



Volume 2. Issue 16.

Shituf Techumin

In the seventh chapter (7:6) we learnt that if people wish to walk beyond the *techum* (2000 *amot* outside the city) one person can place an *eiruv techum* on behalf of many people. Such a case is called *shituf techumin*. The first two *Mishnayot* in the eighth *perek* continue dealing with this topic.

The *Mishnah* explains that the person declares: “This [*eiruv*] is for all the residents of my city, for anyone who wishes to go to the house of mourning or the [wedding] celebration”. The declaration opens with a general clause including all the residents, then closes specifying two specific reasons.

This may be understood in a number of ways. Either, these two cases (and others similar) are the only people for which one can perform an *eiruv techum*. Alternatively one can perform an *eiruv techum* for anyone, and these two specific cases are just common examples. By looking at the commentaries on the *Mishnah* and the *halachic* conclusions we will briefly attempt to understand this *Mishnah*.

The *Bartenura* explains that these two specific cases involve the performance of a *mitzvah* as we have established in the *Gemara*, that an *eiruv techum* may only be employed for the performance of a *mitzvah*. The *Bartenura* therefore sees these two cases as examples of permissible reasons for performing an *eiruv techum*. Consequently any other cases similar would be good reasons for performing an *eiruv techum*. (See the *Tosfot Yom Tov*.)

The *Tifferet Yisrael* writes: “Ideally, one can only perform an *eiruv [techum]* for the purpose of a *mitzvah*, for a pleasurable stroll or out of fear, but not for a *davar reshut*”. It appears that he broadens that definition of *davar mitzvah* and includes *oneg Shabbat* under its banner.

The *Mishnah* in *Pesachim* (3:7) discusses a case where a person travelled on the 14th of *Nissan* and had not yet annulled his *chametz* and asks whether or not he must return home to annul his *chametz*.

“If someone travels to slaughter his *korban pesach* or to give his son a *brit millah* or to eat at an engagement party at his in-laws, and remembers that he has *chametz* in his house – if he can go

home, remove it and return to perform the *mitzvah* then he must, otherwise he can suffice with annulling the *chametz*. If he left in order to save property from *nochrin*, from an over-flooded river, from bandits, from a fire, or from a ruin, he can annul the *chametz* in his heart. If he left *lishbot shvitat reshut* he must return immediately”.

The *Bartenura* explains that “*shvitat reshut*” refers to a case where a person walked to the end of the *techum* and stayed there till nightfall so that he could walk from that point onwards 2000 *amot*. It appears that one can also perform an *eiruv* for a *davar reshut*.

The *Tifferet Yisrael* bring the *Tosfot* that explain this *shvitat reshut* refers not to any *davar reshut* but, eg, for the purpose of going to celebrate *Pesach* at friends or relatives. It therefore appears that at least for some *divrei reshut* one could perform this *shituf techumin*. (In truth one could explain that this case is fulfilling the *mitzvah* of *simchat yom tov* yet it is unclear.)

According to *Halacha* the *Rambam* (*Eiruv* 7:6) writes:

“One can only perform an *eiruv techum* for a *davar mitzvah*, for example, going to a mourner’s house or to wedding celebration, or to greet his Rav or friend, etc. Or out of fear – for example, to flee from *go’im* or bandits, etc. And if one does indeed perform an *eiruv* for none of these reasons, but rather for a *davar reshut*, the *eiruv* works.”

The *Rambam* rules that ideally one should only perform an *eiruv* for the sake of a *mitzvah*. His examples also suggest that he expands the definition of a *davar mitzvah* as greeting a friend is considered a good reason. Nevertheless some explain that this “friend” refers to a *chacham* from which one intends to learn *Torah*.

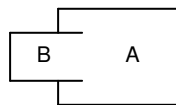
The *Shulchan Aruch* (415) rules similar to the *Rambam* yet adds the following examples: “... or if one wishes to go for a stroll on *Shabbat* or *Yom Tov* in the fields as this involves *simcha* and that is called a *davar mitzvah*.” Certainly, as the *Mishnah Berurah* elaborates, this refers to permissible *simcha* and not other forms that may contravene the laws of *tzniyut* or the like.

Uri Orbach

Revision Questions

עירובין ח' א' – ט' ג'

- How is an *eiruv techumim* performed on behalf of many people? (ח' א')
- What is required from the people for which this *eiruv* is being performed, for it to be effective for them? (ח' א')
- How much food would be required when performing an *eiruv techum* for many people? (Include the four opinions) (ח' ב')
- For which *halachot* are the *shiurim* of a *pras* and *chatzi pras* important? (ח' ב')
- If the resident of a *chatzer* and the resident 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) (ח' ג')
- Can one place an *eiruv chatzeirot* in the guard house at the entrance of the *chatzer*? Why? (ח' ד')
- Can one place an *eiruv chatzeirot* in a barn? Why? (ח' ד')
- Explain the debate regarding whether if someone is living in a storehouse, whether he need to join in with the other residents of the *chatzer* in an *eiruv chatzeirot*? (ח' 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*. (ח' 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*? (ח' ו')
- Explain the debate regarding what is required to enable its residents to draw water from a stream that is running through their *chatzer*. (ח' ו')
- 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*? (ח' ז')
- What restriction is placed on the residents if their *chatzer* is less than four-by-four *tefachim*? (ח' ט')
- What can be done to circumvent the restriction described in the previous question? (ח' 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*. (ח' י')
- Explain the three opinions regarding the status of roofs and whether one can carry from one roof to another. (ח' יא')
- If two *chatzeirot* are built as follows, can the residents carry in them? (ח' יב')



- What is the status of a *chatzer* where the walls at the corner collapse? (Include both opinions) (ח' יג')

www.mishnahyomit.com

Local Shiurim

Sunday -Thursday

Between mincha & ma'ariv
Mizrachi Shul

Friday & Shabbat

10 minutes before mincha
Mizrachi Shul

Audio Shiurim on-line!

- 613.org/mishnah.html
- www.shemayisrael.com/mishna/

**Need help
visualising the
Mishnayot?**

Get the learning aids at:

www.mishnahyomit.com

Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
18 th December י"ז כסלו	19 th December י"ח כסלו	20 th December י"ט כסלו	21 st December כ' כסלו	22 nd December כ"א כסלו	23 rd December כ"ב כסלו	24 th December כ"ג כסלו
Eiruvin 9:4-10:1	Eiruvin 10:2-3	Eiruvin 10:4-5	Eiruvin 10:6-7	Eiruvin 10:8-9	Eiruvin 10:10-11	Eiruvin 10:12-13

