



The Shiur Required for Eiruvin

Over the course of the *masechet* we have discussed different types of *eiruvin* – *eiruv chatzerot*, *shituf mavoi* and *eiruv techum*.¹ There is an additional *eiruv* about which we will learn in the second *perek* of *masechet Beitza* – *eiruv tavshulin*. An *eiruv tashilin* enables one to cook on *Yom Tov* for the purpose of *Shabbat*.¹ These *eiruvin* serve very different purposes and all involve setting aside particular quantities of food as the “*eiruv*”. Also, the amount of food required varies between the different *Eiruvin*.

We learn (8:2) that for an *eiruv techum* two meals must be set aside for each individual that will be relying on it. Contrast this with the earlier *Mishnah* (7:8) where we learn that for an *eiruv chatzeirut* only the volume of a *grogeret* (dried fig) is required for each person when the number of occupants in the *chatzer* is low. If however there are more than eighteen people, such that the total volume is more than is required for two meals, then it is sufficient to have two meals worth for everyone.

The *Tifferet Yisrael* (*Boaz* 7:1) explains that the volumes required for each of the *eiruvin* relate to the function they serve. For an *eiruv tavshilin* the minimum amount of a food is a *kezayit*. The reason is that the *eiruv tavshilin* is related to consumption needs and the minimum *shiur* that generally³ relates to laws of consumption is a *kezayit*. An *eiruv chatzeirut* however comes to permit carrying. Consequently the minimum *shiur* that qualifies as carrying is the amount required for each person – a *grogeret*.

Regarding the requirement of two meals per person for an *eiruv techumin*, the *Tifferet Yisrael* finds difficult. The

Bartenura (8:2) explains that since the individual is making his *makom shevita* (dwelling place) at that location, we need to place the meals he need for a *Shabbat* at that location. The difficulty with this explanation is that one is required to eat three meals over the course a *Shabbat*, so why do two meal suffice?

The *Tifferet Yisrael* (*ad loc*) provides two answers. The first (citing his father), is that we learn that one should not leave to travel at night, consequently only two meals are required. He also suggests that since for the third meal only slightly more than a *kebeitzah* is required, and not a full meal, the third meal was not considered when *eiruv techumin* was instituted.

The *Tosfot Yom Tov* also deals with this question. He initially notes that our *Mishnah* appears to support those that maintain that one can satisfy the requirement of the third meal even with *minei targima* (foods other than bread, e.g. meat) while presenting a difficulty for those that also require bread. He therefore explains that even though on *Shabbat* three meals are mandated, the *shiur* required here relates to the number that people would normally have on a daily basis. The fact that this is less, reflects the lenient approach applied to *eiruv techumin* we have seen in this *masechet* (see 5:5 in particular). For example, we find that when determining the volume that constitutes a meal, *R' Meir* using the size of a weekday meal.² So too here, the *Chachamim* were consistent with their lenient approach and required no more than one needs for a weekday.

Yisrael Bankier

¹ Refer to the previous issues for an explanation of each of these *eiruvin*.

² See Volume 8, Issue 37 for a detailed explanation of how *eiruv tavshilin* works.

³ The *Tifferet Yisrael* notes that the *shiur* for eating does vary in some cases, but that is when the requirement is different. To be satisfied the *shiur* is a *ke'beitzah* (size of an egg) and the size of a *achilat keva* (fixed meal) is three (*Rambam*) or four (*Rashi*) *beitzim*. One *Yom Kippur* the *shiur* that would make one liable is a *ke'kotevet* (size of a date) for in that case the *shiur* is related to the amount that would calm an individual making the person no longer be in the state of *inui* – which is more than a *kezayit*.

⁴ Note that the *Tifferet Yisrael* (*Yavhin* 8:8) understand that the debate between *R' Yehuda* and *R' Meir* regarding whether we use the size of a *Shabbat* or weekday meal differently. He explains that *R' Meir* opts to use a weekday *shiur* since the *eiruv tavshilin* is placed in its location on a

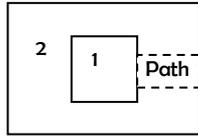
weekday, while *R' Yehuda* uses a *Shabbat* *shiur* since the *eiruv tavshilin* is placed for the needs of *Shabbat*.

The *Tifferet Yisrael* is aware that the *Mishnah* writes that both *R' Meir* and *R' Yehuda* intended to be lenient. Nevertheless, he asserts that they were not arguing which meal, weekday or *Shabbat*, was smaller. He explains that everyone agrees that a *Shabbat* meal is larger, but only because of the added delicacies. The poor however would not be able to afford these delicacies and since an additional meal is required on *Shabbat* their meals would be smaller. Consequently, *Shabbat* meals could be larger or smaller depended on the audience. This is why the *Mishnah* writes that both “intended” to be lenient, rather than both opinions ruled leniently. The real debate, according to the *Tifferet Yisrael* however is as explained above.

Revision Questions

עירובין ו: י" – ח: ב'

- For two *chatzeirot* formed in the following manner, what is the law regarding a case where:



- One of the internal residents forgot to join the *eiruv chatzeirot*? (י: י')
- One of the outer residents forgot to join the *eiruv chatzeirot*? (י: י')
- All residents of both *chatzeirot* joined together and a resident from the outer *chatzer* forgot to join in? (י: י')
- What are the dimensions of a window in the wall dividing two *chatzeirot* that enables both residents to join together in one *eiruv chatzeirot*? (א: י')
- What are the dimensions of a wall that divides two *chatzeirot*? (ב: י')
- How large must a break in a wall dividing two *chatzeirot* be in order that both residents can join in an *eiruv chatzeirot*? (ב: י')
- What is the depth of a ditch that divides two *chatzeirot*? (ג: י')
- Can such a ditch be filled with straw and still divide the two *chatzeirot*? (ג: י')
- What can one do to a ditch if they wish to join both *chatzeirot* in an *eiruv chatzeirot*? (ד: י')
- What are the dimensions of a stack of produce that divides two *chatzeirot*? (ה: י')
- Explain how a *shituf mavoi* is performed. (ו: י')
- What is the process when the food used for the *shituf mavoi* begins to run out? (ז: י')
- How much food is required to create a *shituf mavoi* (include both measures)? (ח: י')
- What does R' Yosi amend to the above requirement? (ט: י')
- What is the debate regarding what may be used to form an *eiruv*? (י: י')
- Can one perform an *eiruv chatzeirot* for another without their knowledge? (יא: י')
- Can one perform an *eiruv techum* for another without their knowledge? (יא: י')
- How is an *eiruv techumim* performed on behalf of many people? (יא: ח')
- What is required from the people for whom this *eiruv* is being performed, for it to be effective for them? (יא: ח')
- How much food would be required when performing an *eiruv techum* for many people? (Include the four opinions) (ב: ח')
- For which *halachot* are the *shiurim* of a *pras* and *chatzi pras* important? (ב: ח')

Melbourne, Australia

Sunday -Thursday

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Friday & Shabbat

10 minutes before *Mincha*
Mizrachi Shul
 Melbourne, Australia

Efrat, Israel

Shiur in English

Sunday -Thursday

Rabbi Mordechai Scharf
 9:00am
Kollel Magen Avraham
 Reemon Neighbourhood

ONLINE SHIURIM

Yisrael Bankier
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Rabbi Chaim Brown
www.shemayisrael.com/mishna/

Rabbi E. Kornfeld
Rabbi C. Brown
<http://www.dafyomi.co.il/calendars/myomi/myomi-thisweek.htm>

SHIUR ON KOL HALOSHON

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
4 June י' סיון	5 June י"א סיון	6 June י"ב סיון	7 June י"ג סיון	8 June י"ד סיון	9 June ט"ו סיון	10 June ט"ז סיון
Eruvin 8:3-4	Eruvin 8:5-6	Eruvin 8:7-8	Eruvin 8:9-10	Eruvin 8:11-9:1	Eruvin 9:2-3	Eruvin 9:4-10:1

