



Calculating the *Techum*

As discussed in last week's issue, one is not allowed to travel outside the city at distance of greater than two thousand *amot*. If one needed to travel for the purpose of a *mitzvah* further in one direction, then they can place an *eiruv techum* to one side of the city. Doing so moves their *makom shevitah* (dwelling place) to that location, enabling them to walk two thousand *amot* in each direction from that point. The *Mishnah* (5:7) explains that "what he gains [in one direction] he loses [in the other]. We shall try to understand this *Mishnah*.

The *Bartenura* explains by way of example. If the *eiruv techum* was placed one thousand *amot* west of the city, it would enable the individual to walk three thousand *amot* in that direction. The individual therefore gains one thousand *amot* west. If the width of the city itself is one thousand *amot* (or less), then we treat the entire city as if it is four *amot* and he could only travel one thousand *amot* east of the city. The thousand *amot* the individual gains in the west, he lost in the east. Importantly however, if the city was wider than one thousand *amot* such that the two thousand *amot* east of the *eiruv* reaches a point in the middle of the city, then the person would only be able to walk until that point. The *Shulchan Aruch* (408:1) rules like this understanding of the *Mishnah*.

The *Tosfot R' Akiva Eiger* notes that according to the *Bartenura* the *Mishnah* must be according to *R' Yehuda* who maintains (4:5) that one has four *amot* in each direction around the *eiruv*, after which one measures the two thousand *amot*. That would then explain why one has one thousand *amot* to the east in our example above, despite the (small) city is itself being considered four *amot*. Indeed, the *Shulchan Aruch* explains that one would have only nine hundred and ninety-six *amot* to travel in the east in the case above.

The *Tosfot* (60b, s.v. *ein*) however quote the *Mahari* who explains that if the person who setup the *eiruv techum* sleeps in his house in the city, then the city is considered like four *amot*. In other words, even if the two thousand *amot* only reached the center of the city, the person would be able to walk throughout the city. The *Ritva*, who also cites the *Mahari*, explains that if that were not the case, someone living in the center of a large city, would never be able to use an *eiruv techum*.

Note that according to this understanding, there is still a difference if the two thousand *amot* reach the center of the city or encompassed the city. In the former case, while the personal may walk the entire city, they would not be able to work any further (using our example) to the east of the city. The *Rama* rules that one can be lenient like this opinion. How do we understand this leniency?

The *Chaye Adam* (77:3) explains that were it not for this leniency, and one's house was further than two thousand *amot* from where the *eiruv* was located, then he would not be able to return to reach his own house. He explains that that result would not be considered "*darchei no'am*" (pleasant way) about which the *Torah* is described. In other words, due to a rabbinic decree one would need to move out of his home for *Shabbat*. Consequently, the *Chachamim* built into the laws of *eiruv techum* that the city in which one sleeps is considered like four *amot* such that he can walk around the entire city.

The *Chazon Ish* (109:16) however explains that wherever one intended to eat and sleep is his real main *dira* (residence). The law of *eiruv techum* was instituted to give the person the ability to shift their *techum* to center around a different *makom shevitah*. Nevertheless it does not come at the cost of losing his city.

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Revision Questions

עירובין ד' י' – ו' ג'

- Explain the debate regarding one who was sent to place an *eiruv* on behalf of the city, but got held up by his friend. (ד' י')
- What are the two opinions regarding one who stepped outside the *techum* whether he can step back inside? (ד' י"א)
- How does one determine the borders of an oddly shaped city? (ה' א')
- Explain the debate regarding including a *karpaf* as part of the city? (ה' ב')
- What is the maximum space between three cities placed in a triangular formation such that they can be considered one city (ה' ג')
- How long was the measuring tape used to measure the *techum Shabbat*? (ה' ד')
- Was the measuring tape placed on the floor, held at chest level or above their heads? (ה' ד')
- When measuring, what would they do when they came to a hill? (ה' ד')
- Who was trusted with measuring out the *techum Shabbat*? (ה' ה')
- If one of two measurements on one side was greater than the other, which measurement was used? (ה' ה')
- What is the difference between a *shituf* performed on a city of a *yachid* and a city of the *rabbim*? (ה' ו')
- What is the law regarding a city of a *yachid* that became a city of the *rabbim*? (ה' ו')
- If one sent his son to place an *eiruv techum* in the West of the city, but he was in the East of the city (at a distance of greater than two thousand *amot* from the *eiruv techum*) at the onset of *Shabbat*, where can he walk on *Shabbat*? (ה' ז')
- Does an *eiruv techum* work if it is placed in the *ibur* of the city? (ה' ז')
- Explain the debate regarding the case where two cities (large and small) were close to each other such that that part of the large one was inside the *techum* of the other and a citizen of the small city placed his *eiruv techum* inside the large city – how far can he walk? (ה' ח')
- Which other case resembles the debate described in the previous question? (ה' ט')
- Explain the debate regarding when the presence of a *goi* can affect an *eiruv chatzeirot*? (ה' י')
- Explain the debate regarding how a *tzaduki* can affect an *eiruv chatzeirot*? (ה' י')
- If one of the members of a *chatzer* forgot to join in the *eiruv chatzeirot* yet was *mevatel reshut* in the *chatzer*, where can each of the members of the *chatzer* transfer objects? (ה' י')

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
19 February כ"ח שבט	20 February כ"ט שבט	21 February ל' שבט	22 February א' אדר	23 February ב' אדר	24 February ג' אדר	25 February ד' אדר
Eruvin 6:4-5	Eruvin 6:6-7	Eruvin 6:8-9	Eruvin 6:10-7:1	Eruvin 7:2-3	Eruvin 7:4-5	Eruvin 7:6-7

