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 (b):

Some maintain that even if the *techum* ends within the city, one may walk the entire area of the city but not out of the city and one may be lenient. If the *techum* ends at the end of the city, even though the city has an extension, the entire city is considered four *amos* and we do not utilize a city's extension for stringency. Whenever someone made an *eruv techumin* and is granted 2000 *amos* in each direction, it is prohibited to walk to the north or south more than the width of the place where he acquired his residence. If that area is only four *amos*, for example, the *eruv* was not placed in a private domain, he may not walk 2000 *amos* in each direction, only 2000 *amos* according to the within the four *amah* width including the corners as mentioned above in *siman* 398:2. If the *techum* concludes at the end of the city so that it is considered four *amos*, it is permitted to walk the entire width of the city and 2000 *amos* beyond the city to the north and south even though he is not granted such a wide area in the place where he acquired residence.

- Since he established residence in town, the city is considered four *amos* so that he may walk the entire area. If he slept by the *eruv* and the *techum* ends in the middle of the city, or if he slept in his home town and his *techum* concludes in the middle of another town, he may not walk beyond his *techum*. (M.B. 11)
- Meaning, we do not consider it as though the *techum* ends in the middle of the city due to the city's extension. If the *techum* ends after the extension, it is considered four *amos* and one begins to measure the *techum* after the extension. (M.B. 13)
- We assign the person 2000 *amos* in each direction according to the width of his residence and then we add the corners. (M.B. 15)
- His entire *techum* will be 4004 *amos* by 4004 *amos* and he may walk the entire area. If his residence is larger, for example, in a city that is 1000 *amos* by 1000 *amos* his *techum* will be 5000 *amos* by 5000 *amos*. (M.B. 17)
- In the event that a city is included in his *techum* the city is considered his four *amos* even if it is very large. (M.B. 18)
- If the *techum* ends in the middle of a city he may not walk to the north or south any more than the width of the city. If the city is 4000 x 4000 *amos* he does not receive any additional area to the north or south. According to Shulchan Aruch if a city is wider than the width of his *techum* he may not walk the entire width of the city and is limited to the width of his residence plus the corners. (M.B. 19)
- Many authorities disagree and contend that when the city is wider than the width of his *techum*, although he may walk the entire area of the city since the length of his *techum* concludes beyond his city, nevertheless, he may not walk to the north or south of the city. (M.B. 20)
- The 1000 *amos* to the west is only as wide as his residence. (M.B. 21)
- If we calculate the width according to the width of his residence it will not be as wide as the width he is assigned when his width is measured according to the width of the city but nonetheless, it is permitted. (M.B. 22)

Halacha Highlight

How many cities are considered four *amos*

Rema Siman 408 Seif 1 (b)
מהלך בכל העיר כלה
He can walk the entire area of the city

Rema begins by presenting a more lenient position than Shulchan Aruch's. Shulchan Aruch ruled that when a person placed his *eruv* more than 2000 *amos* from his house in the city, he loses the right to travel throughout the city and may only walk from his house 2000 *amos* to the east where he placed his *eruv,* but not to the west even one *amah*. Rema cites authorities who write that even when the *techum* from the *eruv* ends in the middle of a city, one may walk the entire area of the city but may not walk out of the city to the west even one *amah* and he writes that one should be lenient about such a matter. Mishnah Berurah (ס"ק י"א) explains that even though the *eruv* is more than 2000 *amos* from his home, since he slept in his home in town, we consider the entire city four *amos* thereby permitting him to walk the entire area of the city as well as return home.

Poskim debate the *halacha* when one places his *eruv* in a nearby, large city. The beginning of that city is within 2000 *amos* of his home town but he placed the *eruv* in the middle of the large city so that the food is more than 2000 *amos* from the edge of his home town. Minchas Pitim (תשובה לשואל ד"ה ובדבר) writes that such an *eruv* is invalid. The reason is that we do not assign two different cities the status of being only four *amos*. It is only the city into which the *eruv* was placed that is assigned the status of four *amos* and not his home town. Chazon Ish (או"ח סי' ק"י סק"ח), on the other hand, takes it as an obvious matter that both cities, the city where the *eruv* was placed as well as his home town, are assigned the status of four *amos* and thus such an *eruv* would be valid.