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Eiruv Daf 29

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Daf Notes is currently being dedicated to the neshamot of

Moshe Raphael ben Yehoshua (Morris Stadtmauer) o"n

Tzvi Gershon ben Yoel (Harvey Felsen) o"n

Mav the studing of the Daf Notes be a zechus for their neshamot and mav their souls find peace in Gan Eden and be bound up in the Bond of life

Beets

Rav Hamnuna says that one may make an *eiruv* using raw beets.

The *Gemora* challenges this from Rav Chisda's statement that raw beets can kill a healthy person.

The *Gemora* answers that Rav Chisda was referring to partially cooked beets, but not raw ones.

Another version is that Rav Hamnuna says that one may not make an *eiruv* with raw beets, and the *Gemora* supports this from Rav Chisda's statement. When the *Gemora* challenges Rav Chisda's statement from the fact that we see people eat them raw and survive, the *Gemora* says that Rav Hamnuna and Rav Chisda were only referring to partially cooked beets.

Rav Chisda says that a dish of beets is pleasant for the heart, good for the eyes, and certainly beneficial for the digestive system. Abaye explains that this refers to beets which are boiling so much that they make a knocking sound against the pot. (28b – 29a)

Apples

Rava declared that he was ready to answer any question posed to him, just like Ben Azzai used to be in the marketplace of Teveria.

A scholar asked him how many apples are necessary for an *eiruv*, and Rava responded that one may not even make an *eiruv* with apples.

The *Gemora* challenges this from a *Mishna* which says that all types of food combine for the measure of half a loaf (*to render one tamei who eats food which is tamei*), for the measure of two meals (*for an eiruv*), and for the measure of an egg (*to render other food tamei*).

The *Gemora* explains that we can't include apples simply from the fact that the *Mishna* says that this applies to all food, as Rabbi Yochanan taught that we cannot assume that any rule of a *Mishna* has no unlisted exception. Rather, since the *Mishna* includes the measure of food necessary to make other food *tamei*, which applies to apples, this implies that the measure needed for an *eiruv* also applies to apples.

And how many apples [are needed for an *eiruv*]? Rav Nachman says that an *eiruv* of apples needs a *kav*.

The *Gemora* challenges this from a *braisa* which cites the opinion of Rabbi Shimon ben Elozar who enumerates the minimum measures of produce which must be given to a poor person from the *ma'aser ani – tithe for the poor*: 1/8 *litra* of spices, a *litra* of greens, 10 nuts, 5 peaches, 2 pomegranates, and 1 *esrog*. Gursak bar Dari cites Rav Menashia bar Shguvli in the name of Rav saying that these measures apply to *eiruv* as well.

The *Gemora* argues that apples should be like peaches, necessitating only 5.

The *Gemora* rejects this, saying that peaches are a more significant food [in the meal], allowing 5 to last for 2 meals, as opposed to apples, which would need a *kav* for 2 meals.



Rav Yosef says: Hashem must forgive Rav Menashia bar Shguvli for his error, as I told him that Rav applied a measure to the case of *eiruv*, but I told him that on a *Mishna*, while he cited Rav saying it on the *braisa*.

Rav Yosef cites the correct *Mishna*, which lists the minimum *ma'aser ani* given to a poor person for types of produce: $\frac{1}{2}$ *kav* of wheat, a *kav* of barley (*Rabbi Meir says $\frac{1}{2}$ kav*), $1 \frac{1}{2}$ *kav* spelt, a *kav* of dried figs or a *maneh* of pressed figs (*Rabbi Akiva says $\frac{1}{2}$ maneh*), $\frac{1}{2}$ *log* wine (*Rabbi Akiva says $\frac{1}{4}$*), $\frac{1}{4}$ *log* oil (*Rabbi Akiva says $1/8$*). Abba Shaul says that for all other produce, one must give enough to buy two meals. On this *Mishna*, Rav said that these measures apply to *eiruv*.

The *Gemora* asks why Rav Yosef says that Rav made his statement on the *Mishna*, but not the *braisa*. It cannot be because of the spices listed in the *braisa*, which cannot be used for an *eiruv*, as it is inedible, because the *Mishna* also listed grains, which are also inedible. Rather, since the *Mishna* listed a $\frac{1}{2}$ *log* of wine, and Rav says elsewhere that one needs 2 *revi'is* – $\frac{1}{4}$ *log* of wine for an *eiruv*, Rav Yosef derives that Rav's statement was on the *Mishna*. (29a)

How Many Foods Combine?

The *Gemora* returns to the *Mishna* cited earlier which stated that all foods combine for the measure of two meals for an *eiruv*.

Rav Yosef thought that this only applies if there is a full meal from each food, but Rabbah told him that even if each food only makes up part of a meal, they combine to the measure of two meals. (29a)

Cooked vs. Uncooked Wine

The *Gemora* returns to Rav's statement that one needs 2 *revi'is* of wine for an *eiruv*.

The *Gemora* challenges this from a *braisa* which lists a smaller measure. Rabbi Shimon ben Elozar says the measure for wine is enough to use for soaking in two meals, the measure for

vinegar is enough to use for dipping in two meals, and the measure for olives and onions is enough to eat in two meals.

The *Gemora* answers that the *braisa* is referring to cooked wine, which is used for soaking, while Rav is referring to standard wine, which is used for drinking. (29a)

Vinegar

Rav Gidal cites Rav explaining that the measure in the *braisa* for vinegar is enough to dip two meals of vegetables. Another version is that he said the measure is enough to dip vegetables eaten in two standard meals (*of bread*). (29a)

Onions

The *Gemora* challenges the *braisa's* implication that one may make an *eiruv* with onions from a *braisa* in which Rabbi Shimon ben Elozar says that Rabbi Meir was once in Ardiska on *Shabbos* when someone approached him. Rabbi Meir asked him how he arrived on *Shabbos*, and he said that he made an *eiruv* of onions before *Shabbos*, and Rabbi Meir then ruled that he may not leave his 4 *amos*, as such an *eiruv* was invalid.

The *Gemora* answers that this story was an *eiruv* with the leaves of onions, while the first *braisa* is discussing an *eiruv* with the onion itself.

The *Gemora* supports this from a *braisa* which says that if one ate an onion and died in his sleep, we need not wonder why, and Shmuel explains that this only refers to the leaves, but not the onion itself.

The *Gemora* explains that even the leaves are only dangerous if they haven't grown to half an *amah*.

Rav Pappa says that it is only dangerous if one didn't drink beer beforehand.

The *Gemora* cites a *braisa* which says that one should not eat an onion due to the venom (*i.e. sharpness*) in it.

Rabbi Chanina once ate half an onion, including half its venom, and he was close to death. His colleagues prayed for him, and he survived, as his generation needed him. (29a – 29b)

Beer

Rabbi Zeira quotes Shmuel saying that one may make an *eiruv* with beer, and it invalidates a *mikvah* if 3 *lugin* fall in, like drawn water.

Rav Kahana says that this is obvious, as it should be no different than colored water, which the *Mishna* says invalidates a *mikvah* with 3 *lugin*.

The *Gemora* answers that colored water is considered water, but we may have thought that beer is considered a different liquid, and therefore Shmuel's statement was necessary.

The *Gemora* asks how much beer is needed. When Rav Acha the son of Rav Yosef was in front of Rav Yosef, he thought one would need 2 *log*, through an analogy with the measures for carrying on *Shabbos*. For it was taught in a *Mishnah*: He who carries out (*undiluted*) wine, (*the standard to be liable is that it be*) - enough for the mixing of a cup (*the amount of wine needed that when mixed with water, would yield a full cup of wine*). And a *Baraisa* taught regarding this: It was taught in a *braisa*: [*The Mishna means*] that there would be enough for the mixing of a nice cup. And the *Gemora* asked: And what is a nice cup? The *Gemora* answered: The cup of benediction (*the cup used for the blessing after the meal; it was called 'nice' due to the requirement that it should be embellished*). And Rav Nachman said in the name of Rabbah bar Avuha: The cup of benediction must contain a quarter of a *revi'is* (*of undiluted wine*), so that it may be mixed (*with water*) and amount to a *revi'is*. And this follows Rava, for Rava said: Wine which does not carry three parts of water to one (*of itself*) is not regarded as wine. And the conclusion of the *Mishnah* states: and all other liquids - (*the standard is*) a *revi'is* (*a quarter of a log; this refers to any liquid which is used for drinking*); and all waste water - a *revi'is* (*as well*).

The *Gemora* concludes: Now, for carrying, the measure of wine is $\frac{1}{4}$ *log*, while the measure for all other liquids is 1 *log*, i.e., a ratio of 4:1. Therefore, for an *eiruv*, the measure for other liquids should be 2 *log*, which is 4 times the measure for wine ($\frac{1}{2}$ *log*).

The *Gemora* rejects this reasoning. In the case of carrying, only substantial measures of an item make one liable, but for an *eiruv*, one needs enough to drink at 2 meals, and people often will just drink a *revi'is* of beer at each meal. (29b)

Dates

The *Gemora* asks how much dates one must use for an *eiruv*, and Rav Yosef says a *kav*, citing a *braisa* for support. The *braisa* says that if one accidentally ate dried figs of *terumah* and then paid him back with fresh dates, he should be blessed.

Rav Yosef says that the *braisa* cannot mean that he pays the monetary value of what he ate with fresh dates, as there is no reason to bless him for paying the same value. Rather, the *braisa* must mean that he pays the same volume, and he is blessed, since dates are more valuable per volume than dried figs, proving that one *kav* of dates is just as good as one *kav* of dried figs, which are sufficient for an *eiruv*.

Abaye challenges this, as the *braisa* may mean that he pays the same value in dates, and he is blessed since he is giving the *Kohen* something more easily sold, as dates are in more demand than dried figs. (29b)

Shesisa – Flour and Honey

Rav Acha bar Pinchas says that one who makes an *eiruv* from *shesisa* – a dish of oven dried flour and honey must use two shovels' worth. (29b)

Roasted Grain

Abaye says that one who makes an *eiruv* from roasted grain kernels must use two *bunim* (*measures*) of Pumpedisa.



DAILY MASHAL

Abaye says that his nanny told him that these kernels are good for the heart and calm a person's worries.

Abaye says that his nanny told him that if someone has a weak heart, he should take meat from the right thigh of a ram, and roast it on cattle dung from the spring (or twigs from a willow tree). He should eat that meat and then drink diluted wine. (29b)

With or Without Bread

Rav Yehudah quotes Shmuel saying that an *eiruv* made from food eaten with bread needs enough of it to eat in two meals, while one made from food not eaten with bread needs enough to make two meals from. Raw (salted) meat is food which is not eaten with bread, while the *Gemora* cites a dispute about roasted meat. Rabbah says that it is eaten with bread, while Rav Yosef says that it is not.

Rav Yosef supports his position from the fact that Persians eat roasted meat without bread.

Abaye challenges this proof, as Persians are not the majority of the world, and we don't follow a minority behavior.

Abaye proves this from the *Mishna* which says that for poor people the minimum size of clothing which can be *tamei* is smaller than for rich people, indicating that we do not apply one standard measurement for all people.

The *Gemora* suggests that we may have to be stringent in all cases, and therefore apply a smaller size for poor people's clothing, but also require more roasted meat, to account for the Persian practice.

The *Gemora* rejects this from a *braisa* in which Rabbi Shimon ben Elozar says that if the *eiruv* is for someone sick or old, who cannot eat that much, we need food that will feed them for two meals, but we never need more than 2 average meals, even if the *eiruv* is for someone who eats a lot. The *Gemora* leaves this an unresolved question on Rav Yosef. (29b – 30a)

The Reward for Standing for the Old Is the Fear of Heaven

Our Gemara recounts that when Rabbi Zeira became weak and couldn't learn, he sat at the entrance of the *beis midrash* to stand before the *chachamim* who came in and out and to get a reward therefor. Commentators remark that one should not perform a mitzvah to get a reward (Avos 1:3)!

The Chida explains (*Pesach 'Einayim*) that if a person performs a mitzvah by which he is not obligated, he may do it with intention for the reward and, as Rabbi Zeira was great in Torah, he was not obligated to stand before his pupils. On the other hand, *Benei Yisachar* explains (Sivan 5-14) that standing before the elderly is a *segulah* to attain the fear of Heaven – "You shall rise before the elderly...and you will fear Hashem" – and this is the reward that Rabbi Zeira wanted.