# -מצר $^1$ שהחזיקו בו רבים אסור לקלקלו

## It is forbidden to alter a boundary which a multitude occupied

#### **OVERVIEW**

רב יהודה אמר רב ruled that if people took possession of a property; the owner may not remove them from this property. תוספות qualifies this ruling.

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היינו כשהחזיקו ברשות –

This ruling is valid provided that the רבים had permission to occupy this מצר – אבל אם באין להחזיק שלא ברשות יש למחות בידם ולנקוט פיזרא וליתיב – אבל אם באין להחזיק שלא ברשות יש למחות בידם ולנקוט פיזרא וליתיב come to occupy this property without permission, the owner can protest, and hold a stick (to hit them if necessary), and sit by the property and [forcefully] not allow them to occupy it -

כדמוכח בהמניח (בבא קמא דף כח,א ושם):

As this is evident in פרק המניח.

#### **SUMMARY**

The rule of מצר אסור לקלקלו is valid only if they occupied the property ברשות.

### THINKING IT OVER

תוספות states that אם שלא ברשות אם the owner is permitted to forcefully prevent them. What is the ruling if they were already מחזיק שלא ברשות, can he evict them (forcefully)? $^3$ 

<sup>&</sup>lt;sup>1</sup> מצר (which translates to a boundary) here means the (particular) area enclosed by a boundary.

<sup>&</sup>lt;sup>2</sup> The משנה states (לקמן צט,ב) if the owner changed an existing public pathway in his field to another pathway, the public has the right to both ways. The המניה הו גמרא asks (assuming that the reason the public retains the original way is because the owner has no practical way to take them to court), let him forcefully not allow them to trespass the original path (since when there is a monetary loss, a person may take the law into his own hands). [The אמרא explains that they retain the original path since we are concerned that the new path will not be as direct as the old, and he cannot stop them from the new path since we are concerned that the rule is that מצר שהחזיקו בו רבים אסור stop them from the new path since עמרא' even if it was occupied שלא ברשות אמור לקלקלו what is the should forcefully prevent them from using the old path, it is אסור לקלקלו even if they (come to) occupy it שלא ברשות this proves that ברשות is only if they occupied it.

<sup>&</sup>lt;sup>3</sup> See (בלוי) אברהם בד"ה ועיין and ברכת אברהם בד"ה.