



Don't Step Outside... the Techum

This week we continued our discussion on *eruv techumim*. One *Mishnah* (4:11) taught that if a person takes one step outside the *techum* of his city, he may not re-enter and his movements are limited to four *amot* (see 4:5 for how the four *amot* are placed). According to the *Tanna Kama* this is the case even if his new personal, albeit restricted *techum* overlaps his city's *techum*. We shall analyse this case.

The *Tosfot R' Akiva Eiger* notes that the law in the *Mishnah* only holds true in a regular case where a person stepped out of the city's *techum*. If however the person was allowed to leave (see 4:3), then the law is different in two ways. Firstly, the person has a complete *techum* (two-thousand *amot*) from the place where the authority ends. Secondly, if the second *techum* overlaps his city's *techum* he can return home.

The leniency for those that left the *techum* for the *mitzvah* is found in *Mishnah Rosh Hashana* (2:5). As we will learn later, the date of *Rosh Chodesh* was not fixed, but rather determined by witness testimony regarding the sighting of the new moon. If it was *Shabbat*, the witnesses were allowed to violate *Shabbat* and travel beyond the *techum* of their city in order to deliver this testimony in *Yerushalaim*. Initially, once they reached *Yerushalaim* and delivered their testimony, they were not allowed to walk more than four *amot* (much like our *Mishnah*). *Rabban Gamliel* however instituted that they be allowed to travel two-thousand *amot* in each direction (a regular *techum*).

The *Minchat Chinnuch* (24:4) notes that this leniency only works because the *techum* of two-thousand *amot* is rabbinic (as explained last week). (Note that *R' Akiva* (*Sotah* 30b) and *R' Meir* (*Eiruvim* 35b) maintain that this limit is biblically prohibited.) Consequently as they

enacted that limit, they have the freedom to create leniencies within it.

While the *Ramban* maintains that there is no biblical prohibition of *techumin*, there are a number of opinions that maintain that there is indeed a biblical prohibition of *techum* at a far greater distance of three *parasa'ot* (twelve *mil*). This is based on the *pasuk* "...let no man leave his place on the seventh day" (*Shemot* 16:29). The *Minchat Chinnuch* therefore explains that if someone travelled beyond the biblically prohibited limit, even if it was authorised for *kidush ha'chodesh*, they would not be able to take one extra step. The *Chachamim* do not have the authority to allow one to actively violate a *Torah* prohibition. Consequently the act of *Rabban Gamliel* must have only applied to those that travelled to *Yerushalaim* from within a distance of three *parasa'ot*. He only introduced this law because witnesses only really travelled to *Yerushalaim* from within that range.

The *Ramban* (*Eiruvim* 43a) however explains that the *takana* of *Rabban Gamliel* works even for those that hold that the two thousand *amot* is biblically prohibited. Why? The *Ramban* explains one only transgresses the prohibition of *techumim* on a biblical level if they travelled three *parasa'ot* whilst it was prohibited to do so. Until they reached *Yerushalaim*, those that travelled for *kidush ha'chodesh* were permitted to do so – even if they had travelled the distance of a number of *techumin*. After reaching *Yerushalaim*, they would need to travel another three *parasa'ot* in order to violate the biblical prohibition. Consequently, at that point, the only thing limiting their movement would have been the rabbinic prohibition. *R' Gamliel* therefore alleviated that restriction.

Yisrael Yitzchak Bankier

Revision Questions

עירובין ד' ח' : ו' א'

- Explain the two opinions of how the distance of two thousand *amot* for *techum Shabbat* is measured. (ד' ח')
- What are the two methods of making an *eruv techumim* and to whom do they apply? (Include all three opinions) (ד' ט')
- 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' א')

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Kollel Magen Avraham

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www.shemayisrael.com/mishna/

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613.org/mishnah.html

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Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
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Eruvin 6:2-3	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

