



Volume 6. Issue 10

A "Standard" Meal

In a week of counting the *Omer*, it is fitting that the major focus in this week's *Mishnayot* was standard measurements. The *Mishnayot* defined many of the common units used throughout *shas*. Amongst the list were a number of measures that were relative. At the end of this list was the two meals that were required as part of the forming of an *eiruv*. The *Gemara* (*Eiruv* 30b) explains that the relative measure is provided for one who is not able to eat a regular meal, for example the elderly or sick. However one who is able to eat an excessive amounts of food would only be required to set aside two standard meals.

The *Mishnah* continues with a number of opinions. *R' Meir* and *R' Yehuda* debate whether the *Shabbat* or weekday meal should be used as a measure, where as *R' Shimon* and *R' Yochanan ben Bruka* provide fixed measures. The *Mishnah* explains that both *R' Meir* and *R' Yehuda* intended on ruling leniently. *Rashi* (*Mishnah Eiruv* 82b) explains that *R' Meir* understands that people eat more on *Shabbat* due to the tastier foods, consequently the weekday meal is smaller. *R' Yehuda* however understands that since on *Shabbat* people eat an extra meal (three meals) each of these meals is smaller than the weekday meal. At first the debate seems to be quite surprising. Why not simply go out and see how people behave?

The *Mishnah Acharona* suggests that perhaps they argue about how one should enjoy *Shabbat*. *R' Meir* argues that one can have large meals, as the sweet foods enjoyed generate an appetite ensuring that the meal is not gluttonous. *R' Yehuda* however disagrees arguing that a small amount from a wide variety of foods is preferred. The *Mishnah Achronai* however find his suggestion difficult as the *Gemara* (*Eiruv* 82b) records *R' Yosef* asking *R' Yosef* the son of *Raba* how his father behaved. The response is that he behaved like *R' Meir*. The reason provided is that *R' Yehuda's* position is difficult due to the well know saying, "Sweet foods increase an appetite" implying that general behaviour is at the core rather than desire custom.

The *Tifferet Yisrael* answers that everyone agrees that on *Shabbat* people will eat more delicacies. However this is provided that one has the means to purchase them.

Consequently *R' Meir* rules leniently for the wealthy as for them the weekday meal is smaller, while *R' Yehuda* rules leniently for the poor.¹ This explains why the *Mishnah* stated that each of them intended to be lenient", implying that each remained with a stringent element.

The *Tifferet Yisrael* however continues that even though this is how the debate appears at the surface, at the core of the debate is something else. The *eiruv techumim* is setup prior to *Shabbat* but is intended for the purpose of *Shabbat*. Consequently *R' Meir* is focused on the size of the meals when the act takes place, while *R' Yehuda* is focused on the time of its effect.

However, as stated above in the question of the *Mishnah Acharona*, it appears from the *Gemara* that the behaviour of people presented a problem for *R' Yehuda* and is consequently at the core of the debate.

One might be tempted to concede - perhaps indeed were debating which of the two was really the smaller and it was important in order to determine the standard meal. By the time of *Raba* however it was well known for the behaviour was already captured in a common saying.

To suggest an alternative answer a point must be introduced. There is a discussion in the *Rishonim* regarding which case *R' Meir* and *R' Yehuda* argue. Are they arguing about the case of the elderly person for whom his meal will be a relative measure (*Rashba's* preferred answer²)? Or are they arguing about how to define the standard meal (*Rashba*)? Or perhaps both (*Ritva*)?

One could therefore answer that the question posed by *R' Yosef* was indeed related the definition of a standard meal. The response however was that *R' Meir* and *R' Yehuda* cannot be arguing about the average meal; that is well known. There is even a well known saying that helps to define the average meal. Their debate is only regarding the leniency applied to those that cannot consume a regular meal in terms of how far or on what basis can the leniency be formed.

Yisrael Yitzchak Bankier

¹ See the *Tifferet Ya'akov* who provides sources for *R' Meir* and *R' Yehuda's* own financial statuses matching their leniency as described by the *Tifferet Yisrael*.

² The *Mieri* explains similarly, but rules that since both intended to rule leniently then each person would take the smaller of the two measures that apply to him.

Revision Questions

כלים ט"ז: ה' – י"ז: ז"א

- What is the general rule regarding the susceptibility to *tumah* of leather gloves? (ט"ז: ז"א)
- Provide some examples to the rule in the previous question. (ט"ז: ז"א)
- What is the general rule regarding the susceptibility to *tumah* of accessories to essential tools? (ט"ז: ז"א)
- Provide some examples to the rule in the previous question. (ט"ז: ז"א)
- What is the general rule regarding the susceptibility to *tumah* of bags of utensils? (ט"ז: ז"א)
- Provide some examples to the rule in the previous question. (ט"ז: ז"א)
- How large would a hole in the following wooden and leather utensils be such that they are no longer susceptible to *tumah*:
 - Household utensils? (י"ז: ז"א)
 - Include both opinions in detail.
 - Explain the debate regarding small utensils (י"ד: ז"א)
 - A gardener's *kupah*? (י"א: ז"א)
 - A *chemef*?
 - A pot-chest?
 - A *beit ha'rei*? (י"ב: ז"א)
 - Bread baskets? (י"ג: ז"א)
- Explain the debate regarding how *apifyrot* can become susceptible to *tumah*. (י"ג: ז"א)
- How large is a dimension described as a *rimon*? (י"ה: ז"א)
- What are the four opinions regarding the importance of *rimonei badan*? (י"ה: ז"א)
- What is the measure of a *kebeitzah*? Provide both opinions on how it is determined. (י"ז: ז"א)
- What are following measures and their sample:
 - A *grogeret*? (י"ז: ז"א)
 - *Kezait*?
 - *Ke'seorah*?
 - *Adashah*?
 - *Mardeah*? (For what law is this important?) (י"ח: ז"א)
 - *Amah*? (י"ט: ז"א)
- What were the two "*amot*" in the *Beit Ha'Mikdash* and why were they important? (י"ט: ז"א)
- What are the two opinions regarding which items in the *Beit Ha'Mikdash* used a different measure of an *amah*? (י"ט: ז"א)
- What used the *Italki* measure? (י"י: ז"א)
- What measures are subject to the dimensions of the person of interest? (י"י: ז"א)
- Regarding the previous question, which case is the subject of debate? Explain the debate. (י"י: ז"א)
- Explain the debate regarding the fixed measure of "two meals". (י"י: ז"א)

Local Shiurim

Sunday -Thursday

Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat

10 minutes before mincha
Mizrachi Shul

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
26 th April ב' אייר	27 th April ג' אייר	28 th April ד' אייר	30 th April ה' אייר	1 st April ו' אייר	2 nd April ז' אייר	3 rd April ח' אייר
Keilim 17:12-13	Keilim 17:14-15	Keilim 17:16-17	Keilim 18:1-2	Keilim 18:3-4	Keilim 18:5-6	Keilim 18:7-8

