

A city that was first surrounded by a wall and only then inhabited, its boundary (the תחום שבת; the two thousand אמות one may walk from the edge of the city) is counted from the edge of the city. If it was inhabited and then the wall was built, the boundary is counted from the wall.

A wall built for privacy or to guard something, while allowing one to carry within its boundaries, is not considered a מחיצה regarding enclosing a קרפף that is more than two סאה בית.

If the residents of a חצר wish to be able to carry from one residence to another (and through the חצר) must contribute to the עירוב חצירות. If one resident did not contribute to the עירוב (either because he forgot, or he purposefully did not want to join in the עירוב), then it is אסור for everyone else to carry from their house to the חצר. What can be done to rectify the situation? He must negate his right to the חצר to each person who lives there, ויש אומרים he does not need to negate his portion in the חצר to each person specifically, but may say רשותי מבטלת לכם. This allows the people in the חצר to carry in the חצר but not to and from his house, unless he specifically is מבטל his house.

פרק עושין פסין End of

A person may move his תחום שבת before the onset of שבת, by placing food in towards the direction that he wishes to travel. This does not extend his תחום, but changes it. Meaning, if he

puts the עירב a thousand אמות from where he is staying, he has the one thousand אמות to the תחום plus two thousand אמות past the תחום, but only one thousand אמות, in the opposite direction of the תחום from where he is currently located.

Any type of food may be used for עירב תחומין with the exception of unedible stalks of vegetables, mushrooms, spices, salt and water. He may use salt and water together, though some opinions require that he add oil to them (assuming there was not enough oil to use on its own) and some say he must add spices. The משנה ברורה says we hold like the first opinion, that water and salt together may be used as an עירב.