whether a *beracha* is recited when a person relocates his residence personally rather than with bread. Pri Megadim (א"א סק"ד) rules that a *beracha* is not recited when one makes an *eruv* "by foot." He explains that Chazal did not enact the recitation of a *beracha* for activities that are mental rather than physical. For example, there is no *beracha* recited when one nullifies his *chometz*. The reason is that *berachos* are recited only when performing a *mitzvah* activity. Sefer Tosefes Shabbos (סק"י) demonstrates that one does recite a *beracha* when he physically relocates his residence. The Gemara Eruvin (38a) whichi discusses one who physically relocates his residence states that according to the opinion that maintains that Shabbos and Yom Tov are one *kedusha*, one does not make an *eruv* on Yom Tov which is also *erev* Shabbos. Rashi explains that the reason is that it is unnecessary to make the *eruv* since one already has an *eruv* in place. Rambam, however, explains that the issue is that making a new *eruv* would involve the recitation of a *beracha l'vatalah*. This clearly indicates that one does recite a *beracha* when making an *eruv* "by foot."

Sha'arei Teshuvah (סי' שצ"ה סק"א) writes that one who takes bread to use for his *eruv tavshilin* and would like to use that same bread for his *eruv techumin* recites only one *beracha*. Mishnah Berurah (סי' שס"ו ס"ק ע"ט) indicates that the wording of the *beracha* is in the plural, i.e., על מצות ערובין. On the other hand, Chaye Adam (כלל ק"ב סע' י"ח) writes that when making an *eruv chatzeiros* and an *eruv tavshilin* the wording is על מצות עירובי תבשילין ועירובי חצרות. Seemingly in our case the wording would then be על מצות עירובי תבשילין ועירובי תחומין.