



Beracha on Eiruv Techum

The eighth *perak* begins by explaining how one forms an *eiruv techum*. The *Mishnah* teaches that one places a barrel of food and declares that it is for everyone in the city who needs it for a *mitzvah*. The *Bartenura* explains that this is because an *eiruv techum* can only be made for the purpose of a *mitzvah*. We shall try to understand this *Mishnah*.

The *Tosfot Yom Tov* explains that when the *Gemara* states that one cannot form an *eiruv techum* unless it is for a *mitzvah* it implies that there would be an issue if one made an *eiruv techum* for another need. What is the concern? The *Tosfot Yom Tov* explains that when one makes an *eiruv techum* they recite a *beracha*, like one does when performing a rabbinic *mitzvah*. If one were to form an *eiruv techum* for another need, reciting a *beracha* would constitute a *beracha levatala* – a *beracha* made in vain.

The *Tosfot Yom Tov* continues that this understanding aligns with the *Rambam* who maintains that one makes a *beracha* when making an *eiruv techum*. The *Raavad* however disagrees. He explains that it is true that one does make a *beracha* when making an *eiruv chatzeirot* or *shituf mavo*. That is because that *eiruv* (or *shituf*) acts as a reminder on *shabbat* that while one is now allowed to carry in this shared space, they cannot carry in the public domain. For an *eiruv chatzeirot* however “it [only] affords a leniency”.

The *Maggid Mishneh* however argues that according to that logic, there is more of a reason to make a *beracha* for an *eiruv techum*. That is because on a biblical level one is allowed to walk a far greater distance (three *parsaot*) and the *Chachamim* restricted that distance to two thousand *amot*. With the placement of the *eiruv* the *gezeira*, that restriction, is still in place; it is only the region in which

the individual can walk has changed. Compare that with an *eiruv chatzeirot* that once it is made, the *gezeira* preventing one from carrying in the shared space is completely removed. Instead, the reference to *ve'tzivanu* in the *beracha* is to the fact the *Chachamim* restricted carrying and movement without the *eiruv* – the *gezeira* itself. How do we understand the *Raavad*?

The *Chiddushei Mahariach* suggests that with respect to a *chatzer* since *chachamim* forbade carrying there, it is difficult to discern which area one is not allowed to biblically or rabbinically carry. After the *eiruv chatzeirot*, since carrying in the *chatzer* is now permitted, it is clear which area is now – “*ve'tzivanu*” – biblically prohibited. With respect to an *eiruv techum* however, nothing has really changed. There is only a leniency introduced that the two thousand *amot* space can be moved. If however the *eiruv* allowed one to then carry to the biblical limit, it would be comparable to the *eiruv chatzerot*. It would seem that the term *vetzivanu* is because through the act, it becomes clear what is biblically commanded.

The *Rashash* however explains the *Raavad* differently. He explains that after one forms an *eiruv chatzeirot*, nothing remains of the original *gezeira* prohibiting one to carry in that space, other than the *eiruv* itself. The *eiruv* or *shituf* therefore acts as a *heker* (reminder) of the *gezeira*. Consequently, it makes sense to make a *beracha* on the *eiruv* of “*ve'tzivanu*” when making the *eiruv*, since the *eiruv* is necessary to act as that *heker*. The *eiruv techum* however does not serve that purpose. It does not act as a *heker* for the *gezeira* since the rabbinic limit is still in place. Consequently, no *beracha* is made on the object of the *eiruv*. Instead, it is only the means through which the parameters of the *gezeira* are shifted.

Yisrael Bankier

Revision Questions

עירובין ז' ח' – ח' י'

- How much food is required to create a *shituf mavoi* (include both measures)? (ז' ח')
- What does *R' Yosi* amend to the above requirement? (ז' ט')
- What is the debate regarding what may be used to form an *eiruv*? (ז' י')
- Can one perform an *eiruv chatzeirot* for another without their knowledge? (ז' י"א)
- Can one perform an *eiruv techum* for another without their knowledge? (ז' י"ב)
- How is an *eiruv techumim* performed on behalf of many people? (ז' י"א)
- What is required from the people for whom this *eiruv* is being performed, for it to be effective for them? (ז' י"א)
- How much food would be required when performing an *eiruv techum* for many people? (Include the four opinions) (ז' י"ב)
- For which *halachot* are the *shiurim* of a *pras* and *chatzi pras* important? (ז' י"ב)
- If the residents of a *chatzer* and the residents of the *mirpeset* (upper floor) each made an *eiruv chatzeirot* separately, which objects in the *chatzer* can the people of the *mirpeset* make use of? (Provide two detailed examples) (ז' י"ג)
- Can one place an *eiruv chatzeirot* in the guard house at the entrance of the *chatzer*? Why? (ז' י"ד)
- Can one place an *eiruv chatzeirot* in a barn? Why? (ז' י"ד)
- Explain the debate regarding whether a person living in a storehouse needs to join in with the other residents of the *chatzer* in an *eiruv chatzeirot*? (ז' י"ד)
- List the four opinions whether a *nochri* or a *Yisrael* that leaves their house for the weekend is required to have joined in an *eiruv chatzeirot*. (ז' י"ה)
- If there is a water-hole in between two *chatzeirot* what is required to enable the residents of each *chatzer* to draw water from it on *Shabbat*? (ז' י"ה)
- Explain the debate regarding what is required to enable its residents to draw water from a stream that is running through their *chatzer*. (ז' י"ה)
- If a house is built such that a level is bridging a stream, and there is a hole cut in the floor through which they draw water – what is required such that they can draw water on *Shabbat*? (ז' י"ה)
- What restriction is placed on the residents if their *chatzer* is less than four-by-four *t'fachim*? (ז' י"ט)
- What can be done to circumvent the restriction described in the previous question? (ז' י"ט)
- Explain the debate regarding whether one can pour water into a ditch which was dug in order to drain the water from the *chatzer* to *reshut ha'rabim*. (ז' י"י)

Shiurim

ONLINE SHIURIM

Yisrael Bankier
mishnahyomit.com/shiurim

Rabbi Reuven Spolter
mishnah.co

Rabbi Chaim Brown
www.shemayisrael.com/mishna/

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

APPS

Mishnah Yomit
mishnahyomit.com

All Mishnah
 Orthodox Union

Mishna Yomi
 Our Somayach, South Africa

Kehati

SHIUR ON KOL HALOSHON

Rabbi Moshe Meir Weiss
 In US dial: 718 906 6400
 Then select: 1 – 2 – 4

Next Week's Mishnayot...

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

