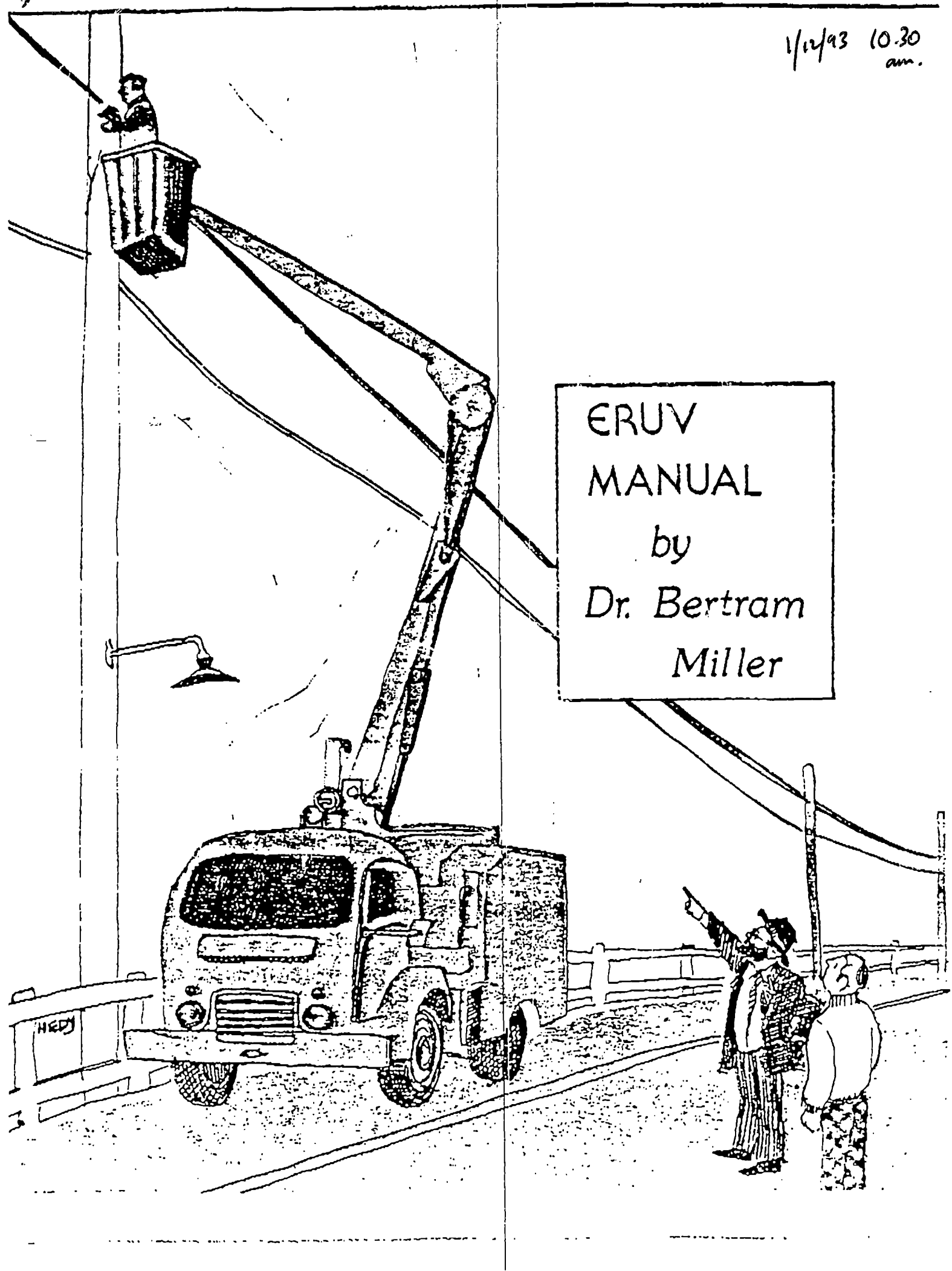


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ERUV
MANUAL
by
Dr. Bertram
Miller



I am grateful to several people who helped me publish this manual. My wife Carol made numerous organizational and stylistic suggestions. Stanley Fishkind read the manuscript and made editorial recommendations.

Rav Mendel Feldman, Shlita, and others suggested that I make the Baltimore Eruv experience readily available to other Eruv builders. This work exists primarily because of Rav Moshe Heinemann's encouragement and willingness to read every page meticulously. Rav Heinemann, Shlita, spent hundreds of hours with the physical construction and halachic requirements of the Baltimore Eruv. It has been a privilege for me to have worked closely with Rav Heinemann on the Eruv and this manual.

I dedicate this manual to my wife. Without her advice, encouragement, and forbearance there would be no Baltimore Eruv.

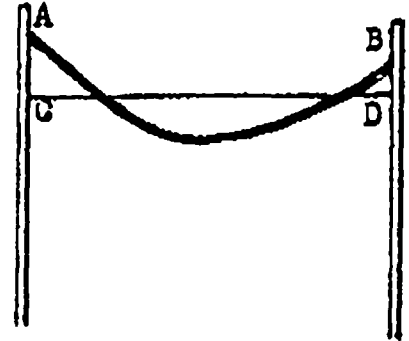
*DISCLAIMER: This manual was not written for general consumption. It is not a makor for piskei halacha. The anticipated readership of this document consists of local rabbis who will be directing the construction of Eruvin in their communities and the few baalei-batim they will enlist to help. I have assumed that the reader has a substantial background in Torah study.

In many situations this manual directs the reader to consult a rav. Eruvin is a halachic specialty and not every rabbi is competent to render decisions in questionable areas. Questions should be submitted to a rav who is known to be proficient in this specialty. A person would not seriously consider schechting a behama without thorough knowledge and experience in hilchos schechita. No person should build an Eruv without the constant close supervision of a rav.

20. A three-piece frame in the shape of a "ches" is not kosher for a lechi. The top piece constitutes a blockage (chatzitzta) between the vertical shafts and the Eruv line. If the wire crosses the ches midway between the two vertical shafts, the tzuras hapesach is also invalid because the wire is not over the top of the lechi.



21. Lechis may be put only under wires which are as taut as possible. The halacha requires that a line between two poles must look "straight" in order to qualify as a tzuras hapesach. Some authorities permit Eruv lines to sag no more than three tefachim. (In any case, an Eruv line must not dip below 10 tefachim from the ground.) The accepted practice today is to use utility wires even though they may sag more than three tefachim over distances of 150 feet or more (as long as the wires remain over the lechis in a normal wind).



Lines which sag substantially (AB in the diagram), even though they are taut, or lines which blow more than three tefachim in the wind are questionable. A common solution to this problem is to string a separate line (CD in diagram).

22. If a tree branch pushes a telephone cable or Eruv rope substantially off a straight course, it must be corrected. Cut the branch. If the line is pushed only slightly off a straight course, it is questionable. Consult a rav.
23. There is a view which holds that a cable which is completely enveloped by tree branches and leaves for a distance of 10.5 inches out (from the cable) in all directions is "broken." Therefore, consult a rav to ascertain if the leaves and branches in such locations must be cut away.

