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Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן תט"ז סעיף ג'-ה'

Halacha Highlight

Making an *eruv* for Yom Kippur and Sukkos

Shulchan Aruch Siman 416 Seif 4

יום הכפורים הרי הוא כשבת

Yom Kippur is treated the same as Shabbos

Shulchan Aruch (סעי' ד') states that Yom Kippur is treated the same as Shabbos for *eruv chatzeiros* as well as for *eruv techumin*. Mishnah Berurah (סק"ל) explains that the prohibition against transporting applies to Yom Kippur the same as Shabbos and thus whatever applies regarding these matters on Shabbos applies on Yom Kippur as well. *Poskim* discuss how it is possible to make an *eruv* with food on Yom Kippur when it is prohibited to eat the food and the food of the *eruv* must be edible. Mateh Ephraim (סי' תריי"א סעי' ג') rules that when making an *eruv techumin* for Yom Kippur the only option is to make the *eruv* "by foot" and placing food in the location of his new residence is not an option. Biur Halacha (שם ד"ה כל) expresses surprise at Mateh Ephraim's ruling about this matter when the Gemara Eruvin (30b) states explicitly that it is acceptable to make an *eruv* for an adult on Yom Kippur and Rashi explains that it is a valid *eruv* since the food is edible for a child.

Teshuvas Binyan Tzion (החדשות סי' נ"ג) reports that his son asked him about the permissibility of making an *eruv* for Sukkos when it is prohibited to eat bread outside of a *sukkah*? Similarly, why is it permitted to make an *eruv* for Yom Kippur when it is prohibited to eat and the food must be fit for consumption? He answered regarding Sukkos that travelers are exempt from the obligation to eat in the *sukkah* and a person who is more than 2000 *amos* from the *sukkah* at his home is categorized as a traveler and is permitted to eat the bread of the *eruv* outside of a *sukkah*. Regarding Yom Kippur, he answered that the reason two meals worth of food are necessary for an *eruv* is to establish his residence since a person's residence is determined by the location of his food. Consequently, on Yom Kippur since he would not eat the food in his home either, the inability to eat the food is not considered an impediment to establishing residence and all that is required is for the food to be fit for consumption, if he were permitted to eat.

Overview

Siman 416 Seif 3:

When we discuss making two *eruvin* in two directions for the two days, it must be possible to walk to each of them on the 1st day. If he cannot reach the *eruv* for the 2nd day on the 1st day, the second *eruv* is invalid since the food must be edible during the day and if one cannot reach the food on the 1st day, it is not considered edible. For example, if one placed his *eruv* 2000 *amos* to the east and intended to use it on the 1st day and then placed a second *eruv* 1 *amah* or 100 *amos* or 1000 *amos* to the west intending to use it on the 2nd day, the second *eruv* is invalid since on the 1st day it is not fit for consumption since he cannot reach it being that he is not permitted to travel west at all. However, if he placed his *eruv* 1500 *amos* to the east for the 1st day and another *eruv* 500 *amos* to the west to use on the 2nd day, the *eruv* is valid since he can reach it on the 1st day.

- Meaning, they cannot be more than 2000 *amos* apart. (M.B. 26)
- Shulchan Aruch refers to a house in a field. If he is in a city the 2000 *amos* are measured from outside of the city. (M.B. 28)
- The rule is that the two *eruvin* may not be more than 2000 *amos* apart, regardless of the distance in any one direction. (M.B. 29)

Siman 416 Seif 4:

Yom Kippur is like Shabbos for *eruvei chatzeiros* as well as *eruvei techumin*.

- The prohibition against transporting applies as it does on Shabbos. (M.B. 30)

Siman 416 Seif 5:

On Yom Tov *eruvei techumin* are applicable but not *eruvei chatzeiros*.