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שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלם תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

Halochos compiled by HaRav Chaim Bleier – Translated from the Hebrew edition by R' Zerachya Shicker

Dinim of

Mezuzah

3

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שע"י "חדר הוראה" שכונת מנחת יצחק פעיה"ק ירושלים תובב"א - בראשות הרב חיים אהרן בלייער שליט"א

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Halachos of Mezuzah – 3

Parshas Terumah 5783

289

Lintel [משקוף] and Two Doorposts

House, Room without a Door

- Patur.** Some poskim say a house or room with a doorframe but no door is patur from mezuzah (שי הרמב"ם). This is based on the posuk "על" – "מזוזות ביתך ובשעריך" – do we put mezuzos on both the house and the gate? Rather, it means we put mezuzos on the doorpost of a house in a place where there is a "gate," i.e., a door (רמב"ם, פאר הדור סי כ).
- Chayav.** However, most Rishonim hold that a doorway without a door also requires a mezuzah (רש"י, תוס', מנחות דף ל"ג ע"א, הראב"ד). The posuk is talking about the doorposts of houses and gates of a city or country (לבוש). The Shulchan Aruch paskens this way (סי"י). Still, since it is a machlokes, one should not make a brachah on putting up a mezuzah in a doorway without a door (שי"ך), or one should make a brachah on a doorway with a door before putting a mezuzah up in this doorway.

Doorframe

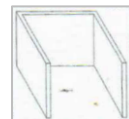
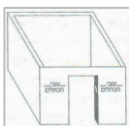
- Two doorposts.** A doorway only requires a mezuzah if it has two doorposts, i.e., protrusions on the right and left sides, and a lintel [see next paragraph] (שו"ע יו"ד סי רפ"ז ס"א). Otherwise, it is not clear there is a doorway – it is just considered a gap in a wall, and the Torah does not require a mezuzah in a gap in a wall.
- Lintel [משקוף].** There must also be some sort of protrusion above the two doorposts to complete the doorframe. If the doorposts go straight to the ceiling without a lintel or protrusion above them, there is no requirement to have a mezuzah. This is very common today in houses with an "open plan" design and in hallways, e.g., between a living room and bedrooms or the like.

Opposite Each Other

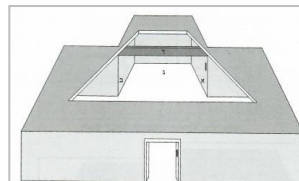
- Doorposts.** L'chatchilah, the two doorposts must be opposite each other for there to be a halachic doorframe [צורת הפתח]. However, as long as they are not offset from each other by three tefachim (מקדש מעט סק"ג) and one can sense they go together as part of a doorframe, the structure is considered a doorframe that requires a mezuzah.
- If they are offset by more than three tefachim, the doorframe is only considered to have one doorpost (see below, 19). However, if the lintel sits on them and connects them, the structure is a proper doorframe that requires a mezuzah even if the doorposts are offset by more than three tefachim.
- Lintel.** The lintel must also be straight above the doorposts. As long as it gives the impression that it connects the doorposts and is part of the doorframe, the doorframe requires a mezuzah.
- The lintel does not need to touch the doorposts. As long as it is above them on the same plane, the doorframe requires a mezuzah because the concept of "גוד אסיק מחיצות" makes it as if the doorposts reach the lintel (מורי"ד הגרי"י בלויא בס' חובת הדר פ"ז ס"י).

Ends of Two Walls

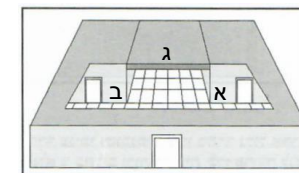
- Doorway within a wall.** In a typical doorway, there is a room with four walls, and one of the walls has an opening in the middle. In other words, the thickness of the walls makes up the doorposts. If there is also a protruding lintel on top, it is a doorframe that requires a mezuzah [illustration from the important sefer ברכת השם מזוהה – credit to the mechaber].
- Wall end.** However, sometimes there are three walls [for example] with a completely open fourth side. The walls end on the right and left sides without any wall in the fourth side's space. The poskim argue whether the wall ends are viewed as two doorposts to require a mezuzah.



- Some say this setup is patur. It is not considered a doorframe since there is no wall taking up any space on that side (שמענות פי' (רש"י מנחות דף ל"ד ע"א, גידולי הקדש סי רפ"ז סק"ב, חזו"א יו"ד סי קע"ב סק"ב).
- Rosh's opinion.** However, the Rosh holds it requires a mezuzah since the wall ends are viewed as part of the doorway's space (רא"ש, טור סי רפ"ז). In other words, the wall ends serve as doorposts for the "fourth wall."
- In practice.** Since it is a machlokes, one should put a mezuzah there without a brachah (חזו"א שם). However, it should be noted that there is only a potential chiyuv if there is a lintel over the two wall ends. If it is just the flat ceiling on top without any sort of protrusion under the ceiling, the entrance is patur from mezuzah, as it is missing a lintel (see above, 4).



- Wall corners.** It is very common for a house to have a wide room, e.g., a living room, with an opening in one of the walls leading to a narrower room [ג in the illustration]. There is no doorframe consisting of two protruding doorposts which take up space in the doorway. Instead, the corner of the two walls on the right side [א] and the corner of the two walls on the left side [ב] make up a sort of doorway to the smaller room [illustration taken with permission from the important sefer מוזהר]. This setup is also subject to the above machlokes whether a wall's end can be considered a "doorpost" which requires a mezuzah. Thus, one should put up a mezuzah on the right side without a brachah.
- Serve as another room's walls.** The poskim discuss whether wall corners can be the basis to require a mezuzah if the walls that come together at the corners serve as other rooms' walls [Rooms א and ב]. The consensus of many poskim is that everyone would agree such an entrance is patur in mezuzah, even if there is a lintel [ג]. This is because the primary function of the walls is for the other rooms, not for the opening between them (מקדש [מעט סק"ד, חובת הדר פ"ז אות ו' ובהערה]).
- Hallway off a living room.** A very common case of this is when the walls of a hallway leading to a living room serve as the walls for other rooms, resulting in a hallway between the rooms. The entrance to the hallway is patur from mezuzah if there are only the ends of walls at the entrance, but no protruding doorposts (חובת הדר שם).
- Ceiling edge.** Sometimes, the form of the "lintel" comes from the ceiling's edge. This is often the case in a hallway off a living room, where the hallway ceiling is lower than the living room ceiling [to accommodate a storage space, air duct, or the like] and ends by the doorposts or ends of the walls. When standing in the living room, one can see that the ceiling is lower throughout the hallway, but there is not a regular, protruding lintel.
- This is also subject to the above machlokes, and one should put up a mezuzah without a brachah (שי"ת מנחת יצחק ח"י סי צ"א). Even if there are two regular doorposts, no brachah should be said if the lintel is really the edge of the ceiling, as described above.



Single Doorpost

19. We mentioned (above, 3) that a doorway must have two doorposts and a lintel to require a mezuzah. The poskim argue about the halachah when there is only a single doorpost on one side.
20. **Only on the right.** If the right side has a doorpost, but on the left side, the wall continues going straight and ends more than three tefachim past the doorpost on the right, some poskim say the entrance is patur (רמב"ם, שריע סי רפ"ז ס"א); others say it is chayav (שי"ך וט"ז שם). Thus, one should put one up without a brachah (הרא"ש).
21. **Only on the left.** However, all poskim agree that if there is a long, straight wall on the right and a doorpost on the left, there is no chiyuv of mezuzah whatsoever.

Doorframe-Shaped Ceiling Support

22. Sometimes a wall between two rooms is knocked down to make one big room. To support the ceiling, some of the wall is usually left on both ends, and a beam is placed against the ceiling, leaving the appearance of a doorframe in the middle of the room. In some situations, this requires a mezuzah.
23. **To divide the space.** If the size of the doorframe indicates that it is to create a separation between the two rooms, it is considered a halachic doorframe and requires a mezuzah.
24. **For support.** However, if the structure is only there to support the ceiling, not to divide between the rooms, it is not a halachic doorframe that requires a mezuzah.



Chiyuv of Mezuzah in an Elevator

Source of the Chiyuv

25. Many poskim discuss whether an elevator's entrance requires a mezuzah, and if so, which side it goes on. We will cite the sources and opinions and we will discuss whether the chiyuv is intrinsic to the room with the elevator or whether it is based on the halacha of a beis shaar [entrance structure] (Issue 288, par. 29). After all, just like a beis shaar, it has a doorframe that leads a person to the room in front of his front door or into the stairwell (יר"ד סי רפ"ז ס"ז).
26. **Shaft between ground and upper floor.** In the times of Chazal, when two families would live in a house, one on the ground floor and one upstairs, they used to make a staircase to go up. They would build four walls around the stairs and a door at the bottom before the stairs to prevent unauthorized entry. There was also a door at the top of the stairs serving as an entrance to the upper floor.
27. The Gemara (מנחות דף ל"ד ע"א ורש"י שם) says that both the upper and lower doorways require mezuzos; the Shulchan Aruch paskens this way (יר"ד סי רפ"ז ס"ט). This chiyuv is based on the concept of a beis shaar (מקדש מעט סק"ב). Thus, mezuzos are put up both on the lower doorway and on the upper doorway, on the right side as one enters the upper floor, as both doorways serve as a beis shaar for the upper floor.
28. **Beis shaar.** Based on this, the poskim say an elevator requires a mezuzah. The elevator shaft is like the enclosed stairway between the two floors; the door to enter the elevator is like the lower door; and the door to exit the elevator is like the upper door. Thus, they both require mezuzos. If there were stairs instead of the elevator car, the entrances would clearly require mezuzos – that is the Gemara's exact case. If so, what difference does it make whether one goes up via stairs or an elevator car? The chiyuv is mainly because one enters and exits through the beis shaar which leads to the house (חובת הדר פ"ה סק"ה).

Mezuzah on Elevator Car's Entrance

29. Every elevator has an entrance in the car [the chamber that goes up and down] as well as one on each floor of the building housing the elevator. Some poskim say the mezuzah should go on the actual elevator car, not on the doorways of each floor that are outside the elevator.
30. **Beis shaar.** Even among those who hold an elevator's chiyuv is because of the halacha of a beis shaar, some say the doorway of the elevator itself is the beis shaar, as it leads a person to his house. Accordingly, there would need to be a mezuzah on the right side as one enters the floors with residences. However, some poskim say an elevator should be patur from mezuzah. Since it goes up and down, it is not a fixed beis shaar, and a structure that is not fixed is not classified as a beis shaar (פ"ב בצל החכמה ח"ג סי פ').
31. **Fit for its intended purpose.** Some hold that an elevator car itself intrinsically requires a mezuzah, not just because it is a beis shaar. This is based on the opinion of the hamodai dinaal that a room that serves its intended function requires a mezuzah even if it is not a residence, and even if it is smaller

than 4x4 amos (see Issue 288, 34). An elevator serves its intended function, and its chiyuv is intrinsic (שו"ת מנחת יצחק ח"ד סי צ"ג). According to this, one would need to put one mezuzah on the right side of the actual elevator car as one enters it, not on the entrance to the building on each floor.

32. However, since others argue with the hamodai dinaal, the halacha is not clear. Thus, l'chatchilah one should put up a mezuzah on the elevator car itself without a brachah (מנח"י שם). In practice, though, we do not see mezuzos on the actual elevator cars.

Mezuzah on Building's Entranceway to the Elevator

33. **In practice.** The main reason to require a mezuzah is because the entrance from the elevator at each floor of the building is a beis shaar for that floor (above, 28), and it is a fixed beis shaar which does not go up and down like the elevator car does. Thus, on the ground floor, which is the main entrance for most residents, the mezuzah should go on the right side of the doorway as one enters the elevator – this is like the lower door in the Gemara's case (above, 26). A mezuzah should also be put up on each floor on the right side as one exits the elevator to go to that floor – this is like the upper door in the Gemara's case (חובת הדר שם, הגר"ש"א אשרי האישי י"ד ח"ב פ"ב אות י', בית יציב), פ"ב אות ד', שולחן אבן ישראל ח"ט סי ק', הגר"ש והזנר קובץ מבית לוי תשרי תשנ"ג, (הגר"נ קרליץ הובא בשאלות המצוות במזוזה פ"ג שאלה ט"ז).

Who Is Chayav?

34. **Building committee** ["ועד בית"]. Strictly speaking, all a building's residents are jointly chayav to put up mezuzos for the elevators. For the sake of efficiency and convenience, there is usually a building committee responsible for communal improvements. Thus, this committee has the authority to use funds for this purpose since the consensus of many poskim is that elevators require mezuzos (הגר"ח קנייבסקי, הגר"מ שפרן, הגר"נ נוסבוים, וישמע משה ח"ג סי ר"ל).
35. However, if a committee refuses to put up mezuzos on elevator entrances or some residents prevent it with the claim that they are relying on the meikel opinion [as many people are meikel, although their reasoning is not clear (תשובות והנהגות ח"ב סי תקמ"ז)], at least the residents of each floor should join to put up a mezuzah on the entrance on their floor. This is because the chiyuv of a given floor is more incumbent on the residents of that floor. If they also do not consent to this, a yarei Shomayim should personally put up a mezuzah on the entrance on his floor.

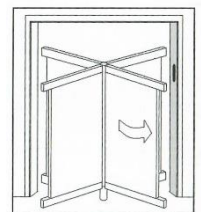
Types of Doors

For Exit Only

36. **Emergency exit.** Some doors are only used for exiting, e.g., an emergency exit door which is not normally opened from the outside. The poskim write that such a door does not require a mezuzah, as the Torah only requires mezuzos on a doorway used as an entrance, not a doorway only used as an exit (מזוזות ביתך סי"ק (ס"ב, פרשה סדורה סי מ"ג).

Revolving Door

37. A revolving door consists of a central pole going from the floor to the top of the entranceway with multiple panels connected to it and space between each one for people to pass through in. These are very common in hotels, hospitals, mikva'os, etc. Typically, the right side is the entrance, and the left, the exit [the door turns counterclockwise]. The poskim write that it only requires one mezuzah, on the doorpost on the right side. We do not view the central pole as dividing the entrance in two, which would require putting a mezuzah on the left side too (חובת הדר פ"ז ס"ד).



Sliding Door

38. There are some sliding doors that come out from between two walls and move on a track above with wheels. The track sits between two segments of ceiling. Hence, there are two doorframes: one in front of the door and the other behind. There are also two lintels – one in front and the other behind. In other words, the door itself is missing its own two doorposts and a lintel.
39. Still, the consensus of the poskim is that one should put up a mezuzah since practically speaking, there is a doorway used for entry and exit. However, no brachah should be said (מלאים סי רפ"ז סק"ז).

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