



## Stopping Just Short of the Techum

The *Mishnah* (4:11) teaches that if one was travelling towards a city and he finds himself just outside the *techum* of the city as *Shabbat* begins, then he may only walk four *amot*. Normally, when one dwells in a city, they can walk the entire city and a distance of two thousand *amot* outside the city (the *techum*). In normal circumstance, if one walks outside the *techum* then they can only walk a distance of four *amot*. If however they were located outside a city and decided to dwell there when *Shabbat* began, then they would be able to walk a distance of two thousand *amot* from that location. Why is this case different? Why in the case, when he stops just short of the *techum* is he limited to four *amot*?

The *Bartenura* explains that his *shevita* is not the place he is located since he has demonstrated that he does not want that to be his *shevita* – he wants it to be in the city. His *shevita* however cannot be in the city as it is too far away. Consequently, it is considered as if he walk beyond the *techum* of the city and he can only walk four *amot*.

The *Tosfot Yom Tov* however finds the explanation of the *Bartenura* lacking. He therefore cites the explanation of *R' Yehonatan* who explain that in this case, the person declared that he wanted his *shevita* to be in the city. It is this declaration specifically that demonstrated he does not want his *shevita* to be in his current location.

The *Tosfot Yom Tov* however finds it difficult to explain that the *Mishnah* is discussing the specific case where one made that declaration. He suggests that it is for this reason why the *Bartenura* omits this declaration from his explanation. This too however is difficult. We learnt previously that a personal travelling does not need to specifically declare that his *shevita* is in his current

location. That being so, in our case, why is his *shevita* not in his current location.

The *Tosfot Yom Tov* therefore suggest that perhaps the *Bartenura* understands that in this case the person resided at the location as *Shabbat* came in, thinking he was in the *techum* of the city. It was only later he learned that he was in fact too far away. The issue then is that he *intended* for his *shevita* to be in the city which was too far away. The difficulty however is that the *Bartenura* wrote that the issue was that he “demonstrated” he wanted his *shevita* to be in the city, and not that he “intended” to dwell in the city.

The *Tosfot Yom Tov* explains that the *Rambam's* explanation of the case avoids all these question. The *Rambam* explains that when the *Mishnah* states the traveller “may not enter” it does not mean that he is limited to four *amot*, but rather he can only walk as far into the city as the two thousand *amot* from his current location allows him. In other words, according to the *Rambam* the *Mishnah* rules that he does indeed acquired his *shevita* at the current location. The *Tifferet Yisrael* also adopts this interpretation.

The *Chidushei Mahariach* however defends the *Bartenura*. He explains that the *Bartenura* found the term “*hechshich*” difficult. The term does not imply that he simply ran out of time, otherwise the term “*chascha*” would have been used. The term *hechshich* suggest that he deliberately stopped at the location despite the fact he had time to travel further. The fact that he deliberately stopped there, despite the fact that had he walked a few steps further he would have been considered part of the city and profited greatly, *demonstrates* his error of thinking he was already within the *techum* of the city.

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### Revision Questions

עירובין די: בי – ה: די

- Explain why *Rabban Gamliel* ruled that the passengers of a boat that only reached the port on *Shabbat* were able to leave the boat. (די: בי)
- In what cases is one allowed to leave the *techum Shabbat*? (די: ג)
- If one of these people left the *techum Shabbat* and completed their task, how far can they walk from that spot? (די: ג)
- Describe the debate regarding someone who was travelling and was unaware that at the onset of *Shabbat* he was within the *techum* of a city. (די: די)
- List the four opinions regarding a traveller that was asleep at the onset of *Shabbat*. (די: ה)
- If three people are standing in a row, and each only able to walk four *amot*, and the region of the middle person overlaps the regions of the outer two, which parties are able to join and eat together? (די: ו)
- To which case does *R' Shimon* compare the case in the previous question? (די: ו)
- If someone is travelling, and they wish to make the *makom shvita* by a particular tree (in the distance) how should they phrase the proclamation? (די: ז)
- Explain the two opinions of how the distance of two thousand *amot* for *techum Shabbat* is measured. (די: ח)
- What are the two methods of making an *eruv techumim* and to whom do they apply? (Include all three opinions) (די: 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. (די: י)
- What are the two opinions regarding one who stepped outside the *techum* whether he can step back inside? (די: יא)
- How does one determine the borders of an oddly shaped city? (די: יב)
- Explain the debate regarding including a *karpaf* as part of the city? (די: יג)
- What is the maximum space between three cities placed in a triangular formation such that they can be considered one city? (די: יד)
- How long was the measuring tape used to measure the *techum Shabbat*? (די: טו)
- Was the measuring tape placed on the floor, held at chest level or above their heads? (די: טז)
- When measuring, what would they do when they came to a hill? (די: טז)

### Melbourne, Australia

#### Sunday -Thursday

10 minutes before *Mincha*  
Mizrachi Shul  
Melbourne, Australia

#### Friday & Shabbat

10 minutes before *Mincha*  
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Melbourne, Australia

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*Shiur in English*

#### Sunday -Thursday

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### Next Week's Mishnayot...

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	שבת קודש
21 May כ"ה אייר	22 May כ"ו אייר	23 May כ"ז אייר	24 May כ"ח אייר	25 May כ"ט אייר	26 May א' סיון	27 May ב' סיון
Eruvin 5:5-6	Eruvin 5:7-8	Eruvin 5:9-6:1	Eruvin 6:2-3	Eruvin 6:4-5	Eruvin 6:6-7	Eruvin 6:8-9

