

יומא יא

None of the gates of the בית המקדש had מזוזה except for שער נקינור, as since it led to לשכת פרהדרין, where the כהן גדול would sleep in the week before יום כיפור, it was considered a בית דירה. The רמב"ם writes that a בית מדרש/בית כנסת is מזוזה (unless it has a בית דירה) because it is קדוש. The שולחן ערוך brings down a יש אומרים that says a בית מדרש/בית כנסת is חייב and we that we should heed his words, and place a מזוזה without a ברכה which is the prevalent מנהג (the ש"ך explains that since there are people learning in a בית מדרש/בית כנסת night and day, it is similar to a דירה).

The gates of houses, חצירות, countries and cities are חייב in מזוזה.

The מזוזה of a יחיד should be checked twice very seven years, and the מזוזה of a public place should be checked twice in a יובל.

In order for a dwelling to be חייב a מזוזה, it must be a place in which a person can live. The רמב"ם writes that a cattle barn is פטור, while the שולחן ערוך holds such a place is חייב. Therefore, the שולחן ערוך writes, that all businesses/warehouses (owned by Jews of course) should have a מזוזה.

A porch that does not lead into a house, is פטור from מזוזה.

A bathroom and a bathhouse are פטור from having a מזוזה as they are not בית כבוד.

A house that has no roof is פטור from מזוזה. If there is a roof over the entranceway, even if the rest of the house has no roof, it is חייב.

If there is a doorway that is shaped like an archway, if the doorposts are ten טפחים high before they start curving upwards, there is a מזוזה חייב. If the curve of the arch starts before ten טפחים they are פטור from מזוזה.

A house owned by a woman is חייב in מזוזה. A house owned by partners is חייב in מזוזה if all of the partners are ישראל (רמ"א). The רמ"א says this is the דין regarding a חצר or city as well (that all the residents must be ישראליים).

The מזוזה is placed on the right doorpost, at the beginning of the top third of the post. Even a lefty places the מזוזה on the right doorpost. Every doorpost in the house must be evaluated as to whether it is an entrance to a room (or to the house), or, an exit from a room (for example, doorposts in hallways can be ambiguous; a Rav should be consulted), as the מזוזה is placed on the right hand side from the side through which one enters the room. If there is a door, the side considered to be the entrance can be usually be determined by the side the door opens into (היכר ציר; this is the definition of היכר ציר given by the חיי אדם). If there is no door, then the determination is made by observing which side seems to be the entrance way, and placing the מזוזה on the right side.