

10. The *Eruv* of Courtyards

דִּינֵי עֵירוּבֵי הַחֲצֵרוֹת

1. According to Torah law, if an area is surrounded by walls, it is considered a *reshut hayachid* and you are permitted to carry within that area on Shabbat. However, *Chazal* enacted restrictions regarding certain *reshuyot hayachid*.

Two or more Jews who share a courtyard, each living in his or her own house, are forbidden to carry on Shabbat from the house to the courtyard,¹ and from the courtyard to the house. They are also forbidden to carry from one house to another even if it is not through the courtyard, as for instance through a door or window between the houses. Even though the entire area in question constitutes one *reshut hayachid* according to Torah law, *Chazal*² prohibited carrying in this circumstance.

While enacting these restrictions, *Chazal* also established the mechanism to permit carrying within a courtyard; it is called *eruvei*

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1. **Carrying Within the Courtyard** Articles that are kept within the courtyard on Shabbat may be moved about within the courtyard, even without an *eruv chatzerot*, provided it is otherwise permissible to carry there.
 2. **Shelomo HaMelech's Enactments** According to the *Gemara* (*Shabbat* 14b), *Shelomo HaMelech* enacted the institution of *eruvei chatzerot*, as well as *netilat yadayim*.

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*chatzerot*³ (עִירוֹנֵי הַצְּרוֹת), an *eruv* of courtyards. Once such an *eruv* is established, you are permitted to carry within the courtyards which adjoin the houses. The *eruv* is established in the manner outlined below.

2. The tenants of two adjoining courtyards with a doorway between them may establish a separate *eruv* for each courtyard, permitting them to carry in their respective courtyards. They are, however, then forbidden to carry items that are in the house on Shabbat from one courtyard to the other. All of the tenants in both courtyards can, if they wish, establish one *eruv*, permitting them to carry from one courtyard to the other, even items that are in the house on Shabbat.

They may also establish one *eruv* jointly even if there is only a window between the courtyards, provided it measures no less than four *tefachim* in width and four *tefachim* in height, it is within ten *tefachim* of the ground, and it has no grate, as the window provides the common space to establish both courtyards as one. But if the window is of lesser dimensions they cannot make an *eruv* jointly, as they share no common space. If there is a window between two of the houses, even if it is higher than ten *tefachim*, the tenants may make an *eruv* jointly. The reason for the difference between a house and a courtyard is as follows. The *Gemara* (*Shabbat* 5a) states that the space in a house is considered “as though it is filled in.” What does this mean? Since a house is meant to store things, *Chazal* did not consider the empty space inside the house as empty; conceptually, it is “as though it is filled in,” and a window, no matter how high it is, is considered to be within ten *tefachim* from the ground. Therefore, laws

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3. **The Reason for an *Eruv Chatzerot*** Where two or more Jews or Jewish families live in adjoining houses or apartments which open onto a common courtyard, or in separate apartments in the same building which open onto a shared hallway, carrying, while not a Torah violation, is nevertheless forbidden because of the similarity to private and public domains. Because common areas may be seen by some as similar to *reshut harabim*, if unrestricted carrying were permitted, it might lead some to blur the distinction and think that it is permissible to carry into an actual *reshut harabim*. Therefore, *Chazal* prohibited such carrying unless an *eruv* was first made. The logic behind the *eruv* is that the *eruv chatzerot* serves to join the residents in the building or courtyard so that they are considered as one family and their premises as common to all.

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that relate to being within ten *tefachim* from the ground, as the issue of a window connecting two properties, apply outside but not inside.

3. If there are two courtyards, one within the other, and the residents of the inner courtyard have no exit to the street except by way of the outer courtyard through a doorway that provides passage between them, the tenants of both courtyards can, if they wish, establish one *eruv* jointly. If they did not make an *eruv* jointly, and the tenants of the inner courtyard alone made an *eruv*, the latter are permitted to carry in their courtyard, while the tenants of the outer courtyard are forbidden to carry in theirs. If the tenants of the inner courtyard did not make an *eruv*, and the tenants of the outer courtyard alone made an *eruv*, the *eruv* is not valid. Since the residents of the inner courtyard have the right of passage through the outer courtyard, they impose the prohibition of carrying on them as well. This is the case only if the tenants of the inner courtyard did not make an *eruv*, for since they restrict one another in their own place they impose the same restriction in the other place as well. But if the tenants of the inner courtyard also made an *eruv*, permitting them to carry in their own courtyard, they do not restrict the residents of the outer courtyard from carrying.

4. A building that has apartments on an upper floor, and a balcony from which the tenants descend by means of a stairway into a courtyard and proceed from the courtyard to the street, is likewise governed by the law as it applies to two courtyards, one within the other, with the balcony considered as the inner courtyard.⁴

5. Tenants who live in separate apartments in a building with a common hallway providing entrance to each of the apartments are forbidden to carry from the apartment into the hallway until they establish an *eruv*. Likewise, if one apartment is divided into two rooms which

4. **A Balcony with an Exit to a Courtyard** The balcony with an exit to a courtyard must be at least ten *tefachim* above the courtyard for it to be considered a separate inner court, otherwise it would be considered as part of the lower courtyard. For example, a porch in a multi-family building that is open to the shared courtyard cannot be considered the exclusive area of the owners of the attached house. If it is low enough to the ground, an *eruv* is required in order to carry there on Shabbat.

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serve as separate dwellings for two tenants, even if the inner room has no exit other than a doorway opening into the outer room from which both tenants exit into the courtyard, the tenants are forbidden to carry from one room to the other until they establish an *eruv*.

If the apartments or dwellings belong to one person and he rents them out but retains an interest in them, e.g., the right of storage, the tenants do not restrict the owner since they are considered the owner's guests. Both the owner and the tenants are permitted to carry from their dwellings into the courtyard, even if they did not make an *eruv chatzerot*;⁵ see *Shulchan Aruch* 370, *Chayei Adam* 73:3,4).

6. How is the *eruv chatzerot* established? On *Erev Shabbat* one of the tenants in the courtyard takes a whole loaf of bread which he or she personally owns (we usually use a box of *matzah*) and assigns a share of the bread to all of the residents in the courtyard, by handing it to another who accepts it on behalf of all the residents, and saying the following in a language understood by the recipient: "Take this loaf and acquire a share in it on behalf of all the Jews residing in this courtyard (or in these courtyards)." The person accepting on behalf of the residents then takes the loaf and raises it a *tefach*. Then, the one making the *eruv* (i.e., the owner of the *matzah*) takes it back and recites the *berachah*, "Blessed are You, Lord our God, King of the Universe, who has sanctified us with His commandments and commanded us concerning the precept of *eruv*." After the *berachah*, the following declaration is made: "By virtue of this *eruv* it shall be permitted for us to take out and to carry in from the houses into the courtyard, and from the courtyard into the

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5. **Apartments Where the Owner Reserves the Right of Storage** If the owner of several apartments or rooms reserved the right of storage, even if only in a designated place in the apartment, *halachah* considers it as though they are residing together, even if the rental is for more than thirty days. They are permitted to carry without an *eruv chatzerot*, provided he has actually stored in the dwelling an article that cannot be moved on Shabbat because it is very heavy or it is *muktzeh* and may not be moved even for the space it occupies. According to some *poskim*, if whatever is stored, such as a stove or refrigerator, is rented to the tenant, who has use of it under the terms of the rental, the owner is not considered as retaining an interest (*tefisat yad*) in the dwelling, and an *eruv* must be made.

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houses, and from one house into another, for us and for all the Jews who reside in this courtyard.”

Because all of the residents have acquired a share in this loaf of bread or box of *matzah*, and with the onset of Shabbat it is in the home of the one who made the *eruv*, *halachah* considers it as though they all have a share in the home in which the *eruv* is kept, since their individual share of the *eruv* is housed there. That being the case, they are permitted to carry from the houses into the courtyard and from the courtyard into the houses, as well as throughout the courtyard. Indeed, the word *eruv* denotes merger, and that is what is accomplished through this *eruv*—a merging of properties into one.

7. It takes a separate person from the person making the *eruv* to accept shares in the *eruv* on behalf of the residents. Therefore, if you are making the *eruv*, you may not have your own minor son or daughter accept the shares on behalf of the other tenants, as minor children are not viewed as independent and cannot acquire rights on behalf of others. (In other words, just as the left hand cannot accept the *eruv* from the right hand, as we need a person with independent stature to accept it, so too, a dependent minor is considered as an extension of a person’s hand.) However, minors who are not your children may accept the shares in the *eruv* on behalf of the others (for in matters of a rabbinical nature a minor can acquire rights for another person).

If possible, a man also should not have his own wife or adult son or daughter whom he supports accept the shares in the *eruv* for the other tenants, since some authorities are of the opinion that dependent adults do not have their own status. Nevertheless, if there is no one else, they can accept the *eruv* on behalf of the tenants. All agree that a married child is considered independent even if he or she is dependent upon the father for support, and can accept the shares in the *eruv* on behalf of the tenants.

8. What should be the size of the loaf of bread used for the *eruv*? If there are eighteen tenants or less, it should be of a quantity equal to the *halachic* measurement called a *grogeret* (גְּרוֹגֵרֶת) for each tenant, excluding the one who makes the *eruv* and keeps it at home, because he or she does not need to place any bread as a token of residence. If there

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are more than eighteen tenants, even a thousand or more, the *eruv* only needs to have enough for two meals, meaning eighteen *grogarot*.⁶

9. By definition, the person who makes the *eruv* must be willing to share the food used for the *eruv*. Therefore, if you made an *eruv* from your Shabbat food, which you are not willing to share with the others, the *eruv* is not valid.

10. The *eruv* must be put in a place where it is accessible during *bein hashemashot* to every one of the tenants for whom it is intended. Therefore, if there is a deceased person, God forbid, in the place where the *eruv* was deposited, or in the courtyard, and one of the tenants is a *kohen* who would be unable to enter there when Shabbat began, the *eruv* is not valid.⁷

11. The *eruv* should be established every *Erev Shabbat* and eaten on Shabbat, as it only needs to be available during *bein hashemashot*, and not the duration of Shabbat. However, if you are afraid that you will forget to make an *eruv* every week, you can make the *eruv* with

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6. A **Grogeret** A *grogeret* is a *halachic* unit used to measure food. It is literally translated as a dried fig. It is approximately the size of a *kezayit*, and is either a third or half of a *kebeitzah*. In *halachah*, measurements of food are calculated in volume, not in weight. As recorded in the *Sefer Middot Veshiurei Torah*, a *kebeitzah* is equal to 57.6ml according to Rav A.C. Naeh, and 100ml according to *Chazon Ish*. A *grogeret*, then, is either 19.2ml or 28.8ml according to Rav Naeh, and either 33ml or 50ml for *Chazon Ish*. Since, as stated earlier, *grogeret* is a measure of volume, the nutritional information on the side of a box of *matzah* will be of no help, since it records weight. The method you would use to figure the correct measurement would be to crush the *matzah* so that it has no air, and then measure the volume. Short of personal experimentation, using Rabbi Shimon Eider's *Halachos of Pesach* as a guide, and following the most stringent calculation, the maximum size of an *eruv* would run as follows: One *kebeitzah* is $2/3$ of a machine *matzah*. Eighteen *grogarot* equals nine *beitzim*. Nine *beitzim* multiplied by $2/3$ of a *matzah* equals six machine *matzot*.
7. **If the Eruv is Locked in a House** The *Shulchan Aruch* (*Orach Chaim* 394:3) rules that if the *eruv* is locked away and the key is lost when Shabbat begins, the *eruv* is invalid. If the key was lost after Shabbat began, the *eruv* is valid. (This stringency is limited to a case where the key is lost from its normal place, not when the people have forgotten where they placed it.) It would stand to reason that if the holders of the *eruv* will be away for Shabbat, they should move the *eruv* to someone else's house or leave a key with someone who will be home for Shabbat.

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one loaf of bread for all the Shabbatot until Pesach.⁸ In such a case, the declaration following the *berachah* is as follows: “By virtue of this *eruv* it shall be permitted for us to take out and to carry in from the houses into the courtyard, and from the courtyard into the houses, and from one house into another, on this coming Sabbath *and on every Sabbath until Passover*, may it come to us for good, for us and for all the Jews who reside in this courtyard.”

12. You should not make an *eruv chatzerot* on Yom Tov for the Shabbat that follows. If Yom Tov occurs on a Friday, you should make the *eruv* on *Erev Yom Tov*.⁹

13. If you eat in one place and sleep in another, the place where you eat is considered your residence with regard to the *eruv*. It is there, and not where you sleep, that you restricts others from carrying. For example,

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8. **Establishing an Eruv Chatzerot for the Year** The custom, as recorded by Rema, is to make an *eruv chatzerot* before Pesach for the entire year, using a *matzah* which can be kept over Pesach and will last for a long period of time. The *eruv* is then valid for all, even those who will take up residence at a later date. Later *poskim*, however, maintain that it is best to make the *eruv* every *Erev Shabbat*, for fear that if kept for a long time it will spoil or become wormy. In this case, when the *eruv* is for that Shabbat, it may be eaten Friday evening after dark, although it is customary to eat it at the Shabbat day meal.
9. **Making an Eruv Chatzerot Conditionally on Yom Tov** If you forgot to make an *eruv chatzerot* before a Yom Tov which occurs on Thursday and Friday, you can make the *eruv* conditionally on Yom Tov, without reciting the blessing, in the following manner. On the first day of Yom Tov you should say, “If today is an ordinary weekday, then let this be the *eruv* for the coming Shabbat. But if today is a holy day, then let my words be void.” And on the second day, using the same loaf of bread, you say, “If today is holy, then I have already made the *eruv* yesterday. And if today is an ordinary weekday, then let this be the *eruv* for the coming Shabbat.” This procedure can be followed outside of Israel where Yom Tov is observed for two days, for the following reason: Since the very establishment of two days of Yom Tov was based on a doubt as to the actual day of Yom Tov (Yom Tov is only one day according to Torah law, as observed in Israel today), we can look at each day as being exclusive of the other. Or, in other words, even though Yom Tov is observed for two days, it is actually a one day holiday that needs to be repeated on account of doubt. Rosh Hashanah is the exception to this rule. We view Rosh Hashanah not as a one day holiday which we repeat, but as one prolonged day. Therefore, the condition cannot work as both days of Rosh Hashanah are looked upon as Rosh Hashanah, not as a Yom Tov day plus another observed on account of doubt.

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if you have your meals in the home of your parents but sleep in a separate apartment, you place no restrictions on others in regards to these *halachot*.¹⁰ For your parents' neighbors, you are included as a member of your parents' household. In terms of the neighbors where you sleep, you are not considered a resident of their courtyard in this regard.

14. If you are a temporary resident in a courtyard, in the opinion of some *poskim* even if you occupy an apartment for yourself, you do not restrict the other tenants from carrying, so long as you are a resident for thirty days or less. In such a case, all of the tenants may carry, both from your apartment and from the tenants' apartments, and even if there are many temporary residents and only one tenant, provided the latter is a permanent tenant, even if he is a non-Jew, since the temporary residents are subordinate to the permanent resident. However, if everyone in the apartment is a temporary resident, and all eat in their own apartments, they restrict one another from carrying. (If one of them is a non-Jew they must rent his premises, as will be explained later.)

Some *poskim* maintain that there is no difference between a temporary resident and a tenant, but whoever eats meals in private and not with the group has the status of a tenant, and restricts carrying throughout the building, if there is no *eruv*. It is advisable to follow the stricter opinion, and the residents should make an *eruv* without reciting the *berachah*. However, since it is a matter of debate, if they failed to do so, they may rely on the more lenient opinion.

15. If a Jew and a non-Jew share a courtyard, the non-Jew does not restrict the Jew, and the Jew is permitted to carry from the house into the courtyard and from the courtyard into the house.¹¹ Even if there

10. **Guests in a Hotel** Guests in a hotel, and residents in a similar establishment, such as a dormitory, a camp or a *kibbutz*, who have their meals together, are not required to make an *eruv chatzerot* even though they have separate sleeping quarters. Additionally, guests in many of the above establishments are not required to make an *eruv* since the owners generally have *tefizat yad* in these establishments; see above, note 5.

11. **A Jew Residing in a Building or Courtyard with Non-Jews** An *eruv chatzerot* is not required when only one Jewish family resides in a building or courtyard with non-Jews. As with many laws of *Chazal*, the law is only applied in usual situations. Since it was not common to find only one Jewish family sharing a courtyard with non-Jews, the decree of *eruvei chatzerot* was not extended to that rare case. However,

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are two or more Jews residing there, but in a manner in which no *eruv* is required (as indicated above in paragraph 13), they are not restricted by the non-Jew as well.

However, if there are two or more Jews residing there who are required to make an *eruv*, they are restricted by the non-Jew residing there, and they cannot make an *eruv* unless they do what is called *sechirat reshut* (שְׁכִירַת רְשׁוּת), which means to rent the premises from him. If there are two or more non-Jewish tenants residing there, the Jews must rent from each of them.

16. Even if the non-Jew lives in another courtyard but he has no exit to the street except by way of the courtyard where the Jews live, or if he lives on an upper floor and the stairway leads into the courtyard, he also restricts them.

17. If the courtyard is owned by a Jew who rented or lent a living space to a non-Jew, the non-Jew does not restrict the Jewish tenants because we can assume that the Jewish owner did not rent or lend to the non-Jew the right to restrict the Jewish tenants,¹² even if the owner himself does not live in the courtyard.

18. How do you rent from a non-Jew? You say to him, "Rent me your premises for this sum of money." You need not specify that it is in order to make it permissible to carry. But if you simply say, "Give me permission," even if you specify that it is in order for you to carry in the courtyard, it is invalid, since renting was not discussed.

19. You can rent the premises even from the non-Jew's wife for these purposes.¹³

once an *eruv* is required, the Jews are restricted from carrying on Shabbat by a non-Jew residing there unless they rent his premises from him, providing them the right of access and with his right of way in the building or courtyard.

12. **A Jew Who Rents to a Non-Jew** In the view of some *poskim*, a non-Jew who rents the dwelling from the Jewish owner does not restrict the other Jewish tenants provided the owner retains the right to have the non-Jewish tenant vacate the premises whenever the Jewish owner decides to exercise that right.
13. **Rental of a Non-Jew's Premises** The rental of the non-Jew's premises, by which the Jew obtains the rights in his premises and in the courtyard, can be made by one of the Jewish tenants on behalf of all. You can rent from a member of the non-

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20. If you rented the premises for an indefinite period of time, the rental is in effect so long as the non-Jew did not retract it and continues to live there. But if the non-Jew moved out and another moved in, you must make a new rental agreement from the second tenant. However, if he rented for a specified period of time, and in the interim the non-Jew rented his dwelling to another non-Jew, the original rental is sufficient. But if, in the interim, the non-Jew died or sold the dwelling to another, you must rent again from the heir or from the new owner.

21. Whenever the rental is terminated and you need to rent again, you must also make a new *eruv chatzerot*, as the *eruv* has also terminated and is not automatically renewed.

22. If you cannot rent the non-Jew's premises, one of the Jewish tenants should request that he be allowed to store something in a designated place on the non-Jew's premises. By placing an item in the non-Jew's apartment, the Jew acquires the rights to his premises. Even if the item is removed before Shabbat, it is nevertheless considered as though the Jew has a share in the dwelling, since he or she had the right to keep the item there on Shabbat as well. The Jew can then rent the premises to all the tenants in the courtyard.¹⁴

23. A Jew who is not observant of Shabbat (according to some authorities, even if he only transgresses a rabbinic prohibition) cannot participate in an *eruv chatzerot* and you must therefore rent his premises.¹⁵

Jew's household, from the landlord, from his agent, or from the superintendent of the building. The rental is valid even if contracted for a minimal amount, even less than a *perutah*, for food or anything else, since it is a token given as a gift to permit carrying in the courtyard. A verbal agreement is sufficient; there is no need for a written agreement. The rental ordinarily precedes establishment of the *eruv chatzerot*, although the *eruv* is valid even if it was made before the rental, since with the onset of Shabbat, when the *eruv* takes effect, the rental will already have been arranged.

14. **A Non-Jew Who Allows Use of the Premises** If the non-Jew does not mind when the Jewish tenants use the premises or the courtyard for activities which he is not obligated to permit according to the terms of his lease, it is considered as though they had requested and were granted a place to store an article on his premises and thereby acquired the rights to his premises.
15. **Renting the Premises from Someone Who is Not Shabbat Observant** A Jew who does not observe Shabbat is considered to have the same status as a non-Jew since

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24. In many communities all of the alleys and streets are enclosed with *eruvim*¹⁶ by means of a *tzurat hapetach*,¹⁷ (nominal doorway, צִוּרַת הַפֶּתַח) and the premises are rented from the non-Jews residing there, in order to be able to carry throughout the city on Shabbat. All of the arrangements should be made by a rabbi who is expert in this matter.¹⁸ In these communities it is customary to store the *eruv chatzerot* in the synagogue (because the *eruv* is in the nature of a partnership and it need not be kept necessarily in a dwelling).¹⁹

rejection of Shabbat is tantamount to rejection of all the Torah (See Rashi, *Chullin* 5a ד"ה אלא לאו). However, in the view of many *poskim*, a non-observant Jew is considered as a non-Jew with regard to the requirement to rent his premises only if he deliberately and habitually desecrates Shabbat publicly, in the presence of ten Jews, or he knows that his conduct will become public knowledge. In general, the status of the non Shabbat observer is a complicated one, as many people who habitually violate Shabbat do not do so out of malice and rejection of *Hashem*, but out of being raised in non-observant homes. See *Teshuvot Binyan Tziyon* 23 who discusses the conundrum of the Shabbat violator who also makes *Kiddush* and attends synagogue.

16. **Jewish Communities Advised to Institute an Eruv** Rabbis have long exhorted Jewish communities to institute *eruvim* by means of the proper walls, installations and arrangements required by *halachah* law in order to enable the Jewish residents to carry on Shabbat, to prevent their inadvertent violation of Shabbat, and to enhance their *oneg Shabbat*. The responsibility for instituting an *eruv* rests on the rabbi of the community; see Part II, *Melachah* 39, note 11.
17. **An Eruv in a Large City** Whether or not an *eruv* can be instituted on the basis of a *tzurat hapetach* to permit carrying in a large city is a matter of controversy. The question involves the *halachic* determination of a *reshut harabim*, more precisely whether six hundred thousand people or more must pass through daily for it to be considered one. While *eruvim* have been instituted in a number of large cities in conformance with the lenient view, some *poskim* advise that a more stringent view be adopted if you wish to observe *halachah* with utmost care. They nevertheless caution against imposing your will on others who wish to follow the more lenient practice; see the source cited in the previous note for additional references.
18. **A Jew Who Protests the Eruv** As we have learned, for an *eruv* to be effective, the participation of all whose properties are open to the common space is needed. In a large city, where disputes over *eruvim* are unfortunately common, it is likely that at least one person will disagree with the *eruv* and withhold his consent. This issue has been dealt with by *poskim* throughout the ages. See *Shu"t Mishneh Halachot* Vol. 8, Reponsa 135 and 152, and *Sefer Netivot Shabbat*, Chapter 31, note 138 for a discussion of the topic and citation of sources.
19. **Establishing an Eruv Chatzerot for the Community** The establishment of a large scale *eruv* within a city entails the same three components as establishing a small

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25. In communities where there are no *eruvim* in the city, and an *eruv chatzerot* is established for the residents of a courtyard, even if the synagogue is located in that courtyard, the *eruv* may not be stored in the synagogue, but it should be kept in a dwelling.

26. If the *eruv* of a city becomes defective on Shabbat and is rendered inoperative, you may still carry during that entire Shabbat in those courtyards that have proper enclosures which have not been breached, including those with several dwellings in them. Even if the *eruv chatzerot* is in a place that is now separated from the properly enclosed courtyard, you are nevertheless permitted to carry there, because in such a case the rule is that once it is permitted on that Shabbat it remains permitted the entire Shabbat. However, since there is the likelihood that many people will carry even in places where it is presently forbidden, because they have become accustomed to carrying when it was permissible, you are allowed to have a non-Jew repair the *eruv*. If the cord or wire forming the *tzurat hapetach* was torn, it is preferable that the non-Jew repair it by tying the ends together by means of a bow or a bow over a single knot, if possible, rather than just a knot.²⁰

scale one in a courtyard: the physical partitions, the *eruv chatzerot* among the Jews, and *sechirat reshut* from non-Jews. (It should be noted that, as we have seen in our discussion, the colloquial expression “the *eruv* is up” or the “*eruv* is down” is not accurate. Walls are *mechitzot*, and the strings on posts are the *tzurot hapetach*. The *eruv* is the box of *matzah* which serves to combine the domains of all of the Jews who wish to carry in a common space. You might say “the *tzurat hapetach* is down,” or “the *eruv* has been eaten.”) Where the *eruv chatzerot* is established for the entire community, the procedure is as follows: A representative of the Jewish community makes the necessary rental arrangement with the proper official in the city government. After the *sechirat reshut* is made in this manner, there is no further need to rent from individual tenants, whether they are non-Jews or Jews who are not observant of Shabbat. The *eruv chatzerot* is then made on behalf of all of the Jewish residents, generally *Erev Pesach*, with *matzot* which are placed in the synagogue and stored there for the year.

20. **Repairing an Eruv on Shabbat** While it is preferable that the repair be made in the manner suggested, you are nevertheless permitted to ask a non-Jew to repair the *eruv* even if it entails *melachah* that is Biblically forbidden on Shabbat, since a *mitzvah* affecting the public is involved, namely to keep people from transgressing the prohibition of carrying on Shabbat. If a non-Jew is not available, a Jew may repair the *eruv* in a permissible way, that is by tying the ends in a bow or in a bow over a single

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27. If a Yom Tov occurs on *Erev Shabbat* and the *eruv* becomes defective on Yom Tov, then although the *eruv* has an effect on Yom Tov itself, making it permissible to carry articles that are not needed, we do not rule that since it was permitted on Yom Tov it continues to be permitted on Shabbat, because Yom Tov and Shabbat constitute two distinct days where *melachah* is prohibited, and the coincidence of the calendar uniting them is not viewed as one long entity.

knot, as indicated above. If the *eruv* becomes defective and inoperative on Shabbat and cannot be repaired, it is best not to announce publicly that it is forbidden to carry, but rather to inform the pious who are certain to abstain from carrying.