

Practical Halachos of Eruvin

Rabbi Ike Sultan

The quotes from Rav Mordechai Willig and Rav Hershel Schachter are all exactly as I heard them directly from them in 5783 when I learned Eruvin in Rav Willig's chabura. Most of the psakim are from when Rav Willig gave his Riverdale Eruv tour. Some are from going around the Hillcrest Eruv with Rabbi Etan Schnall and then checking with Rav Willig and Rav Schachter. Some pictures are my own, while many of them are from Google maps.

Practical Halachos of Eruvin	1
Tzurat Hapetach General	2
1. Tzurat hapetach sh'asa min hasad over a slanted pole:	2
2. Tzurat hapetach not touching walls:	2
3. Achzukei tikra:	2
4. Achorei hakotel:	4
5. Pole under a roof	5
6. Tzurat hapetach with a horizontal fence bar in the way	5
Kanim on side of tzurat hapetach	5
7. Kaneh on top of a mechitza that's 10 tefachim:	5
8. Kaneh on top of a mechitza that's less than 10 tefachim:	6
9. Both kanim on top of mechitzot and ground drops in between:	6
10. Kaneh going down to the ground:	7
11. Slanted kaneh on side:	7
12. Kaneh attached to a fence:	8
Kaneh on top of tzurat hapetach	8
13. Can we switch wires in the middle?	8
14. Sagging and slanted wires:	8
Tachuv	9
15. Tachuv:	9
16. Hemshech from a tachuv:	10
17. Tachuv b'miksat	14
Pirsa more than 10 amot	15
18. Measuring from the bottom of the thick box on bottom of traffic pole:	15
19. Ayti avira	15
20. Ayti avira with wall that's 4 amot in other direction	15
21. Shiurim	16
22. Stairs	17
23. Siluk mechitzot	17
Pi Tikra	17
24. Pi tikra:	17

25. Measuring pirsas more than 10 amot to a pi tikra

17

Keren Zavit

18

26. Keren zavita:

18

Tzurat Hapetach General

1. Tzurat hapetach sh'asa min hasad over a slanted pole:

Rav Willig holds bshaat hadachak we can rely on a slanted kaneh or a kaneh that thins, which has a wire on its side. That is, we consider it as if the kaneh is cut at ten tefachim and the wire is over the kaneh.¹

2. Tzurat hapetach not touching walls:

Rav Willig holds unlike bechor shor. Tzurat hapetach is kosher even if the tzurat hapetach is doesn't touch either wall. This is used many times in the Riverdale eruv and other eruvin.



One example where the buildings are connected through a tzurat hapetach from corner pole to corner pole. The tzurat hapetach doesn't touch either building but the pirsas is less than 10 amot.

3. Achzukei tikra:

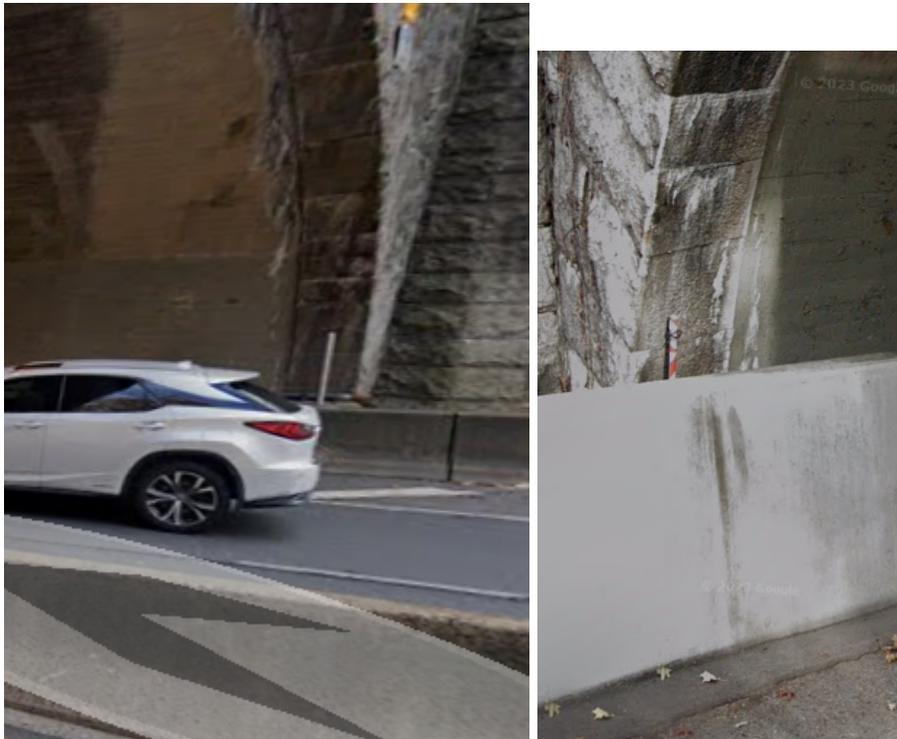
Rav Willig allows using the cement poles holding up an overpass to be kanim for a tzurat hapetach and the kanim on top could be the kaneh on top, but he advises fixing it. To get across

¹ He is relying on Avnei Nezer who says that you say gud asik even on a slanted thing. He's also relying on Chazon Ish who would say it if the item has notches. Rav Willig holds that these notches don't have to be in the same direction as where you want to "cut" it. It is sufficient to have grooves in the vertical direction and still "cut" it in the horizontal direction.

Henry Hudson Pkwy he uses lechi's that he added and there's a metal rod for holding up signs as kaneh on top. Rav Schachter held it is pasul if any of the three kanim (either side or on top) are l'achzukei tikra. Using the last pole of a chain fence, Rav Schachter said, could also be considered achukei tikra since it was for holding up the fence.



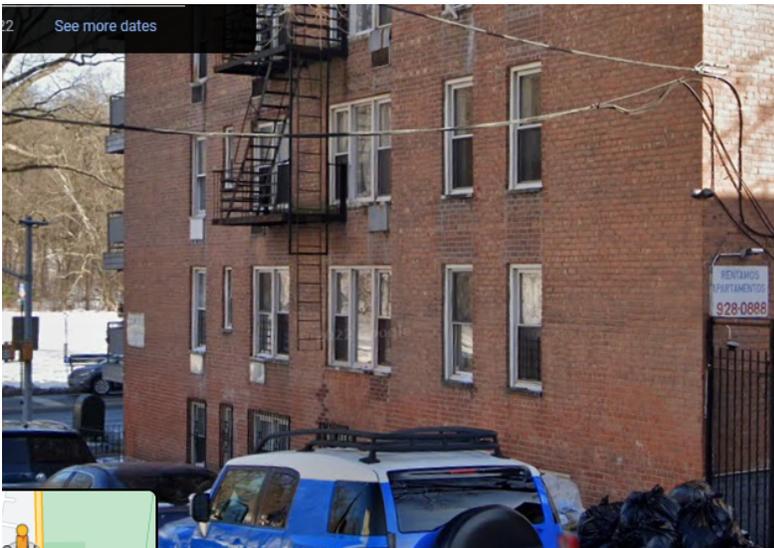
Rav Willig said he held that there was a kosher tzurat hapetach with this overpass (4560 Manhattan College Pkwy) even though it is achzukei tikra.



Rav Willig is matir this as tzurat hapetach. There are Lechi's added to the arch for Henry Hudson Pkwy but it is still using the arch for the top kaneh. Mikar hadin he holds that the arch itself works for both kanim. Both kanim here have taanot since one is behind a barrier and one is on top of a wall but mikar hadin both are ok.



Rav Schachter said that the cement poles are achzukei tikra and pasul for tzurat hapetach. Rav Willig said that it is muter, but should be avoided.



Rav Willig here (260th and Broadway) allows using the last pole of a fence to be a kaneh with wire running on top of it.

4. Achorei hakotel:

Rav Schachter holds it is only a problem if it is within a reshut hayachid. Rav Willig holds that it is kosher mikar hadin but should be avoided.



Pole on top of wall and behind bars. Rav Schachter said pasul and Rav Willig said kosher.

5. Pole under a roof

I think Rav Willig holds that it is kosher if there's just one wall. If there's two adjacent walls it isn't pashut.

6. Tzurat hapetach with a horizontal fence bar in the way

Rav Willig is matir² like maharil. I heard from Rav Schachter regarding the Long Branch eruv that he holds that it is a problem. Rav Jachter quotes Rav Schachter as being matir it.

Kanim on side of tzurat hapetach

7. Kaneh on top of a mechitza that's 10 tefachim:

Rav Willig holds it is kosher. Rav Schachter holds it is pasul since both kanim and the ground level in between need to be the same ground level.³

² He was matir with a fence at the back of 2727 Palisades driveway.

³ Rabbi Doniel Stein showed me from Sefer Tikkun Eruvin (Weiss v. 1 p. 56) quoting Nefesh Chaya 33 who says that a kaneh on top of a ten tefach mechitza is pasul because it is a mechitza on top of another mechitza. Eruvei Ha'ir Vehashechunot p. 114 is strict about this case and quotes Avnei Nezer 291, Shevet Halevi 6:49, and Elef Lecha Shlomo 154 who hold that it is



(LIE and 182nd) Rav Schachter said no good and Rav Willig was matir.

8. Kaneh on top of a mechitza that's less than 10 tefachim:

Rav Willig holds it is kosher. Rav Schachter holds it is pasul since it is pitchei shamay as the lechi doesn't go down to the ground.

Rabbi Etan Schnall quoted Rabbi Peretz Steinberg who quoted Rav Moshe Feinstein who said that it is kosher lechatchila.⁴



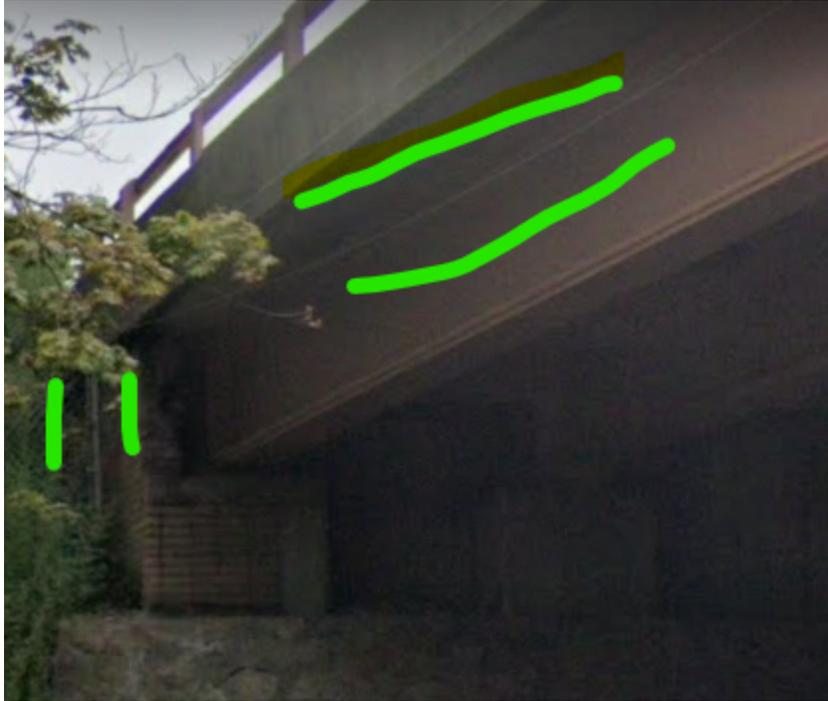
This is where (164th and GCP) the Kew Garden Eruv uses a kaneh on top of a wall and there's a mesora from Rav Moshe that it is kosher lechatchila.

9. Both kanim on top of mechitzot and ground drops in between:

Rav Willig says kosher. Rav Schachter says pasul.

pasul. Kbanei Meyron p. 60 quotes Shoel Umeishiv 4:3:2 who is lenient if only one kaneh is upon a wall.

⁴ Sefer Tikkun Eruvin (Weiss v. 1 p. 56) quotes the Sefer Halacha Lmoshe holds that it is pasul even if it is upon a wall that isn't 10 tefachim tall since it is like it is in the air and not lavud to the ground. Chazon Ish (at the end of 70:18) also implies that it is kosher.



Midland pkwy and GCP has two poles on either side of GCP overpass with a string on top. The poles were at the top of a tel hamelaket. Rav Schachter said it is a problem and Rav Willig thought muter.

10. Kaneh going down to the ground:

Rav Schachter holds it needs to go down to the ground otherwise it is pitchei shamay.
Rav Willig holds it is kosher as long as it is lavud to the ground. Even if it is more than lavud bshaat hadachak you can rely on Chatom Sofer to say gud achit and there's gedyim bokim bo since it is against the telephone pole and gedyim don't rub right against it.

11. Slanted kaneh on side:

Rav Willig allows it as long as it isn't slanted more than 45 degrees and uses these poles halacha lmaaseh.

12. Kaneh attached to a fence:



Rav Willig is matir this plexiglass attached to a fence and it isn't considered part of a kotel going the wrong way.

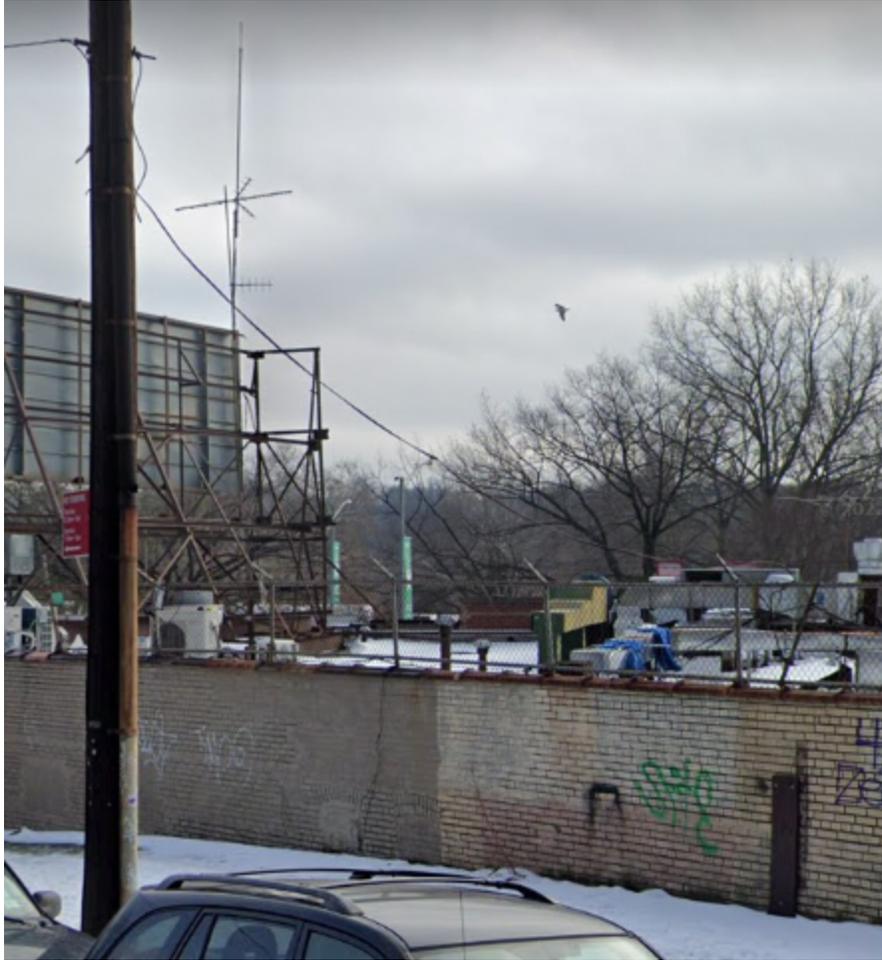
Kaneh on top of tzurat hapetach

13. Can we switch wires in the middle?

It is fine to jump wires in the middle between one kaneh and another if they bunch together (since they're touching and lavud they're like one hemshech), but Imaaseh we try not to rely on that. We carefully try to make sure that it is the same wire over the kaneh on both sides.

14. Sagging and slanted wires:

Rav Willig holds sagging and slanted wires are kosher and uses them halacha Imaaseh. Rav Willig allows a slant up to 45 degrees. Rav Schachter doesn't like a sharp angle. With shoes holding down a wire Rav Schachter wasn't sure and said that it depends on the exact angle.



Rav Willig is matir this wire (near corner of manhattan college pkwy and post rd) from pole over that wooden plank screwed into the wall, even though it is sagging.

Near 281 254th street there's a wire on a major slant close to 45 degrees but it is parallel to the ground. Rav Willig is matir like the Chidushim Ubiurim quoted by Dirshu.

Tachuv

15. Tachuv:

Rav Willig and Rav Schachter rely on tachuv lechatchila.⁵ Originally, when Rabbi Willig built the Riverdale eruv in 1976 he didn't rely on tachuv. However, today in 2023 he relies on tachuv lechatchila and doesn't fix the broken old lechi's if it is a tachuv situation.

⁵ The Laws of an Eruv p. 201 writes that there's no clear consensus among the achronim if tachuv is kosher and therefore it is not used in normative eruv construction.

16. Hemshech from a tachuv:

Rav Willig holds this is kosher. He is extremely lenient in what is considered a hemshech. He says as long it is basically going in the same direction it is one, even though it is a different material and a different direction. He also says that if it turns at the last second even though it is a major turn that's ok like zemora.

Rav Jachter quoted Rav Schachter as agreeing that a hemshech from a tachuv is kosher.

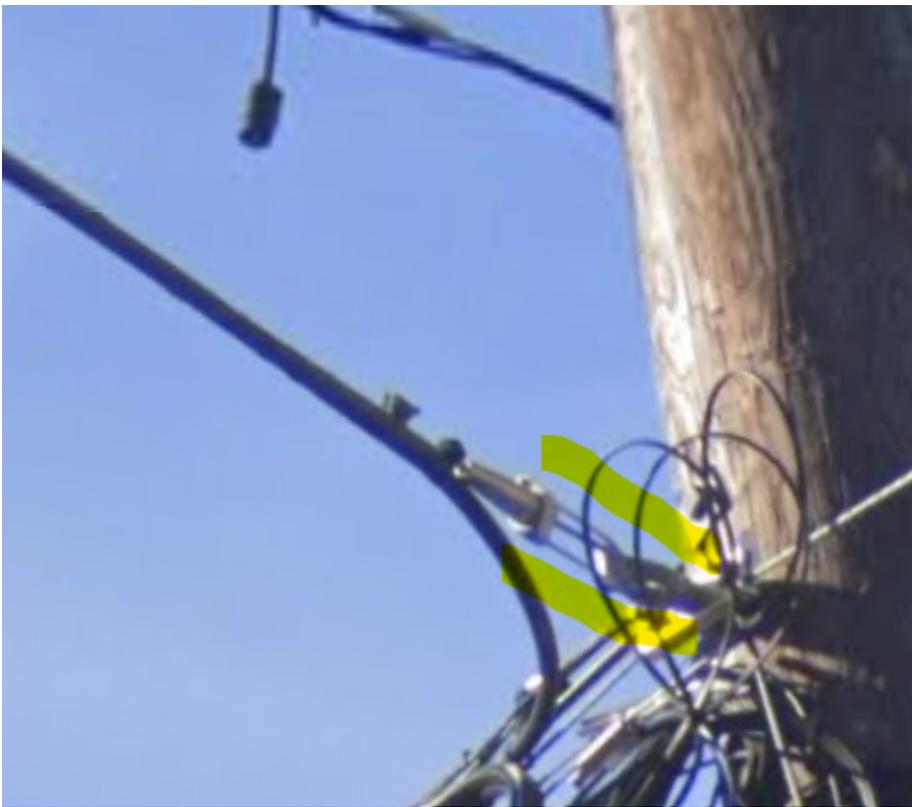


Rav Willig holds that this is a hemshech from a tachuv and kosher. Basically he holds that if there's a wire it must be held in by some screw otherwise gravity would pull it down so it must be tachuv.

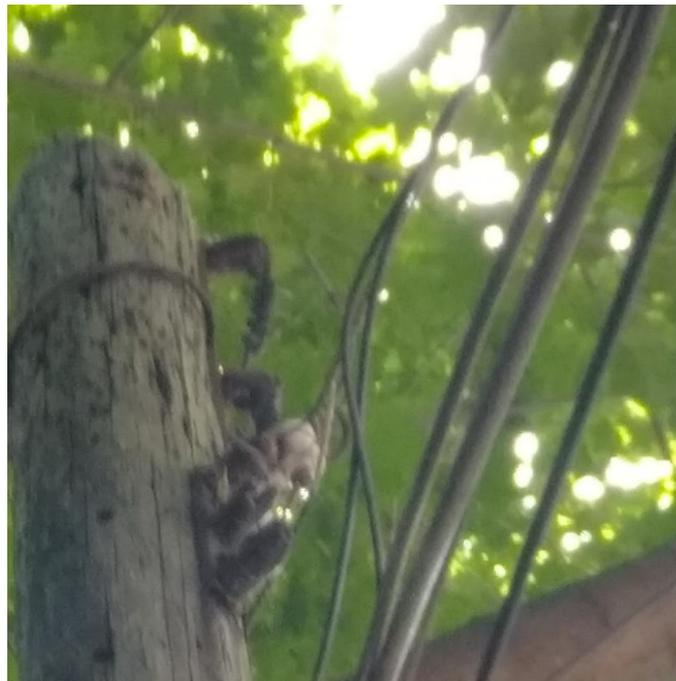


Rav Willig is matir this hemshech from a tachuv. A few more examples of tachuv that Rav Willig is matir. He's also matir a wire held onto a clip stuck into the pole.









All of these are examples of a hemshech of a tachuv that Rav Willig is matir.

17. Tachuv b'miksat

Rav Willig holds that tachuv b'miksat, the wire or often the nail holding in the hook that holds the wire is tachuv only partially through the pole and not all the way through is fine.⁶

⁶ The Laws of an Eruv p. 208 quotes that Rav Shlomo Miller holds tachuv of a nail into a pole is pasul since the nail becomes part of the wooden sidepost and so the wire does not go over any of the sidepost. He only allows tachuv if it is protruding through the other side and it is distinguishable as a horizontal element. In fnt. 27 he quotes Rav Belsky who held that even if it protrudes through and through it is

Pirsa more than 10 amot

18. Measuring from the bottom of the thick box on bottom of traffic pole:

Rav Schachter holds that you can't measure less than 10 amot from the thick box. You need to measure from the thinner part of the pole since it is within 10 tefachim to the ground. Rav Willig holds that there is a svara to measure from the box since it is the hemshech from the pole. Lmaaseh I'm not certain if he's some'ach on this.

19. Ayti avira

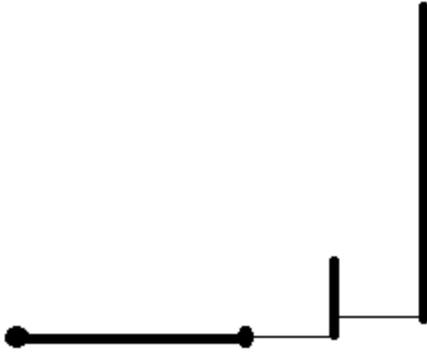
Rav Willig doesn't want to rely on Rav Moshe's seagate teshuva to allow ayti avira mhay gisa on the fourth side if there's omed merubeh, but bshaat hadachak relies on it. Rav Schachter holds that it pashut doesn't work.

If there's a wall that's 4 amot perpendicular to the pirsa to break up the more than 10 amah gap, R Willig held it is kosher bshaat hadachak and Rav Schachter held it is pasul.

20. Ayti avira with wall that's 4 amot in other direction

Line to right is highway wall, middle line is a fence, and line on left is telephone polls with tzurat hapetach. The thin lines are open space each less than ten amot but together are more than ten amot.

pasul since a tiny nail or wire that goes through a tiny hole is not considered a separate piece from the sidepost.



Response to R Jachter who thought it should be kosher bc you can break it up. I asked bc of ayti avira and he said he thought it isn't like r moshe's seagate teshuva bc this is two lines that you can't draw in one straight line, it make sense to break it up. If you draw a diagonal it would be the same as the seagate teshuva.

Rabbi Willig liked your svara to cut it up to say that there's two jumps, one from the highway wall to the fence and the other from the fence to the telephone poll. But he said he'd only rely on it bshaat hadachak. He said that now that there's a tzurat hapetach there leave it and he said that even if it fell down he thinks it should be fixed, but if it fell on erev shabbos you can say the eruv is still up.

Rav Schachter didn't like it. He thought that the fence doesn't break up the jump and is an issue. I asked about the seagate teshuva and he said that we don't rely on it. Then I said your svara to break it up and he said still he doesn't think it breaks it up since the fence is in the wrong direction and is very thin in the direction of where you want to cover.

I showed them this picture I drew up. I showed R Schachter the picture on google maps.

21. Shiurim

Rav Schachter uses Rav Moshe's shiur for everything even l'kula for the size of pirsas more than 10 amot. Rav Willig does as well but is trying to use smaller shiurim for a pirsas like Rav Chaim Noeh when possible. Lmaaseh Riverdale eruv still has a few places with pirsas that are bigger

than Rav Noeh's 10 amot. Also, R Willig lechatchila uses 40" for 10 tefachim but will rely on 36" when necessary.

22. Stairs

Rav Willig holds that if stairs have the shiur tel hamelaket and stairs aren't 4 tefachim long it can be used for a mechitza.

23. Siluk mechitzot



Here (burger king on corner of manhattan college pkwy and broadway) is where Rav Schachter proposed his ground level theory. He said that the front of the stores is a mechitza for broadway (right side of picture) but not for up the hill (post rd, middle and left side of picture up the hill). The reason is that the back of the stores have walls in the store which are mesalek the storefront walls (see erubin 92b). There's no nikar mechitzot for gud asik from the back of the stores.⁷ Rav Willig said he didn't see any pirsas bc there's walls and Rav Schachter responded that there's no mechitzot.

Pi Tikra

24. Pi tikra:

Rav Willig holds that you can use the elevated train tracks as a pi tikra for the third or fourth side of an eruv unlike Rav Moshe. Rav Jachter relies on this for White Plains Eruv with an overpass to say pi tikra.

25. Measuring pirsas more than 10 amot to a pi tikra

Rav Willig held that you can't measure a pirsas of more than 10 amot from the corner of where a reshut hayachid is completely by pi tikra. Since lmaaseh there's no mechitza there, you can't

⁷ After several long conversations with Rav Schachter I still don't understand why this is assur. I compared it to several connected houses (90a). The middle house is muter to carry because of the outside walls which have gud asik. Even though the inner walls are mesalek the outer walls for the purposes of the ground level, but not for the roof level. For the roof the gud asik on the outer walls should still matir the inner house. Aviyam Levinson agreed with my question.

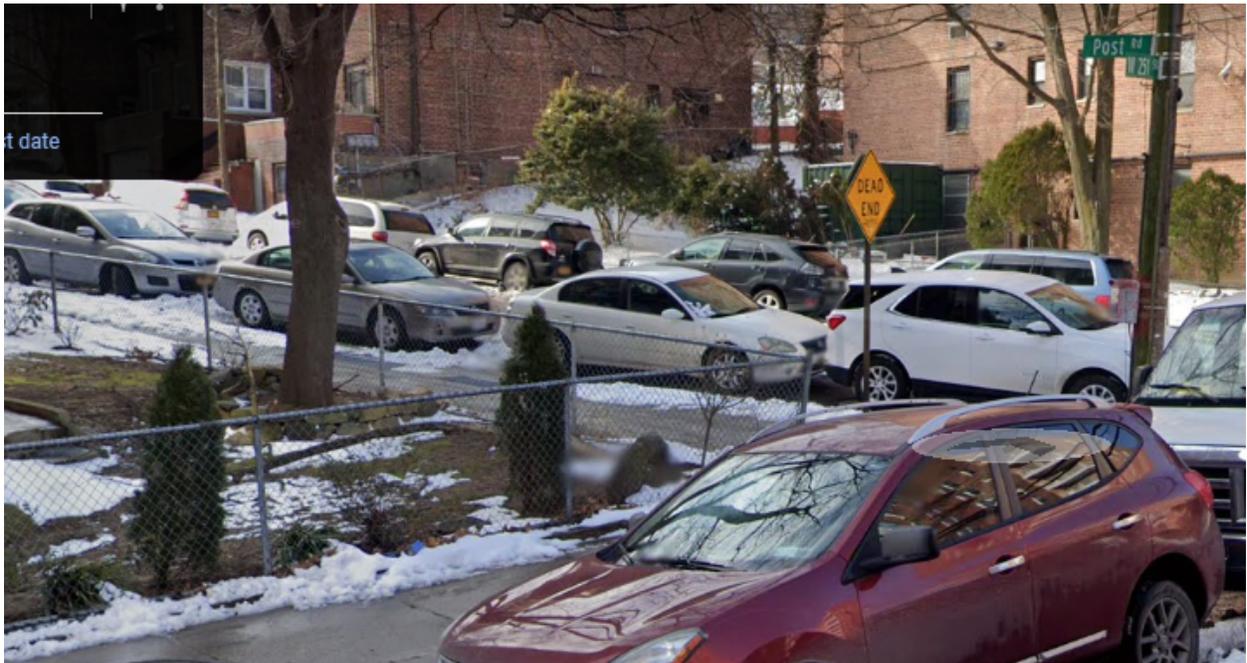
start to measure the pirsas less than 10 amot except from a mechitza. This is relevant to going from a corner lamp post to a porch of an apartment with two adjacent walls.

Keren Zavit

26. Keren zavit:

Rav Willig is lenient to say that there's no issue of pitchei b'keren zavit except if it is in the 4 corners of the entire eruv. Rav Schachter is machmir. That is how Rav Willig and Rav Jachter quote Rav Schachter.

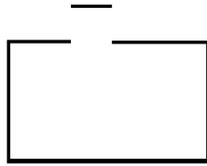
One time I asked Rav Schachter about the old eruv near Schottenstein shul and it connected within 10 amot only at an angle and he said that you can connect to the closest point and if that's within 10 amot that's fine even if it isn't straight. It isn't a keren zavit unless the petach needs to turn 45 degrees. That quotation doesn't seem to jive with how Rav Willig quotes him.



Rav Willig said this is a muter jump and what we rely on in Riverdale (251st and post rd).

The eruv follows the fence (left side of drawing) and then jumps to a corner pole and then continues south (right and bottom side of drawing). Rav Willig is matir⁸ and said Rav Schachter is machmir.

⁸ Rav Willig's rayah is based on Biur Halacha 358:2 and Chazon Ish

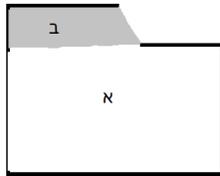


Biur Halacha is matir this:



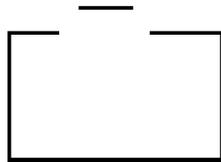
[Chazon Ish](#)⁹ is matir this:

Chazon Ish 8:10 explains that it is permitted because it is considered two chatzerot. The bottom one has three walls and serves as a stimah



to the top one.

The top one is like a mavoy that has one long wall and one short wall which chazon ish 8:10 holds has a petach at the end of the mavoy on a diagonal. The Laws of an Eruv p. 331 is lenient based on Chazon Ish despite the fact that Shoneh Halachot 364:34 and 363:82 is not.



Rav Willig is matir this:

. He explained that the reason it is muter is because even though it is ochel bshtei kranot since there's only 4 kranot and those have corners and what's in the middle of a side isn't called a keren. This is used many many times in the Riverdale eruv to jump from buildings to a corner pole used for a tzurat hapetach.¹⁰

⁹ 8:3

¹⁰ Seemingly, Biur Halacha is not a proof since it is all parallel. It isn't ochel b'shtey haruchot, as opposed to here where it is ochel bshtey haruchot. Also, Chazon Ish is not a proof. In Chazon Ish's case it is possible to cut up the mavoy into two sections each having three walls and one serves as a stimah to the other. Here the middle piece is separate from the mavoy and has one wall. The parts to the left and right may serve as a stimah for themselves but the middle section is a mavoy with a chet and a section in the middle that's disconnected from the petach hamavoy. There's no proof from chazon ish that he would matir this case.