SHABBAT: CARRYING (HOTZA'A)

SHABBAT: CARRYING (HOTZA'A) AND DOMAINS

Transferring Object from Domain to Domain

On *Shabbat* (or *Yom Kippur)*, you may not transfer an object between and among domains unless there is a city *eruv* (which allows carrying within the borders of the *eruv*).

NOTE Domains may be of three types:

- Private Domain *(reshut ha'yachid)*,
- Public Domain *(reshut ha'rabim)*, and
- *Carmelit*.

Moving Items in Legal Public Area (Reshut HaRabim)

In a halachically public area *(reshut ha'rabim*) with no *eruv*, on *Shabbat* you may move a stationary object up to 4 *amot* (6'9 1/2", or about 2 meters) from the place where you find it. If you are already transporting the object when you realize it, do whichever one of the following applies:

SITUATION You are walking on *Shabbat* in a public domain (*reshut ha'rabim*) that does not have an *eruv* and find something in your pocket.

WHAT TO DO

- If you were walking and are still walking, go back to the most recent private domain and leave the item there. (If you cannot reasonably get back to where that was, continue to your destination and drop the item inside the first private domain you reach.)
- If you have already stopped walking, drop the item where you are.
- If you had stopped walking and then resumed walking, drop the item where you are.

Carrying in Mouth on Shabbat

You may not carry items in your mouth outside a private domain or an *eruv* on *Shabbat*.

EXAMPLES

- Outside a private domain or an *eruv*, you may not carry food in your mouth that you were eating when you left your house.
- You may not chew gum in a public area without an *eruv*.

Carrying Children on Shabbat outside Eruv

You may not carry children on *Shabbat* in a public domain without an *eruv*.

SITUATION An *eruv* breaks or is down on *Shabbat*.

WHAT TO DO Do not tell someone who is carrying a child, pushing a stroller, or in a similar situation that the *eruv* is down.

NOTE If a person is not carrying a child, pushing a stroller, etc., tell him or her that the *eruv* is down.

Using Cane, Crutches, Wheelchair outside Eruv

You may use a cane, crutches, or a wheelchair if any of these are needed on *Shabbat*, even without an *eruv*.

Carrying Ticket within Eruv

If an *eruv* includes your house and a sports field, you may carry your ticket to a sporting event on *Shabbat*, but it is best if you leave the ticket at the entrance with a ticket-taker before *Shabbat* starts. Such activity is

not in the spirit of *Shabbat* but is not forbidden.

Wearing Watch with No Eruv

You may not wear a non-decorative watch on *Shabbat* where there is no *eruv* or if you have the custom of not relying on eruvs. If you would wear your watch as a piece of decorative jewelry even if it did not work, you may wear it on *Shabbat* even without an *eruv*.

Wearing Collar Stays with No Eruv

You may wear collar stays on *Shabbat* even where there is no *eruv*.

If You Do Not Use the Eruv

If you do not normally carry on *Shabbat* even in an area with an *eruv*, you may not ask another Jew to carry something for you. But if the other Jew does carry an item, you may use it.

ERUV CHATZEIROT FOR BUILDINGS

INTRODUCTION TO ERUV CHATZEIROT FOR BUILDINGS

Introduction to Eruv Chatzeirot for Buildings

On *Shabbat*, you may not carry items in a building (such as a condominium) owned by more than one Jew (even if the other owners are not religious), from a condo into the hallway or from the hallway into a condo unless:

- There is an *eruv* around the building, or
- You have made an *eruv chatzeirot* with all the other owners.

NOTE If none of the other owners are Jewish, you do not need to make an *eruv*.

NOTE If you do not normally rely on municipal *eruvs*, you should not carry outside your apartment (such as in the building's halls--even if your building is within a municipal *eruv*), unless the building has an *eruv chatzeirot*.

Eruv Chatzeirot: Hotel/Apartment Building with Central Kitchen

If you are in a hotel or apartment building that has a central kitchen from which most of the residents usually eat, you do not need to make an *eruv chatzeirot*.

Eruv Chatzeirot When Manager Has Right To Enter Your Apartment

You do not need an *eruv chatzeirot* if you are in an apartment building even without a central kitchen but where:

- The building owner has property in each apartment, and
- The building owner or manager has the ability and the right to enter your apartment and the other apartments.

OUTDOOR ERUV

INTRODUCTION TO ERUVS

Introduction to Eruvs

An *eruv* forms a boundary around an area of land in order to create a private domain (*reshut ha'yachid*). Carrying items within that domain is permitted on *Shabbat*. The *eruv* boundary may include a variety of structures such as:

- Real physical structures—whether natural (such as tree trunks, bushes) or *man*-made (buildings, fences, cars);
- Natural topographic features (such as slopes); and/or
- Presumptive doorways (often made of poles and wires or strong string).

Solid or Halachically Solid

Two structures (regardless of how thick or wide they are) within 10.5 inches of each other are considered to be halachically solid and constitute a single structure; this is called *lavud*.

NOTE A halachically solid wall may have gaps of more than 3 *tefachim* (10.5 in.) high or wide (i.e., in either dimension) as long as the other dimension is less than 3 *tefachim* wide.

EXAMPLES

A halachically solid wall can be made of a:

- Wide mesh of ropes or strings; the cross strings are very far apart, as long as the vertical strings are within 10.5 inches of each other.
- Picket fence; each vertical slat must be within 10.5 inches of the adjacent slat OR each horizontal piece that connects the vertical slats must be within 10.5 inches of the adjacent horizontal piece.
- Chain-link fence.

Height

All vertical *eruv* components must be at least 40 inches high. There is no maximum height for the *eruv* if it is a halachic doorway (tzurat ha'petach--two uprights and a horizontal bar above and connecting the two).

Width

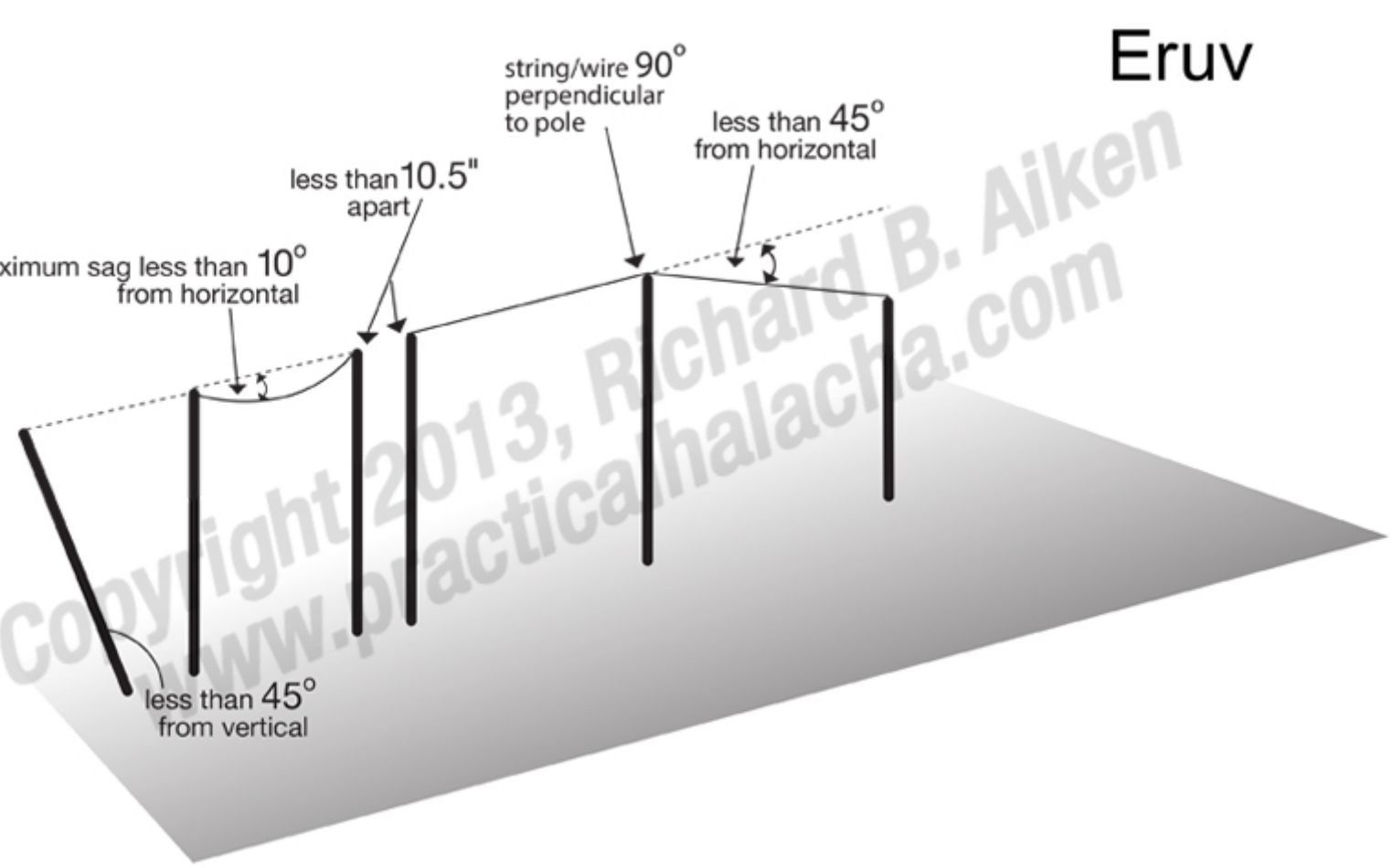
A solid component (for example, a board, wall, house, etc.) must be at least 12 inches from side to side.

Non-solid components (for example, a series of narrow bushes, a series of trees with trunks less than 12 inches across, various types of fences, etc.) must be within 10.5 inches of each other and of the ground, both horizontally and vertically, for the entire distance between adjacent trees/bushes. They must be at least 40 inches high or wide.

Connectors

Vertical components, such as poles, that are connected above or below in the following ways are also halachic walls, regardless of how far apart they are:

- Connected above, such as with a board or string that rests across the tops of vertical poles, and which are at least 40 inches above the ground at all points along its course, or
- Connected below within 10.5 inches of the ground, such as bushes or small trees with branches that come within 10.5 inches of the ground at all points (even at the attachment point to the trunk). Components must reach up to at least 40 inches above the ground.



ERUV: LENIENCIES

Eruv: Leniencies

Almost all *eruvs* in cities use leniencies.

ERUV: DIMENSIONS

ERUV BORDER: WALLS

Measurements for Walls as Eruv Border

Walls that begin within 10 1/2" (27 cm) of the ground and extend upward to at least 40" (1 m) above the ground are *kosher* as *eruv* walls.

Amount of Gap in Eruv Border

Eruv walls must total more than 50% of the *eruv* border on each side, so that most of the expanse of the *eruv* is enclosed, either by an actual wall or by the form of a doorway (*tzurat ha'petach*), with no gate or gap over 10 *amot* (about 16' 8", or 5 m) wide.

NOTE In order to count as part of a border for a private domain, any doorway, gateway, archway, etc., must be intended to be a doorway, gateway, archway, etc.--and not there merely for decoration or function (as in supporting something above).

ERUV BORDER: BUILDINGS

Measurements for Buildings as Eruv Border

Buildings in a row, more than 10 *amot* (about 17.5 feet or about 5.3 m) wide and less than 10 *amot* (about 17.5 feet or about 5.3 m) from the adjacent buildings, constitute one *eruv* border for a domain and no *eruv* is needed on that side.

ERUV BORDER: BUSHES

Bushes as Eruv Border

Bushes may be a border if they are:

- So dense that a cat can't walk through them, and
- More than 40” (10 *tefachim*) high.

ERUV BORDER: CARS

Car as Eruv Border

You may use a car as a part of an *eruv*, as long as:

- The bottom of the car is within 10.5 inches of the ground, and
- One side of the car is in line with other parts of the *eruv*, such as with an actual wall, *lechi* + *mashkof*, or steep slope.

ERUV BORDER: "DOORWAYS"

LECHI DIMENSIONS

Incline of Lechi

A *lechi* for an *eruv* must be less than 45 degrees from vertical.

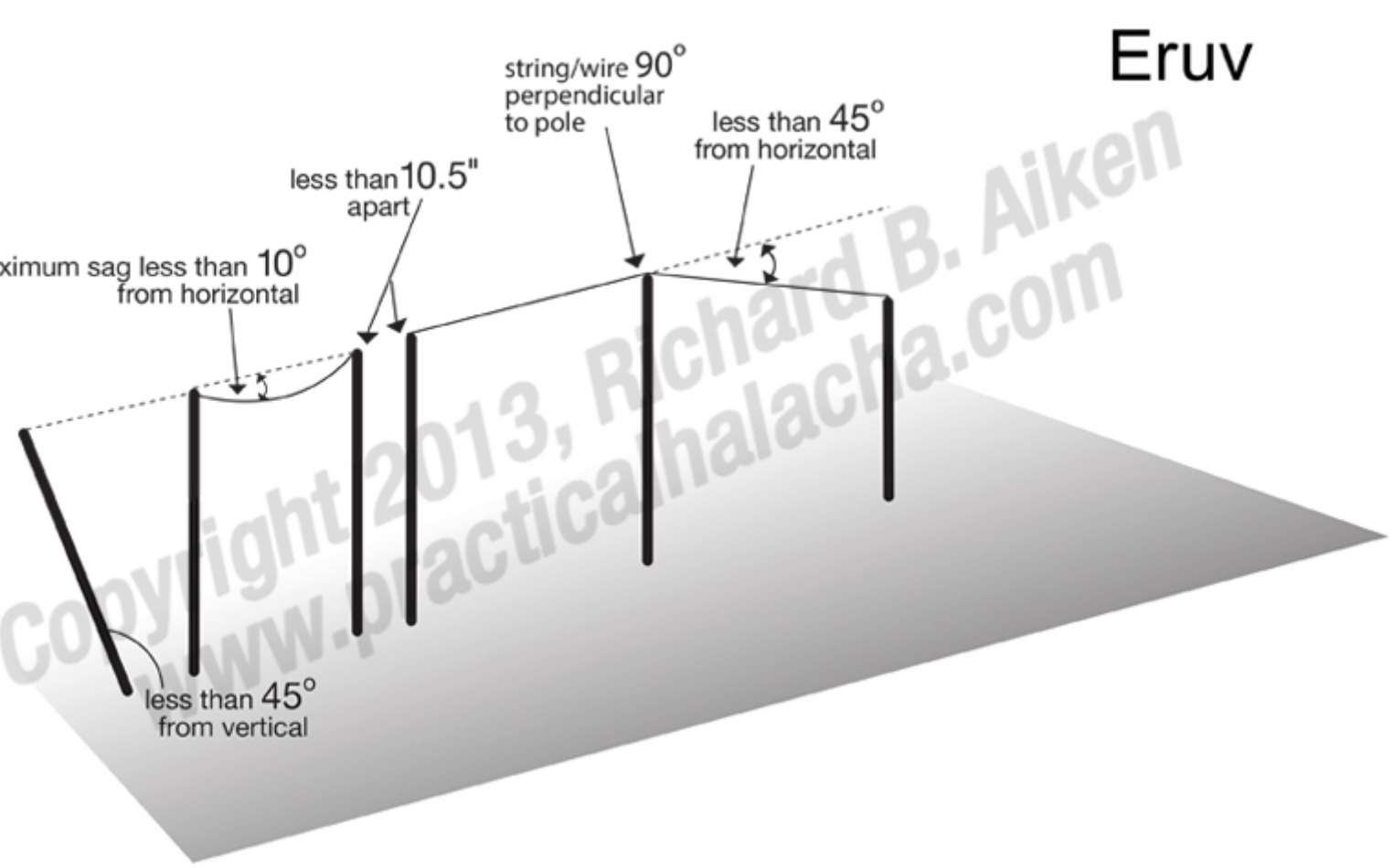
Thickness of Lechi

A *lechi* for an *eruv* may be of any thickness and any width; even a string or wire may be used, as long as it is sufficiently tensioned so as not to wave in the wind.

WIRE DIMENSIONS

Wire Slope

Slope of the wire at the top (the pseudo-lintel) must be less than 45 degrees from horizontal.

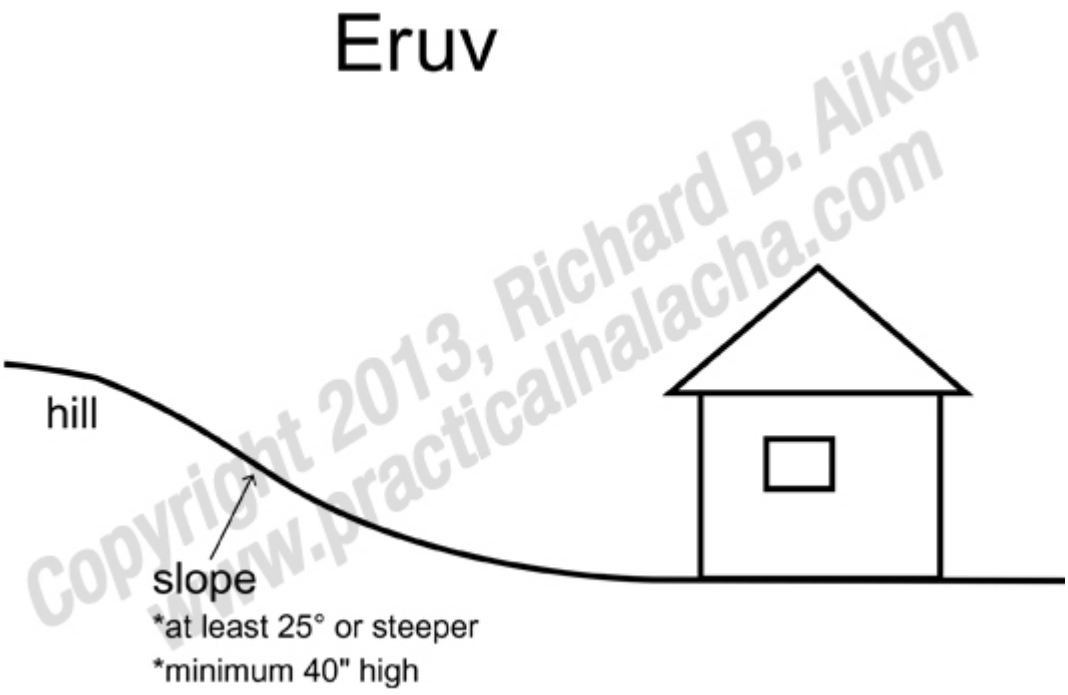


ERUV BORDER: ROOFS

ERUV BORDER: SLOPES

Slopes as Eruv Border

A slope of about 25 degrees from vertical that is steeper than 5 inches vertical for 12 inches horizontal (a 5" rise over a 12" run) constitutes an *eruv* border; it must be at least 40" high.



Eruv Border: Tree Trunk

Tree Trunk as Eruv Border

You may use the trunk of a tree as part of an *eruv*, but consult a *rabbi* about the spacing and curvature of the roots.

ERUV BORDER: WATER

Slope of Body of Water for Eruv

A body of water may be an *eruv* border if the land:

- Slopes down into the water 40 inches or more, and
- Is more than 25 degrees from horizontal.

ERUV: PORCHES, AWNINGS

Porches and Awnings as Eruv

In general, porches and awnings on the outside of a house will not qualify as being part of the house for the *halachot* of carrying on *Shabbat* if there is no *eruv*. The porch or awning must be in the structure of a shape of a doorway (*tzurat ha'petach*): vertical poles and cross beams must be on TOP of the vertical poles in order to be considered a halachically enclosed area.

NOTE Since these are not intended to be a doorway, no *mezuza* is required on them.

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