The Chicago Center
Digest
Mishna Berura
THE DAILY RESOURCE FOR MISHNA BERURA YOMI
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סימן ת"ח סעיף א'

Overview

Siman 408 Seif 1 (a):

(It is permitted to make an *eruv* techumin and acquire residence at the end of the *techum*, therefore,) **if one left the city on *erev* Shabbos and placed down food distant from the city that is equal to the volume consumed in two meals and established his residence there, even though he returned to the city and slept in his home, it is considered as though he established residence in the place where he left the food. This is called ערובי תחומין and the next day he may walk 2000 *amos* in each direction from there. Therefore, when he travels 2000 *amos* from his *eruv* towards the city he may only walk in the city as far as his *techum* permits. If the city is completely contained within his *techum*, the city is counted as only four *amos* and he completes the measurement beyond the city. For example, if he placed his *eruv* 1000 *amos* east of the city so that on Shabbos he may walk 2000 *amos* east of the *eruv* as well as 2000 to the west, 1000 *amos* gets him back to the city and another 1000 *amos* in the city to reach his home, he may only walk in the city 1000 *amos*. If from his house to the end of the city is less than 1000 *amos* so that his *techum* ends beyond the city, the entire city counts as only four *amos* and he may walk beyond the city another 996 to complete the 1000 *amos* which he has. For this reason if he placed his *eruv* 2000 *amos* from his house in the city, he loses the entire city so that he may walk from his house to the *eruv* 2000 *amos* but may not walk from his house to the west even one *amah*.**

- He is permitted to walk 4000 *amos* in one direction by placing food 2000 *amos* away during *bein hashemashos* and we consider it as though he established residence there. *L'chatchila* this is done only for a *mitzvah* but *b'dieved* if it was done for a voluntary matter the *eruv* is valid. (M.B. 1)
- The same is true if he sent an agent to put out the food. (M.B. 2)
- If he placed the *eruv* more than 2000 *amos* from the city the *eruv* is not valid since he cannot reach it during *bein hashemashos*. (M.B. 3)
- He returned before Shabbos for if he stayed there during *bein hashemashos* it would not be necessary to place food there. (M.B. 5)
- Even if he did not yet leave the city, if the location of the *eruv* does not permit traveling at all in the opposite direction, he may not go even one *amah* in that direction and he may not decide to change the location of his residence. (M.B. 7)
- The same is true if the end of the *techum* and the end of the city end in the same spot. Some contend that Shulchan Aruch means that the city must be completely contained within the *techum* since making the calculation is difficult. In a circumstance of necessity one may follow the lenient opinion. (M.B. 9)
- If the eruv is more than 2000 *amos* from his house but within 2000 *amos* of the city, he may not return to his house and will have to spend the night in one of the houses that is within 2000 *amos* of his *eruv*. (M.B. 10)

Halacha Highlight

The enactment of *eruv techumin*

Rema Siman 408 Seif 1 (a)
מתר לערב ערובי תחומין
It is permitted to make an *eruv techumin*

Rema introduces the *siman* and writes that it is permitted to make an *eruv techumin* by acquiring residence at the end of the *techum*. Mishnah Berurah (סק"א) explains that since Shulchan Aruch employed language that implies that making an *eruv* is only *b'dieved,* Rema wanted to emphasize that it is allowed even *l'chatchila*. He also notes that in *siman* 415 we will learn that *l'chatchila* an *eruv* is made when one has a *mitzvah* to perform but if one made an *eruv* for a discretionary activity, it is nevertheless, effective.

Mishnah Berurah (שם) also explains how an *eruv techumin* works. The *halacha* is that a person is assigned 2000 *amos* in each direction from his residence on Shabbos. However, Chazal permit a person to travel 4000 *amos* in one direction by placing food equal to two meals at the end of his 2000 *amah techum* during the period of *bein hashemashos*. By doing so we consider the location of his food to be the center of his *techum* and thus when he measures 2000 *amos* in each direction from there he may walk 2000 *amos* back to his house and 2000 *amos* from the location of his food in the opposite direction of his house. All together this means that from his house he may walk 4000 *amos* in the direction of his food but may not walk out of his house in the opposite direction even one *amah*. Rambam (עירובין י"ז:) questions how Chazal could institute the leniency of an *eruv* according to the opinion that maintains that *techumin* are Biblically prohibited. He answers that according to that opinion we would have to say that the origin of making an *eruv techumin* is *halacha l'Moshe M'Sinai*. Elya Rabba (סק"א) writes in the name of Tur that the enactment of an *eruv* is consistent with the opinion that maintains that the restriction of *techumin* is only Rabbinic but according to the opinion that maintains that there is a Biblical prohibition against *techumin*, Chazal would not be empowered to enact the leniency of *eruv techumin*.