The Chicago Center
Mishna Berura Digest
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
Shabbos, May 24, 2025 ■ כ"ו אייר, תשפ"ה
סימן תקכ"ו סעיף ב'-ד'

Overview

Siman 527 Seif 2:

The *eruv* is made with bread and cooked food and if they only used cooked food, it is permitted.

- If one needs to cook but will not need to bake, it is permitted even *l'chatchila* to make the *eruv* with just cooked food. (M.B. 6)
- If one realized before dark, he should add some bread to the *eruv* and make the declaration but should not repeat the *beracha*. If it was made only with bread, it will not be effective for cooking and later authorities agree that it is not even effective for baking. (M.B. 7)

Siman 527 Seif 3:

The quantity of food one must take is an olive's volume, whether he will cook for one person or many and this is the food needed at the beginning and the end. Some require an egg's volume of bread and *l'chatchila* one should follow this position.

- To beautify the *mitzvah* one should take a whole loaf as well as an important piece of meat or fish. (M.B. 8)
- If one already made the *eruv* it is not necessary to do it again. (M.B. 10)

Siman 527 Seif 4:

The food must be the type that one would eat with bread, as opposed to cooked cereal.

- Meaning, meat, fish or eggs. Maharil would place the food on a plate rather than on bread since it would render it repulsive. He would also take a whole loaf and use it for *lechem mishnah* and cut it for the third meal applying the principle, once it was used for one *mitzvah* it should be used for other *mitzvos*. (M.B. 11)
- Even in places where they eat cooked cereal on bread, their practice is ignored since in the majority of the world this is not the practice. Regarding other beans, it depends on the common custom in that place. (M.B. 12)

Halacha Highlight

Using eggs or meat for the *eruv tavshilin*

Shulchan Aruch Siman 527 Seif 4
דבר שהוא ראוי ללפת בו את הפת
Something which is fit to be eaten with bread

Shulchan Aruch (סע' ד') writes that the cooked food must be something that people eat with bread, as opposed to cooked cereal that people do not eat with bread. Mishnah Berurah (ס"ק י"א) writes that meat, fish and eggs are examples of cooked foods that people eat with bread that could be used for the *eruv tavshilin*. Although Shulchan Aruch (סע' ה') mentions cooked apples as a food that one could use to make an *eruv tavshilin*, nevertheless, Mishnah Berurah (ס"ק י"ח) writes that cooked fruit may only be used in locations where it is common for people to eat cooked fruit with bread. Sha'ar HaTziyun (ס"ק כ"ב) writes that peeled potatoes may not be used as well as chickpeas since people do not eat these foods with bread.

Historically it was common for people to use eggs for their *eruv tavshilin* and there was a very logical and practical reason behind this practice. Before people had refrigerators there were not many foods that would remain edible for a few days after they were cooked. The *eruv tavshilin* must remain intact and edible at least until one is finished cooking for Shabbos on Friday. Cooked eggs are unique in that they will remain edible for a few days after they are cooked even without refrigeration. Nowadays that we can store cooked foods for extended periods of times in a refrigerator it is preferable for one to choose a food that is more honorable and gives greater respect for the *mitzvah*. For example, one should take a nice sized piece of meat or fish since nicer food enhances and beautifies the *mitzvah*. In the event that one will use an egg, one should be careful not to peel it since peeled eggs left out overnight may not be consumed since they are considered dangerous and thus cannot be used to make an *eruv* since the *eruv* food must be edible.