

Eruvin Terminology

Rabbi Avraham Yitzchok Berman — Menahel, Yeshiva Madreigas HaAdam, Hillcrest, NY

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- 1) חצר (pl. חצרות) — A courtyard into which houses open. If the fourth side is entirely open, it is a רשות היחיד דאורייתא (according to almost all *Rishonim*), but one may not carry within it, or from the houses into the חצר or vice versa, unless the חצר has also a תיקון מדרבנן on the fourth side — either a פס (board) 4 *tefachim* wide, or 2 פסין a משהו wide - one on each side of the open area.
- 2) מְבוּי (pl. מְבוּאוֹת) — An ‘alleyway’ into which חצרות open.
- 3) מְבוּי סְתוּם — a מְבוּי that is enclosed on three sides. It is a רשות היחיד דאורייתא (according to almost all *Rishonim*), but one may not carry within it, or from the חצרות into the מְבוּי or vice versa, unless the מְבוּי has also a תיקון מדרבנן on the fourth side (either a לחי or a קורה — see below.)
- 4) מְבוּי מְפוּלֵשׁ — a מְבוּי that is open on opposite sides, such that people are able to traverse it and exit through the opposite end. One may not carry in it unless a מחיצה or a צורת הפתח (see term #18) is erected on one side, and a תיקון מדרבנן is erected (either a לחי or a קורה — see below) on the fourth side.
- 5) לְחִי — an upright ‘pole’ that is at least ten *tefachim* tall. It is placed near the entranceway of a מְבוּי סְתוּם as a תיקון מדרבנן to allow carrying on Shabbos within the מְבוּי. (We hold that, מן התורה, a לחי is considered a *halachic* מחיצה for some purposes.)
- 6) קוֹרֵה — a ‘crossbeam’ that is placed above the entrance of a מְבוּי סְתוּם as a תיקון מדרבנן to allow carrying on Shabbos within the מְבוּי.
- 7) דְּרִיסַת הָרֶגֶל — the *halachic* ‘right’ to walk through a certain חצר. (Classic case: those who dwell in a חצר have דריסת הרגל in that חצר. Also: If the residents of an inner חצר must walk through a second, outer חצר, to reach the מְבוּי or רשות הרבים, the members of the inner חצר have דריסת הרגל through the outer חצר.) Any person who has דריסת הרגל must be included in the עירוב חצרות or שכירות רשות (see terms #8–10).
- 8) עִירוּב חצרות — Even when a חצר is *halachically* enclosed, carrying from a house into the חצר, or vice versa, is still אסור מדרבנן unless all the homeowners (or renters) who have השתמשות זכות השתמשות or רגל דריסת הרגל join together in an עירוב חצרות, whereby each homeowner contributes bread (or *matzah*) to join together. Alternatively, one person may be מוכה the bread אחר על ידי to all the

homeowners. (The colloquial term 'Eruv' is derived from 'עירוב חצרות'.) See also שכירות רשות — term #10.

9) שְׁתוּף מְבוֹאוֹת — Even when a מְבוֹי is *halachically* enclosed, it is still אסור מדרבנן to carry כלי בתים (objects that were in a house in a חצר at the onset of Shabbos and were then moved to the חצר on Shabbos) from a חצר in the מְבוֹי into the מְבוֹי, or vice versa, unless the individual חצרות join together in a שְׁתוּף מְבוֹאוֹת, whereby each חצר contributes a food item to join together. Alternatively, one person may be מוֹכֵה the food item על ידי אחר to each חצר.

10) שְׁכִירַת רְשׁוּת (renting of rights) — עירוב חצרות helps only for the Jewish homeowners in the חצר. If there are non-Jewish homeowners in the חצר, the Jewish homeowners must rent from each non-Jew his rights of passage (i.e., his דריסת הרגל) in the חצר. Alternatively, they may rent the rights from any of the following: the non-Jew's household members; שְׁכִירוֹ וְלִקְיָטוֹ (his hired workers); one who has the right to store objects on his property; or the שַׂר הָעִיר.

11) עוֹמֵד מְרוּבָה עַל הַפְּרוּץ — if the sections of a מחיצה that are intact (עומד—'standing') are wider than the sections of that מחיצה that are breached (פרוץ), and no breach is wider than 10 *amos* (subject to additional conditions — see, for example, the following 3 terms), the מחיצה is valid in its entirety and the breached sections are considered to be פְּתָחִים (entranceways) in the מחיצה.

12) אֶתִּי אֲוִירָא דְהָאִי גִיסָא וְדְהָאִי גִיסָא וּמְבַטְלוּ — (literally: the airspace of this side and of this side come and nullify it.) If an עומד is sandwiched between two פרצות, with one פרצה wider than the עומד and the other at least as wide as the עומד, the עומד is nullified and is considered פרוץ.

13) סילוק מחיצות — a special instance in which the principle of הפרוץ על הרובה cannot be employed due to the specific configuration of the מחיצות. (See diagram #1.)

14) פְּתָחָא בְּקַרְנֵי זְוִית לֹא עֲבָדֵי אִינְשֵׁי — people do not make entranceways precisely in the corner of an enclosed area. Hence, we cannot say עומד מרובה על הפרוץ to consider a corner that is breached to be enclosed. (See diagram #2.) According to most *Rishonim*, a צורת הפתח (see term #18) may be used to close the breach.

15) פְּסֵי בִירָאוֹת — (lit. boards for wells) four specially constructed 'corner boards' that serve as מחיצות surrounding water-holes, erected to allow the עולי רגלים to draw water for their animals. Each of the four are constructed using two boards that are at least one *amah* wide and at least 10 *tefachim* tall and placed at right angles to one another. (See a 'birds-eye view' in diagram #3.)

16) אֶתִּי רַבִּים וּמְבַטְלֵי מַחֲצוֹת — If a רשות הרבים traverses between the פְּסֵי בִירָאוֹת, the masses of people who pass through nullify the halachic מחיצות the פְּסֵי בִירָאוֹת created. There is a *machlokes*

whether we say לא אתי רבים ומבטלי מחיצתא or אתי רבים ומבטלי מחיצתא.

17) דִּלְתָא — a door at the entranceway to a city. The דלת may serve as a *halachic* מחיצה even if it remains open during the day, so long as it is closed at night. According to many *Poskim*, it must also have a צורת הפתח (see following term) to be a valid מחיצה when it is open. According to many *Poskim*, it may serve as a *halachic* מחיצה even if it remains open at night, so long as it is ראוי לנעול — able (or fit) to be closed on Shabbos. (This provision excludes a case in which the doors are cemented to the ground in an open position, and a case in which the doors are propped open with mounds of dirt, which may not be removed on Shabbos.)

18) צורת הפתח — (literally: the form of an entranceway) — colloquially called an 'Eruv.' It is comprised of קנה מכאן וקנה מכאן וקנה על גביהן — two reeds (or poles) on either side and a reed (or pole or wire) on top. There is a *machlokes* whether it is viewed *halachically* as a מחיצה, or as a פתח, or as both. (Colloquially, a קנה עומד is called a 'lechi' and a קנה על גביו is called a 'wire'.)

19) מקום המִקְוֵה — the area that is enclosed by the מחיצות or by an 'Eruv.'

20) כֶּפֶה — The rounded arch of a doorway or a צורת הפתח.

21) אֶלְכָסוֹן — slant. A מחיצה that is on a slant is valid, subject to the rule stated in term #22. If a צורת הפתח is slanted, most *poskim* hold that it is valid, but several שאלות might arise.

22) תֵּל הַמִּתְלַקֵּט עֶשְׂרֵה בְּתוֹךְ אַרְבַּע — a mound (or wall, etc.) that is slanted, but rises to a height of 10 *tefachim* off the ground within a distance of 4 *amos*, is a *halachic* מחיצה. There is a *machlokes* whether the 4 *amos* are measured along the horizontal or the incline (i.e., the hypotenuse).

23) צורת הפתח מן הצד — when the קנה על גביו ('wire') does not pass over the קנה עומד ('lechi'), but passes (or is attached) to the side of it, the צורת הפתח is *posul*.

24) פְּתָחֵי שִׁמְאֵי (literally: 'defective doorways') — a צורת הפתח that is built such that it resembles a defective doorway. (In the Gemara's case, the doorpost has stones jutting out.) According to many *Poskim*, such a צורת הפתח is *posul*. According to some *Poskim*, it is *posul* also when the 'wire' is constructed in a defective manner.

25) קַרְפֵּי יְתֵר מֵבֵית סְאֵתִים שֶׁלֹּא הוּקְפוּ לְדִירָה — literally: a storage area that is larger than a בית סאתים (100 *amos* x 50 *amos* = 5,000 square *amos*) that was not surrounded by מחיצות for dwelling purposes. Even if completely enclosed (and, hence, a רשות היחיד מדאורייתא), one may not carry in it on Shabbos. Included in this concept are other areas not used for normal dwelling purposes, such as swamps, forests and gardens, as well as cities that have a wall, but whose wall was erected before people began dwelling in the city.

26) לְבוֹד (literally: attached) — two items may be considered to be *halachically* 'attached' for

certain purposes if they are within 3 *tefachim* of one another.

27) גְּדֵיִים בּוֹקְעִין תַּחְתּוּ (literally: goats break through underneath it) — A מחיצה or a לחי or a קנה עומד ('*lechi*') is not valid if it is not לבוד to the ground, since goats can pass underneath it.

28) גוֹד אֶסְיֵק (literally: extend upward) — A *halachic* principle whereby a מחיצה or a קנה עומד ('*lechi*') that is at least ten *tefachim* tall extends straight up *halachically*.

29) פִּי תִקְרָה יוֹרֵד וְסוֹתֵם — the edge of an overhanging roof (under certain limited conditions) extends straight down *halachically* to form a מחיצה.

30) שְׂמַא יַעֲלֵה הַיָּם שִׁירְטוֹן — According to some *Poskim*, we are concerned that a מחיצה made of a תל המתלקט proximate to the sea will become invalidated due to deposited sand (or erosion).

31) גְּזֵרַת הַרְוָאִים — When a צורת הפתח is invalid because it is מן הַצַּד (see term #23), and is rectified by simply adding another "*lechi*" (קנה עומד) under the "wire" (קנה על גביו), the original, invalid "*lechi*" must be removed, lest those who see it will think that a מן הַצַּד צורת הפתח is allowed.

