

22 Iyar 5773
May 2, 2013



Eiruvin Daf 55

Produced by Rabbi Avrohom Adler, Kollel Boker Beachwood

Daf Notes is currently being dedicated to the neshamah of

Tzvi Gershon Ben Yoel (Harvey Felsen) o”h

May the studying of the Daf Notes be a zechus for his neshamah and may his soul find peace in Gan Eden and be bound up in the Bond of life

It is important to establish memory devices to remember one’s learning.

The Gemora says that this is alluded to in the verse regarding Torah, “It is not in heaven...nor overseas.” This implies that if it were, we would have to go there to get Torah knowledge, despite the fact that it requires extra effort. The effort to create memory devices (such as making an acronym to remember four consecutive laws, as is often found in parentheses in the Gemora) to remember Torah learning is included in this verse.

Rava expounded: *It is not in heaven*; it (Torah scholarship) is not to be found with him who, because he possesses some knowledge of it, towers in his pride like the heavens. [Neither is it beyond the sea] It is not found with him who, because of some knowledge of it, is as broad in his self-esteem as the sea.

Rabbi Yocanan expounded: *It is not in heaven*; it (Torah scholarship) is not to be found among the arrogant. *Neither is it beyond the sea*; it is not to be found among merchants or dealers.

The Gemora discusses at length how to measure the techum of different shaped cities.

For example, the Gemora states that if a city is shaped like a circle, we do not say that one can only walk two thousand cubits from any of the city walls. Rather, we add corners to the city, making it like a square, and only then add on two thousand cubits from any point on the outside of the square.

A tent city is not considered four cubits regarding techum Shabbos.

A person who lives in a city is allowed to walk freely around his city on Shabbos, even if it is extremely large, and it is considered as part of his four cubits. He is also allowed an additional two thousand cubits outside of the city. However, a “city” of poorly built shelters made out of branches does not have the status of a city. Therefore, each person may only walk two thousand cubits, including the area of the shelters.

People who live in tent cities do not have much of a life, and their children do not belong to them.

There is an argument in the Gemora regarding the reason their children are not deemed to belong to them. One opinion is that being that the rivers are far away, when the men go to bathe the women



are left alone, enabling evil people to be with the women. Another opinion is that when the women go to bathe together it becomes apparent, and men then follow them and are together with them.

A Torah scholar should not live in a place where there are no vegetables.

Rashi explains that being that vegetables are healthy and usually cheap, they enable a Torah scholar to sustain himself on very little and still be able to study Torah. (55a – 55b)

DAILY MASHAL

Difficulty Learning

People often have difficulty learning, and attribute it to one of two things. Either they personally are not smart enough to learn Torah, or the subjects of Torah are too deep to grasp properly.

The Maharsha explains that the verse quoted above, ““It is not in heaven...nor overseas” is preceded by the verse, “It is not too wondrous for you, nor is it far,” because they correspond to each other. “It is not wondrous for you,” addresses people who think that it is not possible for them personally to understand Torah. Regarding them the verse says not to think that the Torah is in Heaven. It is here for every single person to study. Additionally, “it is not far...overseas” alludes to people who think that it is something that a person must travel long and hard for mentally, as it is difficult to grasp the true meaning of Torah.

The Torah therefore says that this is incorrect, and it is “in your mouth and heart to do it.” If we put our minds and hearts to it, we too can understand the true meaning of the concepts of the Torah.

INSIGHTS TO THE DAF

Walking from Bnei Brak to Tel Aviv on Shabbos

As we know, each city has a *t'chum* Shabbos, a boundary of two thousand *amos* from the city's outer limit, past which it is forbidden to walk. If cities were shaped like squares or rectangles with straight lines for borders, the *t'chum* would be easy to determine. However, most cities have irregular boundaries, which stretch out far away from the city center at some points, and draw close at others (52b). The *t'chum* is then calculated based on the principle of *ribu'ah ha'ir*, “squaring the city.” The farthest points of the city in each direction are located, and a square or rectangle is drawn around the city, with these points on the perimeter. The *t'chum* is then drawn from this square, and not from the city's actual border.

This procedure is a general rule, to which there are many exceptions. One such exception is discussed in our Gemara, in the case of a city shaped like a bow. Furthermore, it is often questionable how to align the square around the city (see Kiryat Ariel chs. 5 and 7, where the principles used to determine these boundaries are discussed in depth).



In addition to the complicated halachos involved in measuring a *t'chum* Shabbos, it is often difficult to determine the actual border of the city. The city limits as they appear on maps are not always applicable to our halachic concept of a city. For example, industrial zones are often located on the outskirts of a city and included in its limits. However, in regard to *t'chum* Shabbos a city is measured only by its residential areas (ibid p. 117).

Greater Tel Aviv: The principles of *ribu'ah ha'ir* are of particular interest in regard to the area of Greater Tel Aviv, which includes the neighboring city of Bnei Brak. The Gemara states that each city is surrounded by a *karfaf* of roughly seventy *amos*. If the *karfafs* surrounding two cities overlap, they are judged as one city in regard to *t'chum* Shabbos. Thus, in practice, if there are less than one hundred and forty *amos* between two cities, it is permitted to walk from one city to the other and another two thousand *amos* past it.

The question then arises whether the seventy *amos* which may overlap are measured from the actual border of the city, or from the *ribu'ah ha'ir* discussed above. In essence, this question depends upon a precise definition of *ribu'ah ha'ir*. Did our Sages define the halachic boundary of the city as the square drawn around its outermost points? If so, the seventy *amah* *karfaf* should also be measured from this square. Or perhaps the boundary of the city is defined according to the actual location of the houses, and *ribu'ah ha'ir* is simply a leniency which our Sages applied to measuring the *t'chum* Shabbos, but does not necessarily apply to overlapping *karfafs*.

R' A. Bockwold (Kiryat Ariel ch. 6) discusses this question at length, and concludes that according to most Rishonim *ribu'ah ha'ir* does not apply to the *karfaf* around a city. Therefore the seventy *amos* that may overlap to combine two cities must be measured from the actual border of the city, and not from the square discussed above.

At the request of the current Kozhnutzer Rebbe, this question was addressed to R' Elyashiv. The Kozhnutzer Beis Midrash is located in northern Tel Aviv. Since the Ayalon Highway divides Tel Aviv in two, it is questionable whether one may walk from Bnei Brak to northern Tel Aviv on Shabbos. If we would apply the principles of *ribu'ah ha'ir*, the *karfafs* of the two sides of Tel Aviv would overlap, and one would be permitted to walk from one side to the other. However, R' Elyashiv ruled that *ribu'ah ha'ir* should not be applied in determining the overlapping *karfafs*. If a person wishes to walk from Bnei Brak to the Kozhnutzer Beis Midrash in Tel Aviv, he should best set an *eiruv t'chumin* (Kobetz Beis Aharon V'Yisrael 101, 118).