THE ATLAS OF LEGAL FICTIONS

Discovering the Implicit and Invisible Boundaries of the Jewish Eruvin

by
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AUTHOR'S DECLARATION

I hereby declare that I am the sole author of this thesis. This is a true copy of the thesis including any required final revisions as accepted by my examiners.

I understand that my thesis may be made electronically available to the public.

ABSTRACT

The Jewish *Eruv* is a defined physical area that symbolically extends the 'home,' beyond its walls and into the community. Purposefully built to be undetectable to the untrained eye, *Eruvin* are present, yet hidden, in the physical urban world around us. This spatial practice acts as a physical loophole; symbolically transforming space to provide leniencies to Orthodox Jewish communities. The Eruv demarcates a space of freedom on the Sabbath, but still maintains religious law that does not permit individuals to work or carry objects outside the private realm on the day of rest. Within the Eruv, the performance of daily activities becomes possible, and citizens are able to participate in their communities and cities. The establishment of these sacred boundaries creates a shared, privatized religious space within what is commonly recognized as the public realm.

The Atlas of Legal Fictions plays a unique role in the world of map-making, depicting the unexplored and unseen reality of the Eruv, and its ability to negotiate space, people, community and spiritual practice within the plurality found in our urban surroundings. This atlas details the physical presence and conveys the spiritual allegory of Eruvin at all scales, which until now, have remained undocumented in the field of architectural and urban studies. Eruvin consequently alter the physical, social and symbolic interpretations and uses of cities; varying in size and shape, and utilizing many pre-existing natural or man-made elements as their boundaries, they embed themselves within the urban context. The basic construction of the Eruv, commonly made of timber posts connected with fishing line, represent the walls and roof of a house where tradition and assimilation, the new and the old, intermingle. Referred to as a *legal fiction* — an assertion accepted as true — the Eruv is used to create community, maintain practice, and integrate individuals into their surroundings through personal commitment and connection to their authority.

By exploring its physical components, urban considerations, and social consequences, *The Atlas of Legal Fictions*, considers the Eruv as an architecture of necessity, critical to the practice of place-making and establishment of community. As architecture's minimum, the Eruv transforms the existing fabric of a city into a physical space with a multiplicity of meanings. The Eruv, built by people, for people, has the potential to indicate the desired and functional scale of community.

Focusing on Eruvin built for the Diaspora communities, this thesis contributes to the study of these boundaries while preserving their sacred existence, and ultimately illuminates how community and religion can harmoniously negotiate their survival in the modern world. *The Atlas of Legal Fictions* reveals a little known reality, uncovering the nature of these religious boundaries and exposing the factual existence of what is considered fiction in the modern world.

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The practice of mapping necessitates the support of people, places and communities to be a successful and conscious endeavor. It is with the encouragement and welcoming embrace of many different environments, either a part of or outside the religious practice of the Eruv, that have made this thesis possible. I am deeply indebted to the communities who have provided me with a sense of 'place' in pursuing this unique study – it is with their guidance that I have been able to understand the value of belonging.

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PART FOUR - COMMUNITY PLACE

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PREFACE

I should say: the house shelters day-dreaming, the house protects the dreamer, the house allows one to dream in peace.

Gaston Bachelard

Every autumn of my childhood, my parents, sister and I built our household *sukkah* (booth) – a backyard living space used for seven days in recognition of the Jewish holiday of *Sukkot* (Feast of Tabernacles). It is a practice of building and dwelling, and for nearly twenty years, this was a staple in our family. On our back deck, we used 2x4s for structure, curtains for walls and tree branches for a roof. We would cover the interior with pillows and blankets and eat our meals on the ground. The stars and sun would peak through the tree branches above us, the air fresh and crisp.

The sukkah reminds us of the fragile dwellings in which the Israelites lived during their forty years of wandering through the desert, in search of the Promised Land, after their exodus from slavery in Egypt. No longer built for survival, the sukkah has turned into a cheerful religious tradition among many Jewish households. For us, a family of four living in Alberta, our sukkah was fun, an escape from routine, and a time together after a long day – in essence, it was a home outside our home, a backyard camp, a nomadic experience on our own property. I remember strongly that the sukkah, although hardly durable, provided me with comfort and a sense of security. Its existence was almost magical and I was fascinated as a child, to be within a space that was non-existent the day before and further I inherently understood the possibility of being in the same *space* but in an entirely different *place*.

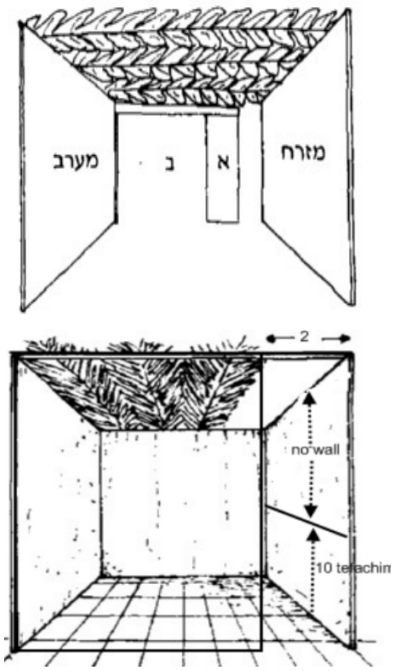


Fig. 0.1. Basic methods for constructing a household Sukkot, from Rav Chaim Perush's illustrated *Tractate Sukkah* of the Talmud

I had never considered the sukkah as a form of architecture until I began my masters' degree in architectural studies at the University of Waterloo. The layering of ritual practice combined with a built structure drew me into the topic. Mimi Levy Lipis, architect and professor of Jewish Studies at Humboldt University, identifies the sukkah as a form of transportable space, acting as a

hybrid place of belonging, for Jewish communities.[1] My childhood fascination with these backyard camps tied directly into my architectural thesis research.

The sukkah's architecture has the ability to create, almost instantly, a sense of home and community even though it is a temporary and fragile structure. As the historic home for a nomadic culture, the sukkah represents a place for the placeless – non-dependent on geographic location, they can be deployed at any time to provide shelter and familiarity in foreign or familiar territories as symbolic houses. It is a true architecture of necessity, an optimistic and opportunistic form of architecture.

I mentioned my interest in these themes embodied in the sukkah, to my professor, Dr. Robert Jan van Pelt. I was enthralled with architectural places of belonging and the simplistic delineation of space. The sukkah had walls and a roof, did not require an architect and existed through the commitment of its users. Making the connection, Dr. van Pelt introduced me to another symbolic 'house' in Jewish custom - the Eruv.

Eruv? I had never even heard the word before and Dr. van Pelt quickly and thoroughly brought me up to speed on what was to become the topic of my masters' thesis in architecture.

The Eruv is a physical boundary manufactured within city space to provide more freedom on the Sabbath to modern Jewish congregations. On the day of rest, objects cannot be carried from one place to another except in zones deemed private such as the home. Simply, the Eruv is a symbolic private realm, an extension of the home, established by markers within a specific segment of urban space that will allow the theoretical extension of the home. This is done to provide for a relaxation of Jewish rules on the day of rest so that many daily activities will be allowed such as pushing a baby carriage outside the home. It is an answer to Jewish religious communities wishing to maintain their practice but assimilate into modern metropolises. The boundaries of the extended home, fabricated out of every day objects and materials, are to most people invisible but exist as part of the broader community with the approval of the City in which they occur. Referred to as a 'legal-fiction', the Eruv alters customs and practice of rituals on the sabbath, and understanding of community. It is a loosely constructed space that extends the home, but unlike the Sukkah, it remains widely undocumented. The Eruv addresses not only the fundamental architectonics of the home, but also interacts with urban environments at a city scale. I was awestruck to have never known about such a practice.

To learn more, Dr. van Pelt handed me an article written by architects Manuel Herz and Eyal Weizman, entitled "Between City and Desert",[2] detailing the construction of the North London Eruv boundary. This article was the introduction to a topic that would inevitably alter my architectural perspective.

Herz and Weizman wrote the first and one of the only, descriptions of the Eruv as a form of architecture and urbanism. Detailing its historical

value and purpose, Herz and Weizman describe the Eruv as a transitory space, bridging the two main models of space found in the Torah – the desert and the city. The Eruv, as it transforms the public realm, becomes a symbolic privatized space representative of the Temple of Jerusalem, into which the nomad, enters spiritual territory through an act of wandering. As a *legal-fiction*, the analysis states the Eruv is representational of places from the past, referring to realms and sites that exist through nostalgia and memory. The virtually invisible boundary of the Eruv provides a 'fictitious' space which connects communities to places such as the Temple of Jerusalem or other Eruvin such as North London's Eruv. This layering of deep symbolism gives a multiplicity of meanings to space.

Beyond a thorough and detailed introduction to the Eruv, the article quickly redefined the idea and the potential of boundaries. Herz and Weizman describe the Eruv boundary as a limit where materials and the metaphoric, encounter one another in a city[3] – a visible artifact portraying an intangible experience.

Until now, I had understood boundaries as walls, especially in the architectural sense, acting as a division purposefully meant to divide, keep out, or keep in. Aesthetically, I was reminded of hard objects, solid ramparts, towering barriers – I had always interpreted boundaries to be aggressive and invasive. Examples supporting this interpretation are endless; historic defensive walls built to defend European cities such as Rome, York, Avila and Galicia, or The Great Wall of China built to protect Chinese states from invasion. Even contemporary society faces this manifestation of boundaries; The Berlin wall dividing East and West Berlin, barriers built between the United States and Mexico along the national borders, or the divisive wall separating the West Bank from Israel along the East of Jerusalem.

Walls have always existed as armatures of exclusion, but through Herz and Weizman's description of the Eruv, it appeared this religious practice acted more of inclusion due to its physical openness and its symbolic gesture as spiritual space. The Eruv appears to have the same magical qualities that appealed to me about the sukkah – it could be deployed anywhere, and transform existing contexts into a new realm entirely without leaving much of a trace. *Space*, in the case of the Eruv, becomes abstract, and *place* is manufactured through symbolism and commitment.

The Eruv belief-boundaries proliferate globally regardless of geographic location, but commonly exist out of a particular group's collective desire for sacred practice. Most importantly, the creation of the Eruv speaks to the symbolism of the home, but extends beyond the needs of solely an individual household to support the larger population. It harnesses the power of *collective inclusion* by defining a boundary for a community that encompasses large territories to make the terms 'home' and 'neighborhood' interchangeable.

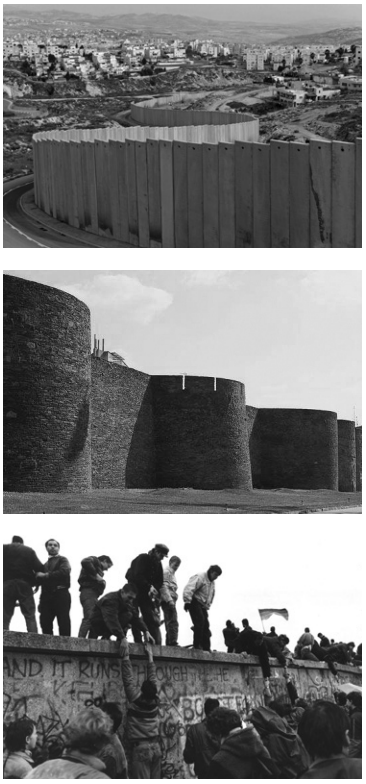


Fig. 0.2., Fig. 0.3., Fig. 0.4. Examples of existing perceptions of boundaries and physical limits. (From top to bottom) The Israeli-Palestinian West Bank concrete Barrier, The fortified defensive walls surrounding Lugo, Spain, the Berlin Wall dividing East and West Berlin being scaled by citizens in protest

Herz and Weizman's article describes in detail the symbolic value of the Eruv, and the physical manifestation of it within the context of North London. However, for me, questions remained. I wanted to know more about the

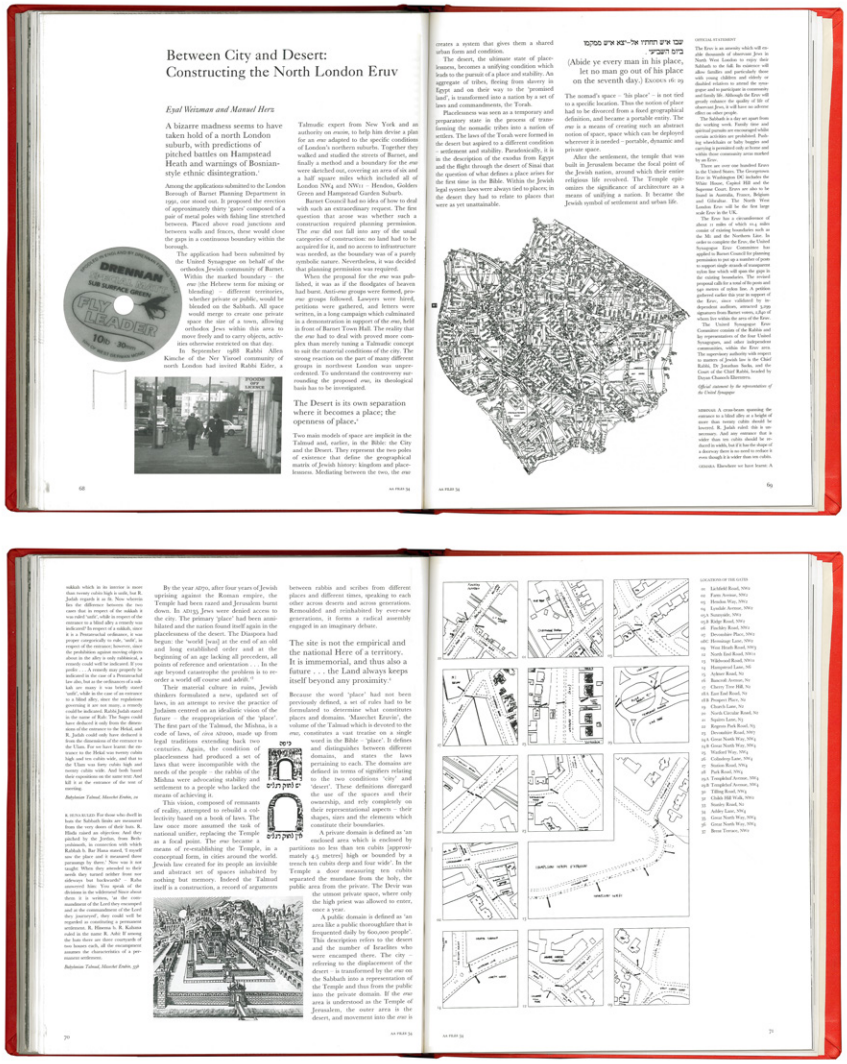
decision-making behind the establishment of these communities – where, why and how did they choose their site, and most importantly, what are the consequences on the neighboring regions, other communities and adjoining urban areas? I was interested in the decisions and means of achieving the numerous Eruvin, how the Eruv negotiated its existence with the complex desires and attitudes of a city and how this practice evolved from the first century CE. With only one example described in detail, I decided to continue Herz and Weizman's work, comparing Eruvin at multiple scales to find the values, interests, intentions and consequences of Eruvin within already established communities and cities.

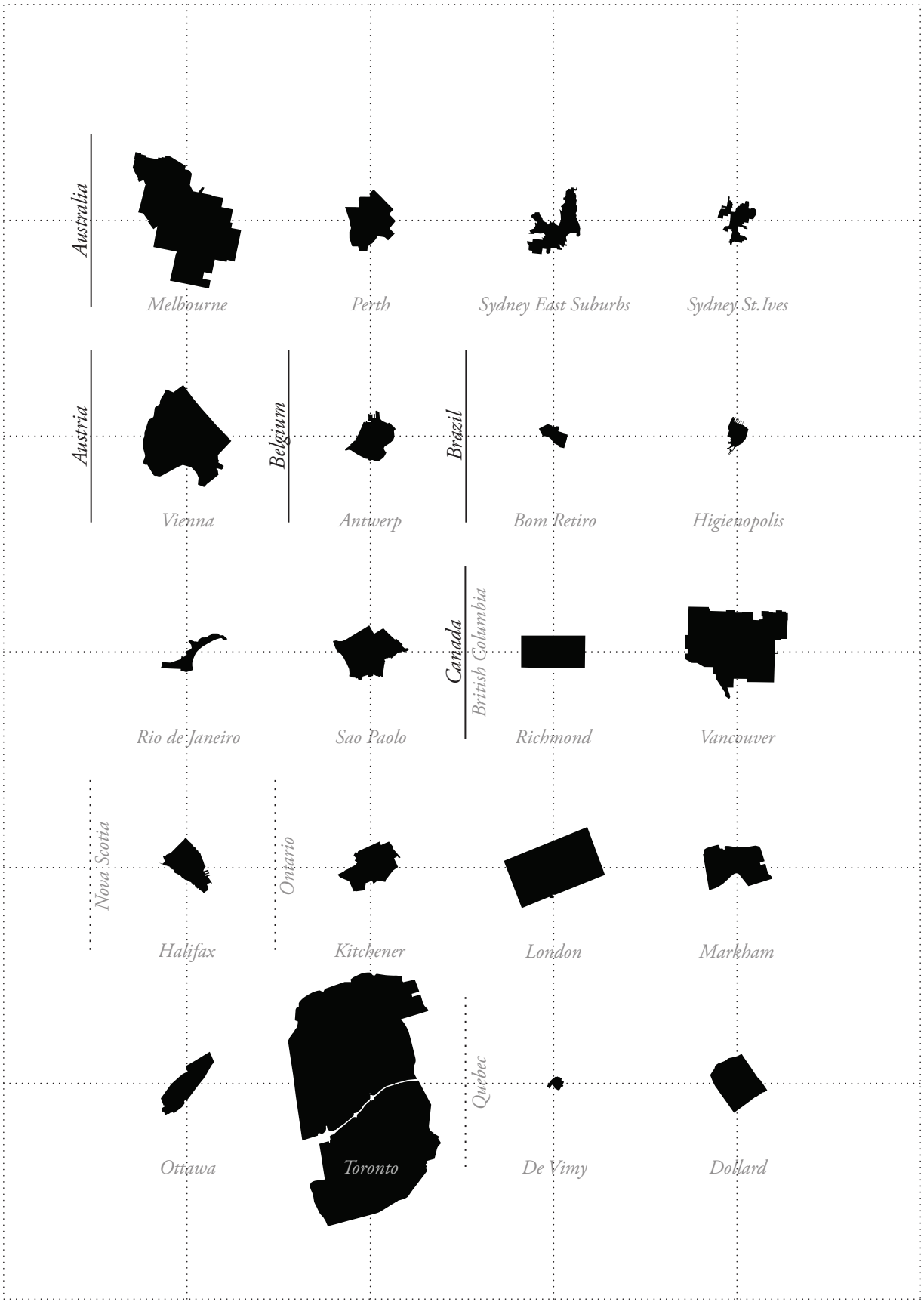
My experience with these fantastic, far-fetched, elaborate and yet undetectable urban armatures unraveled for me by seeking them out, experiencing as many as possible and writing my story as I discovered their intricacies. As a secular Jew, the Eruv seemed unbelievable, like a cultural secret that was previously unknown to me. As an architect, it was even more absurd and fascinating that these boundaries existed and that I had never been aware of them even though I had unknowingly walked through several - a hidden narrative of cultural resiliency within the city.

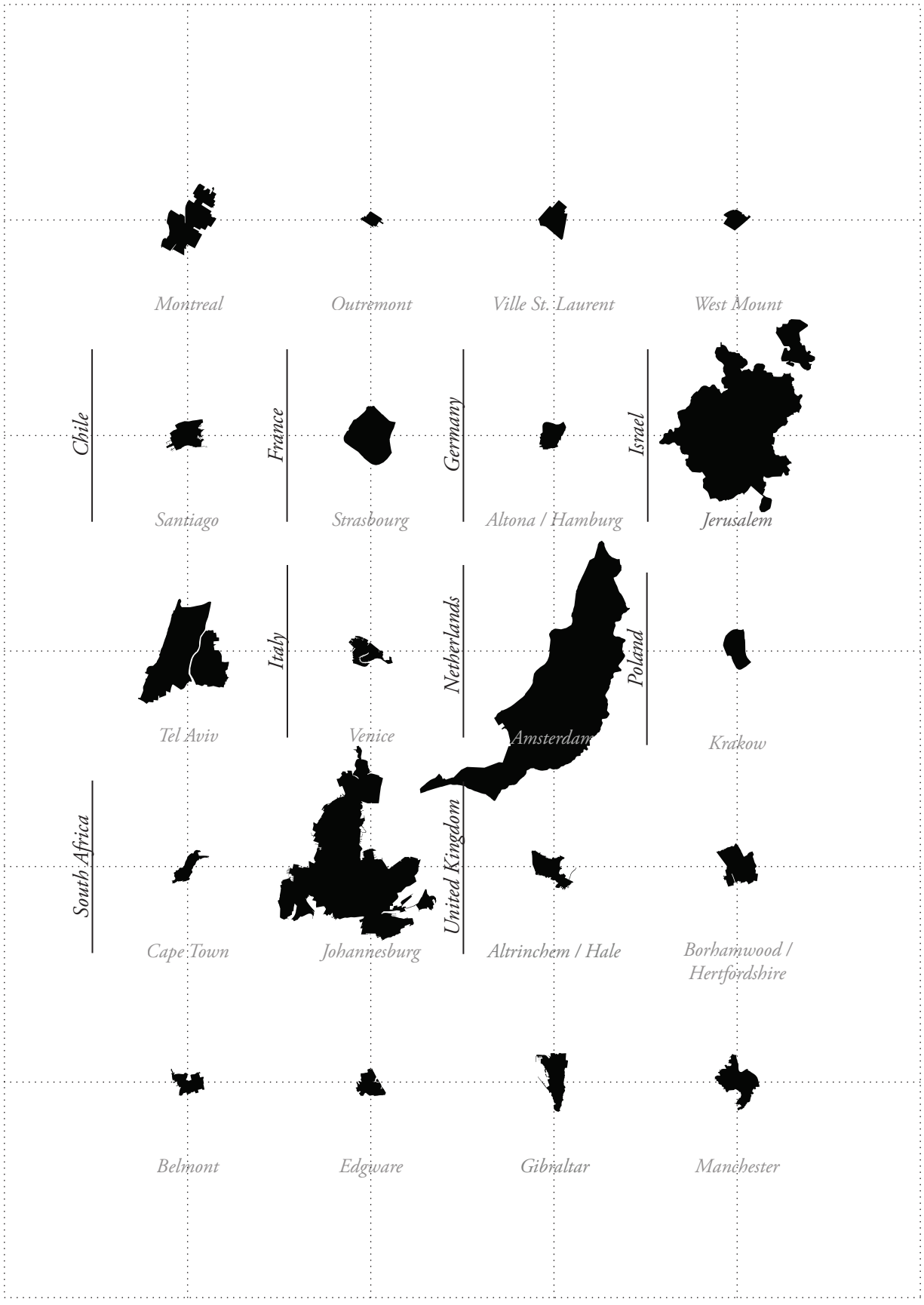
I am now embarking on writing my own story, my path of discovery as I seek out the many Eruvin around the world, their locations in various cities, their manifestation of form and their history. Functioning both through symbolism and fundamental architectonics, the role of the Eruv goes far beyond ritual space and establishes itself as a *place-making* technique that redefines home for communities within urban environments.

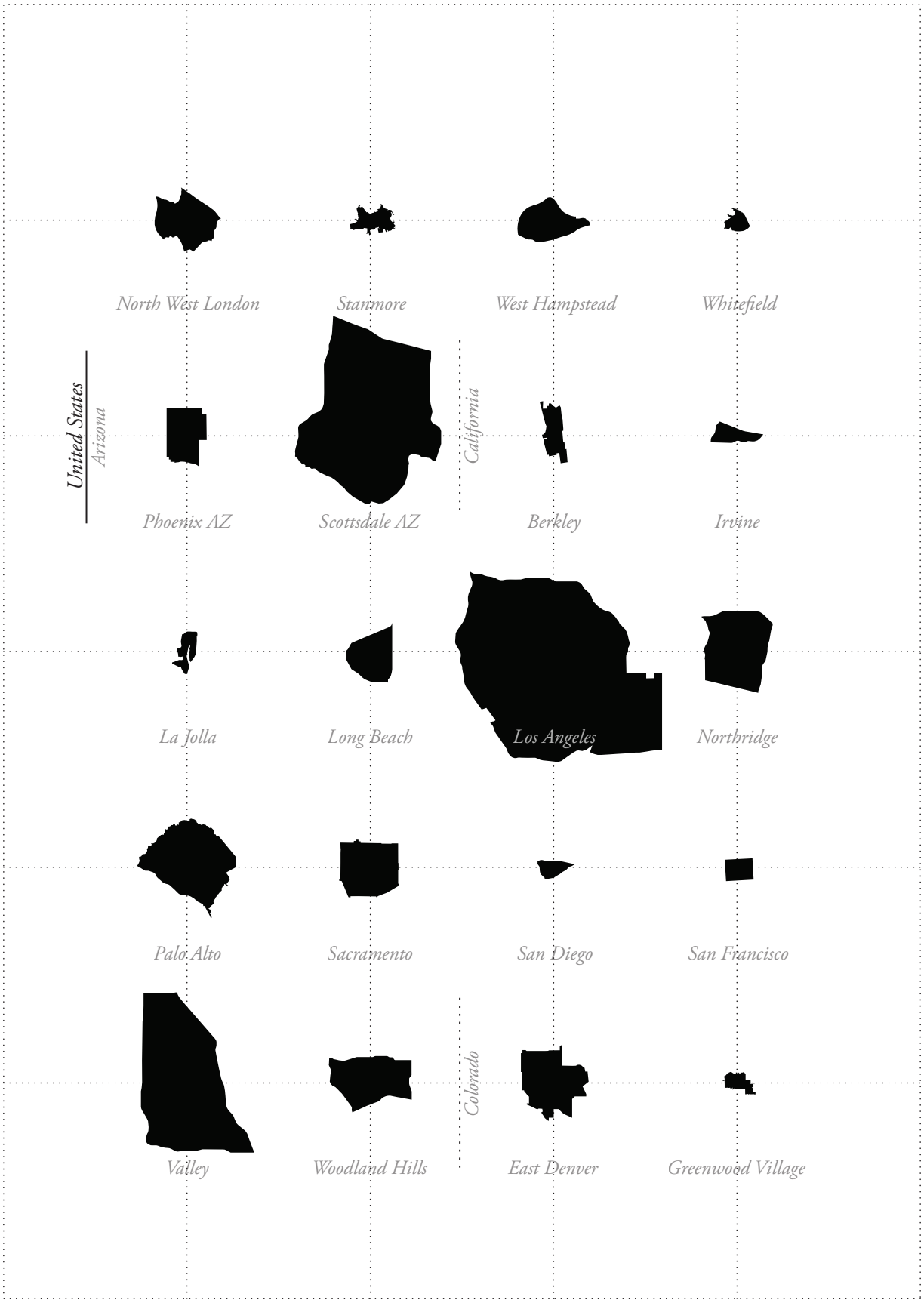
ENDNOTES - PREFACE

[1] Mimi Levy Lipis, *Symbolic Houses in Judaism: How Objects and Metaphors Construct Hybrid Places of Belonging*. (Farnham, Surrey: Ashgate, 2011).
[2] Manuel Herz and Eyal Weizman, "Between City and Desert." In *AA Files*, 68-76. Vol. 34. London: Architectural Association, 1997.
[3] Ibid., 76.

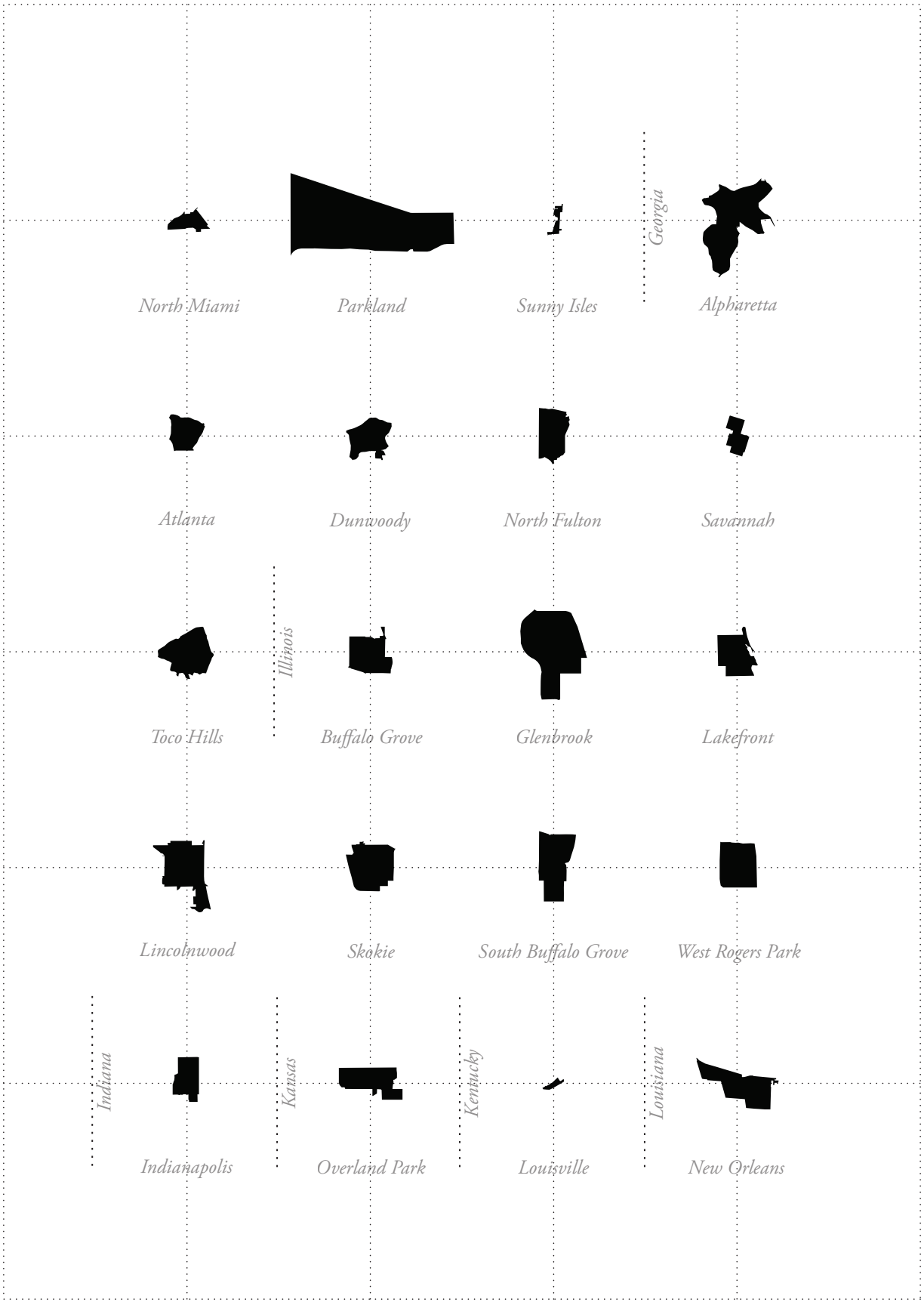

Between City and Desert:
Constructing the North London Eruv
Eyal Weizman and Manuel Herz
A bizarre madness seems to have taken hold of a north London suburb, with predictions of pitched battles on Hampstead Heath and warnings of Bosnian-style ethnic disintegration.
Among the applications submitted to the London Borough of Barnet Planning Department in 1992, one stood out. It proposed the erection of approximately thirty 'gates' composed of a pair of metal poles with fishing line stretched between. Placed above road junctions and between walls and fences, these would close the gaps in a continuous boundary within the borough.
The application had been submitted by the United Synagogue on behalf of the orthodox Jewish community of Barnet. Within the marked boundary – the eruv (the Hebrew term for mixing or blending) – different territories, whether private or public, would be blended on the Sabbath. All space would merge to create one private space the size of a town, allowing orthodox Jews within this area to move freely and to carry objects, activities otherwise restricted on that day.
In September 1988 Rabbi Allen Kinsche of the Nor Yisroel community of north London had invited Rabbi Eider, a Talmudic expert from New York and an authority on eruvin, to help him devise a plan for an eruv adapted to the specific conditions of London's northern suburbs. Together they walked and studied the streets of Barnet, and were sketched out, covering an area of six and a half square miles which included all of London NW3 and NW11 – Hendon, Golders Green and Hampstead Garden Suburb.
Barnet Council had no idea of how to deal with such an extraordinary request. The first question that arose was whether such a construction required planning permission. The eruv did not fall into any of the usual categories of construction: no land had to be acquired for it, and no access to infrastructure was needed, as the boundary was of a purely symbolic nature. Nevertheless, it was decided that planning permission was required.
When the proposal for the eruv was published, it was as if the floodgates of heaven had burst. Anti-eruv groups were formed, pro-eruv groups followed. Lawyers were hired, petitions were gathered, and letters were written, in a long campaign which culminated in a demonstration in support of the eruv, held in front of Barnet Town Hall. The reality that the eruv had to deal with proved more complex than merely tuning a Talmudic concept to suit the material conditions of the city. The strong reaction on the part of many different groups in northwest London was unprecedented. To understand the controversy surrounding the proposed eruv, its theological basis has to be investigated.
The Desert is its own separation where it becomes a place; the openness of place,'
Two main models of space are implicit in the Talmud and, earlier, in the Bible: the City and the Desert. They represent the two poles of existence that define the geographical matrix of Jewish history: kingdom and place-lessness. Mediating between the two, the eruv creates a system that gives them a shared urban form and condition.
The desert, the ultimate state of place-lessness, becomes a unifying condition which leads to the pursuit of a place and stability. An aggregate of tribes, fleeing from slavery in Egypt and on their way to the 'promised land', is transformed into a nation by a set of laws and commandments, the Torah.
Placelessness was seen as a temporary and preparatory state in the process of transforming the nomadic tribes into a nation of settlers. The laws of the Torah were formed in the desert but aspired to a different condition – settlement and stability. Paradoxically, it is in the description of the exodus from Egypt and the flight through the desert of Sinai that the question of what defines a place arises for the first time in the Bible. Within the Jewish legal system laws were always tied to places; in the desert they had no relate to places that were as yet unattainable.
שבו איש תחתיו אל-יצא איש ממקמו ביום השביעי
(Abide ye every man in his place, let no man go out of his place on the seventh day.) Exodus 16: 29
The nomad's space – 'his place' – is not tied to a specific location. Thus the notion of place had to be divorced from a fixed geographical definition, and became a portable entity. The eruv is a means of creating such an abstract notion of space, space which can be deployed wherever it is needed – portable, dynamic and private space.
After the settlement, the temple that was built in Jerusalem became the focal point of the Jewish nation, around which their entire religious life revolved. The Temple epitomizes the significance of architecture as a means of unifying a nation. It became the Jewish symbol of settlement and urban life.
By the year 1870, after four years of Jewish uprising against the Roman empire, the Temple had been razed and Jerusalem burnt down. In 1871, Jews were denied access to the city. The primary 'place' had been annihilated and the nation found itself again in the placelessness of the desert. The Diaspora had begun: the 'world [was] at the end of an old and long established order and at the beginning of an age lacking all precedent, all points of reference and orientation . . . In the age beyond catastrophe the problem is to reorder a world off course and adrift.'
Their material culture in ruins, Jewish thinkers formulated a new, updated set of laws, in an attempt to revive the practice of Judaism centred on an idealistic vision of the future – the re-appropriation of the 'place'. The first part of the Talmud, the Mishna, is a code of laws, set c.ad 200ce, made up from legal traditions extending back two centuries. Again, the condition of placelessness had produced a set of laws that were incompatible with the needs of the people – the rabbis of the Mishna were advocating stability and a settlement to a people who lacked the means of achieving it.
This vision, composed of remnants of reality, attempted to rebuild a collectivity based on a book of laws. The law once more assumed the task of national unifier, replacing the Temple as a focal point. The eruv became a means of re-establishing the Temple, in a conceptual form, in cities around the world. Jewish law created for its people an invisible and abstract set of spaces inhabited by nothing but memory. Indeed the Talmud itself is a construction, a record of arguments between rabbis and scribes from different places and different times, speaking to each other across deserts and across generations. Remanded and rehabilitated by ever-new generations, it forms a radical assembly engaged in an imaginary debate.
The site is not the empirical and the national Here of a territory. It is immemorial, and thus also a future . . . the Land always keeps itself beyond any proximity.'
Because the word 'place' had not been previously defined, a set of rules had to be formulated to determine what constitutes that domain. 'Mercedes Erivim', the volume of the Talmud which is devoted to the eruv, contains a vast treatise on a single word in the Bible – 'place'. It defines and distinguishes between different domains, and states the laws pertaining to each. The domains are defined in terms of signifiers relating to the two conditions 'city' and 'desert'. These definitions disregard the use of the spaces and their ownership, and rely completely on their representational aspects – their shapes, sizes and the elements which constitute their boundaries.
A private domain is defined as 'an enclosed area which is enclosed by partitions no less than ten cubits [approximately 4.5 metres] high or bounded by a trench ten cubits deep and four wide'. In the Temple a door measuring ten cubits separated the mundane from the holy, the public area from the private. The Devir was the utmost private space, where only the high priest was allowed to enter, once a year.
A public domain is defined as 'an area like a public thoroughfare that is frequented daily by 600,000 people'. This description refers to the desert and the number of Israelites who were encamped there. The city – referring to the displacement of the desert – is transformed by the eruv on the Sabbath into a representation of the Temple and thus from the public into the private domain. If the eruv area is understood as the Temple of Jerusalem, the outer area is the desert, and movement into the eruv is
Sure, it is absurd and irrational to believe that your life is typing to be changed by the presence of a wire, but it is even more absurd and irrational to oppose it.'
The proposal for the north London eruv that was submitted to Barnet Council on 5 August 1992 made an important distinction between the eruv as a religious concept, and the posts and wire that were to be erected – the only part of the scheme that actually required permission. These gates covered only a small part of the eruv boundary, less than half a mile out of the eleven miles of the entire perimeter. The proposal was examined by the Public Works Committee (PWC), which deals with urban public works such as street lights, rubbish collection, etc., and was forwarded to the Town Planning Committee with a recommendation for approval. In response to the public uproar, the Committee refused the application, on the grounds that it would constitute a disturbance to visual amenity. On 27 October an appeal against non-determination was submitted to the Secretary of State for the Environment, John Gummer, upheld the recommendation, on the basis that there was no apparent legal difficulty in connection with the construction of poles on the chosen sites.
Planning law only interrogates structures and their material measurable effect. A decision about the nature of an eruv never arose during the inquiry. The refusal and its final reversal, as well as the reasons for and against, were all concerned with the structure and form of the signifying elements. Meanwhile, the chain of signifiers has lost its original meaning, as in the evolution of a language, the origin of the word is no longer evident in everyday use. In practice the eruv no longer relies on collective memory for its authority, which in turn derives from religious authority, itself sometimes ignorant of the eruv's origin. The signifying elements have become the substance of the practice, and circulate freely among other urban signifiers. The here and now of everyday life – the eruv's use, shape and effect – were the focus of the debate.
I am not willing that my house should become a part of an ancient wall.'
Why is the eruv so problematic for the public? Partly because of the obvious fact that a minority within the city proposes to determine an aspect of the meaning and use of public space and the objects within it. Unlike other religious practices, which usually take place within private space, the eruv takes its rituals and signs into the public sphere.
People can, and do, object to being bearers of meanings that mean nothing to them, and they express their disapproval in terms of the aesthetics of the street, etc. But behind this is the fact that people often confine property rights with rights to signification, for instance when an appellant rejects the idea of the façade of his house becoming part of the 'wall'. His façade belongs to him alone and cannot be conscripted by another's practice. The eruv extends its boundaries and geography to other structures, streets and objects, threatening to contaminate the space of private property with the public signs of an alien practice. From an urban point of view, the problem here is the idea that the Englishman's home is his castle. The objection to being part of the eruv-signifying chain is no different from the point of view which in the nineteenth century held that ownership of a house entailed ownership of the photographic image of that house. In fact, of course, one group's use of objects and space as signs does not preclude their use by any other group.
In the case of the north London eruv, different understandings of space and territory, ownership and meaning, made it difficult for the public to enter into a pluralism where objects and spaces could be subjected to more than one reading, as in the case where it was proposed that the walls of a church form part of the eruv's perimeter. Yet it would be wrong to suggest that the eruv constitutes a form of signifactory imperialism, for, paradoxically, it is only imperialism which insists that an object can mean only one thing, and that a boundary must be observed by everyone. In the polyglot, multicultural city, readings of space and place do not have to be linked to a territory and urban organization; the act of communal interpretation brings to the urban fabric an increase of meaning, rather than a reduction. At the heart of this problem is not the question of imposing some urban space an obscure religious practice, but rather the willingness of city authorities to sanction the city as the site of multiple readings.
The eruv is the ritual reconstitution of a lost place, framed as law and embodied as a book. Within the Diaspora, therefore, it was never a particular urban site, but a means of siting. It links, as a proposal, the daily life and public policy of a group of north London suburbs with concerns which are particular to Jewish life and identity. The London eruv offers a sign system which revalues and indeed sanctifies street furniture and other mundane elements of the area, making them intelligible in terms of the lost Temple of Jerusalem. By eliminating the difference between the public and the private domain on the Sabbath, the eruv brings about, for the Jewish community, a social liberation and an increase in the use of and interaction within the public sphere.
The eruv proposes interventions in the city which are small-scale, strategic and for the most part non-material. It intervenes by means of decisions about readings of the city, rather than reconstructing it so that it may be rewon. Thus it provides a model for pluralist uses of the city which do not exclude other readings of the same object. It opposes the idea of the fundamental equivalence of one function and one object, or of one meaning and one object. As such, it represents a contribution to contemporary urbanism. Leaving behind its religious origins in Talmudic interpretation, the eruv has lessons to teach the Western city in terms of the economy of significations, boundaries, and the distinction between inside and outside, on the one hand, and the scarcity of buildings and land on the other.
When the city is a book, walking is reading. When the city is a book, walking is also writing.
The eruv creates a modern urban form and condition out of the opposition that was set in
Fig. 0.5. Pages from Between City and Desert: Constructing the North London Eruv by Manuel Herz and Eyal Weizman, 1997, AA Files. The article is the first and one of the few investigations into the Eruv through an architectural and urban analysis. Herz and Weizman's graphic documentation of the North London Eruv, hinting at the greater urban implications and consequences of these boundaries, influenced the creation of this Atlas.

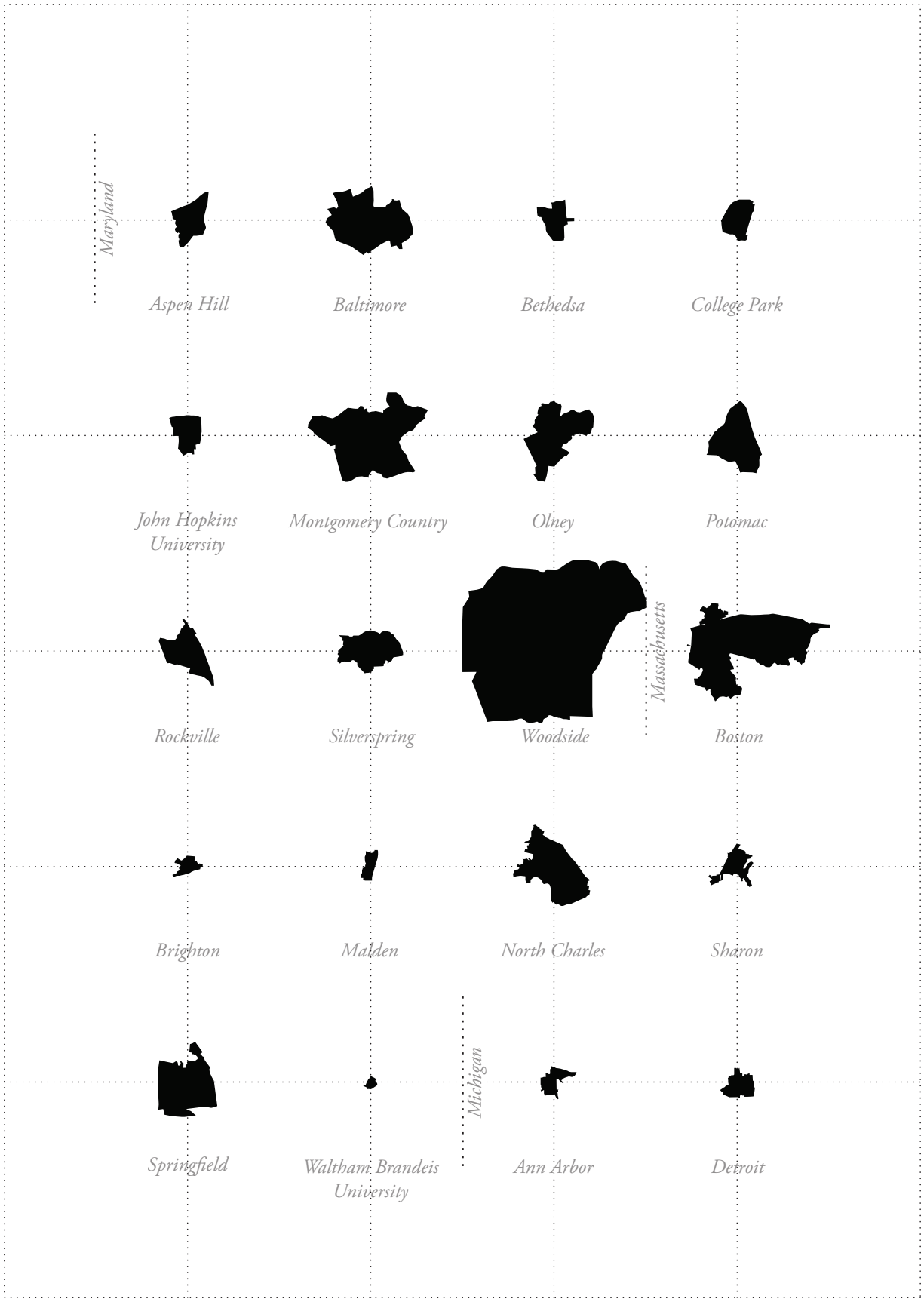

Australia
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Sydney St.Ives
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Bom Retiro
Higienopolis
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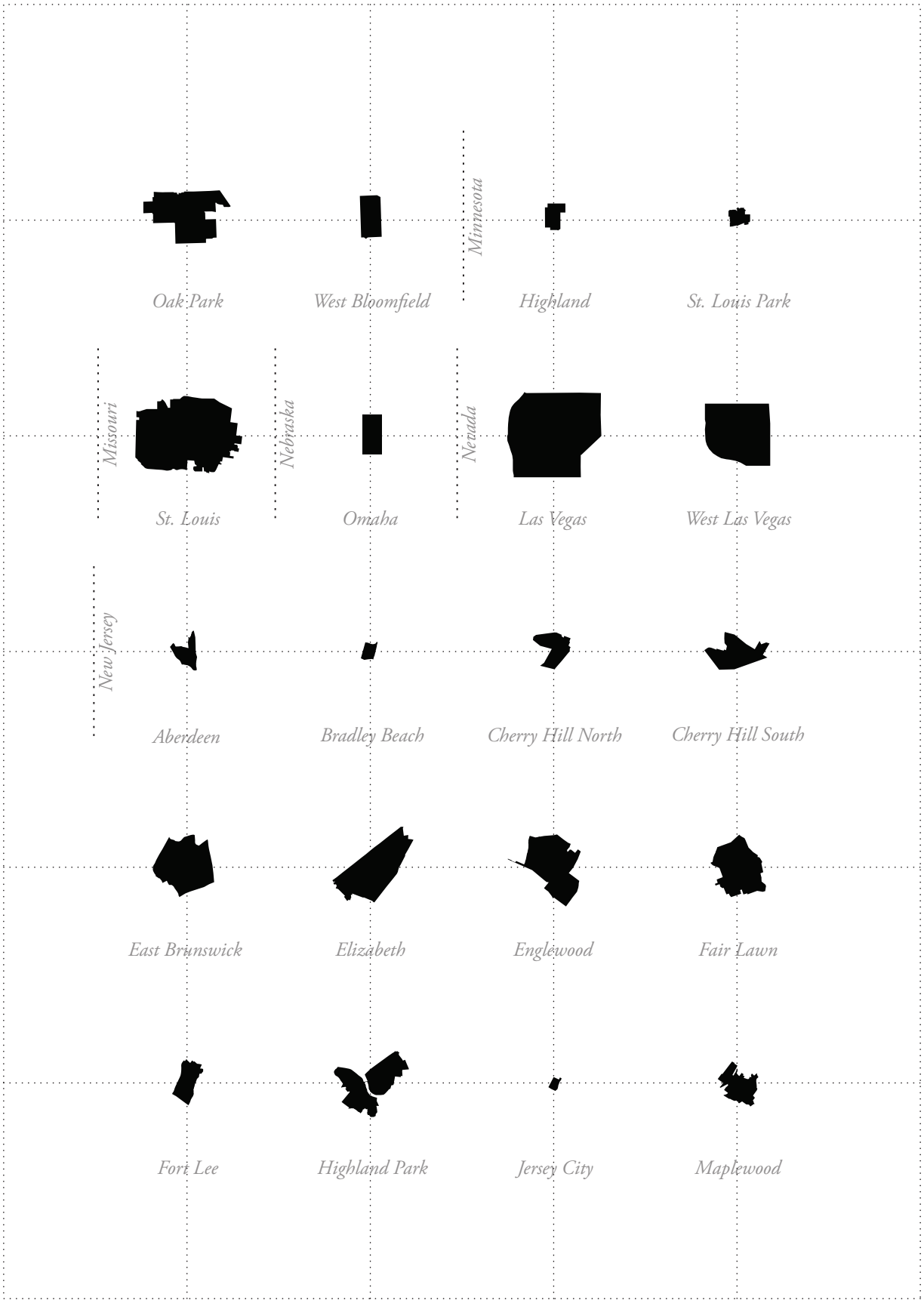

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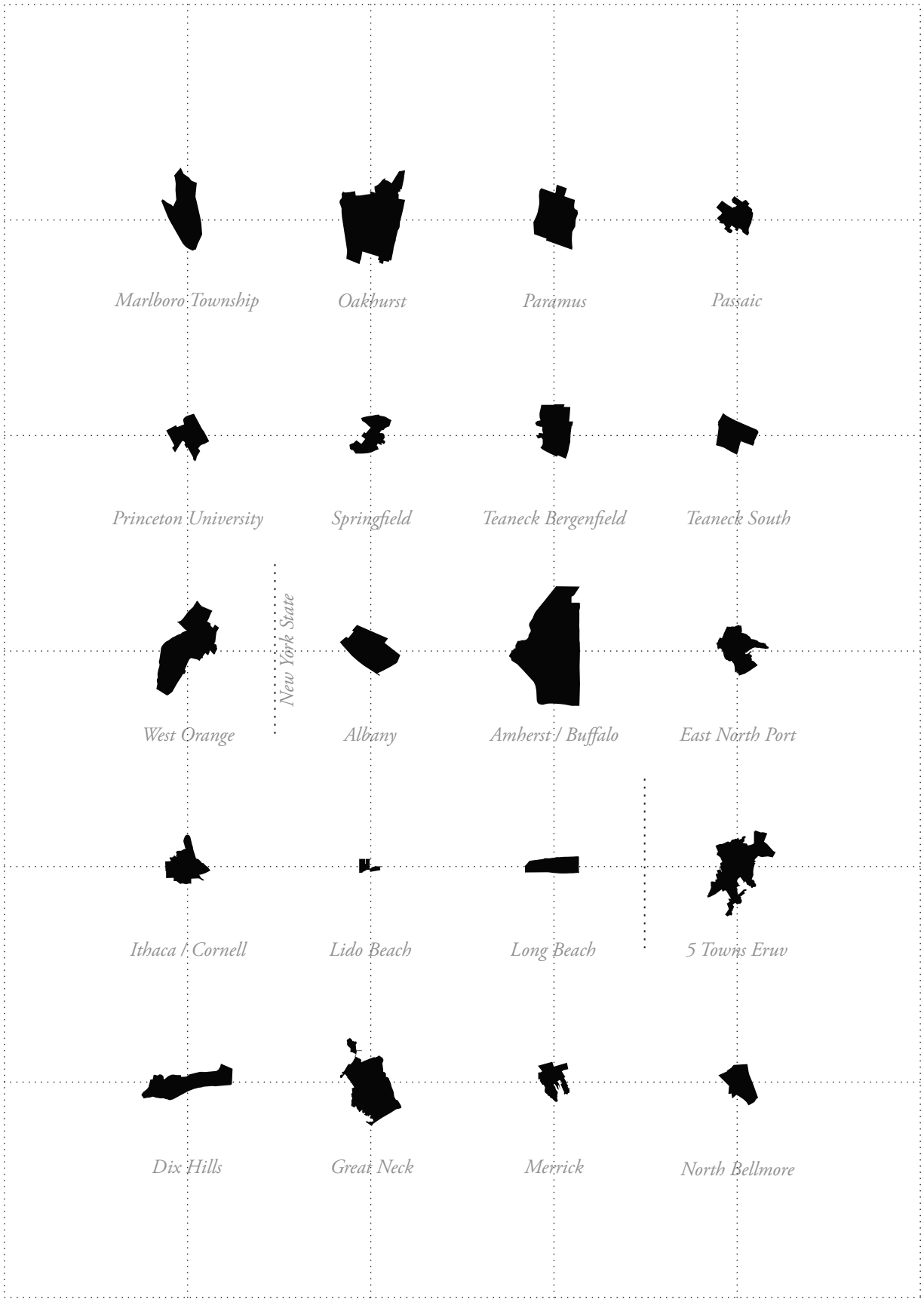

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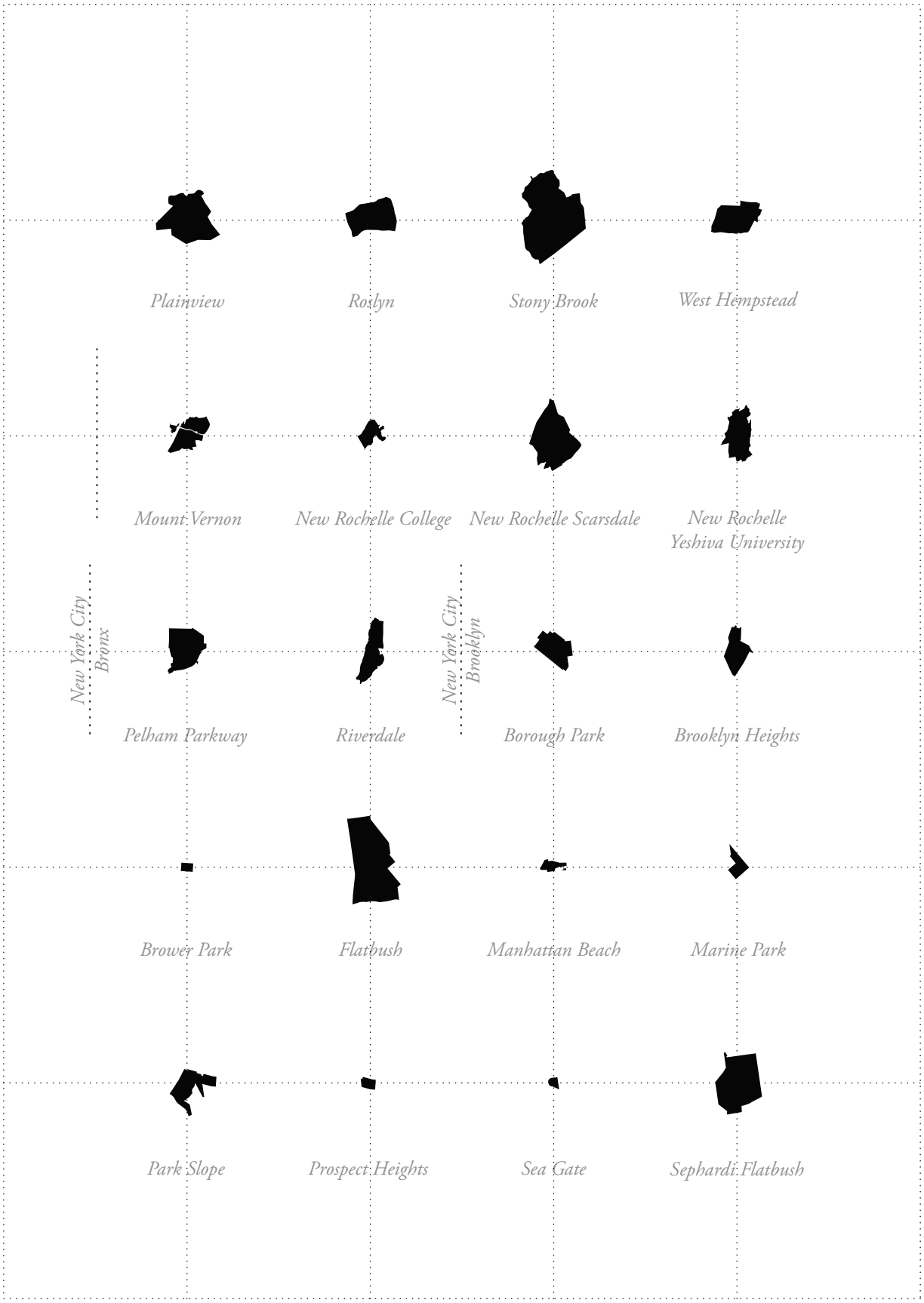

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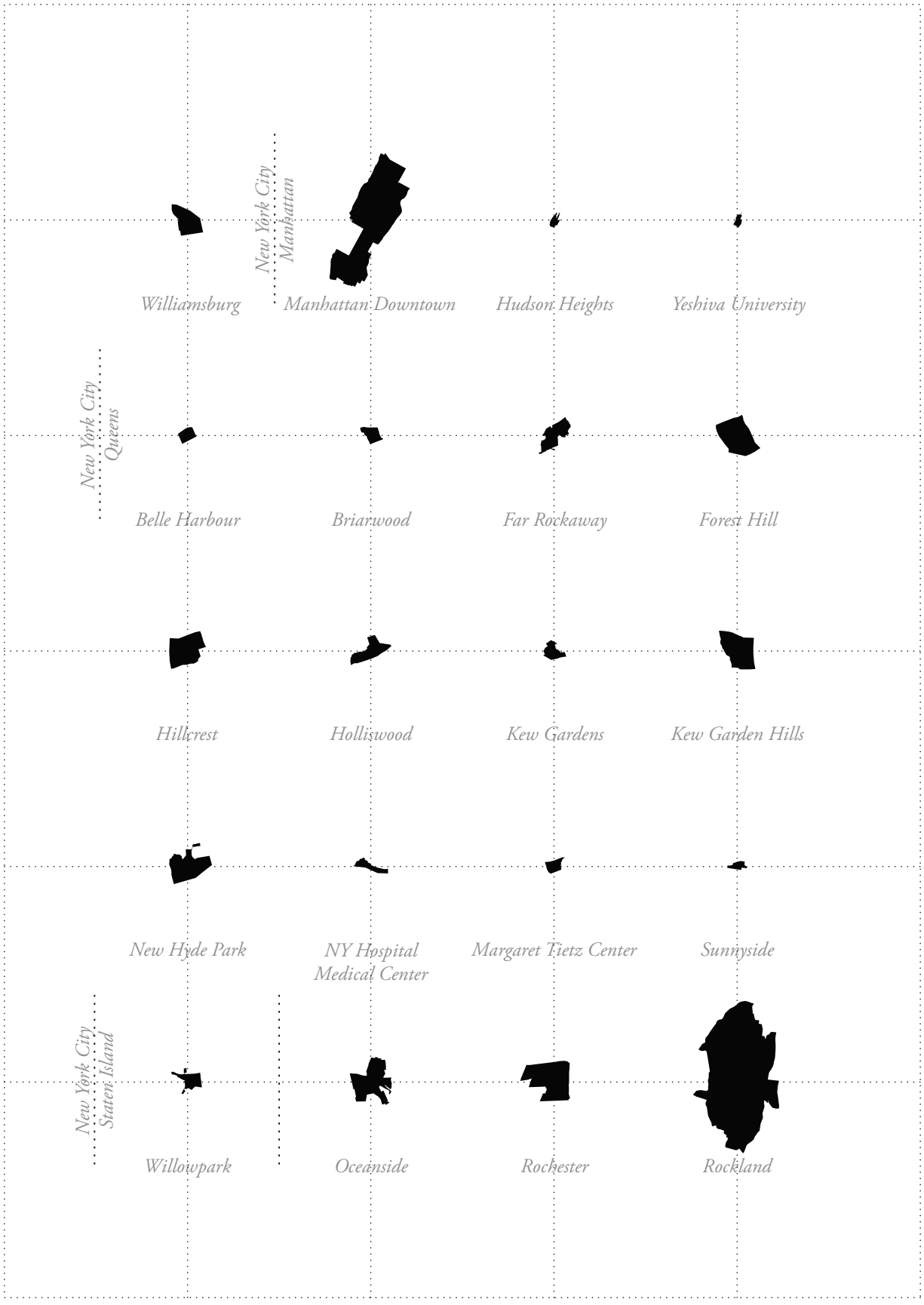

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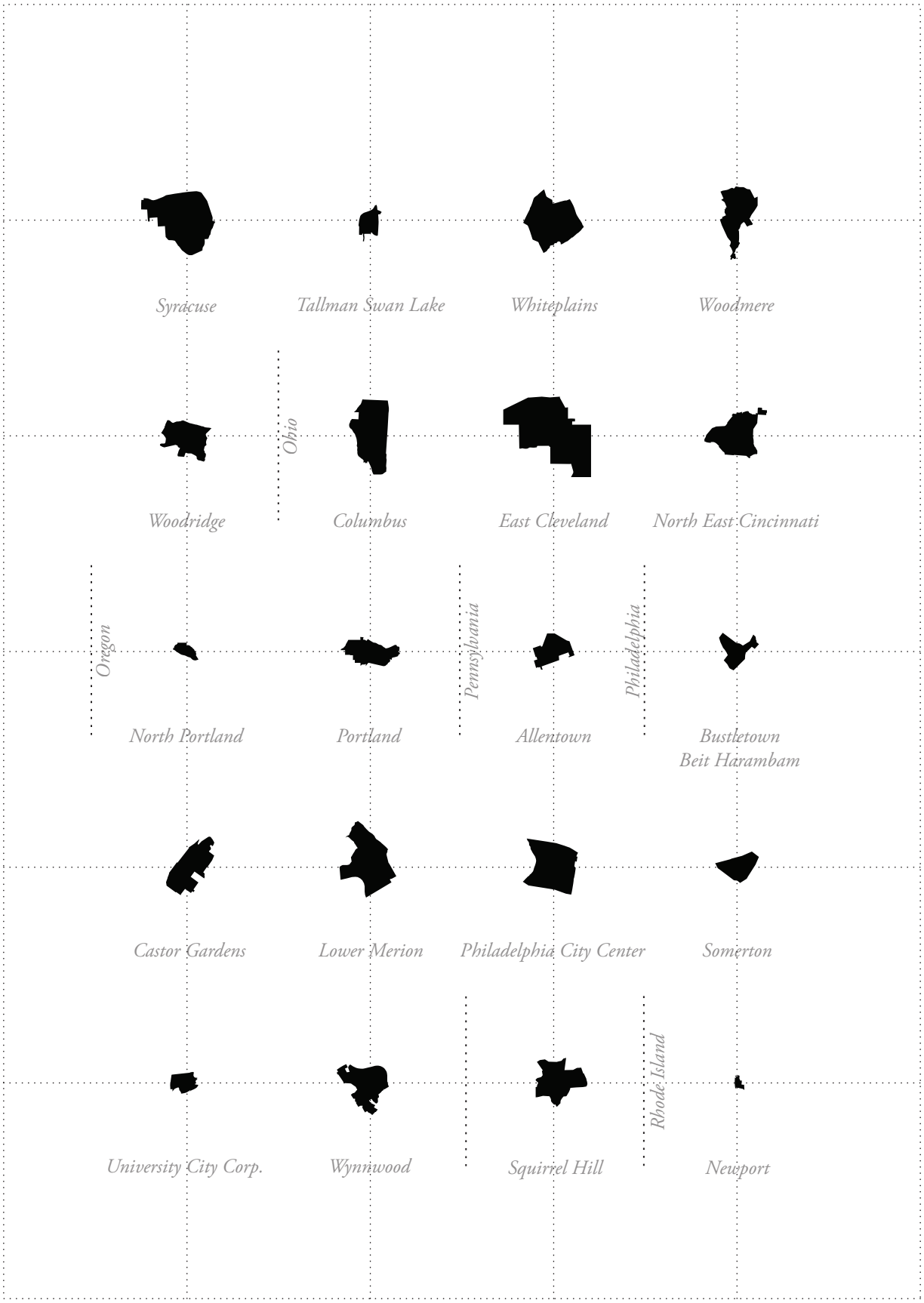

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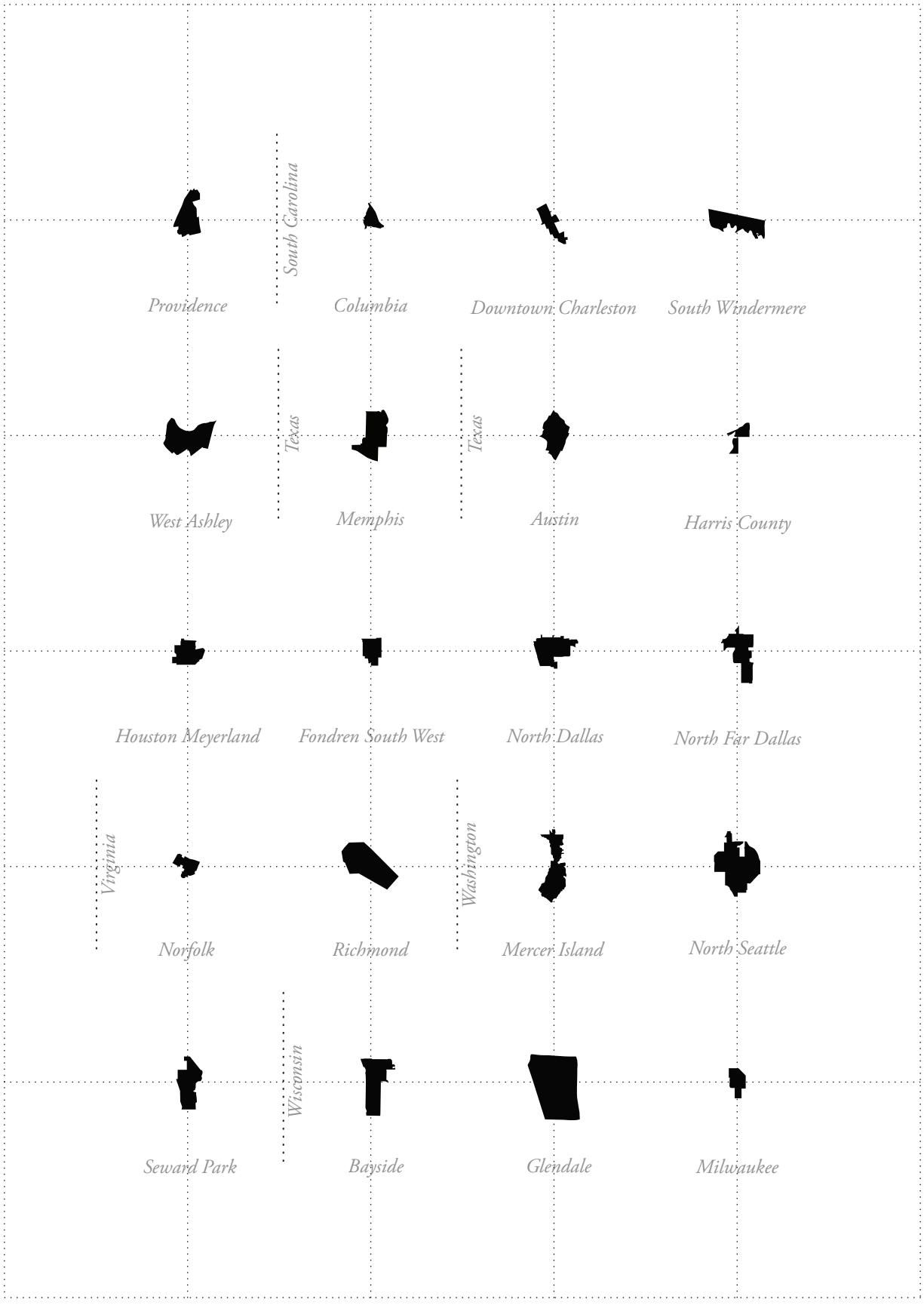

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Cherry Hill South
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Paramus
Passaic
Princeton University
Springfield
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Teaneck South
New York State
West Orange
Albany
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Ithaca / Cornell
Lido Beach
Long Beach
5 Towns Eruv
Dix Hills
Great Neck
Merrick
North Bellmore


Plainview
Roslyn
Stony Brook
West Hempstead
Mount Vernon
New Rochelle College
New Rochelle Scarsdale
New Rochelle
Yeshiva University
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Sea Gate
Sephardi Flatbush


New York City
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Williamsburg
Manhattan Downtown
Hudson Heights
Yeshiva University
New York City
Queens
Belle Harbour
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Hillcrest
Holliswood
Kew Gardens
Kew Garden Hills
New Hyde Park
NY Hospital
Medical Center
Margaret Tietz Center
Sunnyside
New York City
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Willowpark
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Tallman Swan Lake
Whiteplains
Woodmere
Ohio
Woodridge
Columbus
East Cleveland
North East Cincinnati
Oregon
Pennsylvania
Philadelphia
North Portland
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Allentown
Bustletown
Beit Harambam
Castor Gardens
Lower Merion
Philadelphia City Center
Somerton
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Columbia
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South Windermere
West Ashley
Texas
Memphis
Texas
Austin
Harris County
Houston Meyerland
Fondren South West
North Dallas
North Far Dallas
Virginia
Norfolk
Richmond
Washington
Mercer Island
North Seattle
Seward Park
Wisconsin
Bayside
Glendale
Milwaukee

AS A CREATIVE PRACTICE, MAPPING PRECIPITATES ITS MOST PRODUCTIVE EFFECTS THROUGH A FINDING THAT IS ALSO A FOUNDING; ITS AGENCY LIES IN NEITHER REPRODUCTION NOR IMPOSITION BUT RATHER IN UNCOVERING REALITIES PREVIOUSLY UNSEEN OR UNIMAGINED, EVEN ACROSS SEEMINGLY EXHAUSTED GROUNDS. THUS, MAPPING UNFOLDS POTENTIAL; IT RE-MAKES TERRITORY OVER AND OVER AGAIN, EACH TIME WITH NEW AND DIVERSE CONSEQUENCES.

James Corner

FICTIONAL SPACE

Part One



Fig. 1.1. Jerusalem's post-and-wire constructed Eruv boundary running through the outskirts of the city limits in Israel



INTRODUCTION

The Eruv: Fictitious Space

Eruv, a symbolic act by which the legal fiction of community or continuity is created.

Marcus Jastrow, Dictionary of the Talmud

Eruv (בוריע) is a transliterated Hebrew word meaning literally 'mixture', 'mingling', or 'blending'. An Eruv is an urban region demarcated within a larger urban center by means of a boundary made up of fishing line, 2x4's nailed to power poles, or similar commonplace markers; a physical border that can encompass portions of, or, even entire cities, yet remain virtually invisible to those unaware of its sacredness.

Halakhah (Jewish law) on the Eruv was written into the Talmud[1] in response to the laws prohibiting labour on the *Sabbath* (day of rest and worship).[2] On the seventh day of the week, according to Judaism, followers must refrain from work. The day of rest, *Shabbat*[3] (to cease), is governed by a strict set of rules, totaling thirty-nine *melachot* (forbidden activities).[4] These rules specifically demand abstinence from all forms of labor including the use of electronics, driving, cooking, or tending to business affairs. The rules of the Sabbath go as far as to limit persons from pressing buttons on elevators or crosswalks, lighting a fire, using a telephone, wrist-watch or public transportation, or even carrying items in their pockets, hands or arms.

Although practiced out of faith and devotion, these religious observances can be severely limiting and unmanageable for a portion of the community who wish to enjoy and partake in the day of rest. The prohibited act of carrying is perhaps the most difficult to observe on an individual basis. From their house to the street, individuals cannot carry books, bags, keys, medicine or even their own children. Mothers cannot push baby strollers or carry their child; the elderly cannot have assistance in a wheel chair, or carry medicine on their person. Out of fear of breaking the strict rules of Shabbat, if individuals were unable to take care of themselves or their families without work, they would refrain from attending synagogue or even from leaving



Eruv (Hebrew, "mixture")

their homes altogether.

But, there is an exception to the Sabbath rules, one that informs the establishment of the Eruv loophole. Individuals may carry and perform the basic necessities of work in a *reshus hayachid* (private domain). What can be performed in these realms is still very limited, but within a private domain individuals are allowed to attend to affairs that are required for their health and the well being of their family. This quite specifically applies to the act of carrying.

In terms of Jewish practice, the number and size of enclosures relative to the scale of space in question define the difference between public and private realms. These domains are not classified through acts of ownership or property, but are defined by their general accessibility and the number of individuals who inhabit them. Although the individual definitions of public and private realms are an extremely complex area of Jewish Law, for the purpose of this study they can be simplified; public space refers to open territories that are accessible to the common citizen, and private space refers to individually enclosed spaces used for dwelling and prayer. Most importantly, private spaces can be closed or made inaccessible by means of an operable gate or door, and are encompassed by a defined physical boundary.

The home is the most common typology of private realm where individuals can perform the bare necessities of carrying and working to take care of themselves and their family. The goal of the Eruv is to *halachically* (legally by Jewish law) enclose the perimeters of Jewish areas within cities so they can be considered one large reshus hayachid, or dwelling space, by transforming public space into a symbolic private realm. By symbolically reinterpreting and extending the physical space of the home, actions that are possible within private realms are now possible within these bounded public spheres. The Talmud allows the demarcation of Eruv boundaries to purposefully create large-scale extended households that are shared by the community and city to provide leniencies in the practice.

This symbolic appropriation of space fabricates a *legal fiction,*[5] denoting a reinterpretation of urban realms and the actions allowed within them. The Eruv's translated definition as a mixing or blending refers to this hybrid private space created within the public sphere of a city. The purpose of the Eruv can be understood simply as an extended space of lenience, but its intricacies, services, and consequences as a negotiating urban layer go far beyond its Talmudic purpose to respond to religious needs, but also personal desires. As both symbolic and physical space, the Eruv is its own form of urbanism.

Practice and Preservation

The sacrifices required to remain observant on the day of rest are an accepted part of Orthodox Jewish life based on the commandments from the Torah. Traditionally, most women do not attend synagogue services and remain at home to take care of children, and men can refrain from business affairs or

other forms of work on the weekend while still attending *shul* (Yiddish for synagogue). Both these conditions prevent individuals from breaking the Sabbath; the home remaining as the only private realm necessary to support a family. Practicing males can leave their prayer shawls and scriptures at the synagogue, and easily walk, attend services, and be outside the home without concern of breaking the commandments in place. Women can tend to children and their own duties while remaining inside the house.

These traditional actions and practices were the accepted roles of men and women until the mid nineteenth century. The community remained satisfied with this status quo as a way to abide by the Jewish commandments in the Torah, and many sects remain dedicated to this way of life. Orthodox Judaism was established in 1851 to maintain these values and roles in reaction to the radical changes presented by the new Reform Jewish sects.[6] But, the nineteenth and twentieth centuries challenged the practice of the Orthodox communities, specifically creating a gap for women between their traditional gender role in the faith and the modern demands necessary to maintain their livelihood.

Mass immigration of Jewish communities from Europe to North America began in 1840,[7] and the modern metropolises where families resettled required women to work, and presented new opportunities for a social life and involvement in a diverse community. But the Sabbath bound women to their homes to care for their children, while men were still able to engage in a social life and be active in the public sphere. Being disconnected from their European roots, Jewish communities struggled to stay connected. Life in North America forced women to choose between segregation and assimilation; either remaining in their traditional roles and causing economic hardship on their families, or breaking their religious practice to be active participants in the city, economy and neighborhood. Women could not engage in the community like their fathers, husbands, and brothers if they wished to remain in the practice, and were not even allowed to leave their homes with a stroller or child in their arms without breaking the prohibited laws of carrying.

Traditionally, the Eruv simply appropriated existing city walls that already encompassed urban centres throughout Europe to create the large private domain for its community. But in North America, such structures did not exist in newer cities, and the assumed and pre-existing nature of an Eruv was no longer an option. With the community facing isolation, the historic concept of the Eruv was reinterpreted as an answer to how traditional practice could negotiate with the demands of the modern world, and a modified form of Eruv was introduced into cities globally to serve the congregations who were resettling. Although symbolic in its purpose, the Eruv is, and has been, a physical artifact present in cities, changing most notably relative to the gender challenges presented by large metropolises in the nineteenth century onward.

The *Haskalah* (Jewish Enlightenment), from 1770 to 1880, advocated for the integration of Jews into their surrounding societies to promote a cultural revival of the faith in the modern world.[8] Rabbinic authorities took this modernization of the faith as a mandate for defining the form, means and

presence of the modern Eruv. The outcome was and remains a community-constructed boundary relying heavily on existing city infrastructure and the natural environment to create a symbolic limit. Most commonly, utility poles for telegraph and telephone lines are utilized as walls, connected in a loop by fishing line strung across the top of the posts to manufacture a roof and new edge around urban districts. This became and remains the modern procedure for creating Eruv limits that suitably fit and blend into growing cities.

Purposefully, these Eruv boundaries are invisible and unnoticeable to the untrained eye, integrated subtly into their surroundings, experienced through knowledge rather than the senses, and of value to one community living among others. By allowing for the performance of necessary activities on the day of rest, the Eruv inherently enables a community to remain active in their spiritual practice, and provides freedom to assimilate without religious fault.

These hybrid boundaries in their modern form successfully extend the symbolic threshold of the home to the extent of the included community without any noticeable difference to those unaware of the practice, creating a fictitious private space. Thus, the Eruv is labeled as a *legal fiction* in the Jewish faith*;* "[an] assertion for legal purposes of "facts" which are clearly untrue [to achieve a particular goal]".[9] In the context of the Eruv, the legal fiction is the theoretical extension of the home, which is acknowledged as physically impossible, but symbolically created and accepted by the Jewish individuals who use the Eruv and consider it a private domain. In the context of this thesis, it is also a legal fiction for establishing community.[10] It has the potential to attract people of similar interests and beliefs to the same geographic location, but does not alter the existing urban spaces and pluralist uses of the city. The Eruv's title as a legal fiction hints at its conscious ability to consider both the traditional and modern world in its form, a reconstruction of a lost place for the placeless, framed as law and pursued through practice and participation.

Religious law is extremely important for maintaining ancient orthodox practices in modern society. The Eruv may be viewed as a liberal approach to ritual, but its presence allows for a culture to continue traditions regardless of location – ultimately defining a sense of place not tied to physical grounds, but to memory. The establishment of community is not the primary mandate of the Eruv; it is simply an accepted consequence of these boundaries. However subtle, the Eruv has a great ability to create, but also protect.

Eruv Urbanism

In an inaugural article written by architects Manuel Herz and Eyal Weizman in 1997, the Eruv for the first time is described not only as a religious tradition, but as a its own form of urbanism; connecting it to the world of architecture as an abstract notion of space which relies on collective memory and action to achieve its significance. Herz and Weizman's work, entitled *Between City and Desert*, describes the spatial consequences and considerations of the Eruv

as an architectonic development to provide place to the placeless, a form of deployable and transportable architecture for a nomadic community. "The condition of placeless-ness had produced a set of laws that were incompatible with the needs of the people […]" describe Herz and Weizman, discussing the beginning of the Diaspora in first century CE, "[the] rabbis of the *Mishna* (Talmud) were advocating stability and settlement to a people who lacked the means of achieving it".[11] In their interpretation of public and private space, symbolically representing the desert and the city, the Eruv is seen as shelter for the traveler seeking refuge; a method to preserve practice and assimilate communities into a new world. For Herz and Weizman, the Eruv establishes community, provides social liberation, and encourages interaction with the public sphere.

In their in-depth study on the theological role of the Eruv, these spatial boundaries are seen as a bridge between the old and the new, or, the desert and the city. The Eruv becomes a conceptual reestablishment of the temple in cities around the world, a transformation of public space into private space. In their analysis, the interior space of the Eruv becomes sacred, and the area outside becomes representational of the desert, and the movement into the Eruv is "an act of wandering which culminates in the appropriation of place".[12] The Eruv, also seemingly insignificant in its surroundings, proves its value when the chain of symbolism is understood by its users – private space becomes the temple, the temple becomes the house, the house broken down into doorways and roof-lines, components which are represented by the simple use of posts and wire.



Fig. 1.2. Herz and Weizman's symbolic "desert" to "city" as a trans-formative experience - The Eruv acts as a physical and spiritual threshold between, and appropriating qualities from, transient and permanent space

Uniquely analyzing the Eruv of London's Borough of Barnet, Herz and Weizman reach the conclusion that the Eruv intervenes by means of *reappropriation*,[13] acting as a model for pluralist uses of urban space which do not act out of exclusion, evolving beyond its Talmudic purpose into its own urbanism. "The Eruv symbolically changes the nature of urban space. As the definition of space transforms and mutates, so too do the laws bound to it. The Eruv therefore demonstrates the direct relation between law and space: it is the point in space and time where the law is transgressed by an urban

intervention and the city is revalued". The Eruv provides a new reading for a city.

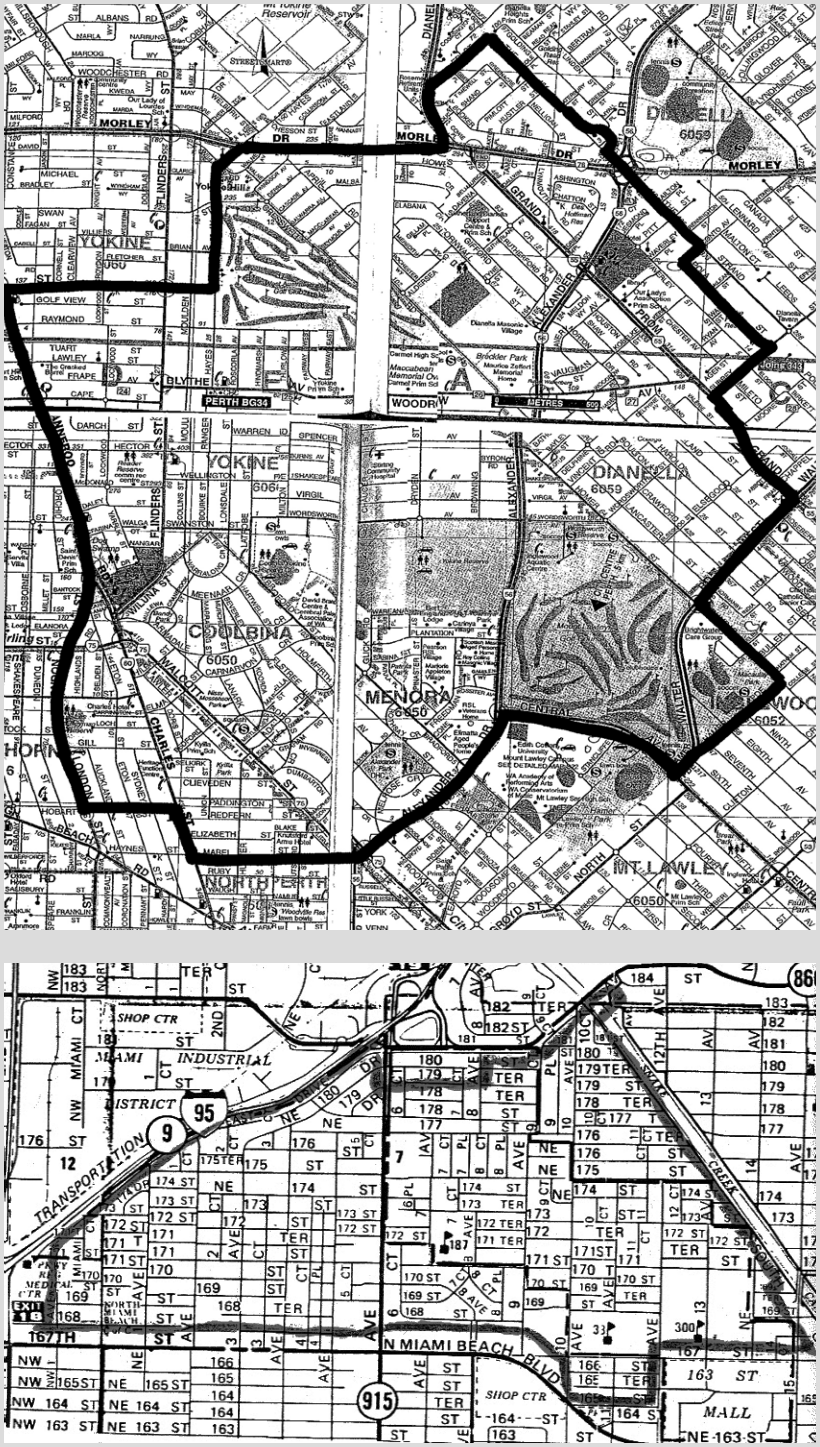
Where Herz and Weizman's project ends, this thesis and my personal story with the Eruv begins. *The Atlas of Legal Fictions* is a continuation in the study of Eruv Urbanism; attempting to bring to light the diverse consequences Eruvin have on cities, people and communities by compiling Eruvin data into a comparative, visual study. The Eruv, as a transitory and immaterial architecture, has the ability to transform abstract space into a connected community by providing a sense of home and enabling practice; its effectiveness is found in its economy of construction, its integration into its surroundings, and its reliance and respect for the elements and people already existing in the city.[14] Community, defined by the interior spaces of these boundaries, exists as a property without ownership, a territoriality without sovereignty.

Weizman and Herz's analysis of the Eruv as a transitory space between city and desert, private and public, hints at the Eruv as a negotiator in urban space. But beyond it's symbolic role, the Eruv has the ability to negotiate with the existing physical context of a city, and the social dynamics present in communities. This thesis continues the work on Eruv Urbanism and asks: how does the Eruv negotiate space, and how does it consider the plurality of players within its physical form and spiritual practice? Further, what is the functional scale of community created from the establishment of these boundaries?

The Eruv goes far beyond just indicating the ongoing observation of the Jewish faith and its beliefs; it begins to embrace urbanization on a cultural, territorial, and geographic level. The ritual system, therefore, points beyond its immediate religious function, and begins to point towards a greater mandate or need of a collective.[15]

The Atlas

Herz and Weizman's work has established an evocative foundation for the Eruv's abilities to create community, but with only one case study, questions remain as to how such a practice has survived globally within the changing religious beliefs and growing diversities found in modern metropolises. The Eruv's power is found in the uniqueness of each spiritual border built in its locale, but also in the proliferation of these spiritual spaces around the world as an answer to a minorities' desire for assimilation while maintaining tradition. While researching the simple way in which these spaces are constructed, yet still have the ability to create a powerful sense of place, I found myself drawn deeply into the small niche of Eruv Urbanism. Historical research, cataloging of the Eruv spaces, demonstrating their methods of construction, considerations and impact on the field of architecture is the basis of my thesis, but to create a document that could double as a resource for the Jewish communities who use them is the soul. With no existing catalogue of these spaces in existence, compiling the *Atlas of Legal Fictions* will serve both the



(Fig. 1.3., Above, Eruv map of Perth, Australia. and Fig. 1.4., (Below), North Miami Beach, Florida, USA)
Sample Eruvin maps provided by synagogues to community members. The highlighted line indicates the Eruv in its context, typically drawn and distributed by Rabbinic authorities or Eruv committees in charge of the Eruv's maintenance. The cartographic methods used to depict these boundaries varies from community to community, and do not exist in any form of comparable database to date. Often, maps are vague or simplistic, only legible or significant to the community members who use them.

believer and outsider in understanding the scope and extent of these real, fictional urban spaces.

Structured in four parts, this book follows my personal story chronologically through the discoveries, and observations about the Eruv and the Eruvin visited for my research. Each part focuses on Eruv Urbanism through an architectural lens, as a physical, spatial and spiritual tool for establishing community.

Part One *Fictional Space*, outlines the purpose, Rabbinic laws, and history of City Eruvin. How tradition has developed and survived in the modern world, how this project was approached, what material exists about these unusual, consequential and influential spiritual spaces provides context for this study.

Part Two, *Constructing Space*, describes how the Eruv negotiates its *physical* presence and construction in existing urban environments and how the demarcation of space defines a new sense of responsibility and community. Specifically, this section explores considerations demanded by and given to the establishment of these spaces in order to protect traditional practice, and how basic architectonics differentiate space, allowing existing urban contexts to be transformed through action into spaces with multiple meanings.

Part Three, *Making Place*, explains how Eruvin negotiate the *social* investment, impact and consequence of community in existing contexts. Focused on the Eruv's attempt to assimilate and integrate individuals into established communities while protecting tradition, this section addresses the question of the outsider or neighbor, and the inherent consideration of plurality found in the Eruv's establishment.

Part Four, the *Community Place*, is the culmination of this thesis where the *Atlas of Legal Fictions* provides a directory of maps to all the City Eruvin with records found to date. This portion of the project, an extremely valuable resource to practicing Jewish communities, brings to light the power found in collective identity and memory in the twenty first century.

In analyzing the consequences and considerations made in establishing community, this study focuses primarily on the concept of plurality defined by Hannah Arendt in *The Human Condition*, interpreting her space of action as the Eruv's means to negotiate its presence in existing urban and social contexts.

Arendt, as a political theorist, extensively discusses the existence of the public realm in her work, but most importantly, identifies the concept of plurality as a necessity to achieve freedom in the construction of a common world where individuals act as a collective. In establishing community, the Eruv acknowledges the diverse players present in its existence advocated by Arendt, consciously assimilating into surrounding contexts while preserving tradition.

Plurality, or the consideration of the 'outsider' or 'other', is the

foundation of the Eruv's existence. Although the Eruv is a fictitious creation of a private realm within the public sphere, the Eruv begins to define a new sphere of dwelling within urban environments. Space is transformed into place by creating a realm of social commonality that is achieved through sharing space but, most importantly, bringing people together. Combining these theories, the Eruv proves to be a contemporary method of creating place through the fundamental human necessities of building and dwelling in architecture. Yet, the role of the architect is obsolete in their existence, it is made by man for man. In this sense, the Eruv can be described as an architecture of universality, suggesting a common attitude, which can be shared by all humans, independent of cultural, political or other identities. It is in these forms of action that the Eruv has successfully grounded communities in their traditions as well as their new surroundings.

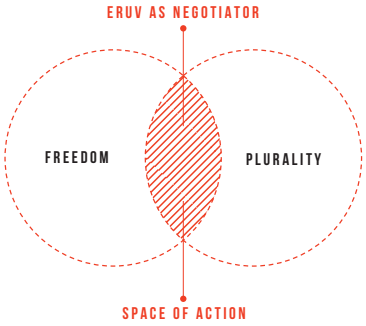


Fig. 1.5. According to Arendt, *action* is one of the fundamental categories of the human condition and is the realization of *vita activa* (active life). Action has two central features: *freedom* (the capacity to begin, start something new, introduce the unexpected) and *plurality* (the consideration and acknowledgment of others). As a community built architecture, the Eruv can be analyzed as a space of action - considering and negotiating between freedom and plurality where a unique spiritual practice is introduced into existing contexts.

Method and Research

To serve the inherent spiritual and spatial qualities of the Eruv, I am openly approaching this study from the two perspectives available to me – as a secular Jew who is an outsider and stranger to Jewish orthodoxy, and most importantly, as an architect in training. Both perspectives, though, present an absence of resources and experience in terms of the Eruv.

In the Talmud it is the Eruv's mandate to remain unnoticeable to those who dwell in its urban presence. This purposeful invisibility presents two challenges immediately – that the physical spaces are difficult to locate in person in their context, and that they remain, and have remained, relatively undocumented and unacknowledged in all fields. As an architect, I am trained to draw when faced with unfamiliar sites or regions, but to transform a fictional space into an accessible language that both believers and outsiders could understand was a very different situation. I realized mapping would be key to explaining the Eruv, mapping transforms realms of speculative or fictional space into true geographic locations, but to map the invisible is a purposefully difficult task.

Eruvin locations and their spatial limits are depicted typically as basic line maps provided by the synagogue to the community. These original border maps of city Eruvin are simple scans of hand drawings or un-editable documents; modern technology has hardly been introduced to the Eruv, and vice-versa. Even the most up to date technology, like Google Earth, Google Street View, or GIS do not recognize these lines within cities or have them cataloged in their database along with other urban boundaries, religious monuments, and sites. These spiritually privatized spaces are usually only known by the community members who use, maintain and protect them. As an outsider, it is a privilege that comes with serious responsibility, to seek out these boundaries and represent them suitably.

With no comparable database of these borders in existence, it became my mandate and challenge to find, catalogue, and create a record that could be compared and understood as a *place-making* methodology,

without sacrificing their spiritual significance. It is often noted that the Eruv is the least exhibited and documented ritual house in Judaism,[16] both difficult to locate and purposefully hidden from human knowledge. This project attempts, through three methods, to create a full documentation of Eruv actuality; mapping to demonstrate spatial understanding, photography to provide evidence of these fictitious spaces and their intricacies, and story telling to demonstrate the true consequences and considerations found in hunting down these boundaries. These methods culminate in a catalogue of places and parts to describe the Eruvin at all scales.

Although Eruvin have existed since the Mishnaic period of 10 CE, no maps were required to depict their limits, defined already by existing and fabricated boundaries such as fortified city walls, automatically accepted as a Shabbat legal-fiction. Only when Eruvin were purposefully planned by communities and built with limited resources in the nineteenth century that Rabbinic authorities and congregations formed maps to describe the extent of these spaces. Specifically, the maps in this thesis describe Eruvin built in the last two centuries where boundaries still exist and are maintained by communities who appropriated space in an attempt to preserve tradition in the modern world.

The credibility of this research is based on an in depth factual examination of the spatial and religious use of these boundaries and a first hand account of wandering within the mystical territories they create. The intricacies and impact of these borders on community can be theorized at face value, but best understood by talking to the communities that use them, the congregations that created them, and by experiencing them physically in person. To quote the age-old idiom, there is truth in saying "I'll believe it when I see it". For the purposes of this thesis and my own curiosity, I have visited and wandered the line of sixteen Eruvin in Canada and the United States in what became self-entitled "Eruv-Hunting", each location telling its own story, revealing the sophistication of the practice.

Tracing a periphery around the existing Eruv border provided invaluable information on how boundaries react to a city's context and surroundings. Walking the spiritual line is not how individuals would typically approach the Eruv if they used and believed in it – they would stay within it, not on the edge of it. These invisible walls began to reveal the social, economic and ethnic changes present in modern cities, the boundaries outlining hidden urban conditions, which in truth are detectable only through exploration and mapping. Based on this, I made a personal commitment to trace their borderlines, subjecting myself to disappointment, surprise and empathy.

The Atlas of Legal Fictions is a collection of stories undertaken to clarify the obscure and hidden character of the Eruvin while mapping their factual borders. There is a fine balance between maintaining the anonymity of these religious boundaries while still explaining their elements and role in the urban landscape. There is a hidden side to these borders. Even if their mandate appears simple, they are powerful, obscure and controversial, but above all, unappreciated for their ability to create place and community.



Fig. 1.6. Photograph by artist Sophie Calle from her exhibition and book *L'Erouv de Jérusalem* in which she catalogs the visual elements of the Eruv and spaces of symbolic meaning. Calle's photographs are some of the only visual depictions of the Eruv published to date.



Fig. 1.7. "Eruv Hunting" Author walking the boundary line of the Buffalo/Amherst Eruv in New York State searching for its symbolic components and documenting its urban contexts



THE ORIGINS OF CITY ERUVIN

From the Talmud to Modern Tradition

There exist an old and a new consciousness of the age.
The old is directed towards the individual.
The new is directed towards the universal.

First Manifesto of "De Stijl"

The Talmud describes in length the diverse ways that the Eruv is employed to adjust the Sabbath limits (spatial) and limitations (mental, emotional and physical). The term Eruv describes "a deposit from a person before the Sabbath […] to remain in their place over the next day, by which act he transfers his abode to that place, and his movements on the Sabbath are measured from it as the center".[17] Therein, the creation of an Eruv, in a broad sense, is the creation of a placeholder to maintain Jewish law and observance of the Sabbath. Because of this placeholder, individuals have more flexibility in their own actions and activities. It is important to note, there are three types of Eruvin:

1) *Eruv Tavshilin* (mixing of dishes/food):[18]

Eruv Tavshilin is the preparation of a cooked food prior to *Yom Tov* (a Jewish Holiday) for the sake of Shabbat if it immediately follows the holiday. Individuals cannot cook on the Sabbath, and food prepared for Jewish Holidays must be consumed the same day it is cooked.[19] But, in the case where the Sabbath falls the day after a Jewish Holiday, the Eruv Tavshilin allows for the preparation of food before and consumption of the meals over several holy days without breaking Jewish law.[20] A food item is cooked before Yom Tov, then set-aside for the Holy days as a placeholder of the laws for traditional *kosher* (fit, appropriate by Jewish Law) food preparation methods, allowing individuals to recognize the traditions yet celebrate the holidays.

2) *Eruv Techumin*: (mixed borders):[21]

Eruv Techumin enables a traditionally observant Jew, in pressing circumstances, to travel on Shabbat or a Jewish Holiday outside of the city

limits. The use of transportation, beyond walking, is forbidden on the Sabbath, and individuals must stay within 2000 *cubits* (approximately 1 kilometre) of their city/town of residence. In the case of an emergency, travel outside this limit is against Jewish law but may be necessary. By preparing a piece of cooked food before the Sabbath, and setting it aside, it acts as an observant placeholder within a dwelling, allowing Orthodox Jews to use transportation and travel outside the city when they are required to leave their home.[22] The Eruv Techumin is used only in unique circumstances, such as in times of illness, or death, when family members are obligated to travel.

3) *Eruv Chatzerot*: (mixed [ownership of] domains):[23]

Eruv Chatzerot enables traditionally observant Jews to transfer or carry objects (both actions considered work and are forbidden on the day of rest) between private and public domains.[24] Circumvention of existing public domains is created by means of an enclosure to represent an extended private realm, typically by means of a wall or gate.[25] This creates common ground in order for activities only allowed in private domain to be embraced outside in public areas. This space is understood as a shared living area. Transferring or carrying objects would pertain to simple acts such as transporting food from one household to another on the Sabbath for dinner, or more crucial actions such as pushing a wheel chair for someone in need, or bringing a stroller from the home out onto the street which requires physical work to be used when in a public domain.[26] The Eruv Chatzerot enables individuals to partake in city space, have freedom from the enclosed dwelling spaces of their home, and bring with them any necessities they require to attend to Sabbath activities. In addition to the physical enclosure, individuals who use the Eruv and dwell within it contribute food (or, commonly, one person or the Rabbi contributes food on behalf of the entire community) and this food is kept in one of the houses or the synagogue.[27] This symbolizes that all the people who use the Eruv are now 'sharing' food, and are living as one in the symbolically enclosed private domain.[28] Often, this exchange is done with matzah because it lasts for long periods of time before being replaced and acts as a placeholder for the community members who use the Eruv Chatzerot's allowances. The enclosure around the community maintains itself as a shared home, sustaining the private realm and the activities within it.

Scales of Eruvin

The term *Eruv* (mixing, blending, unification) hints at an exchange – something that holds for its users a legal observance of the Sabbath, allowing more freedom for the individuals themselves. *Eruv* or *Eruvin* in abbreviated form, for the purposes of this thesis and typically in Jewish texts, refers only to the last type of mixing, the Eruv Chatzerot. Unless otherwise indicated, the word Eruv refers to the symbolic boundary that is built by individuals or congregations in order to allow the act of carrying and transferring of objects

from the private domain to the public domain, existing as a spiritually and physically "enclosed" space encompassing cities and neighborhoods.

The contemporary French artist Sophie Calle was the first and remains one of the only individuals to document and catalogue the physical presence of the Eruv, her photographs published in a photo essay entitled *Sophie Calle. Eruv*. For Calle, the Eruv's value is dependent on each user's experience within the space, and its physical artifacts are a placeholder not only for religious observance, but also for memory and emotion.

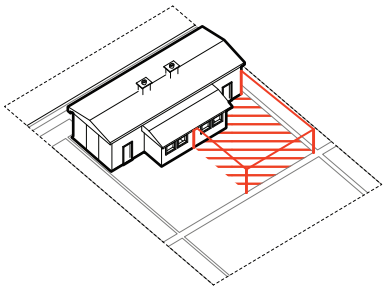
In her spatial description of these sacred boundaries, Calle outlines three scales of Eruvin that exist: "The Eruv which surrounds the house and the courtyard; […] the Eruv which surrounds a group of homes or a [block of houses]; and the large Eruv which encompasses the city".[29] Varying from a singular household to an entire urban district, the scale and space Eruvin can encompass is relative to the strength of collective memory, and the size of the Jewish Community and resources present. The largest scale is often referred to as a community Eruv, municipal Eruv, or city Eruv. This scale is the focus of this Atlas, and is a consequence of the developments found in the Jewish practice. The following pages outline these three scales of Eruvin schematically, and demonstrate the most common form for each scale.

Although Calle primarily looks the Eruv in Jerusalem and Israel's conditions, this thesis is a study on the establishment of community through negotiations with *foreign* urban space and the plurality present within. With an interest in the phenomenon of legal-fictions and the grounding of community through memory and spatial practice, this thesis focuses on regions outside of Israel and the Eruvin of the Diaspora communities; created by the Jewish individuals without a home or sense of place.

The concept of mixing and mingling is most relevant in these Eruvin when compared to Israel. Diaspora communities are a minority in their contexts, having to negotiate their practice and presence with outsiders to the religion. Israel, although referenced in this thesis, maintains a majority Jewish population, where the Eruv becomes a more common place amenity faced with political and territorial obstacles rather than the personal fulfillment of memory and community.

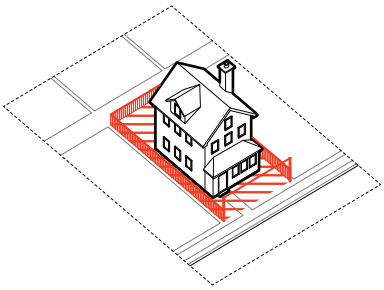
The term *legal-fiction* refers to an acting body, a change of sovereignty and power to maintain a physical place within the larger whole. *Legal-fictions* are a western concept, and in the case of the Eruv, suitably describes the integration of Jewish communities into established urban spaces while maintaining their connection to the idea of the Homeland. The Eruvin in Israel have not experienced the shift in sovereignty that the Diaspora communities have. This thesis explores these unique conditions found in the Western World, where Eruvin are established through an exchange and negotiation, and are the core to Western Jewish practice and religious survival.

To understand the triumph of the Diaspora communities and the establishment of Eruvin outside Israel, the history of the Eruv practice must be explored. Following the illustrated guide describing the scales of Eruvin is a brief history of city Eruvin.



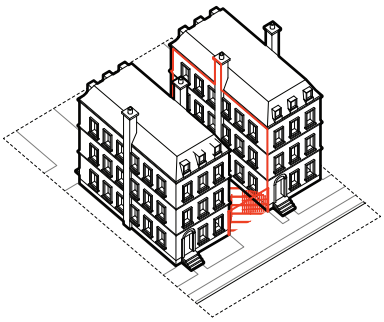
Household Eruv Extension

Families and individuals commonly construct Eruvin within backyards to use outdoor areas to eat or play with children on their own property on the Sabbath. This typology is typically found where no existing fencing can be used or yards are shared with neighbours or other residents.



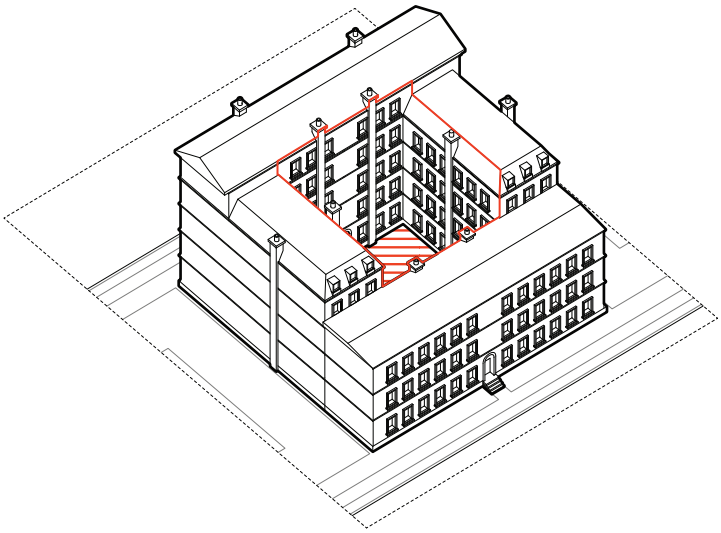
Household Eruv Enclosure

Eruvin can utilize existing fencing or physical boundaries between properties in order to create a privatized space. Commonly, Tzurat Hapesach post-and-wire construction will be added over driveways or front yards to connect existing fences to fabricate a complete boundary.



Alley Way / Drive Way Eruv

Access roads, alley ways, and drive ways are often made into kosher Eruvin by appropriating interior building facades as solid boundaries and Tzurat HaPesach over openings. Residents with access to the property must consent to its existence, and public roads cannot be appropriated.



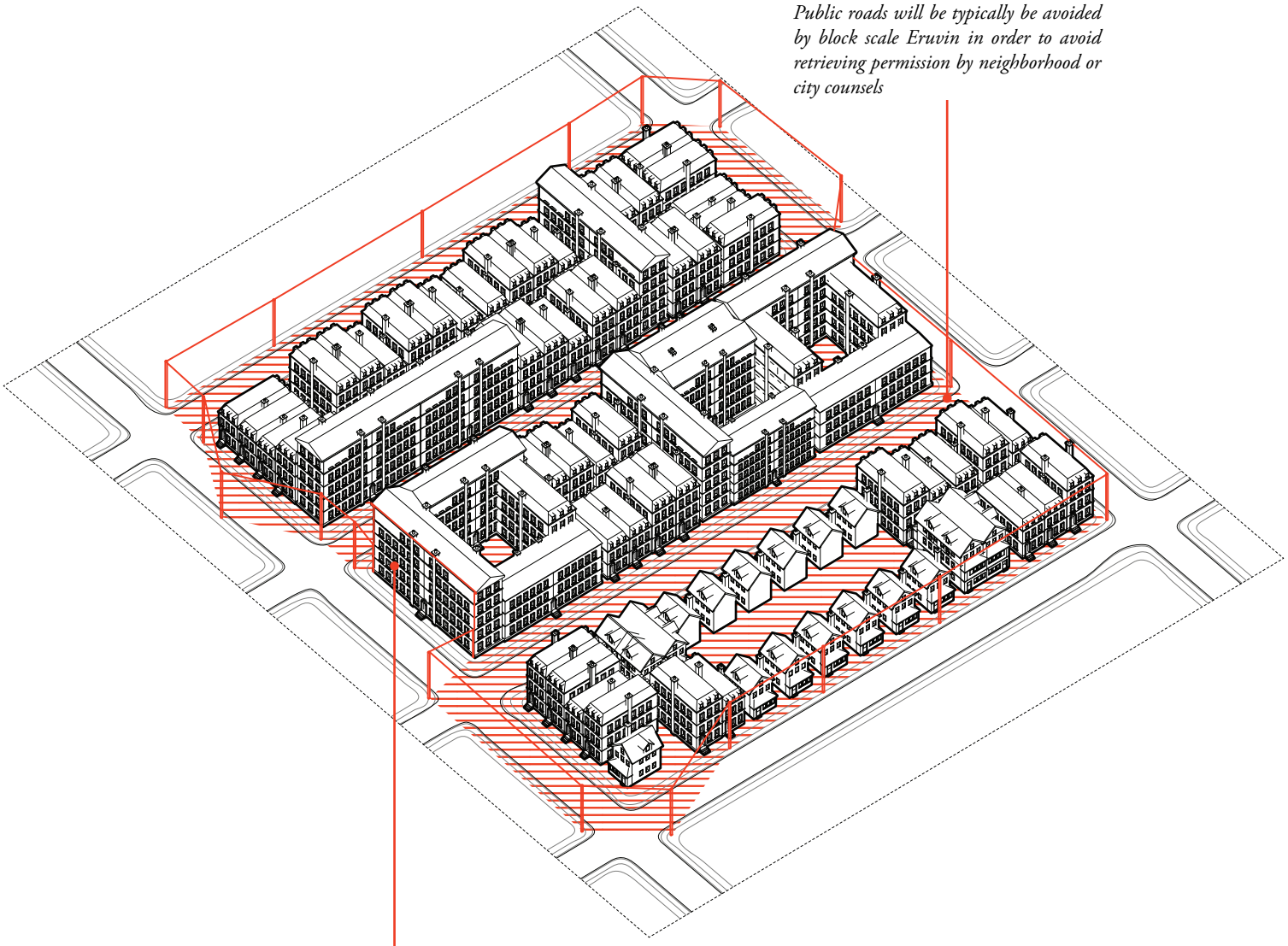
Courtyard Eruv

The original manifestation of the Eruv, an *Eruv Chatzerot* (mixing of courtyards), utilizes interior courtyard building faces as symbolic Eruv boundaries to allow residents to use the shared outdoor space. All building residents must consent to use the courtyard as an Eruv.

HOUSEHOLD SCALE ERUV

Fig. 1.8

Typical manifestations of individually built household/apartment Eruvin within Jewish practice. Construction on private property is allowed, but consent must be given by non-Jewish residents if a property is shared or rented.



BLOCK SCALE ERUV

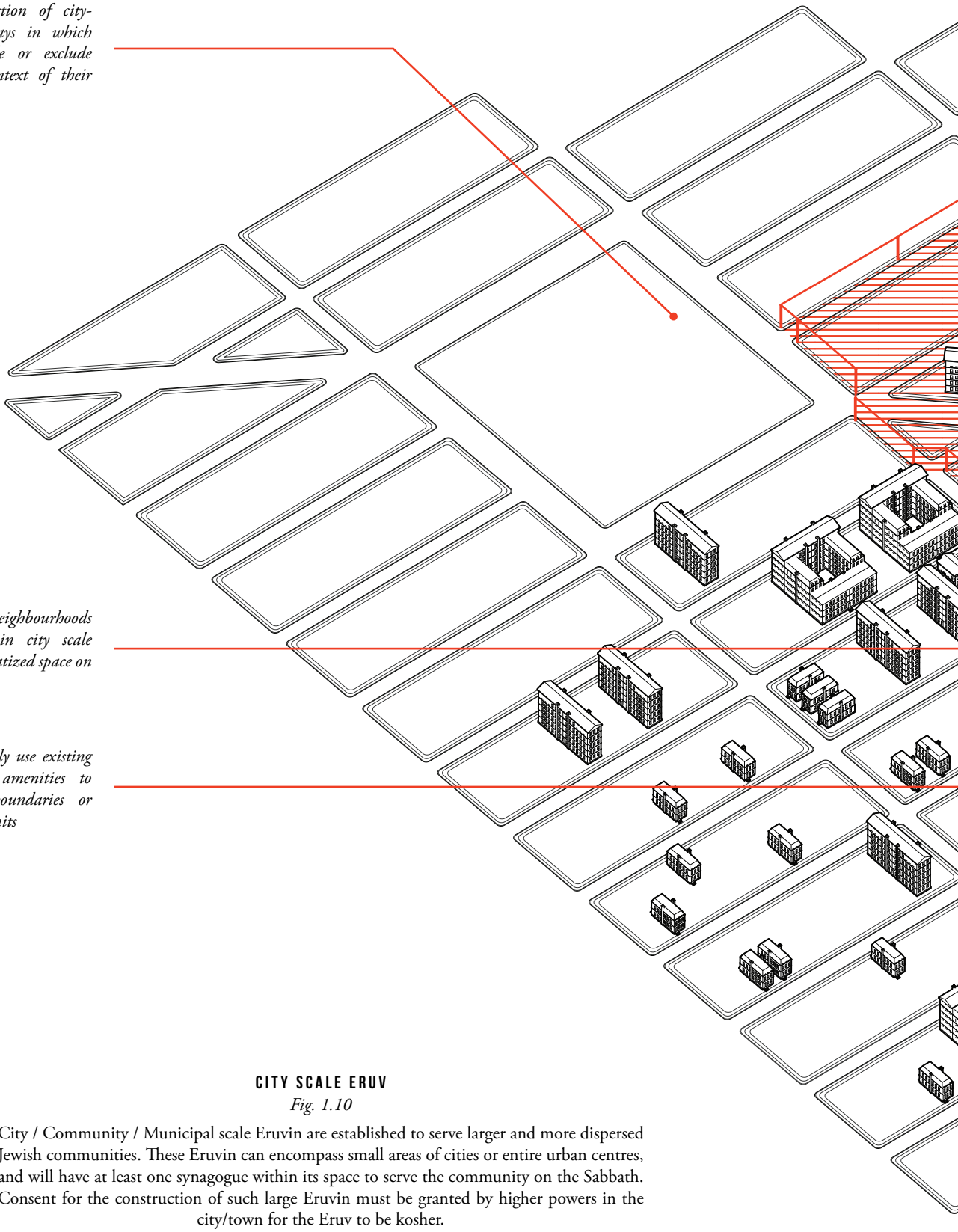
Fig. 1.9

Typically created around small Jewish communities that densely occupy certain districts, block scale Eruvin are typically built to allow for the Sabbath to be a social activity between Jewish residents and households. If not all residents are Jewish, consent is necessary to enclose these spaces, and neighborhoods must give consent to the inclusion of any public infrastructure.

This diagrammatic depiction of city-Eruvin represents the ways in which Eruv limits will include or exclude spaces relative to the context of their establishment.

All spaces, households, neighbourhoods and public spaces, within city scale Eruvin are considered privatized space on the day of rest.

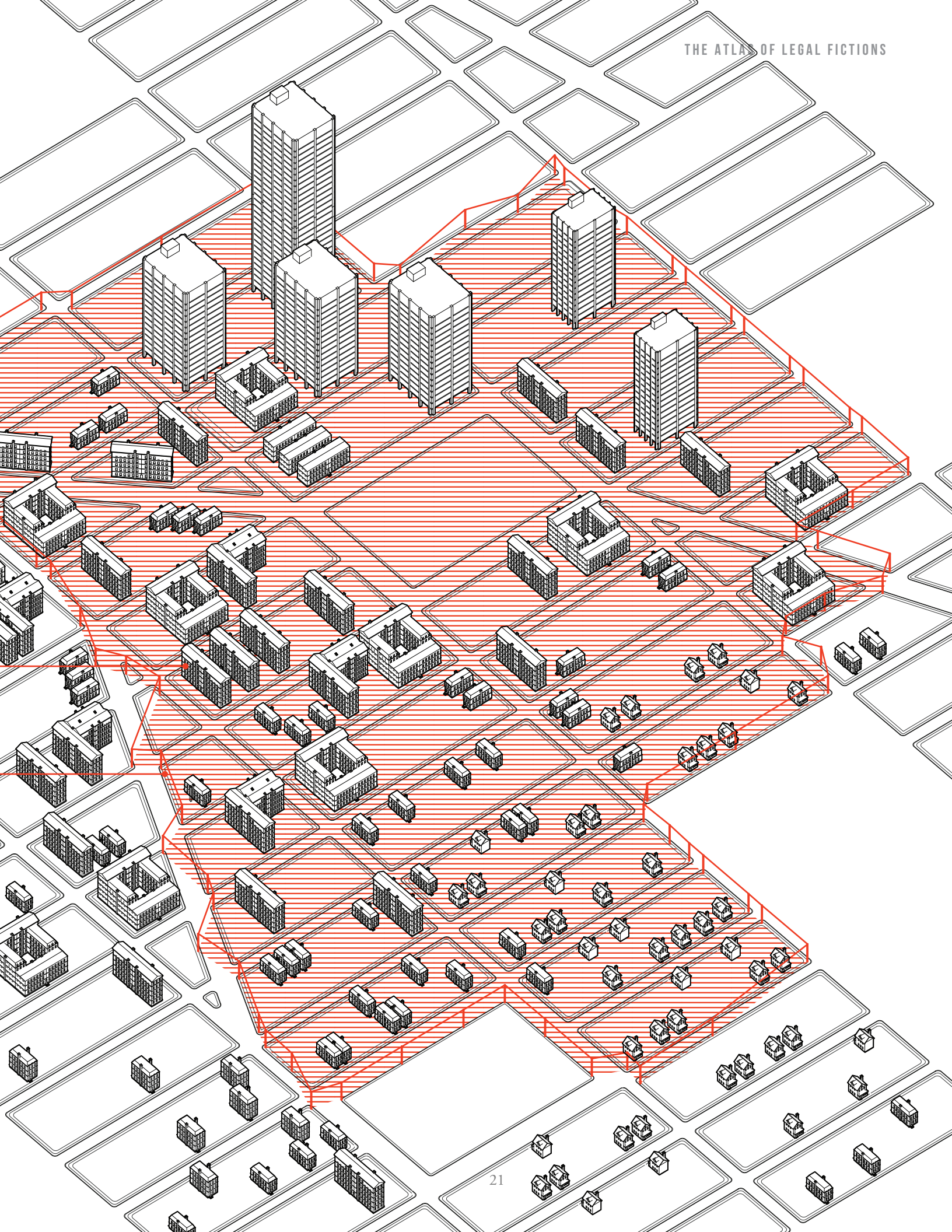
City Eruvin will commonly use existing infrastructure and city amenities to inform the shape of boundaries or methods for fabricating limits



CITY SCALE ERUV

Fig. 1.10

City / Community / Municipal scale Eruvin are established to serve larger and more dispersed Jewish communities. These Eruvin can encompass small areas of cities or entire urban centres, and will have at least one synagogue within its space to serve the community on the Sabbath. Consent for the construction of such large Eruvin must be granted by higher powers in the city/town for the Eruv to be kosher.



Urban History of City Eruvin

The history of city Eruvin leads back to the Mishnaic period of 10-200 CE, its laws and mandate created in conjunction with the initial writings of the Talmud. The Eruv's history is an extremely complex story that plays into the intricacies of the Jewish faith, rabbinic debate, cultural persecution, the Diaspora, global changes, and the individual development and growth of cities around the world. Although the history of these boundaries is not the primary focus of this thesis, the following puts into context the existence and development of city Eruvin, summarizing from Rabbi Adam Mintz's dissertation detailing the comprehensive history of the Rabbinic and Talmudic developments over the Eruv's spiritual boundaries.[30]



Fig. 1.11. Depiction of Jerusalem's city walls during the first century CE that could have been used as boundaries for a large scale privatized space for citizens

In the Mishnaic period of the first and second century, a written discussion was recorded in the Talmud over Jerusalem's ability to have closed gates at night, hinting at the symbolic mandate of the Eruv without being labeled directly. It is described that if the gates and doors were closed, then it would be permissible to carry from private domains through and into any public space. This is the first notion of a physical boundary altering the Sabbath laws and practice, with Jerusalem the likely model city at the time for Jewish practice and law.

During the Mishnaic period, it was common for cities to be owned by wealthy or powerful individuals, and if this were the case, it would be seen as permissible to use the space, if enclosed, as a privatized domain since all residents would be considered tenants of the city and its owner. But a "town of many people," where citizens own their own properties, is a different case, and would require permission from the citizens in addition to the existence of an enclosure. Talmudic scholars concluded that some form of wall must have enclosed cities during this period if permissible Eruvin were to have existed.[31]

It can be assumed that, because no mention of physical construction or methods of building an Eruv are mentioned directly during the Mishnaic period or in the Mishnah, that Eruvin around cities were unique and still being developed during this time.[32] But, the beginnings of symbolic boundaries altering the use of public space in Jerusalem seems to point towards the Eruv practice being used in unique cases.

Although Mishnaic sources describe only this one instance of an Eruv in an entire city in Israel, the Talmudic period references further derivatives of this practice.[33] In the original writings of the *Gemara* (Rabbinic study, second part of the Talmud),[34] the term Eruv is used for the first time, specifically in reference to spatial practices in Babylonia. It is likely due to Rabbinic debate and revaluation of the writings of the Mishnah that the Eruv came officially into existence when reviewing the practices observed by Jewish Communities. The Gemara (500 CE), known as an elucidation of the Mishnah, clarified Judaism's Oral Laws, and with growing Jewish communities, Rabbinic authorities were seeking an answer for citizens that could not abide by the Sabbath rules.

In Babylonia, the Gemara mentions the building of partition walls around districts in Mehoza for its Jewish citizens to walk between households. A city wall did not encompass Mehoza that could be used, but the Eruv was influenced in a different way. It was common for partitions to be erected in order to protect the ditches of animal fodder from damage. Because these were not built specifically for the Eruv, they were not used, but likely influenced the decision to enclose small blocks of buildings with similar markers and partitions around Jewish houses and streets.[35]

Further records of Eruvin exist in Babylonia. In Pumbedita, there is no certainty that a city Eruv existed, but there are discussions recorded in the Gemara identifying the lease of alleyways between buildings and interior courtyards by Jewish citizens so that they can carry between houses and apartments.[36] At the time, Jewish communities that lived in cities would have been highly concentrated, and would likely occupy a small neighborhood or series of blocks. The close proximity of these living quarters could have presented opportunities for an Eruv by using the building facades and walls, requiring only an amendment to the doorway into the housing complex, inner courtyard or neighborhood to make the space a *kosher enclosure*[37] similar to Jerusalem's walls and operable city gates. But, in the case of ownership and inclusion of residents outside the Jewish faith within the Eruv, the Talmud indicates a necessary exchange and agreement to be made in order for space to be enclosed. Public space can only be considered symbolically private if it is rented or leased to those within the practice; forfeiting any ownership to the space as it acts as sacred grounds.

As Jewish communities grew from smaller neighborhoods to entire cities in the Geonim period beginning in 600CE, the few principles mentioned in the Talmud had to be furthered and applied to the changing urban landscapes of cities.[38] Rabbinic authorities were faced with a challenge, to create a set of rules for the Talmud, based on these cities, for defining Eruvin and kosher space based on existing contexts. The Geonim period accomplished two feats that greatly affected the Eruv – first, the Geonim[39], through their commentaries, made the Talmud more accessible to the wider Jewish population. Secondly, the Geonim transformed the Talmud in the mid seventh century from an encyclopedia into an authoritative code. This was extremely valuable for the existence of Eruvin – for the first time, the practices that were being established were clarified and made into laws, available to Jewish communities, and further, opened for debate and discussion. The Eruv now had a permanent position in Jewish practice and debate.

Discussions on the Eruv in the Talmud during the Geonim Period focused on three factors: the leasing of space for its symbolic transformation, the definitions of public and private realms, and the Eruv's presence as a complete, physical boundary. Details concerning the construction of Eruv boundaries focused mainly on amendments to doorways and entrances exclusively,[40] encouraging communities to use existing boundaries for their symbolic privatized space, not to fabricate boundaries on their own.

Already established, fortified city defensive walls were the most logical answer for the Eruv's existence during the seventh and eighth century, as Jewish populations across Europe and the Roman Empire began to rapidly grow and disperse. Since these city walls essentially acted as a complete, kosher boundary around city centers, often involving gates to enter or exit the city, little preliminary work would have been required to fabricate these private spaces,[41] demanding less concern from Rabbinic authorities as to whether or not the walls were halachically sound. Most major cities maintained these walls around their civic centers. Jewish communities began moving away from farm life in rural areas to the city to pursue other forms of craft.[42] Integrating themselves within the fabric of urban life, Jewish citizens were becoming less concentrated spatially, and living together with individuals of other practices. With the Jewish communities becoming less centralized, Rabbinic authorities noted the importance of introducing city Eruvin to both encompass all the individuals in the practice, but to also encourage the continuation of religious practice as urban life distracted individuals from Jewish beliefs. *Tzurat HaPesach* (doorways) were defined more clearly in the Talmud, the basic addition of a symbolic lintel over city gates amended the city walls in order to create a complete boundary and keep urban space enclosed and kosher for Jewish citizens.

Although the Eruv was becoming an accepted practice among Jewish communities in major cities, the medieval period brought a change to Jewish life and altered the development of Eruvin across Europe.

The Lateran Council (council of the catholic church) established compulsory ghettos in the medieval period with a belief that Christians should not live together with Jews.[43] These ghettos forced Jewish communities to move to defined districts of cities, separating them from the urban life that they had invested in. This was a common practice in Germany, Italy and Austria beginning as early as the eleventh century until the mid eighteenth century.[44]

Although the ghettos were a place established to segregate Jews from the rest of the city, it was also seen as a refuge for Jewish families to escape the tyranny of anti-Semitic citizens. Jewish communities remained active, and the ghettos were open during the day and only closed at night.[45] Jewish communities were re-centralized into these defined districts, which typically were enclosed by a wall. Although many aspects of Jewish culture and practice suffered from these living conditions and lack of resources and space, the Eruv managed to sustain itself. The architectural language of the ghetto walls lent itself to up keeping the Eruv traditions by re-purposing the boundaries into the sacred Sabbath limits. Very quickly, the Eruv became one of the most accessible means of connecting to the religion and practice while living in the ghettos, and represented itself as a refuge to its communities.



Fig. 1.12. Early depiction of the Venetian Jewish Ghetto in 1402. The walls surrounding the district segregated Jewish citizens from the rest of the city, but are assumed to have also acted as an Eruv enclosure

In 1492, *Sephardic* (Spanish) Jews were expelled from Spain during the Spanish Inquisition. Jewish refugees fled mainly to Turkey, South Africa, and Europe, and in many of these places were introduced to the Jewish ghettos

that were established or being constructed during the sixteenth century. This quickly became a turning point for the history of the Eruv, and informed what would become a time of quick modernization of the symbolic sacred practice.

The Jewish ghettos that existed in Europe were slowly taken down between the seventeenth and eighteenth centuries, and many Jewish residents were expelled from cities following their release. With a mass number of refugees from Spain and the ghettos, Jewish citizens had to reestablish themselves in new communities. Before this, the location and establishment of Eruvin had been widely due to convenience – location, context, existing infrastructure – and these Eruvin were created in a customary and traditional way from previous precedents. There had been no need in Talmudic practice to outline the laws of *building* a new Eruv because they had always relied on city walls or existing boundaries to inform the Eruv's location and existence. But, because Jewish communities were being uprooted so forcefully, they had to make explicit what had been implicit before. Previously, the Eruv was appropriated around an already established community, but with the crisis of a placeless culture, establishing the Eruv would inform where the community would settle. As strangers to new cities, the creation of the Eruv was in the hands of it's citizens to establish and maintain for the community, and the establishment of such boundaries needed to be handled in a much more explicit way to negotiate their place in the city.

With the influx of Sephardic refugees in the seventeenth century, new cities were considered for Eruvin, with attempts to manufacture Tzurat HaPesach around Jewish quarters and city centers. The newly settled Jewish communities in Hamburg (1656), Genoa (1683), and Prague (1750)[46] all made an attempt to amend existing infrastructure by building extensions around communities from city walls, or altering houses and buildings to form a kosher boundary. But as new immigrants and citizens to these urban centres, city governments rejected the opportunity to build these structures and would not sign a lease or establish a partnership with the Jewish community.

During the seventeenth century,[47] both Constantinople and Salonika had existing city walls that were complete and could be used as a boundary, but rabbinic authorities could not build Eruvin beyond these extents. The same issue of the lease and partnership between Jews and Non-Jews came to the forefront. Jewish communities wished to establish other Eruvin around Jewish districts outside the city walls, but were rejected by city authorities because Non-Jews did not want or permit the construction of Tzurat HaPesach in places where they travel and the construction would be visible.[48] Beyond using existing city walls, the Jewish community would have to become more creative in order to establish their practice and Eruv.

The late seventeenth and eighteenth centuries have reference to city Eruvin that were established without the use of city walls.[49] The Hague, in 1690, was a village and had no defensive walls, so he community used canals surrounding the city to establish a natural boundary for symbolic privatized space based

on the height of the water, which serves as a wall. Bridges that entered the city were not a concern since they were drawbridges and could be raised at any time.[50] Similarly, Amsterdam, in 1692, used its canals and river ways to create an Eruv around the city. Both these Eruvin were granted leases from the city because no additional construction was needed to create the boundary – they remained hidden in the city. Following these, Rotterdam (1718) and Venice (1797) allowed for the creation of Eruvin for Jewish communities based on the natural boundaries and waterways in the cities without any additional construction. Variations in Eruvin began slowly, demonstrating the wide interpretations available in the Talmudic writings on the Eruv. But for many Jewish communities, natural boundaries were not an option where they lived to establish an Eruv and others had little control over the extents and locations of the borders.



Fig. 1.13. Map of Poland's Kazimierz Jewish Ghetto Walls used as the original Eruv in Krakow

It wasn't until the development of Krakow's Eruv that the Talmudic practice of these spatial boundaries managed to change, creating the now modernized version of the Eruv we find in cities today.

The Krakow Jewry experienced a similar history as the Jews in Italy, Spain, Germany and Austria. Banished from the city to the district of Kazimierz in 1495, Jews were segregated into an enclosed, walled ghetto for nearly four hundred years.[51] During this time, the ghetto is believed to have acted as its own Eruv for the Jewish community, the walls creating a complete boundary around the densely packed district.

After being partitioned by its conquerors in 1795, Poland no longer existed as a state – and Krakow was annexed by Austria and given greater autonomy by the Austro-Hungarian Empire. In 1800, Kazimierz was incorporated into the city, and in 1846, the walls surrounding the Jewish ghetto were torn down. By 1867, after generations spent in the ghetto, Jews were finally granted freedom to settle in the town of Krakow. Now without the ghetto walls, it was necessary to create an Eruv around the dispersed Jewish community – for more than 300 years, the Eruv had assisted generations of Polish Jewry and was a customary practice.[52]

Following the migration of Jews around the city of Krakow, Rav Chaim Libush Horowitz, the head Rabbi of Krakow, analyzed the parameters of the city defensive walls in 1887 in hopes of establishing a city wide Eruv.[53] The Austro-Hungarian Empire had destroyed much of Krakow's defensive city walls in the mid nineteenth century, making the previous methods of appropriating these boundaries for an Eruv unavailable to the Krakow Jewry. But with study, Rav Horowitz realized that remaining portions of the city walls would only require eight Tzurat HaPesach to bridge the gaps for the whole city to be encircled with an Eruv. But to Rav Horowitz' dismay, the city officials immediately declined this proposal.

In the same year as Rav Horowitz proposal, the city erected new ramparts upon which they built tracks for trains.[54] This presented an opportunity; to reinterpret other forms of city infrastructure in order to fabricate an Eruv – lengthening the symbolism of the wall and roof required for the symbolic space. Rav Horowitz, along with consultation of other

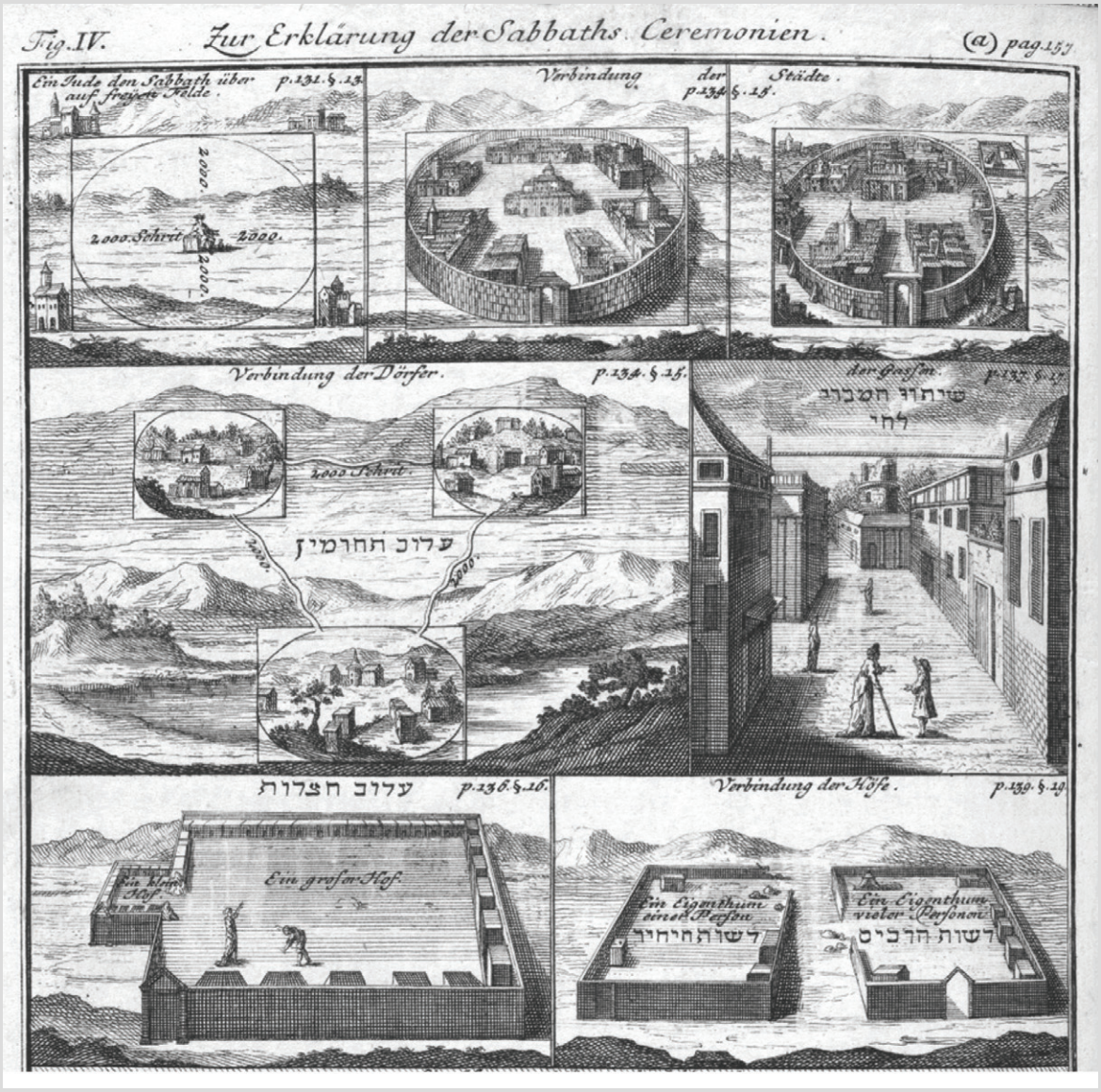


Fig. 1.14. Johann Christian Georg Bodenschatz' visual depiction of the Jewish Sabbath Ceremonies and Customs (*Die Gebräuche und Ceremonien der Jude,* 1748-1749*)*. The images depict "unifications", or forms of Eruvin, outlining city fortified walls bounding communities, and *Tzurat HaPesach* lintels spanning residential and city streets (middle row, right).

rabbanim (plural, Rabbi), fabricated a map indicating the rail lines that could be used around the city as walls, all bridged together with wire that could represent the roof-line and Tzurat HaPesach. Many Rabbinic authorities opposed the proposal as it was outlandish and unorthodox, but Rav Horowitz, who had founded a school in Krakow, taught secular studies and enforced the Eruv as a necessary commitment to the community that needed more variation for its survival in Jewish practice. The annotated map of Krakow's Eruv was the first of its kind, setting a precedent for modern Eruvin to create geographic depictions of these boundaries. Rav Horowitz made it available to the community so they would know the extents of the Eruv since it no longer relied on obvious physical boundaries such as defensive walls.

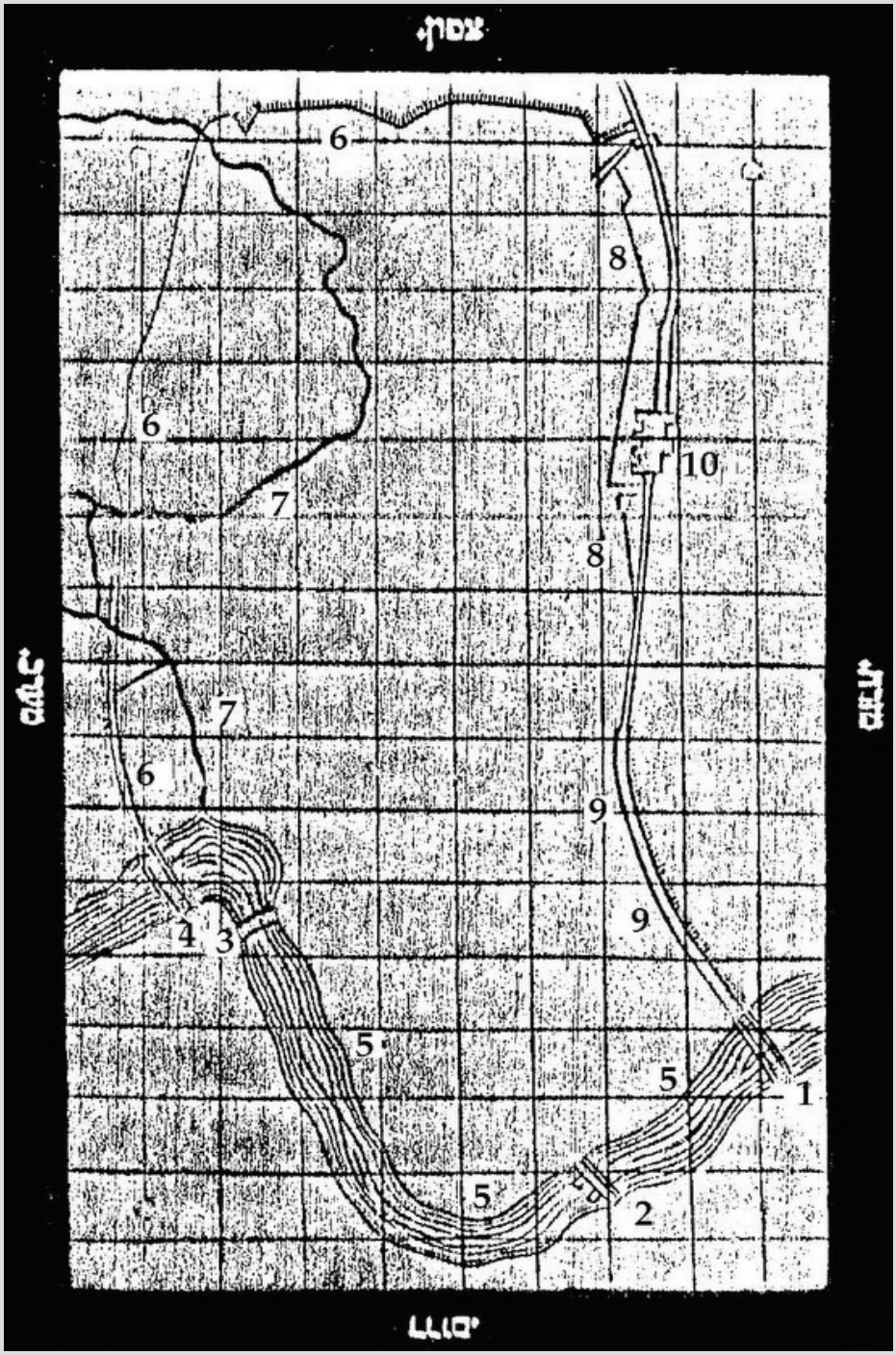
Krakow was a very important center for learning in Poland, and the *Tikkun* (book of religious text) that Rav Horowitz wrote about the Krakow Eruv would become the foundation for modern city Eruvin – the boundaries that are the focus of this thesis.

Between the eighteenth and twentieth century, European Nations gradually offered mobility and freedom back to Jewish communities by eliminating civil disabilities and the ghetto restrictions. But this period also brought further demolition of many existing city walls in Europe,[55] and the Jewish culture remained displaced from practice and community. The challenge of how to build Eruvin in cities without walls, along with the late nineteenth century surge of Diaspora communities in North America, created an evolution in the methods of manufacturing kosher, symbolic space based specifically on the innovative Eruv practices in Krakow.

Krakow became the first example in 1887 of an Eruv built according to the common fabric available in a city. Train tracks, houses, fencing, ramparts, the Vistula River were all used to define the symbolic privatized space, and most importantly, telegraph poles acting as Tzurat HaPesach.[56] The use of these telegraph poles informed the interpretation of the roof-line as a thin wire strung between walls.

Rabbinic authorities outlined the use of Tzurat HaPesach through Europe and North America to define a boundary for practicing Jewish families but remain unobtrusive in existing contexts, acting as a layer not as a physical limit. The role and use of Tzurat HaPesach is outlined thoroughly in the Talmud, but had been used primarily as a component of the Eruv partitions, a form of patch to connect the existing city walls.[57] Typically, gateways and doorways through city walls would be connected at the top by a wood lintel to represent a continuous roof-line. This would complete the boundary, patching spaces that were not solid.

Although the reinterpretation of Talmudic Law offered new opportunities for Eruv construction, communities were not always met with encouragement from city authorities when the Eruv was initially introduced to North America in the eighteen hundreds. For these boundaries to be built in a new country not aware of these religious customs or Jewish Orthodox practice, the telegraph lines as Tzurat HaPesach became the most ideal solution.



1. Train Bridge from Lemberg, Galicia 2. Podgorze Bridge 3. Bridge to Zakrzówek 4. Bridge to Zwierzyniec 5. Vistula River 6. Ramparts 7. Rudawa River 8. Houses and Fences 9. Train from Lemberg, Galicia 10. Train Depot

Fig. 1.15. First map of Krakow's city Eruv, published in Rav Horowitz's sefer, *Tikkun Eruvin,* in 1887. The annotated map identifies existing city infrastructure appropriated to fabricate a enclosed spiritual space that could be used a private realm for carrying on the Sabbath.

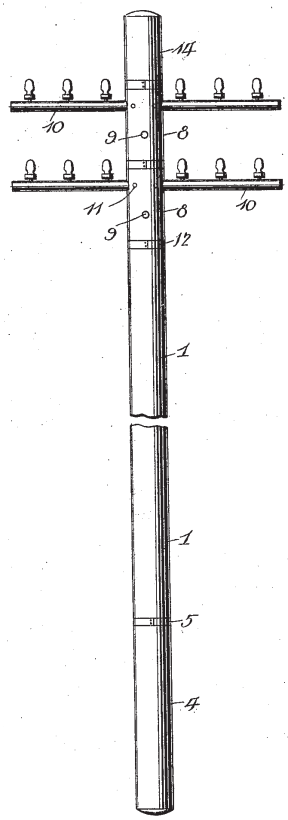


Fig. 1.16. Patent drawing by W.B. Crossland of Washington, 1901, depicting the early designs of telegraph poles used in the United States inspiring the modern manifestation of Eruvin.

Invented in the mid nineteenth century, the telegraph pole was the seemingly perfect example of a Tzurat HaPesach being built in cities, which Rav Horowitz identified early on. The proliferation of these utilitarian posts in and around cities began incidentally at the same time as the emancipation of the Jews in Europe, likely influencing Rabbinic authorities' decision to take advantage of the new structures in modern cities as a prediction of future use and growth.

The telegraph pole was first tested in the USA in 1843 – Samuel F.B. Morse attempted to bury a 40 mile transmission line between Baltimore and Washington D.C., but moved it above ground when this system proved defective. Morse was endorsed by congress, and in 1844 completed the prototype and made the first successful transmission via the telegraph line. The first commercial telegraph line was completed between Washington, DC, and New York City in the spring of 1846. Shortly after, Morse sold licenses to the patent, and by 1851 more than 50 companies in the USA were manufacturing telegraph lines within and between US cities. Under high demand, telegraph companies soon consolidated, and in 1866, Western Union controlled most of the telegraph lines across the USA.

In 1873, Western Union purchased a majority of share in the International Ocean Telegraph Company – marking a new and competitive market of telegraph lines overseas in Europe, which was just beginning to establish telegraph lines between major urban centres. Europe quickly caught up to North America, and telegraph lines were introduced into new and old cities, such as Krakow. The potential offered by the telegraph line was immense for the Eruv – with such vast areas covered and encompassed by these posts and insulated wires within and between cities, Eruv could be established in an infinite number of ways, or connected to these posts easily to create smaller districts. Hardly any alteration was necessary to use the telegraph lines as Tzurat HaPesach, and the physical labor of their construction was paid for and pursued by the city itself.

Although this method was met with much questioning and debate, these utilitarian telegraph lines, out of necessity,[58] were used, and marked to demonstrate their symbolic significance. This informed what would be further interpretations on how Eruvin could be built, and how city objects could be reinterpreted to become an Eruv boundary with only minor additions and modifications.

The telegraph grew rapidly into the early twentieth century – even when telephone and radio replaced many uses of telegraph lines, the above ground method of wire connection was used for many industries, allowing the Eruv to survive into the modern day.

The late nineteenth century brought freedom to Jewish communities, mass immigration to new countries, the demolition of city walls and the invention of the telegraph – all these factors began connecting cities and cultures, and modernized the Eruv from its traditionally accepted role and form. The first Eruvin established in response to the mass immigration of Jewish Refugees after their emancipation were in St. Louis (1895), Odessa (1900), New York City (1905), Manchester (1906), Frankfurt am Main (1914), Toronto (1922)



Fig. 1.17. Seattle, Washington, 1952. Above ground telegraph lines multiple and span across streets and beyond urban areas into rural regions.

and London (1932).[59] Each of these early modern Eruvin used telegraph lines to inform the boundary, and in addition, using other infrastructural elements such as railways and river walls shortly after. Pole-and-wire construction was embraced to patch infrastructure or boundary breaks, creating an enclosure for the community that was informed heavily by its surroundings.

The twentieth century presented more changes in Eruvin as cities grew larger, the industrial revolution changed infrastructure, and urban space had to cope with growing populations. After the Second World War, more Jewish communities fled from Europe to North America, and the number of Eruvin grew dramatically throughout the USA and Canada between 1950 and 1970, and depleted quickly throughout European countries. In the last century, more Eruvin have been built by creating a hybrid enclosure of city infrastructure and man-made components more than any other method. This form of boundary is fabricated by both the use of existing infrastructure and urban elements, as well as long stretches of the reinterpreted Tzurat HaPesach string-and-pole construction as a symbolic boundary.

Currently, with more than 250 Eruvin around the world, the establishment of these boundaries, specifically in the Diaspora communities, represents the history, movement and growth of Jewish populations and orthodox Jewish religious practice globally. Since the Talmudic period, the Jewish culture has survived through memory and symbolic means of creating place with equal emphasis on fabricating belonging and maintaining sense of longing. Place had not existed, only a fictional idea of place. The Diaspora Eruvin are a physical artifact and consequence of Jewish history, demonstrating the triumph of the Jewish culture in establishing communities regardless of location and in the western world.

The contemporary Eruv began as a humble endeavor to allow for ease in observing Jewish Law. Having evolved during the twentieth century, the Eruv has become a community establishing architecture for individuals separated forcefully from their homes, communities, and countries, wishing to resettle and integrate into new cities and countries while still maintaining their observant religious practice. Each location uses unique contextual aspects to its advantage in creating an Eruv, while going through rabbinic authorities, city counsel, and often Eruv specialists, to ensure their manufacturing methods are kosher and the community can be offered and offer in return a shared space in the city to use during the Sabbath.

These modern city Eruvin of the Diaspora, which have been established, developed and explicitly defined during the last century (beginning with the creation of the Krakow city Eruv), are the context for this thesis – how they construct space within existing urban contexts, how they create a sense of place for communities, and how, most importantly, the considerations they make as seemingly simple fixtures in our environment fabricate an architecture that responds to the fundamental needs of individuals for shelter without the use of an architect.



Fig. 1.18. Plan of Altona's Eruv, the westernmost urban borough of Hamburg, Germany, in1924. Circles on the map indicate the registered *Tzurat HaPesach* built to create the Eruv. Likely made of wood posts and wire, these components were referred to as *Judentoren* in German, "Jewish Gates".

ENDNOTES - PT. 01, FICTIONAL SPACE

1 The Talmud, or *Mishnah*, is a code of laws perhaps best understood as a series of amendments and debates; a written re-evaluation of ancient rituals and practices inscribed in the Jewish faith through the Torah.

2 Michele Rapoport, "Creating Place, Creating Community: The Intangible Boundaries of the Jewish Eruv" *Environment and Panning D: Society and Space* 29 (January 14, 2011): 891.

3 *Shabbat* (Hebrew), *Shabbos* (Yiddish) and the *Sabbath* (English) are interchangeable terms in the Jewish faith used to describe Judaism's day of rest on the seventh day of the week to commemorate the creation of the heavens and the earth by God in six days. *Shabbat* is a day of rest from work and business observed every week, beginning at sunset on Friday evening until sunset on Saturday evening. Observance of *Shabbat* is the fourth of the Ten Commandments given to the Israelites by God after their exodus from Egypt.

4 "The 39 Melachot," Chabad-Lubavitch Media Center. Chabad.org RSS: Judaism, Torah and Jewish Information. Last modified 2014. Accessed March 30, 2015. http://www.chabad.org/library/article_cdo/aid/102032/jewish/The-39-Melachot.htm.

5 Marcus Jastrow, *Sefer Ha-milim: Dictionary of the Targumim, Talmud Bavli, Talmud Yerushalmi, and Midrashic Literature*. (New York: Judaica Treasury, 2004), 1075.

6 "Patheos Library" Orthodox Judaism Origins, Orthodox Judaism History, Orthodox Judaism Beliefs. 2008-2016. Accessed January 17, 2016. http://www.patheos.com/Library/Orthodox-Judaism.

7 Emerging metropolis – PG 16-17

8 Dan Cohn-Sherbok, Judaism: History, Belief, and Practice. London: Routledge, 2003. pg 16-18

9 Maksymilian Del Mar and William Twining, eds. *Legal Fictions in Theory and Practice*. Vol. 110. Law and Philosophy Library. (New York City: Spring International Publishing, 2015), xxiii.

10 Jastrow, *Sefer Ha-milim,* 1075.

11 Manuel Herz and Eyal Weizman, "Between City and Desert." In *AA Files*, 68-76. Vol. 34. London: Architectural Association, 1997.

12 Herz and Weizman, "Between City and Desert," 72.

13 Ibid., 70.

14 Ibid., 76.

15 Charlotte Elisheva Fonrobert, "The Political Symbolism of the Eruv." *Jewish Social Studies* 11, no. 3 (Spring 2005): 11.

16 Mimi Levy Lipis, *Symbolic Houses in Judaism: How Objects and Metaphors Construct Hybrid Places of Belonging*. (Farnham, Surrey: Ashgate, 2011), 64.

17 Jastrow, *Sefer Ha-milim,* 1075.

18 "Eruv" Chabad-Lubavitch Media Center. Chabad.org RSS: Judaism, Torah and Jewish Information. Last modified 2014. Accessed June 2, 2015. http://www.chabad.org/library/article_cdo/aid/257752/jewish/Eruv.htm

19 Ibid.

20 Adin Steinsaltz, *Teshuvah: A Guide for the Newly Observant Jew*. Translated by Michael Swirsky. (New York: Free Press, 1987), 116-117.

21 "Eruv" Chabad-Lubavitch Media Center.

22 Steinsaltz, *Teshuvah*, 107.

23 "Eruv" Chabad-Lubavitch Media Center.

24 Steinsaltz, *Teshuvah*, 116-117.

25 "Eruv" Chabad-Lubavitch Media Center.

26 Steinsaltz, *Teshuvah*, 107.

27 Ibid., 107.

28 "Eruv" Chabad-Lubavitch Media Center.

29 Sophie Calle, *Sophie Calle: Eruv*. (Jerusalem: Jerusalem Center for the Visual Arts, 1996), 6.

30 For a longer discussion and greater detail concerning the history of city Eruvin, refer to Adam Mintz, "Halakhah in America: The History of City Eruvin, 1894-1962." (PhD diss., New York University, 2011).

31 Adam Mintz, "Halakhah in America: The History of City Eruvin, 1894-1962." (PhD diss., New York University, 2011), 73.

32 Mintz, "Halakhah in America," 73.

33 Ibid., 74.

34 The *Gemara* (literally "study") is the second component of the Talmud comprising rabbinical analysis of and commentary on the Mishnah

35 Mintz, "Halakhah in America," 74-75.

36 Ibid., 74-75.

37 *Kosher enclosure / kosher space:* Kosher, which means conforming to and satisfying Jewish Law, is typically used in reference to food and meal preparation methods in Jewish practice. But, the term is applicable to any subject or action so long as it is affected and properly abiding by Jewish Law. In reference to the Eruv, kosher space/a kosher enclosure or construction, indicates that the boundary has been fabricated so that the individuals who dwell within its space will break no laws pertaining to the Sabbath. Kosher space entails that all considerations made in the Eruv's fabrication would be approved by Rabbinic authorities, that it is halachically proper, and that all laws pertaining to its construction, size, distance, scale, population, purpose and responsibilities as a private space have been met.

38 Mintz, "Halakhah in America," 80.

39 *Geonim* were the formal heads of the academies of Sura and Pumbedita in Babylonia, accepted as the spiritual leaders of the Jewish Community in the early medieval era)

40 Mintz, "Halakhah in America," 87.

41 Yosef Gavriel Bechhofer, *The Contemporary Eruv: Eruvin in Modern Metropolitan Areas*. (Jerusalem: Feldheim, 1998), 2.

42 Mintz, "Halakhah in America," 93.

43 Ibid., 118.

44 R. Gottheil, and S. Kahn. "JewishEncyclopedia.com." History: Ghetto. Accessed April 17, 2015. http://www.jewishencyclopedia.com/articles/6653-ghetto.

45 Mintz, "Halakhah in America," 119.

46 Ibid., 132-137.

47 Ibid., 137.

48 Ibid., 137.

49 Ibid., 139.

50 Ibid., 140.

51 "History of City Eruvin." Eruv Online. September 5, 2005. Accessed October 28, 2015. http://eruvonline.blogspot.ca/2005/09/historical-overview-of-city-eruvin.html.

52 Ibid.

53 Ibid.

54 Ibid.

55 Mintz, "Halakhah in America," 146.

56 History of City Eruvin.

57 Mintz, "Halakhah in America," 153-154.

58 Ibid., 155.

59 History of City Eruvin.

CONSTRUCTING SPACE

Part Two

ARCHITECTONIC SPACE

The Eruv and Physical Space

The house is among the first things man needs to maintain his existence in nature. Unlike other living things, we are not provided with food, clothes and a house; [...] it is our intellect [...] that enables us to choose the most suitable form for each of these additions.

Dom Hans van der Laan

The Eruv, in its physical and spiritual form, is architecture's minimum. The Eruv's mandate can be considered as 'housing' for dispersed and placeless communities, embedding itself in the fundamental, universal human need for shelter. Acting as a refuge, the Eruv requires both a material and emotional commitment.

In the context of this thesis, the terms *space* and *place* refer to these two forms of commitment, where space is the physical relationship created between the environment, built form and the body, and *place* is the mental, emotional and spiritual relationship established and cultivated between the user and their unique context. More succinctly, *space* can be constructed and found through physical interaction, but *place* is dependent on desire, nostalgia and sentiment to establish a relationship to our surroundings.

Although the Eruv is not dependent on a fixed geographic location, it negotiates its physical existence within its surroundings, with material and urban consequences from its presence. This section, *Constructing Space*, explores the physical attributes and considerations of the Eruv to be constructed within existing urban contexts - attempting to remain independent as an object but integrated into its surroundings as architectonic space.

The practice of constructing Eruvin is specific to Jewish customs; but its built form can be universally understood as a method to establish community, allowing for the enjoyment and participation in the physical space of the city. As an extended privatized realm, the Eruv blends the desires of one community with the needs and desires of the greater collective of the city. With the Eruv, Jewish citizens are able to participate and assimilate into the surrounding, already established, contexts. Because of the number of

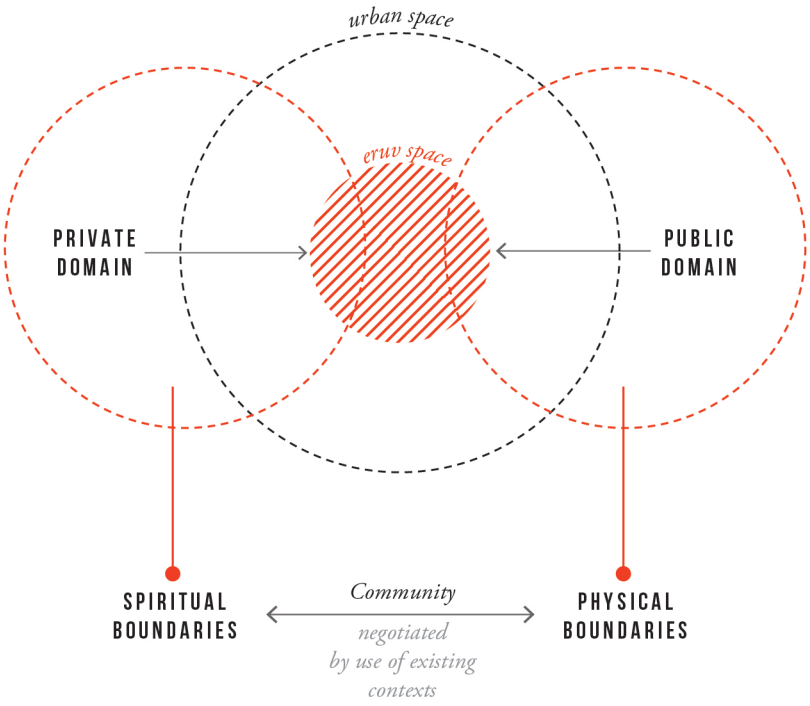
Eruvin that exist around the globe, and how the physical form and methods have been translated from ancient tradition to the modern day, the Eruv's existence depends on collective construction and memory – striving to answer the universal desires of communities to feel a sense of belonging.

The ways in which the Eruv is built resembles the primordial experience of space – one that is desired and defined by man. Rooted in a construction of space for spiritual balance, this embodiment of space builds a relationship between man, nature, material, and to himself.[1]

The Eruv requires no architect, and is commonly built by the hands of the community who desires its leniencies. It appropriates the fundamental elements of a shelter but embodies the components symbolically; although its boundaries are far less permanent and visible than the common construction of wall and a roof for a place of refuge, the Eruv still successfully defines and acts as a limit between interior and exterior, in other words, dwelling and nature.[2] The Eruv can be understood a physical consequence of man's instinct to define shelter when reacting to new or foreign surroundings. The actions of the Sabbath, along with the measures, notions and characteristics of nature influencing the demarcation of space, combine to ground the Eruv as architectonic space, fabricating a sense of collective and community.

The physical artifact of the Eruv faces limitations in its existence – material, contextual and bureaucratic restrictions influence these symbolic realms. In an attempt to meet these limitations and define its own limits, the Eruv redefines the common concept of construction. Due to the influence of telegraph lines as the modern Eruv's limits, new foundations for how Eruvin are built and established have grown drastically in the last century with no one method the accepted means to enclose spiritual space. How does the Eruv appear in urban districts, and what are the consequences of its physical form? By looking at the making of the Eruv space within its environment, and how the community observes and dwells within the physical temporal space, the Eruv becomes an active area that involves, integrates and demands for the users to participate in its existence.

According to Herz and Weizman, the Eruv acts as a negotiator between tradition and assimilation for the nomad moving between the desert and the city. Appropriating this theory, this section focuses on the Eruv as a negotiator between public and private space, and the physical boundaries it defines and confronts to create an interior to urban public space. Dwelling, the physical act connecting the body to space and its surroundings, differentiates these realms and creates a commitment between the users and the symbolic privatized domain. The limitations to its existence – material, contextual and bureaucratic restrictions – as well as the limits the Eruv consequently creates in cities for its users are sought out in the field and documented for their physical reality.



NEGOTIATING PUBLIC AND PRIVATE DOMAINS

Fig. 2.1

As a symbolic privatized space within an existing urban limit, the Eruv becomes a mingling point between dwelling space and public space, mediating physical contexts of the public realm with the manufacturing of spiritual space and practice.

THE MAKER'S SPACE

The Kitchener Eruv

The place in which I fit will not exist until I make it.

James Baldwin

It was still dark as I started my car on an early morning in January. I loaded my backpack and camera bag into the trunk in the negative twenty-five degrees Celsius air. My windows were covered in frost and a foot of snow hid the ground. I was taking a short drive down Highway 8 to Kitchener to see my first Eruv, a folded map with the borders marked by the Kitchener Beth Jacob Synagogue sitting on the seat beside me. Once inside the Eruv, I planned to abide by some of the orthodox restrictions for Shabbat – I would abandon my car and only walk – no taxis, no buses. Canadian winters are unforgiving, but if I were a member of the Jewish community that used this Eruv weekly, I would have to endure the walk from my home to the synagogue in the extremes of the seasons. So I layered up, brought an extra set of mittens and socks in my backpack, and hoped I could withstand the cold and walk the entirety of the boundary in one day.

I was enthusiastic when I arrived in Kitchener, excited to see my first Eruv and trusting I could easily trace the line through the city. The most common description of the Eruv is that of timber or steel poles, connected in a loop by a thin fishing wire gliding across the top of the posts inspired by the early telegraph lines used as boundary limits. The few photos of the Eruv that I'd seen, by French artist Sophie Calle, depict wood posts with fishing line as the only ornament, identifiable and standing isolated in the landscape. With this in mind, I walked to the nearest edge of the border and stood on the first street, camera ready.

I looked up to the sky, on both sides of the road, but much to my dismay, there was no sign of a borderline for the Eruv. Was the map correct? I paced the same initial five blocks several times, turning where the map led me, but I saw nothing. As an outsider, I was lost. Existing telephone wires



Fig. 2.2. **KITCHENER ERUV**
Boundary Perimeter: 14.7 km
Included Area: 8.8 km²





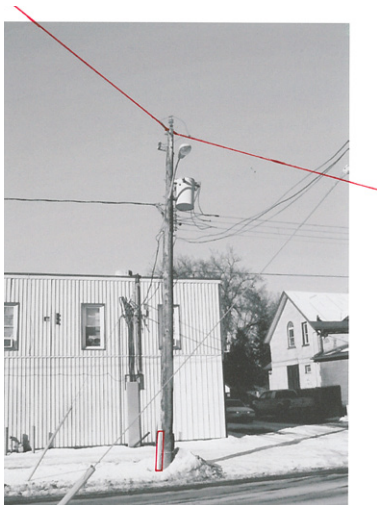


Fig. 2.3, Fig 2.4, Fig. 2.5. The Kitchener Eruv. Street lamps and electrical lines re-purposed into Eruv limits - the 2"x4" wood *lechi* posts are zipped tied to the base of the posts.

lined the streets, but nothing that indicated an additional, non-utilitarian line. Where was the fishing line I was so anxious to see? I couldn't tell if the existing lines were enough to deem the space spiritual – and how could I know which one was the Eruv line?

Determined, I continued on, following the route I had in hand, hoping I would see a hint of the boundary and put an end to my frustration. In cold desperation I asked two city workers who were fixing lines on one of telephone poles for help. They shrugged – unaware of what an Eruv was, and informed me that the lines present on the pole were all functional cable connections to nearby houses. Something was missing. I continued walking the non-apparent line of the Eruv, photographing the indicated borderline and measuring distance and time, but at the end of the day and nearly twenty frigid kilometers walked, I had no evidence or proof that the border existed.

The disconnect between *my* understanding of urban architecture and *Eruv* urban architecture became apparent. Although Eruvin in North America were constructed mostly in the second half of the twentieth century, it is still a primitive methodology. The architect's role in society is to assemble materials through design and construction in order to create for others – but in primitive society, it is the responsibility for individuals to build their own home and shelter, and to seek out the materials needed for its construction. Therefore, the role of the architect in the creation of the Eruv is non-essential – these boundaries are symbolic, not structural; they are manufactured through belief, not blueprints. I was wrong to be looking for something that was independent, complex, or noticeable. It is up to the community members themselves to build the Eruv, and so the materiality of these boundaries must be commonplace, not to mention, easily replaceable for the Eruv line to become a reality.

My architectural eye for detail missed the rudimentary subtlety of these borders. It was only in reviewing my photographs later that a commonality between several of the telephone poles finally stood out - at the bottom of the timber post was a rough 2x4, cut to about a meter in height and zip-tied to the post. It seemed out of place, yet if you weren't searching for something, it was hardly noticeable. With research I discovered this was a *lechi,* or door-post, used on the corners of streets where the Eruv would bend, subtly identifying an enclosure and its entrances. Naively, I was looking in the wrong place and for the wrong things, and the unremarkable quality of the 2x4s was overlooked. Zip-tying these wood planks to the posts was sufficient to represent the doors into the community and to signify the route of the existing electrical lines that acted as a continuous wall and roof-line. The short 2x4s blended in, hidden against city infrastructure, and unquestioned. The Kitchener Eruv bends quite sporadically, a consequence of using the existing utility poles and wires to generate the boundary.

The Eruv is a much more accessible kind of urban armature – touchable, obtainable, and universal. It requires no real expertise to create the boundary for a community that has the desire and need, allowing for the Eruv to exist without hierarchy or privilege, and for the most part, is created just

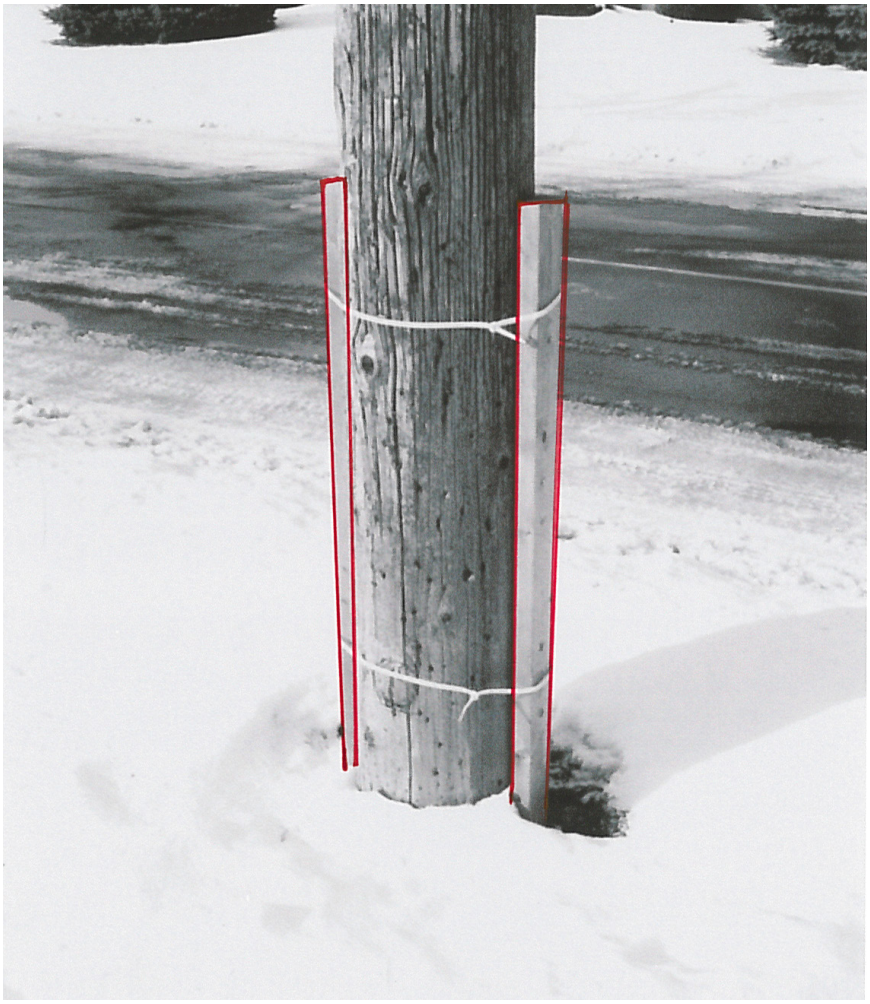


Fig. 2.6. The Kitchener Eruv's 2"x4" wood *lechi* markers are found at the base of telephone and electrical posts indicating entrances and limits of the Eruv area

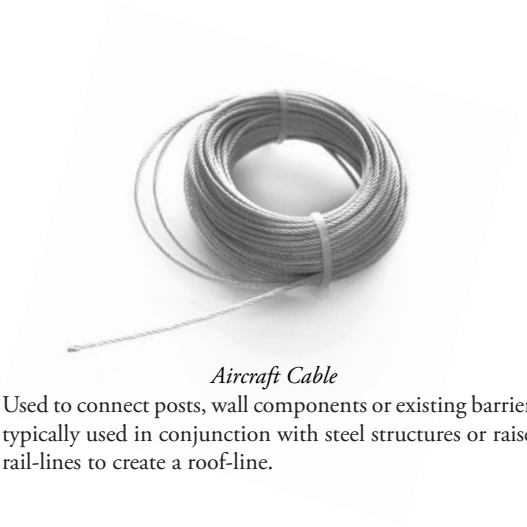
by the use of hands and simple tools. Even city workers would not question the purpose of these symbolic objects as they work to repair infrastructure or the surrounding streets – decisively, they are as unremarkable as anything else we might find in a city strewn on the sides of the road. This material palette allows the Eruv to remain invisible to 'outsiders', residents who live in the city but do not follow this religious practice.

The simplicity of the Eruv's material palette was a quick but important lesson from my visit to Kitchener. The materials used by the synagogues and communities are so common I was able to make my own 'kit of parts' – any hardware store has the components and necessary tools used to make the boundaries. During the remainder of my Eruv wanderings, I slowly began purchasing these basic emblematic materials if I found evidence of their use. Altogether, the 'kit of parts' shows the simplicity and accessibility of such an influential ritual. With the parts, I could technically create a citywide belief-boundary if I had the desire. It was evident, as I held the materials in my hands, that the fabrication of the Eruv is not found in sophistication of the detail, but rather in the grouping of simple parts to create a symbolic whole.



Clear Fishing Line

Most common material used to indicate and represent the Eruv's *korah*, roof line or lintel; fishing line is strung between posts or existing barriers, attached to the upper most point of the symbolic wall.



Aircraft Cable

Used to connect posts, wall components or existing barriers, typically used in conjunction with steel structures or raised rail-lines to create a roof-line.



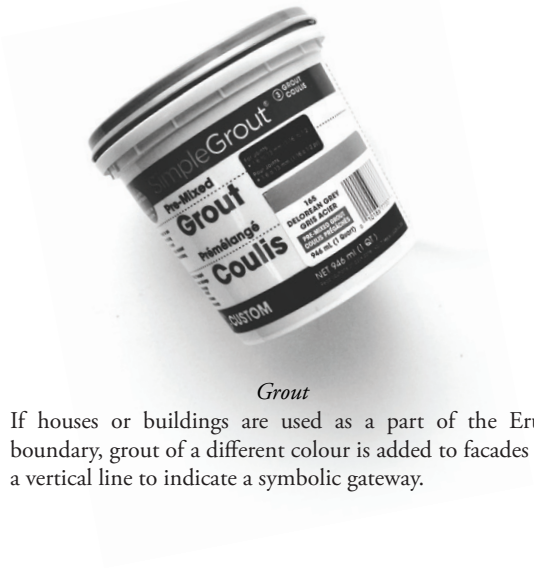
Cord and Twine

To connect wall components of differing heights, cord or twine is strung vertically from the top of the posts, blending into tree trunks or steel posts that are being attached.



Coloured Ribbon

For lintels and roof-lines made of fishing line that are difficult to check or see by Eruv committees, colour ribbon is tied to the fishing line to indicate where it runs and if the line has been compromised or is properly attached.



Grout

If houses or buildings are used as a part of the Eruv boundary, grout of a different colour is added to facades in a vertical line to indicate a symbolic gateway.



Nylon Cord

Tied to trees or pieces of existing infrastructure used in conjunction with the Eruv boundary to indicate specific trees/ light posts/fencing that is symbolic for Eruv checkers.

IDENTIFIERS

Fig. 2.7

Common place materials used to indicate the symbolic house components of the Eruv



Steel Strapping

Durable steel strapping mends breaks in wire fences, or connected large sheets of plywood between posts, fencing, or steel Eruv structures.



Metal Worm Gear Clamp

Clamps are used around telephone/lamp posts to attach Eruv wood posts, piping or strapping to existing cylindrical infrastructure to support representative wall and gateway components.



Oval-Eye Turnbuckle

Where fishing line is strung long distances between posts, turnbuckles can be used to allow for tightening and easy repair of lintel/roof components.



Tube Clamps

Used to nail PVC or metal piping to existing timber infrastructural posts to support wall and gateway stakes.



Cable Ties / Zip-Ties

Used as both an identifier of Eruv components, gates and entrances, as well as a fastening tool for *lechi* (door posts) and smaller components to attach wood stakes to existing infrastructure and be easily repaired and replaced.



Screw Eyes

When drilled into the upper face/surface of wood posts or existing lamp/telephone posts, screw eyes are used as guides for fishing line and string to be drawn between wall components and tied off easily.

HARDWARE/FASTENERS

Fig. 2.8

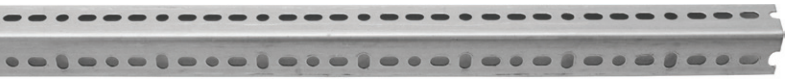
Materials used to fabricate the Eruv and embed it within existing urban contexts. Hardware is typically self fastening, or causes minimal damage to infrastructure being used within ci.



Plywood Sheets
Large plywood sheets are typically attached to fences to patch breaks in boundary lines, or to connect two posts or wall components together to create a continuous boundary



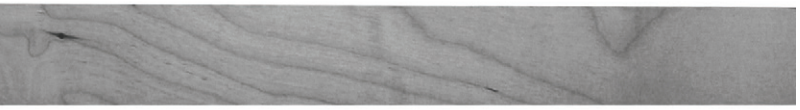
Timber Posts
Most commonly used material erected to represent a doorway post or wall component for Eruvin. Wood posts are driven into the ground along desired boundary lines and typically left free standing with fishing line strung between the highest vertical points to create gateways



Slotted Angle Post
Used as extensions to existing steel infrastructure or posts used as a part of the Eruv boundary to allow for a greater height or provide clearance for fishing line to be strung between wall/post markers without interference



Wood Stakes
Used to represent a *lechi* (doorway), wood stakes are cut down to be attached as boundary markers on existing infrastructure used for boundaries to indicate entrances and bends in the Eruv limit



Wood 2x4s
Flat wood planks can be attached to sidewalls of houses or telephone/lamp posts to allow for the symbolic lintels of fishing line to connect in unusual or hard to reach conditions without permanently damaging existing contexts



1/2" Steel and PVC Pipe
Thin piping is used as a representative post/door post. The light weight hollow tubes are attached to existing telephone/lamp posts for support, but act as their own post where string or fishing line attaches to its uppermost point even if the infrastructural pole supporting it is taller

BUILT COMPONENTS
Fig. 2.9
Materials installed within urban centres to host the Eruv and fabricate representative doorways and walls



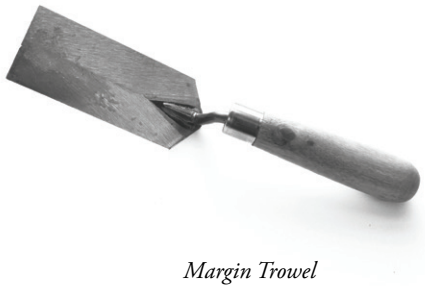
Measuring Tape



Mitre Back Saw



Foam Paint Roller



Margin Trowel



Cordless Electric Drill



Hammer

TOOLS

Fig. 2.10

Most Eruv components can be installed without use of tools and the boundary can be built by hand. But often, when Eruvin are checked or deal with existing infrastructure, will need to be mended and rely on common place tools and equipment for upkeep and safe installation. All tools are accessible to the common citizen, emphasizing the community nature of the Eruv boundary

DWELLING SPACE

Symbolism of the Home

If for some purpose we divide off, stake out, delimit a piece of what we customarily call […] unbounded space, and so shelter it from certain forces and bring it to a human scale, then […] a little bit of space has come into being which we are able to experience as reality. Such a little space has then been absorbed into our human system. Was it then impossible to experience the universal space as a reality? Not before there was some kind of boundary: clouds, trees, to something else that gave it measure […]. In fact, the concept 'universal space', which we presuppose as always existing, can be manifested only as a continuation of that little piece of realized space which has come into being by virtue of its delimitation.

Gerrit Rietveld

The Eruv is designed as an abstract representation of a large-scale home to create a symbolic extended privatized space. Thus, the symbolism of the domestic form carries through to the components that make up its boundary. It is required for an Eruv to have a roof, walls, gates, openings and doorways in order to fit within a technical understanding of the private realms and dwelling spaces in Jewish Law. Although these parts are described clearly, the method in which they are built is not limited, and only when composed together do they fabricate a symbolic extension of a household.

The lechi, (door post), as found in Kitchener, indicates a point of exit or entry, and is represented by a strip of material that is different from the material on which it is placed. Commonly, 2x4s are most often used, but also mortar, plastic strips or paint, as long as it is solid and identifiable as a purposeful composition. The Tzurat HaPesach, (door way), is commonly built with two wood timber posts and a *korah* (lintel) of a non-conducting twine connecting them. The poles of the Tzurat HaPesach represent door frames, or *mechitsot* (solid barriers), the space between as the opening, and the korah as the roof. Gates are also required into the boundary and must be operable in order to close off the Eruv to be considered a symbolic private space. These can be attached onto posts as retractable fencing, but more commonly, existing gates found on city infrastructure (fences, railings, stairwells) can be used. Regardless of the size of the Eruv, only two entries and two exits are required.

For these components to function symbolically as a house, the *ratios* are relatively unimportant so long as they are connected, but their *relative position* to one another is of the utmost importance.

For example, walls can be represented as thin poles, and openings

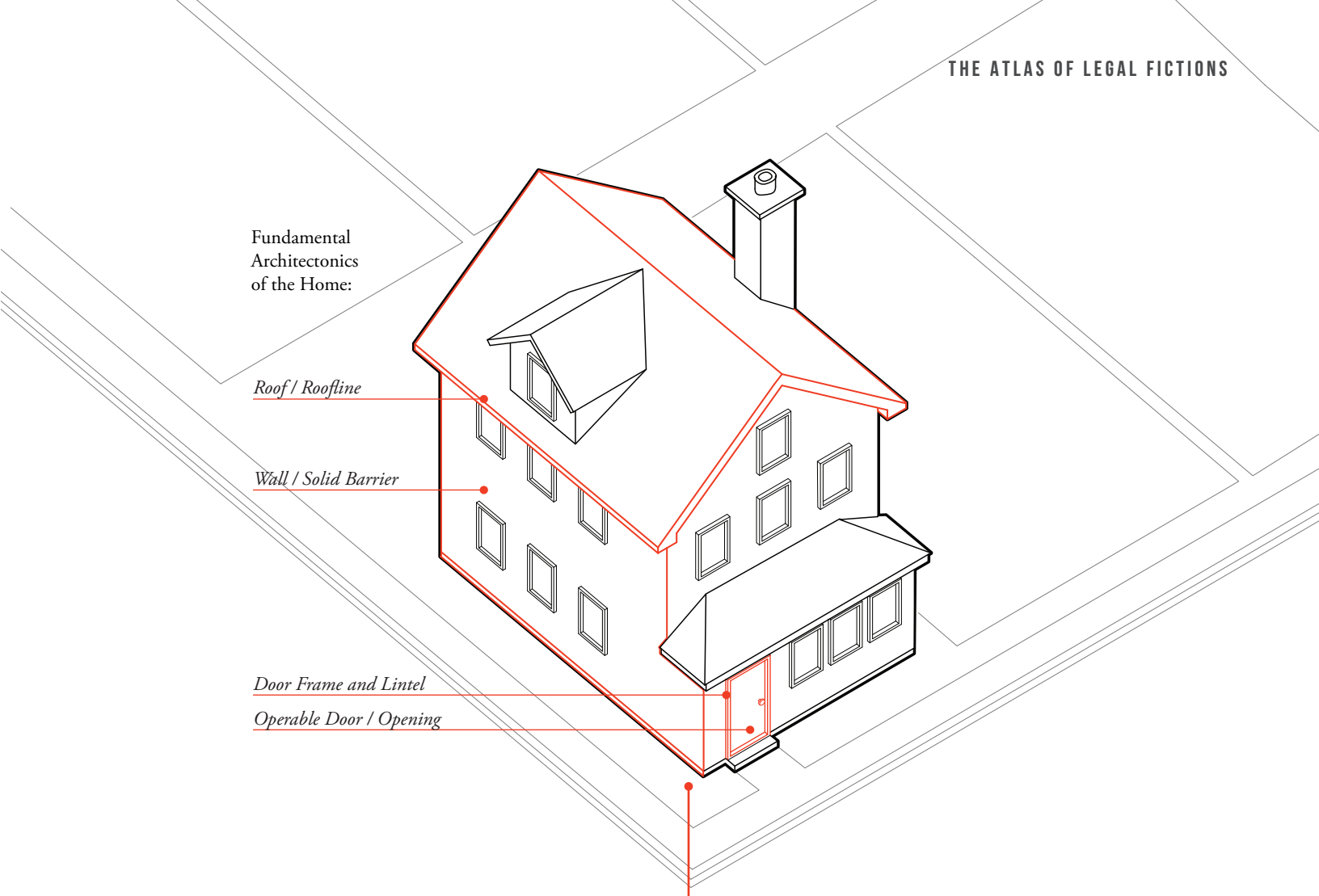
can compose most of the exterior boundary. As long as the components that represent the wall are solid, their width, depth and length are negotiable. Similarly, walls must be more than a metre tall, but can extend to any height so long as they are connected together by a symbolic lintel or roof-line of any thickness or weight. But, the position of this lintel is extremely important; the Eruv cannot represent the home if the lintel is not located directly on the top of the poles/barriers/wall in use, and it must create a complete, unbroken line. The wire representing a lintel must abide by the logic and rules regarding the structural composition of a home even if it is a non-structural object.

Essentially, any built component of the Eruv is reaching to connect with this wire roof-line. This makes the roof-line an extremely significant component of the Eruv. It provides a 'roof over ones head', and creates a sense of security and belonging by connecting all the components of the Eruv. Although the Eruv is experienced through human action not its physical presence, it is the components at the highest vertical point that fabricate a sense of place by virtually enveloping the entirety of the space.

Because the ratios of the home are less important in this symbolic gesture, openings compose most of the Eruv boundary by building Tzurat HaPesach, with the wire representing a sturdy roof-line above the detectable realm of the passer-by, and poles representing walls. Because of this, the built components managed by the synagogues are commonly seen as a series of voids, not solids. The symbolism of the home in this case is unique; the Eruv is interpreted not as a boundary, but more directly as a series of gates and openings.

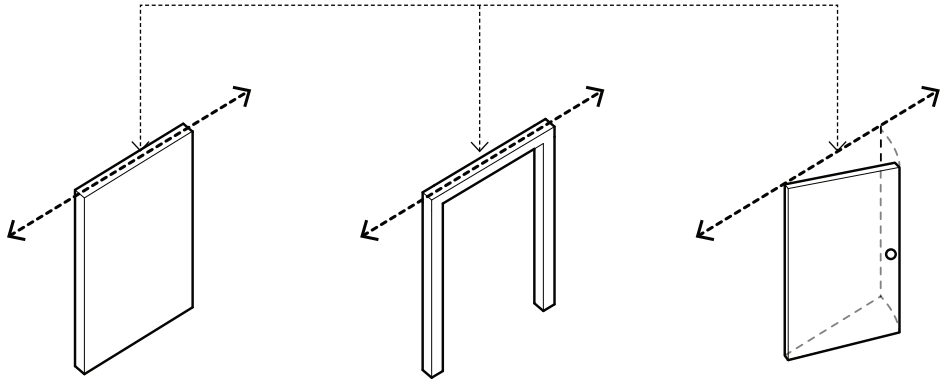
It is said that the nomadic shelters, the sukkah, used in ancient biblical times were similarly fabricated from four posts and a series of branches as a roof. The branches, which would allow light to enter into the shelter, would connect its occupants to the sky and the spiritual realm. The walls, likely created by hanging fabrics, would not be a solid edge – therein, the sukkah would be open on four sides facing all cardinal directions. This openness was to welcome the traveler, representing a home accessible to any nomad without a place. In reference to the Eruv boundary, the idea of gates and doorways is redefined as an open limit represented by the poles and wire. Similarly to the structure of sukkah, the Eruv line is typically open, both travelers and outsiders are welcome to dwell in its midst. As a nearly invisible border, it only becomes a bound territory to those who use it, creating a symbolic home that is inviting, not disconnected. Manifesting as a series of gates and doorways, not walls, the Eruv is a continuous loop of entry, exit and wandering.

Clearly, the Eruv differs from our common conception of the home, which purposefully separates space for individual inhabitation. There is no apparent inside or outside that can be sensed, and no threshold that indicates a change from common to spiritual territory, or public to private space. Although the boundary lines could be found, rarely would an apparent difference between the interior and exterior urban space be visible on the street where the division occurs. The Eruv form is not sensed by the communities who use it or the outsiders who are near it, only the consequences of the



SYMBOLIC SIMPLIFICATION
FOR ERUV ARCHITECTONICS

Lintel / Roof-line / Korah:
Represented by a continuous line on the upper most portion of the symbolic household components



Wall / Mechitsot:
A flat barrier, solid, impassable

Doorway / Tzurat HaPesach:
Opening with frame and lintel

Door:
Operable component to close / open

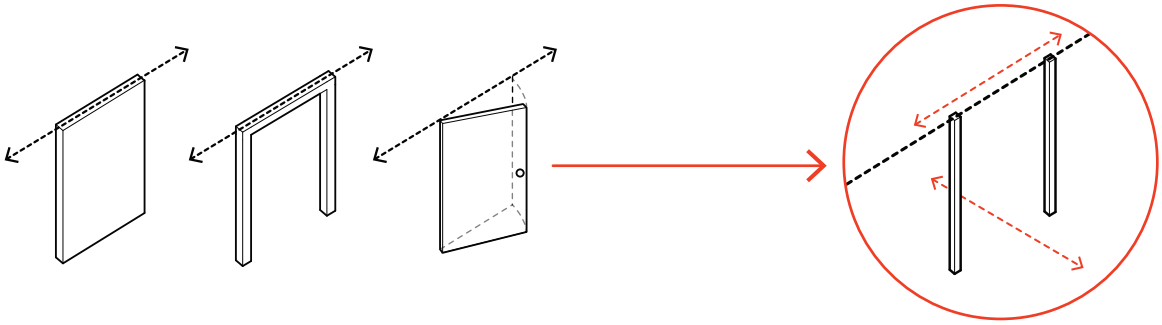
REINTERPRETATION OF HOUSEHOLD ARCHITECTURAL FORMS
Fig. 2.11

boundary are experienced. The Eruv provides an awareness of community containment and physical enablement on the Sabbath. It is not constructed to be *felt* in the same way as the domestic realm; instead, it acknowledges the symbolism of the home primarily by extending the activities of dwelling into the public community.

The Eruv identifies a place of dwelling creating a collective experience in any locale. Within the boundary, pubic and private space mingle, as well as the heavenly and earthly realms. Designated by an open limit, all are equal to enjoy the space, but it is embedded with a multiplicity of meanings serving the diversity of communities within it. The reinterpretation of a wall as a gate, void instead of solid, means that *place* is no longer tied to location, but rather, to symbols that represent place from memory.[3] The Eruv is open for anyone to share, to make sacred, and to claim as an extension of the home; purpose trumps property.

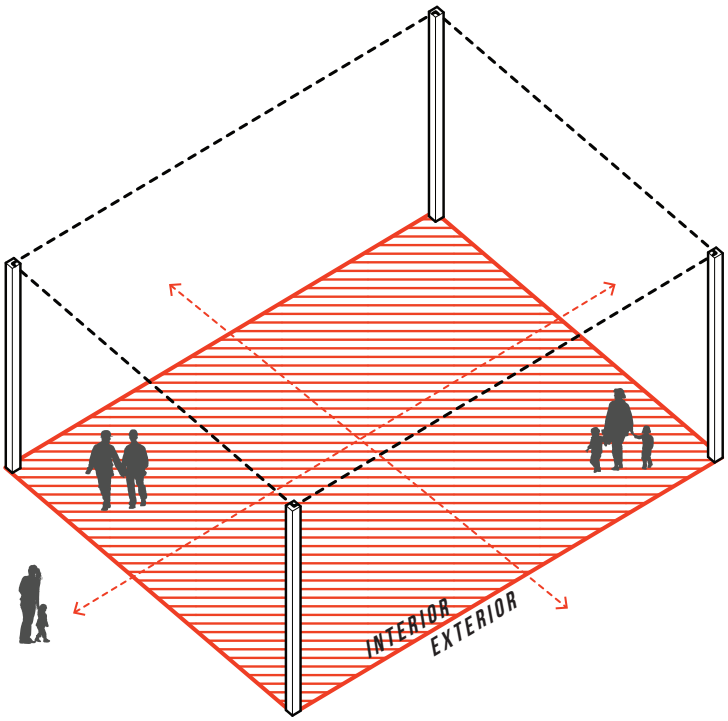
Although the Eruv boundary diverges from the common understanding of the wall, which is typically perceived as a solid datum, the Eruv boundary still defines space in terms of *without* and *within*. These terms can be seen equally as outside and inside, or vacant and active space, where the space *within* is realized mainly through commitment and responsibility of individuals to their place and property. Dependent on our mental and physical connection, spaces *within* the boundary are tied to activities that are considered private and personal which one would not pursue outside of it, providing a sense of familiarity.

The openness of the interior dwelling space to allow practice and freedom is complimented by the openness of the boundary line as a series of gates. The Eruv, although it acts as an invisible wall, creates this hierarchy of space and activity. The space created by the Eruv is symbolically spiritual on the interior, and open as a constructed datum border, where the home is defined by the users devotion to purposefully, not forcefully, dwell within it.



Four household components symbolically represented to form a privatized Eruv boundary

Simplistic posts connected by wire can fulfill the requirements for all the architectonic components. Posts act as solid barriers and door frames, string or fishing line as a lintel and roofline, and openings naturally form in the gateways that could have operable gates installed if desired. This innovative represenation is the most common form of Eruv boundary built in cities.

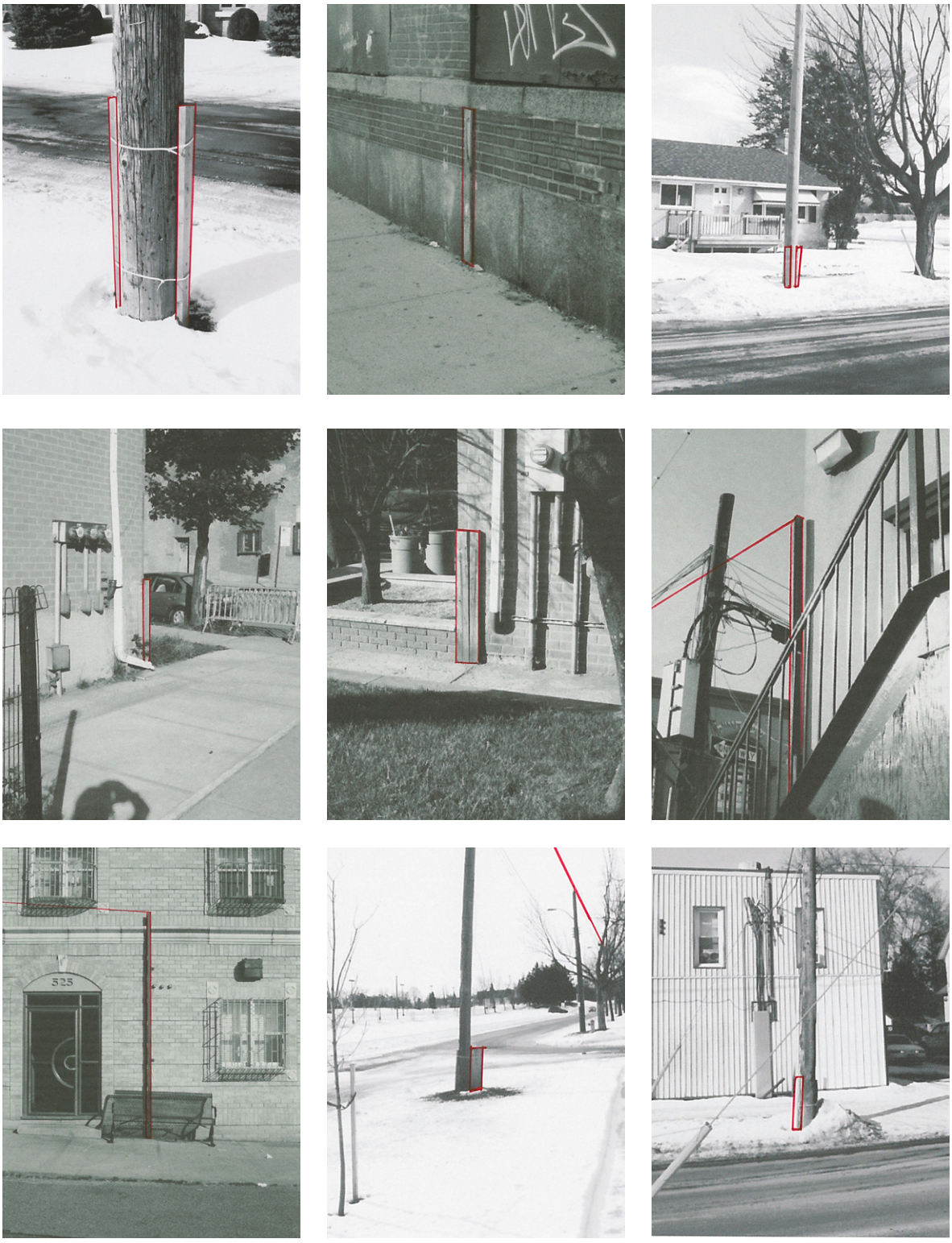


The post and wire construction of an Eruv, schematically represented here, designates an inside and outside to space; a symbolic dwelling space with walls, openings, gates/doors, and a roofline that creates an open boundary for dwelling in the public sphere.

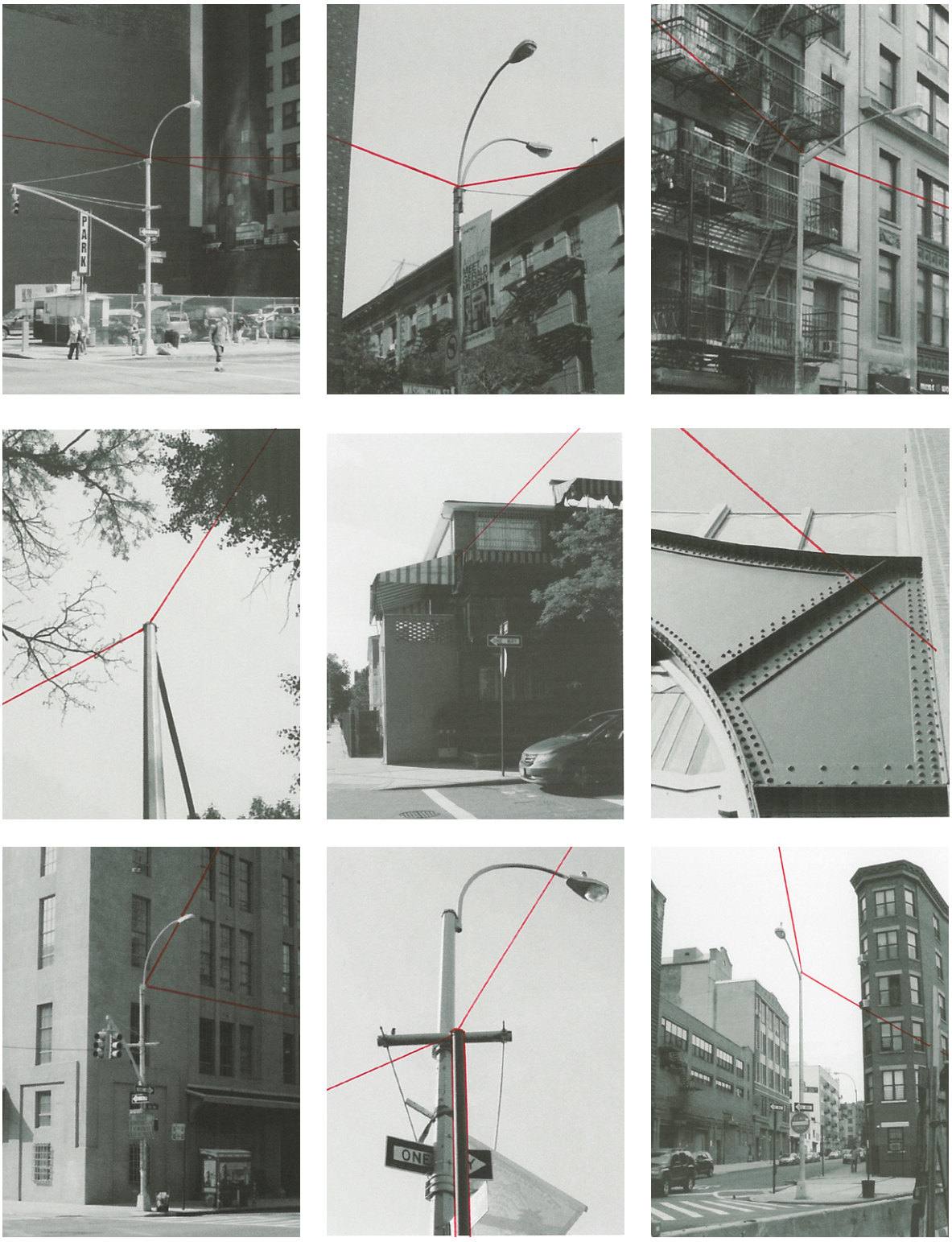
ERUV AS SYMBOLIC HOUSEHOLD

Fig. 2.12

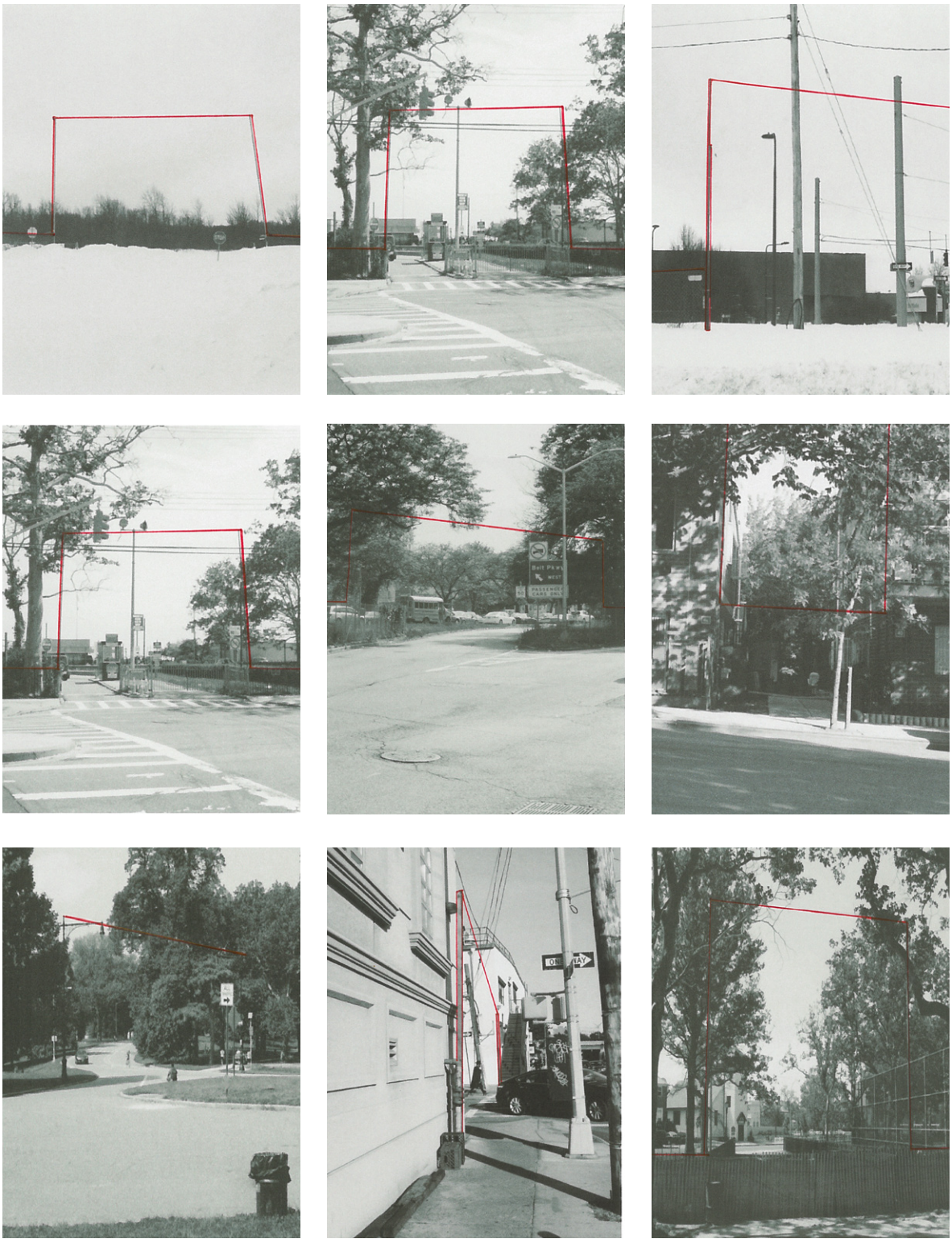
Representational of the home, the Eruv reinterprets the form of architectonic space. Utilizing simple construction systems, Eruv boundaries fabricate a simplified dwelling space in existing urban contexts.



ERUV *LECHI* (DOORPOST)
Fig. 2.13
Photographic index of component installation in existing conditions
(Undisclosed locations)



ERUV *KORAH* (LINTEL/ROOFLINE)
Fig. 2.14
Photographic index of component installation in existing conditions
(Undisclosed locations)



ERUV *TZURAT HAPESACH* (DOORWAY/GATEWAYOPENING)
Fig. 2.15
Photographic index of component installation in existing conditions
(Undisclosed locations)



ERUV *MECHITSOT* (PARTITIONS/BARRIERS/WALLS)
Fig. 2.16
Photographic index of component installation in existing conditions
(Undisclosed locations)

EMBEDDED SPACE

The London Eruv

In the primitive era collective life was more possible because of the greater equality of the mass of people…The people then looked to dwelling only as a shelter from inclement weather, and lived for preference in the open. In the course of civilization this situation changed, and the natural and logical instinct to feel oneself part of a unity was obscured: the possibility of a collective life ceased. [We must conceive] the dwelling , not as a place in which to take refuge or separate oneself from others, but as a part of the whole, a constructive element of the city.

Piet Mondrian, on Dwelling and Neo-Plasticism

The four boundary edges I walked of the London Eruv all had a consistent character. I was in the outskirts, isolated and distant from the lively areas located in the downtown of this Canadian city, except one short stretch of blocks that ran along Oxford Street. I found myself on a small sidewalk encountering only a handful of pedestrians during my Eruv walk. To one side of me, within the Eruv suburban neighborhoods backed up close to the street, to the other, outside the boundary, were busy, inner-city, six lane highways.

I had an inclination I would be encountering another form of Eruv method when I arrived in London, having reviewed its boundary map and noted that it existed as an almost perfect rectangle. Many Eruvin weave through cities, crisscrossing back and forth through neighborhoods. But London's line followed the existing grid, and appeared immediately as a rigid and systematic border. The bounding box reached far outside the city core and encompassed a much larger area when compared to Kitchener, considering the Jewish population was not substantially larger. I looked for wires and 2x4s, but saw nothing. I was more confident that I was in the right place, but the Eruv, for the second time, was invisible to me.

The basic material palette of 2x4s, fishing wire and wood posts, is used when *building* an Eruv, but these ritual boundaries are primarily focused on defining limits through *re-appropriation*[4] of city space and infrastructure. The Eruv's mandate is to create a complete and continuous boundary for the community, but fabrication is only necessary if an existing boundary cannot be used as the 'wall'. The 'home' is the foundation for the Eruv's symbolism, but the use of existing city elements provides an infinite number of possibilities to the physical manifestation of these spaces.



Fig. 2.17 **LONDON ERUV**
Boundary Perimeter: 23.1 km
Included Area: 30.1 km²

Rabbi Gabriel Bechhofer, a Rabbi in Monsey, New York and an Eruv consultant, wrote a book outlining the manufacturing of modern Eruvin. He describes this thought, "For the most part, resourceful Eruv committees spend weeks and months identifying pre-existing structures to serve as part of the communal enclosure. Concern over funds or municipal regulations often makes it expedient to use pre-existing [man-made] structures."[5]

The Eruv exercises an economy and integration in its existence, taking an imprint of the local environment in its form. Often, the belief boundary is influenced by the style of the region and the styles prevalent in the period it was made.[6] The existing infrastructure and physical character of the city is symbolically appropriated to form parts of the Eruv boundary.[7] The nomad's home is dependent on what is available, and so the form of the Eruv boundary becomes abstract and derived from its surroundings.

When it comes to the role of the Eruv wall, its mandate is to exist as the most physical dimension of the boundary – an object that is not conveniently passable by pedestrians and is *already* in existence in the city. This includes both natural and infrastructural elements, such as river edges, hillsides, highways or rail-lines. Therefore, the Tzurat HaPesach (doorways) built by congregations are only constructed when an existing boundary is *open* or *incomplete,* and must be amended to maintain the perimeter continuity of the Eruv.[8] The pole and string construction is, therefore, a way to patch the existing landscape in order to define the community. The Tzurat HaPesach connect breaks in a partially existing border to create a bound space with the potential to be a community Eruv. Eyal Weizman identifies this as a reinterpretation of public space and symbols:

> Beyond its presence as a series of poles strung with wire, the Eruv, like a giant-scale act of urban bricolage, incorporates and uses the existing boundaries of urban scars […]: fences, walls, concrete decks, metal handrails, rock faces, house facades, water reservoir[s], a railway line, a deep valley to mark its boundary, saving the use of poles and string. […] Seeing the city as an object, the Eruv reinterprets and reuses its props and imbues them with another meaning.[9]

Sitting in London, watching the cars fly by on the highway, I was convinced that the road itself was the impassable boundary. The addition of a tall privacy wall against the neighboring suburban communities also acted as an existing functioning wall the Eruv could use. The only addition o the boundary was a fishing line strung across the river where the highway deviates and a path continues, reconnecting to the busy roadway on the opposite side of the river.

The use of pre-existing structures diminishes cost, impact on the urban environment and detectability. The Eruv is an imprint of a city, dependent on its surroundings for structure - a tent tethered to urban elements. As a

bricolage[10] of city elements and basic materials, it is no wonder I had never noticed these boundaries before. In many cases, the Eruv can exist without many additional materials.

The creation of an Eruv has nothing to do with expanding or altering, in any manner, typical urban planning concerns such as transportation, parking, infrastructure, amenities, or the found objects used as the components of the wall. The Eruv is constructed to solely fit *within* existing facilities and does not require these facilities to be improved or expanded. If an urban infrastructural object previously used for an Eruv becomes compromised, such as deteriorating river walls or broken fencing, the synagogue must take action to mend the break and add additional symbolic materials to bridge the gap for the Eruv to remain kosher and complete. The value judgment in creating an Eruv is that these components already exist and are adequate for the existence of an Eruv.

When comparing the role of the Eruv to the act of establishing community space, security and preservation are important factors. By using as many pre-existing structures and basic materials as possible, the Eruv is granted a greater longevity. By using existing urban infrastructure, it is partially maintained by the city itself.

Being integrated into its environment protects the Eruv, eliminates potential red tape, and allows for more freedom in deciding the designated boundaries. As a consequence, this also affects the scale of these Eruvin – if a river wall or highway is available for use, but distant from the Jewish community, it may make the Eruv larger than necessary for ease and efficiency of establishing the boundary. Examples of this are found in the larger Eruvin, such as Toronto, which uses highways, or Amsterdam, which uses rivers and canals. But this efficiency in establishment may come at a bargain – the larger the Eruv, the less intimate the community. It is possible at this scale that the community would be less actively involved.

The primitive act of dwelling is a partnership between nature and architecture, where space is configured by influence from and through use of the surrounding context. Using existing elements in the city to form the Eruv can be paralleled to building in a natural environment, where the Eruv is a layer derived from the present landscape. Although highways, river walls, telephone lines, and plastic fencing are a stretch from the natural space, the Eruv does create a habitable space by deriving a datum from the surrounding environment. In these urban conditions, the Eruv is a new layer that is added and inspired by the urban, natural and developed environment of the city. This transportable architecture maintains its immaterial quality by relying on already established contexts for its foundations.







Fig. 2.18, Fig 2.19, Fig. 2.20. The distinctive urban privacy walls separating inner residential communities from highways have been adopted as a part of London's Eruv boundary.

PRESERVED SPACE

The Buffalo / Amherst Eruv

Nothing shall have taken place but place.

Stéphane Mallarmé

It was late February. The week before I drove to Buffalo a blizzard had raged through the eastern seaboard. Driving across the border into a city engulfed in white, the snowy streets suggested that it would be difficult to detect the Eruv. Knowing that the Eruv is fundamentally an open border and existing city armatures, and that Buffalo's Eruv is one of the largest in North America, the task was more daunting than my previous walks. I decided to delay my long wandering around the border, and instead solicit members of the community for more direction. Hopefully, they would provide me with insights into how to approach this much larger Eruv in a city I had never visited before.

A Jewish deli listed on the website of the Young Israel of Greater Buffalo Orthodox Synagogue seemed a good place to start. Tucked into the back corner of a large grocery store, the deli was near closing time with only two men in the deli, each working behind the counter cleaning the kitchen. I could see they were both orthodox with religious *kippas* (prayer caps) on their heads and *tallit* (prayer shawl) over their shoulders, each peaking out from under their jackets and hairnets.

As they remained focused on their end of day work, I nervously interrupted to ask if they could help me find the Eruv. The reaction I received would become all too familiar over the remainder of my travels; they looked at me, then at each other, shook their heads and shrugged off my question. Not a word was exchanged, and they continued with their work.

I would find out later that, regardless of the city, members of the community are reluctant to share details of the Eruv to any outsiders, such as I. Perhaps because I was timid, or they felt pity, one of the two men spoke up before I left and asked where I was staying, and that he could tell me if I was within the boundary so I could 'carry'. The veil was lifted, and he disappeared



Fig. 2.21 **BUFFALO/AMHERST ERUV**
Boundary Perimeter: 27 km
Included Area: 34.9 km²

into the back, emerging with the same map of the Eruv boundary in Buffalo I had tucked in my backpack, but when I asked if they knew what marked the boundaries, they both shrugged again.

The next day I tried further to find some help. I called the synagogue and was transferred to the Rabbi, who suggested we meet for lunch to talk. I was surprised he was willing to discuss the Eruv and my work, but Rabbi Taub, a native Torontonian himself, was interested in the cities I was studying as he knew them well.

We sat down together and I explained my previous walks around other Eruvin and how I had discovered that materiality and method often changes from city to city. Talking about the connection between the boundary and urban architecture, I told him I was hoping to find Buffalo's boundary to continue my research, but that talking to the community, like the day before at the deli, proved to be unsuccessful.

Rabbi Taub didn't seem surprised. His response was disconcerting and direct, assuring me that I wouldn't be able to find it. It came as no surprise that there would be reluctance in telling me about the Eruv, but I assured him I had gained quite a bit of experience in 'Eruv-hunting', and if he helped me out, I might be able to see it to document it. He shook his head. I had misunderstood. He continued to explain that no one knows what elements compose the borders, gates and walls, aside from the individuals who routinely check the Eruv's components and boundaries for completeness. No outsiders, not even members of the congregation, are privy to this information, nor are they generally interested. Truthfully, it is confidential information.

This was new to me. I assumed that the Eruv was a secret that was held and protected by the community, but it had never occurred to me that the congregation was in the dark as much as I am about its physical attributes. The Rabbi might be the exclusive person to know what the Eruv is made of and what it looks like, therefore, it is his responsibility to protect it. The materiality is so fragile that it is easily susceptible to damage and destruction, he explained. Just a pair of scissors is enough to cut a wire, or a pair of hands to remove a marker, breaking the continuity and validity of the Eruv. If members have faith in the synagogue, they do not need proof of where the Eruv is and what it looks like. Most people like myself, even if they know where the border runs through the city, will still not be able to see it, foiling any possible attempt to ruin it. For the rest of the city, the Eruv's obscurity helps keep the border protected from vandalism and destruction. Basically, it's not worth bargaining its existence to divulge the details.

The consequences of even minor vandalism to the Eruv are severe. If the loop is broken in even one spot, the boundary is no longer usable or kosher. If the damage or break is not caught before Friday at sundown, individuals might carry and would then be breaking the holiness of the Sabbath and the laws governing the use of the Eruv. It would be unlawful, and a Jew who does not abide by the holiness of the Sabbath is considered a non-Jew in orthodox practice,[11] breaking one of the most sacred commandments to observe the day of rest. Rabbi Taub explained that if the Eruv's form is not protected and exclusive, then it might not survive. To preserve the practice, the secret and

mystery must equally be preserved.

Asking about the Eruv suddenly felt like asking to read someone's diary – it was none of my business. Surprisingly, Rabbi Taub was understanding about my interest in them as a study, and he handed me a booklet of papers from his bag, with a promise entreated that I would return them to him after my time in Buffalo.

I opened the folded pages and found a detailed guide to the Buffalo Eruv, with each material component that had been added to create the border photographed and paired with a map of its location. I had not seen such an informative Eruv document until now. No one else was allowed to see it, but I could use it in my search to document the Eruv. He bestowed a trust in me for which I was extremely grateful and I had an equal responsibility to not abuse it.

The document, like a treasure map, was crucial to keep confidential. Guides like this, likely created for most Eruvin, act like a book of codes to ensure the border is complete – a manual for construction and reference. Those who get to use these documents are those responsible for their existence, either select members of the congregation or the Rabbi himself.

As we said our goodbyes, the Rabbi had two requests for me. Holding the guidebook in my hands, he reminded me of how fragile the Eruv is, and recommended that any photography I pursue, of any Eruv, remains without direct geographic location to where I found it. I began to understand that the urban geography of Eruvin is public information, but the conditions and locations of components are not. Secondly, he asked that as I walked Buffalo's border to carefully verify the components, and to write him and let him know what I saw. For one day, I would play the role of the Eruv checker. I was ecstatic. "It would be a great help to me," he said with a smile, and we parted ways.



Fig. 2.22. A man repairs the connection wire between two Eruv posts in Israel

As I walked the Eruv in Buffalo, I thought about the components each as symbolically crucial to creating private space. I knew immediately I had to change my own methods of documentation – carefully, I would have to omit specifics discovered about the Eruv in order to not put them at risk. As a result of this conversation with Rabbi Taub, I began an index of components, showing the ways that each Eruv part can be created, without identifying where I had found them. The illusion of what makes an invisible boundary would be revealed, yet the mysticism as to where these components are would remain. The photos create a typological study, not a detail study, where location is unnecessary but symbolism and materiality is essential. The index would create a reference, one that can be used by individuals or congregations that may hope to build their own community Eruv in the future.

The invisibility of the Eruv as a confidential construction reminded me that the Eruv is meant to be a private realm. Instead of privatization through solid barriers that would create a gated community, fenced backyard or the like, space is privatized through confidentiality. Blind faith, in a sense, guides the community to believe the boundary is where they are told it is, but they do not question the methods of its creation. The house symbolizes

our emotional and psychological selves – security goes hand in hand with the concept of shelter.[12] Keeping the Eruv's presence protected is crucial for the survival of the boundary and community in modern, urban space.

Using the guidebook provided by Rabbi Taub proved an extremely time efficient tool for seeing and verifying the Eruv in Buffalo. What would have been a full day walking turned into a quick drive with pit-stops to catalogue the components that make up the Eruv, and if they were still intact. Even the snow was hardly a problem; I knew exactly what I was looking for and the route there, my best friend leaning out the window of my car to take photos as I drove.

The array of methods used in Buffalo presented a plethora of Eruv symbolism I had heard about but had not seen, not to mention further variations. Vertical extensions on street signage, the use of large electrical towers, existing fencing tethered by fishing line, sheets of plywood or strips of plastic PVC pipe all bridge the Eruv through the outskirts of the city, and deal with access points in the form of highway underpasses, river paths and pedestrian bridges. An Eruv checker could easily complete the verification in a few hours if they encountered no damage due to weather, construction, or people.

Described as a religious method, the Eruv demands commitment of the community and the human body – but additionally, commitment from a maintenance and construction perspective. Either the Rabbi or another select member of the congregation is responsible for checking the border of the Eruv to ensure that it is 'up' and 'kosher' every week. Considering that the Eruv represents the home, it seems natural it would require maintenance just like a house. To ensure the Eruv 'wall' is complete, operational, functional and patched, these checks are routine. But considering the size of some Eruvin, this could be a very large commitment. Such guidebooks are created to detail how components should resemble so the Eruv can be checked as efficiently as possible and repaired if necessary. The findings of these weekly checks are communicated to the community, whether the Eruv is 'up' or 'down', usually posted on the synagogues website, or historically, spread by word of mouth or with a candle lit in a lantern on top of the synagogue to signify the boundary was kosher. It was a special experience to be in the shoes of an Eruv checker for one day in Buffalo.







Fig. 2.23, Fig. 2.24, Fig. 2.25. Identifiers on synagogue and Eruv committee websites to inform community members whether the Eruv boundary is "up", "down" or "unchecked" for it's kosher completeness for the weekly Sabbath.



Fig. 2.26. A community volunteer in West Bloomfield , Michigan, takes a utility pole survey to asses Eruv locations and the weekly condition of the boundary

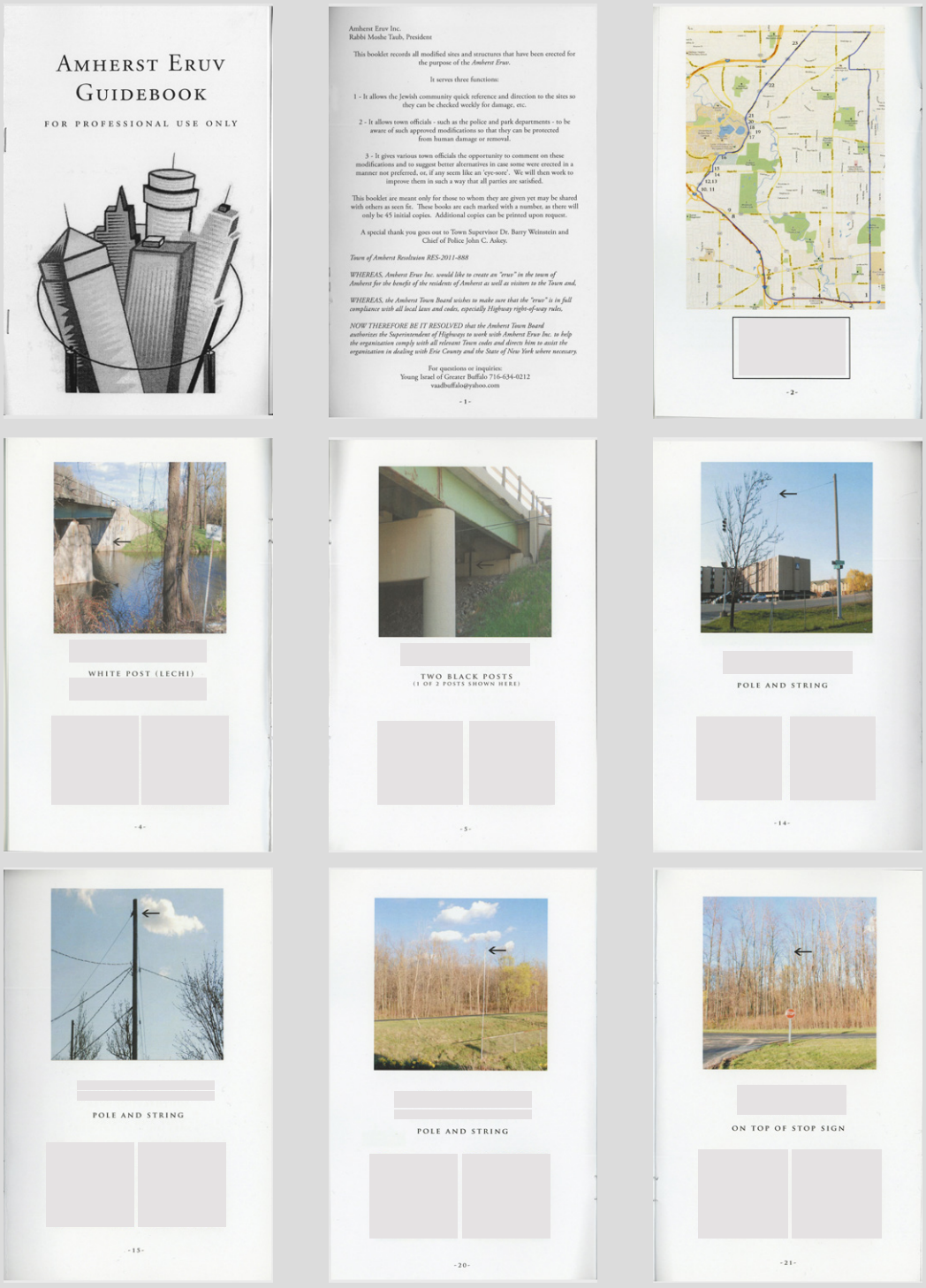
Having all the moments marked on the key maps in the guidebook made the route very quick, but it also removed the questioning and ambiguity I would have encountered finding it on my own. This allowed me the certainty to compare and discover a disconnect between the Eruv map given to the congregation, and the key maps I was using in the guidebook – much to my surprise, they didn't match up. Not to say the Eruv map provided to the congregation and used by individuals on Shabbat is false, but rather, that it is simplified and generalized for the community.

The community accessible maps depict straight lines down streets, typically drawn in the centre of roadways. But, it appears the physical Eruv line actually forms a zigzagging pattern through the streets, crisscrossing from one side to another, often departing from the straight map line and outwards from the identified mapped Eruv limit. As I walked, I would often depart from the mapped Eruv limit line by several meters up to several blocks in distance to find the actual Eruv marker; therefore, a *buffer zone*, or *in-between space* is created between the symbolic Eruv limit known by the community and its actual physical form.

I referred to the spatial Eruv maps I had traced to date of a handful of cities. My ambition to catalogue every city Eruv in my research, ultimately to compare scale, began to reveal another story. Although I was retracing the supposed boundary, most community Eruvin maps maintain a certain balance between fact and fiction, the lines I was drawing were limits through action but not reality. It can be generally accepted that in many cases, the actual border exists slightly further afield than what the representational maps provided by the synagogue portray, with more changes in direction or the components existing in a different location than the community-accessible knowledge. The scale maps I was making were truthfully a spatial generalization. In rare occasions, the Eruv map does show the exact position of the Eruv components – but that is up to the rabbi and synagogue to decide if they are comfortable showing the Eruv in such intricate detail. Like many others, Buffalo's Eruv is a generalized boundary, but when compared graphically to Greater Johannesburg's community map, for example, the difference in detail is quite explicit. Johannesburg's map clearly shows the folding of the Eruv line and how it deals with simple yet important boundary conditions such as alleyways, roadways, parking lots and public parks. It is likely a more factual boundary map, depicting very clearly the kosher zones for walking.

I began calling the in-between space bound by the 'real' line and 'fictitious' line the *buffer zone*, but more appropriately, it is a zone of *assurance* and *ambiguity*. Although the accuracy of this find is unverified, it can be assumed purposeful for several reasons.

As a zone of assurance, this would prevent any individuals who 'carry' on the line to not break the rules of Shabbat by accidentally walking on the wrong side of the street, or drifting too close to the boundary. The assurance is less for the community members, but for the rabbi in charge – the boundary



CONFIDENTIAL ERUV VERIFICATION MAP

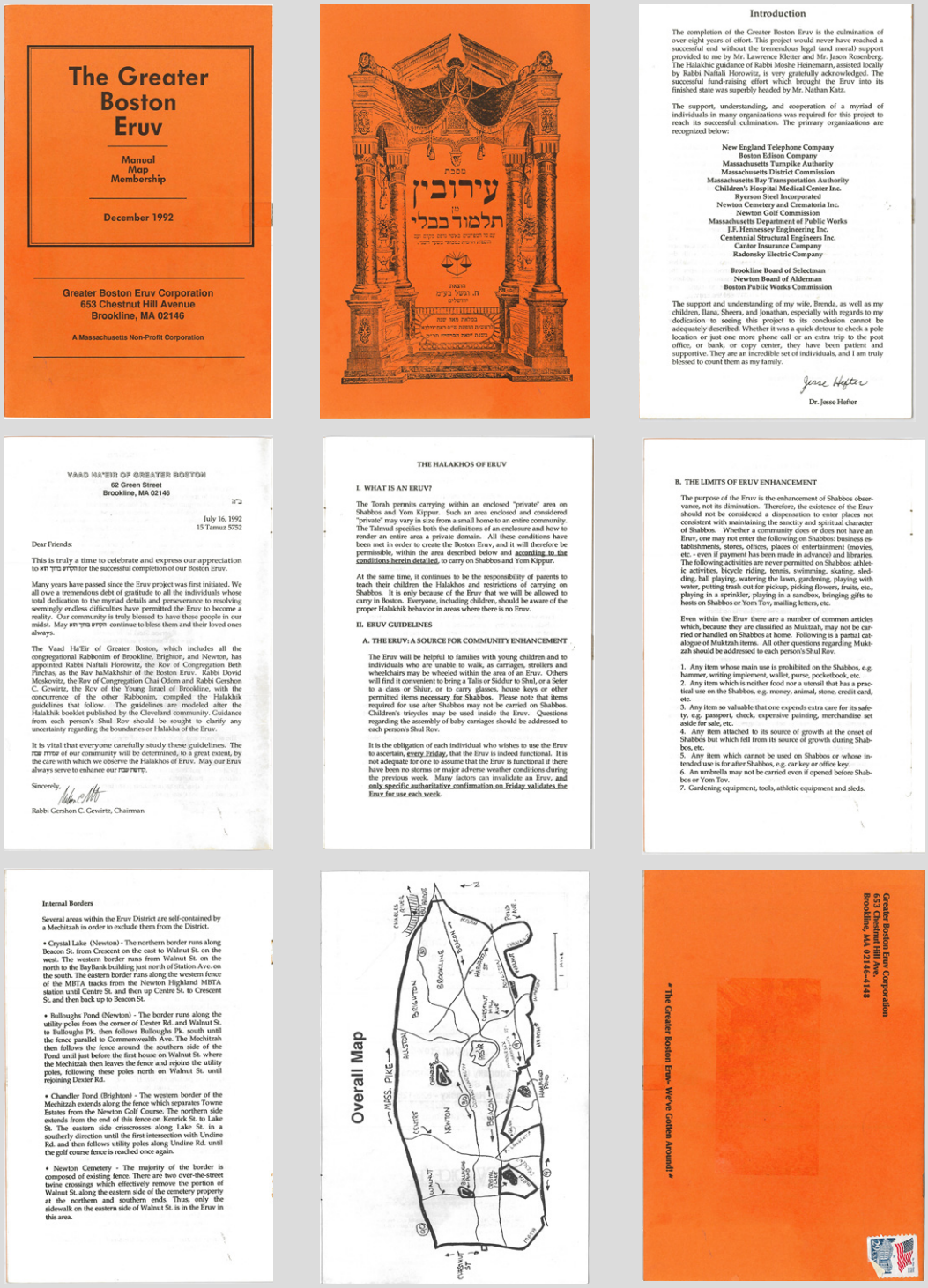
Fig. 2.27

Used only by Rabbinic authorities or congregations members designated to check the Eruv, verification guides show exact locations of Eruv markers purposefully kept confidential from community members and the general public.

he has created would not deceive the community members, permitting them to unknowingly cross into a non-kosher zone.

As a zone of ambiguity, this in-between space continues to protect the Eruv line. In addition to the common-place materials used that blend into city landscapes, this zone helps their location to remain vague; and so the illusion of the Eruv lives on…it is nearly impossible to find evidence of its existence. To use the words of Rabbi Taub, the Eruv is "somewhat surreptitious" in its being.

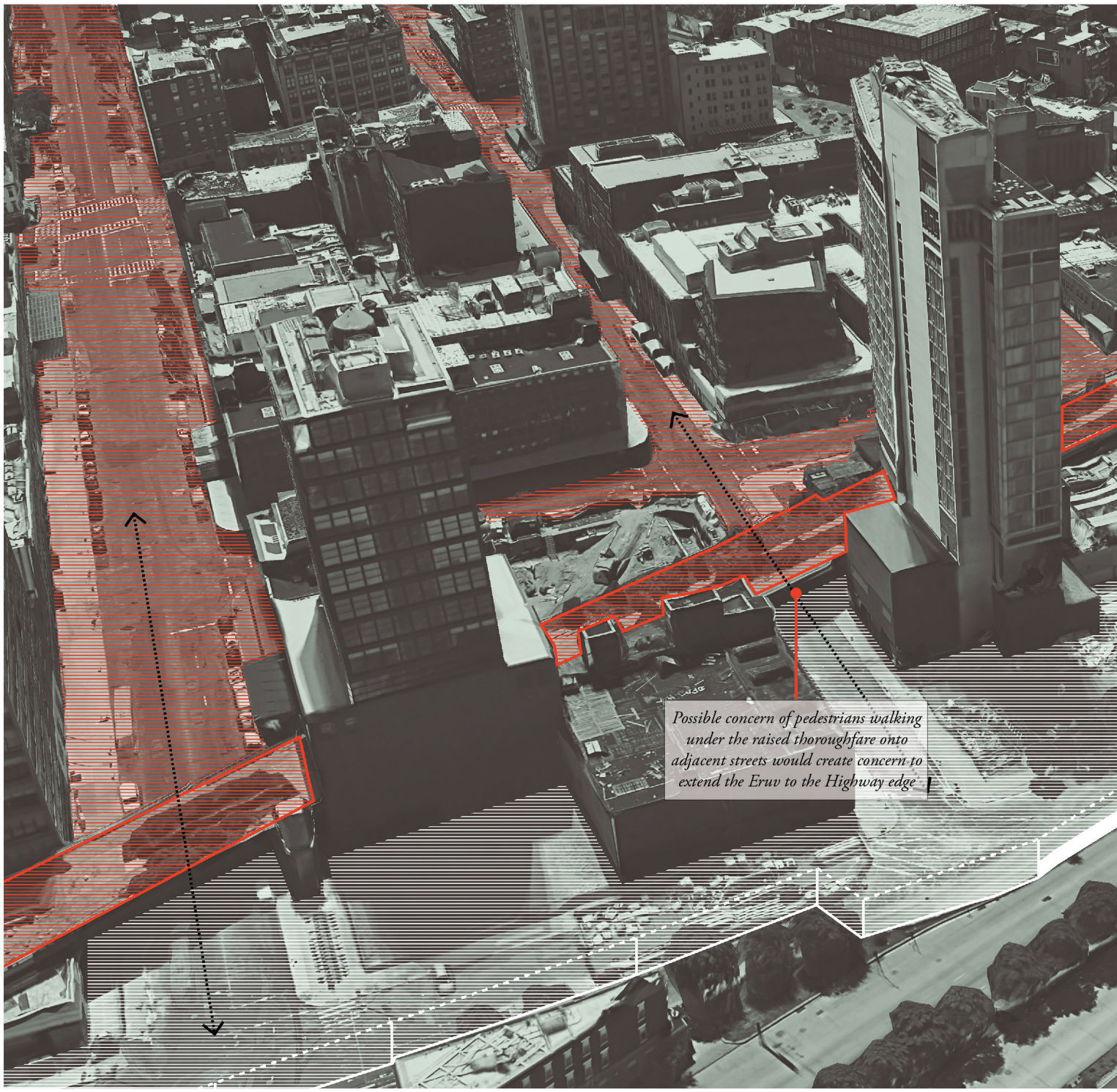
This buffer zone is an unusual place where the idea of the Eruv as a legal fiction is manifested. This space embodies both the private and public realm defined by the Eruv, but would be rarely occupied by the people who use it or those who create the Eruv. Therefore, only strangers and outsiders would occupy the buffer zone, where the 'real' line defines Eruv-authority activity, and the 'fictitious' line defines Eruv-community activity. An unremarkable space in itself, the buffer zone is where I find myself during most of my walks, aimlessly and simultaneously both inside and outside of the boundary trying to find the Eruv.



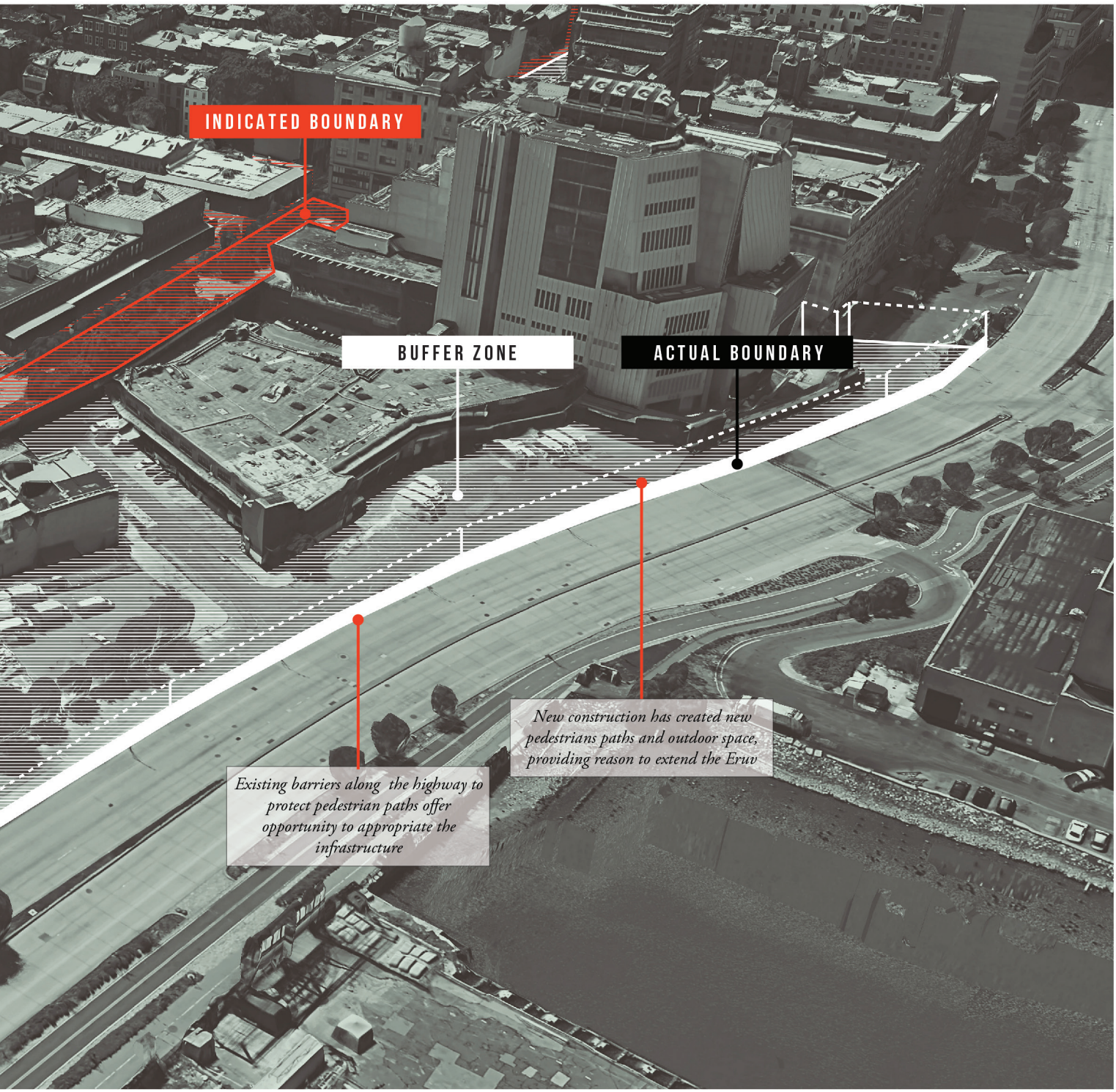
ACCESSIBLE COMMUNITY ERUV MAP

Fig. 2.28

Provided online or by handouts through synagogues or Eruv committees, community maps of the Eruv provide a simplistic map of the included urban space within the Eruv, along with important notes and instructions for users.



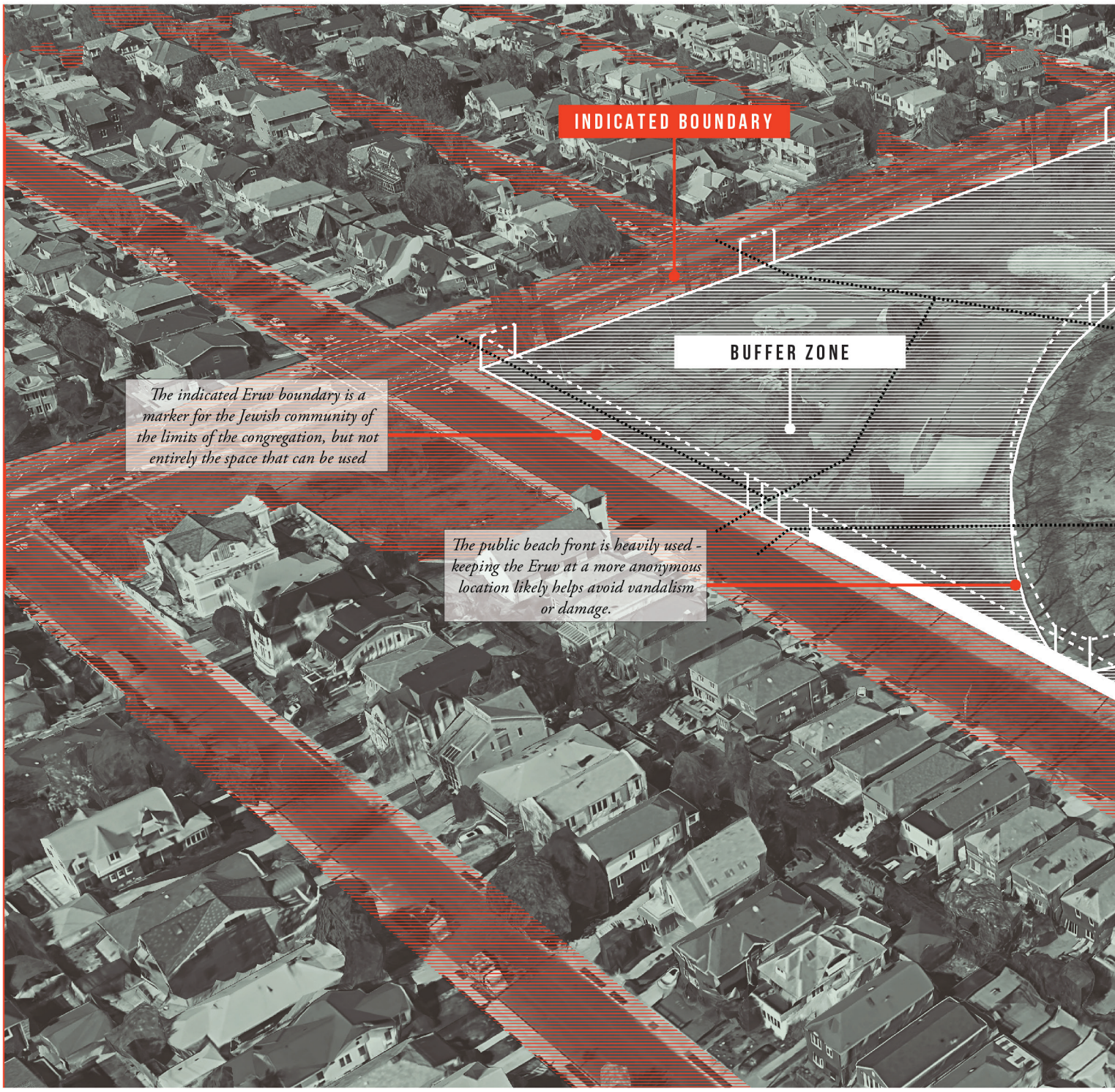
Buffer zones, or zones of assurance, both protect the Eruv's existence by maintaining invisibility in the city, while providing assurance to Rabbinic authorities that pedestrians who step slightly outside the Eruv will not be breaking the Sabbath Law.



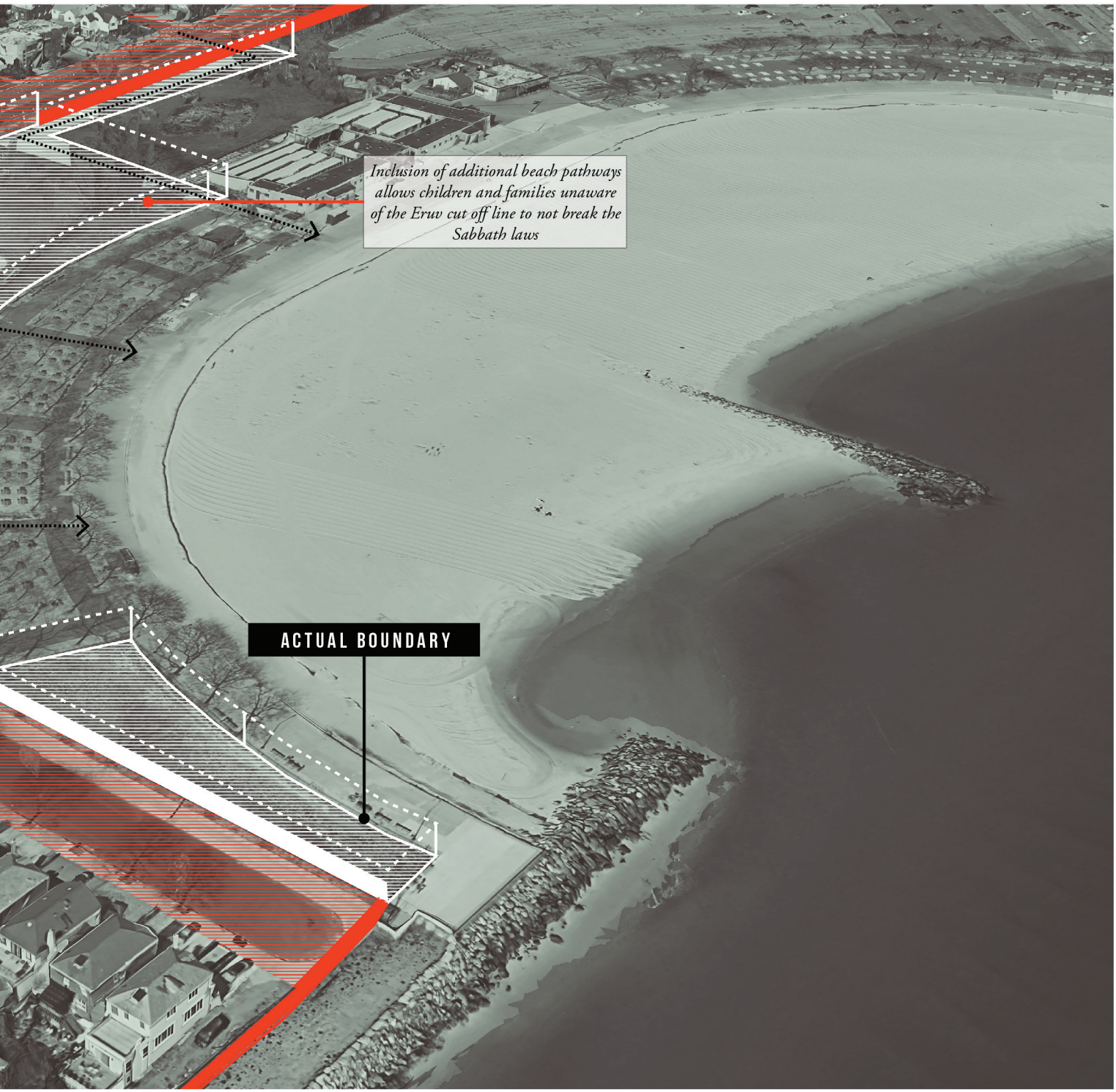
ERUV LIMIT AND ERUV BUFFER ZONE / SAMPLE 01

Fig. 2.29

(Undisclosed Location) The community annotated map demonstrates that the Eruv follows a raised pedestrian path, but the actual zone extends further to include newly built sidewalks along the highway, creating a buffer zone for wandering pedestrians.



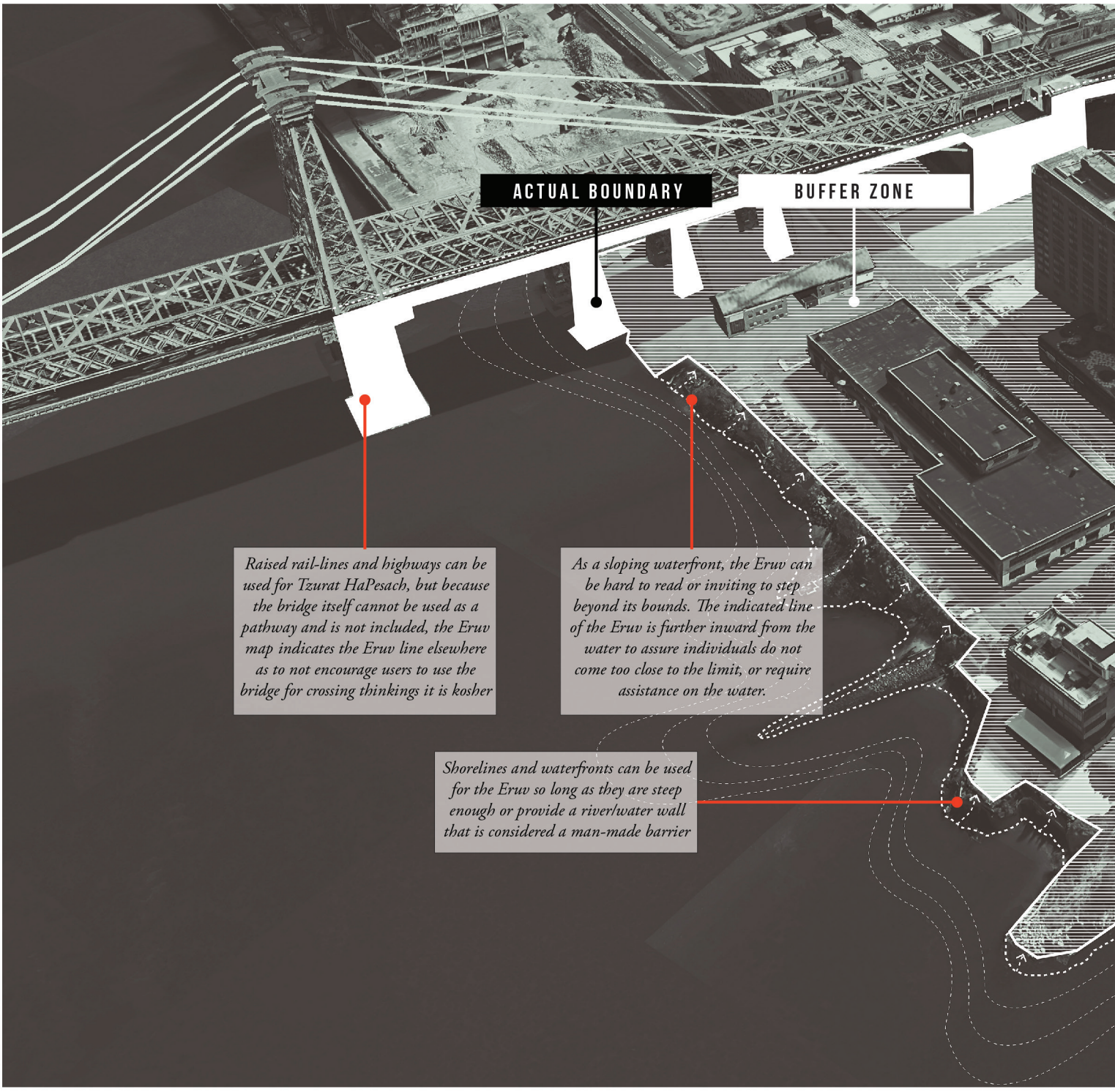
Buffer zones, or zones of assurance, both protect the Eruv's existence by maintaining invisibility in the city, while providing assurance to Rabbinic authorities that pedestrians who step slightly outside the Eruv will not be breaking the Sabbath Law.



ERUV LIMIT AND ERUV BUFFER ZONE / SAMPLE 02

Fig. 2.30

(Undisclosed Location) The annotated Eruv line indicates the edge of the residential district as its boundary, whereas the actual boundary includes parks and leisure space integrated into public infrastructure.



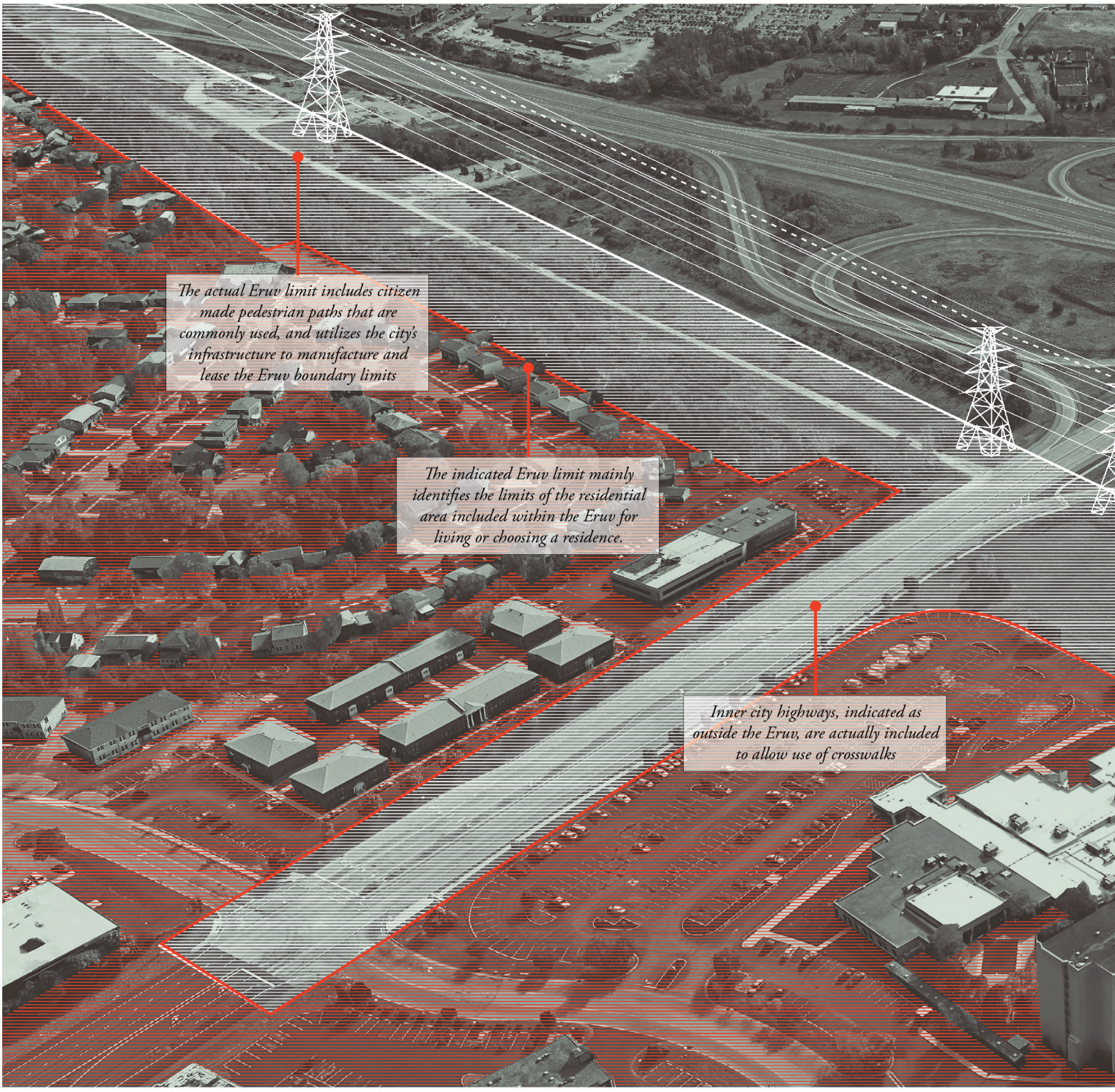
Buffer zones, or zones of assurance, both protect the Eruv's existence by maintaining invisibility in the city, while providing assurance to Rabbinic authorities that pedestrians who step slightly outside the Eruv will not be breaking the Sabbath Law.



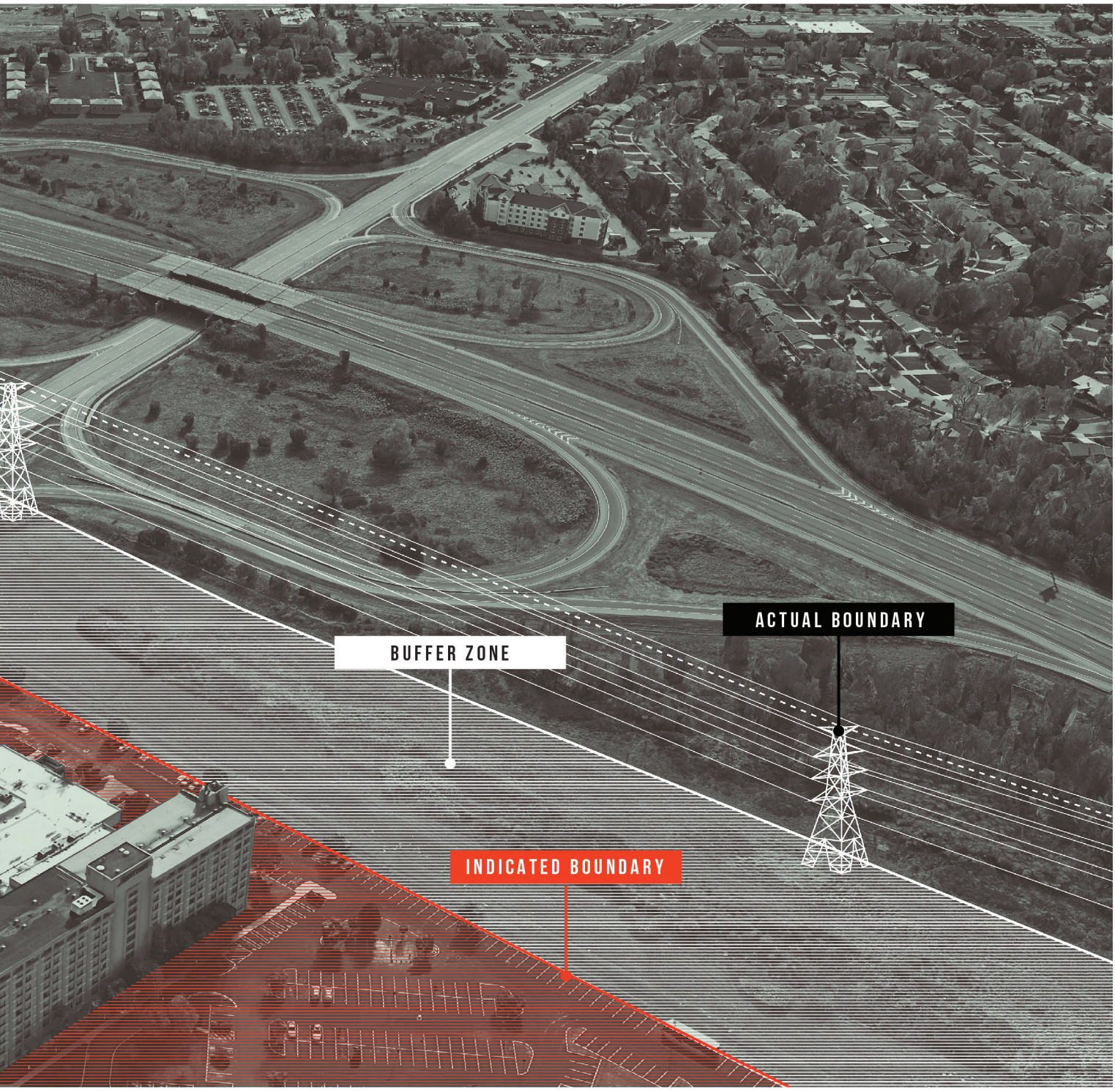
ERUV LIMIT AND ERUV BUFFER ZONE / SAMPLE 03

Fig. 2.31

(Undisclosed Location) By using existing infrastructure and natural borders as the actual boundary, this sample Eruv insets its indicated line back from this borders to assure there is no confusion how the boundary lines (bridges and shoreline) can be used



Buffer zones, or zones of assurance, both protect the Eruv's existence by maintaining invisibility in the city, while providing assurance to Rabbinic authorities that pedestrians who step slightly outside the Eruv will not be breaking the Sabbath Law.



ERUV LIMIT AND ERUV BUFFER ZONE / SAMPLE 04

Fig. 2.32

(Undisclosed Location) The indicated Eruv line is used more to identify where Jewish families can and should purchase property or find living accommodation, whereas the actual Eruv line extends out to use city infrastructure and include park space.

COMMITTED SPACE

The Buffalo / Amherst Eruv

If you can't go over, go under.

Yiddish Proverb

If you are anything like me, you will now find yourself looking at commonplace city infrastructure and questioning if it is an Eruv. Even in cities where I know there is no ritual boundary, I find myself gazing at telephone wires and wondering. It's almost an architectural plague. But, Rabbi Taub reminded me that even if a perfectly complete boundary exists in a city, it does not mean it can be or is an Eruv. Certainly, the presence and desire of a Jewish community is important, as is a synagogue dedicated to its existence, but something so ephemeral depends on regulation to root it in reality, and the constructs of architectural urban planning.

I often cheekily asked my architecture colleagues what city they are from in hopes that it would have an Eruv. I liked surprising them in explaining a hidden secret about their hometown. To many, it was baffling to know something so subtle yet influential existed without their knowledge. Many brushed it off as if it was not true, and some grasped on to the Eruv's mystery, wondering if they had ever seen it unknowingly. Of course, as architects, the first question asked of me was how such an apparatus could be allowed in modern cities.

The Eruv, a spiritual and religious boundary made by community members, encompasses such vast lengths of public space that my colleagues assumed it breached zoning laws and contradicts the modern understanding of the civic realm remaining equally available to all citizens. Although the Eruv is a private realm, it is not classified through entitled ownership like a home. To justify the use of public space for such a unique community's needs, Rabbinic authorities included in Talmudic Law a necessity for exchange to use the urban space as a privatized realm. In other words, the Eruv is rented space,



Fig. 2.33 **BUFFALO/AMHERST ERUV**
Boundary Perimeter: 27 km
Included Area: 34.9 km²

it is not owned or entitled property of the synagogue or Jewish community.

It is through permission from '*outsiders*' (anyone who does not participate in Jewish practice or the Eruv) that the Eruv can be built, working through city legislature to come into existence. In the original texts of the Talmud, an Eruv could not be built to encompass an area that includes individuals from outside the practice. However, as communities grew from small districts to large communities dispersed throughout urban centers, Rabbinic authorities had to find a new solution in order to use space that included different religions, cultures, communities and practices. By pursuing permission from a 'higher power' of the community in the city, Rabbinic authorities believed the Eruv space could fairly use the public space and the Jewish community could exist harmoniously among other neighborhoods. This allowed the existence of Eruvin in modern cities and the integration of Jewish neighborhoods within their surrounding contexts.

The translation of *Eruv*, "mixing" or "blending", is further defined as a "mingling", or more appropriately, an "amalgamation". This refers not only to the mixing of public and private realms, but also to the mingling of communities and beliefs within urban space, and within the Eruv. Liza Stoltz Hanson, who discusses the Eruv as a purposeful unification of a neighbourhood in her thesis *The Theoretical Symbolism of the Eruv* from the University of Denver, elaborates:

> The mandate on renting is one of the most strategic stipulations the Rabbis created to intentionally involve the non-Jewish neighbor. This stipulation requires that Eruvin cannot be established without the permission and consent of the neighborhood. […] As tempting as it might be, Eruvin are not erected in secret.[13]

The roles of the outsider and the believer are defined by knowledge, and the roles of the Eruv checker/technician and the rabbi are defined by dedication, but the role of the city is defined by contract, and hierarchical power over the Eruv.

In order to gain permission for the Eruv to be constructed, a proposal must be submitted to the city planning department, and a lease must be signed so the space and existing infrastructure can be rented for use.[14] Therein, the Eruv is a transaction made to serve the Jewish community with a accountability to the city as its proprietor. A responsibility is created through contractual agreement held between the city and the synagogue.

Before the Eruv becomes a private realm, a proposal is brought forth for review by those who have the public realm in their best interest – town, city, county, regional or provincial governments. The proposal for the Eruv is typically submitted under the name of a synagogue, or under the name of an official committee or corporation established by the community to plan, build and fundraise for the Eruv.

For example, the Richmond Hill Eruv Committee, located in the

province of Ontario in Canada, submitted a comprehensive document to the Toronto City Planning Department and the Richmond Hill Town Hall outlining their Eruv proposal as an anticipated expansion to the Toronto Eruv. The document included a formal letter and application addressed to both departments and the mayors of each city, with an explanation of the Eruv and an annotated list of every component, material, and infrastructural object required for the boundary. The proposal also included a map recorded with the installation locations, an annotated plan of the region, a report outlining considerations and discussions with pubic authorities, communities and properties involved and affected by the establishment of the proposed plan, a list of delegation and minutes, along with letters of support from the community and rabbinic authorities.

The Richmond Hill Eruv Committee's was extensive – the proposal also included other examples of established Eruvin to exemplify the subtleness of these boundaries on the urban landscape, and a public hearing was organized so neighborhoods and communities could voice their opinions on the project.

Although the proposal is submitted to the city, the lease can be held by anyone who is of a 'higher power' to the community; this could be the mayor of the city or a governor of the state. This is a vague area of Talmudic law – so commonly, departments that serve the city or state, a state military division, the police or fire department, can also sign the lease. This has become an accepted practice for modern Eruvin.

The reason these groups can be asked to hold a lease with an Eruv community is because they have rights and responsibilities over the common household that typical individuals do not. Police and fire departments can call for an evacuation of homes, and military personal can enter a property and use households in the case of an emergency. They protect individuals, but they also protect the home, and therein can provide surveillance and have power over the Eruv for those who use it as a home and those who have a home within it.

A bond of trust is created between city and synagogue, and because the land for the Eruv is leased, it can fulfill its role for the community, but also maintain its responsibility to the city to be a non-intrusive and sensitive architecture. The lease, or exchange, is a written and signed document often set for decades at a time, for example, The Young Israel of Greater Buffalo Synagogue has a fifty year lease with the police department for their Eruv. The space is also exchanged for a very low sum of money – even five dollars is enough for such a time period. The city and synagogue remain separate, in fact, the Eruv forfeits any rights to the land, giving the city power over the practice.

The authority the city has over the Eruv indicates an assessment of its suitability in an urban landscape before being constructed in both a physical and social sphere. The existence of the Eruv represents an evaluation process before it is introduced into the public realm, assuring in most scenarios that it will not be unwelcomed or a concern for the greater population.

For example, Manhattan Eruv Inc., representing the downtown Manhattan Eruv, holds a lease with New York City that was reviewed, granted and approved by Deputy Mayor Glen in January 2015. The exchange was supportive – a symbolic gift of five dollars was given for a new twenty-year lease.[15]

But these evaluation processes are not always positive. The Village of West Hampton Beach East End Eruv Inc. has been denied a lease for an Eruv from the town of Southampton for many years. This is due to town citizens protesting its existence in such a small neighborhood, claiming it will change the character of West Hampton Beach.[16] The Village of West Hampton Beach East End Eruv Inc. has been involved in litigations from their proposals since 2012.[17]

When the Eruv goes through the process of permitting and leasing, members of the city can react to an application with confrontation and aggression. Religious space in a modern shared metropolis is debated for its appropriateness. Regardless, most Eruv proposals are met with support. Much of this has to do with the fact that the Eruv does not claim territory through its lease and is made of materials that remain unseen to the untrained eye, but most importantly, because it addresses many modern ideals, even for an ancient tradition.

Most modern city Eruvin were constructed during two periods, the beginning of the twentieth century after the emancipation of the Jews from Europe, and between 1950 and 1980, after the mass immigration of Jewish communities to North America following the Second World War.



Fig. 2.34. In Orthodox practice, women are separated from men in their religious practice and often in their daily activities. The Eruv provides opportunities for women to enjoy the Sabbath, socialize and participate in the community. The role and responsibilities of men and women remain the same, but are relieved of the certain isolation the Sabbath usually presents.

The early twentieth century began with the global movement of minority rights – be they religious, ethnic, cultural, or gender purposes. Eruv proposals were embraced by cities and governments to allow for the establishment of Jewish communities in urban cities after centuries of persecution. Similarly, in the 1960s, women's rights, black rights, and immigrant rights in the United States were coming to the forefront, and many minorities and oppressed groups were fighting for equality, including Jewish communities. The Eruv was a non-aggressive boundary that gave rights back to a culture than existed at odds with its surroundings. Similarly too, it was sympathetic to women who were taking care of children, and the elderly who wanted to participate in the community.

Through the global movement, the introduction of the Eruv aligned with the minorities who were fighting for their rights, but also, their place in modern cities. Specifically with women, the symbol of house traditionally hints at their exclusion from the community, but the Eruv challenges this traditional role by changing the scale of the home to become the size of a community or city. Still today, the Eruv is at times met with aggression, but many individuals who are outside the practice support its use, allowing for the stereotypes that plague orthodox religions – such as women's rights and roles – to be lifted through this spatial practice.

The Eruv can then be understood as an infrastructure that "provides" by being "provided". It promotes equal rights to practice and to community without segregation. Through its lease and proposals, it is a private realm

without territorialization, manufacturing a space of multiplicity. The role of the Eruv and its relationship to the city is defined by what it produces, not its property. In this case, space is seen not just as the physical context surrounding and defining neighborhoods, but also as the catalyst that binds together individuals and forms social relations;[18] a space of commonality.

The role of the Eruv and its methods for creation are juxtaposed; a rented private realm that is bound yet accessible is contradictory. Because it serves as both public and private space, it inherently becomes a hybrid space of belonging. The Eruv space becomes a social space where both believers and outsiders using the space mingle, as per the definition of the term *Eruv*. Not only is it an interaction of many users who use the space daily, but the Eruv connects to many levels of involvement – city, planning, believers and neighbors. Whether individuals know it or not, it becomes a community where many scales and daily interactions are influenced by and bound through the commonality of the fictitious Eruv. Due to all the players involved in its creation and the commitment of the city and community, both the inside and outside of the Eruv are simultaneously occupied, creating a multidimensional space.

March 17th, 2013.

Ms. Donna McLarty – Senior Clerk
Town of Richmond Hill
Clerks Department
225 East Beaver Creek Road
Richmond Hill, ON
L4B 3P4

RE: Establishment of "Eruv Richmond Hill"

Dear Donna,

As per my discussions with Mayor Dave Barrow, Deputy Mayor Vito Spatafora and Ward 6 Councillor Godwin Chan, please find attached the following documents:

- **The Toronto Eruv Committee – March 13th, 2013; and**
- **Eruv Richmond Hill Proposed Boundaries Map.**

Both documents were presented to Deputy Mayor Spatafora and Councillor Chan at our meeting on Wednesday, March 13th, 2013, in the Mayor and Council Boardroom. Present also at this meeting together with myself were Mr. Mani Diena and Mr. Ira Walfish. Mayor Barrow was absent.

As per our discussions of the above date, the Toronto Eruv Committee is seeking the establishment of an "Eruv" in southern Richmond Hill, as outlined in the Committee's document and map attached. It should be noted the Richmond Hill Eruv will join and function in tandem with the Eruv boundaries already established in Toronto and Vaughan.

Further, and for Council and Staff's information, should there be any costs involved in the establishment of "Eruv Richmond Hill", there shall be no cost bearing herein to the Town of Richmond Hill and/or York Region, such as the necessary demarcation of Eruv boundaries at the Yonge and Bantry and Yonge and High Tech intersections in Richmond Hill. All costs herein are to be borne by the Toronto Eruv Committee.

Should Staff require any further information in this regard, please contact either:

- **Mr. Mani Diena:** ediena1@rogers.com 647.927.6958; or
- **Mr. Ira Walfish:** iwalfish@passufe.ca 416.888.7173

Please confer with Mayor Barrow, Deputy Mayor Spatafora and Staff as to the earliest possible date our proposal for the establishment of "Eruv Richmond Hill" may be presented to the Committee of the Whole and Council for consideration of passage of this important proposal for the Jewish Community of York Region and the GTA.

As always, should you, Staff and/or Council require any further information from myself in this regard, please do not hesitate to contact me.

My thanks in advance,
Yours truly,

Karen M. Cilevitz.

Cc: Mayor Dave Barrow
Deputy Mayor and Regional Councillor Vito Spatafora
Ward 6 Councillor Godwin Chan
Mr. Mani Diena – The Toronto Eruv Committee
Mr. Ira Walfish – The Toronto Eruv Committee

Attachments: The Toronto Eruv Committee, March 13, 2013 Document
Eruv Richmond Hill Proposed Boundaries Map

Hardcopies delivered to Ms. Donna McLarty, Clerks Department, RH Tower

Fig. 2.35. The Toronto Eruv Committee's formal opening proposal letter to the Town of Richmond Hill outlining the desire to expand the limits of Toronto's Eruv to include suburban Jewish communities

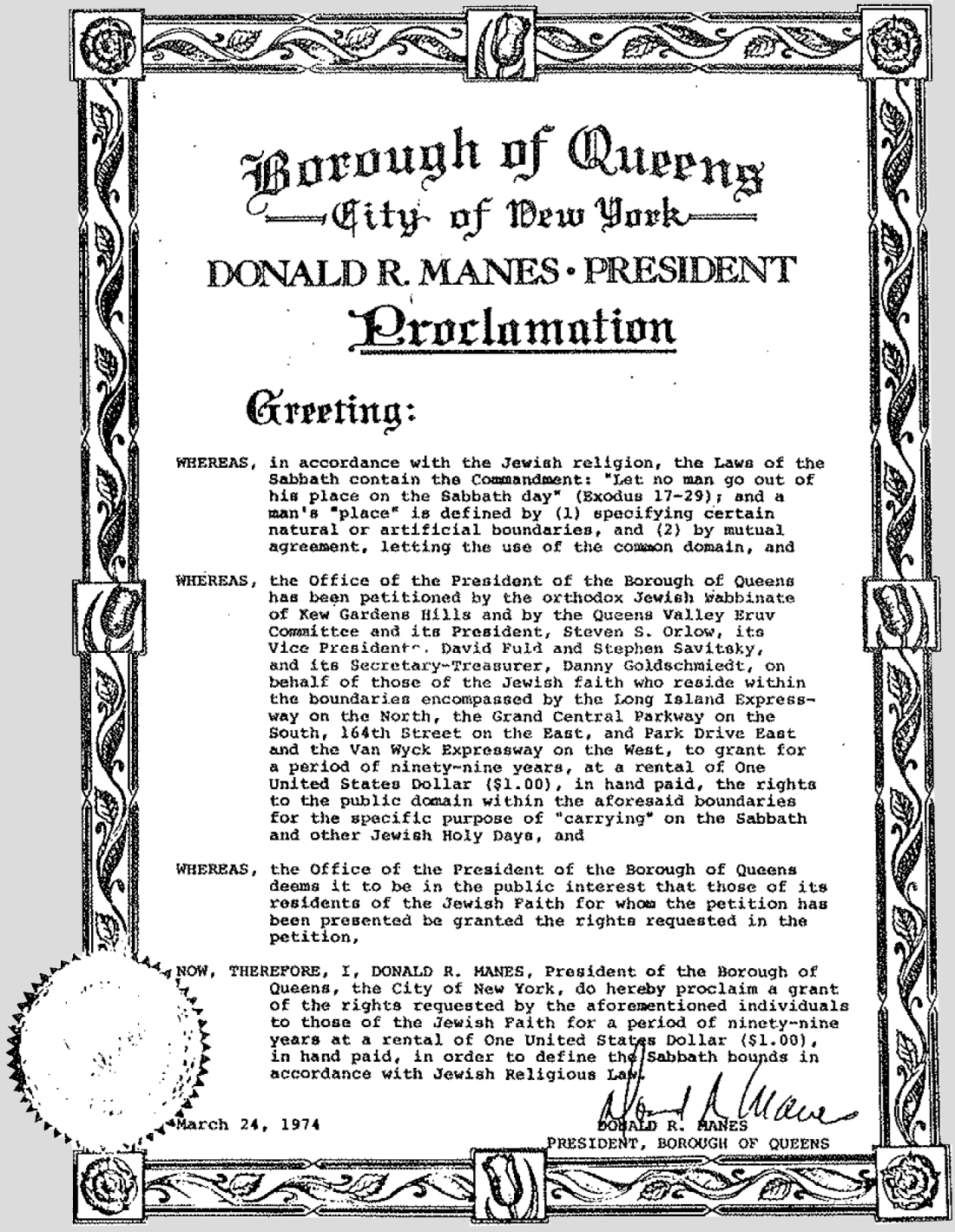
APPLICANT: BRONDESBURY PARK SYNAGOGUE

The 'gateways' proposed under this application will consist of galvanized mild steel poles with a diameter of 75mm. The majority of the poles would be 5.5m high, however, other poles are 3m and 1m in height and the height and position of each pole is provided below. The wire will be used to bridge between the poles to form the gateway which will be attached to the top of the pole. The wires in question would be 0.5mm monofilament fishing line which is visually imperceptible.

Maintenance and upkeep of the gateways will be the sole responsibility of the Brondesbury Park Synagogue, who have submitted this application. The applicant would need to approach Brent Council's Transportation Unit to obtain a licence under S181 of the Highways Act 1980 for the installation of apparatus in the public highway and permission under S178 of the Highways Act 1980 for the stringing of a wire across the public highway. The licence will need to address (amongst other things) future on-going maintenance responsibilities and provide a clear undertaking that any costs involved in removing the poles and wires and restoring the highway to its original condition upon the expiry of the licence will be borne by the applicant.

Pole No. (Drawing No 870_001)	**Location**	**Description**
4	Kilburn High Road	A 5.5m grey pole adjoining the flank wall of 6/7 Kilburn Bridge (with the wire linking a pole outside Kilburn High Road station on the Camden side of the street).
5	Salusbury Road	Two 5.5m grey poles adjoining and opposite southern flank wall of Queens Park station ticket hall.
6	Chamberlayne Road	Two 5.5m grey poles adjoining the southern flank walls of nos. 37 and 52 Chamberlayne Road.
7	Harrow Road	A 5.5m grey pole on the northern footway of Harrow Road about 35m east of its junction with College Road (with the wire linking to a pole adjacent to Kensal Green cemetery on the Kensington & Chelsea side of the street).
9	Station Road	A 5.5m grey pole on the eastern footway of Station Road about 22m south of its junction with Tubbs Road (with the wire linking to a pole adjacent to the retaining wall to the Metroline bus garage on the Ealing side of the street).
10	Acton Lane	Two 1m black poles adjoining the eastern edge of the Dudding Hill freight line railway bridge between the junctions with Winchelsea Road and Minet Avenue (no wire is proposed at this location).
11	Craven Park	A 5.5m grey pole on the northern side of Craven Park at the boundary of nos. 13 & 15 and a 5.5m high grey pole on the western footway of Park Road, set 6m south of the kerb edge of Craven Park.
12	Craven Park	A 5.5m grey pole on the northern side of Craven Park at the eastern end of the parapet wall for the bridge over the Dudding Hill railway line (with the wire linking to a pole on the eastern side of the privately maintained Craven Park Mews, set 8.5m south of the kerb edge of Craven Park).
13	Taylors Lane	Two 1m black poles adjoining the eastern edge of the Dudding Hill freight line railway bridge, one on the footway on its north side and one on the kerb line of the carriageway edge (n.b. no wire is proposed at this location, but mention is made of the fixing of a clear Perspex panel to the existing guardrailing at this location)
14	Neasden Lane	Two 1m black poles adjoining the southeastern edge of the Dudding Hill freight line railway bridge (no wire is proposed at this location).
15	Dudden Hill Lane	Two 5.5m grey poles on either side of Dudden Hill Lane, about 30m north of the centre line of the junction with Burnley Road.
16	Kendal Road	two 3m green poles on either side of the foot of the steps to the pedestrian footbridge over the Dudding Hill freight railway line.
17	Parkside	Two 3.5m green poles on either side of the northern side of the pedestrian bridge over the Dudding Hill freight railway line, within Gladstone Park approximately 45m south of the end of the Parkside cul-de-sac.
18	Cricklewood Broadway	A 1m black pole adjoining the southern edge of the Dudding Hill freight line railway bridge (southern spur) on the western footway (a similar pole is proposed in the eastern footway on the Barnet side of the road).

Fig. 2.36. The Brondesbury Park Synagogue's Eruv application outlining the proposed locations and construction required for Eruv components to be installed for review by the London Borough of Brent



Borough of Queens
City of New York

DONALD R. MANES • PRESIDENT

Proclamation

Greeting:

WHEREAS, in accordance with the Jewish religion, the Laws of the Sabbath contain the Commandment: "Let no man go out of his place on the Sabbath day" (Exodus 17-29); and a man's "place" is defined by (1) specifying certain natural or artificial boundaries, and (2) by mutual agreement, letting the use of the common domain, and

WHEREAS, the Office of the President of the Borough of Queens has been petitioned by the orthodox Jewish Wabbinate of Kew Gardens Hills and by the Queens Valley Eruv Committee and its President, Steven S. Orlow, its Vice Presidents, David Fuld and Stephen Savitsky, and its Secretary-Treasurer, Danny Goldschmiedt, on behalf of those of the Jewish faith who reside within the boundaries encompassed by the Long Island Expressway on the North, the Grand Central Parkway on the South, 164th Street on the East, and Park Drive East and the Van Wyck Expressway on the West, to grant for a period of ninety-nine years, at a rental of One United States Dollar ($1.00), in hand paid, the rights to the public domain within the aforesaid boundaries for the specific purpose of "carrying" on the Sabbath and other Jewish Holy Days, and

WHEREAS, the Office of the President of the Borough of Queens deems it to be in the public interest that those of its residents of the Jewish Faith for whom the petition has been presented be granted the rights requested in the petition,

NOW, THEREFORE, I, DONALD R. MANES, President of the Borough of Queens, the City of New York, do hereby proclaim a grant of the rights requested by the aforementioned individuals to those of the Jewish Faith for a period of ninety-nine years at a rental of One United States Dollar ($1.00), in hand paid, in order to define the Sabbath bounds in accordance with Jewish Religious Law.

March 24, 1974

DONALD R. MANES
PRESIDENT, BOROUGH OF QUEENS

Fig. 2.37. Official lease signed by the Borough of Queens's President, Donald R. Manes, in 1974 granting permission to the Jewish community to use public city space for the purpose of the Eruv on the Sabbath through a paid bond of $1.00 for ninety-nine years



TORONTO ERUV CORPORATION

WHEREAS: *In accordance with the Jewish religion, the laws of the Sabbath contain the Commandment "Let no man go out of his place on the Sabbath day" (Exodus 16:29), and a man's "place" is defined by (1) specifying certain natural or artificial boundaries, and (2) letting the use of the domain by mutual agreement; and*

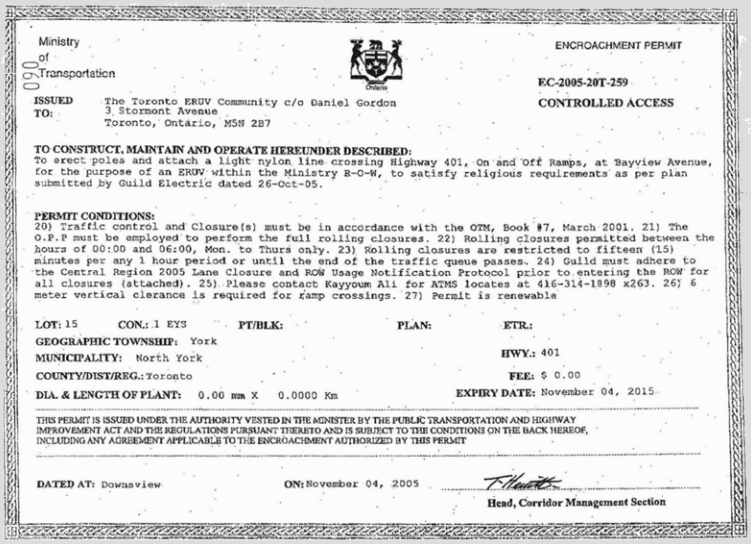
WHEREAS: *An ERUV district in Metropolitan Toronto bounded by the CP tracks in the area of Dupont on the south side; the CN tracks in the area of Caledonia; the Allen Road and the CN tracks in the area of Dufferin on the west side; the CN tracks north of Steeles on the north side; and the CN tracks in the area of Bayview and Leslie on the east side; and*

WHEREAS: *The office of the Chairman of Metropolitan Toronto has been requested by the Toronto ERUV Corporation on behalf of those of the Orthodox Jewish faith who reside within the ERUV district to grant the right within the aforesaid area solely for the purpose of "carrying" on the Sabbath and other Jewish holy days in accordance with Orthodox Jewish law ; and*

WHEREAS: *The office of the Chairman of Metropolitan Toronto, deems it to be in the public interest that those of its residents of the Jewish faith for whom the request has been presented be granted the rights requested, and likewise deems it to be of no detriment to the rights and general welfare of other members of the public.*

THEREFORE: *I, Alan Tonks, on behalf of Metropolitan Toronto Council, am pleased to proclaim a grant of the rights requested to the President of the Toronto ERUV Corporation in order to define the Sabbath boundaries in accordance with Jewish laws.*

Alan Tonks
Chairman
Metropolitan Toronto Council



Ministry of Transportation

ENCROACHMENT PERMIT

EC-2005-20T-259

CONTROLLED ACCESS

ISSUED TO: The Toronto ERUV Community c/o Daniel Gordon
3 Stormont Avenue
Toronto, Ontario, M5N 2B7

TO CONSTRUCT, MAINTAIN AND OPERATE HEREUNDER DESCRIBED:
To erect poles and attach a light nylon line crossing Highway 401, On and Off Ramps, at Bayview Avenue, for the purpose of an ERUV within the Ministry R-O-W, to satisfy religious requirements as per plan submitted by Guild Electric dated 26-Oct-05.

PERMIT CONDITIONS:
20) Traffic control and Closure(s) must be in accordance with the OTM, Book #7, March 2001. 21) The O.P.P must be employed to perform the full rolling closures. 22) Rolling closures permitted between the hours of 00:00 and 06:00, Mon. to Thurs only. 23) Rolling closures are restricted to fifteen (15) minutes per any 1 hour period or until the end of the traffic queue passes. 24) Guild must adhere to the Central Region 2005 Lane Closure and ROW Usage Notification Protocol prior to entering the ROW for all closures (attached). 25) Please contact Kayyoum Ali for ATMS locates at 416-314-1898 x263. 26) 6 meter vertical clerance is required for ramp crossings. 27) Permit is renewable

LOT: 15 CON.: 1 EYS PT/BLK: PLAN: ETR.:
GEOGRAPHIC TOWNSHIP: York
MUNICIPALITY: North York HWY.: 401
COUNTY/DIST/REG.: Toronto FEE: $ 0.00
DIA. & LENGTH OF PLANT: 0.00 mm X 0.0000 Km EXPIRY DATE: November 04, 2015

THIS PERMIT IS ISSUED UNDER THE AUTHORITY VESTED IN THE MINISTER BY THE PUBLIC TRANSPORTATION AND HIGHWAY IMPROVEMENT ACT AND THE REGULATIONS PURSUANT THERETO AND IS SUBJECT TO THE CONDITIONS ON THE BACK HEREOF, INCLUDING ANY AGREEMENT APPLICABLE TO THE ENCROACHMENT AUTHORIZED BY THIS PERMIT

DATED AT: Downsview ON: November 04, 2005

Head, Corridor Management Section

Grant of Rights *(Fig. 2.38, above)* issued by the City of Toronto and construction permit *(Fig. 2.39, below)* written by the Ontario Ministry of Transportation to allow for the installation of poles and wires dependent on existing city infrastructure by the Toronto Eruv Community of North York

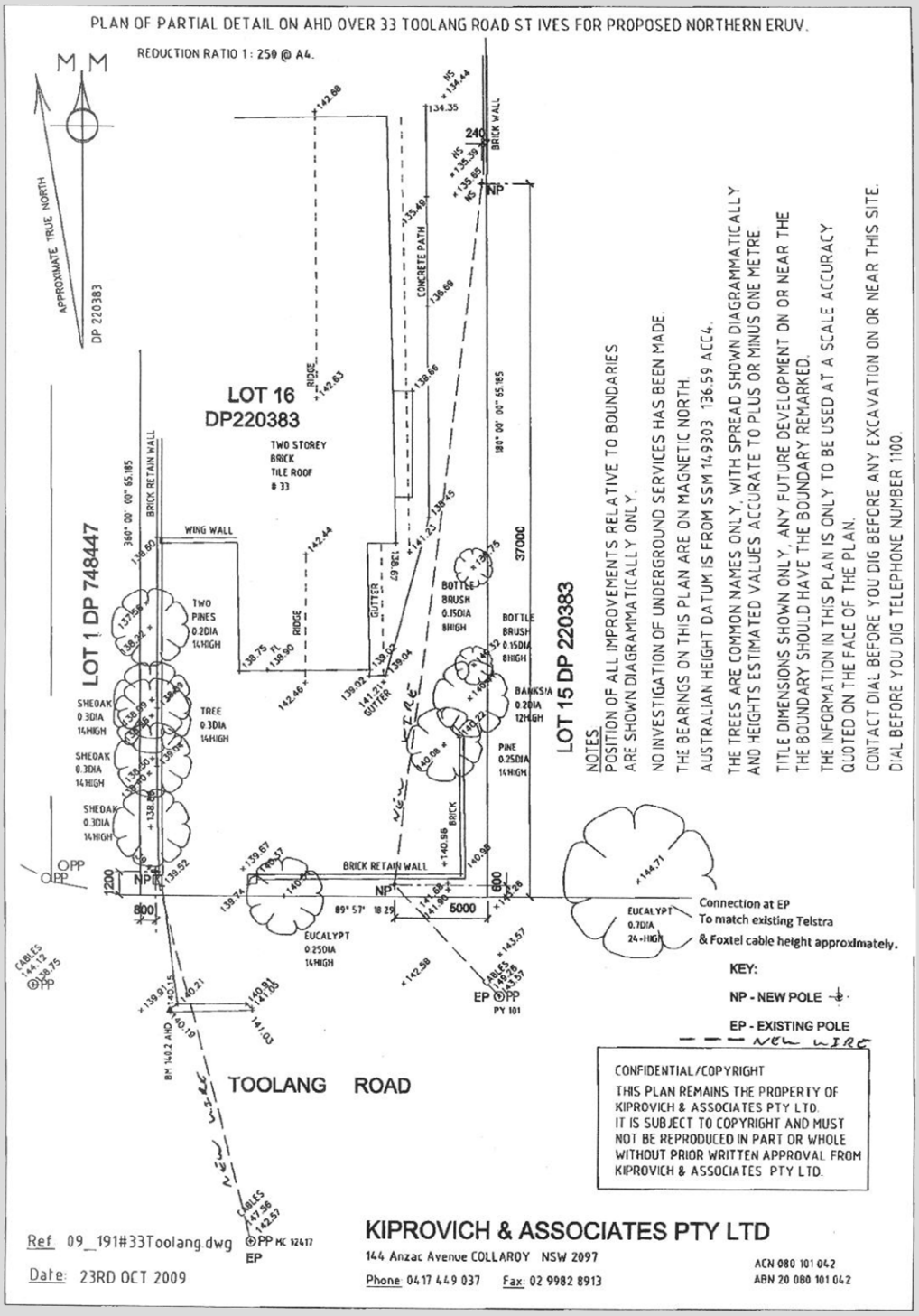


Fig. 2.40. Plan details of St. Ives, New South Whales proposed Eruv, drawn by Kiprovich & Associates PTY Ltd.'s included in the Northern Eruv Inc.'s development application to the Ku-ring-gai Planning Panel. Drawing depicts Eruv configuration in regards to "Lot 16", an existing residential building.

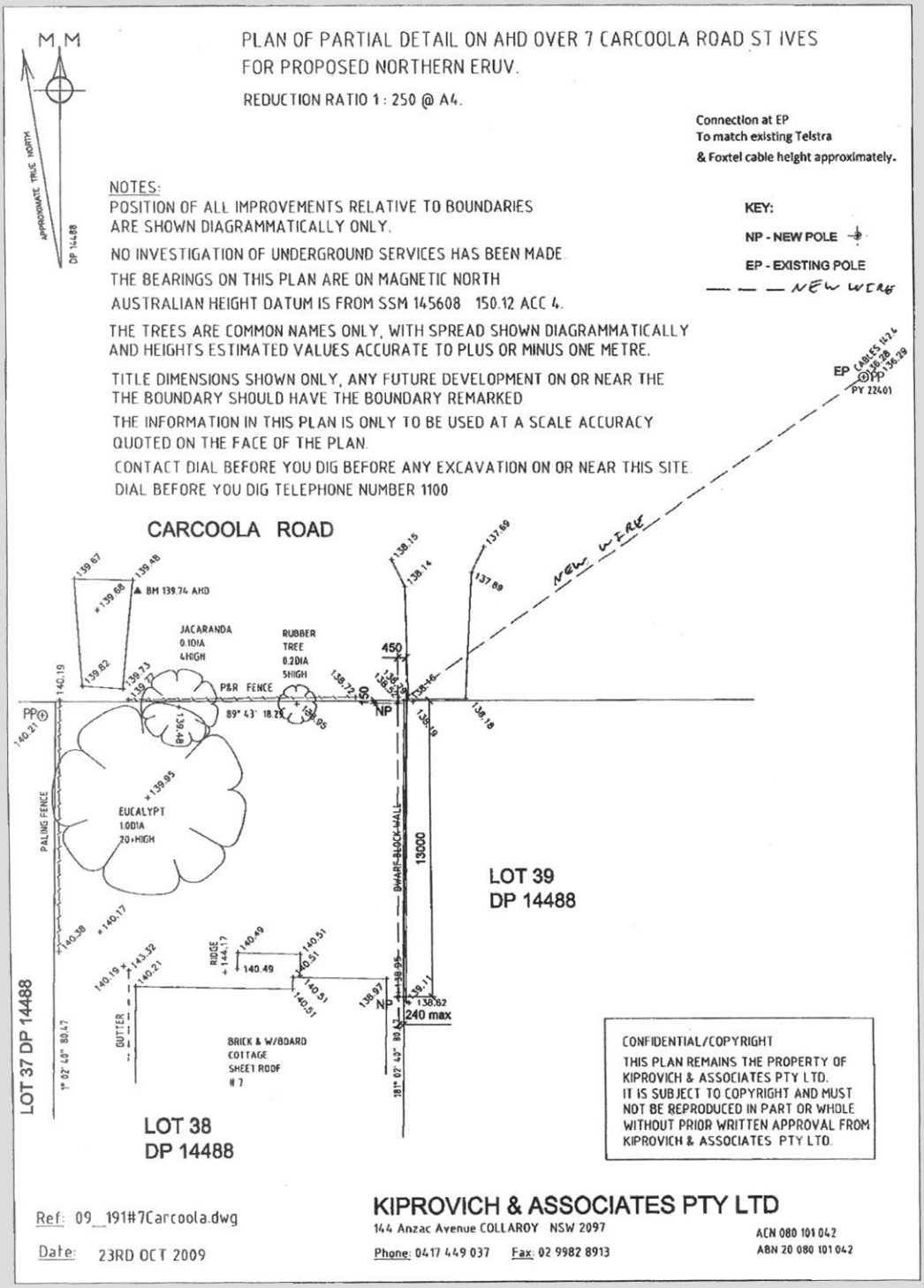


Fig. 2.41. Plan details of St. Ives, New South Whales proposed Eruv, drawn by Kiprovich & Associates PTY Ltd.'s included in the Northern Eruv Inc.'s development application to the Ku-ring-gai Planning Panel. Drawing depicts old poles, new poles and new wires that would cross property lines over Carcoola road.

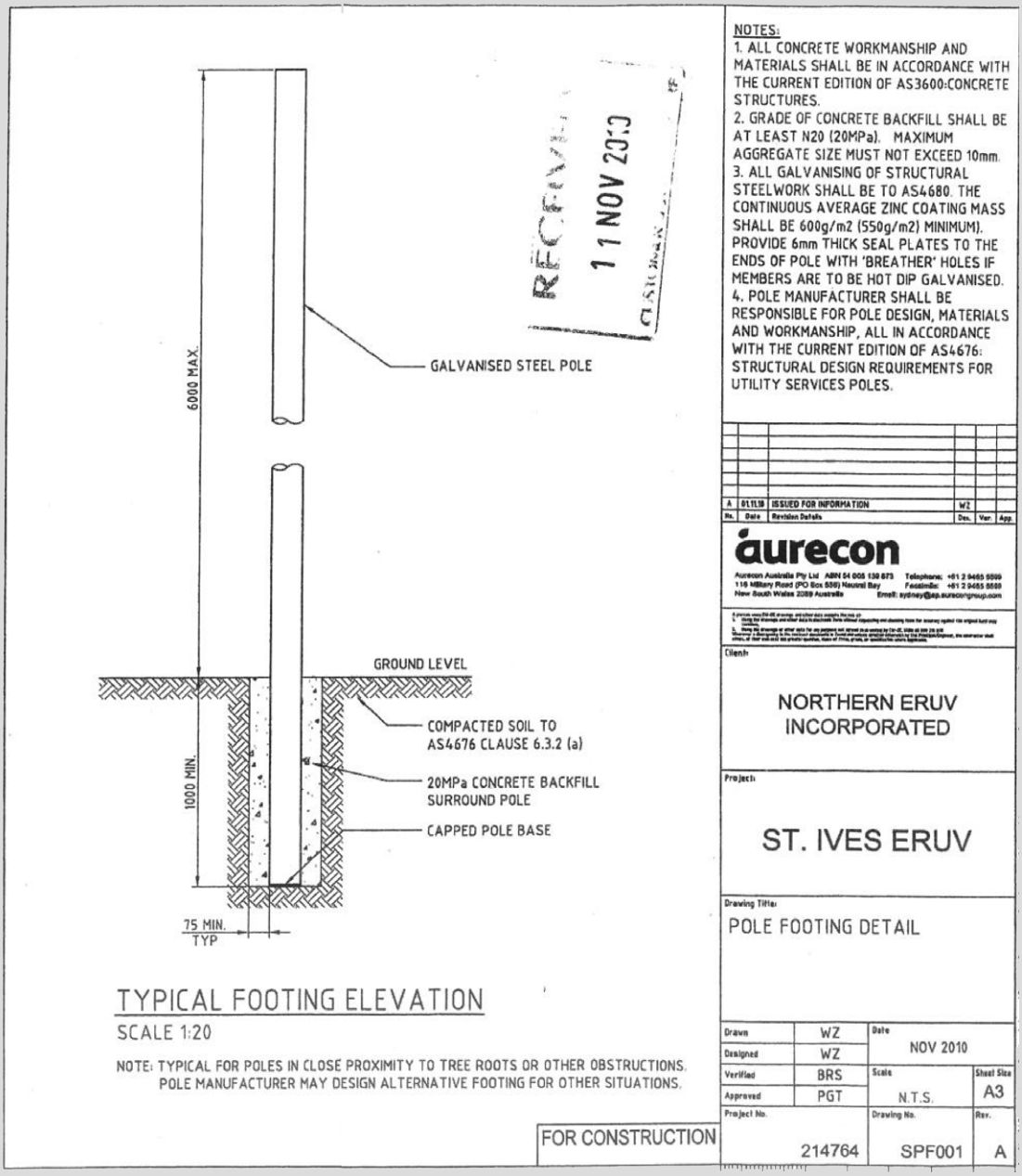


Fig. 2.42. Section depicting Eruv pole construction as proposed by the Northern Eruv Inc.'s planning application to the Ku-ring-gai Planning Panel for the St. Ives Eruv.

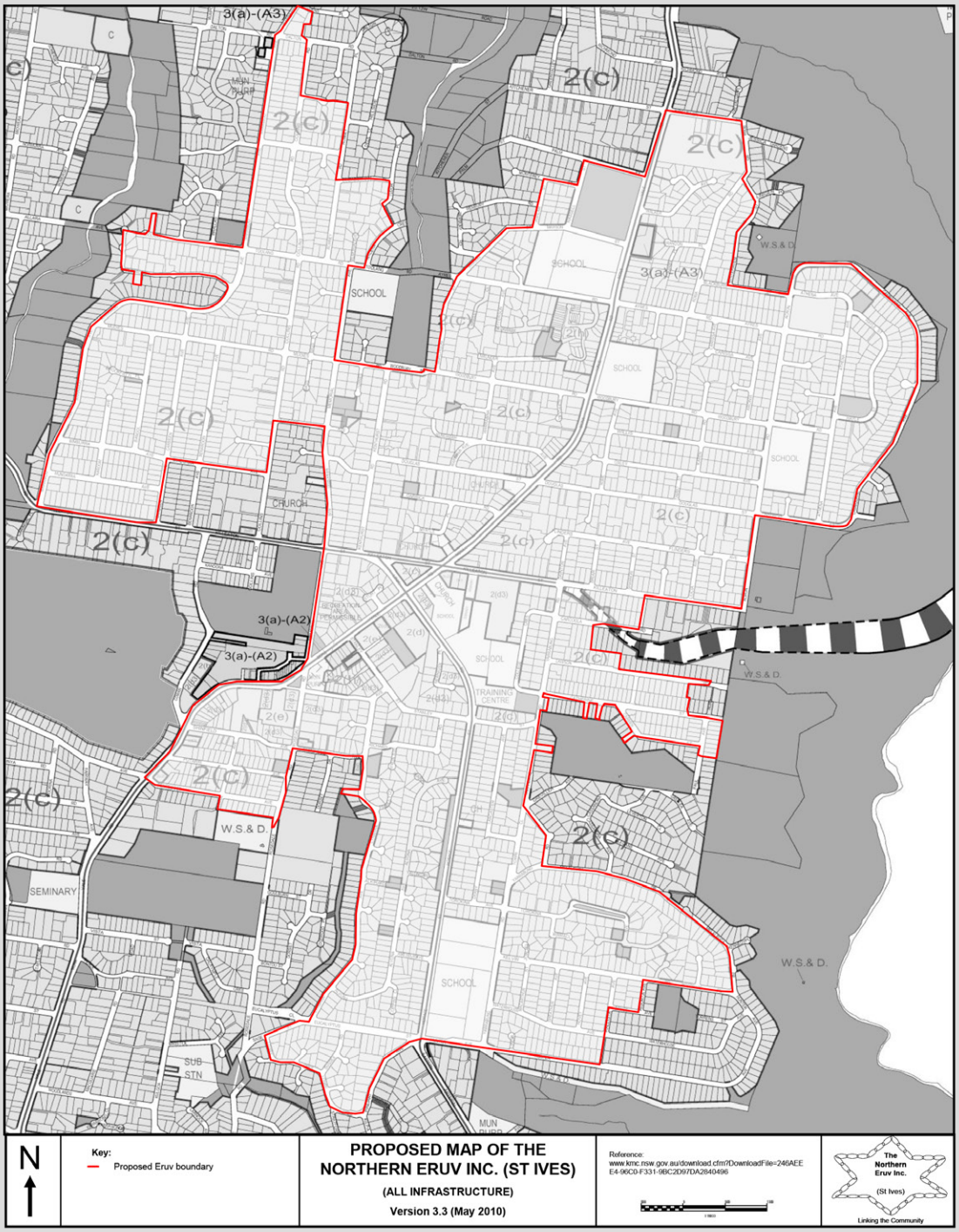


Fig. 2.43. Urban plan of the proposed St. Ives Eruv in New South Whales drawn to scale and included in the Northern Eruv Inc.'s development application to the Ku-ring-gai Planning Panel.

INCLUSIVE SPACE

Identifying Desirable Space for the Eruv

It is the spatial image alone that, by reason of its stability, gives us an illusion of not having changed through time and of retrieving the past in the present… Space alone is stable enough to endure without growing old or losing any of its parts.

Maurice Halbwachs

Walking the edge of several Eruvin gave me perspective on their regulation and appearance, but the interior conditions of the Eruv contain the active space of community – the dwelling space used and lived in by the congregation.

I began highlighting the maps of the first three Eruvin that I visited. It was apparent that a hierarchy was established between interior and exterior space. Outside the Eruv were industrial and commercial districts, and inside the Eruv were residential neighborhoods, city amenities and public facilities. When looking through my Atlas, I decided I should travel next to Boston to best understand these interior conditions of the dwelling space. Boston's Eruv map resembles a patchwork quilt, with interior edges excluding certain districts within the Eruv space, creating voids around these usable spaces for the Sabbath. Boston's Eruv is large, extending to many suburban neighborhoods to the city, but it appeared to purposefully weave in and out of communities to include or exclude certain regions.

From this map, it appeared that districts that are the most significant, developed or attractive are typically included in the Eruv, creating a new reading of the city for its users. Therein, the Eruv becomes a city within a city, and manifests itself as a new interior edge, defining a limit for the user, and typically ignoring the existing limits that are established in the city, whether interior or exterior. Because of this, many of the elements that are within an urban limit are excluded purposefully, and the Eruv identifies the most active and important elements of the city and includes them within the spiritual dwelling zone. The matter that fabricates the interior of the Eruv is carefully curated for its suitability towards the act of dwelling. Once again, I packed my bags and headed out the door to seek out my next Eruv.



Fig. 2.44 **GREATER BOSTON ERUV**
Boundary Perimeter: 44.5 km
Included Area: 53 km²

When I arrived to Boston's Eruv border, I took a different approach and walked away from the boundary line into the interior space of the Eruv. I would try to do a direct walk across the vast dwelling space, noting what kind of programmatic amenities and public space I saw on the way in hopes I could match it to patterns in other Eruvin after my field work.

If the Eruv is viewed as an adapted city limit, what is commonly valued and included? The interior conditions of Eruvin have certain givens, elements that can be expected as a part of the urban space of inclusion. Typically, there will be one or several residential neighborhoods, a Jewish population (however dispersed), and typically one or several synagogues to serve the Jewish congregation and enable the boundary to function, and every city and Eruv is different. But, walking through Boston hinted towards an evaluation of elements for their *appropriateness* to be within the Eruv boundary.

For example, as I walked through Boston's interior space, eight of the eleven major hospitals in the city are included inside the Eruv. Looking at other cities, it is clear hospitals and medical facilities are often included within the Eruv district. Residents in these places may have issues getting to synagogue if an Eruv did not exist, or would not be able to leave their room and go outside if they were ill and needed assistance. It also allows doctors who are a part of the Jewish practice to tend to emergency patients on the Sabbath and complete their work. Hospitals can be included or have their own independent Eruv around their properties, such as the Kew Gardens NY Hospital Medical Center in Queens.

Another pattern appeared in Boston – University and college campuses proliferated through the Eruv space, often with the Eruv line visibly zigzagging in the background to include these facilities. Again, when cross-referenced with the atlas, it was clear educational institutions are commonly included within the Eruv. This is likely to assist students who live in residencies or rely on services from the University. Cornell University, Princeton University and Yeshiva University in New York have all built their own Eruvin around the perimeters of their campuses, including residential apartments and dormitories that house these unique student communities.

These examples are empathetic to the needs of specific individuals, but these facilities are also regarded as extremely valuable to community members and cities; they are a resource and viewed with great respect which likely influences their inclusion within the Eruv boundary. Similarly, major landmarks such as city hall, libraries, parks, museums, religious centers, public squares, main streets and community centers are often included in the Eruv region. They are not necessarily usable space on Shabbat, but as major icons in the city, they are included in the redefined edge of the city by the Eruv.

The Eruv tends to trace the locations of the most welcoming and influential spaces of the city, likely because residential neighborhoods tend to congregate around these fundamental spaces.

In Boston, I found myself walking through the central districts of suburban neighborhoods, walking past community centers and town halls.



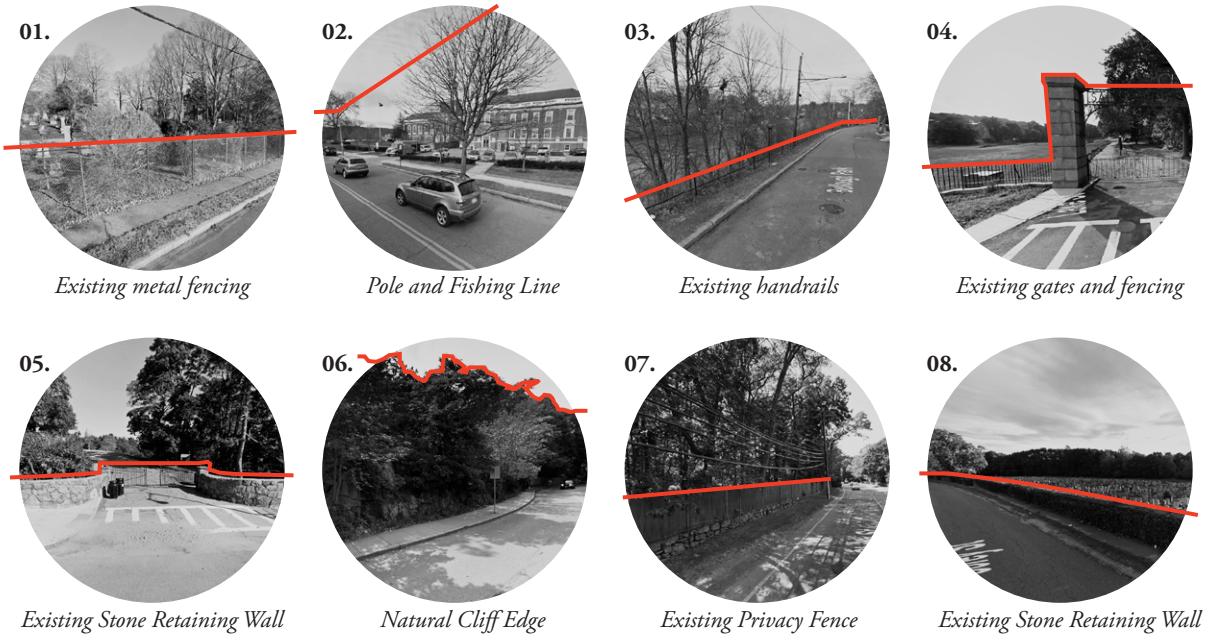


Fig. 2.45. The Greater Boston Eruv has been planned to encompass a large urban and suburban region, with small areas of internal space excluded from the sacred space depending on its respective program and general accessibility to the public.

Newton is included in the Greater Boston Eruv, but only half of its townships are within the interior space. The Eruv weaves in order to include Nonatum, but Auburndale, Waban and West Newton are specifically excluded. These patterns can be identified throughout a large percentage of Eruvin, where exterior spaces consequently tend to be undesirable or exclusive realms. Typically, private communities, wealthy developments, impoverished districts, industrial zones, or underdeveloped space are kept outside the Eruv as they are not viewed as beneficial to the Jewish community.

There is further evidence of this found in other Eruvin. For example, Vancouver's Eruv divides the neighborhoods of Kitsilano and Fairview into two parts, selectively including and excluding portions of these communities with specificity up to a single block to likely include Jewish households. Similarly, Montreal's Côte Staint-Luc Eruv excludes the railway yards along the east edge of Côte Saint-Luc, but purposefully weaves back to include the Geriatric University of Montreal, the Jewish General Hospital of Côte des Neiges, and Parc Hampstead. It is not uncommon to see an Eruv cutting through central areas of existing districts or neighborhoods of a city, weaving through urban space to include or exclude certain city armatures.

The question of *appropriateness* creates certain limits to inclusions and certain extensions of space. Recreational space is commonly invited to be a part of an Eruv – the day of rest is meant to be relaxing and reflective, and park space is one of the most appropriate places to dwell and refrain from work; similarly with beaches or public trails, rivers or inner city lakes or reservoirs. These spaces are valued in reference to the city, and similarly to the Eruv.

But, if these civic amenities are too large or overpopulated by the public, they will not be included as they cannot be transformed halachically into private space within the Eruv. Similarly, if these spaces require any work to partake in their existence (such as swimming or playgrounds), it will also likely be excluded. Often, pathways along beaches are included, but the actual waterfront is excluded, such as the popular weekend destination of Manhattan Beach where only walkways near the waterfront are included, not the beach.

Cemeteries also follow a similar evaluation of appropriateness. When an Eruv encompasses a cemetery, it is invalid. The rationale is that it is forbidden to derive benefit from a cemetery;[19] the Eruv can exist around the cemetery if it has its own enclosure, but most often the cemetery will exist as an immediate external condition beside the boundary of the Eruv.

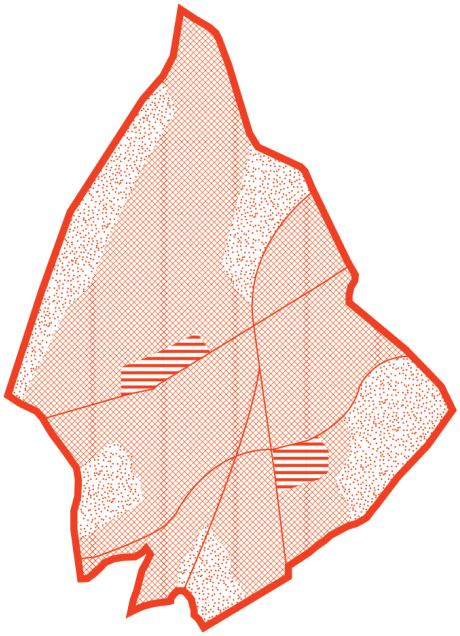
Many parts of a city may be included in the Eruv boundary, but we can suppose that areas which are the most livable and desirable for dwelling are most likely to inform where the Eruv is located and where the edge exists. This selective identification of space can create pockets within Eruv districts that are excluded from use which is the case in Boston. Several parks, cemeteries, and private amenities have been omitted from the kosher zone within this Eruv boundary, creating a more complicated, patchwork symbolic district with interior edges and voids.

I began then to question the territorial practice of the Eruv as I visited the interior space of Boston's boundary. These patterns do not exist in all Eruvin, but the majority of locations display a certain inclusion of these important and influential urban spaces. Creating the community border around these important centralized spaces reveals an indirect message encouraging the orthodox community to live and populate these areas. This inclusiveness can be a catalyst for a minority in the city to become the majority in a neighborhood and inhabit new regions and districts – if you build it, the Jewish community will come.

The communities therein have the potential to establish themselves in the most active spaces of the city, and the communities' population will likely grow further within this space. This is commonly the major argument set forth by groups opposed to the establishment of the Eruv – not that the wire and physical construction of the boundary will change the character of the neighborhood, but that its existence may change the overall population in the region, possibly becoming dominated by an orthodox religious practice. Although this could be a maneuver by the Jewish congregations to create a community within these centralized spaces in the city, it is not different from the desires of other communities, religions or cultures that live in a city.

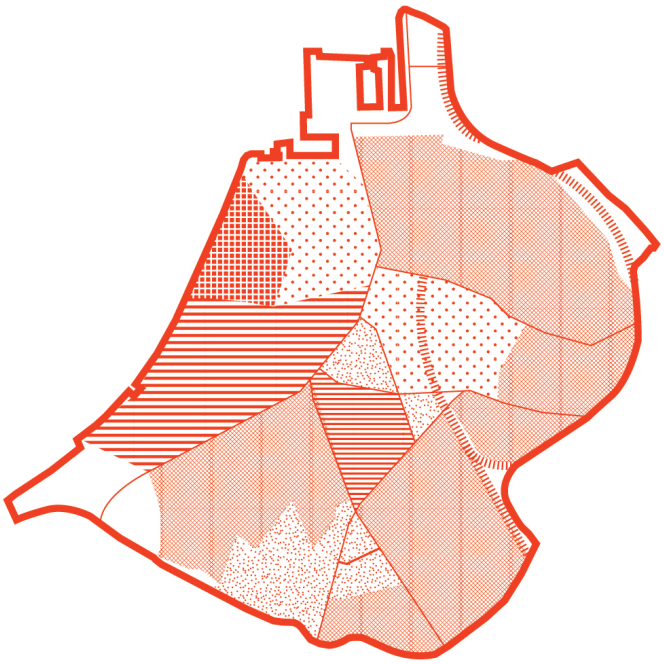
Perhaps though, more than anything, the Eruv acts as an indicator for what is deemed the most valuable, active and safe places of a city, and where those orthodox members, who were once placeless, will feel the most welcomed. Architectonic space remains distant from the idea of ownership or territorial acts; instead it considers that interior space defines our physical existence by our being and moving within it.[20] The inclusion of such central spaces within the Eruv boundaries allows our being to be connected to the most valuable spaces the city has to offer to its citizens. Venturing through Boston's Eruv created an idyllic scene of the space that could be inhabited by a foreign community looking to integrate and participate in the city.

While it is speculation that the Eruv attempts to include the most valued areas of a city by encompassing them within its own limit, the fact remains that these areas are not exclusive to the orthodox Jewish population – it just facilitates their use on the Sabbath and ability to participate in the space.



New Rochelle, New York, USA

A primarily suburban community, New Rochelle's Eruv includes large areas of residential housing, but uniquely expands its borders into neighbouring parkland for its citizens.



Antwerp, Belgium

Antwerp's Eruv boundary expands away from the heavily populated Jewish communities and residential areas to include the civic and commercial centres of the historic city along the Scheldt River

Legend: Zoning Included within Eruv Space

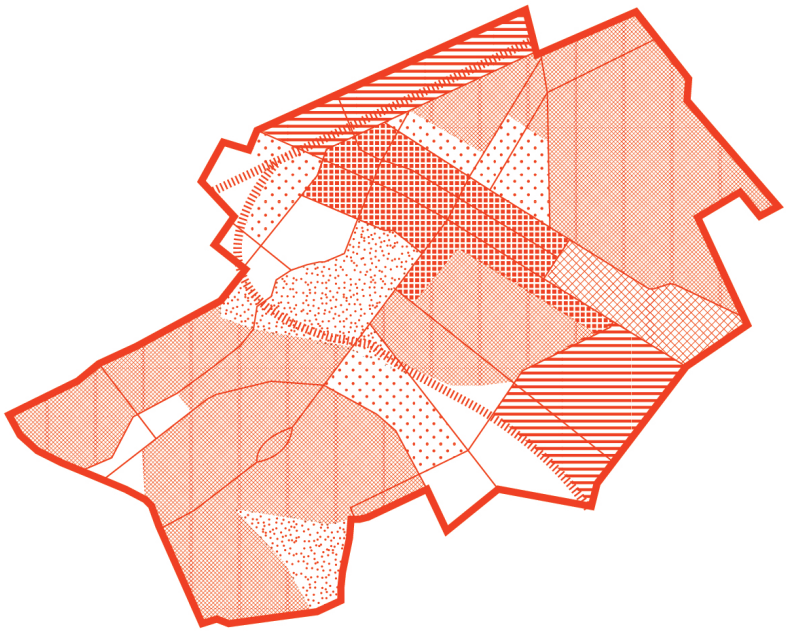
Parks/Recreation

Residential

Commerical/Mixed Use

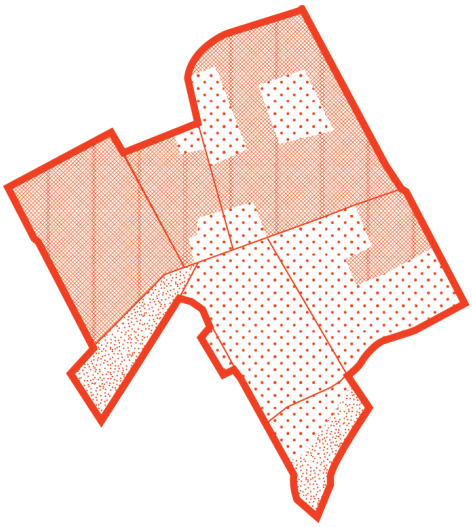
City Centre/Downtown

Public Program



Kitchener, Canada

Including a variety of zoning typologies, Kitchener's Eruv boundary includes the main civic strop on King Street for its citizens, providing access to libraries, City Hall, museums and galleries.



Princeton University, New Jersey, USA

Purposefully built for Princeton University's Campus and Students, the Eruv includes student residencies and all campus buildings and facilities even if closed or forbidden for use on the Sabbath

INCLUSIVE SPACE

Fig. 2.46

The areas and types of city space included within Eruvin can vary greatly from one boundary to another. Residential space and one religious centre are a necessity, but with varying contexts, many different typologies of space and use can be and are included within the boundaries. If the Eruv is viewed not only as a symbolic religious practice used once a week, and as a true community place-making technique, the Eruv boundary can be seen as a catalyst for settlement for Jewish households and communities. With a boundary established, Jewish families have a greater tendency to move and live within the designated area to use its privileges and leniencies. Thus, the Eruv may be only active on the Sabbath, but the community it establishes is present year round. Eruv committees and Rabbinic authorities take great care in choosing the spaces within the Eruv for their desirability and services offered the community members. Commercial stores, recreational areas, civic centres are not needed on the Sabbath, but to include them within the Eruv means they will be available to the nearby established community members who live within it. A catalyst for creating more concentrated communities, the Eruv has the ability to choose the space that is within its sacred realm.

EDGE SPACE

Border Typologies of Eruvin

Delimitation is not an impoverishment, but on the contrary, the necessary and the most human means to experience reality.

Gerrit Rietveld

After visiting my first three Eruvin, I decided to return to my spatial maps of the Atlas. This was the ongoing background project in my study, tracing the lines of the global Eruvin to create a new understanding of scale: the scale of these borders, the functional scale of community, the opportunistic scale for urban space, and the scale limit when a *house* is no longer a *home*. Tracing the lines of these maps, one after another for days, made me far more familiar with many cities I had never visited and also with the nature of the Eruv as a decisive entity. As I drew, I compiled the new mappings, and suddenly something I thought would be a mind-numbing process turned into a game. Maps were paired; similarities of space and borders clearly becoming evident even though variation was drastic. Geographic satellite images, which I was using for the base of these maps, tell their own story about humans, nature and urbanization, but as each map was traced and placed beside the last, patterns quickly began to appear, indicating a true inside and outside condition. Zooming in and out on the regions and locating the boundary demonstrated that the line responded to its surroundings.

Even though each Eruv is unique and no common scale was evident, the mapping revealed a fundamental element apparent in each boundary – beyond just the existence of a Jewish community, ritual symbolism and city components to inform the space, there was a great importance in the role of the line, and why it exists where it does. The border established by the Eruv indicates a great reasoning due to its context – deriving a use that can begin to justify where it is located and the extents it reaches. Using the satellite images allowed me to view the worldwide Eruvin as if I were on the street, and the edge conditions hinted at urban influences that, unique to each location, could be categorized. It can be assumed that each Eruvin went through its

own methods of establishment, not considering all other existing Eruvin and possible typologies that exist, but my revisionary look at the borders indicates a series of patterns and categorizations. I began to establish typologies in order to separate the Eruvin into one or multiple categories – discovering what the greater urban context did to define the boundaries, translating the presence of the city Eruvin into urban scale components. The inclusion of city landmarks and functional elements relays the Eruv's position in a city, but the edge is influenced by existing limits and urban conditions.

From community needs to the influential political, geographic or urban landscape surrounding the region, we know better now the reasoning behind why the built components of the Eruv are created and located where they are. The components of Eruvin can be categorized between manufactured and existing objects, but the edge conditions, six categories total, reflect the "local" within the shape of the Eruv. Such an analysis of the existing informing these boundaries can hint at a greater global understanding and accessibility of these spiritual spaces. In identifying the typologies of boundaries, transportable space can be described as an architecture established within existing environments structured through existing limits; a delimitation of space to bring it to a human scale.[21]

01) Natural/Geographic Edges

Example Conditions: mountainsides, valleys, rock fronts, heavy forest or tree lines, rivers, hills, waterways, ocean fronts

Example Eruvin: Amsterdam, Venice, Jerusalem, Rio de Janeiro, Orange County, Los Angeles, Halifax

Limits exist due to natural changes in the landscape surrounding the region, or by the presence of a natural or environmental factor. Natural/Geographic edges emphasize a drastically different geographic condition, or a topographical limit that would refrain individuals from building, dwelling or walking within its area. These natural borders are deemed impassable zones by the general public, and typically create its own boundary without any alterations or additions.

02) Programmatic Edges

Example Conditions: universities, hospitals, hotels, military camps, educational facilities or community centers and buildings

Example Eruvin: Cornell University, Yeshiva University NYC,

Limits are created in order to encompass a specific space, program or building in order to provide its residents with the freedom of the Eruv. This can exist as additional expansions to existing Eruvin, or individual Eruvin can be created to encompass these programmatic demands, often based on existing buildings and sites dedicated to these programs. Typically, the users of these Eruvin have a specific need, be them medical or study based, and share values, but the scale of these Eruvin tend to be smaller. Often, these edges are

created to serve a group with unique needs or demands for individuals to be forcefully active on the Sabbath. Typically, these programmatic edges do not include individual household Eruvin, but do include habitable spaces in the forms of dorms, residences, barracks or rentable overnight spaces.

03) Infrastructural Edges

Example Conditions: highways, raised tarmacs, airports, rail lines, roadways, large-scale industrial sites or city service infrastructure
Example Eruvin: Montreal, London, Richmond, Toronto, Manhattan, Prospect Heights, Park Slope, Brower Park, Brooklyn Heights

Limits exist because of established urban armatures that are already dividing the city or changing the methods in which people flow through and use public space. Inherently, lines such as rail tracks and highways, already create a limit to space that cannot be used for dwelling or separate communities. The Eruv uses this already partitioned space to define a new district within these restricted zones.

04) Formal Edges

Example Conditions: city or country borders, city limits, provincial/state limits, country limits, historical city walls, borders, checkpoints
Example Eruvin: Gibraltar, Vienna, Krakow, Jerusalem, Antwerp

Limits exist and are influenced by already pre-defined city, provincial, or federal legislature, a boundary to space that exists as a *titled* limit. That is, these boundaries abide by the traditional separation between cities, counties, states or countries, using these formal separations easily as they already recognize a line of distinction between inside and outside.

05) Community Edges

Example Conditions: residential developments, suburban communities, redeveloped urban communities, farmlands, new townships
Example Eruvin: Las Vegas, Coral Springs, Phoenix, Oak Park, Omaha, Jersey City, Cleveland

Limits are defined by visual identification between a pre-existing or newly built community. The Eruv, commonly established in conjunction with these new neighborhoods use the new constructed community limits as their boundary. The informal visual difference in planning or building type determines the possible area of the Eruv, and inherently suggest a continuity. This can include urban, suburban or even rural areas that visually present an alteration of type and use of space by methods of planning or temporal changes through a city's history.

06) Social/Political/Urban Edges

Example Conditions: growing metropolises, urban sprawl conditions, divided nations, unacknowledged communities

Example Eruvin: Toronto, Jerusalem

> Limits are defined by a greater urban/social/economic consequences affecting a city – by either responding to or defying a political or urban issue through the location and configuration of the Eruv boundary. These boundaries respond to the changing environments of the city and inherently show the current conditions of the built and social environment. Factors that could influence the location of these boundaries include but are not limited to the expansion of city limits, the growth or decline of urban populations, or a change in territorial borders. This edge typology tends to identify with Eruvin that have, after being established, changed, grown or have been altered due to these influences. The border of the Eruv is still hardly detectable and remains invisible, but when contrasted against the greater changes on the scale of urban planning in a region, it is evident that the Eruv line, like most urban growth, indicates the demands and controversy present in large cities. This typology of border is rare but still present in the existence of some Eruvin.

By identifying typologies of borders, maps can be dissected for their essential components within or on the external edge of the Eruv region. Furthermore, the typologies explain the methods of fabrication of the borders, but begin to establish clear patterns of scale and form according to the category that they follow – a mandate for urban space similar to comparing cities that originate from a grid plan or radial city plan, these typologies define the consequences of natural and manufactured landscapes on spiritual practice. For the first time, a relative comparison can be given between Eruvin for their existence and methods, and act as an architectural guide for understanding the nature of these spaces. Most of all, by defining typologies of edges, the Eruv becomes an urban armature with limits to its existence, and the myth of the practice is put into a more practical framework for building and manufacturing *place.*

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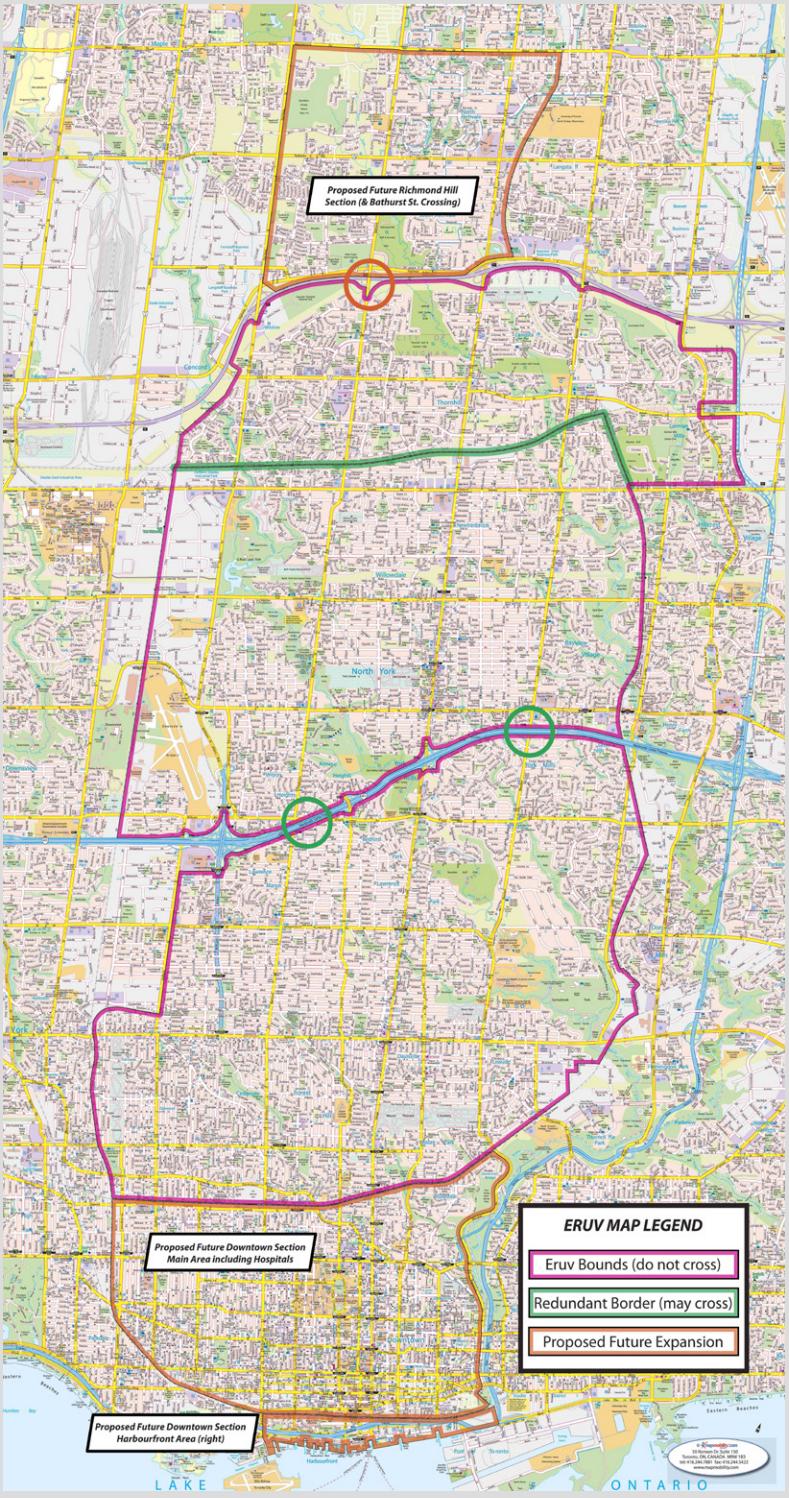
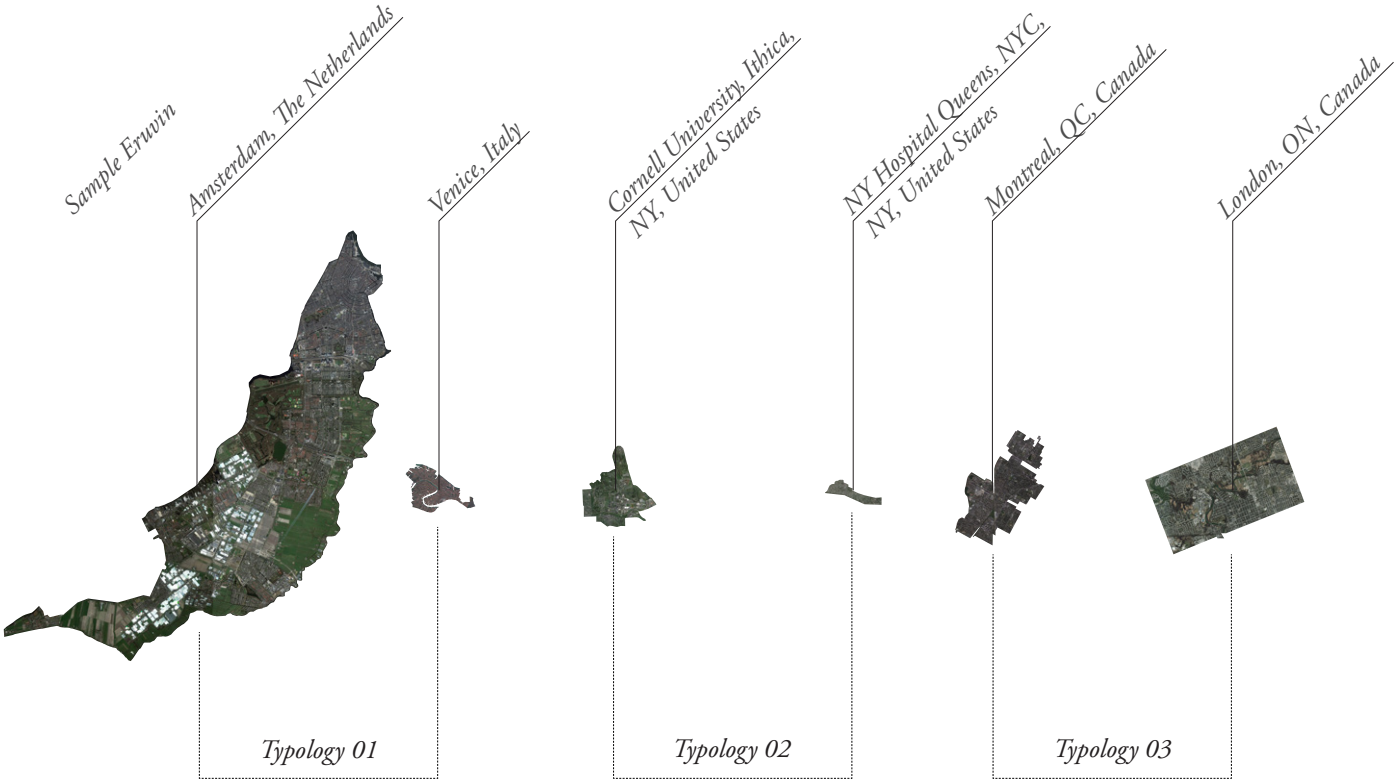


Fig. 2.47. An example of the social/political/urban edge typology, Toronto's Eruv has continued to expand over the last century to accommodate the growing Jewish communities in the city as well as the enlarging city limits of Toronto Proper. The fluctuating boundary lines and expanding spiritual area reflects the urban changes in the city and the influences of a growing metropolis.



NATURAL / GEOGRAPHIC EDGES

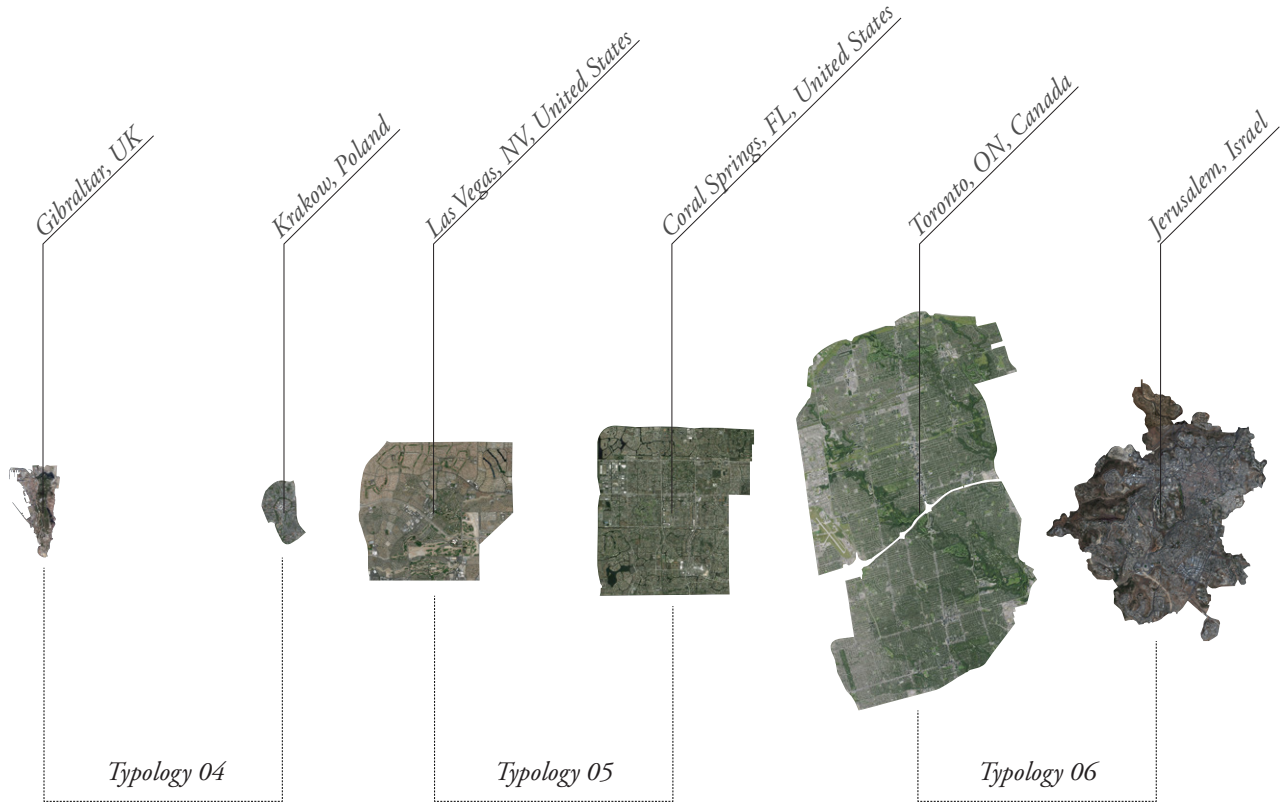
Rivers, valleys, waterfronts, tree lines and mountains can inform natural, impassable borders based on unique topographies. Taking from the existing locale and landscapes, Eruvin influenced by natural boundaries tend to appear irregular, and vary greatly in size. When Eruvin use natural landscapes for their boundaries, they have a greater potential to cover rural and urban areas.

PROGRAMMATIC EDGES

Influenced by community, civic, or institutional programs that have residencies or need access on the Sabbath, programmatic Eruvin typically follow existing lot lines or the extents of owned and maintained properties. To encompass specific programs such as hospitals and universities, these Eruvin tend to be inset within or smaller than urban city limits.

INFRASTRUCTURAL EDGES

Utilizing existing urban arteries - roadways, highways, rail lines, city fencing, service corridors, bridges, pedestrian paths, river-walls etc. - Eruvin influenced by and appropriating existing infrastructure as its boundary commonly reflect the urban plan and pattern of a city. Utilizing such boundaries means Eruvin can be built with very few additional components, and often follow regular patterns.



FORMAL EDGES

Formal edges are predefined limits surrounding urban or rural areas. By using these edges, Eruvin appropriate already existing thresholds that maintain an association defining "inside" and "outside", such as political or territorial borders. As a consequence, these Eruvin tend to be smaller, more exclusive, and are more regulated. The formal edges of city defensive walls in Europe established the first Eruvin during the Mishnaic period.

COMMUNITY EDGES

Eruvin that use community edges reflect housing developments and planning projects - matching the limits of distinct, typically suburban, communities that are primarily residential. Typically built in conjunction with the development of these suburban areas, Eruvin are to serve large communities and raise property value and appeal, serving individuals outside city centres. Typically, these Eruvin encompass the entire suburban development area in question.

SOCIAL/URBAN EDGES

Social/Political/Urban edges are defined by changes or conflicts found within urban territories. Eruvin, typically those which have been established for longer, can reflect territorial practices, growths in populations, urban or regional changes, or administrative and governmental decisions. These Eruvin tend to react to the changes of cities by being altered after their establishment, either expanding in size or altering their borders to reflect the consequences of these changes or conflicts.

Fig. 2.48. Characteristics of border/edge typologies of Eruvin and sample case studies

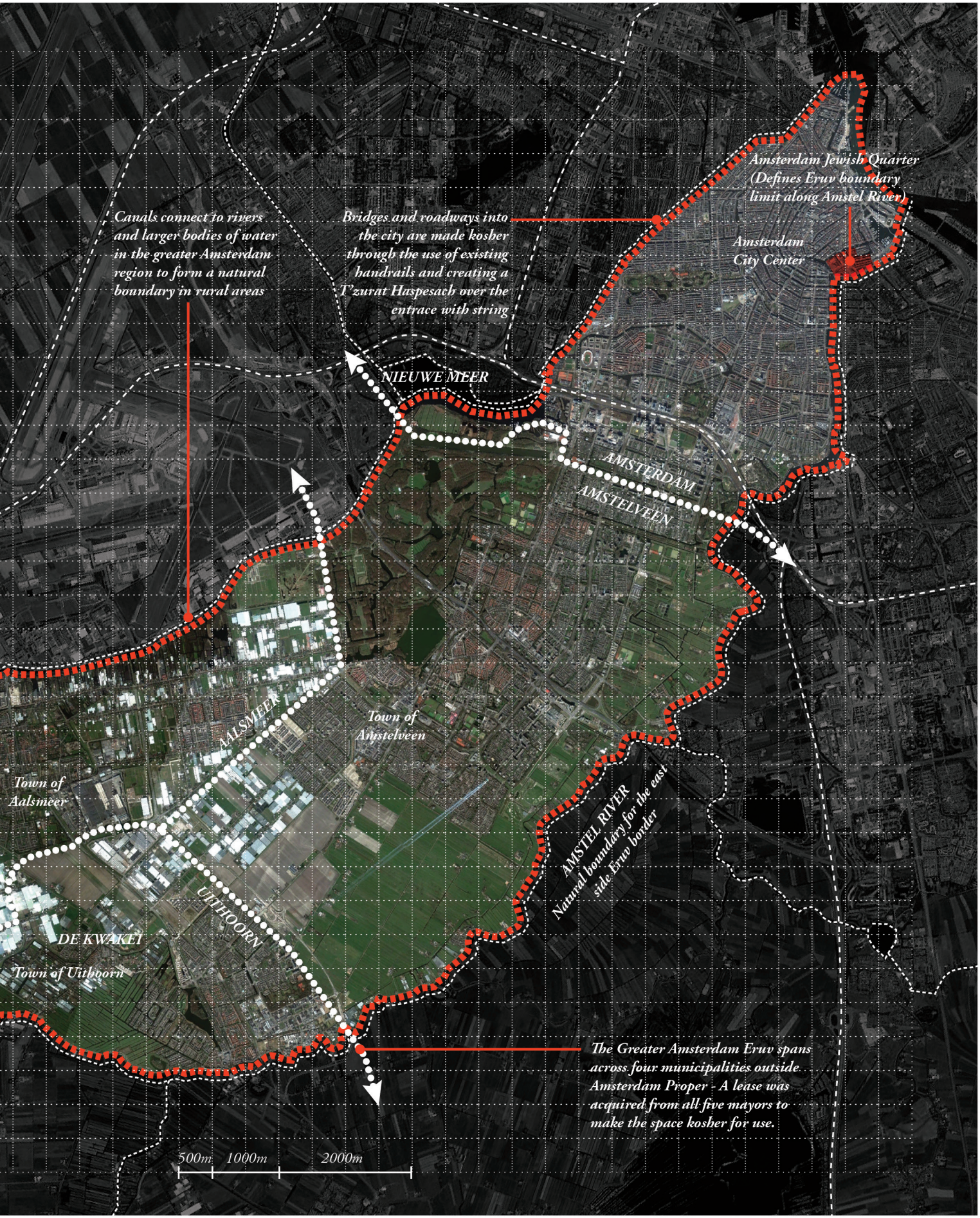


GREATER AMSTERDAM, THE NETHERLANDS
NATURAL/GEOGRAPHIC EDGE-AMSTEL RIVER

Fig. 2.49

The original Eruv in Amsterdam, which utilized building faces and bridges and followed the proper city limits, was invalidated in 1972 due to increased traffic and the construction of new roads entering the city. In 2008, a new proposal was set forth, not to make use of the man made infrastructure of the city, but to focus primarily on the natural advantages present in the Amstel River, IJmeer Lake and canals. Using the waterways, the Eruv required very few additions to be halachically approved, and could span beyond Amsterdam proper into further reaching rural areas. Where bridges cross into the Eruv, cable boxes with wire were installed at which could be tethered across the roadways to "close" the entrances. One of the largest Eruvin, the Greater Amsterdam Eruv was able to eliminate costs and maintenance drastically by hundreds of thousands of dollars by using natural borders, and reduced the risk of tampering or damage.

(http://www.haaretz.com/36-years-after-last-eruv-amsterdam-jews-can-venture-out-on-shabbat-1.243954)


Amsterdam Jewish Quarter
(Defines Eruv boundary
limit along Amstel River)
Amsterdam
City Center
Canals connect to rivers
and larger bodies of water
in the greater Amsterdam
region to form a natural
boundary in rural areas
Bridges and roadways into
the city are made kosher
through the use of existing
handrails and creating a
T'zurat Haspesach over the
entrace with string
NIEUWE MEER
AMSTERDAM
AMSTELVEEN
AALSMEER
Town of
Amstelveen
Town of
Aalsmeer
AMSTEL RIVER
Natural boundary for the east
side Eruv border
UITHOORN
DE KWAKEI
Town of Uithoorn
The Greater Amsterdam Eruv spans
across four municipalities outside
Amsterdam Proper - A lease was
acquired from all five mayors to
make the space kosher for use.
500m
1000m
2000m



VENICE, ITALY
NATURAL/GEOGRAPHIC EDGE - LAGUNA VENETA

Fig. 2.50

The Venice Eruv was as a radius established around the Cannaregio district that previously housed the medieval Jewish ghetto in Venice. The ghetto was a walled area where Jewish citizens were forced to live between 1519 and 1797. Although enforced law, the interior space of the designated Jewish area was assumed kosher under Eruv law since a border surrounded it. Jewish segregation ended in the early 19th century, but the Jewish community remained the primary inhabitants of the Cannaregio district, fabricating Eruvin in public squares and in courtyards. In the early 20th century, following the Krakow's Eruv's use of the Vistula River as a boundary, the Jewish community of Venice adopted the island conditions of Venice to their advantage to allow for the Jewish community to mingle and dwell in a greater area of the city. Referred to as a "natural Eruv", the Venice Eruv exclusively uses the canals and Laguna Veneta as its boundary without any material additions. Bridges allow access to the varying districts of the island, and canals, often bordered and made into dead ends by building facades, are designated as kosher boundaries. Including a large part of the island of Venice, the Eruv follows the footprint of the island city, and weaves into small canals along its outskirts requiring little maintenance.


Venetian Jewish Ghetto
(Ghetto Nuovo and Ghetto Vecchio)
Ponte di Rialto and
Ponte degli Scazi
Eruv Limits on Grand Canal
Via della Libertà
Railway and train station excluded
to limit population entering Eruv
and to exclude industrial area
Ferry routes do not affect Eruv
limits as the ports remain
surrounded by waterways and
the number of passengers is
reasonably low
Industrial ports excluded
Eruv borders are defined
by the pre-existing water
conditions using canals as
natural edges.
Comune of Venice Excluded
as Public Facility, and
previous industrial grounds
were unimportant when the
Venice Eruv was established
Large portions of the
Castello sestieri are excluded
as the area was previously
populated by naval grounds
and catholic monastries and
remained unpopulated by
the Jewish Community
LAGUNA VENETA
250m
500m
1000m



ITHACA, NEW YORK, UNITED STATES
PROGAMMATIC EDGE - CORNELL UNIVERSITY CAMPUS

Fig. 2.51

Established in 2010, the Cornell University Eruv was fabricated primarily to provide support to observant students on campus who live in residents or in nearby residential communities. The Orthodox Jewish population at the University is less than 100 people, but to provide the availability of such a service allows for all students to use the school services and be active on campus on the weekends. Established by a grad student and volunteer committee, the Cornell Eruv primarily uses existing utility poles with component additions, and received a lease from the sheriff of Tompkins County. Although the population of students who use the Eruv is small, the entire Cornell campus that is considered public space in included in the sacred space, encompassing all the programmatic spaces for the students to use and have access. It also includes the majority of College-town and significant portions of downtown Ithaca and Cayuga Heights to allow students and families living outside of dormitories to benefit from its existence. As a programmatic edge, the Cornell Eruv was established around the planning parameters of the university institution.

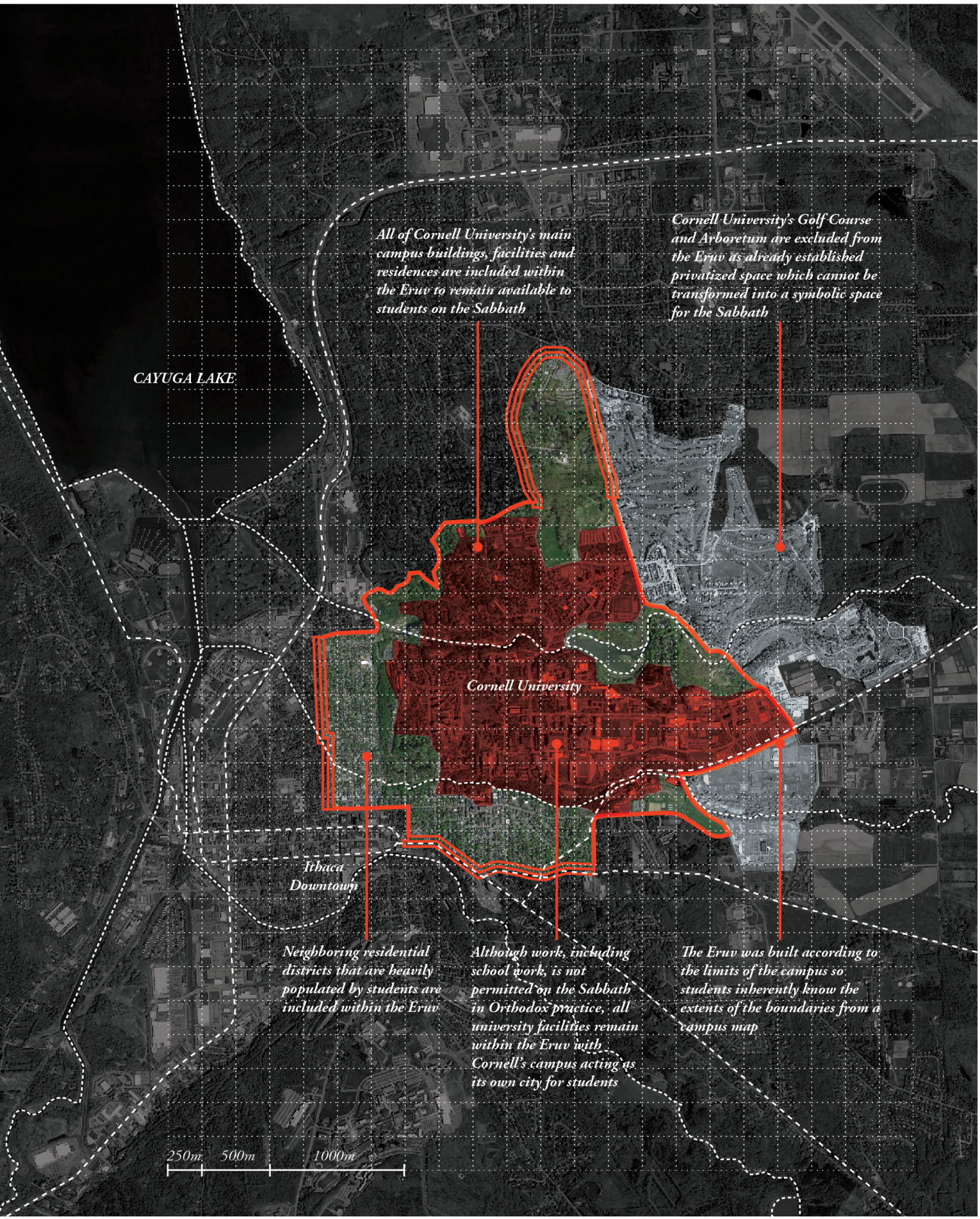
http://www.vosizneias.com/48104/2010/01/29/ithaca-ny-orthodox-jewish-community-builds-eruv-on-campus/

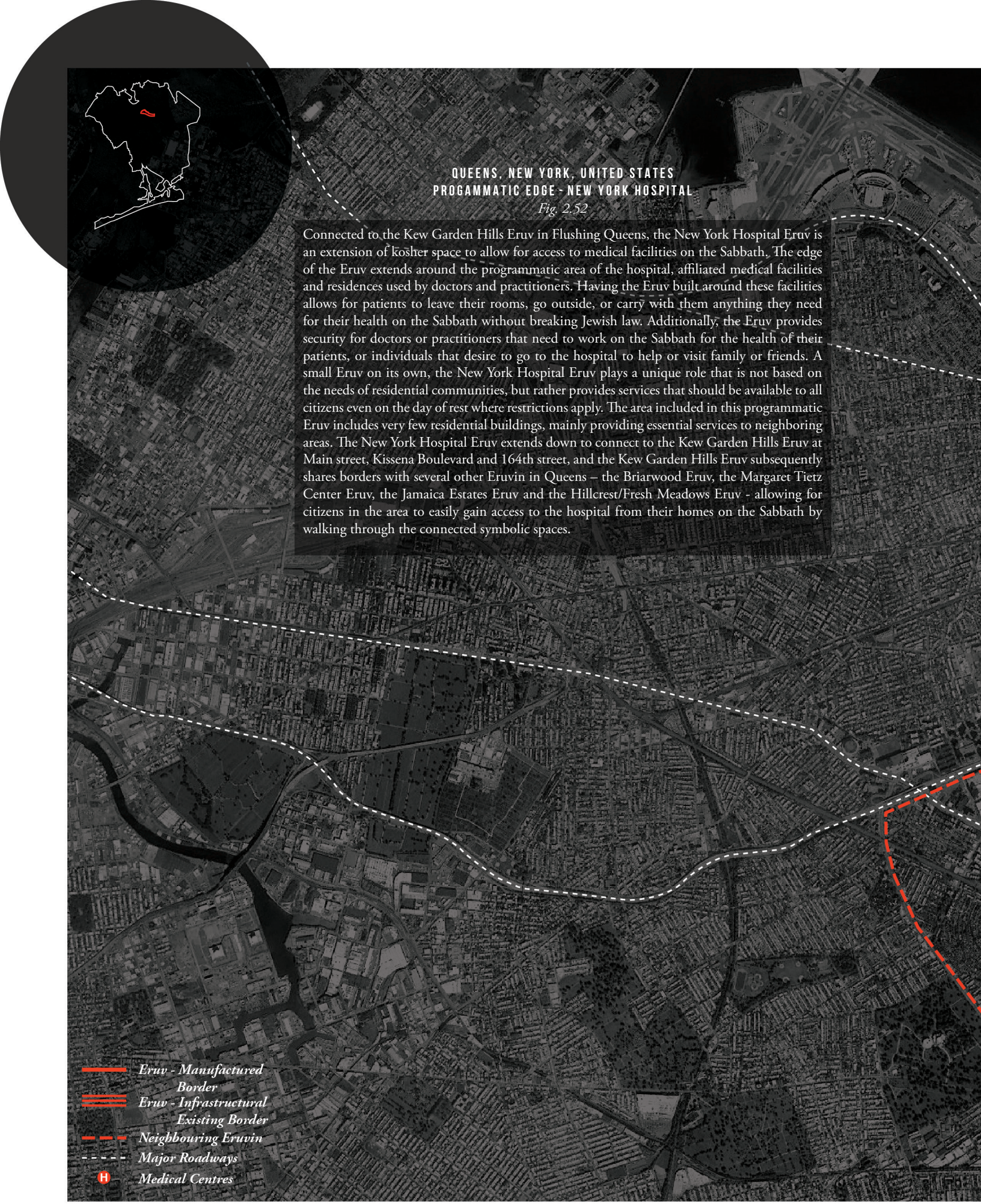
Eruv - Manufactured Border

Eruv - Infrastructural Existing Border

Major Roadways

Major Waterways

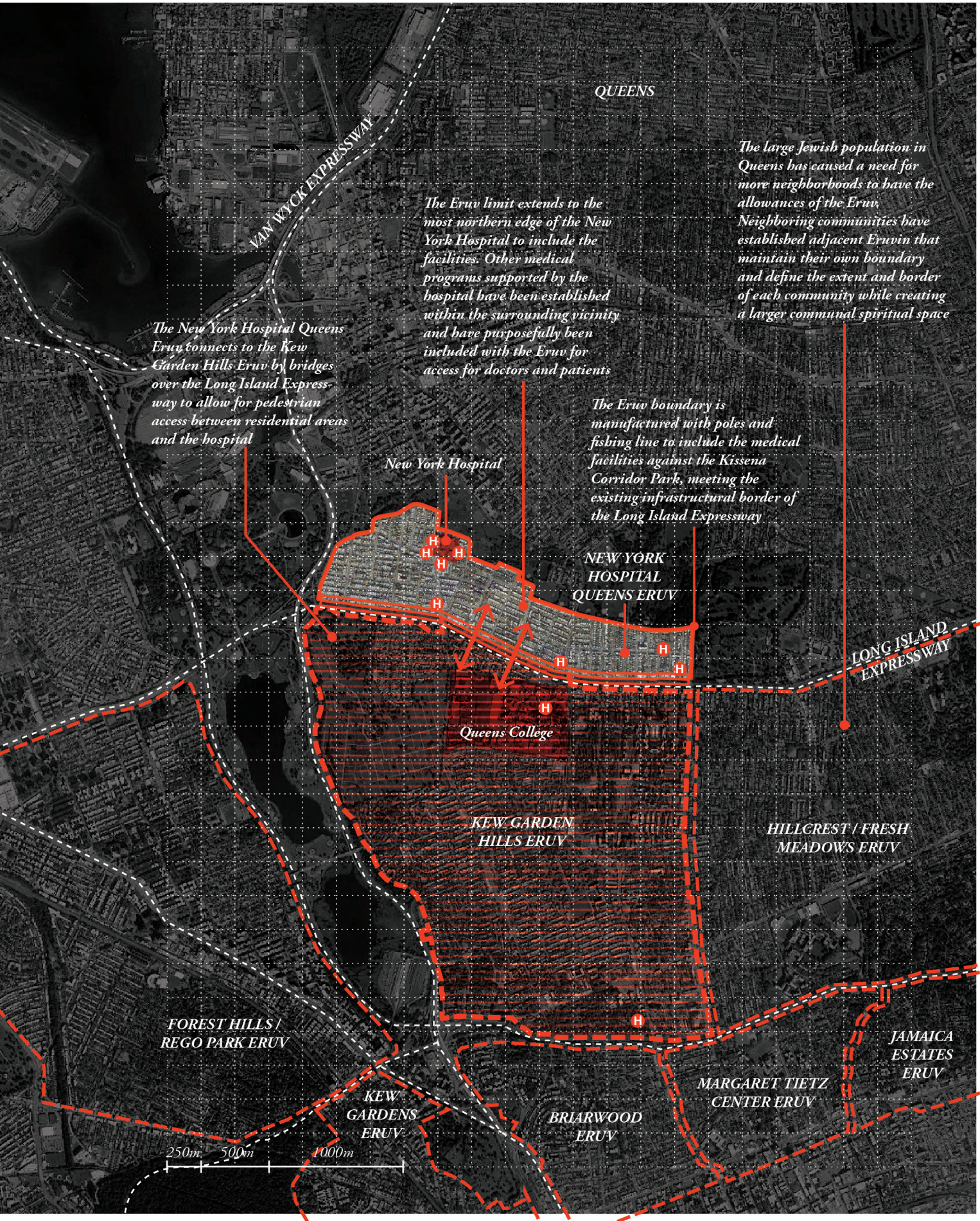

All of Cornell University's main campus buildings, facilities and residences are included within the Eruv to remain available to students on the Sabbath
Cornell University's Golf Course and Arboretum are excluded from the Eruv as already established privatized space which cannot be transformed into a symbolic space for the Sabbath
CAYUGA LAKE
Cornell University
Ithaca Downtown
Neighboring residential districts that are heavily populated by students are included within the Eruv
Although work, including school work, is not permitted on the Sabbath in Orthodox practice, all university facilities remain within the Eruv with Cornell's campus acting as its own city for students
The Eruv was built according to the limits of the campus so students inherently know the extents of the boundaries from a campus map
250m
500m
1000m

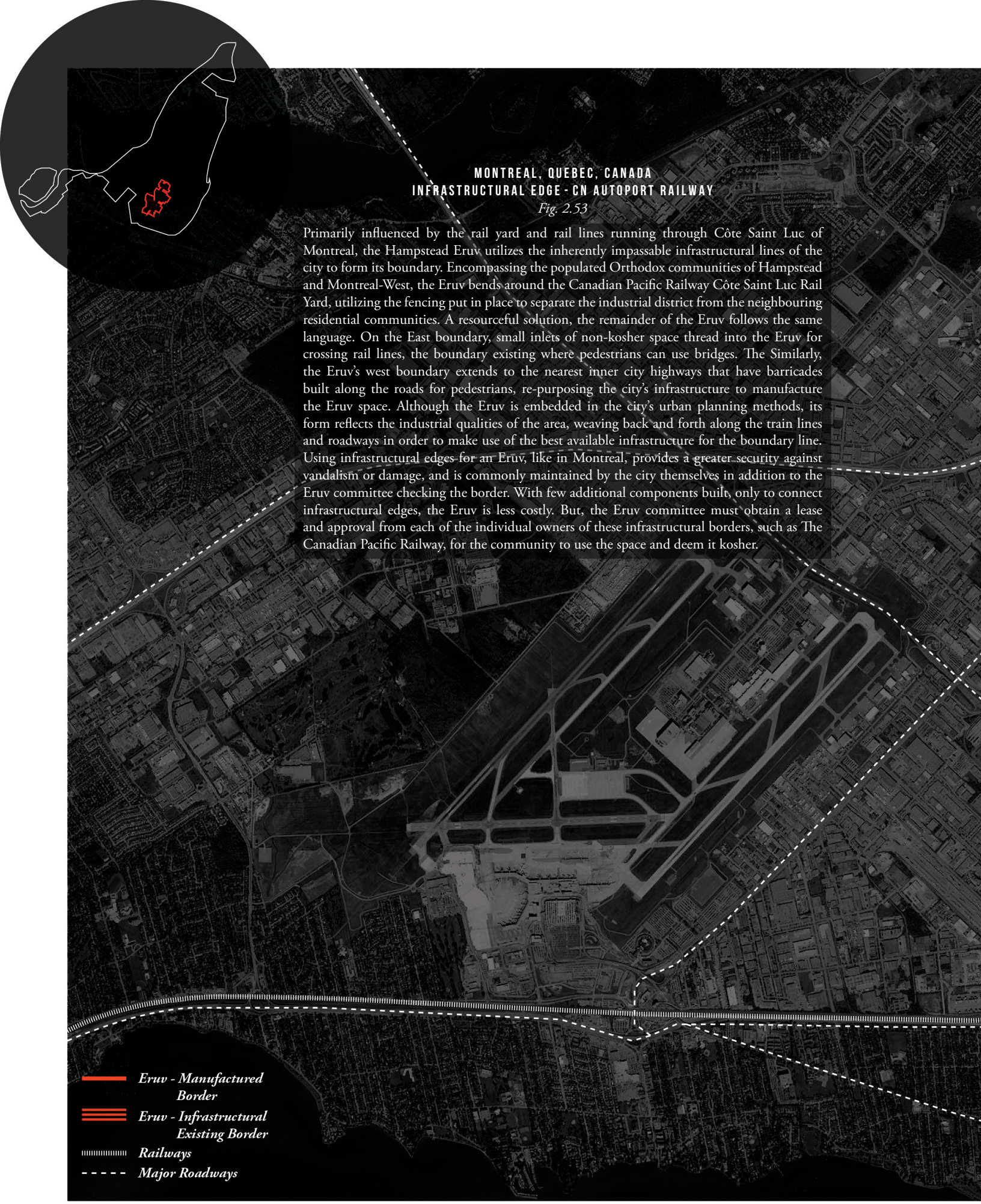


QUEENS, NEW YORK, UNITED STATES
PROGAMMATIC EDGE - NEW YORK HOSPITAL

Fig. 2.52

Connected to the Kew Garden Hills Eruv in Flushing Queens, the New York Hospital Eruv is an extension of kosher space to allow for access to medical facilities on the Sabbath. The edge of the Eruv extends around the programmatic area of the hospital, affiliated medical facilities and residences used by doctors and practitioners. Having the Eruv built around these facilities allows for patients to leave their rooms, go outside, or carry with them anything they need for their health on the Sabbath without breaking Jewish law. Additionally, the Eruv provides security for doctors or practitioners that need to work on the Sabbath for the health of their patients, or individuals that desire to go to the hospital to help or visit family or friends. A small Eruv on its own, the New York Hospital Eruv plays a unique role that is not based on the needs of residential communities, but rather provides services that should be available to all citizens even on the day of rest where restrictions apply. The area included in this programmatic Eruv includes very few residential buildings, mainly providing essential services to neighboring areas. The New York Hospital Eruv extends down to connect to the Kew Garden Hills Eruv at Main street, Kissena Boulevard and 164th street, and the Kew Garden Hills Eruv subsequently shares borders with several other Eruvin in Queens – the Briarwood Eruv, the Margaret Tietz Center Eruv, the Jamaica Estates Eruv and the Hillcrest/Fresh Meadows Eruv - allowing for citizens in the area to easily gain access to the hospital from their homes on the Sabbath by walking through the connected symbolic spaces.

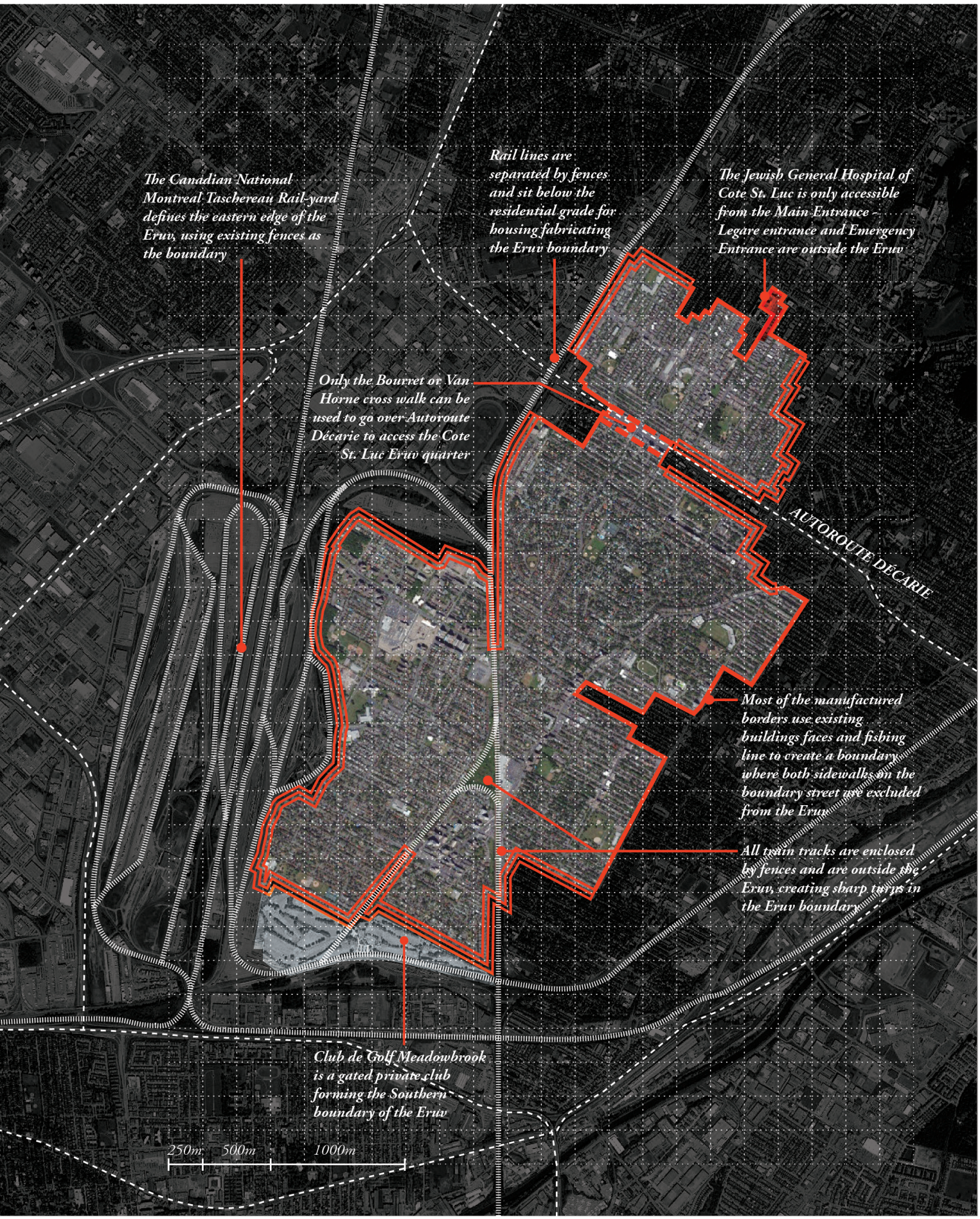

QUEENS
VAN WYCK EXPRESSWAY
The Eruv limit extends to the most northern edge of the New York Hospital to include the facilities. Other medical programs supported by the hospital have been established within the surrounding vicinity and have purposefully been included with the Eruv for access for doctors and patients
The large Jewish population in Queens has caused a need for more neighborhoods to have the allowances of the Eruv. Neighboring communities have established adjacent Eruvin that maintain their own boundary and define the extent and border of each community while creating a larger communal spiritual space
The New York Hospital Queens Eruv connects to the Kew Garden Hills Eruv by bridges over the Long Island Expressway to allow for pedestrian access between residential areas and the hospital
New York Hospital
The Eruv boundary is manufactured with poles and fishing line to include the medical facilities against the Kissena Corridor Park, meeting the existing infrastructural border of the Long Island Expressway
NEW YORK HOSPITAL QUEENS ERUV
LONG ISLAND EXPRESSWAY
Queens College
KEW GARDEN HILLS ERUV
HILLCREST / FRESH MEADOWS ERUV
FOREST HILLS / REGO PARK ERUV
JAMAICA ESTATES ERUV
MARGARET TIETZ CENTER ERUV
KEW GARDENS ERUV
BRIARWOOD ERUV
250m
500m
1000m



MONTREAL, QUEBEC, CANADA
INFRASTRUCTURAL EDGE - CN AUTOPORT RAILWAY

Fig. 2.53

Primarily influenced by the rail yard and rail lines running through Côte Saint Luc of Montreal, the Hampstead Eruv utilizes the inherently impassable infrastructural lines of the city to form its boundary. Encompassing the populated Orthodox communities of Hampstead and Montreal-West, the Eruv bends around the Canadian Pacific Railway Côte Saint Luc Rail Yard, utilizing the fencing put in place to separate the industrial district from the neighbouring residential communities. A resourceful solution, the remainder of the Eruv follows the same language. On the East boundary, small inlets of non-kosher space thread into the Eruv for crossing rail lines, the boundary existing where pedestrians can use bridges. The Similarly, the Eruv's west boundary extends to the nearest inner city highways that have barricades built along the roads for pedestrians, re-purposing the city's infrastructure to manufacture the Eruv space. Although the Eruv is embedded in the city's urban planning methods, its form reflects the industrial qualities of the area, weaving back and forth along the train lines and roadways in order to make use of the best available infrastructure for the boundary line. Using infrastructural edges for an Eruv, like in Montreal, provides a greater security against vandalism or damage, and is commonly maintained by the city themselves in addition to the Eruv committee checking the border. With few additional components built, only to connect infrastructural edges, the Eruv is less costly. But, the Eruv committee must obtain a lease and approval from each of the individual owners of these infrastructural borders, such as The Canadian Pacific Railway, for the community to use the space and deem it kosher.


The Canadian National Montreal Taschereau Rail-yard defines the eastern edge of the Eruv, using existing fences as the boundary
Rail lines are separated by fences and sit below the residential grade for housing fabricating the Eruv boundary
The Jewish General Hospital of Cote St. Luc is only accessible from the Main Entrance - Legare entrance and Emergency Entrance are outside the Eruv
Only the Bourret or Van Horne cross walk can be used to go over Autoroute Décarie to access the Cote St. Luc Eruv quarter
AUTOROUTE DÉCARIE
Most of the manufactured borders use existing buildings faces and fishing line to create a boundary where both sidewalks on the boundary street are excluded from the Eruv
All train tracks are enclosed by fences and are outside the Eruv, creating sharp turns in the Eruv boundary
Club de Golf Meadowbrook is a gated private club forming the Southern boundary of the Eruv
250m
500m
1000m



LONDON, ONTARIO, CANADA
INFRASTRUCTURAL EDGE - FANSHAWE PARK ROAD

Fig. 2.54

In the 1960s, London changed from being a small town to a large city in Ontario, annexing the neighbouring regions of Byron and Masonville, more than doubling its area and tripling its population. Consequently, the city began to attract more citizens, and the once small town embedded in the farmlands became a site of quick and rapid suburban development and urban sprawl. Although London's Eruv encompasses the historic city center of London, its boundary, an almost perfect rectangle, follows the outside edges of its many suburban developments, taking advantage of the most recently built infrastructure and roadways provided for access to these communities. The Eruv uses existing utility posts and wires, along with privacy walls built around suburban communities, to create a continuous wall in accordance with the planning details of the development communities. The grid of the city, which was developed in the mid twentieth century, provides an opportunity for the Eruv to be easily established and verified, reflecting the growth and changes of the city into a larger suburban development region. With only one Orthodox synagogue (situated in the centre of the Eruv), London's boundary covers a large area of the city to include both urban and suburban housing, as well as the University of Western Ontario, in order to allow for all demographics to use the Eruv and attend synagogue of the Sabbath.


University of Western Ontario Campus
Included for Students Residences
The Greater Amsterdam Eruv spans across four municipalities outside Amsterdam Proper - A lease was acquired from all five mayors to make the space the kosher.
Suburban developments have privacy walls built around the communities to block noise from busy roads which can be used as a continuous Eruv limit
Oxford Street
The south edge of the Eruv, as it nears the city centre and downtown, has no highway barriers in place and uses the pole and line method to connect the highway barriers on the East and West limits
Downtown financial district excluded as a non-necessary area for the Sabbath
500m
1000m
2000m

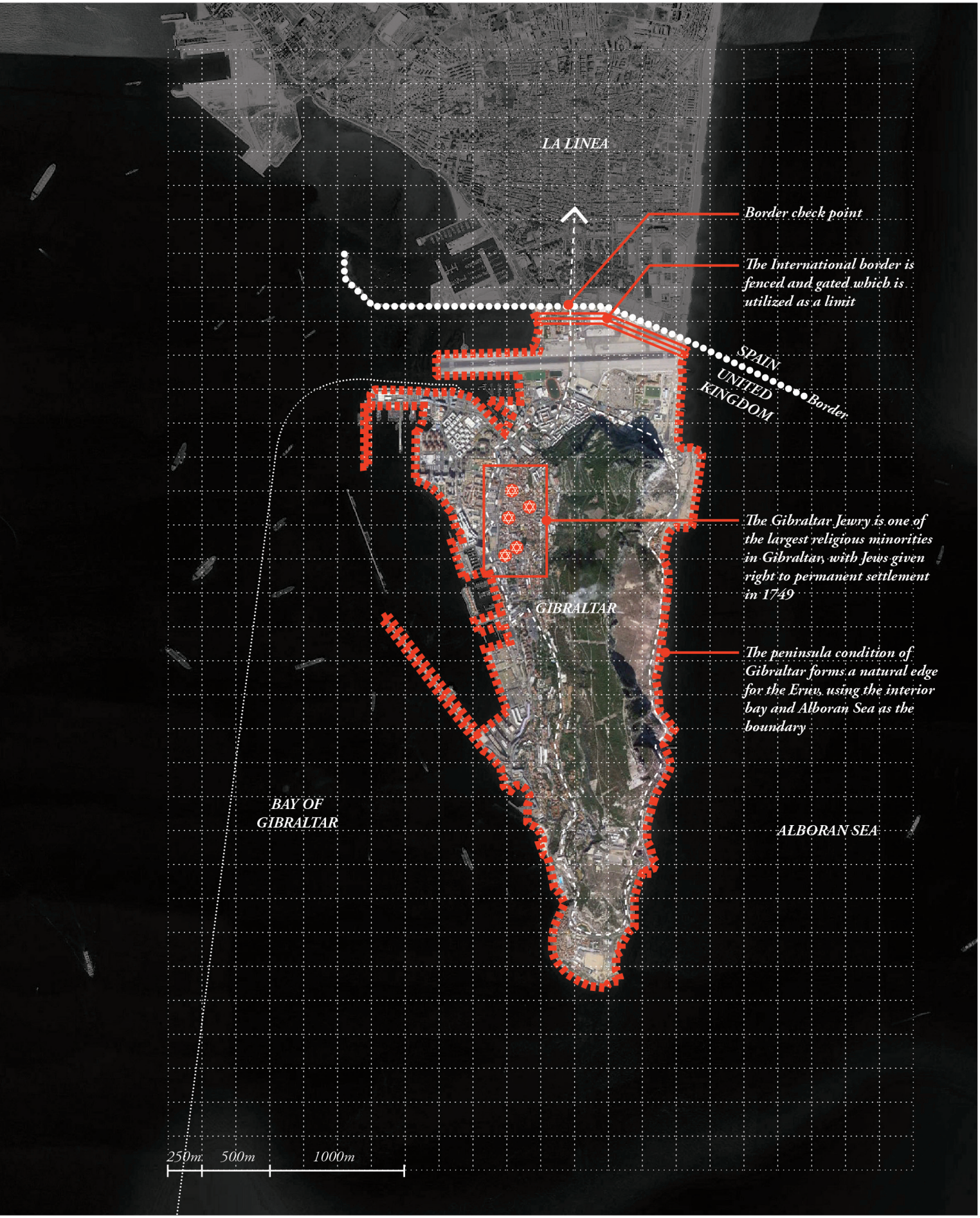


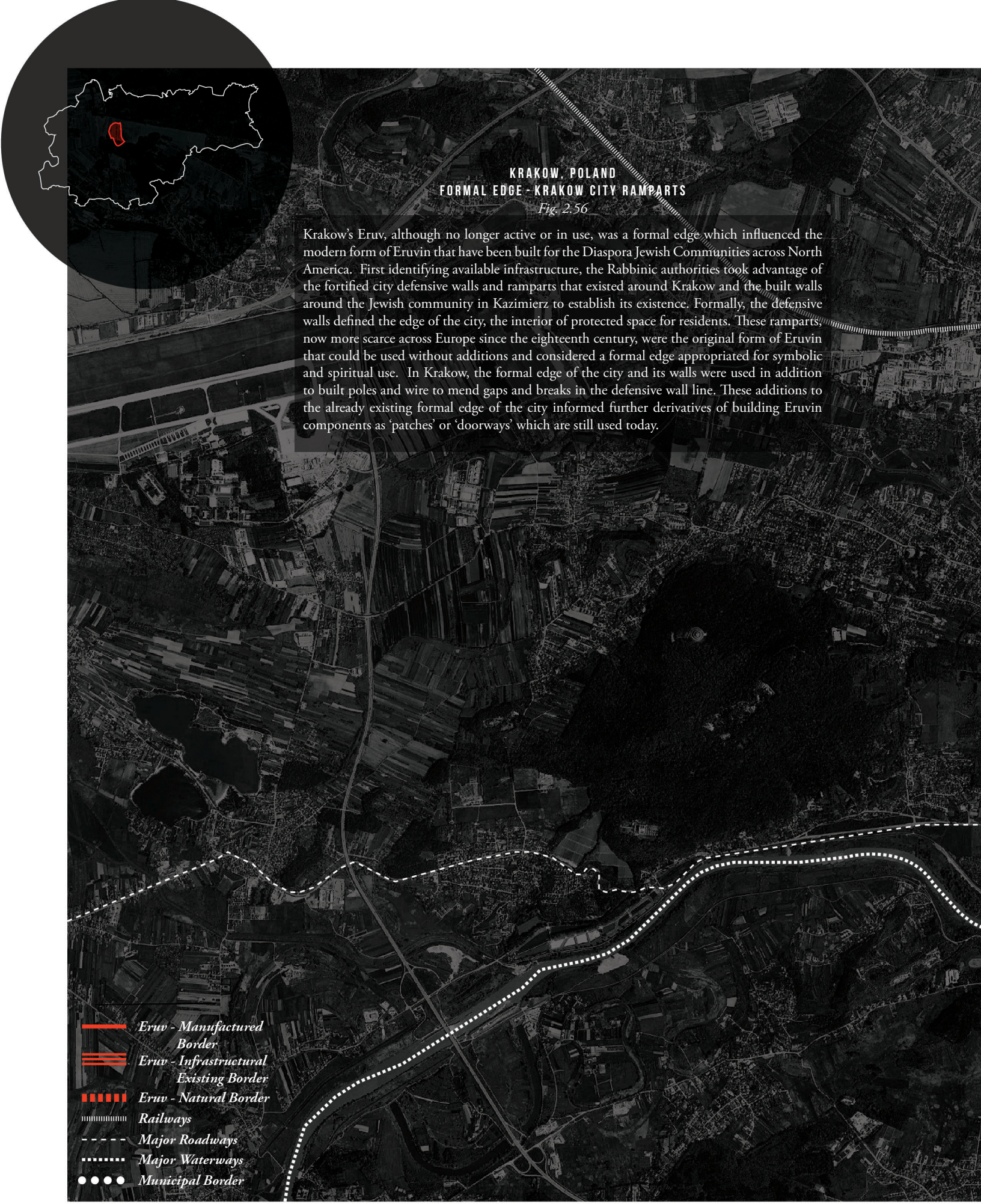
GIBRALTAR, UNITED KINGDOM
FORMAL EDGE - UK/SPAIN INTERNATIONAL BORDER

Fig. 2.55

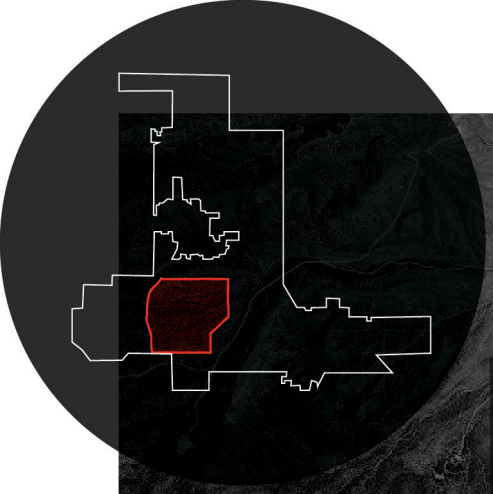
With little information available about the Gibraltar Eruv beyond its acknowledged existence, it can be assumed that the small peninsula uses its natural conditions as its boundary. The small British overseas territory spans out into the Mediterranean Sea and the Strait of Gibraltar, with waterfront on the East, West and South edges of the peninsula. With just over thirty thousand inhabitants, Gibraltar has a long-established Jewish community that accounts for 2.5% of the overall population. As a share of the total population, this is the second largest Jewish population the world trailing only Israel, and the Jewish inhabitants are dispersed across the small area of land. Although it employs natural edges for its boundary, the Gibraltar Eruv has a unique condition on its Northern boundary where it utilizes the formal edge and international border built and established between Spain and the British Territories. This formal edge, both the physical architecture of the border and the political connotations of the border, provide an impassable boundary that is inherently usable as an Eruv limit. The use of this formal edge, in conjunction with the natural edges along the coast, means that Gibraltar proper, as an entity, is in itself an Eruv.

Eruv - Infrastructural Existing Border
Eruv - Natural Border
Major Roadways
Ferry Lines
International Border


LA LINEA
Border check point
The International border is fenced and gated which is utilized as a limit
SPAIN
UNITED KINGDOM
Border
The Gibraltar Jewry is one of the largest religious minorities in Gibraltar, with Jews given right to permanent settlement in 1749
GIBRALTAR
The peninsula condition of Gibraltar forms a natural edge for the Eruv, using the interior bay and Alboran Sea as the boundary
BAY OF GIBRALTAR
ALBORAN SEA
250m
500m
1000m


KRAKOW, POLAND
FORMAL EDGE - KRAKOW CITY RAMPARTS
Fig. 2.56
Krakow's Eruv, although no longer active or in use, was a formal edge which influenced the modern form of Eruvin that have been built for the Diaspora Jewish Communities across North America. First identifying available infrastructure, the Rabbinic authorities took advantage of the fortified city defensive walls and ramparts that existed around Krakow and the built walls around the Jewish community in Kazimierz to establish its existence. Formally, the defensive walls defined the edge of the city, the interior of protected space for residents. These ramparts, now more scarce across Europe since the eighteenth century, were the original form of Eruvin that could be used without additions and considered a formal edge appropriated for symbolic and spiritual use. In Krakow, the formal edge of the city and its walls were used in addition to built poles and wire to mend gaps and breaks in the defensive wall line. These additions to the already existing formal edge of the city informed further derivatives of building Eruvin components as 'patches' or 'doorways' which are still used today.
Eruv - Manufactured Border
Eruv - Infrastructural Existing Border
Eruv - Natural Border
Railways
Major Roadways
Major Waterways
Municipal Border


Ramparts are patched to create a kosher boundary
Houses and Fences Patched through use of wire
Historic Walled City Centre
Early rail line surrounded Krakow - 19th Cenurty
VISTULA RIVER
Natural Eruv boundary south of city centre
The Eruv was fabricated of different boundaries outside the city centre in order to include the historic Jewish district
From the 15th century to the 19th century, the walled Jewish Ghetto in Kazimierz functioned naturally as the first Eruv in Krakow
World War Two Jewish Ghetto was placed outside city limits and the existing Jewish Quarter
250m
500m
1000m

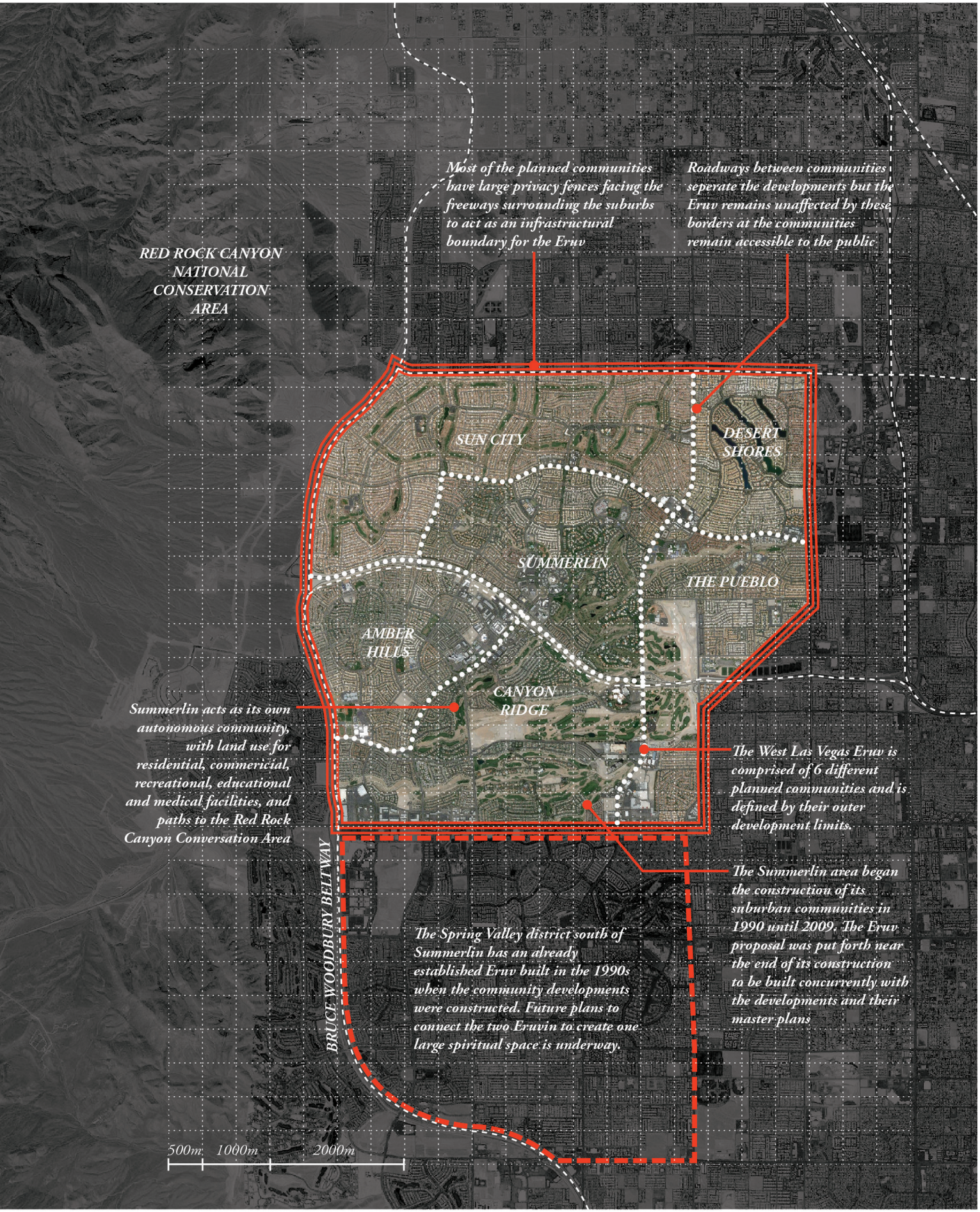


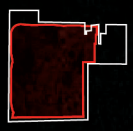
LAS VEGAS, NEVADA, UNITED STATES
COMMUNITY EDGE - SUMMERLIN SUBURBAN DEVELOPMENT

Fig. 2.57

Summerlin, Nevada, is a affluent master planned development in the West of Las Vegas containing 31 individual communities (villages) within its area. Summerlin began its residential developments in 1990 and they are still being built today. As a suburban community planned as an independent series of neighbourhoods and sequential developments, Summerlin acts as its own micro-city, providing residential areas, commercial zones, civic facilities, houses of worship, shopping centers, cultural facilities, social amenities and park-lands to its residents. Still as a part of Las Vegas, Summerlin is an incorporated municipality that acts as an independent, semi-private residential community separated from the downtown of Las Vegas. As a suburban planned development on the outskirts of Las Vegas, the Summerlin community was developed in full – including the design and designation of highways, freeways, pedestrian routes and infrastructural amenities to serve the community. As a holistic designed development, the Eruv established around the series of villages was proposed in conjunction with the development – utilizing the fabrication of new highways and infrastructure to support the symbolic boundary. The Eruv encompasses the entire region, following the newly built highways. It serves an existing Jewish population that has chosen to invest and live in the area, as well as the newly built synagogues in the development, but is also a selling point for future investors and residents. Defined exclusively by the development's community limits, the Eruv is a part of the community's planning committee's attempt to make the development more appealing to a wide range of citizens.

Eruv - Infrastructural Existing Border
Neighbouring Eruvin
Major Roadways
Community Border


RED ROCK CANYON NATIONAL CONSERVATION AREA
Most of the planned communities have large privacy fences facing the freeways surrounding the suburbs to act as an infrastructural boundary for the Eruv
Roadways between communities seperate the developments but the Eruv remains unaffected by these borders at the communities remain accessible to the public
SUN CITY
DESERT SHORES
SUMMERLIN
THE PUEBLO
AMBER HILLS
CANYON RIDGE
Summerlin acts as its own autonomous community, with land use for residential, commericial, recreational, educational and medical facilities, and paths to the Red Rock Canyon Conversation Area
The West Las Vegas Eruv is comprised of 6 different planned communities and is defined by their outer development limits.
The Summerlin area began the construction of its suburban communities in 1990 until 2009. The Eruv proposal was put forth near the end of its construction to be built concurrently with the developments and their master plans
The Spring Valley district south of Summerlin has an already established Eruv built in the 1990s when the community developments were constructed. Future plans to connect the two Eruvin to create one large spiritual space is underway.
BRUCE WOODBURY BELTWAY
500m
1000m
2000m

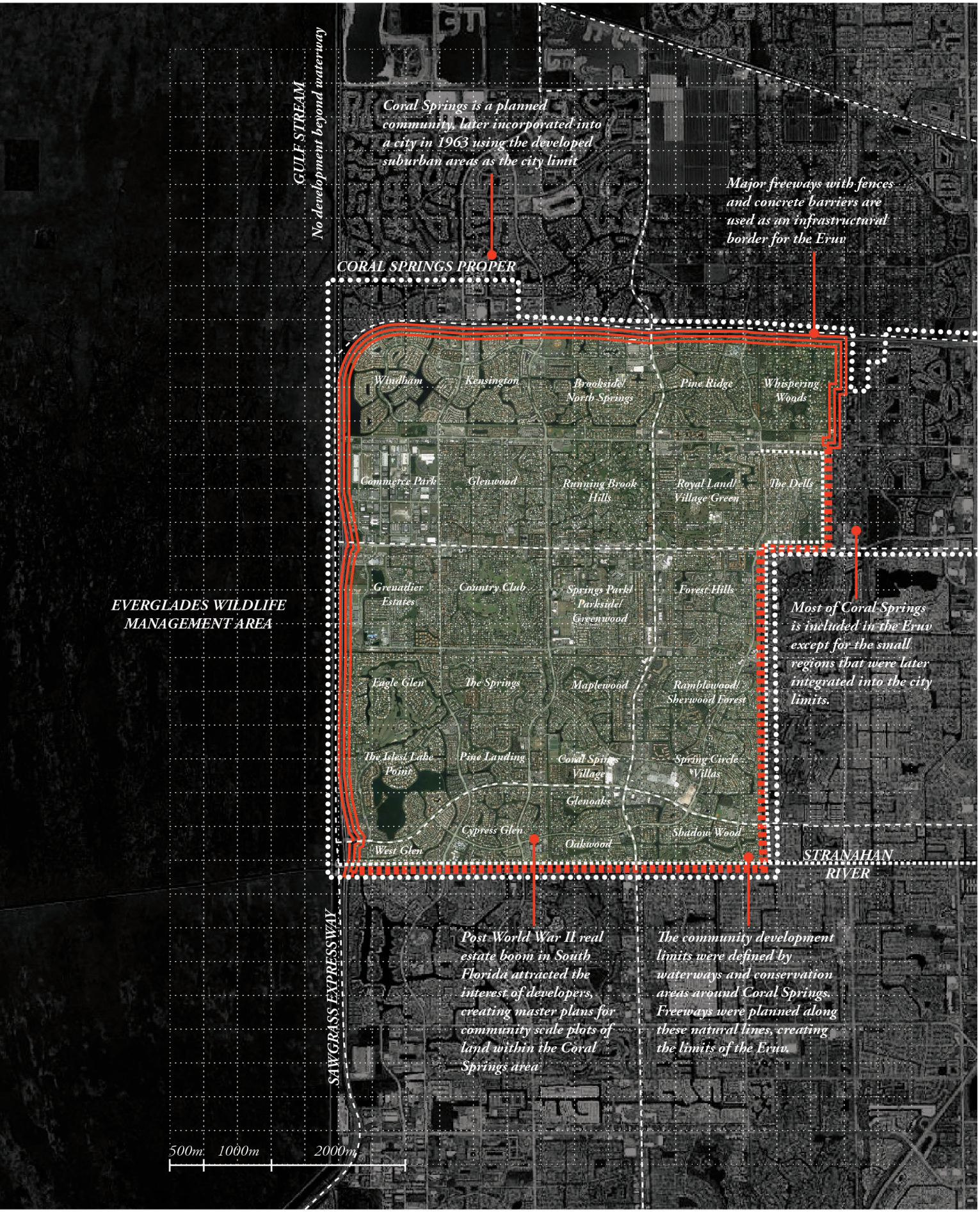


CORAL SPRINGS, FLORIDA, UNITED STATES
COMMUNITY EDGE - CORAL SPRINGS DEVELOPMENT COMMUNITY

Fig. 2.58

Coral Springs is a master planned city, primarily developed by WCI community builders in 1963. Between 1970 and 1990, the city experienced rapid growth, adding over 35000 residents each decade. The establishment of the Sawgrass Expressway improved the desirability for investors to purchase properties and set up commercial businesses in the city, pulling residents away from Fort Lauderdale into Coral Springs as a new, safe, and well-established young city. The city has now reached residential build out, and is nearing commercial build out, with a large Jewish population and retiree population moving to Coral Springs away from the urban city centres. The Eruv, developed in conjunction with the master plan of the city, was established by the Chabad to serve the Jewish families investing in the residential development of Coral Springs, and to help establish a new synagogue for the Chabad congregation. Once the population started growing so rapidly towards the end of the twentieth century, the infrastructure and highways being added to the region offered opportunity to build an Eruv around the entire planned city. Including all the internal neighbourhoods by utilizing the community edge, the Eruv allowed for the establishment of an orthodox sect in the city and supporting religious facilities desired by the Chabad.

Eruv - Infrastructural Existing Border
Eruv - Natural Border
Major Roadways
Major Waterways
Municipal Border

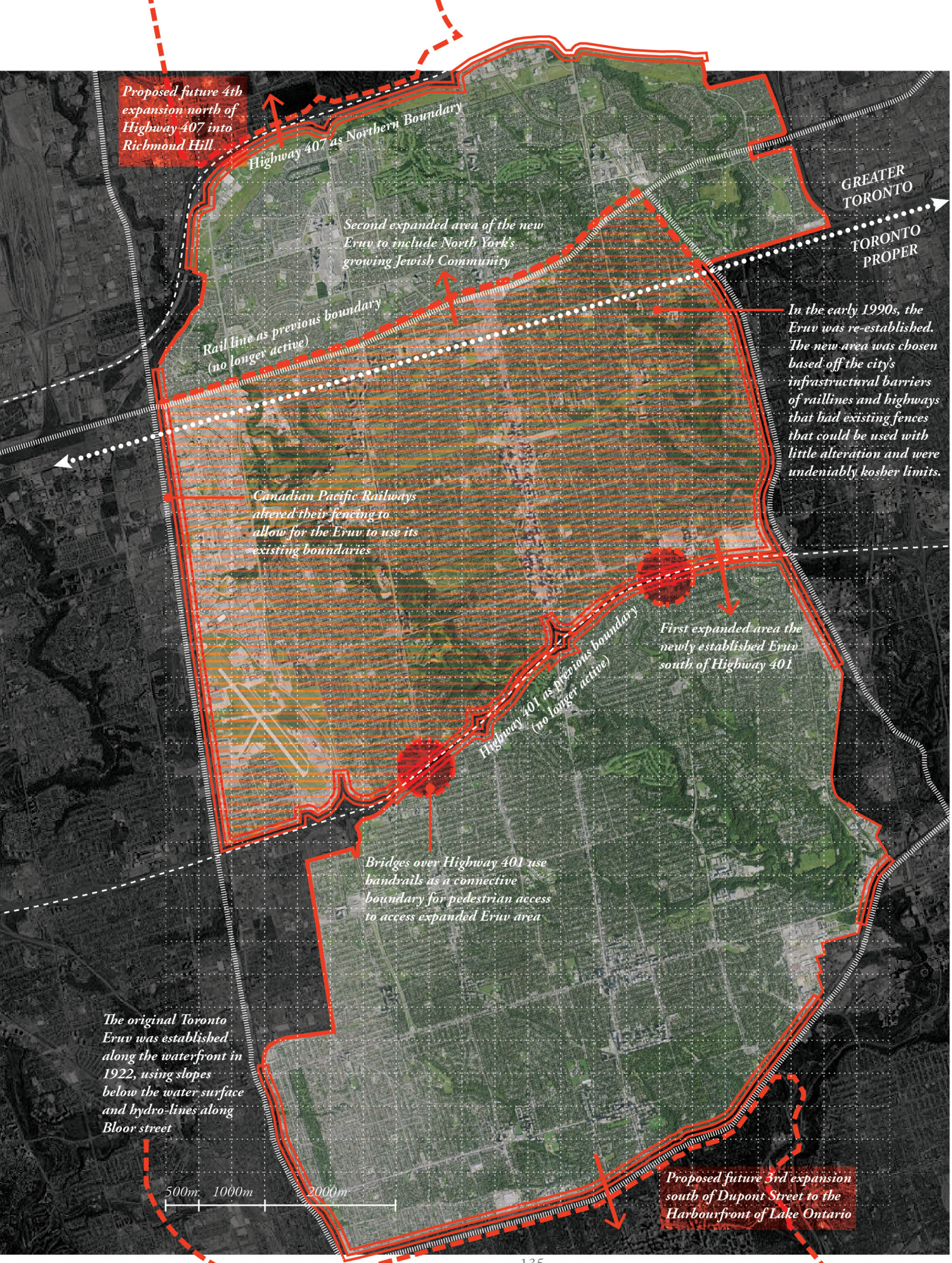

GULF STREAM
No development beyond waterway
Coral Springs is a planned community, later incorporated into a city in 1963 using the developed suburban areas as the city limit
CORAL SPRINGS PROPER
Major freeways with fences and concrete barriers are used as an infrastructural border for the Eruv
Windham
Kensington
Brookside/ North Springs
Pine Ridge
Whispering Woods
Commerce Park
Glenwood
Running Brook Hills
Royal Land/ Village Green
The Dells
Grenadier Estates
Country Club
Springs Park/ Parkside/ Greenwood
Forest Hills
Most of Coral Springs is included in the Eruv except for the small regions that were later integrated into the city limits.
EVERGLADES WILDLIFE MANAGEMENT AREA
Eagle Glen
The Springs
Maplewood
Ramblewood/ Sherwood Forest
The Isles/ Lake Point
Pine Landing
Coral Springs Village
Spring Circle Villas
Glenoaks
Cypress Glen
Shadow Wood
West Glen
Oakwood
STRANAHAN RIVER
SAWGRASS EXPRESSWAY
Post World War II real estate boom in South Florida attracted the interest of developers, creating master plans for community scale plots of land within the Coral Springs area
The community development limits were defined by waterways and conservation areas around Coral Springs. Freeways were planned along these natural lines, creating the limits of the Eruv.
500m
1000m
2000m



TORONTO, ONTARIO, CANADA
SOCIAL/URBAN/POLITICAL EDGE - GREATER TORONTO AREA EXPANSION

Fig. 2.59

Toronto's Eruv was one of the first established Eruv boundaries in North America in 1921 by Rabbi Yehudah Leib Graubart. With mass immigration from Europe in the first decade of the twentieth century, the Jewish population in Toronto exploded from a small community of 500 people to over 18,000. With concern over the lack of observance being exercised by the recent immigrants in the Canadian city, Rabbi Graubart decided to establish the Toronto city Eruv. The Don River and the surrounding hills in the east, the Humber River and the hills of High Park in the west, Lake Ontario in the south and the telephone poles and wires that run the length of Bloor St. in the north created Eruv boundaries around the Toronto Jewish community. The uniqueness of Toronto's Eruv is that it has grown and been re-established several times since its initialization in 1921, altering itself with the booming population and mass urbanization of the Toronto city center and surrounding residential neighbourhoods and development. In 1950, Rabbi Price of Toronto outlined a necessary extension of the Eruv to serve the Jewish population that moved out of the poorer districts of the city to North Toronto. With a Jewish population over 65000 people, the Eruv had to expand in conjunction with the growth of the city. This extension was created by the installation of poles and wires North of the natural edges used for the existing Eruv. In 1985, Rabbi Sofer brought forth discussion over the Eruv's validity, and the still expanding Jewish population caused a need to create a larger boundary that was more reliable than the common pole and wire method so that Eruv verification could be succinct and the boundary could be assured as kosher. In 1995, a new Eruv was completed, containing the urban core of Toronto and spanning to the suburban regions north of the city by use of existing fences and highway infrastructures that could support long term planning. It is the largest Eruv in North America, and is still expanding and fluctuating with the changing population and growing urban center of the city. The urban/social/political edge of Toronto, its rapid urbanization and changes, have affected the Eruv's boundary drastically over the last century, and the Eruv indicates not only the changes in the Jewish faith and population, but the overall urban evolution of Toronto.

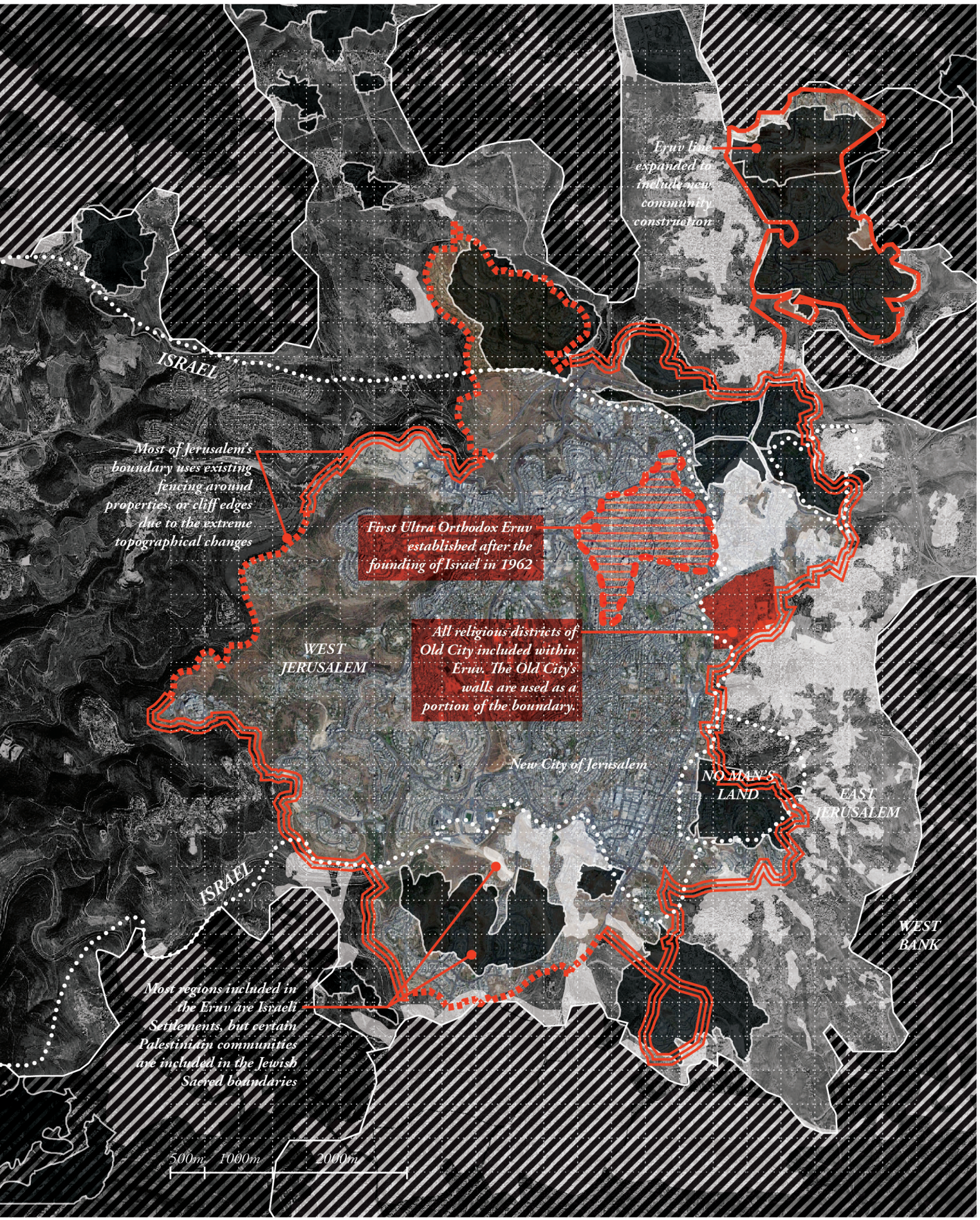

Proposed future 4th expansion north of Highway 407 into Richmond Hill
Highway 407 as Northern Boundary
GREATER TORONTO
TORONTO PROPER
Second expanded area of the new Eruv to include North York's growing Jewish Community
Rail line as previous boundary (no longer active)
In the early 1990s, the Eruv was re-established. The new area was chosen based off the city's infrastructural barriers of raillines and highways that had existing fences that could be used with little alteration and were undeniably kosher limits.
Canadian Pacific Railways altered their fencing to allow for the Eruv to use its existing boundaries
First expanded area the newly established Eruv south of Highway 401
Highway 401 as previous boundary (no longer active)
Bridges over Highway 401 use handrails as a connective boundary for pedestrian access to access expanded Eruv area
The original Toronto Eruv was established along the waterfront in 1922, using slopes below the water surface and hydro-lines along Bloor street
500m 1000m 2000m
Proposed future 3rd expansion south of Dupont Street to the Harbourfront of Lake Ontario



JERUSALEM, ISRAEL
SOCIAL/URBAN/POLITICAL EDGE - EAST JERUSALEM/SETTLEMENTS

Fig. 2.60

Jerusalem's Eruv, unlike Diaspora Eruvin, serves a Jewish population that is a majority population in the city. Although most cities in Israel maintain their own Eruvin to serve the large Orthodox population, Jerusalem's Eruv is inherently the most politically charged as a religious hub for several faiths. The Eruv in Jerusalem, although still hardly visible, indicates the tensions present in the region, and indicates territorial methods of occupation. The Eruv encompasses the Holy City, and all the religious quarters included, as well as parts of the No-Man's Land outside the old city, and most importantly, Palestinian Communities located within East Jerusalem. Although the Eruv is a non-aggressive architecture, the weaving of its boundary line indicates both the division of land present in the region, but also the tension for land that is ongoing since Israel's establishment. The Eruv in Jerusalem weaves its way around Israeli and Palestinian settlements, acting both out of inclusion and exclusion. Although the politics found in this region are unresolved, the Eruv can be read as both a territorial occupying of land, or an example of a harmonious boundary line found between disputing cultures. Regardless, the weaving of the boundary line and the continual growth of Jerusalem's Eruv demonstrates how the political and social disputes in and around the city affect the freeness of the Eruv boundary, its route and what it encompasses.


Eruv line expanded to include new community construction
ISRAEL
Most of Jerusalem's boundary uses existing fencing around properties, or cliff edges due to the extreme topographical changes
First Ultra Orthodox Eruv established after the founding of Israel in 1962
All religious districts of Old City included within Eruv. The Old City's walls are used as a portion of the boundary.
WEST JERUSALEM
New City of Jerusalem
NO MAN'S LAND
EAST JERUSALEM
ISRAEL
WEST BANK
Most regions included in the Eruv are Israeli Settlements, but certain Palestinian communities are included in the Jewish Sacred boundaries
500m
1000m
2000m

SOMATIC SPACE

Physical Manifestations - Conclusions of Constructing the Eruv Space

[...] While we form part of the homogeneous order of nature we are yet at the same time distinct from it, […] as living beings we can partially free ourselves from the forces that hold inanimate nature together, […] we can move about, so we are not bound to the one place we occupy physically.

Dom Hans van der Laan, Architectonic Space

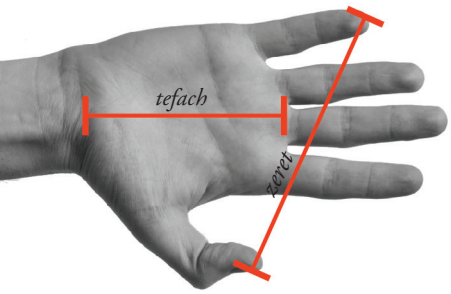
With my feet blistered from walking the Eruv boundary in Boston a few short days before, I decided to take a break and sort through the material Eruv components I had gathered from the hardware store. I pulled the components out of the box, the 2x4s rough and cutting into my palms and the fishing wire in a messy pile. I was trying to justify if the basic materials of the boundary could actually achieve community continuity as I had speculated. Are they really capable of doing more than their physical appearance lets on? What was so unique about the constructed space of the Eruv?

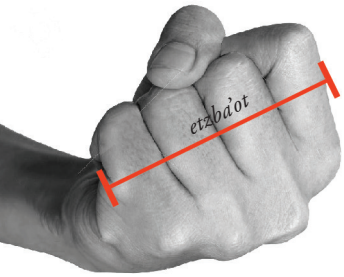
My hands now stitched with slivers, and my feet throbbing from Boston, I realized the physical bodily dedication to my time spent wandering and studying the Eruv, and that the answer might be more apparent than I thought. Almost unknowingly, I had already participated in two fundamental activities that communicate a bodily devotion to the Eruv space; the gathering of Eruv components and materials that are installed by hand, and the simplistic act of walking through and around the bounded space.

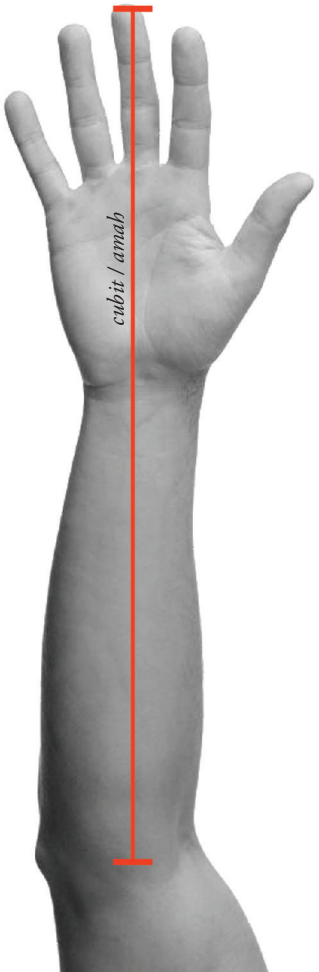
As a community-built object, the Eruv space is clearly derived from the capabilities of the human body; the Sabbath and the spiritual space use the body as its tool for construction and as a fundamental means for experience. The human form, both with its capabilities and limits, defines the acts of building and dwelling for the Eruv, sharing a bodily system of measure for its form and the human experience it provides.

The *Tannaim* (teachers) in the Mishnaic period between 10-220 CE wrote into the Talmud a measurement system that has been appropriated to define the distances, lengths, material fabrication, and space of the Eruv. Specifically, these early measurements were created to rationalize the building and form

Fig. 2.61, Fig. 2.62, Fig. 2.63.
Talmudic bodily measurement systems used in building and designating components of the Eruv







of the Tabernacle.

It is assumed that during the Israelites forty year travel through the desert, labor and work was done by the individuals of the community without the use of machinery or advanced tools; supposing community space and spiritual space was man made. The human body, for the nomadic Israelites, was the most available and valuable tool to properly construct and measure the harmonious sanctuary spaces desired by the community. Thus, all the Talmudic units of measure, which in effect dictate the constructed form of the Eruv, are based off the common human body, and can be equated to one another through the use of other bodily measures.

For example, the *tefach* (one palm) is equivalent to an *etzba'ot* (four finger-breadths). A *zeret* (span; length from the thumb to baby finger) is equivalent to three *tfachim* (three palms). A *cubit/ell/amah* (forearm length; elbow to fingers) is equivalent to two *zeret* (two spans).[22] These measures are used in a variety of ways to define space and limits. These human measures define the Eruv components, clarify public and private domains, and ensure a universal language to enforce the Sabbath laws.

In application, these measures apply to physical distances and space to create limits; a road that is sixteen cubits wide is concluded to be a public domain, which dictates the way the space is occupied. Similarly, individuals cannot carry or transfer an object from a private domain to a public domain more than four cubits in distance without breaking the Sabbath unless an Eruv is in place. These units are also used in fabrication and construction to ensure the Eruv boundary is suitable and kosher. Eruvin components must be at least ten tefachim in height to be considered a wall or boundary, hillsides can only be used as an Eruv boundary if its slope is twenty four tefachim along its sloped axis, a Tzurat HaPesach must be more that twenty amos in height in order to remain unseen by the general public, and the lechi no more than four amos in height to remain below the common sight line. In all cases, the Eruv may not have a gap in its boundary or have a gate that is more than ten amot wide, otherwise it is considered invalid unless a korah (lintel, fishing line) connects the nearby boundary and is higher than twenty amot.

These are only a few examples of the long list of measurement rules required of community members and rabbinic authorities to know and use when building their own Eruvin. But it is obvious that the measurement language is universal, one that all individuals in all places can use to fabricate an Eruv, dictating both the construction of the space and the actions prohibited or allowed by the individuals who wish to use it. The body, therefore, builds both the physical and spatial limits of dwelling.

This system puts the manufacturing, building and accuracy, literally, into the hands of the users and the common individuals who follow the practice. It can be concluded that, not only are these measurements accessible, but they also represent the means in which transportable space came into being. The concept of travel is woven into the Talmudic measurement; the form of the

body measures length, but distance is measured by the action of the body.

Through movement, further units have been defined; the *mil* (two thousand cubits/forearm lengths) and the *parasang* (four milin). These measurements are units of itinerant distance, or in other words, units of movement that relate to the distances traveled on foot.[23] These measures are consequently affected by the context and type of terrain, as well as the speed, stride length, and capabilities of the individual who is traveling. Similarly, the *pesiah* (one pace) is not mathematically consistent but emphasizes the natural movement of the body within its physical surroundings. Thus, a unique experience is fabricated for each individual who uses these measures, creating a personal connection to the space traveled. Regardless, movement by foot is a universally understood parameter for estimating limits.

The body is connected mathematically to both building and dwelling. The measures, derived from the human body's abilities, hints at how a responsibility for space is created by the individuals who build it, and a communal language is shared and preserved between individuals who dwell within it, binding community. In the case of the Eruv, it is a cultivation of individuals, and the construction of the home where dwelling informs community and active space.

The body and our experience space, to build by hand, and to move on foot, measures physical and metaphysical space in reference to dwelling. Building the Eruv provides a sense of security, and experiencing its space by foot is a harmonious action. Therefore, dwelling in the Eruv is to cultivate experience in space. The wondrous equivalency of this measurement system brings forth a hidden harmony. The pesiah (pace) is roughly equivalent to one amot/cubit (arms length);[24] the acts of walking and holding are intertwined and rooted in the dimensions of the Eruv.

The measurement of a stride relates directly to the act of walking, dwelling and moving in space by foot, and the measurement of the hand corresponds to the Eruv's original mandate, allowing individuals to carry or transfer objects from one realm to another. Although the size and plan of city-Eruvin are influenced individually by the context in which they are built, the references of the human body describe how the space is constructed and experienced in the physical realm of the individual. In all ways, from materials, to measurements, to movement, the Eruv is accessible to the common man, and creates a common language of these specific communities.

The Sabbath demands only for a commitment of the body – to walk, to pause, to be with family, to rest. The Eruv allows for this commitment and furthers it - the act of carrying, the ability to dwell in a larger home – the boundary is a compliment to the Sabbath ritual of human reflection.

The body, and its connection to the construction of the Eruv space and the experience within its physical realm, creates a boundless sense of community. All humans can partake in the cultivating and construction, but equally,

the many Eruv locations welcome individuals to a common, nostalgic space that requires no more than your own physical presence to be a part of the community; to carry and walk. The Eruv offers communities globally where place is manifested through action, not architectural structure.

The acts of carrying and walking develop a logarithmic scale to partake and share in space – holding a set of keys, to a cane, to a beloved child; walking out your front door, to synagogue, or alongside your entire community. This scale underlies a justification to the whole, and a language that is shared by many who explore these fundamental human actions globally every week. These actions define how the Eruv constructs a community-experience space.

These natural movements hint that individuals are connected to each other, and nostalgia, through the same activity within the natural dwelling space defined by the Eruv.

The Eruv exists as a singular periphery in its context or natural environment. But, it exists as several *bodily spaces* that provide both limit and opportunity, each informing the scale of next,[25] these are the hand, the foot and the eyes. We *hold* and carry what we wish to *move* through the community space that we *see* as our place of dwelling. Each informs the latter, and fabricates a physical connection to the space where the individual performs these actions.



Fig. 2.64. Talmudic bodily measurement system - the pesiah designates types of public and private space, referring to walking as a means of travel and dwelling.

This section, *Constructing Space*, in an exploration of the physical consequences of the Eruv, but physical limits of community space are actually created by bodily actions of individuals who use it far more than the boundary itself dictates. For the Eruv, the first negotiation towards finding the functional scale of community is in the construction of space that can be maintained (building) and experienced (dwelling) by the individuals who use it through the limits of their own bodies.

The pesiah describes this limit best; the way in which we dwell, the bodily extent of movement to which provides comfort, a measurement of reflection tied to the hand, and the distance individuals would choose to travel from their home into the outside world on the Sabbath. The functional scale of community can be translated into what distances are accessible through and by means of the human body – these limits would vary from person to person, but if the Eruv region is too large, it cannot be experienced, held, walked or seen. If it is too small, the physical body is limited to a confined space, and the pesiah (pace) is no longer a leisurely, boundless measure. Scale must serve the fundamental needs of dwelling, that is, the actions of the human body when at peace. The Eruv reinterprets this necessity for a boundary by not creating a visible limit but a bodily one. Users do not walk beyond its extents, and dwelling is contained to the Eruv space where community shares in this activity.

The physical construction of space and community, in the case of

the Eruv, is found through the body of the individuals who make the literal and figurative community. Its architecture is dependent on the hands to build it, the feet to dwell within it, and the eyes to recognize the space that has been included as a part of the private realm. Without an architect, space is still fabricated, experienced, and given universality where the individual experiences through the body is collectively shared by all its users. Space is then absolute relative and relational terms,[26] and lies in the connection found between the objects that define it and are within it to exist.

All Eruvin offer a home to those in its space through the fundamental physical actions of building and dwelling, tied to the measure of experience space. The action within space is more crucial than its geographic location. These Eruv boundaries, globally, all offer a similar experience, creating a series of communities that justify these spaces as welcoming, communal homes, where the body performs the actions to construct space. This concept of *action* defines scale in a physical realm, but the next section explores *action* as the emotional, mental and social connection to space and our surroundings, attempting to answer the question of what the true functional scale of community is.

ENDNOTES - PT. 02, CONSTRUCTING SPACE

1 As described by Dom Hans van der Laan – for a greater discussion on the fundamental architectonics of space, see to Hans van der Laan, *Architectonic Space: Fifteen Lessons on the Disposition of the Human Habitat*. (Leiden: Brill, 1983), 3.

2 Hans van der Laan, *Architectonic Space: Fifteen Lessons on the Disposition of the Human Habitat*. (Leiden: Brill, 1983), 3.

3 Manuel Herz and Eyal Weizman, "Between City and Desert." In *AA Files*, 68-76. Vol. 34. London: Architectural Association, 1997.

4 Ibid., 73.

5 Yosef Gavriel Bechhofer, *The Contemporary Eruv: Eruvin in Modern Metropolitan Areas*. (Jerusalem: Feldheim, 1998), 67.

6 Mimi Levy Lipis, *Symbolic Houses in Judaism: How Objects and Metaphors Construct Hybrid Places of Belonging*. (Farnham, Surrey: Ashgate, 2011), 75.

7 Ibid., 77.

8 Bechhofer, *The Contemporary Eruv*, 27-28.

9 Eyal Weizman"The Subversion of Jerusalem's Sacred Vernaculars: Four New Planning Tools for a Holy Environment." In *The next Jerusalem: Sharing the Divided City*, edited by Michael Sorkin, (New York, NY: Monacelli Press, 2002), 122.

10 *Bricolage (noun):* construction achieved by using whatever comes to hand

11 Rabbi Graus and Eliezer Weinbaum. *The Complete Eruv Chatzeiros Guide: Through This Eruv and Shituf It Should Be Permitted*. (Weehawken, NJ: Maven Quality Printers, 1999), 19.

12 Lipis, *Symbolic Houses in Judaism,* 67.

13 Liza Stoltz Hanson, "The Theoretical Symbolism of Eruvin: A Model of Dual-Identity and Sacred Space." (Master's thesis, University of Denver, 2012), 14.

14 Bechhofer, *The Contemporary Eruv*, 98.

15 Jacob Kornbluh, "Deputy Mayor Glen Accepts Symbolic $5 For Renewing Lease On Manhattan Eruv |." JP: Jewish Political News Updates. Accessed February 10, 2016. http://jpupdates.com/2015/01/24/deputy-mayor-glen-accepts-symbolic-5-renewing-lease-manhattan-eruv/.

16 "Jewish People Opposed to the Eruv." JPOE Westhamptson Beach. 2008. Accessed April 28, 2015. http://www.jpoewhb.com/.

17 "Eruv Information and Litigation." Village of WestHampton Beach. Accessed January 2, 2016. http://westhamptonbeach.org/eruv-litigation/.

18 In regard to the production and reproduction of social relations, see Henri Lefebvre *The Production of Space* (1991).

19 "Halacha and Eruvin, 6," Chabad-Lubavitch Media Center. Chabad.org RSS: Judaism, Torah and Jewish Information. Last modified 2014. Accessed March 23, 2015. http://www.chabad.org/library/article_cdo/aid/935308/jewish/Eruvin-Chapter-Six.htm

20 van der Laan, *Architectonic Space,* 32.

21 Richard Padovan, *Towards Universality: Le Corbuser, Mies and De Stijl*. (New York: Routledge, 2002), 16.

22 "Weights and Measures." *Encyclopedia Judaica.* 2008. Accessed September 3, 2015. https://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0020_0_20697.html.

23 Ibid.

24 Ronnie Figdor, *Biblical and Talmudic Units of Measure*. Chart. 2012.

25 For a greater discussion on the concept of three-fold space, please see van der Laan, *Architectonic Space*, 24.

26 Charles, Robert. *Mountains Suspended by a Hair: Eruv, a Symbolic Act by Which the Legal Fiction of Community Is Established*. (PhD diss., University of Leicester, 2000), 85.

CREATING PLACE

Part Three



Fig. 3.01. A Hasidic Orthodox man in Brooklyn, New York, 'working'. According to Jewish Law, the act of pushing a stroller would be considered 'work' and is prohibited on the day of rest without an Eruv.



PLACE AND PLURALITY

Hannah Arendt's Space of Action and the Eruv

The city is as irrational as any work of art, and its mystery is perhaps above all to be found in the secret and ceaseless will of its collective manifestations.

Aldo Rossi

The construction of space, as outlined in the previous chapter, begins to define dwelling as a physical connection of the individual to space, serving both basic human needs and the needs of a particular group or community. As each individual connects through their body to the actions pursued within the space, they are further connected to the greater collective of people who embrace the same actions.

But, this universality does not pertain to just the Jewish communities who act as a collective, rather, it refers to the general public and their ability to be included or considered in space equally. The establishment of community, its considerations and consequences, cannot be fulfilled only by those who inhabit the *interior* of space, but must equally consider those that inhabit the *outside* of space. The 'neighbour', 'outsider' or 'other' equally contributes and effects the creation of community.

The Eruv's dwelling space is defined and governed by the symbolic mingling of private and public space created by a community boundary. But, for this community to exist, maintain a strong continuity and recognize its similarities, differences (and the *presence* of these differences), diversity must be present to give value to a shared space or practice. It is an architectural responsibility to consider the neighbour, for dwelling is a human right and condition, whether individuals are included *or* excluded from the community we define as our own.

Hannah Arendt defines the term *plurality* in her book *The Human Condition*, making direct reference to the role of the 'outsider'. Plurality infers a connection to freedom, speech and remembrance, a quality of human nature that creates both identity and a human 'togetherness' which cannot be

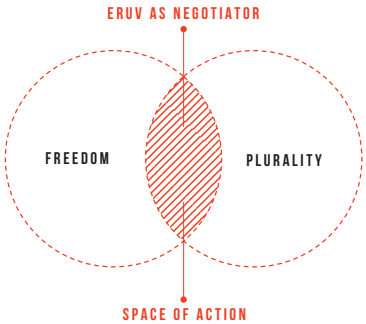


Fig. 3.02. Hannah Arendt's *Action* - equal consideration of freedom and plurality for man to have the highest realization of *vita activa*.

achieved independently of external influences. Plurality is a central feature of Arendt's *space of action*, or 'being in the world' and realization of our human capabilities, which distinguishes man from the life of animals and the life of the Gods.[1]

> To act means to take initiative, to introduce […] the unexpected into the world, it also means that it is not something that can be done in isolation from others, that is, independently of the presence of a plurality of actors who from their different perspectives can judge the quality of what is being enacted.[2]

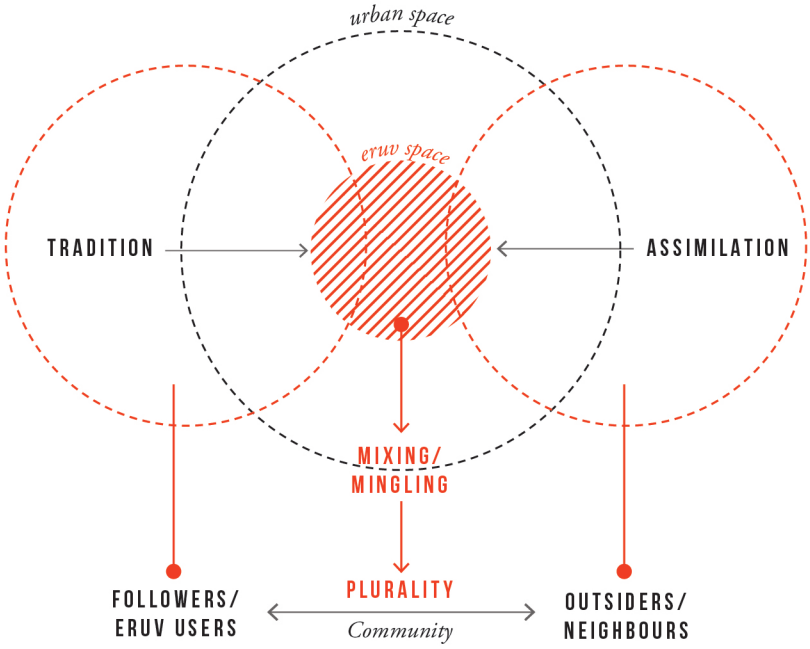
Without the presence of 'others', action would cease to have a meaningful impact or be a worthy activity. It is my belief that community, in the case of the Eruv, functions similarly; community space is not successfully transformed into place unless it includes, acknowledges or reconciles purposeful relationships with those outside the practice and spiritual domain. That is, as a transportable architecture representing universality and memory, it cannot ignore or exclude the context and those who live within it or else it has become a singular, isolated space. It is in the existence of plurality that the Eruv can be deemed a conscious method for fabricating community space.

The Eruv can be a catalyst for community, shared belief, practice and space, but also has the potential to isolate individuals who partake in the practice, or disconnect and exclude the neighbors to that community. I believe this variable, and its respective consequences, is dependent on the *scale* in which the Eruv exists, dictating the relationship between the interior and exterior space. The Eruv has a great power in its subtle form; it has an ability remain unnoticed, but also consciously decide who is included in the space and will ultimately mingle and interact with its community members.

Action is what creates community – a sharing of experiences that we facilitate as individuals, a connection to the ground and the environment, and recognition of past traditions. This form of action manifests itself solely in the realm of the physical, constructed space – a bodily commitment to define limits and scale. But action, as defined by Hannah Arendt, impacts and defines the social, emotional and mental capacities of individuals; where human condition assumes man as an 'acting being'.[3]

Action is one of three activities Arendt defines in *The Human Condition*, along with labor and work. Action is the characteristic that gives men *humanity* through which they can "talk with and make sense to each other and themselves",[4] and humanity is understood as the "paradoxical plurality of unique beings".[5]

The space of labor (judged by its ability to sustain human life) and work (judged by its ability to build and maintain a world fit for human use) become less substantial in the case of the Eruv as it is rooted in the Sabbath as the day of rest. But action is differentiated from labor and work, describing man's capabilities to begin, to start something new, to do the unexpected;



NEGOTIATING PRACTICE WITH PLURALITY

Fig. 3.03

Arendt's theory of action describes the necessity to consider both freedom and plurality to create vita activa. Freedom is acknowledged through the opportunities created by the Eruv, but plurality can only be achieved through consideration of the outsiders to the spiritual space - both Jewish citizens and non-Jewish citizens alike. The Eruv can provide opportunities for these users to both share the symbolic space.

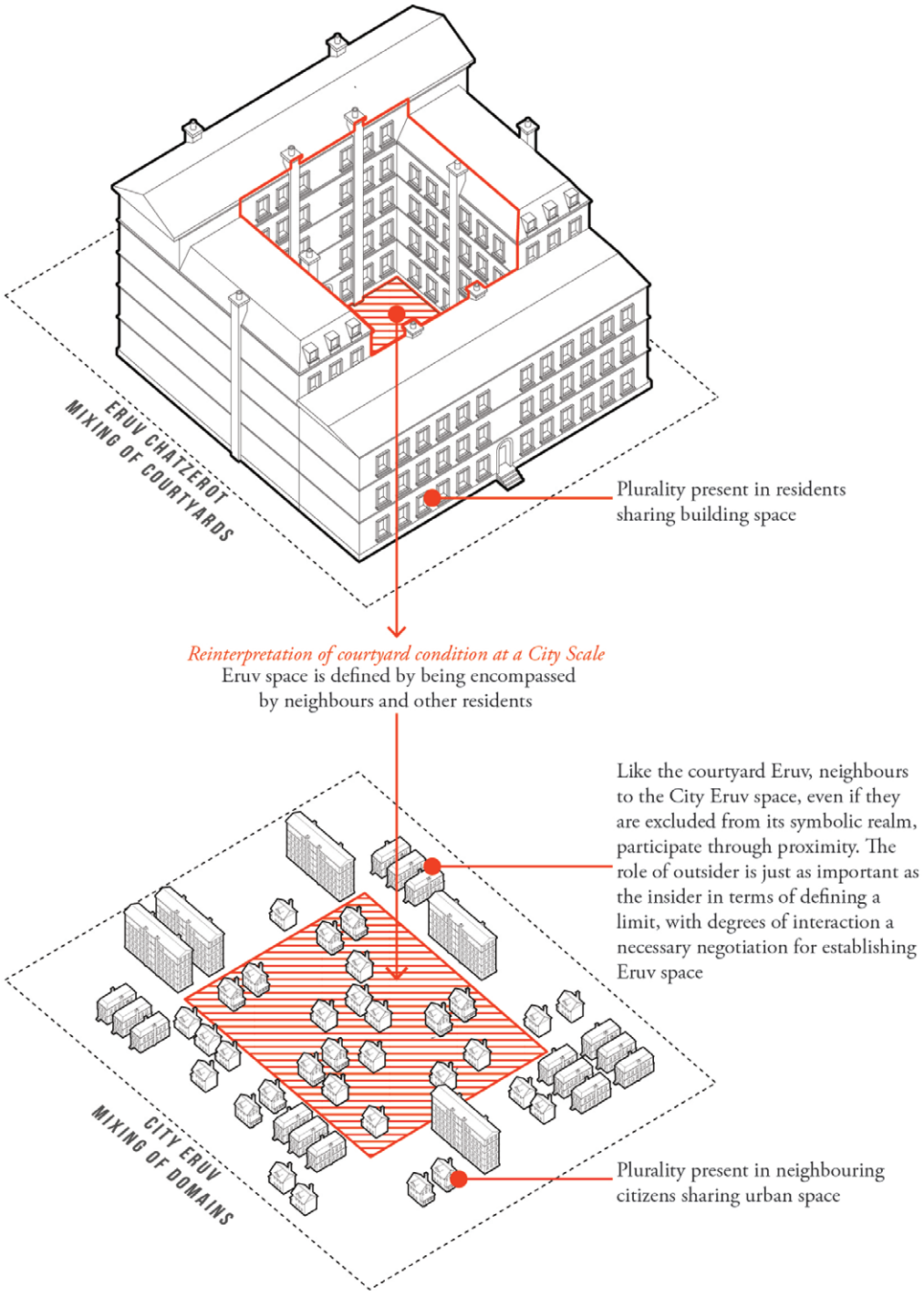
fundamental concepts of transportable space, of our abilities outside the material world.

The two central features of action are *plurality* (the other) and *freedom* (human ability). Plurality contains the basic conditions of both action and speech, and is defined through *distinctness* and *otherness*,[6] "we are all the same, that is, human, in such a way that nobody is ever the same as anyone else who ever lived, lives, or will live."[7] I believe these two characteristics of distinctness and otherness are what can define the meaning and scale of community, not just as a physical space, but also as a place of value.

To transform *space* into *place*, considerations must be made within the physical constructed domain of the Eruv in order to give the congregation a *distinctness* and closeness to one another, yet consider *otherness* within and around its spiritual domain. *Otherness* is defined by *exclusion*, those who inhabit the space outside of the Eruv or are not included in the bounded realm. Although these *exclusions* can be purposeful, tactful or even enforced, it is through the walking, reading and dwelling experiences of these boundaries that the story of the space – whether or not it acts openly to the context it has embedded itself in, and if can or cannot be transformed into place.

The Eruv inherently negotiates its existence with existing contexts. In parts one and two, the Eruv's negotiation between tradition and assimilation, and public and private space was pursued respectively through historical research and field research. This section, *Creating Place*, explores the negotiation between the believer and the outsider – focusing on the social and emotional connection created in the Eruv's existence to its surroundings, consequently transforming space into place. Who is the outsider, and what is their role in the existence of these boundaries and their forms? The Eruv assumes plurality in its existence – it negotiates its contract with the city, its form with the surrounding established environment, it interacts and represents a minority in urban centers. This section furthers this analysis of plurality by studying the Eruv's negotiation with non-Jewish or non-practicing communities.

I am reminded of the original definition of the Eruv – commonly translated to "mixture", "mingling", "amalgamation" or "combining", but most importantly, the word is furthered and defined as "partnership".[8] Partnership refers most importantly to the consideration and cooperation between those who live within and those who live outside of the sacred space. Hannah Arendt's theories of *action* and *plurality* are used to compare scales of space and variations in Eruvin in hopes to find the necessary balance required to establish community space.



NEIGHBOURS AS PARTICIPANTS IN COMMUNITY

Fig. 3.04

Originally, Eruvin were established within courtyards of residencies and apartments (*Eruv Chatzerot)*, where the Eruv was the shared space, and the neighbours and residents in the building were the participants that inhabited the physical boundary. Translated into a city scale, the Eruv is fortified and strengthened by city residents who are *outside* the Eruv practice and area (outsiders). Like neighbours in a building, they participate by *proximity*. Arendt's concept of plurality demands consideration of the existence and participation of the outsiders, upholding the original values of the Eruv to define space amongst others

PLACE AND EXCLUSION

New York City's Eruvin

Cities are, by definition, full of strangers.

Jane Jacobs

In continuing to trace the scaled boundary maps of Eruvin from around the world, I realized quickly that New York was a necessary destination for my study. The large number of Eruvin that exist in New York City, a total of twenty-five, reveal extreme differences of scale and division in the five boroughs of the city. When layered on one map, these differences exist most specifically when comparing Manhattan and Brooklyn. Such great variation found in one city was captivating. The two boroughs presented themselves as a comparative case study, looking specifically at what would inform such drastically different scales, and what was omitted from these regions to define either smaller or larger communities. These are some of the oldest Eruvin and longest established Jewish communities in North America. As some of the longest established Eruvin, I imagined New York could begin to typify the possible future of these invisible lines in our growing metropolises, and how they will change and develop. But most importantly, I wanted to know how Eruvin interact with many different established diverse communities and their surroundings.



Fig. 3.05. Orthodox Hasidic Men walking through Brooklyn. The five boroughs of New York City have the largest concentration of Jewish citizens outside of Israel with over 1.9 million residents

New York City has the largest concentration of Eruvin within the limits of one urban city globally, and there are more Eruvin in the state of New York than in any other region of a similar scale. Unlike many I had studied or visited previously, serving one synagogue or existing as a singular boundary in the urban district, New York redefines urban space and cultural practice through the intense proliferation of Eruvin.

The contrast found between Manhattan and Brooklyn in Eruvin exhibit two very different methods to *place-making*; one as an all-encompassing community district for several synagogues, the other as a collection of many



1. Buffalo / Amherst 2. Rochester 3. Ithica / Cornell University 4. Syracuse 5. Binghampton 6. Broom County 7. Albany 8. Kiamesha Lake 9. Woodridge 10. Kiryas Joel 11. Rockland 12. Ramapo 13. Tallman / Swan Lake 14. Fleetwood 15. Mount Kisco 16. Whiteplains 17. Mount Vernon 18. New Rochelle 19. New York City 20. Woodmere 21. Long Beach 22. Bayswater 23. Lido Beach 24. Huntington 25. Oceanside 26. West Hampton

Fig. 3.06. Cities/Towns/Counties with Eruvin in New York State

autonomous communities.

Manhattan's Eruv line, one of the first established in the United States at the beginning of the diaspora in the late eighteen hundreds, underwent many iterations over the last century, growing larger, becoming more defined and encompassing many communities and Eruvin into one large city-boundary.

Brooklyn, one of the largest orthodox Jewish regions in the world outside of Israel, in contrast presents varying pocket communities where individual Jewish religious sects control the establishment and building of Eruvin, dividing property and sacred space into smaller side-by-side boundaries.

I had determined so far that the act of *inclusion* defines the *location* of Eruvin relative to urban elements and religious centers, and the form and method of establishing the route of the *boundary* is dependent on *existing* context and *available elements* such as landscapes, infrastructure and program, but through reviewing the boundaries of New York City, it became clear that the extent and scale of Eruvin is dependent on acts of *exclusion.* These orthodox communities might ask, where do we want our citizens to dwell? Which groups of people and what areas do we wish to have participating in our community space? These questions hint at a creation of *place,* where choice and action define space through our own ability and tendencies of being.

The amalgamation of Manhattan's Eruv and the autonomy of Brooklyn's multiple Eruvin are in juxtaposition; the appropriate and *functional scale of community* is disputed, but also of note is what these communities choose to *exclude* from their sacred symbolic space to become the scale and form they embrace. Precisely choosing what remains outside or separate from the defined community edge through *exclusion* provides answers to the self-imposed limitations created by these practicing communities when defining a sense of *place*.

The intricacies of Eruvin pose a question, one that is often considered in other similar scenarios by governments, community committees, urban planners and those seeking to build or establish a neighborhood: who is considered the *outsider* or *other* to space, remaining near but beyond the edge of the border?

Manhattan's Eruv was initially established to serve the first Jewish immigrant families that arrived in North America during the diaspora, being one of the first Eruvin established in the USA. Beginning in the Lower East Side garment district of Manhattan, the Eruv has grown with the city, the Jewish population, and the many changes in infrastructure. To serve the needs of multiple communities, the Eruv slowly consumed and made obsolete previous boundary lines that existed which are now part of the internal Eruv space.[9] The Manhattan Eruv takes a totalitarian approach to Talmudic Law to include all the communities that use the *legal fiction* and leniencies of the Eruv.

Having gone through three iterations of its existence and further

alterations to the current boundary, the symbolic space of this large-scale Eruv serves many different synagogues and areas of the city, covering nearly sixty percent of the land available on the island. Although a rigorous urban grid with consistent infrastructural elements defines Manhattan, the Eruv does not exist as a simple and efficient rectilinear object. Manhattan's Eruv weaves back and forth through city blocks, as the line identifies a specificity that is not convenient or efficient.

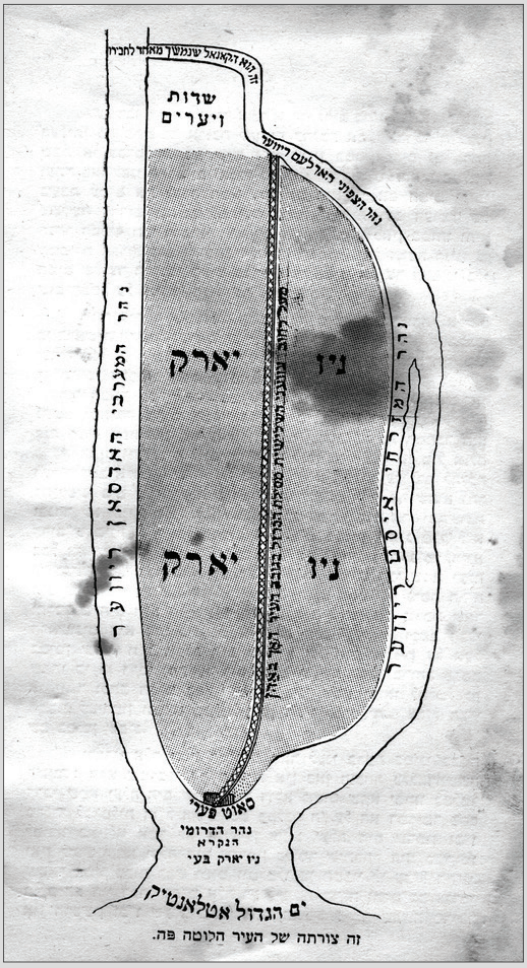
The purposefulness of these bends in the map became clear when I discovered that almost the entire Eruv boundary of Manhattan is created through a continuous line of fishing wire that is strung from light post to light post, attached with a special hook and the aid of a hoist, allowing it to be installed across intersections and traffic. Such a large monetary investment to create a more permanent and consistent manufactured line through the city requires a more affluent, and purposeful designer and builder. Because of the choice of construction method, it was clear the Eruv could be built on any street in the city – indicating that great consideration was taken to choose where the boundary lies. Since Manhattan's boundary contains several communities, it must meet extremely high expectations and many diverse needs.

An investment of time had also been made through developing the community accessible map of the Eruv. Drawn out in detail, it includes a large number of annotations and warnings describing safe zones for carrying, and what parks, streets and areas are specifically included or excluded from the boundary.[10] The existence of such a map shows an acknowledgment of the exact and precise limits to the community space, and begins to identify a blanketed understanding of needs and desires since it considers a much larger collective of communities.

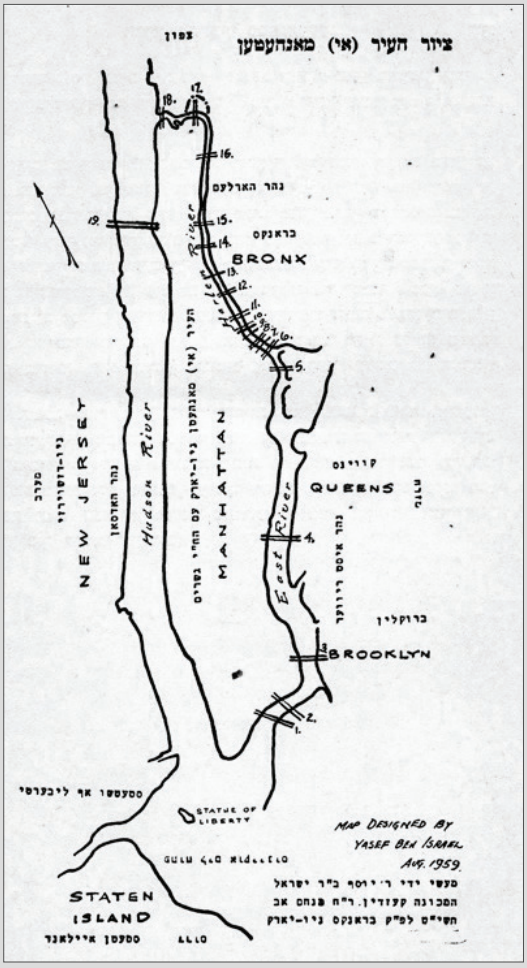
My walk through Manhattan would be less concerned with the manifestation of the boundary, invested instead in understanding the space that is *not* included as part of the symbolic space for the Jewish community. The way in which the Eruv snakes through city blocks and districts is not defined by what infrastructure is available for use, but rather by the ability to make conscious *exclusions*. I marked these irregular moments on my map of Manhattan, identifying them as case studies for my time in the city.

In contrast, Brooklyn's Eruvin exist as a series of side-by-side communities that function independently, but often either share borders or overlap.

The separation of Eruvin has developed out of debate over belief and practice; different sects of Judaism established in Brooklyn made their own autonomous and exclusive boundaries in the borough to serve their unique community and traditions. Now, Brooklyn is a patchwork landscape of communities defined by invisible lines. These boundaries have a history of politics – most aggression and controversy over the location, role and establishment of Eruvin is typically found between the different sects of Judaism, an internal controversial practice and rabbinic debate. Questioning the appropriateness of a loophole in the observance of the Sabbath, the number of independent Eruvin is a consequence of neighboring communities



1904
Rabbi Siegel's map of the Lower East Side Eruv using the Third Avenue rail line



1959
Rabbi Joseph Maskowitz map of Manhattan's natural waterfront boundary Eruv

Fig. 3.07 (left), Fig. 3.08. (right)
Original maps and depictions of Manhattan's Eruv during its early years of establishment.

and whether they find the role of the Eruv inappropriate, illegal or oppressive.

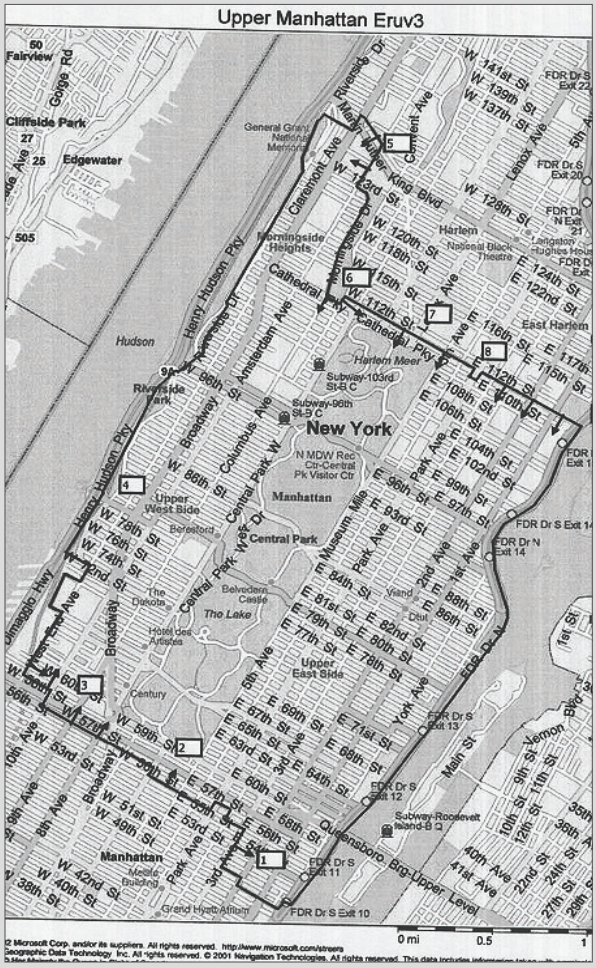
The *legal fiction* is not embraced or supported by the Reform and Conservative sects who consider it unnecessary and do not maintain such a strict adherence to the Sabbath. In the eyes of the Chabad, and some Hasidic Ultra-Orthodox communities, the Eruv is too modern, viewed as an excuse and not acceptable as a part of the Sabbath observances.[11] Controversy over the roll of a *legal fiction* in the religion has led opposing Jewish communities to vandalize or tear down established Eruvin, quite notably in Brooklyn, and so communities have created independent and smaller borders to protect their practice and acknowledge differences of beliefs in neighboring Jewish communities.

At first, I believed this number of side-by-side Eruv boundaries was an act of territorialization, but in truth, they are divided to separate and create responsibility for space and community. The boundaries of Eruvin are defined by neighboring communities, and more importantly by the desire for exclusive rights, responsibility and control over the practice and *place*. Exclusion is used to inform independence, secrecy, and preservation. The multiple Eruvin create a jigsaw puzzle of boundaries within Brooklyn, existing at varying scales, controlled and maintained by smaller communities. Similarly, the extent and scale of these Eruvin are defined by excluding neighboring spaces in an attempt to maintain the continuance of that specific Eruv.

The idea of an amalgamated Eruv in Manhattan when contrasted to the autonomous Eruvin in Brooklyn suggests different typologies of community. Because these Eruvin have been established and developed for a drastically longer period of time when compared to other Eruvin in North America, they could possibly represent the methods for community to establish, adapt and persevere. I was interested to know if the separation of space could be felt, and what it means to dwell in these unique Eruvin – does one provide a greater sense of community, trust and sense of *place* more than the other? And at these scales, who is considered within the community and who is considered an outsider or near-dweller?

The existence of public space plays a different role at these diverse scales. Manhattan includes a much vaster space, therein including greater districts of public use. Brooklyn, on the other hand, leaves most public spaces on the outside of its boundaries. Hannah Arendt speaks to the preservation of the public sphere, speaking to the negative consequences of private and social domains encroaching on space that should remain available to the common man. The fear is that private and social spaces tend to group together individuals with similarities, omitting the opportunity for growth, change, and most importantly, action.

Inherently, the Eruv through its immateriality and permeability speaks to Arendt's description of the "boundlessness of action",[12] allowing for an establishment of relationships and "surrounding presence of others",[13] necessary in the human world to preserve the public sphere. But between the case studies of Manhattan and Brooklyn, either encompassing or excluding vast public spaces, the question remains: which scale and typology of Eruvin



2002
Reestablished Eruv boundary in Manhattan's Upper West and East Sides using light posts and fishing line

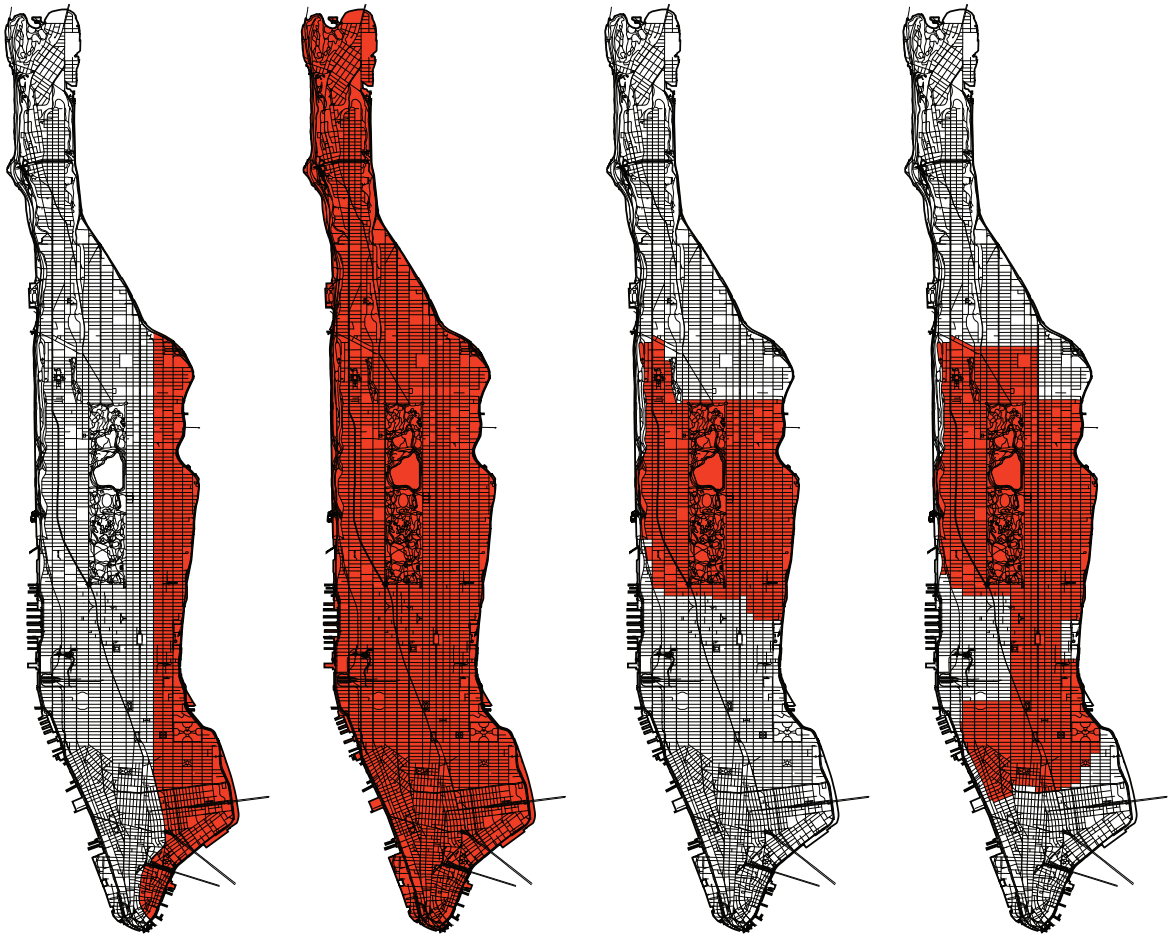


2016
Accessible online community map of Manhattan's expanded Eruv boundaries and area

Fig. 3.09 (left), Fig. 3.10. (right).
Manhattan's reconfigured boundary maps of the contemporary Eruv still in use

allows for the successful establishment of community related to the private realm, while best maintaining the public sphere?

With three weeks ahead of me in one of my favorite cities, I was excited – prepared for my entire perspective on the impact of the Eruv in urban metropolises to change, and also, my understanding of New York. I had previously lived in the city and knew it well enough to navigate through the dense and busy streets, but this would be a whole different experience. I loaded my backpack with street maps and camera, and headed out to look for the intricacies of these unique boundaries, the air thick and the concrete steaming from the east coast sun.



Year: 1904
Area: 13.2 km^2
Coverage: 25%

Year: 1959
Area: 52.6 km^2
Coverage: 100%

Year: 1968
Area: 15.8 km^2
Coverage: 30%

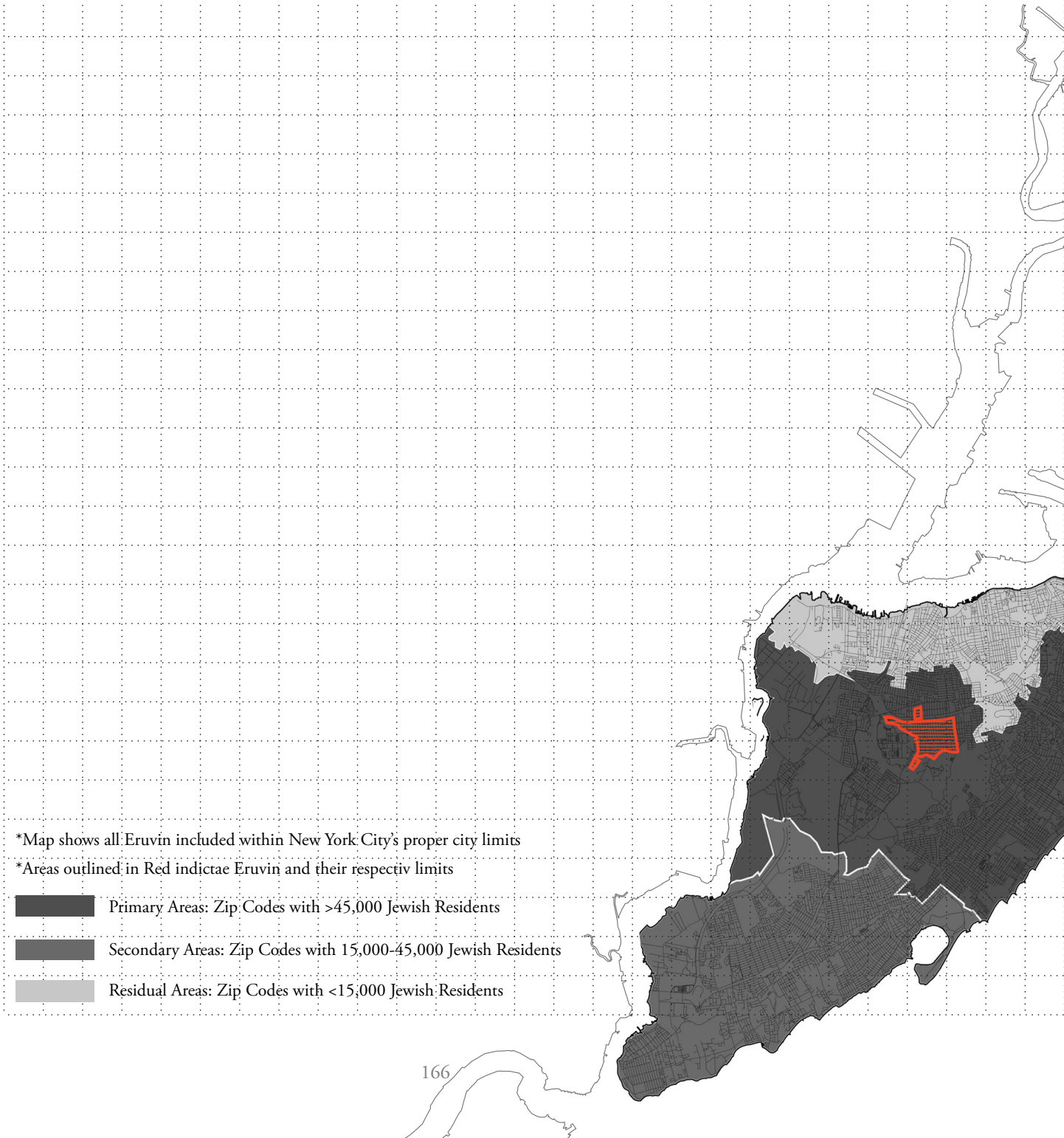
Year: 2016
Area: 24.6 km^2
Coverage: 47%

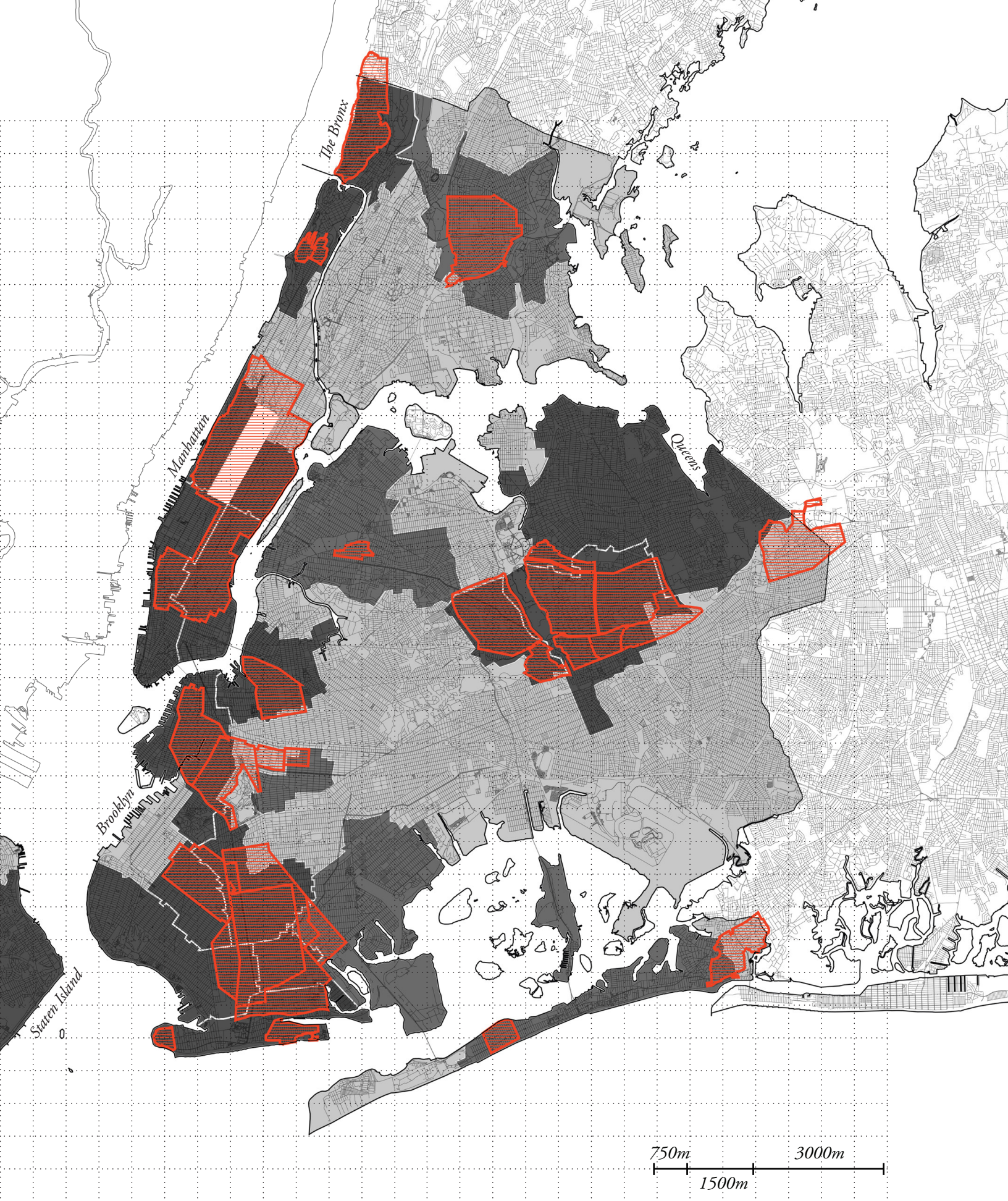
Fig. 3.11. Area and boundary alterations of Manhattan's Eruv, 1904-2016

DISTRICTS OF NEW YORK CITY WITH THE GREATEST JEWISH POPULATIONS

Fig. 3.12

New York City's 2012 census identified, based on last names and registries, the districts of New York City with the largest concentration of Jewish families of all religious sects. The Eruvin established within the city limits corresponds to these indicated populations, with Eruvin established in the most densely populated areas regardless of affiliation or dedication to a synagogue or religious practicing community.




The Bronx
Manhattan
Queens
Brooklyn
Staten Island
750m
1500m
3000m

ORTHODOX JEWISH HOUSEHOLDS IN NEW YORK CITY

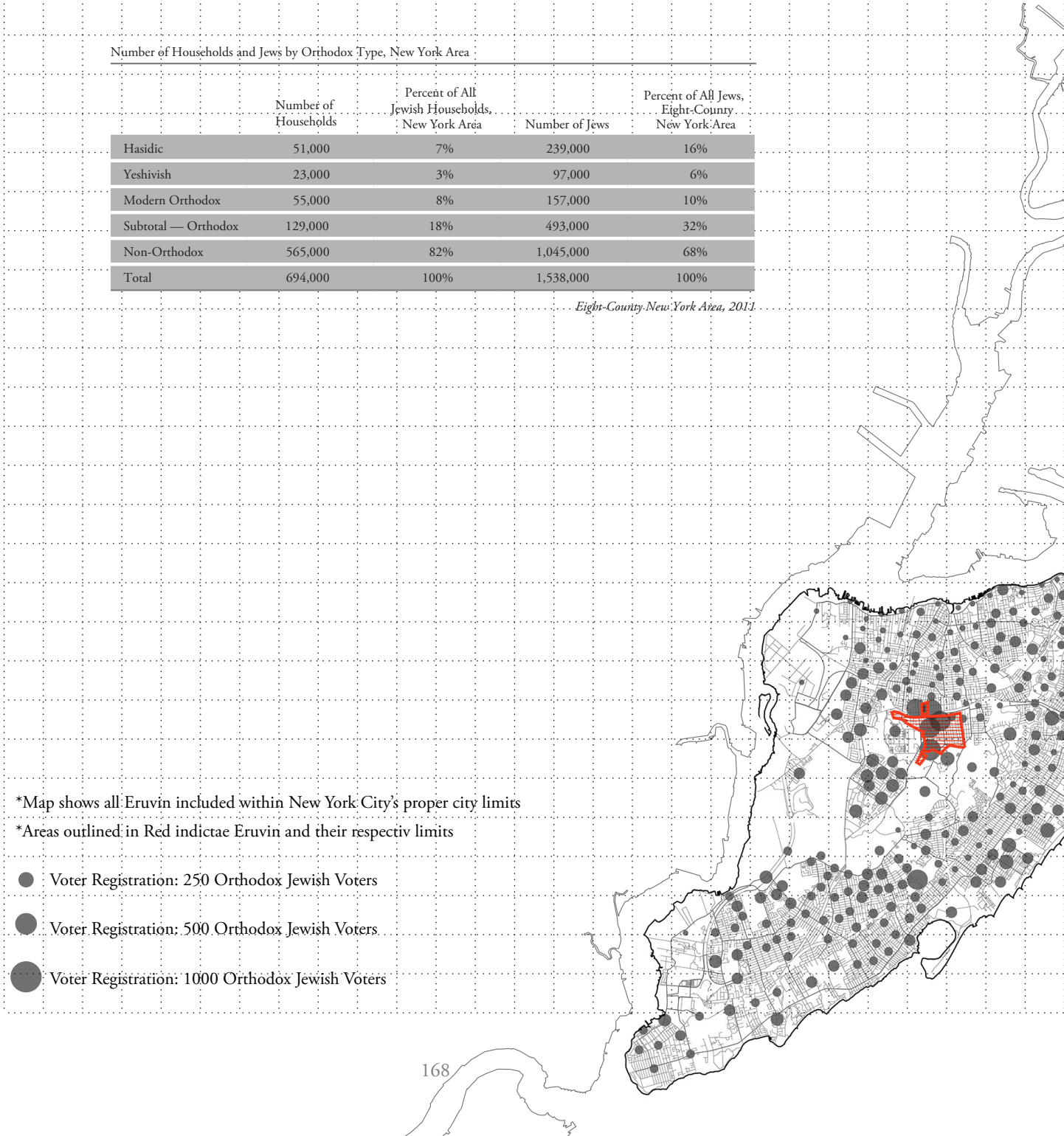
Fig. 3.13

Based on synagogue registration and voter registration, the New York Census Bureau determined the locations of Orthodox households within New York City's proper limits. The established Eruvin correspond to this census data, with Eruvin encompassing the areas with the largest number of Orthodox households. This includes all sects of Orthodoxy in Jewish practice, and does not indicate the number of individual households who actually use the Eruv.

Number of Households and Jews by Orthodox Type, New York Area

	Number of Households	Percent of All Jewish Households, New York Area	Number of Jews	Percent of All Jews, Eight-County New York Area
Hasidic	51,000	7%	239,000	16%
Yeshivish	23,000	3%	97,000	6%
Modern Orthodox	55,000	8%	157,000	10%
Subtotal — Orthodox	129,000	18%	493,000	32%
Non-Orthodox	565,000	82%	1,045,000	68%
Total	694,000	100%	1,538,000	100%

Eight-County New York Area, 2011



*Map shows all Eruvin included within New York City's proper city limits

*Areas outlined in Red indictae Eruvin and their respectiv limits

Voter Registration: 250 Orthodox Jewish Voters

Voter Registration: 500 Orthodox Jewish Voters

Voter Registration: 1000 Orthodox Jewish Voters


The Bronx
Manhattan
Queens
Brooklyn
Staten Island
750m
1500m
3000m

ANNOTATED COMMUNITY MAP OF MANHATTAN'S ERUV

Fig. 3.14

The long established and developed Manhattan Eruv maintains a detailed digital map accessible to the community and public to reference in order to gain knowledge of the kosher space in the city for the Sabbath. One of the most detailed annotated maps of Eruvin available, Manhattan's map clearly identifies regions, roads and even sidewalks within or outside the Eruv. Useful for its users to have an accurate depiction of the Eruv, the map and detailed annotations also hints at a conscious purposefulness to the weaving of the boundary lines to include or exclude certain parts of the city. The large boundary of Manhattan's Eruv is a holistic method to include all the Jewish communities who require an Eruv on the island.

Manhattan Eruv Map Annotations:

01) On 126th Street (St. Mary's Place), between Amsterdam and Broadway, only the south side of the street is included

02) The intersection of 111th Street and Park Avenue is not included in the Eruv. When walking (and carrying) east or west on 111th Street, turn south on Park Avenue and cross at 110th Street.

03) On 111th Street, between Manhattan Avenue and the FDR Drive, only the south side of the street is included.

04) Riverside Park, on the east side of the West Side Highway from 72nd to 95th Street, is included in the Eruv. Portions of Riverside Park west of the West Side Highway or north of 95th Street are not included.

05) On West End Avenue, between 58th and 60th Streets, only the east side of the street is included

06) On 58th Street, between 10th and 11th (West End) Avenues, only the North side of the street is included.

07) On 10th Avenue, between 56th and 58th Streets, only the east side of the street is included.

08) On 56th Street, between Broadway and Tenth Avenue (Amsterdam), only the north side of the street is included.

09) On 2nd Avenue, between 38th Street and 49th Street, only the west side of the street is included.

10) On 38th Street, between First and Second Avenues, only the South side of the street is included.

11) On Avenue of the Americas, between Bleeker and 55th Street, only the east side of the street is included.

12) The High Line Park, which stretches along 10th Avenue, is included.

13) On Bleeker, between Avenue of the Americas and Mercer, only the north side of the street is included.

14) On Mercer, between Bleeker and Houston, only the east side of the street is included.

15) On Houston, between Mercer and 2nd Avenue, only the north side of the street is included.

16) On Allen Street, between 1st and 2nd Street, only the west side of the street is included.

17) On Avenue A, between 2nd Street and 8th Street only the west side of the street is included.

18) One can only access Tompkins Square Park from the north or west. The Eruv connects at the intersection of St. Marks and Ave. A, at which point the Eruv consists of the fence of the park.

19) On Loisaida Avenue, between 11th Street and 13th Street, only the west side of the street is included.

20) All of Stuyvesant Town is in the Eruv.

Fifth Avenue Synagogue (http://www.5as.org/index.php/manhattan-eruv-information)


375m
750m
1500m
Hudson River
Manhattan Island
East River
01
02
03
04
05
06
07
08
09
10
11
12
13
14
15
16
17
18
19
20

PLACE AND DESIRABILITY

The Manhattan Eruv -West Village and the High Line

The ordinary household threshold embodies all these possibilities of limit and insight, and so crossing it, though usually performed without thought, should be a little act of heroic dimension.

Mark Kingswell

Manhattan's boundary is vast, especially for such a dense and busy city. I knew to best analyze the Eruv I would walk the line over a series of days, breaking up the boundary into districts and sections. My first day of walking New York's Eruv boundaries began in the well-manicured streets of Manhattan's Greenwich Village; the most southern edge of the Eruv line curving unusually to head North along the Hudson River. I was at the entrance to the High Line Park where tourists were already photographing the city from the raised green space in the early hours of the morning. This area, once the edge of the industrial meatpacking district and then a bohemian-art centre has now been gentrified – posh boutiques exist in old warehouses, and the new Whitney Museum along with the High Line Park have made it a popular destination. I chose to start here because the infrastructure maintained in Greenwich, the raised High Line Park included as a part of the Eruv, identifies with the original methods used to create the initial Eruv boundary in Manhattan.

The first Eruv in New York city was established in 1905 and included the entirety of the east side of Manhattan, making use of the above ground rail line that once ran North to South through the center of the city and the East River as its boundaries.[14] The rail line and river edge that defined the Eruv required no alterations or additional components to exist as a closed loop, they were chosen out of convenience due to lack of funds, creating a natural wall around the Jewish Community. But, as the city grew, it introduced the underground rail tunnels (NYC's current subway system) in order to serve the booming population.

The continuing industrialization and expanding trade led to further docks and bridges being constructed along the river causing demolition of

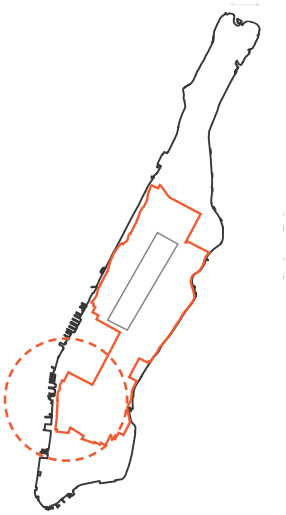


Fig. 3.15 **MANHATTAN ERUV**
Boundary Perimeter: 36.1 km
Included Area: 24.6 km²

the river-walls and permitting more access to the city from Brooklyn and afar. Due to these urban transformations, the majority of above ground rail lines were dismantled, and a reconsideration of the boundary was necessary as an influx in population questioned the viability of the Eruv as privatized space. It was later expanded to the entire island of Manhattan in 1949, using the waterways as its boundaries, and then through a lengthy debate between the Rabbinic groups in Manhattan, was again later redesigned a third time as an inset border using the streets of the city to its advantage. Since then, it has continued to expand. The High Line is one of the few remaining above ground rail lines in the city that is reminiscent of the original Eruv that existed.

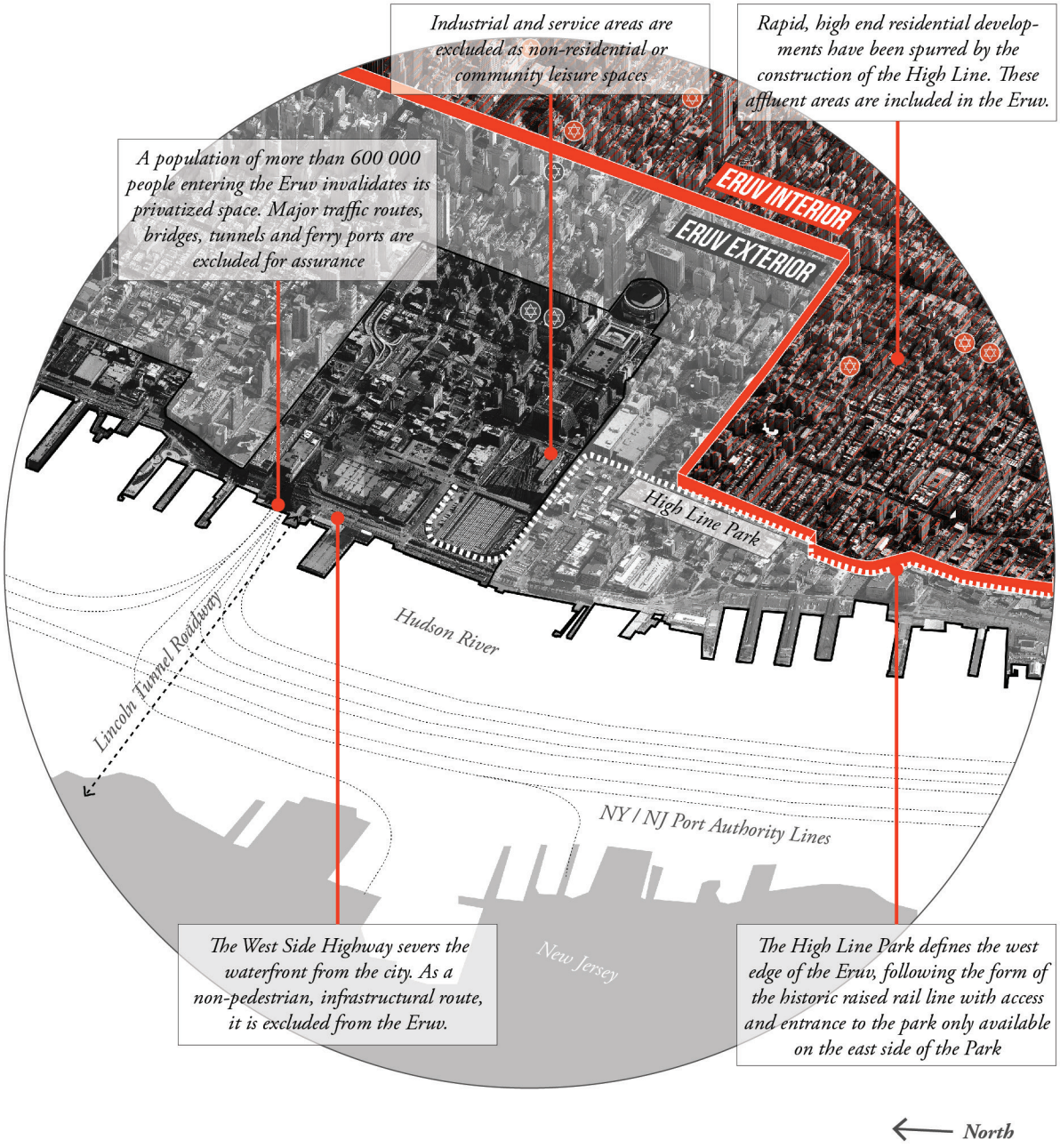
The High Line, formerly known as the West Side Rail Line, was recently re-purposed into an urban park for pedestrians design, designed by Field Operations and first opening in 2009. The raised railway is now a landscaped space with benches, playgrounds, greenery, and fountains spread along its two and a half kilometer length, commonly packed with locals and tourists alike. Raised rail lines would initially have been used as Eruv boundaries because they inherently have columns (walls) and a sturdy track (roof) available without alteration to create a Tzurat HaPesach (connected gateways), but the High Line, now as a new urban park instead of industrial corridor, creates an unusual condition. The Eruv map of Manhattan indicates in a specific annotation that the High Line is *included* in its boundary – so to be a part of the symbolic space it would require special consideration since it is now a pedestrian zone, and the boundary would have to include it, not necessarily use its industrial features as its border.

I wandered up the steel steps to the threshold of the raised narrow park corridor, looking for the Eruv line amidst the lush plantings and trees. No hint of any additional materials or wires could be spotted, the crowds of pedestrians and protected planters made it hard to investigate. People leaning on steel railings along the park sparked my interest – the handrails were higher than a meter in height and ran the whole length of the parkway. Instinctively, I knew this could be considered the boundary in itself.



The Eruv map indicates the form of the High Line as its edge, the Eastern part of the island and the west excluded. The use of the handrail would follow the plan form of the Eruv. The High Line is accessible to the public through several stairways that lead up from the street, but no exits exist on the west side boundary of the walkway, the land beyond considered outside the Eruv. The park perfectly fit the requirements to be a part of the Eruv in its own design, requiring no gates or door markers, access limited to the interior side of the symbolic Eruv space, and a continual tall handrail to act as an existing man-made wall. Perhaps this is why they chose the raised rail line as a part of the boundary; the park was already one in its own design, maintaining access and flow of pedestrians.

Content with my detective work, I enjoyed the vibrant atmosphere of the park then exited off one of its stairwells where my map indicated that the Eruv would bend and head east, departing in a different direction from the High Line.



MANHATTAN'S EXCLUSIONS/INCLUSIONS - THE HIGHLINE

Fig. 3.16

Purposefully following the route of the High Line Parkway, the newest expansion to the Manhattan Eruv includes most of the raised public green space for Sabbath use. But, at West 26th Street, the Eruv line departs from the parkway and moves sharply towards the interior of the island, excluding the Garment District, Hell's Kitchen and the West waterfront of Manhattan. These districts house major city infrastructure and industries, including the the entrance to Lincoln Tunnel and the Chelsea Piers. As non residential zones and undesirable infrastructural areas, they are excluded from the Eruv



Fig. 3.17. The High Line Park is a major tourist attraction in Manhattan, re-purposing the raised New York Central Railroad West Side Line. The park gets nearly five million visitors annually, and has spurred real estate development in the neighbourhoods that lie along the line.

As I walked away, I caught the glimmer of a fishing line running from a street lamp; I could see it bend around the corner where I intended to follow it, but in the opposite direction, it lead back towards the High Line, attaching to the undercarriage of the raised rail infrastructure. Confused, I followed it back. The fishing line was stark in contrast to the black-painted steel of the structure, the line running just below but separate from the infrastructural parkway, amidst other unnoticed objects such as mesh to fend off birds from nesting, security cameras and flood lights. I retraced the route of the Eruv, but this time, underneath the High Line on the street. The fishing wire was attached to the steel beams of the structure, zigzagging from edge to edge along the length of the pathway, above the heads of pedestrians and traffic on the street. Although the High Line appears to be similar to infrastructure used to define an Eruv limit, the pedestrian access and new urban program of the rail line has redefined the way the Eruv can interact with urban space. It appeared that both the upper park of the High Line and the lower streets and sidewalks were included as a part of the boundary – requiring a double layering of Eruvin lines so to speak; the upper pathway taking advantage of the structural components of the park, and the lower portion using the infrastructure as a perch but not as its boundary. Both the park and the street appeared to be 'walkable', even the wire that ran the underside of the infrastructure seemed to follow the path of the pedestrian walkway hidden above in the Park.

Why would the High Line infrastructure itself not serve both conditions? I wasn't entirely sure. Perhaps it did and this was a question of over-compensation. At times, the wire would disappear from the underside of the parkway and attach to a building face to be used instead. In other places, the High Line would span over buildings, and no wire was required. But, in conditions where there were roads below the infrastructure or major pedestrian sidewalks, the wire discretely followed the underside of the structure, creating a roof-line above these public spaces. Even though the High Line is reminiscent of the original Eruv border in Manhattan, it is actually the most recently expanded portion of the Eruv, having been constructed at the same time as the High Line, less than ten years ago. I wasn't able to determine the physical nature of this Eruv border very easily and how each component functioned, but its intention was still clear; the High Line and surrounding area is now considered valuable to the Eruv.

The High Line was a major urban project in New York in the last decade; an inner city park with green space is hard to find in a dense urban center. The creation of the High Line transformed the area, raised property values drastically, and brought in a whole slew of new development and tourists to the area. It is likely that members of the congregation, especially women taking care of children, would desire a park within the Eruv for Shabbat, and similarly, such a transformed part of the city would be 'adding value' to the Eruv district, not detracting from it. Before the High Line Park existed, regardless of the Jewish population in the area, the Eruv did not encompass this area of Chelsea.

It seemed quite apparent that the High Line is what encouraged



Fig. 3.18. Manhattan's High Line is a public park that supports pedestrian traffic. The installed handrails act as an impassable Eruv boundary so the parkway can be occupied by observant Jewish families on the Sabbath.

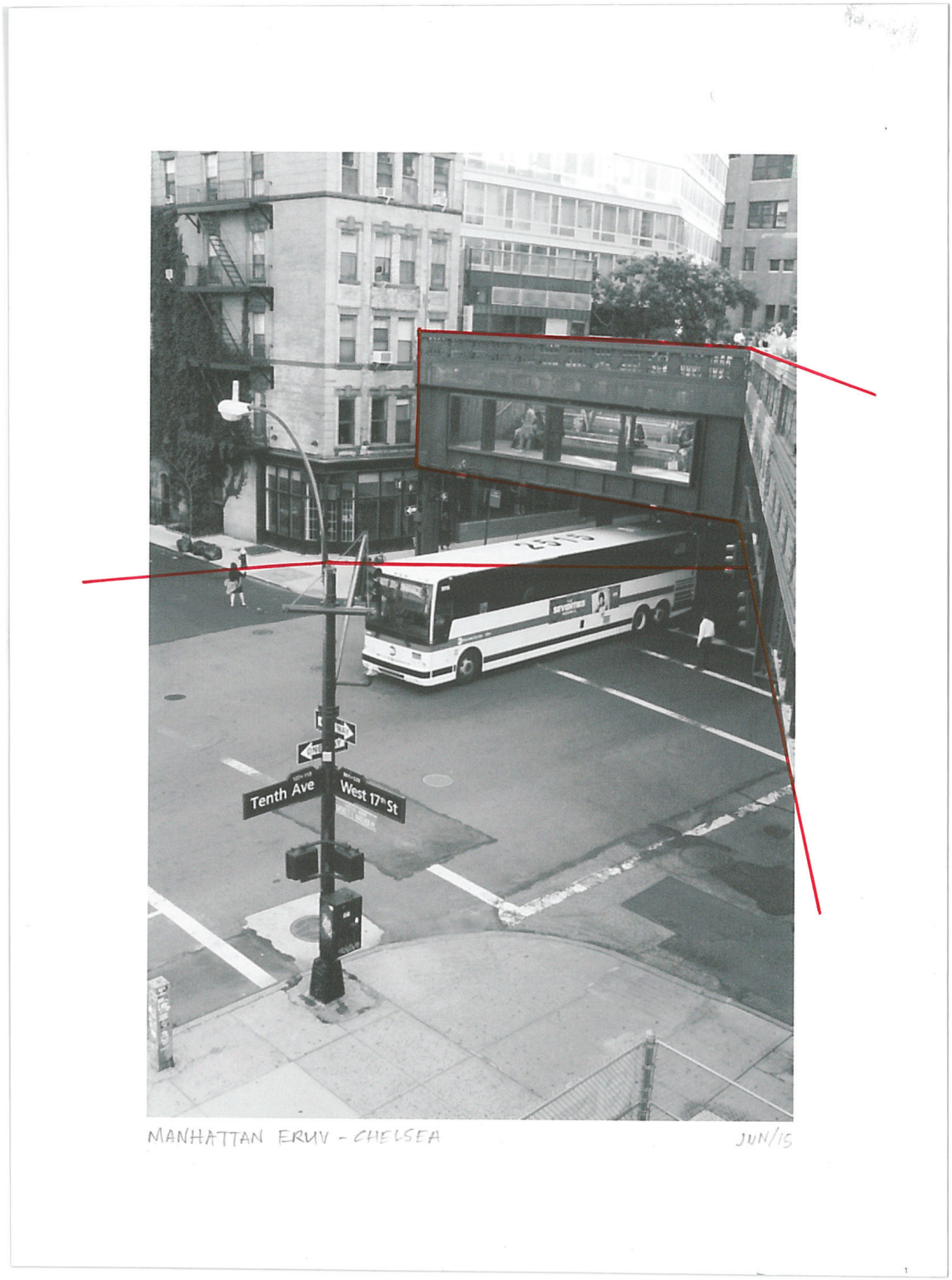


Fig. 3.19. Manhattan's Eruv fishing line extending from the top of street lights on 10th Avenue to the underside of the High Line Parkway running in front of the seated amphitheater.

the expansion of the Eruv line – and that before this part of the city was improved and transformed in this manner; it was *excluded* from its territory. What is left now, west of the High Line and the district outside of the Eruv, are buildings and land used for industry, manufacturing, storage and ports. The Hudson River and East River have long been separated from the public, acting now as busy thoroughfares for shipping and traffic connections to all the boroughs, making the waterfronts industrial and undesirable. The highways that run along the west and east side of the city and the central parts of Manhattan often act as the Eruv boundary, and the industrial edge of the city remains outside the spiritual district. It is easily understandable that an Eruv would not be needed in such an industrial district, and that rabbinic authorities would be uninterested in maintaining such a space. The boundary of the Manhattan Eruv has moved inwards from its original manifestation where it used waterfront to its advantage and has now cast this industrial space outwards from its grasp. Before the High Line existed, the raised rail platform was not considered a boundary for the Eruv or a part of the Eruv district – it was unwanted and not useful until it could give something back to the community. The inclusion of this transformed infrastructure has demonstrated the Eruv's ability to evolve with the city and urban space – and even the ability to involve itself in the benefits of redeveloped public space.

It was with curiosity that I decided to go back up one last time at dusk to the High Line Park and take a view towards the streets where the Eruv departs from the rail way and continues North. Above Seventeenth Street, the High Line spans from one side of Tenth Street to the other; I leaned against the railing and looked out to the city. Almost within a hand's reach below me as I leaned on the railing of the High Line Eruv, the street Eruv line pops out from the undercarriage of the old raised rail line and extends to a light post.

For the first time I was above the boundary, tracing it with my eyes as it trails off into the distance over the roadways. It is a juxtaposition to be above the roof-line of the Eruv, walking practically on top of such a fragile object. It reminds me of what I read about the heavenly datum line in Jerusalem. Beginning and defined by the roof of the Eruv, the heavenly datum exists above the realm of the humanly earth – "the roof constituting a boundary, which encircles the city, extends one metre over the ground, but signifies a roof twelve metres over that […] defin[ing] the roof of the earthly city and the ground topography of heaven".[15]

Where I was standing on the High Line is not above the 'heavenly' datum that is based on the topography and sea levels of Jerusalem, but it puts into perspective the human relationship to the Eruv, to be within it, but also below it. As the symbol of the clouds suggest being visible through the roof of the sukkah and the Eruv, we can see them and are surrounded by them, but the spiritual realm is through knowledge, not touch. The human world can be bound to the 'heavenly' realm even in the most unholy of places.

The power of this heavenly datum gives significance to *what* space is *under* the symbolic roof of the Eruv. If we imagine the urban landscape below the Eruv roof boundary is in fact the threshold to the 'heavenly' realm, there

is no question as to why communities would be selective in choosing what is or is not, excluded from its' sacred grasp.

Irony washed over me as I departed from the High Line for the last time and walked up towards Midtown Manhattan. A key design component of the urban raised public parkway, and one of the busiest and most visited spots, is an outdoor amphitheater with rows of seating and large safety glass window panels that floats over the top of Tenth Avenue. Visitors can sit here and watch the street life of New York, sitting perpendicular to the roadway. When I lived in New York, it was one of my favourite spots to enjoy a weekend afternoon. I could see observers leaning against the glass and looking out to the streets, as I stood below. Unknown to them, directly in front of their view and completely unnoticed, the Eruv wire leaves the underside of the High Line, attaches to a light post, and crosses directly in front of the window; the fishing line glimmering in the sunlight as I stood below the roof of the heavenly threshold. The invisibility of the line lives on, even in some of the most popular and urban areas of a city, the Eruv completely enveloping these public spaces of the city. But no one noticed. I smiled, and continued on, easily tracing the fishing wire path of the Eruv through Manhattan's west village.



Fig. 3.20. The 3rd Avenue raised rail-line running on the East Side of Manhattan, 1920.

PLACE AND SECURITY

The Manhattan Eruv - Upper West Side and East Harlem

We comfort ourselves by reliving memories of protection. Something closed must retain our memories, while leaving them their original value as images. Memories of the outside world will never have the same tonality as those of home and, by recalling these memories, we add to our store of dreams; we are never real historians, but always near poets, and our emotion is perhaps nothing but an expression of a poetry that was lost.

Gaston Bachelard

I had lived in New York when I was twenty-one, a beautiful summer spent in a sublet student apartment a few blocks south of Columbia University's Campus. My eyes glazed by the fullness that is Manhattan; the gentle Upper West Side was a perfect place to get acquainted with the city. Students were the primary pedestrians in the district it seemed, frequenting diners, bakeries, and the small college coffee shops that offered a quiet place to study. Daily, I would head south from my home on West 113th street to my office next to Times Square. The contrast was stark; quiet to loud, green to concrete, residential to commercial, soft to hard, locals to tourists; and now I can recognize an additional factor, my old apartment near Columbia was included in the Eruv, and my previous place of work in Midtown was not.

It wasn't surprising to me that Times Square wasn't part of the Eruv, unlike the High Line that is very touristy but offers green space and a space for relaxation, Times Square offers very little to an established community. It is overrun with advertising, noise and buses, not to mention the overload of traffic with one of the busiest subway stops in the city. Walking through Times Square is hardly leisure; people stand shoulder to shoulder, bumping into one another, and on every corner you pass someone is pitching a sale for some show, product or experience in the city. Times Square is not a livable, welcoming place, it is an attraction, targeted for tourists, it is far from being a secure or safe area of the city.

When establishing or choosing a community, what is one of the first factors that would be considered? Undoubtedly, safety comes to mind. The exclusion of Times Square is a unique but understandable condition to acknowledge when asking "what gives back to the community?", but the relationship between community safety, urban desirability and the Eruv is

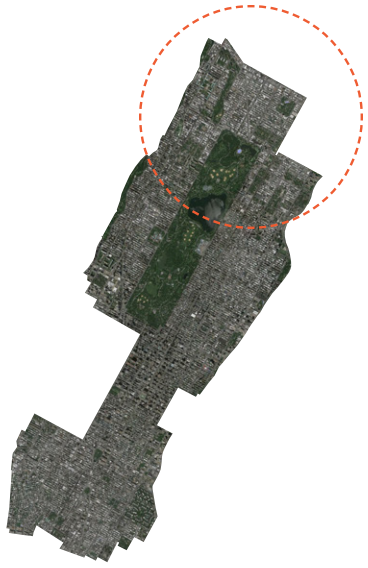


Fig. 3.21 **MANHATTAN ERUV**
Boundary Perimeter: 36.1 km
Included Area: 24.6 km²

best seen near my old stomping grounds in the areas north of Central Park.

To tackle the upper portion of Manhattan's Eruv, I started in the place I knew best, walking from the corner of Central Park West to the border of the Eruv that steps into Riverside Park to include the commonly used bike and pedestrian lanes.

I passed through Morningside Heights where I used to live, looking down side streets I had never visited before. I headed north where the Eruv specifically loops around the furthest reaches of Columbia Campus. It is quite visible on the Manhattan Eruv map to see that the line turns back south once it has enclosed the majority of the main campus buildings and housing related to the university. Universities often provide students with religious centers directly on campus, but it does not exempt them from the laws of carrying to and from their home if they are a practicing Orthodox Jew.



Fig. 3.22. Columbia University Campus, a private, Ivy League, research university, is located in Manhattan's Upper West Side and purposefully included within the city's Eruv limits.

With the Eruv looping around Columbia University, students could leave their dorm rooms and access the religious centres on campus or further afield. Students are often considered a special and important case in the establishment of Eruv boundaries, they are the future generations of practice and education, and more often than not Eruv boundaries will be altered in order to include these spaces within its symbolic realm. University campuses hold a prestige, and often provide well-maintained and secure grounds, gardens and parks available to the public. The action of the Eruv looping around the university to turn back south towards Manhattan also corresponds with the division line between Morning Side Heights and Harlem, two neighboring city districts with the latter having a notably higher crime rate.

Although the Eruv does not block the flow of pedestrians, it certainly outlines where individuals who are part of the community will live and spend their time. Wandering along the boundary and continuing past Columbia campus revealed the Eruv to be far more invested in the needs and protection of its users than it had to me previously. This was further enforced as I moved from the west to the east side of the upper part of the island.

The Eruv has been expanded above central park in recent years, including nearly two square kilometres of additional space, moving east from the midpoint of Columbia Campus, but as the Eruv reaches the datum line of Park Avenue, the major artery running North-South along the east side of Central Park, the Eruv takes a sharp turn. Following the grid of the city, the Eruv line heads directly south from 126th street to 110th street, sharply turning east again to connect to FDR Drive along the East River. If the incentive was to directly attach to FDR drive as the Eruv boundary, this was not the most efficient route. Effectively, the sharp turns in the line that inherently require more Eruv components and materials, consequently exclude the districts of East Harlem and Spanish Harlem from the Eruv. To me, this appeared to be no mistake.

The area of East Harlem is infamous. It has the highest jobless rate, drug abuse and homelessness in New York City. It also has the second highest concentration of public housing in the United States.[16] Regardless of the

geographic locations of Jewish communities in Manhattan, the exclusion of this district speaks directly to the consideration of comfort and safety of individuals when establishing the extents of community. The Eruv, as always, remains invisible, but assuming the Jewish community will dwell within the midst of the outlined district of the Eruv, excluding regions that are less desirable or unsafe means that the community will not wander into these areas on Shabbat, or settle there as a household permanently. The symbolic wall of the house indicates where the greatest concentration of Jewish families will reside, and the walls symbolize a line of security. This is not to say that East Harlem is dangerous in all ways or unfit for residents of the city, but certainly the bends in the Eruv line hint at a purposeful exclusion, likely out of concern, community investment, or appeal. The fabrication of a transportable home still associates itself with security and making due with the best the local environment has to offer.[17] This begins to tap into the house as a psychological representation of ourselves – actively interpreting space in order to give the iconographic symbol of the home value and assessment providing individuals with comfort.



Fig. 3.23. High density public housing projects define much of East Harlem's district, with poor living conditions and high crime rates.

It is possible this leap around East Harlem is based on existing Jewish communities and where they are established, assuming very few Jewish communities inhabit the district, but other examples of this kind of exclusion due to *safety* are found throughout Manhattan, strengthening the argument.

Lower Midtown Manhattan, the district south of Times Square, is another high-crime precinct when considering the annual number of murders, rapes, burglaries, robberies and assaults, similarly the Lower East Side that connects to the Williamsburg Bridge. Both these areas are excluded from the Eruv, and Time Square is another area that falls into this category. Midtown North and Harlem have fewer major crimes, but are still considered some of the rougher neighborhoods in Manhattan and have a limited number of streets within the Eruv.

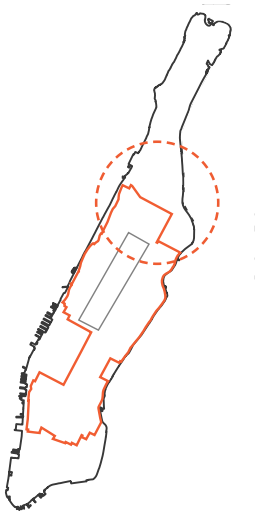
Beyond just the exclusion of crime-ridden districts, the Eruv considers other independent factors in the zone of security that it outlines. Social housing projects in New York are prolific throughout Manhattan – these massive apartment buildings and dense blocks are maintained by the New York City Housing Authority[18] and offer subsidized housing, but often-deplorable living conditions and high-recorded violence. Although they are found throughout the Island of Manhattan, the greatest majority of these social housing projects, dubbed "The Projects", are found in the Lower East Side, the East Village, Harlem, East Harlem and Hells Kitchen[19]. For the most part, these districts are excluded, but in the case of the East Village, the Eruv line weaves its way around the poorest of the Projects, excluding them from the reach of the community.

In specific locations, unique buildings and blocks of the Projects are included and annotated on the Eruv map, but this usually corresponds with either the availability of pathways through the blocks for pedestrian access, or if the annotated housing is of a more affluent community and has gone under redevelopment. The inverse of these *excluded* conditions is found in the *inclusion* of other districts – uniquely those that are the most affluent

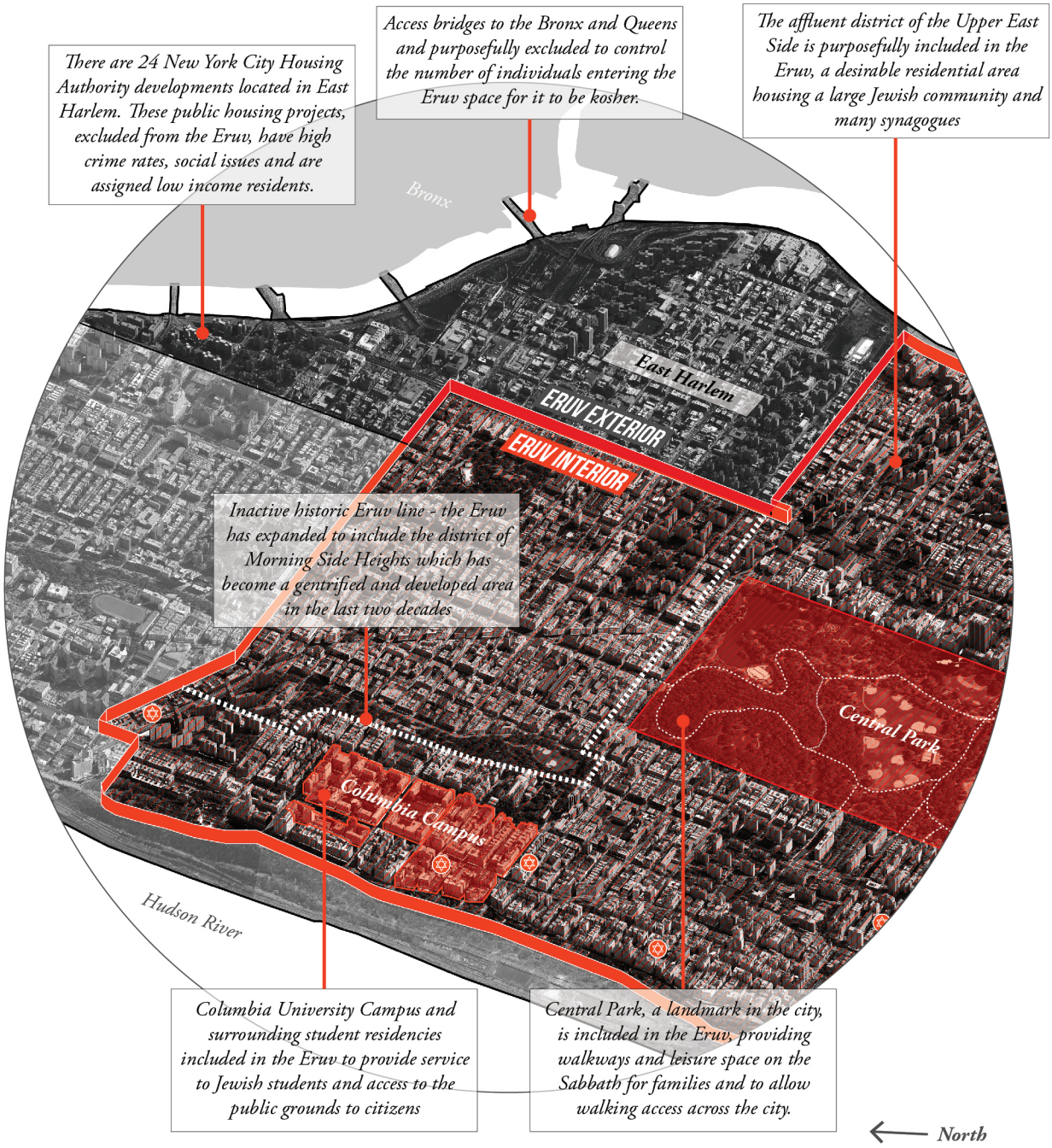
areas of the city. The West Side, East Side, Upper West and Upper East Sides, as well as Greenwich Village and the East Village correspond to the highest median income per household,[20] and are almost completely included in the Eruv. These districts also have the most expensive properties in the city of New York, and the lowest crime rates.[21] This does not mean that the Eruv focuses on high property value for its community, but rather, these areas provide reliability and safety and are the regions of the city that an organized community would likely hope their members would invest their time, and where Rabbis would feel comfortable suggesting their communities members take up residence. Likely, too, these communities would be able to support new religious groups, and be appealing to new immigrants.

The last example of this symbolic action towards safety, but perhaps most important, is the area binding the most affluent districts of New York City together - Central Park. One of the greatest investments of public space in the city, Central Park presents itself as a desirable and rich component of Manhattan.

As a part of the Eruv, it acts purposefully as a park for leisure on the Sabbath, and more importantly, provides walkways and paths across the center of the island for pedestrians; without it, members of the synagogue might need to walk around the park to get from home to synagogue. The inclusion of Central Park is a privilege. Although the park is an icon of the city, it too has a history of crime, reinforced with gates that close the park to the public at night. It already has provisions included within its design to keep users safe. The Eruv combines the park's mandate and its own symbolic components, attaching retractable gates to light posts at the entrance to roads leading into the park. The retractable gate can close off the Eruv if the need arises (a requirement of the Eruv is to have an operable gate), but most importantly, it begins to mimic unintentionally the system of safety that already exists as a part of the park's character. Inherently, the Eruv focuses on providing a sense of security to the community it serves and supports in Manhattan's city extents.



The relationship of the Eruv becomes a social and economic indicator of the city. It's impossible to say if the Eruv informs the characteristics of these districts, or if the districts inform the border of the Eruv, but the relationship can be seen quite clearly; the Eruv line acting like a magnet, attracted or repelled to districts that offer respectively the highest or lowest quality of living. These specific observations are not described on the map of Manhattan, or outlined anywhere in the descriptions, methods or use of space for the Eruv in New York. It is solely through speculation on such a developed Eruv in such a historic city that patterns can be identified more clearly. Safety, accessibility and prosperity are factors that influence individuals when looking for a community for their family - it's no wonder the Eruv would act similarly, even if it is hidden in its' planning.



MANHATTAN'S EXCLUSIONS/INCLUSIONS - EAST HARLEM

Fig. 3.24

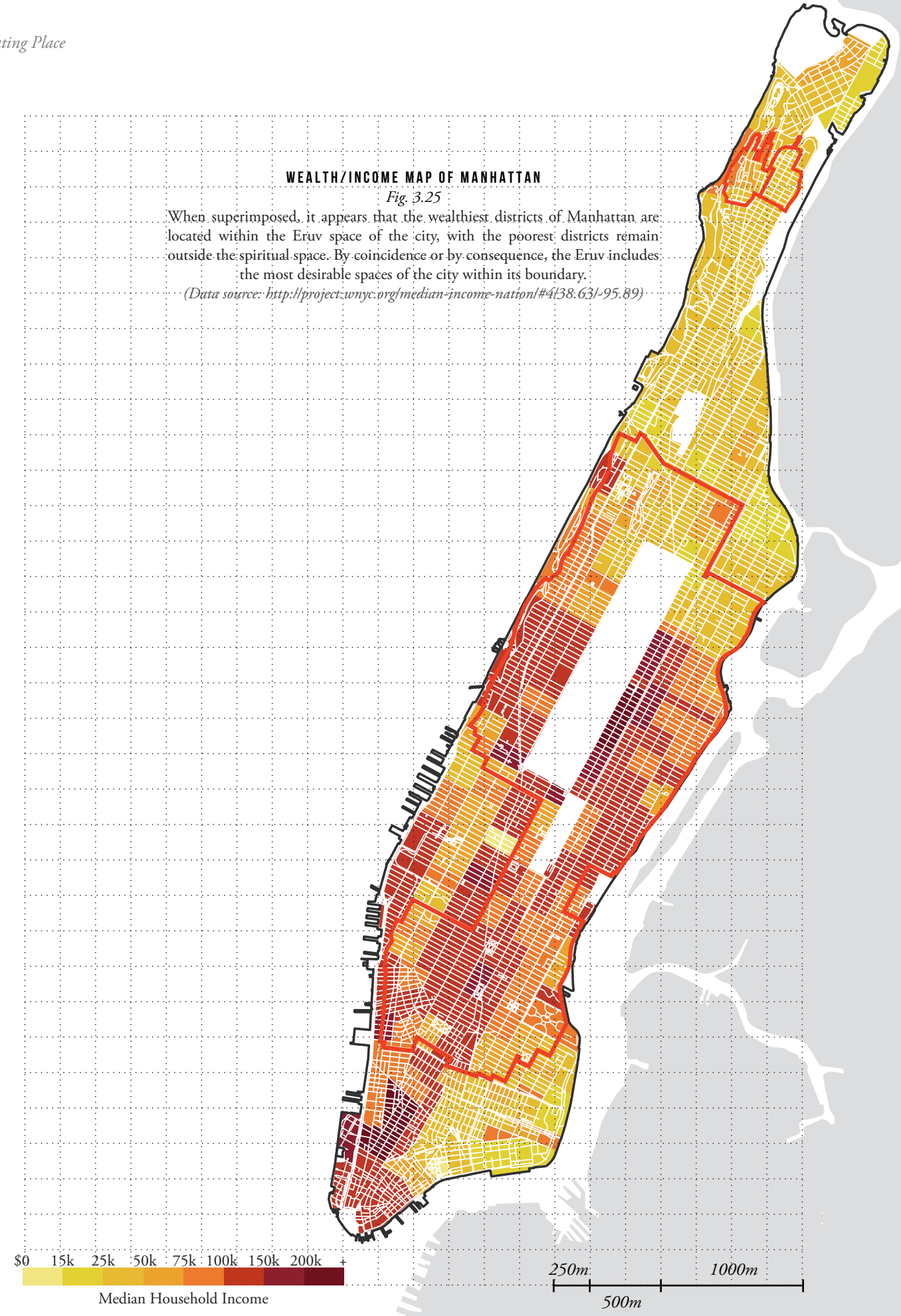
The exclusion of Manhattan's infamous East Harlem district hints at the Eruv committee's purposefully selection of "appropriate" space for its users. The exclusion of East Harlem (and similar districts) from the Eruv space can be interpreted as an attempt to provide a "safer" community space to Eruv users, furthering the stereotype that exists against this district. The juxtaposition of the high crime area of East Harlem being excluded when compared to a specific extension of the Eruv in order to include Columbia Campus shows priority in designating what is considered desirable and important dwelling space.

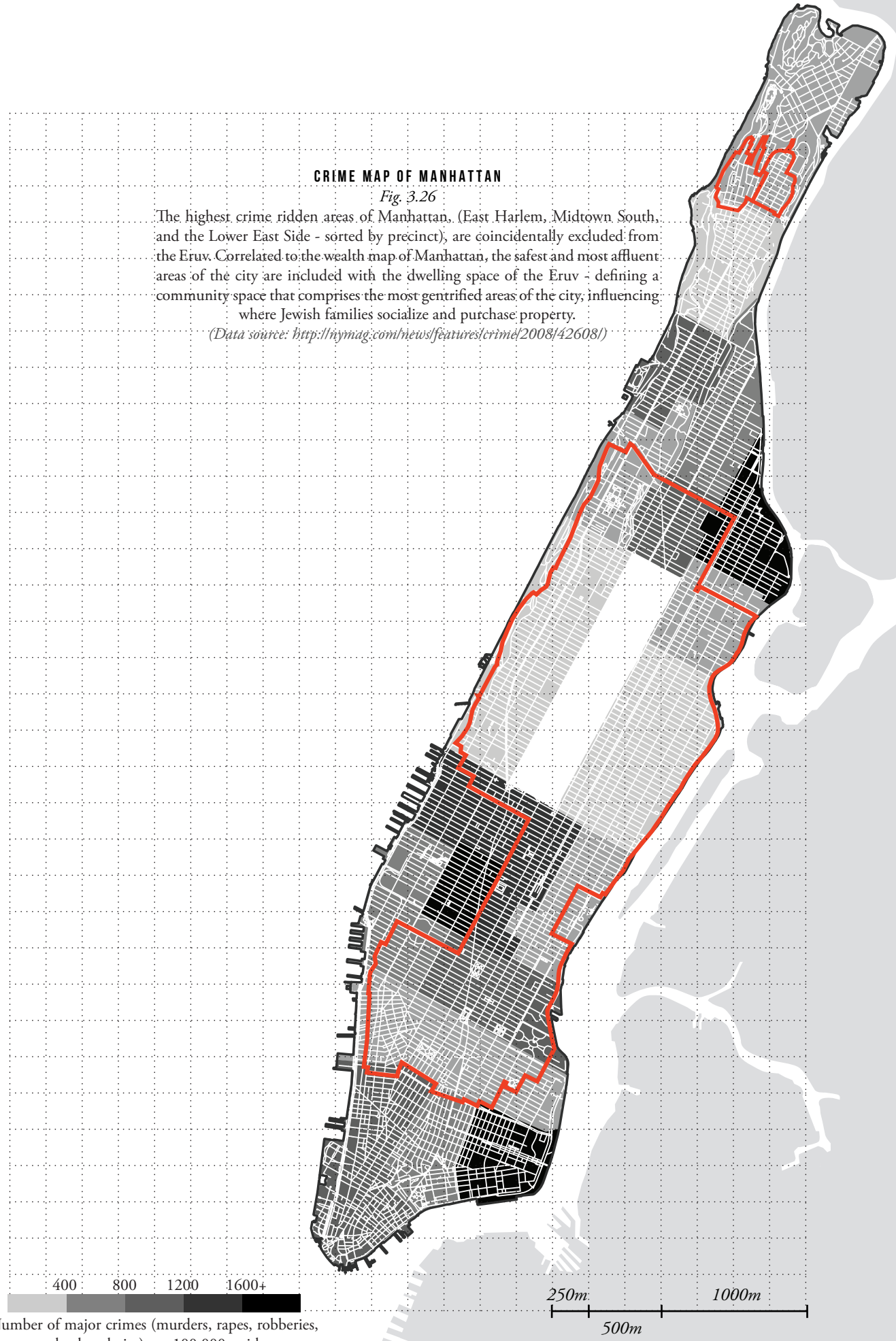
WEALTH/INCOME MAP OF MANHATTAN

Fig. 3.25

When superimposed, it appears that the wealthiest districts of Manhattan are located within the Eruv space of the city, with the poorest districts remain outside the spiritual space. By coincidence or by consequence, the Eruv includes the most desirable spaces of the city within its boundary.

(Data source: http://project.wnyc.org/median-income-nation/#4/38.63/-95.89)





CRIME MAP OF MANHATTAN

Fig. 3.26

The highest crime ridden areas of Manhattan, (East Harlem, Midtown South, and the Lower East Side - sorted by precinct), are coincidentally excluded from the Eruv. Correlated to the wealth map of Manhattan, the safest and most affluent areas of the city are included with the dwelling space of the Eruv - defining a community space that comprises the most gentrified areas of the city, influencing where Jewish families socialize and purchase property.

(Data source: http://nymag.com/news/features/crime/2008/42608/)

PLACE AND COMPATIBILITY

The Manhattan Eruv - The Financial District and the UN Building

There is no logic that can be superimposed on the city; people make it, and it is to them, not buildings, that we must fit our plans.

Jane Jacobs

New York City is action and speed; the intensity of the city was felt everywhere I walked. Wall Street is the epicenter of this force; a place of public demonstrations, global business, and international economy, anchored by two of the world's largest stock exchanges; NASDAQ and the New York Stock Exchange. Office towers overtaking the skyline, business suits clogging the streets.

I had noted earlier that the southern tip of Manhattan Island is excluded from the symbolic space of the Eruv. The Eruv line runs down to the edge of the High Line in Chelsea and cuts almost straight across Houston Street from west to east towards the East River. The districts south of here (Soho, Tribeca, Little Italy, China Town and Two Bridges) all lead into the Financial District – an area book-ended by the Brooklyn Bridge and the Brooklyn Battery Tunnel. One important facet of the south end of the island is its connection to the three main car, train and pedestrian bridges from Brooklyn (the Brooklyn Bridge, the Manhattan Bridge and the Williamsburg Bridge), and the under water tunnels. Additionally, the Wall Street Pier 14 and the World Financial Center Ferry Terminal are located in this region of Manhattan. All these arteries present a massive influx of traffic and population daily into Manhattan Island, and so these connections are excluded to maintain the kosher qualities of the Eruv region requiring a restricted population.

The Financial District is extremely busy during the workweek, but on the weekends, it empties out and remains vacant, primarily because the district is commonly excluded from residential neighborhoods and typical residential zoning, existing principally and is internationally known as a business borough. It made good sense to see it excluded from the Eruv – there is hardly a community living here that would need to be serviced by the Eruv

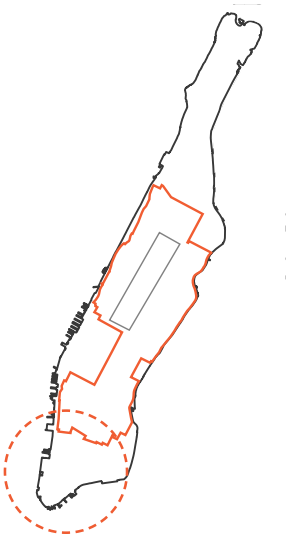


Fig. 3.27 **MANHATTAN ERUV**
Boundary Perimeter: 36.1 km
Included Area: 24.6 km²

or families who would have a desire to establish households in the district. Additionally, as a place of work, it has no role in the existence of the Eruv as the Sabbath is a required day of rest from business affairs. It would contradict the fundamental purpose of the Eruv to include the Financial District; the Eruv only permits minimal amounts of work as a necessity of living and leisure such as carrying – this does not include attending to business, office or work affairs.

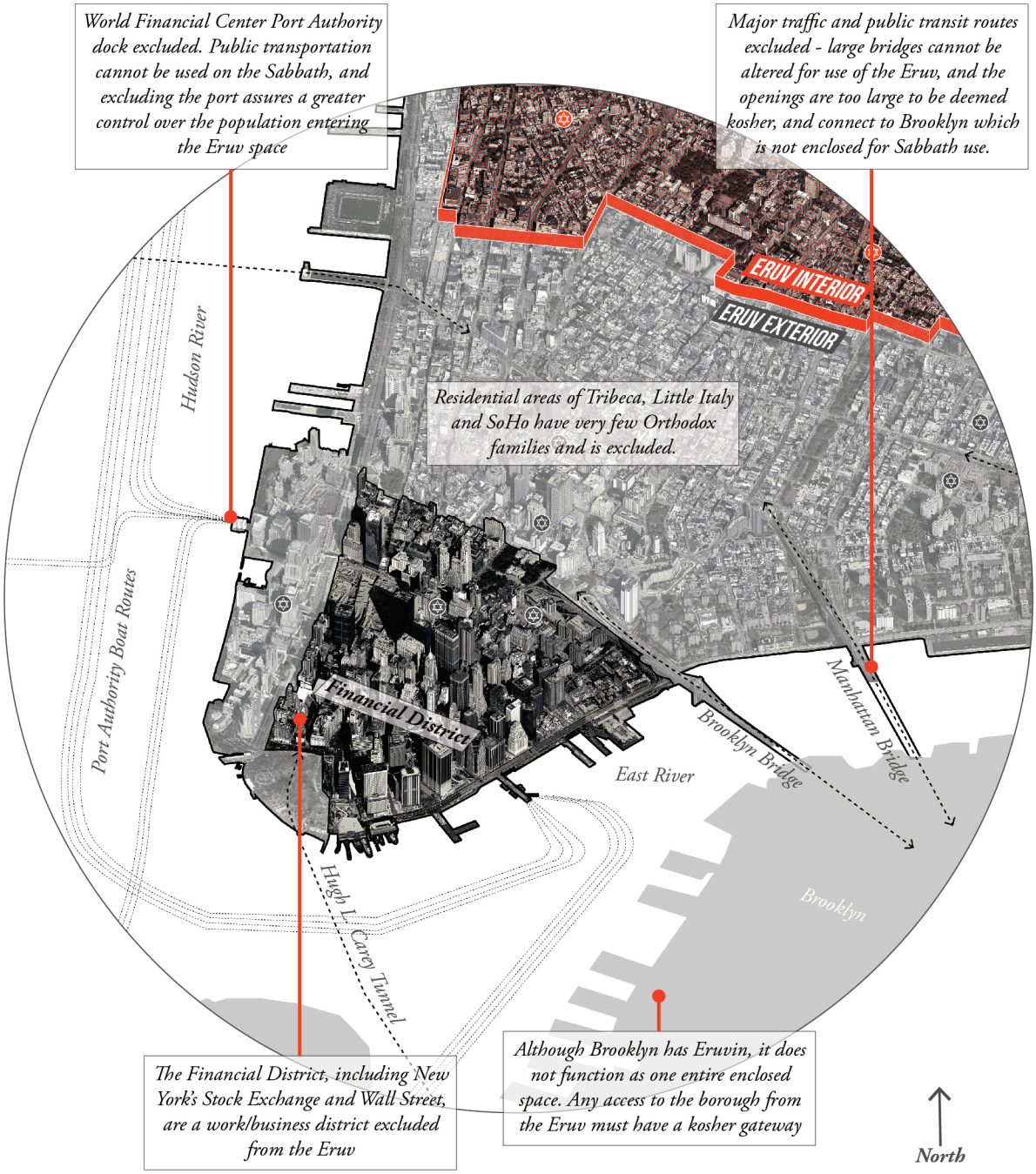
Although my study of the Eruv has spoken to the greater urban implications of its existence as an object, it cannot be forgotten that the Eruv is technically only symbolically active one day a week from sunset on Friday evening until the end of the Sabbath, Saturday evening at sundown. It exists physically all year round in its location, but its active significance in ritual practice only effects religious life one day a week for the believer – its mandate is fulfilled through its temporality. Although the Eruv line was far from the Financial District, I wandered Wall Street and the adjacent roads, watching the street life. Friday I was overwhelmed with commuters, and Saturday it sat vacant and expressionless. Nowhere did it feel like a space made for dwelling.

Not all places of business are excluded from the Eruv; most of Manhattan is a mix between residential and commercial zoning, which commonly includes homes and businesses stacked together into the steel frame buildings. The Financial District and its more-or-less singular program in the city presents an unusual case where work can be directly separated from the day of rest. It's logical to disregard the Financial District as a valuable space for Eruv users because it was established as a place of business, but further reasoning for why this part of the city is excluded became clearer when I found myself investigating the Eruv line further north along the East River.



It was almost near the end of my first week of walking Manhattan, and I was exploring the furthest reaches of the east side of the Eruv. I had walked along FDR Drive for quite some time, noting that the Eruv was using the highway and it's fencing as its border. It was loud along the edge of the highway, but the pedestrian pathways near the fence line made the walk enjoyable. When I came to East 49th Street, the Eruv map took a bend inwards and led me away from the highway – a tall metal pole attached to the fence had a line that was strung across the intersection to a lamppost away from the river's edge. I followed it inwards two blocks, and south eleven blocks until it turned back east as it connected again to the edge of the highway.

There was nothing unusual in the way the Eruv was fabricated here, the fishing line was strung back and forth across the road connecting to the top of the light posts, the boundary easy to follow. I stopped walking the line and backtracked into the small two by eleven block space that the Eruv had jumped around, creating a pocket against the highway. As I walked in a few blocks, slowly over the rooftops of the buildings lining the streets, a monolithic form began to emerge. I began to see why the Eruv had avoided this space. Towering over the street, the Headquarters of the United Nations (UN) faced me as I stood holding my camera. I knew this building well, an



MANHATTAN'S EXCLUSIONS/INCLUSIONS - FINANCIAL DISTRICT

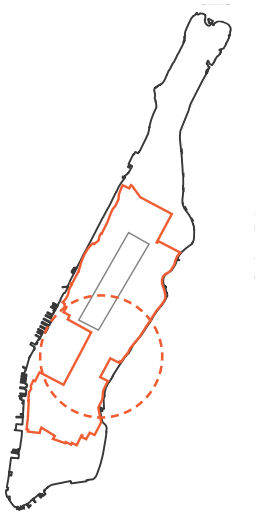
Fig. 3.28

Manhattan's Financial District, a hub for trade and business, is excluded from the Eruv's limits as a place of "work". With less residential zoning, and little activity on the Sabbath, the district is unnecessary as a place for rest and dwelling on the day of rest. The south end of Manhattan's Island is primarily excluded, due to the Financial District, but additionally the major bridges and ferry ports that access the city. In order to control the population entering the Eruv in order to assure it is kosher, these major traffic arteries are outside the boundary as to not have more than 600 000 individuals entering the symbolic space on the Sabbath.

Oscar Niemeyer and Le Corbusier architectural fusion from the mid-century, but at that moment the design was less important than what it represented – I had to determine whether it was a road block for the Eruv, or an unwanted district for symbolic space.

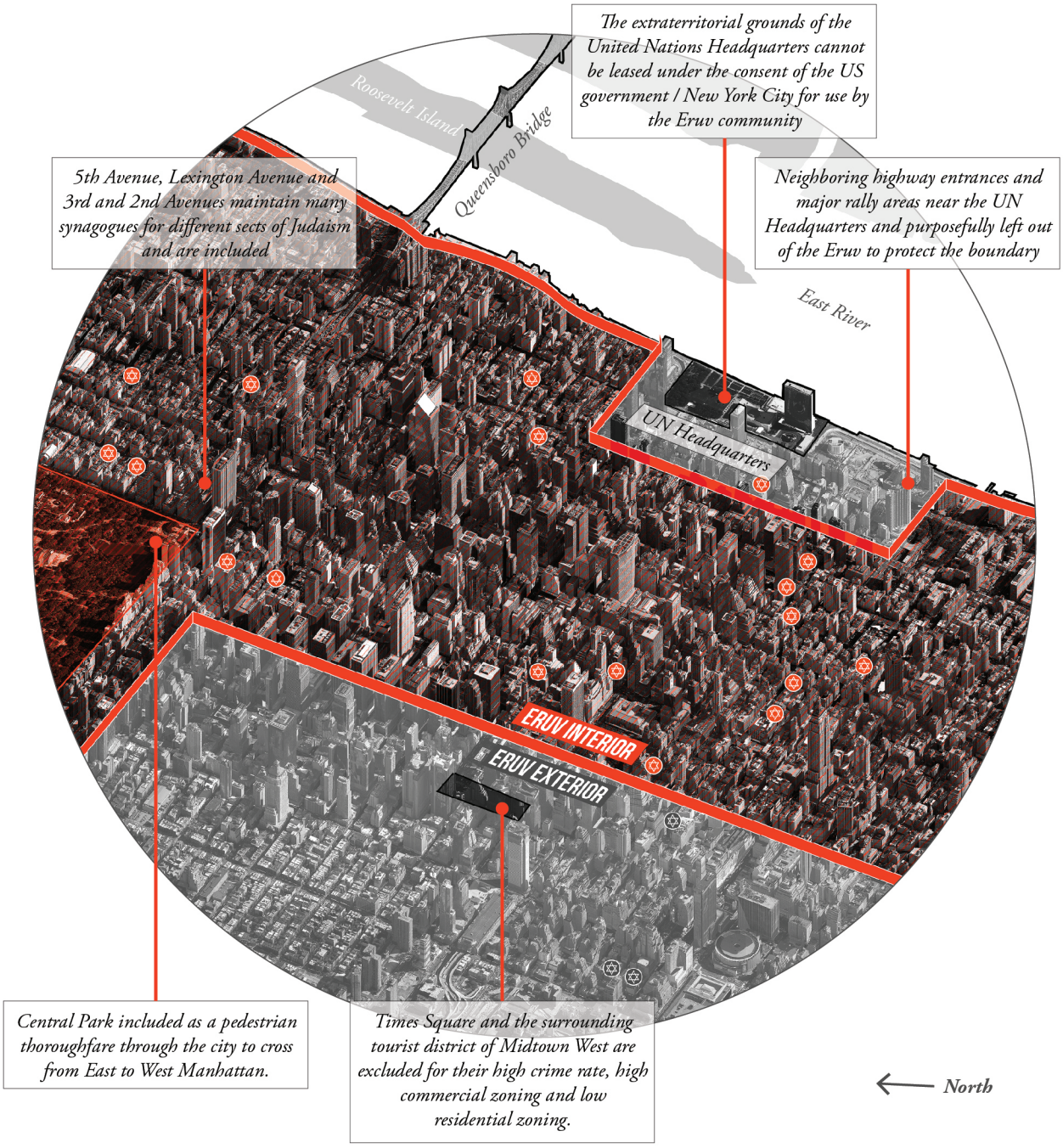
The buildings included as part of the UN Headquarters contain both the seats of the General Assembly and the Security Council of the UN;[22] it is a place of exchange, debate, and diplomatic activity. It is often blocked off from the public, with controlled access granted only to tours, the elite or those involved in the work and affairs of the UN. Instinctively, I knew there was a similarity to the Financial District, which has the ability to block roads and designate closed spaces to citizens. Immediately, these areas read as already privatized spaces of business that cannot be used freely by the public. It is likely that building an Eruv would not be allowed in such areas, and that it may present restricted access to the Rabbi or Eruv checkers who must make repairs to the line. As places of business and work, the UN Headquarters and the Financial District share certain characteristics as privatized owned space, but it goes far beyond just that. I was already aware that gated spaces and communities within an Eruv are often not included in the spiritual dwelling space, but privatized social space was a different condition. Regardless of these zones acting as places of work that would exclude them from the Eruv, there is an additional story – the UN and Financial District's existence is dependent on exchange, most specifically, through international affairs.

The UN Headquarters, although situated in New York City, occupies land under sole administration by the United Nations, not the US government. The UN is technically extra-territorial through a treaty agreement, existing as international ground. The Financial District has similarities. It *is* considered part of New York City under the United States Government, but it deals with business affairs determined mostly on exchange with foreign countries and investors. The UN Building is international territory, and the Financial District is an international hub of investment and power. What does this mean in consideration of the Eruv?



According to the laws of the Eruv, for space to be rented, it must have a signed lease with the city or someone of a higher power that corresponds to urban space and public rights it wishes to use. International territory, like the UN Headquarters, is already separated from the city, presenting immense obstacles in obtaining a lease. The Eruv would likely need to qualify through a separate administration and obtain approval for lease directly from the UN. Similarly, the Financial District, although in parts rentable through the city, would have other hurdles in obtaining a lease. Many of the buildings and parts of the district are owned by the New York elite and their subsequent investors – permission to use any of the building fronts or similar objects would require an immense effort in dealing with hierarchical power for approval.

The Financial District, although public, is commonly considered as a 'privately-owned-public-space'; a regulated space of interaction serving a greater primary function to its clients and owners rather than contributing or serving the public. The power present in these two districts goes far beyond that of just a typical urban city; to establish a lease for all or a portion of either



MANHATTAN'S EXCLUSIONS/INCLUSIONS - UNITED NATIONS HEADQUARTERS

Fig. 3.29

The UN Headquarters, considered extraterritorial to the United States of America, is specifically excluded from the Eruv. Weaving around the UN's property and land, Manhattan's Eruv committee cannot use or establish an Eruv on the property as the space is not deemed "public", and would require another lease from the United Nations to use the space.

of these districts would require a signed document likely beyond the scope of the city – and the Eruv mandate is to work within the urban space of the city, not deal with the greater influences beyond it.

Obtaining a lease is one facet of why these spaces are excluded, but so is the *appropriateness* of a lease. International territory represents unbiased ground, it could be debated that the Eruv should not have a place in these districts. Additionally, international territory is separate from the city, as a separate entity and not a part of the urban region it would not be considered space that should be integrated into the Eruv. Both the Financial District and UN Headquarters are already emblematic grounds for debate and exchange; the Eruv, although non-impeding as a structure, represents the practice of *one* culture and *one* religious group. These emblematic spaces represent factual pragmatic work – the Eruv, with its spiritual symbolism, would have no place in what is supposed to be globally *available* and *neutral* territory.



Fig. 3.30. Rally held outside the UN Headquarters in Manhattan's West Side during a meeting of the General Assembly.

Even if the Eruv were allowed to exist in these districts, it would run the very real possibility of criticism for impeding on space that is typically dedicated to citizens of the world, not just the city. Protests are commonplace near the UN Building and Financial District. Although public vocalization of rights, values and needs will occur all over the city and in any city, they are most likely to occur around these international hubs to create the greatest attention and impact, especially if they are dealing with economic or social issues. If the Eruv were to exist in a space of international protest when others are fighting for their rights or needs, it may be seen as a prioritized or favored practice in the eyes of the world. In its mandate, the Eruv is not territorial or an act of segregation, but it could be targeted as a negative practice when other cultures or religions are fighting for their own peace. In such places, its invisibility would be sacrificed. If other groups came forward and used it as an example, its role within cities could be questioned.

It is hard to tell if these areas reject the Eruv, or if the nature of the Eruv does not want to associate itself with them. There are many issues and conflicts to the symbolic Eruv space encompassing the UN Headquarters and Financial District, but perhaps most importantly, these places are for modern methods of ongoing discussion and debate over global issues, diplomacy among nations and international financial trade. The Eruv, even though a modern interpretation of a religious practice, remains rooted in traditional religious texts that would not be recognized or welcomed in this context. The presence of an Eruv might cause debate over its justification in urban metropolises, ending in a form of self-destruction.

It is almost impossible for the Eruv to create an extension of the home in these areas, they are motivated by exchange, money, politics and business. The Eruv remains as a humble framework for living – and these activities do not belong in the home or in sacred space. Social interaction and speech in the space of the Eruv should be free, not regulated, to be a space of action. Whether found in the type of business conducted in these districts, the diverse international voices they represent, or the difficult hurdle of creating a lease, the exclusion of these districts appears to be a form of self-preservation for the Eruv.



Fig. 3.31. Headquarters of the United Nations on Manhattan's East River, 1952. The land occupied by the U.N. headquarters and the complex are under the sole administration of the United Nations, not the U.S. government - the U.N. is considered extraterritorial through a treaty agreement with the U.S.A.

PLACE AND FORGIVENESS

The Manhattan Eruv - Lower East Side

Forgiveness is the key to action and freedom.

Hannah Arendt

The last ambiguous district I had marked on my map before putting the exploration of the Manhattan Eruv to rest was the zigzag borderline along the Lower East Side. The plan of the Eruv looked like steps, dodging and jumping around street corners. I had saved it for last as this unique part of the city was the force behind the first Eruv, and more specifically, was home to the first immigrant Jewish community that settled in Manhattan. It felt appropriate to end where it all began. The architecture along the streets still hints at what was once the character of the neighborhood – tenement houses tightly packed side by side with small windows and towering fire escapes, signage painted on brick shop walls left to the elements to fade, and a still active multi-cultural community inhabiting the streets and storefronts. Although this was where Jewish immigrants first settled in the city, many other immigrant communities from around the world, each bringing to New York their cultural ancestry in hopes of starting a new life, had also shared it.

The Lower East Side was the densest neighborhood in the world in the very early years of the nineteen hundreds, and living conditions reflected the overly populated district. Deplorable health conditions plagued the residents, but families sacrificed space and time for the opportunity at a new life in North America. Large families – usually two adults and four or five children inhabited apartments that were often less than sixteen square metres. Work opportunities and employment was difficult to come by – many families focused on the few available businesses to migrants, notably running bars, selling goods from pushcarts, running small retail stores and restaurants, trading and exchange in pawn shops and working for the garment industry.[23]

These tenement apartments would be further filled and shared housing labourers during the day; many migrant families would have owned



Fig. 3.32 **MANHATTAN ERUV**
Boundary Perimeter: 36.1 km
Included Area: 24.6 km²





Fig 3.33 (above), Fig. 3.34 (below). Families and workers, cramped into the tight quarters of tenement apartments in New York's Lower East Side, sew garments to make a living out of their home - 1910

their own garment production business during the early stages of life in New York, running them out of their small cramped apartments and reporting back to the head industrial distributors.[24] Space was crammed with equipment, employees, family and fabrication. This saved cost, even if strenuous, providing opportunities for migrants, and cheap labour for manufacturers. Specifically though, this small flexibility was of value to Jewish immigrants. The opportunity for households to run in-house business contracts meant that they could maintain their own hours. It was required for these small businesses to work long hours six days a week, but Orthodox Jewish families could choose to work on Sunday instead of Saturday in order to observe the Sabbath. Most immigrant families relied heavily on religious and cultural practice as a familiarity to their countries of origin. Life was difficult as an immigrant in urban North America, but the value of religion and ritual practice was still valued and maintained.

New York's industrial boom in the first quarter of the nineteen hundreds introduced a new problem for immigrant communities. Urban and industrial growth initiated large factories in the city for various trades, including garment production, and soon the small home run businesses were shut down and workers were forced to travel north in the city to join factory production.[25] The garment district of the Lower East Side was no longer a thriving industry, hours were no longer flexible, and the Sabbath was sacrificed in order to make a wage and survive as a family.

Overlaying time-lines of these urban and social changes in the Lower East Side with the history of Manhattan's Eruv showed a clear alignment where the Eruv appeared to be a proposal to serve the communities who were forced to work on the Sabbath. Using the raised rail line near the East side of Manhattan and the water of the East River as the border, it serviced individuals from the Lower East Side who had to travel north to access the factories for work. These were originally very new and impoverished Jewish communities without funds to build an Eruv, so existing infrastructure was used to its best ability. Many Rabbis still debate whether the boundary was in fact suitable as an Eruv in all its facets and functions, but it surpassed its symbolism of just a religious space and created a symbolism of certainty, comfort and acceptance in the new world. The Jewish Communities in the Lower East Side had no choice but to comply with the working way of life in New York City, and the Eruv allowed for that integration without community members feeling as though they had betrayed their practice, religion and identity. Individuals needed to work, and the Eruv provided a sense of forgiveness in this unusual circumstance since community members were being forced to break the Sabbath regardless.

The original Manhattan Eruv went beyond just allowing carrying, but provided *forgiveness*. Arendt describes *forgiveness* as the necessary counterpart to our "faculty to make and keep promises",[26] one of the potentialities of *action* itself.[27] Forgiveness is the entrance of continuity and durability into the world of interpersonal relations", a power that abides in togetherness, and allows for the creation of mutual promise and makes us free. Through Arendt's concept of *forgiveness*, the Lower East Side became the first true 'home away

from home' for immigrant workers, and the first community. The rules of the Eruv were stretched to a great extent as to what was allowable and permitted in such a space, but its symbolism was much larger. The Eruv became a bridge to ease individuals into life in new cities, protecting the spirit of practice in any way possible; place and community were maintained through its invisible boundaries. Rabbi Yehoshua Seigel, who established the first Manhattan Eruv in the LES,[28] saw it as a necessary practice to relieve his community.

Knowing this history, it seemed fitting to pay a visit to the Lower East Side Tenement Museum at ninety-seven Orchard Street before walking the Eruv. The Tenement Museum honours the stories and lives of American immigrants through tours of a historic tenement apartment building that has been preserved to demonstrate the living conditions for migrant communities in the nineteenth and twentieth century. The museum is a spectacular experience on its own, to be a voyeur into the living conditions from the past is an eye opening experience, and the historic documents they have available to visitors portray a strong image of this unique era of the Lower East Side. I was able to review records that showed working hours of garment district businesses – Jewish family names were consistently documented as working on Sunday instead of Saturday when they had first arrived to New York and worked out of the home. Most importantly however, was a documented Hebrew prayer that was in the Rogarshevskys' apartment in the museum, entitled *"A New Prayer, for Candle Lighting (Special for America)"*. The prayer, which was written by rabbinic authorities in the US during the Diaspora of the nineteenth and twentieth centuries, was meant to be an addition to the standard prayers recited on Shabbat at sundown. It reads:

> I ask you, God of Abraham, Isaac and Jacob that you should guard and shelter me, my husband and my children from Sabbath and Holiday desecration. Send us to our livelihood in pleasure and not in sorrow… and we shall by no means due to livelihood not be able to make the Sabbath or Holidays weekly and we shall be able to rest on Holy Days and serve you with all of our hearts.[29]

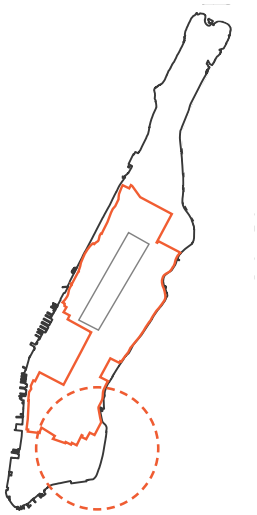
This prayer was written specifically so individuals in the Jewish community who were suffering from breaking the holy day of the Sabbath could feel included and respectful of the practice; asking for forgiveness and a blessing for those who must work on the day of rest. The uniqueness of maintaining a religious life successfully in the twentieth century starts to become clear. The prayer is hopeful, proving the desire of the Jewish community to maintain their religious faith, and a faith that one day they will be able to observe the day of rest and still maintain their livelihood.

Annie Pollard, Education Director of the Tenement Museum remarks on this quote and the practice of the Sabbath at this time: "In adapting to American conditions, immigrant women were cognizant of

changed economic conditions and displayed a certain sense of flexibility in accommodating to the urban environment's economic demands and secular enticements. In carrying out their role in the family religious economy, some women hewed to Jewish law and others forged their own sacred economies."[30] Being forced to work on the Sabbath, which many immigrants including women and mothers would have done, would make religious individuals feel unfaithful to the practice. The Eruv allowed the community to remain committed to the religion when they had no other choice.

After my time at the Tenement Museum, I went to wander to the Eruv line. At first, I was confused. I was in the oldest Jewish District in the city where historic synagogues still exist and function, but the zigzag of the Eruv line divided the once bustling garment district in half, excluding these streets and religious areas from its symbolic space. I took time walking past the synagogues that were in and outside the boundary and took note. It seemed likely that much of this Jewish neighbourhood is excluded because the current users of these synagogues are Hasidic or Ultra Orthodox groups who do not use the Eruv.

The development of the city and Jewish neighborhoods also indicates a development of different sects of Judaism. These more extreme religious sects question if the boundary is kosher – questioning if the method or location of the Eruv is acceptable: "the extension only goes south to Houston Street and does not extend into the Lower East Side […] because some Orthodox rabbis there do not believe that Manhattan's traffic patterns and street layout allow for valid Eruvin".[31] Can such an urban space be considered sacred? The urban atmosphere of Manhattan forces consideration of these factors due to its size and vast population, bringing forward the question of scale – when is a community district too large to maintain its intimacy? When is a house too large to be considered a home? Many sects of Judaism in the modern world do not believe an Eruv at such a large scale could be manufactured, maintained, used and finally felt by the community in a 'kosher' manner. Additionally, ultra Orthodox groups find a loophole to the commandment of the Sabbath desecrates its holiness. Therefore, the Eruv zigzags back and forth in the Lower East Side, respectfully excluding these synagogues and Jewish Communities so they can maintain their own practice.



There is irony to this specific exclusion of space in Manhattan. The original site and district where the desperate need for an Eruv was first established is no longer included in its boundaries. The validity of an Eruv border in the city has been maintained for over a century, and now certain rabbinic authorities reject it from Manhattan. I believe that the original Eruv established at the very end of the eighteen hundreds likely preserved ritual practice. Individuals faced with the lifestyle demands of North America could easily have stopped practicing or felt distanced from their religion. It is because of the first Eruv that once existed in the Lower East Side and allowed for a continuation of practice that there now exist stronger and more established orthodox and ultra orthodox groups still living and practicing within the



MANHATTAN'S EXCLUSIONS/INCLUSIONS - LOWER EAST SIDE

Fig. 3.35

The Eruv line which, bends around the Lower East Side of Manhattan, considers three factors in its purposeful exclusion of this district: the large social housing complexes located along the waterfront which are seen as undesirable space, the Brooklyn/Manhattan/Williamsburg Bridges that are major traffic routes which could compromise the controlled population required for an Eruv, and the existence of a long established Orthodox Jewish community in the Lower East Side. The Jewish residents of the Lower East Side, although a part of the faith, likely oppose the existence of the Eruv and its leniencies - so the Manhattan Eruv committee purposefully bends around their houses and buildings of faith in order to respect their religious beliefs.

city of New York. Because the community was originally established and preserved, many sects of Judaism have developed in the city to the point where they can now vocalize their needs, desires and choices – including questioning the role of the Eruv.

The Eruv likely preserved practice in the modern age of the Diaspora, and although no longer used in the Lower East Side district, it was the original spiritual focal point where Jewish practice could have been lost or severely compromised without its allowances. Regardless of its questionable kosher existence, the original Eruv protected those beliefs and was the foundation for the diverse Jewish practices found in the city today. The above prayer from the tenement museum represents a unique moment in the modern Diaspora where the Eruv allowed individuals to embrace their religion and not fear the loss of their commitment.

It is clear the Eruv helped sustain these orthodox practices in the modern world, and thanks to the Eruv, they can now decide if they do or do not believe in this practice. There were a striking number of synagogues and Jewish houses of worship in the Lower East Side of the early nineteen hundreds, but the concentration of the Jewish community has altered over the last century, with synagogues and practicing communities now distributed all over the city. The Eruv could no longer consider only one community in concentration, but had to consider the dispersion of the population across the city; a possible explanation for the Manhattan's Eruv's scale, and the exclusion of a district that once was the only Jewish community, but now is just one among many. The Eruv continues to respect the needs of the greater practice, altering itself with the vast urban changes of the city.



Fig. 3.36. Photograph from the Lower East Side where the first Jewish Immigrants settled in New York City (1908). Historically, the area has maintained a large Jewish population since the late nineteenth century, developing into a Ultra Orthodox neighborhood in the last half century.

1460


SHERATON MOTOR INN
LINCOLN TUNNEL
McGraw Hill
Macy's
TWELFTH AVENUE
TENTH AVENUE
NINTH AVENUE
EIGHTH AVENUE
SEVENTH AVENUE
FIFTH AVENUE
BROADWAY
MADISON SQUARE
W 42nd
W 41st
W 34th
W 33rd
W 14th
4
5
6
7
8
9
10
11



Fig. 3.37. Manhattan's Eruv line superimposed onto Bollmann's 1963 Axonometric Map of New York City's Midtown District
Eruvin create new readings of cities, redefining space and interpretations of use and limits.

PLACE AND THE OUTSIDER

The Brooklyn Eruvin - Williamsburg, Flatbush and Manhattan Beach

Action [...] is never possible in isolation; to be isolated is to be deprived of the capacity to act.

Hannah Arendt

The boroughs in New York City all have their own character – and Brooklyn, although quickly becoming a gentrified and wealthy district of the city, has always held its own against Manhattan as a multi-cultural center. Brooklyn neighborhoods are known as ethnic enclaves where particular cultural, religious, and nationality groups prevail in population.[32] Granted, the location of these groups is ever-changing, with populations moving in and out and overtaking new districts – the distinct labeled neighborhood boundaries, such as Bedford–Stuyvesant, Park Slope, Crown Heights, define where these groups reside. Neighborhoods still represent cultural groups that exist as a majority, but with gentrification the borough is increasingly becoming mixed and more minorities in the city are beginning to populate the area. Specifically, with two and a half million residents, one quarter of Brooklyn's citizens are Jewish.[33]

Walking the Eruvin in Brooklyn was a different experience than walking the central Manhattan Eruv. Brooklyn's streets were less regular, not existing as a structured grid like Manhattan, and I was less familiar with this part of the city, with a total of ten Eruvin to see. Granted, their scales varied greatly from Manhattan. Brooklyn has Eruvin that range from slightly smaller than Manhattan's boundary (the Flatbush Eruv) to the other extreme of Eruvin that encompass only twenty-five blocks of space (the Seagate Eruv)[34]. I decided to work from north to south, meandering each line to see how it compared to the line I had followed in New York. The concepts of *exclusion* and defining the outsiders or others was still significant in determining the scale of Eruvin communities – similar to Manhattan, Brooklyn's Eruvin exist in the more gentrified, increasingly wealthy and less crime-ridden areas of the borough when maps are overlaid, excluding spaces that are undesirable for

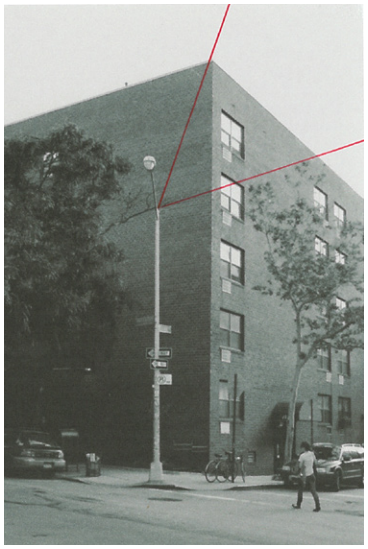
their communities. But most importantly, exclusion exists internally *between* Jewish communities – the division between each Eruv hinted at purposeful separation from other religious neighborhoods,[35] even if they belong to the same fundamental background. These Eruvin share boundary lines but do not exist as one sacred space.[36]

The Brooklyn Eruvin are well known for being controversial; the individuals who contest the Eruv are most often orthodox Jewish communities themselves. Many believe that the use of a *legal fiction* is not a true commitment to the commandments of the Torah, and that the use of such a boundary disobeys the laws set out in order to be devout to the religion. In short, the Eruv is seen as an excuse to practice unfaithfully. Many communities have fought the implementation of the Eruv through protests and advertisements, and have even gone so far as to tear them down, noting specifically the Flatbush Eruv, Borough Park Eruv and Williamsburg Eruv.[37]

With so many different sects of Judaism existing within Brooklyn's boundaries, it has proven difficult to build an Eruv. Regardless of its 'invisibility', the desire for a pure practice based on the original commandments and rituals of the religion have caused boundaries to be denied by the citizens of the city, or later torn down or rebuilt in order to appease groups contesting their existence. There have been complaints by other non-Jewish communities about the existence of Eruvin, but they are less prominent and typically voice concerns that their communities will become too Orthodox, often ignored by city counsel when considering their establishment. The jigsaw puzzle pattern of Eruvin in Brooklyn brought my attention not to the districts *excluded* from Eruvin, but the lines and intricacies that exist *in-between* the Eruvin; splitting them into smaller pocket communities. In the case of Brooklyn, the role of the other or outsider is actually fulfilled by other practicing people of the Jewish faith, acting as very insular communities.



The bricolage of materials and parts used in Brooklyn's Eruvin *(Fig. 3.38, above)* when compared to the consistently constructed Manhattan Eruv boundary *(Fig. 3.39, below)* that uses, almost exclusively, fishing line tethered to the tops of light posts.



As the Brooklyn Eruvin are threaded with so much controversy, the concept of the Eruv as a *bricolage* of parts was emphasized and further affirmed. Although the Eruv is meant to be invisible to the untrained eye, Brooklyn's Eruvin also attempt to keep it unnoticeable, but often go to greater lengths to hide it in order to prevent vandalism, this being the most evident in the controversial Eruvin. I started in the Williamsburg Eruv, weaving through streets south of the popular hipster district of the area, in and around the residential neighborhood. The Eruv *lechi*, the wood posts that are often attached to poles as door-posts, were bolted onto building façades, hidden behind bushes and set back into residential lawns. Rarely was a line used, and if it was, it was often inset into building courtyards and alleyways distanced from the street. Good use was made of fences that protect public playgrounds, and concrete barriers that separate lanes of traffic or pedestrians from the street.

The most evident space where the line could be found was around religious centers like the synagogue or Jewish Community Centre. This is likely because these spaces are designated to certain Jewish sects, therefore, it would be most acceptable to have a visible Eruv around these places of worship since they likely do not interfere with other Jewish communities. In

Williamsburg, heavy steel poles were planted into the ground and fishing line was strung through drilled holes creating several loops around the space for assurance that the Eruv line was complete around the synagogue. The fishing line would attach to areas over doorways, and cross over streets to connect to the other adjacent buildings. It was evident that in Williamsburg, beyond cleverly hiding the components around the boundary, buildings and building facades were used more often as a part of the Eruv. Adversaries to its existence would not likely vandalize a building, and it would be near impossible to wreck the boundary unless the building was torn down. In terms of preserving sacred space, this lead to involving the community members on a higher level – requiring home owners and tenants to commit to the Eruv's existence on their property, likely creating a residential concentration of individuals who believe in the Eruv within and around the boundaries more successfully then other Eruv established communities. Using buildings dictates ownership of space even if the Eruv legally rents the land, be it from individuals within the Jewish practice, or individuals who are indifferent to its existence. The Eruv was far more permanent and far less detectable than previous boundaries I had visited.

The presence of the large Hasidic community in Williamsburg is visually prominent and physically present, fulfilling the stereotype of all men in full black suits, large hats and long beards. Women wore wigs if they were married, and long dresses that covered their collarbones and stretched down to their ankles. Even in the middle of summer, the orthodox dress code was a necessity for the community. I was in one of the densest orthodox Jewish communities I had visited to date, and with my camera strung around my neck as I photographed the Eruv, I felt extremely uncomfortable. No one approached me or asked me to stop, but I would catch eyes looking at me, and people would clear from the streets in front of my camera. When I was close to the synagogue I could whispers and felt I should leave. The values and close-knit quality of the community was extremely unified, and with each photograph I tried to take, I could sense the apprehension and invasive concerns of the individuals around me, wondering why I was there and what I was doing photographing something they have tried to protect. I walked on as sunset neared, feeling for the first time unwelcome within the realm of the Eruv.

The Williamsburg Eruv set a precedent for the next few Eruvin I would walk in Brooklyn, realizing that the inherent politics of these communities had led to further methods of disguise when creating a boundary. Although materiality, as described in my earlier walks, make the Eruv humble and unnoticeable, these Eruvin go out of their way to even avoid the basic and accessible material palette I had come to know. Although these are valid ways to create an Eruv, I had not seen such a high consistency of their use.

In visiting the Prospect Park Eruv, trees were often used to create a connection between the fishing line lintel of the Eruv, connecting to branches and tree trunks, the line popping out between the leafy outreaches of the trees. I had heard of this before, but had not seen it used for a main stretch

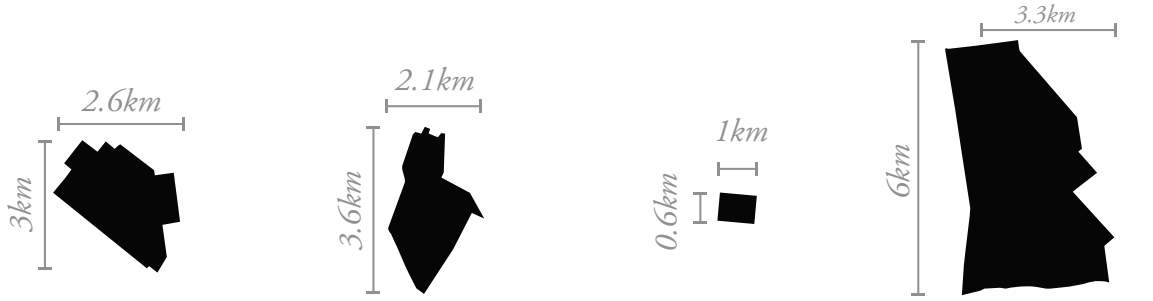
of an Eruv. In this case, many of the trees used were within Prospect Park, allowing for the inclusion of a small portion of the park and pathways for pedestrians. Not all the park was included though, leaving the most public spaces outside the boundaries of the Eruv.

Further South, when visiting the two Eruvin found in Flatbush (one specifically created by the Sephardic Jewish community), the fishing line that was making use of light posts disappeared into dense residential neighborhood blocks and apartment buildings, using side-by-side homes as parts of the boundary. Many of the buildings used as a part of the Eruv line had Hebrew signage on them, depicting the name of the street, or titles for community spaces that were available to the congregation. Concrete boulevards existed along the sides of inner-city highways to separate bike paths and walkways, the Eruv often connected to a tree or light post, using the sturdy concrete edge for long lengths of the boundary.

When I arrived at the furthest south reaches of Brooklyn, the Manhattan Beach Eruv and the Seagate Eruv appeared to share a similarity. Both used existing gated communities to their advantage, where boundaries that defined an already existing community could be used with almost no addition. This was different from previous conditions I had seen that use existing fencing and gates since those conditions were to designate parks and other public places. The Manhattan Beach Eruv connects to the Kingsborough Community College gates, and then runs back to the waterfront – both use iron high fences to designate space and are permanent boundaries. It does make use of poles and wires in a few locations, but only along the beach front, specifically including the pathways along Manhattan beach park but excluding the beach and waterfront (a focus on leisure for the Sabbath but not play). The Seagate Eruv makes use of community boundary fencing, either installed for the community association by individuals who own property, or by the beach club that is included in the Eruv.[38] The Seagate Eruv represents a privatized community with an already existing limited sense of property and access. The boundary exists by using the waterfront and property lines that have been designated for privacy already. Although both these Eruvin do not have a history of conflict, they present a much different view on accessing objects for delineating the Eruv, and reflect the smaller scale of Eruvin that exist in New York City. Through their scale and the types of boundaries they use, they inherently become a far more exclusive community, hidden within already gated and protected spaces.

When compared to the consistent boundary of the Manhattan Eruv, a fluent, affluent fixture in the city, Brooklyn appeared as an opposite condition. Most materials, if installed, were far rougher and unrefined, as if they had been worn, repaired or damaged in the past. The inconsistency hinted at components replaced regularly over time, or boundaries moved from one location to the next, using different methods with each change.

The Brooklyn Eruvin become a temporal symbol of their adjustments and the changes in the communities. Beyond these constructed components, the use of extremely sturdy materials, such as building facades and existing steel structures, act as very consistent and impermeable boundaries – a

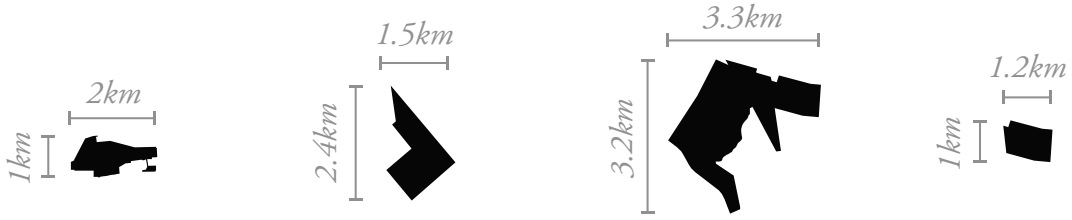


Borough Park
Area: 4.8km²
Jewish Pop: 11,100
Orthodox Pop: 66,800
Boundary: Post and String

Brooklyn Heights
Area: 5.3km²
Jewish Pop: 19,200
Orthodox Pop: 7,000
Boundary: Infrastructural

Brower Park
Area: 0.7km²
Jewish Pop: 2,100
Orthodox Pop: 1,300
Boundary: Electrical Lines

Flatbush
Area: 19.2km²
Jewish Pop: 128,500
Orthodox Pop: 46,900
Boundary: Infrastructural

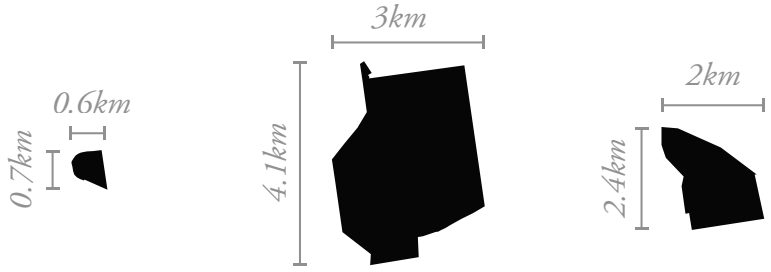


Manhattan Beach
Area: 1.3 km²
Jewish Pop: 32,000
Orthodox Pop: 10,350
Boundary: Post and String

Marine Park
Area: 2.8km²
Jewish Pop: 10,000
Orthodox Pop: 3,700
Boundary: Infrastructural

Park Slope
Area: 6.1km²
Jewish Pop: 16,300
Orthodox Pop: 7,800
Boundary: Trees/Parkway

Prospect Heights
Area: 1km²
Jewish Pop: 1,300
Orthodox Pop: 400
Boundary: Posts/Trees



Sea Gate
Area: 0.5km²
Jewish Pop: 800
Orthodox Pop: 300
Boundary: Private Fencing

Sephardi Flatbush
Area: 12km²
Jewish Pop: 102,000
Orthodox Pop: 39,150
Boundary: Fencing/Roads

Williamsburg
Area: 3.3km²
Jewish Pop: 114,000
Orthodox Pop: 42,800
Boundary: Buildings/Existing

Fig 3.40. Variation in size and type of Eruv boundary found in New York City's Borough of Brooklyn

testament to the need for permanence and the desire to remain hidden and indestructible. This all seemed rooted in the controversy and vandalism that often occurs in these Eruvin, and how they have faced challenges in their establishment and upkeep. Even though the Manhattan Eruv has had a lengthy history of change and growth bringing it to its current condition, the Brooklyn Eruv physically represents the temporal challenges of Eruvin specifically in growing multi-cultural centres. Slowly, the Eruv in Brooklyn is becoming its own historic footprint, telling the story of how space and shape of community has changed over time.

The temporal affect of transportable architecture is imprinted in its form. Even though some boundaries and districts make use of the more readily available hardware store materials, the Brooklyn Eruvin reluctantly lead me to believe that for a community to last in such a way depends more on permanent fixtures and boundaries to keep the community in and the adversaries out. The Manhattan Eruv and the Brooklyn Eruvin depict two very different possible outcomes for how communities can live harmoniously amidst others in order to maintain tradition, ritual and values. With the scale, methodology and aggression that are embedded in the Brooklyn Eruvin, there is visible truth in saying that Eruvin become communities where practicing Jewish families will settle. The Eruv is a catalyst for this settlement and defines the district, providing a physical sense of community *place-making*, attesting to the fear of non-practicing individuals that communities with Eruvin will become heavily populated with specific religious sects.

There were two assumptions I had made that were proven wrong through my walks in Brooklyn – first, that the division between these communities and the existence of many Eruvin hinted at a strong aggression and territorial claiming of space. It appeared to be the opposite, where Eruvin are not attempting to expand and push into communities in order to claim space, but rather, are attempting to remain confined to as small a space as necessary to avoid any possible opposition to their existence. Responsibility for space and for community is not shared between these communities, each designates space for *their* community and commitment – allowing neighboring space to be the responsibility and obligation of the adjacent communities – leaving it up to them if they do or do not want an Eruv in their neighborhood.

My second assumption was that smaller Eruvin indicated a more successful scale of community. Perhaps smaller Eruvin indicate a higher level of resistance to neighboring aggression or difference in values, and a higher concentration of members of the Jewish Faith, but the smaller Eruvin presented a far more exclusive territory. Because of this, these spaces do not exist as one among many, but rather as a very strong majority where delineation creates *place* through separation. The outsider, neighbor or passerby is everyone beyond the religious community and has no place within its realms.

When compared to Manhattan, its boundary indicates exclusions, but the vastness of its size includes a much larger population than just that of the Jewish community. Smaller Eruvin seemed to represent one cultural identity, not allowing for sharing of space.

Although the Eruv is still relatively permeable, the form of the boundary is far more reliant on physical blockades to create space. These are all kosher components to the Eruv boundary, but the ratio of permeable to impermeable space relates more directly to gated communities and old city walls than the modern Eruvin. Gated communities are mandated to provide exclusivity of space to those who dwell within – keeping out external influences and neighbors. Gated communities do not integrate themselves into the city and urban environment, but instead act as an island within an urban environment. Old city walls, which during the medieval period were used for the original Eruvin, allowed for a mix of people and community within their space. It appears that when the Eruv acts as a layer it is in its most successful form, remaining permeable and transportable. This practice followed the guidelines of formulating a kosher Eruv boundary by not demarcating a new space within or a unique boundary beyond the use of the city walls, no sense of sacred space was created – in short, it is relabeling a space that already exists.

Although the common person would likely be interested in a "small community" when seeking a place to move or buy a house, the scale of community cannot be determined by conditions such as 'large' or 'small', or even by square footage, but rather, by the ways in which *human interaction* is curated and encouraged by the established community.

ANNOTATED MAP OF BROOKLYN'S ERUVIN

Fig. 3.41

Brooklyn's large Orthodox community maintains a very different type of symbolic kosher space for its Eruv users - instead of a large Eruv like Manhattan's, Brooklyn's landscape is divided where Eruvin are separated from one another, but often meeting at edges or overlapping. There Eruvin are consequently smaller than Manhattan's large boundary, and are maintained by individual Eruv committees or synagogues. The division of these spaces hints at a more more introverted community space, focused on specific beliefs, practices or values dependent on each individual Eruv.

Eruvin in Brooklyn:

01) The Brooklyn Heights Eruv and Park Slope Eruv meet and both use 4th Avenue, Dean Street and Flatbush Avenue as a border for their respective eruvin.

02) The Park Slope Eruv and Prospect Heights Eruv meet and both use Washington Avenue as a border for their respective eruvin.

03) Possible expansion of the Park Slope Eruv to include all remaining areas of Prospect Park is in discussion.

04) The Borough Park Eruv and Flatbush Eruv overlap between Cortelyou Road, Ocean Parkway, Macdonald Avenue and Elmwood Avenue, Eruv lines existing independently from one another but including the same urban space. Both eruvin continue in opposite directions.

05) The Borough Park Eruv, Flatbush Eruv and Sephardi Flatbush Eruv all overlap between 18th Avenue and Foster Avenue, including an unusually small amount of space that is shared by all three eruvin.

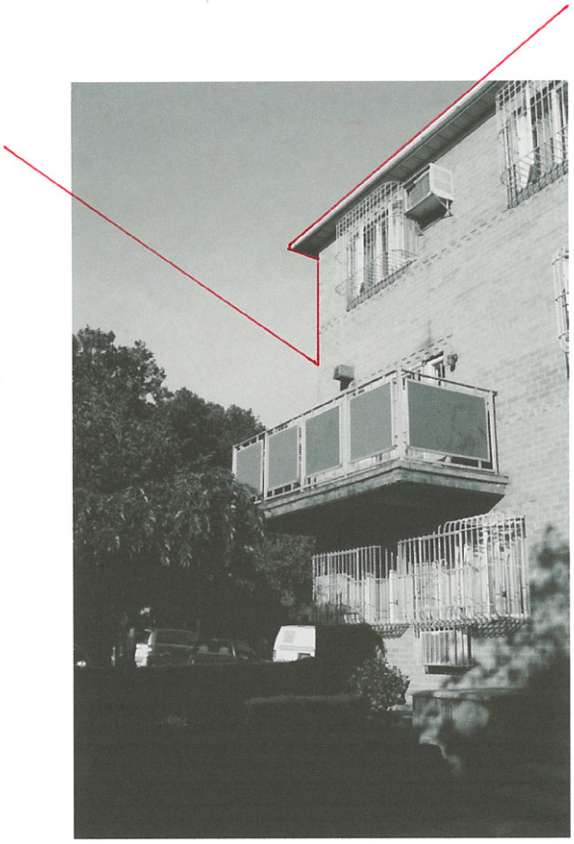
06) The Borough Park Eruv, Flatbush Eruv and Sephardi Flatbush Eruv meet and share a border along McDonald Avenue for different lengths.

07) The western, eastern and southern boundaries of the Flatbush Eruv cut through the Sephardi Flatbush Eruv. Both eruvin remain as singular entities.

08) Over a large distance of land, the Flatbush Eruv and Sephardi Flatbush Eruv overlap. The two eruvin serve the same district of Brooklyn but remain separated as different practicing communities. Almost all of the Sephardi Flatbush Eruv exists within the Flatbush Eruv.

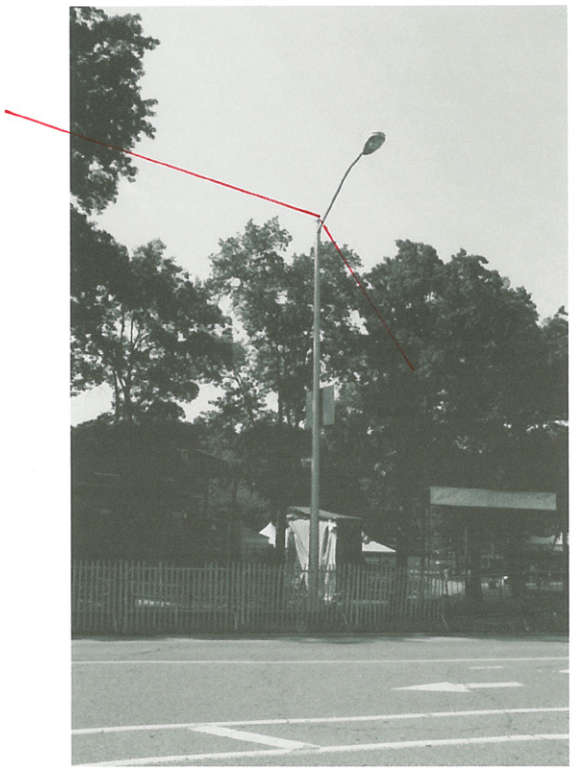
09) The Flatbush Eruv and Marine Park Eruv meet and both use East 36th Street, Flatlands Avenue, Avenue R, and Gerritsen Avenue as borders for their respective Eruvin.


325m
750m
1500m
Williamsburg Eruv
Brooklyn Heights Eruv
Prospect Park Eruv
01
02
Park Slope Eruv
Brower Park Eruv
03
East River
Borough Park Eruv
04
Flatbush Eruv
05
06
08
09
07
Sephardic Flatbush Eruv
Marine Park Eruv
Upper Bay
Manhattan Beach Eruv
Seagate Eruv



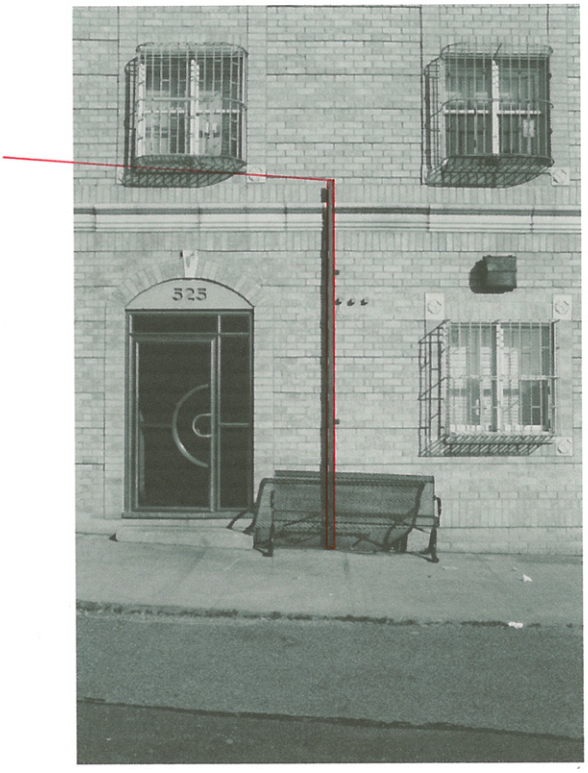
Borough Park, Brooklyn

The use of residential buildings as Eruv limits is far more common in Brooklyn, utilizing Jewish community members households as an advantage to create a stable and unnoticeable boundary line



Prospect Park, Brooklyn

In conditions where parks are included within an Eruv and are maintained by the city, Eruv lines can connect to matured tree trunks. The line is hidden amongst leaves, and remains unnoticeable and undisturbed.



Williamsburg, Brooklyn

Inset away from major streets, Brooklyn's Eruvin commonly build Eruv poles on smaller residential streets connected to building facades to cause less visibility on major traffic routes and to be surveillanced by community members.



Flatbush, Brooklyn

Utilizing dense building blocks and community developments, Eruvin in Brooklyn often take advantage of property fencing and building complexes to connect the Eruv. This deters vandalism as the Eruv is on private property and would be considered trespassing if any damage occurred.

Fig. 3.42. Brooklyn's variations in Eruv boundary construction - contrary to Manhattan's Eruv which uses a consistent method of lamp-posts strung with wire, Brooklyn uses more basic methods for construction - involving community members in the maintenance of the boundary line, and attempting, in many occasions, to hide the Eruv within its context more deliberately.

PLACE AND ITS PEOPLE

The Brooklyn Eruvin - Williamsburg

If you keep the Sabbath, you start to see creation not as somewhere to get away from your ordinary life, but a place to frame an attentiveness to your life.

Eugene H. Peterson

On Sunday afternoon, the beginning of my last week in New York City, I found myself at the waterfront along the edge of Williamsburg taking a break from walking the Eruv. I had spent Shabbat the day before in the same area, leaving my camera at home and trying to observe those who were observing the Sabbath. Children played by the waterfront, women walked with strollers. Williamsburg is known for its Hasidic community, those who were observant were evident; I felt fully immersed. I was relaxing on a bench for the afternoon, the famous bridges of the city lined up in a row and fading into the horizon over the water. Sketching in my notebook, an elderly couple, by pure luck, sat down beside me.

Saul and Rachel were born respectively in Hungary and the Czech Republic, having moved to Brooklyn thirty-five years ago. When they arrived in America the only language they shared was Yiddish, but after meeting at synagogue they began learning English together – the rest is history. They were wearing the attire of an observant orthodox couple, a *kippa* and *tallit* on Saul, a scarf covering Rachel's hair, but their warmth in greeting me that Sunday afternoon made me comfortable to ask them about their Jewish community and the Eruv. They were interested equally in my family history – trying to understand how a girl from a reformed background had come to study such a quiet and legally bound orthodox practice.

Saul told me that the Eruv has always been questioned in Brooklyn and Manhattan. He stretched his hand out and waved it across the Manhattan skyline in the distance, explaining that many Rabbis believe the size of the Manhattan Eruv is too large to be one community, and that they agreed. With a shrug, he rhetorically asked how a community could be expected to feel like a family and thrive at that size. I was warned that the sacredness



Fig. 3.43. **WILLIAMSBURG ERUV**
Boundary Perimeter: 7.8 km
Included Area: 3.28 km²

of Shabbat might be sacrificed at such a scale – individuals do not sense community and should not need to travel so far. Knowing myself that this was not even the largest Eruv that exists, my mind continued to ponder what size of boundary was actually appropriate. He explained what it was like to live in the Williamsburg Eruv, how you often knew the names of people on the streets. Similar to many conversations I had had previously, he said he was unsure what made up the boundaries of the Eruv in Williamsburg, but he knew we were in it as we sat on the bench. We looked around in silence, quietly trying to spot a hint of the border until Saul and Rachel drifted back to staring at the water.

When I asked them if they used the Eruv, I was surprised by their answer. Saul and Rachel were well informed and spoke warmly of the community within the Eruv, and so I assumed they would embrace its leniencies, but, they said they were lucky enough to not need the Eruv.

Rachel explained that the Eruv is for the elderly who need aid like a walker, wheel chair or medicine, or for young mothers who have to take care of children. She said women wouldn't bring young babies to synagogue – but the Eruv lets them leave the house so they can enjoy the Sabbath, and actively participate in the family and community rituals. They did support its use and existence, they remarked, but they personally did not need it. It is a sign of good fortune, health and independence to not depend on the Eruv for your well-being – to Saul and Rachel; it is considered a crutch to help those in need. I had not yet realized the establishment of the Eruv meant careful and selective use of its allowances – it brings together community members who are isolated or alienated from the practice, but it is not viewed as a door to ignore the purpose of the Sabbath which asks people to give up work for the day. Both Saul and Rachel had relied on the Eruv for parts of their life, but at this point, they did not need to use its spiritual leniencies, maintaining their independence and the commandments.

I explained how my own Rabbi, when he found out that I was studying the topic, had reminded me that the reformed synagogue does not support the Eruv. Saul shook his head and corrected me. It's not that it isn't permissible – it is written into the Talmud as a law that is respected by most Jewish faiths. It is that many people question whether modern interpretations of the form and creation of the Eruv are *kosher*, or even if the physical boundary itself is. He mentioned that Manhattan's Eruv is questioned under kosher law for its *scale,* but many of the Brooklyn Eruvin are questioned under *kosher* law for their *completeness*. Saul and Rachel have six children, all of them live in an Eruv boundary in Brooklyn, but only half of them use it. The reason for this is that several of his children are unsure if they can trust the quality, completeness and form of the boundary – they choose not to risk breaking the Sabbath by not carrying regardless of the Eruv's formal existence. They are cautioned by the immaterial and ephemeral qualities of the boundary.

Saul and Rachel left for their walk home, and I remained on the bench. The success of the Eruv appears to be dependent on the people who use it; how much they are willing to trust and believe. The invisible line of the Eruv creates a mythical sense of place and property, but its immaterial quality



Fig. 3.44. Sacred Space and Privledge: Orthodox women, separated from men in their roles in the Jewish faith, are often responsible for the care of children and for the care of elderly family members. The Eruv leniencies affect their place in the practice the most significantly, giving them more freedom in their care-giving activities if they choose to use it.

might also be one of its greatest faults. Because individuals are asked to believe in it as a kosher boundary, it demands a literal 'blind faith' of the community. They do not know where it is or what makes the line, and perhaps without seeing it, members of the congregation would have difficulties being sure they are safe from violating the Sabbath. The invisibility of the Eruv creates a disconnect between belief and action. The Eruv, like much religious practice, is still entirely based on an ability to have *faith*.

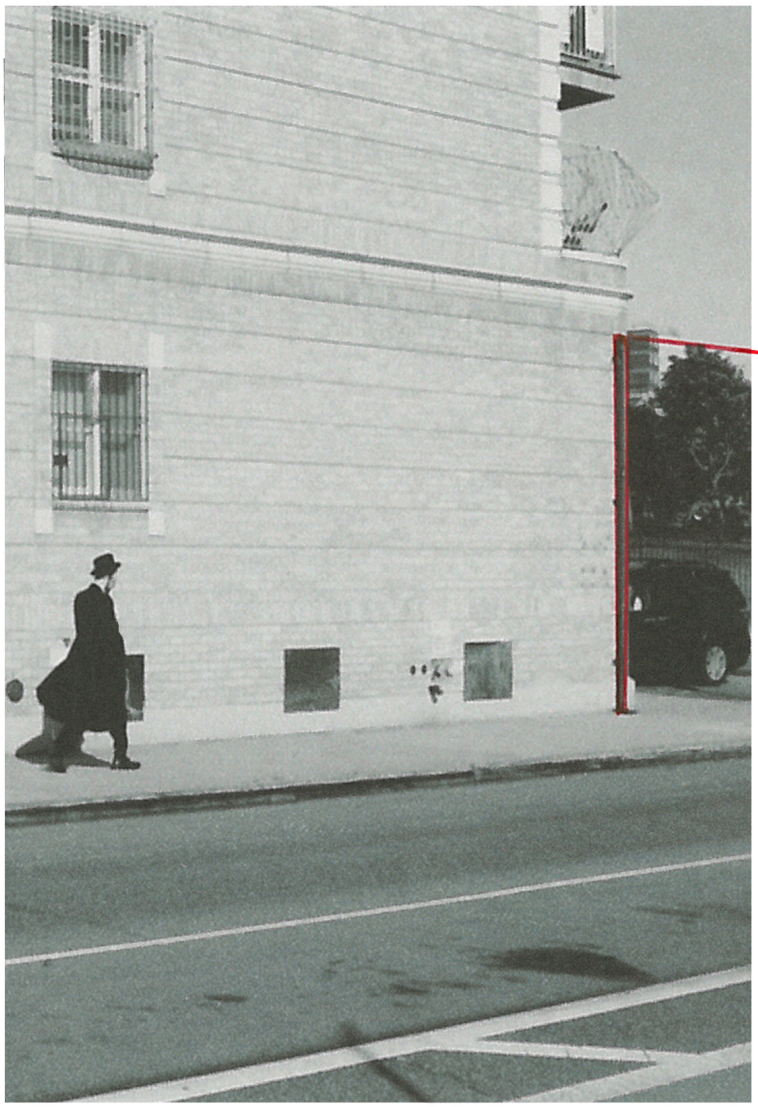
This invisible disconnect and distance the Eruv can create between religious law and its congregation was confirmed again when I had the unique pleasure of meeting Rabbi Mintz, a well-respected Rabbi, scholar and community member who has personally studied city-Eruvin, in addition to having helped establish and maintain the boundary in Manhattan. Rabbi Mintz has contributed to exhibitions and publications on the topic, and completed his doctorate dissertation just a few years ago entitled "Halakhah in America: The History of American Eruvin".[39] There is nothing about history or Eruv politics that I could teach Rabbi Mintz, but I could contribute two perspectives, that of the outsider and that of a young architect. The redrawn maps I had on hand begin to describe the 'cause and affect' of the Eruv, an entirely different perspective when compared to typical Rabbinic descriptions of the boundaries as 'ritual repetition'. In their simplicity and number, the maps show that the practice is still desired, and that the boundaries are still being built. But what interested Rabbi Mintz the most during our meeting was that I had talked to members of the community to try to find the boundaries. He caught me off guard, "What did they say? Do they like it?" The connection between the rabbi and their community through the Eruv exists equally in the invisible realm. How can a community member know if they do or do not like the Eruv if they don't *really* know what it is? The Eruv is now a common adapted practice in communities, the Rabbi administrates it and the congregation members use it, but its sacred consequences go unnoticed. It requires no interaction between community members and the rabbi – it can only be experienced on a personal level of faith, belief and commitment. Thus, the invisible qualities of the Eruv create a greater disconnect between the builder and the user – it is felt by the individual but designed for the greater community.

I'll never truly be able to understand the perspective of the believer when it comes to the role of the Eruv and certainly not through the small handful of individuals I talked to on the street. This is echoed by Annie Berman in her film entitled "Of Birds and Boundaries" where she interviewed a man from the Hasidic community of Williamsburg in pursuit of understanding the Eruv; "the notion that I might be able to understand the Hasidic world through this one human being […] was no less preposterous a pursuit as that of an invisible Eruv."[40]

Berman's project had similarities to mine – beginning in an attempt to find the boundary and understand how it works, and ultimately discovering that the Eruv, a still inconclusive religious practice, represented the vast divide between the lives of outsiders and believers. In no way can a conclusion be

made as to how the Eruv affects the community since it is entirely up to the individual to define it for themselves and question their own faith in the Rabbi, the synagogue, the congregation and the religion. I knew best to stick with my own individual responsibilities as an architect, to analyze it as an urban layer and a powerful project that has encouraged community establishment without the role of an architect. But it was nice to see the softer side of the Eruv.

I asked more people if they could take me to the Eruv over my remaining time in New York, inspired by Rabbi Mintz's interest, and even though most met my requests with a shrug or short response, the odd time I was given short directions, asked questions about my work, or a hand would graze the air describing its location. It remained anonymous, but the community was aware. The invisibility of the line stayed protected, the space present, and those who have faith in the Eruv started to grow in numbers through brief conversation. The acknowledgment of the Eruv as a resource to help those in need as described by Saul and Rachel, or the Rabbi's dedication to understanding the communities' thoughts on the boundaries gave the Eruv a new light. I knew the entire community voice would not be found in one person; but for those that use the Eruv, it was clear that it existence was a sacred privilege.



WILLIAMSBURG ERUV - BROOKLYN JUNE/15



"Just because you can doesn't mean you should".
Fig. 3.45 (left), Fig. 3.46 (right).
Hasidic men walk on a Sabbath in June through Williamsburg, Brooklyn, within the symbolic space of the Eruv. Even though they are within the boundary, they do not appear to be carrying and using the leniencies of the privatized space. Even though the Eruv is available, it is a choice of the individual if they wish to use its privileges or if they can do without, attempting to remain conscious of the purpose of the Sabbath.

PLACE AND TERRITORY

The Brooklyn Eruvin - Flatbush

Cities have the capability of providing something for everybody, only because, and only when, they are created by everybody.

Jane Jacobs

I had spent nearly two weeks wandering Brooklyn exclusively, long consuming days of boundary walking Eruvin and finding myself lost in outskirt districts of the borough. Trying to understand the purposeful differentiation between Eruvin was one focus of my walks in Brooklyn, the other was to study several cases of unusual overlapping or shared lines of convergence. Having seen the tremendous consideration given to separating Eruvin and cultural religious space from one another in the borough, it was unusual to see moments where boundaries met one another on the street, or in very small corners, where portions of several Eruvin overlapped.

My task for the last few days in the city was to revisit a few specific sites in an attempt to differentiate between *inclusions* and *exclusions* of Brooklyn's Eruvin. Several communities met one another along the same street; I wanted to know how two Eruvin borders reacted to each other, and what it meant in theory to the Eruv as a separating line.

Another set of unusual conditions was also of interest, specifically, a space found between the Borough Park Eruv and the two Flatbush Eruvin (one existing solely for the Sephardic community) where these three Eruvin overlap, a spatial condition exists that appears too conscious to ignore. In between the small neighborhoods of Kensington and Mapleton, at a small set of blocks between Eighteenth Street and Avenue I, all three Eruvin appear to change their border direction in order to include this space. Two other examples of overlapping community space exist, one over a large square footage of city space where both the Flatbush and Sephardic Flatbush Eruv overlap again, and another similar condition between the Park Slope Eruv and Prospect Heights Eruv.

In the districts where borders met, I had anticipated two sets of



Fig. 3.47. **FLATBUSH ERUV**
Boundary Perimeter: 20.4 km
Included Area: 19.2 km²



Fig. 3.48. Shared Eruv boundaries: In this condition, a lamp post is used to serve two Eruvin at one point. Several lengths of fishing line are tethered to the top of the post, allowing for a border condition to be shared between Eruvin and the boundaries to continue in different directions.

boundaries where two Eruvin converge along the same margin, assuming each community would have installed their own border to be maintained by themselves, but this was not the case. In the both conditions, the first between the Brooklyn Heights and Park Slope Eruv, and the second between the Flatbush and Marine Park Eruv, the shared division line was actually shared – one manufactured border to provide for both communities. In these two places, the familiar pole and fishing line method is used. Where the lines divert from one another, a telephone post at the corner condition connects to the shared line, and then has two additional lines leading away in opposite directions; three strings connecting to one post. The formal use of fishing line allows the most flexibility for multiple Eruvin in one space, and creates in certain places a matrix of lines overhead the user. It is likely this shared boundary is curated and maintained by both communities, double checking kosher construction of the border, or alternating verification of its components. This hinted at a harmony between communities that unite over the existence of the Eruv – the most modern method of Eruv manufacturing for what is likely the most modern condition. In this case, the other, or outsider, remains simultaneously outside the Eruv, yet included. A partnership of this sort describes a greater sense of building and dwelling.

If this cooperation exists, why do communities keep the Eruvin divided? It would be possible to make the division line obsolete and create a much larger Eruv space where communities combine and mix under one roof and boundary. Cost is one factor, with large communities divided, the boundary is smaller to maintain, expense remains more reasonable and in control of the synagogues that use it. By dividing the space further into several Eruv communities, responsibility for the border is directly in the hands of the synagogue that the congregation is from.

When the Eruv boundary becomes larger to encompass many different communities and houses of religious practice, the connection and responsibility between the rabbi and his congregation is sacrificed to serve a greater population of people who use the Eruv. The larger the Eruv, the more voices that need to be heard, the less centralized the power and responsibility. Control and influence are also considerations, although communities may agree on certain rituals like the Eruv, it is very possible they will disagree on others. The more confined and determined the space for dwelling, the more control the synagogues within that space have over their beliefs, values and community.

The Eruv has the means to generate trust, and a larger Eruv may sacrifice the connection between community, rabbinic authority and the space that binds the community together. It is possible that community members would only want *their* synagogue to check the Eruv out of concerns of trust – knowing well the character of their rabbi but not necessarily the neighboring community's rabbi. The smaller the circle of trust, the more users of the Eruv can feel comfortable that the line is verified to be kosher. To keep Eruvin separated creates distinct communities that identify with their synagogue, beliefs, responsibilities and rituals. Even if a division line is shared, the spaces on either side will develop uniquely from one another, and the established

community is more unique and specific.

Eruvin that have these shared border conditions do it consciously. They exist as a division of leadership and responsibility – holding religious centers and leaders to a higher standard of concern and consistency. *Faith* in the practice is the responsibility of the individual, but those in leadership positions within the community have to generate *trust*. The sharing of division lines, and the condition of Eruvin existing side-by-side introduces a set of decisions for community members – they can remain within their community boundaries on the Sabbath, or if they are willing to trust the neighboring communities and their leaders, wander further into other Eruvin. To dwell within the space demands the congregation to surrender their own community space to others, and to the higher religious authorities.

Regardless of cases where controversy exists over their existence, the Eruv can bind many communities, the shared line acting as a threshold from one sacred space to another. Hannah Arendt's concept of *plurality* is extended further in Brooklyn – the role of the 'outsider' within the Eruv space is not just fulfilled by individuals who do not know of the Eruv and its practice, but also includes individuals who use the Eruv, who share ritual and belief, but are from neighboring communities. Dividing Eruvin to create smaller communities unique in their identity presents greater opportunities for involvement with diverse bordering neighbours while still preserving the ritual and tradition within their own community space. In contrast, Manhattan's Eruv exists at such a large scale; it encompasses most of the Jewish Orthodox neighborhoods that believe in the Eruv. Thus, the Jewish community becomes one entity with fewer intricacies between the practice a *space of action* in Arendt's terms where equality of man and distinction of beliefs can exist is not easily found between Manhattan's multiple Jewish communities; the consolidated roof of the Eruv blankets the small intricacies of religion and belief.

Scale is a difficult balance in terms of the Eruv. The community space in Manhattan is substantially larger, but the presence of variation in practice is lost. But that said, at the scale it exists, the Eruv includes more *outsiders* to the practice within its space. Identifying inside and outside to space is one act of establishing community based on collective desire and demands, but also the active presence of outsiders within space to permit the recognition of *distinctness* and *equality* as a neighborhood integrated into the urban context. Smaller scale Eruv spaces, such as those in Brooklyn, inherently refer to a greater intensification of belief, values and a physically closer community, creating a larger and more diverse group of *outsiders*. But these smaller community spaces leave less room for the unpredictable qualities of Arendt's action, and are less welcoming as diverse space to neighboring communities. To find the *functional scale of community,* a consideration must be found beyond the terms of small and large – too small and it becomes *exclusive* space, too large and space loses identity and becomes undifferentiated from the urban city surroundings.

PLACE AND OCCUPATION

The Brooklyn Eruvin - Borough Park and Flatbush

There is an inside, so there is an outside, and even if the outside means danger or risk or the unknowable, we long to explore it, to spill out.

Mark Kingswell

Although the shared borderlines of Eruvin in Brooklyn demonstrated a responsibility to unique identity and community, the second set of unusual moments, where the interior spaces of Eruvin overlap, seemed redundant. The large space that is shared between the Flatbush and Sephardic Flatbush Eruvin was a far larger gesture, but seemed only to indicate that the members of both congregations generally reside within the same part of the borough. This was echoed again in the Park Slope and Prospect Heights Eruv overlap. However, the peculiar small corner overlap of three Eruvin between the small neighbourhoods of Kensington and Mapleton seemed very unusual.

When I arrived at this area and the small set of blocks where the Borough Park and two Flatbush Eruvin overlap, I was underwhelmed. I expected a cross-contamination of fishing line running back and forth across the sky, imagining there would be something of very significant value in this corner that three Eruvin would desire to have it within their limits. Instead, there was no trace of a manufactured Eruv anywhere. I could see that building facades and existing power lines would have provided the necessities to establish Eruvin, but nothing was visible. But what was evident was the multi-cultural quality of the overlapped space and nearby surroundings.

There were several religious houses of worship that belonged to other religions, and community centres that identify with unique cultures outside of Judaism. It surprised me to see so many different devout cultures visibly present in this overlap zone and even further anomalies of the Eruv; Muslim men congregated outside the mosque, Hasidic men outside the synagogues, women wore burkas, Hasidic dress wear, colourful Saris… it was a melting pot of people all in one place. It occurred to me that perhaps the overlap of



Fig. 3.49. **BOROUGH PARK ERUV**
Boundary Perimeter: 10.6 km
Included Area: 5.34 km²



FLATBUSH ERUV *Fig. 3.50*
Boundary Perimeter: 20.4 km
Included Area: 19.2 km²



SEPHARDI FLATBUSH ERUV *Fig. 3.51*
Boundary Perimeter: 14.9 km
Included Area: 12 km²

these Eruvin was specifically because of this. Certainly, it was possible the three Eruvin had boundaries running through this part of Brooklyn out of convenience of available border conditions, or because they had members of each of their respective communities living in this area who had need for the leniencies of the Eruv, but perhaps it was to symbolically extend a hand of tolerance above this long stretch of differing religious beliefs.

Having three Eruvin overlap in one small district might show a joining of these individual Jewish communities – a small extension of space to create an extension of community and understanding. This might be optimistic and too far reaching, but the unexplained circumstance of overlapped space without some significant landmark to deduct a reason for spatial inclusion led me to believe the space could be considered a door or gateway, or rather, a threshold to move between Eruvin and communities.

The small grouping of residential blocks I found myself wandering through in the overlapped corner of Eruvin were quite commonplace. Late twentieth century brick households, low-rise apartment blocks, small convenience stores and ornamented front lawns scattered the streets. It took no more than twenty minutes to do a loop of the overlapped space, re-walking the community to look for a hint of something I had missed.

As I walked by houses and front lawns, I noticed a large number of properties had their own manufactured household Eruvin. Typically attaching to fencing that separated property lines, a long two-by-two or two-by-four post extended up from the fence, connected from one side of the property to the other with fishing line. It would run over the front driveway of homes, completing a household Eruv that was bound by the front manufactured line and the remaining three sides of existing picket fence. It was by luck that I was walking these blocks on the Sabbath, as I passed by children were outside playing with one another, but remaining on their property.

There were fewer Jewish women with children on the street when compared to the small household lots that were lively on a Saturday afternoon, although some did pass by on the sidewalk pushing a stroller or carrying a bag. A household Eruv existing within an established city Eruv could be viewed as redundant, but often manufactured regardless by individual households to absolutely ensure that women and children, when spending time outside together, would be included in a *kosher* space. The overlapping zone of these three Eruvin, although a hint at a larger threshold between communities, might create insecurities like those mentioned by Saul and Rachel. If the boundary is too large or interferes with other communities, members of the congregation might not trust the loop to be complete and closed, and therefore would build their own kosher household Eruv to be certain they could go outside and not be sacrificing their beliefs. Regardless of the great lengths that Eruvin builders go through to provide space to the community, doubt and fear is a powerful deterrent.

I had yet to find a single physical artifact of the three city Eruvin that encompass these residential streets, so maybe it was not far-fetched for these households to build their own Eruv. On a corner indicated on the map where the three Eruvin intersect, I sat on a stoop looking for anything

that might hint at the way the space is manufactured. It didn't take long to feel uncomfortable again, taking pictures and watching people pass by. As I walked away, I followed the edge of the Borough Park Eruv, heading towards the limit of the overlapping space. On the ground, an unusual plaque was embedded in the concrete in the shape of an arrow pointing at three intersecting lines in the sidewalk's concrete; it read:



Fig. 3.52. Plaque found embedded in the concrete of a pedestrian sidewalk where three Eruvin (Borough Park, Flatbush and Flatbush Sephardi Eruvin) overlap. The plaque is in the shape of an arrow that points toward the converging fictional lines of the Eruvin that are drawn into the concrete, acting as a permanent lease and mandate for the shared space.

> The land within this boundary is licensed for the use of foot passengers. The use is revocable at any time at the option of the owner of the land and its successors.
>
> The fee remains on the property and is subject to the control and enjoyment of the owners of the land and its successors.

I have found no record indicating this is in fact a component of the Eruv or that a synagogue or rabbi had installed it, but the words inscribed on the copper clearly attach themselves to the Eruv. The plaque signifies that the overlapping space of the Eruv is available to all those who would move within it. Although the plaque does not represent one of the architectural border components necessary to create the Eruv, such as a wall, roof or doorway, it

signifies the contract between the community and the urban environment, publicly available to all those in the neighborhood where the Eruv exists. This public contract as acknowledgment of the Eruv as a publicly available domain, an indirect reference is to Hannah Arendt's theory on spaces of action, "to the extent that it requires appearing in public, [action is] making oneself known through words and deeds, and eliciting the consent of others, can only exist in a context defined by plurality".[41] *Plurality* indicating man as an acting being, understanding the properties of *distinctness* and *otherness*.[42] Such an object emphasizes further the shared threshold between the three Eruvin – the space is not the property of one Eruv over another, it is not the property of the three Eruvin over the city – it remains publicly available to all who wish to be within its space, but maintains the spiritual space and practice.

The plaque indicates for the Eruv users that it is *still* available to the *others* and *neighbors*, and to the general public, the plaque signifies a multiplicity of space, but *distinctness* to such a threshold. The act of dwelling is clearly defined by the connection of the foot to the space, by grounding itself in the locale, not by the physical architecture or building. Arendt describes spaces of action as symbolic, but that human relationships are only sustained by communicative interaction – in this case, it is not through the language of voice, but through the language of body that it can be read and experienced by all, known or unknown to the symbolic space of the Eruv. Therein, dwelling is created by a bodily connection to the space. This threshold of space in Brooklyn reminds all its users of the ability to share and experience the space around them. The Eruv makes room for outsiders to the practice, and gives those who initially felt as outsiders a sense of belonging through sharing the action of dwelling.

Exclusion is an act of community and territoriality, but the Eruv functions simultaneously through inclusions within its exclusions and sacred space. Only users and believers in the Eruv feel its deliberate divisions – but everyone else, the neighbor, the stranger, the foreigner, are allowed to be to be included even without knowledge. The Eruv builds a non-divisive wall solely for interior distinctness and sentiment, without separation from the external world. Similar to the Sukkah which is open on all sides to the traveler, the Eruv welcomes all who wish to partake in the community, and all who wish to partake in the space. The overlapping boundaries found in Brooklyn emphasize this the clearest – that the Eruv is in many ways at the mercy of the public sphere, but does not lose its notion of belonging which is takes from its manifestation of the private realm and the home.



OVERLAPPED ERUVIN

Fig. 3.53

Between the Borough Park Eruv, the Flatbush Eruv and the Sephardi Flatbush Eruv, a small radius of blocks is an overlapped space included by all the boundaries. This space is a fictional 'extending of a hand' between the communities, demonstrating the true mingling/mixing the Eruv presents in urban space. Although all the communities are autonomous in their practice and boundary, the overlapped district, although unspectacular in its appearance, is a threshold between communities who share the practice.

PLACE AND PRACTICE

The Brooklyn Eruvin - Crown Heights

"Sacred space" is another way of saying "with intention".

S. Kelley Harrell

On the second last evening in the city, before returning to Canada, I made a phone call to a friend-of-a-friend that had been told about my work. I dialed her up, sitting in the living room of my Brooklyn apartment, interested to know what she would say. The voice on the other end of the phone was of a young woman with a quick wit, a recent graduate from university and the same age as myself, there was an uncanny similarity between us. She was an active member of the orthodox Jewish community in Crown Heights.

At first, the conversation was very cautious. She told me her story in exchange for mine. She had grown up in the Chabad Hasidic community, but for university had moved away from home to a secular neighborhood, abandoning her religious beliefs. The new community had changed her opinion on the rigors of orthodoxy. Over time though, she found she felt a desire to return to the practice, a "void of self" encouraging her to reevaluate her choices. Slowly, she reintegrated herself into the community, and now, having finished school and returned to Brooklyn, follows the orthodox mandates; she attends synagogue, refrains from work on the Sabbath, keeps kosher, and involves herself in the community work done through her synagogue. The Chabad is a rigorous sect of the practice – leaving the faith often forbids you from returning to the religion, but because she was unmarried, and had proven her devotion to a new synagogue, she was welcomed into the community.

She was not an architect, nor did she know me personally, but her interest in my work was because, as a young orthodox woman, her opinion was that the Eruv is an invalid practice – and she wanted to know what I thought and why I found value in the study. She was not a politician or a religious leader – she was just a member of the community who had a belief

she wanted heard. She was knowledgeable and well informed; the conversation began with little need to describe the Eruv since she understood its use and legal parameters. Her fear was that she did not want to be offensive, but she didn't see its value, and believes such practices strip the religion of its spirituality.

Although it took me a moment to readjust, her points were absolutely valid; the Sabbath requires a sacrifice from its followers, and the Eruv softens this requirement. She was the first person to talk so openly to me about personal opposing views of the Eruv, it was surprisingly refreshing and gave more weight to their existence and impact. She consistently used the word "easy" in relation to the Eruv, a term in her mind that has no place in the world of the devout. Beyond breaking a fundamental law of the practice in her mind, she confessed a concern. Specifically, she was worried about children innocently playing and breaking the Sabbath if they are within the Eruv, or youth who grow up using the Eruv and are never exposed to learn about the reality and sacrifices of the Sabbath. She maintained that adults who consider themselves as a part of the religion have a responsibility to maintain these traditions and teach the younger generations. "It makes a disrespectful view towards the efforts put forward to preserve the religion" she remarked, "such a practice pulls apart the orthodox community and faith".

I took a moment before I responded. I described my interest to her more clearly – that I was less focused on the way in which people follow the rules set out by the Talmud and Torah, but fascinated by the way something so subtle could begin to create a physical and emotional establishment of community that was unobtrusive to its surroundings. I disagreed to an extent about it ruining community, but admitted I was less sure about the religious issues. With methods like the Eruv, the architecture of home is re-imagined, and space is controlled and given value by its users, expressing the opinion that it is a *place-making* technique without an architect. Community can be established even in places where the religious practice and Jewish community has no roots; in its essence as an architecture of necessity, it provides place for displaced communities acting as a new reading and layer upon an already built and established environment.

She quickly rebutted; "but community can be created without an Eruv, and still exist without a boundary, however permeable" she said, "mine does".

Again, she was correct, and for a moment I questioned the importance of my study. The Eruv is not the only way to make communities; in fact, communities often fabricate themselves without any spatial proposal at all, simply growing out of people getting to know one another, acknowledging their neighbors and their city. Forums, Facebook, Instagram and social apps do this without much effort in the modern world. Individuals depend on community, people and partnership; "if not lived among men, human life becomes "dead to the world" and ceases to be human".[43] Action requires the "surrounding presence of others",[44] and this can be obtained in many different ways and forms as long as it remains open. Perhaps this was the question after all – beyond its religious symbolism, what does the Eruv create

that differentiates it from other community building techniques?

I began reciting over the phone what I had learned from walking the boundaries, describing it as a catalyst for emotional connection in changing urban environments. The Eruv's inherent modesty as an object means it does not require a title or acknowledgment to define space, unlike gated communities or labeled districts. Ownership, property and responsibility are created in the act of drawing a line – demarcation creates the sense of limit and space for personal occupation. Giving space distinction brings it into reality. Space and community, even through the act of an invisible boundary, becomes real. It is an act of keeping together many individuals of the same belief without restricting those who are 'outsiders' to the practice. Most importantly, it is rooted in basic human ritual – not religious tradition, by the connection of the human body to walking and dwelling within the space of the home. Its purpose is integration, not isolation; returning to the original translation of the term *Eruv* as a mingling, mixing or amalgamation. As a house that covers an urban district and is only symbolically closed, it reconnects individuals to the natural world, and demands only the use of the body to embrace a *sense of place*. It's not that it creates community, but that it reinforces its existence. For a moment we sat in silence, thinking. She tentatively agreed in part, believing that the Eruv as an urban object could instill authority for its community, but as a religious practice, it retracts it.

I was trying to open her eyes to the possibilities these boundaries create; she was equally trying to open mine to her value of the rituals. Although I am absorbed in the intricacies of the Eruv, I struggle to understand if it has a positive or negative influence on the people who are aware of it, or if it is as innocent as it appears to be. I'm a liberal thinker, something like the Eruv appears to make belief accessible – a right that all individuals should have. But this is where we differed in our opinions, on my end of the phone I felt like it *provided* a door to practice and place, on the other end was a belief that it made purposeful ritual restrictions *easier*. Her thought was that if the Eruv is used, those who abide by it have no place in the practice. The voice on the phone was not aggressive, it was simply pragmatic.

I told her the story of the Borough Park Eruv to shed light on a more sensitive understanding of both opposing sides of the debate. Regardless of the differing Talmudic interpretations that often cause controversy, the story of the Borough Park Eruv seemed to attach itself more specifically to a level of empathy for the opposing communities, serving both of our opinions on the practice. The story following is summarized from Julian Barnes' article, "Symbolic Line Divides Jews In Borough Park; A Debate Over Strictures For Sabbath Observance", in the New York Times:[45]

The first small Eruv in the Borough Park district of Brooklyn maintained the same controversial qualities as many other existing Eruvin in Brooklyn – many sects of Orthodox practice felt it was an inappropriate practice, and through acts of vandalism tried to deter the use and construction of the line. But what many don't know is that the original Eruv, built in 1999, was constructed with an almost singular purpose; to aid a Hasidic teenager who

required the use of a wheelchair to attend synagogue.

The Eruv encompassed a small radius of blocks in order to serve the family who had initially tried to hire help without much reliable success. Rabbi Katz authorized an Eruv to be built to allow the teenager's orthodox family to take him to synagogue services, the spiritual boundary beginning very small and unaggressive. The soon following growth and expansion of the Eruv was widely due to the demand of women who saw the boundary's potentials for freedom to leave home on the Sabbath.

Opposition quickly followed, with much of the concern centered on worries that using and building Eruvin would lead to further leniencies in the Jewish practice and a lack of spiritual connection in other rituals. "It cheapens the Sabbath […] People could abuse it",[46] quoted Barnes from an interview with Rabbi Saul Bick who opposed the Eruv. A fear of losing connection to original ambitions of the religion seemed all too close. Rabbi Bick outlined that this was not unsympathetic, the restrictions of the Sabbath demand families to be more involved at home and to reflect on the day of rest – asking fathers to help mothers who stay home for their children. Following the restrictions and rituals without the Eruv creates an ability to bring the community closer together too, he argues. If children grow up using the Eruv from a young age, they will not learn the values of the Sabbath and instead see these *legal fictions* as the norm. And yet, in this case the Eruv was created for the youth in need who had no choice but to refrain from practice without the leniencies of the *legal fiction*.

The debate continues – Eruvin exist and are still being built, and they are still being met with opposition; but ultimately it is up to the individual to choose if they do or do not wish to use it. Barnes concludes that the most devastating consequence is that the Eruv has the ability to divide groups of people who would otherwise share values and live together in harmony. This divide exists through debate of values, not through spatial division.

The story seemed to hit home as we continued our phone call. The influence of the Eruv – be it in a religious light or as a spatial community practice, is dependent on the user. The community, not the architect, builds it. The individual, not the Rabbi, decides if they trust to use it. In what was a friendly conversation over practice and personal experience, we managed to meet a middle ground and find some light conclusions. If the Eruv is viewed as an *easy* way to outsmart religion, then the Eruv is not being used properly and its purpose is taken for granted. If it is used as a *means* to become active in the community, by being a tool to promote involvement and enjoyment, then it has been used to its full potential. Neither one of us uses the Eruv, but we found a line of balance in the existence of the Eruv that we both respected. And that is the essence of the Eruv, a tool on its own for initiating community continuity.

At the end of our phone call, she asked curiously if I had ever considered becoming a part of the orthodox faith now that I had spent so much time studying the Eruv and orthodox rituals. She and I were the same age, in similar

places in our life and yet had entirely different sets of values and practices. I told her it hadn't crossed my mind, because the most interesting place to understand the Eruv is in the position of the outsider. Being an outsider to the Eruv has made me rethink the role of modern architect when speaking about needs of a community, and how they can manifest themselves in the physical urban world. As a layer in the city, it challenges our understanding of building, and as a permeable line it challenges our understanding of place and boundary. Most of all it highlights that spatial needs are not always met by architecture, but through devotion, symbolism and re-appropriation.

Before hanging up, she sheepishly admitted that when she was a child, her family used the Eruv to bring her and her siblings to synagogue, pushing strollers and carrying baby bags along with them. She laughed and remarked that it might be worth mentioning, bringing an innocence to our somewhat tense conversation. Even though she opposes it now, it was at one point necessary for her family to continue living comfortably. "I suppose the Eruv has also made me rethink the needs of the community", she added, "If we don't use it, it is upon the community members to find ways to serve the needs that are not met".

Even if individuals contest the Eruv, its debated presence demands an evaluation of the beliefs and rituals of the community and their affect on families, challenging individuals to evaluate the ways and means of their community's survival in today's world.



Fig. 3.54. An orthodox Jewish woman walks while pushing a stroller with a child in Brooklyn.



PLACE AND DUALISM

The Jerusalem Eruv

Today as in the past, the dwelling is truly a human 'refuge'… it is entirely natural that the inequality of society should drive each individual to flee others. The reason is equally to be found in the individual himself: so long as humanity remains a mass of individuals, it will be in no state to create a harmonious environment.

Piet Mondrian

I have not returned to Israel to consciously walk the line of any of its Eruvin since I began this research and have been focused on Diaspora Eruvin, but my memory of the desert country is strong as I reminisce about my time spent around its plethora of other existing boundaries. I became accustomed very quickly to the forceful abilities of these borders and walls, Jerusalem at the epicenter of these fortified areas. The rolling landscape, beautiful and lush, is layered with divisions; concrete partitions, checkpoints, wire fences, housing settlements and stonewalls are all burrowed strategically into the valleys and hilltops to separate space.

Not far from where I was staying, a political divide existed between West and East Jerusalem and the city limits, and further afield from that, a controversial wall that spans miles sweeps through the landscape to partition the West Bank from Israel. Community settlements further divide nations through strategic planning along these division lines, architecturally occupied land deliberately built to maintain separation. Checkpoints are found at intervals under guard, controlling entry and exit and watching the vast division line that weaves across the country. These boundaries all indicate a landscape in unrest; placeless and without peace.

My time spent in the heart of the Jerusalem was not much different; although it is filled with life, ritual and tourists, direction and access felt ambiguous within its boundaries. Like a labyrinth, the narrow streets were bordered with tall stonewalls, and so without a transparency of direction, I wandered lost amidst the streets. The Holy City has curated gates for entering into each of the Christian, Muslim, Jewish and Armenian quarters, and guarded entrances between those districts either allow or deny you access. Even the sites of religious pilgrimages feel hidden in the matrix of streets, lost beyond the barricades and visual blockades. These places are safeguarded, and



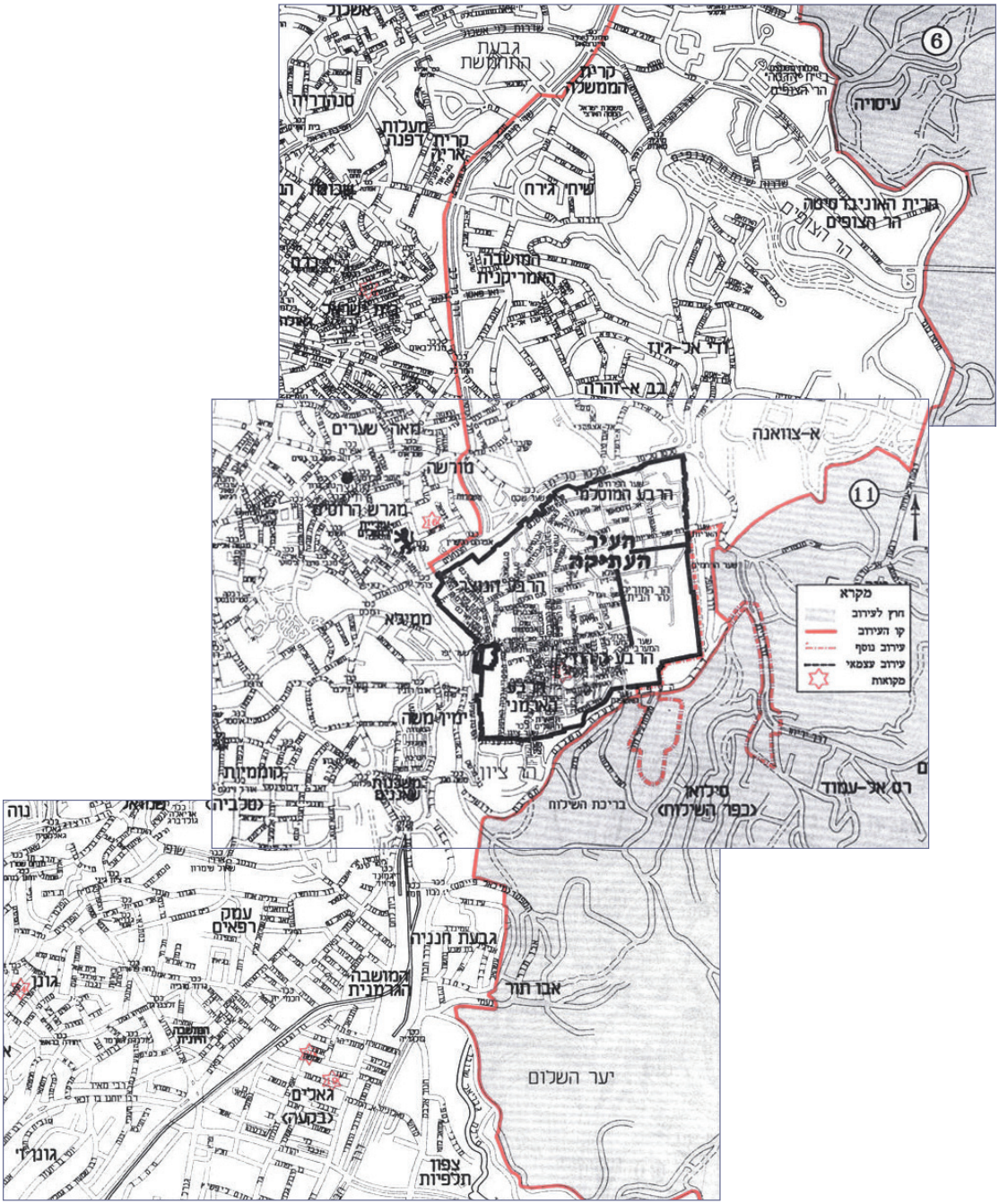
Fig. 3.55 **JERUSALEM ERUV**
Boundary Perimeter: 53.5 km
Included Area: 60.2 km²

because so many religions, people and cultures are after the same right to the existing land, community is defined by *exclusion*, not *inclusion*. I stood beside the Western Wall, beside people in prayer, looking up beyond the Jerusalem stone fences that line the cascading streets above to keep people out and away. Men, women and children stood looking into the area of prayer, held back behind a rudimentary blockade, visually connected but physically controlled.

The old city of Jerusalem and all its quarters are surrounded by a preexisting wall, there is no need to add additional components for a closed loop to create a desired Eruv, but the urban condition of Jerusalem has changed in recent times, and now the modern city that expands beyond the holy center has a manufactured Eruv running nearly one hundred kilometers in length.[47] The Holy City itself would meet heavy controversy in a lease on its own, but Israel and its Jewish Leaders control the greater region of Jerusalem. The Eruv of Jerusalem, because it exists in such a politically and socially charged landscape, conveys the greater consequences and possible strategies of an Eruv within its border typology mentioned before as a social/political edge. As such a large Eruv, it is a clear indicator of continual urban growth in and around the city, however, it is also an emblem of the inherent conflict over the land, weaving around Jewish communities and the extended territorial borders in Israel. "The Eruv stretches further each time a new neighborhood is built up on the peripheries of the city. It is thus a mobile frontier which marks expansion," Sophie Calle explains in her photographic journal of the Eruv in Jerusalem, stating that it may in fact be "the only [existing] geopolitical frontier".[48]

The Eruv includes the Jewish areas, but it also includes other areas of religious practice and their holy sites. The Eruv line lengthens the extents of community beyond its already existing physical space. The intricacies of the line, specifically as it weaves beyond the extents of Israeli West Jerusalem into the indivisible zone of East Jerusalem, can be read through two different lenses. The line can suggest an inherent territoriality; as an extension of the home it becomes an extension of the Jewish Homeland.[49] Since this physical space in east Jerusalem cannot be claimed, the Eruv could be perceived as claiming it spiritually within these debated zones, enforcing one of the many religions that are attempting to hold the land. It appears to mimic the character of other solid datum lines dividing space even though it is invisible, further slicing through regions that are occupied by multiple cultures and beliefs, disobeying peace, treaty and division laws between Israel and the West Bank. But, on the other hand, it can also be viewed as a way for communities of differing beliefs to exist successfully amongst one another – an invisible line that allows spiritual space without an additional physical obstruction, challenging the existing methods used to build borders to separate people and beliefs that occur nearby. It could be perceived as, perhaps one of the first, harmonious ways for land to be occupied by varying groups, creating a sense of place and responsibility to the land, but still maintaining the values in the practices it permits amicably.

Does the Eruv claim land and territory, or does it provide opportunity as an all-inclusive space of tolerance? Perhaps there is a multiplicity of unacknowledged desires hidden in the Eruv line. Calle documented the Eruv border in Jerusalem systematically, but made it a story of understanding purely



OLD CITY OF JERUSALEM ERUV MAP

Fig. 3.56

Jerusalem's Eruv encompasses the Old City of Jerusalem, including its key religious sites of importance: the Temple Mount and Western Wall for Jews, the Dome of the Rock and al-Aqsa Mosque for Muslims, and the Church of the Holy Sepulchre for Christians. Controversial in its presence, the Eruv can be interpreted as both a territorial act or harmonious partnership. Designating spiritual territory for the Jewish practice even at these private sites for other religious faiths, he Eruv may cover disputed land but it still remains physically unnoticeable and unfelt to the common citizen within the city.

symbolic space. Realizing the emblematic initiative of the Eruv to represent a household and its bestowing of symbolic meaning to mundane materials and space, Calle asked both Israeli and Palestinian residents in Jerusalem to identify a public space that they considered private. The stories, all personal encounters, lead her to hotel rooms, street benches, small roadways, cemeteries, corner walls of buildings and the alike. These places were all associated with personal memory, and the act of carrying – be it objects, sentiments or nostalgia – but they existed at these public-private spaces created through the individuals own inner limitations. Their significance found only in their symbol of sentiment to individual users. All these objects exist within the Eruv, but prove that "we define for ourselves the relative privacy of space".[50] The Eruv borrows from the idea of the wall, gates and fences, but because it exists in a symbolic realm and only carries significance through nostalgia, it cannot be judged the same way as typical barriers that physically divide nations.

When the Eruv is read through architectural plan in the horizontal plane, the line of the boundary appears to represent an innate inside and outside to space. But, when analyzed through architectural section in the vertical realm where the public experiences it, there is no definition of inside or outside; it is an unrecognized object in space – the Eruv components are only valuable if a value is bestowed upon them by individuals.

Jerusalem's Eruv does not exist through hierarchy, force or division – it is completely symbolic. Yes, certainly it is a territory, which gives argument to it being inclusive or exclusive, but it does not mean it is territorial. The materials, approach, use and basic methods of the Eruv do not symbolize a visible tie to religion – that is, it is used for religious and spiritual purposes, but no iconographic objects attach themselves to its components; no Star of David, no Hebrew lettering etc. The Eruv exists as private space just as much as a bench, or a balcony, it exists by choice and knowledge. The Eruv considers the incompatible, imperceptible desires of the 'others', the nonusers, and as an unidentifiable object of value, manifests itself as a true, honest form of symbolic space.[51] For the Eruv to be a success, a true *place-making* method for establishing community while remaining respectful of other practices, it has to consider both sides of the story – that of the believer and that of the outsider. If neither feels its presence in a physical way, it has successfully become a symbol tied only to will, not force.

Architects encounter difficulties using symbolism over the construction of a physical environment. Even when a project considers highly symbolic illusions and gestures of space, the expressionism of materials and environments, or the emotions and interactions of the user, the symbolic ties individuals create and encounter in the physical space is beyond the architect's control. The Eruv demands for intimacy, not innovative design. Such a connection is only available through personal experience and emotional memories given to our surroundings. Personal abstraction of the border allows for the boundary to remain inconsequential as a physical artifact. The Eruv in Jerusalem, contrary to what might be believed, may be the first example of a harmonious border existing in the Middle East.



Fig. 3.57. The Jerusalem Eruv at the Tower of David near the Jaffa Hate entrace to the Old City of Jerusalem.

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41 D'Entreves, "Hannah Arendt."

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43 Ibid., 478

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COMMUNITY PLACE

Part Four



Fig. 4.01. Shared courtyards and back lots of Tenement apartments in New York City's Lower East Side in the early twentieth century. Laundry strung between windows was a cooperative effort between residents to make use of outdoor space. These fenced back lots would have been used as Eruv Chatzerot in the early twentieth century.


SHORPY

CONCLUSION

Placemaking and the Eruv

What should young people do with their lives today? Many things, obviously. But the most daring thing is to create stable communities in which the terrible disease of loneliness can be cured.

Kurt Vonnegut

I have been fortunate in my travels to visit and experience first hand the sacred realm of the Eruv. With sixteen Eruvin visited, walked and cataloged, I am still baffled that, as a boundary and architectonic element, the Eruv is so successful yet still completely contradictory to what we recognize as architecture in the field. To witness something that can delimit space, yet remain boundless to its surroundings, is extremely unique. The victory of the Eruv, in all ways, is through its collective identity, but also its collective inclusion.

The functional scale of community, the initial endeavor of this book, is still not something that can be mathematically calculated from my understanding of these boundaries. I believe it exists effectively when the desire for identity is equally balanced with a sense of inclusion. Relying on the time from my visits to these boundaries, and seeing scale variations of all sorts, this balance is achieved through a personal connection to space while maintaining a diversity of influences and consciousness to plurality in space.

I believe the somatic experience of space, the human body and its limits, defines one factor influencing the size of community scale. To experience space, to dwell within it and feel a responsibility and connection to our physical surroundings, demands a natural relationship between the human body and the environment. That is, community space is experienced and limited by the physical commitment to it.

The units of measure used by the Eruv describe this perfectly – the pesiah (a pace) describes activeness and dwelling within space. The maximum size of community is relative to the human ability to experience it without an intermediary – no cars, or trains, just the act of walking. I believe the

Sabbath and the Eruv boundary both limit the means by which one inhabits space so that it can be enjoyed and experienced. To what extent and distance do we walk comfortably from our homes? If delineated space is too large, the connection to place, people and community is lost. The body defines our limits and abilities, and in hand, defines the spatial limits of what is considered our familiar surroundings and community.

If the body and our physical connection and ability to experience space first hand can prescribe one facet of community scale, then the second facet is defined by our emotional sensibilities.

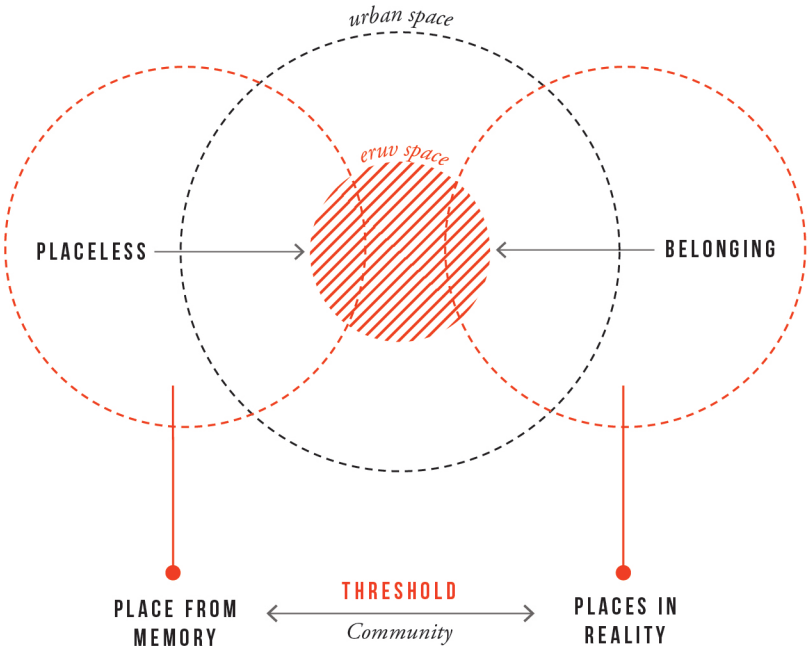
Hannah Arendt's concept of plurality, the openness and consideration of the outsider, is a theoretical foundation to the human condition of man, but can be interpreted as a physical scale or extent. If community space is too small it can become exclusive, ultimately isolated and segregated from the diversity necessary to have a conscious sense of action and freedom. Identity cannot be established without diversity. With Arendt's concept, the emotional connection to place and scale is fabricated out of identity – to achieve such a scale, community space must extend beyond those who participate in the practice and embrace the outsiders and others.

In an attempt to define the scale of community, physical space – limited and defined by the extent in which we can walk – is the largest the community can be. The smallest is before it loses diversity and becomes insular – without understating the differences of our neighbors and including them in our realm we go on to isolate ourselves. The scale of community is found is the balance between assimilation and preservation. The Eruv's mandate, as a mixing and amalgamation, attempts to combine these desires to provide the most functional scale of community. Not all Eruvin have achieved this balance, but its methods attempt to consider these factors in its establishment.

I would never expect, as an architect, that the Eruv methods in this book could be used directly by any other community or architect beyond the Jewish faith as a design precedent. Certainly, the use of poles strung with wire to establish sacred space would not give meaning to anyone beyond this practice and the specific laws that exists in the Talmudic writings. But, what the Eruv begins to identify is an architecture solely based on the desire, need and the symbolism of belonging, a conscious understanding of space and plurality that is less evident in the contemporary field of design.

Architects are fascinated with building as an object; construction, detail, material, use, program. The field of architecture and its professionals are certainly concerned with the concepts of community, the needs and desires of the clients and the context of its surroundings, but within the design practice we often overlook how great an impact minimal intervention can do to preserve the city, its history, cultural identity and its ability to provide a sense of place.

The Eruv brings to light the needs of individuals for a community, but community does not always infer architecture. Basic architectonics are



NEGOTIATING PLACE

Fig. 4.02

The Eruv embodies a sense of place through spiritual and emotional connection to tradition and memory, and physical connection through the grounding of community within existing contexts by means of demarcation, dedication and activity within broader urban areas

fundamentally based on a demarcation of space, which, by consequence, can create a physical responsibility to space and communal efforts towards developing experience within it. Dwelling within the Eruv is created within a contextual framework that already exists; it redefines space by giving it a multiplicity to its meaning.

Space exists all around us, in cities, rural areas, outskirts and extreme conditions, but *place* is not just manufactured through architecture that can divide off or give a boundary in which we claim territories, it must be created through serving the desires of the community in need and cultivated through commitment. Nostalgia, memory and experience are rooted in the creation of place, and an ability to share and develop these sentimental ties further within new contexts. As architects, we must not forget the fundamental needs of individuals – in a physical form, it is to provide shelter, and in an emotional capacity, it is to provide comfort and identity.

Regardless of our beliefs, who we are or where are from, plurality, as Hannah Arendt describes, can be achieved in any circumstance that presents opportunity, chance and freedom; even through architectural means. Contrary to how we interpret the creation of privatized space in the contemporary world, the Eruv demonstrates how identity and distinctness can still be maintained in the greater public otherness of the city.

The Eruv resembles the most basic and accessible form of architecture – providing to its users an opportunity to integrate and yet dwell in what is perceived as a space that creates belonging. It is fundamentally simplistic in its materials, forms, use, construction and maintenance, but symbolically represents the act of providing shelter – a true *place-making* technique. This is without architects, without planners, and exists as a layer upon already existing communities and histories without sacrificing the character of space. My greatest hope is that, as architects, we consider the fundamentals found in how the Eruv creates community, and how through providing these seemingly simple and yet complex layers of understanding to our repertoire, architecture will transform to consider necessity first. We must not believe that space is just created through privatization, or that community is manufactured through the building of a programmatic catalyst, we have to start to perceive how people will actually start to use space and bestow it with their own symbolic meaning.

Today, we are unable to plan for the informal uses and personal experiences that users will create in space that is designed, but perhaps the one lesson that can be learnt from the intricacies of the Eruv is that the simple provision of space is enough for individuals to fabricate a personal connection to it and develop it into a sense of place. Architecture, at its minimum, can perhaps serve people at its best in which they can prescribe to space its emotions, sentiments and personal connections.

To conclude this study, we must refer back to the original definition of Eruv – a mingling. We are still in an age where the term placeless is applicable

to a vast group of individuals seeking asylum and refuge. Mingling, in this case, is a valuable consideration in the world of architecture. To seek ways to provide individuals with space, with a sense of security, nostalgia, but also the availability and opportunity to be welcomed through integration into the context in which they settle. The Eruv does not serve all these purposes, but it demonstrates both a tolerance and partnership to what was once a struggling community.

Plurality, the consideration of the 'neighbor', the 'other', the 'outsider' is apparent in the Eruv's existence in two ways. As an architecture and practice, the Eruv remains open, invisible, unobtrusive and integrated consciously into its surroundings and the communities already in existence. The city and its people are considered in its establishment, showing an appreciation for its ability to exist. But the consideration of plurality is also towards the Jewish Communities establishing the Eruv – over the last two centuries; cities, governments and urban areas have embraced this ritual practice and provided communities with a sense of place. It is because this collective consideration exists that the Eruv has been able to survive as an active practice for so long.

The Eruv allows the city to be read as a neighborhood, prescribing to it its own value. It may go unnoticed, exist in a realm in which people will never see, experience or acknowledge it, but that is the purpose of this thesis. It is an atlas of exploration; trying to discover and give meaning to these boundaries and their affect on community.

Modern Orthodoxy, the sect of Judaism, which most strongly supports and builds the Eruv, is declining in population with each new generation. It is predicted the most extreme edges of the spectrum are the future of Judaism – with secular and ultra orthodox populations growing and all other sects declining. It is possible to believe that the surge in Eruv fabrication in the last century will slowly begin to decline, and that one day the communities who maintain the practice will no longer desire these boundaries.

The Eruv served the Diaspora of the nineteenth and twentieth centuries, and successfully helped establish communities across the globe, maintaining and allowing practice and tradition. Since then, the number of city Eruvin being built annually has declined drastically, and the question of their longevity, as a modern practice and in preserving their built form, is brought to the forefront. Will they disappear, or become unnoticeable ruins in our cities? Will the practice be maintained, or altered in the new age of architecture and urban space? Because the components of the Eruv use the context to its advantage, even if it is no longer in use, it remains embedded in the city and symbolically charged. Their distinction will only come once the last user of the Eruv space is gone, taking the symbolic value of these everyday objects with them. This atlas was created to establish a record in order to preserve the memory of these communities.

With this conclusion, I wish to make an introduction to the last portion of this book.

The following maps, the true atlas component of this book, documents all the existing city-Eruvin that are established worldwide. With this is a hope that they will remain preserved, and that this book will become a reference for the communities who use them and wish to maintain their community, practice and ritual. Undocumented in such a way until now, the sheer number of locations and maps drives home the clear ability the Eruv has developed in establishing community and memory regardless of geographic location.

The Atlas of Legal Fictions is evidence that a factual need for *place* strongly exists in the world, and that even the creation of place through a *legal fiction* is enough to establish communities.

The Atlas is an ongoing project – this book contains the directory of all the city Eruvin I have been able to locate in my research and through compilation of data-bases, drawn to the same scale, and depicted through satellite imagery to give the maps a time stamp in history. But, in addition to these maps, these boundaries are being translated onto a digital platform – a database map which would include every Eruvin in their urban contexts. This database will be accessible to all users and outsiders who have interest in their existence.

Over time, these maps, both drawn and digital, will be updated and edited to maintain a factual depiction of these spiritual zones as synagogues and Eruv committees develop their communities further. These maps are based off the community accessible maps of Eruvin, the details of their components and material locations is kept at bay to protect their existence.

The ambition of this digital data-base is to reach a greater audience - provide resources to community members, and bring attention to other communities that have city Eruvin that have not been found or recorded in this project so they can contribute to the discourse on the topic. Having focused on the Diaspora Eruvin in this thesis, I am hopeful this research will provide more resources to understand the Eruvin further from personal experiences, and open the next chapter of research into the Israeli Eruvin and the unique spatial, architectural and political circumstances that redefine the use of boundaries and religious practice in terms of urban environments and the Eruv. This, of course, would be another story, perhaps the next one.

My stories of the Eruv may not be enough to convince readers that these boundaries achieve so much with such little material, have meaning, challenge architectural methods and are not just fictitious; but, I hope by concluding with these maps that a revaluation will be given to individuals about the places we thought we knew so well. The atlas shows an imprint of how the *placeless* have fabricated new homes and communities from and within our already existing environments. These *legal-fictions* - acting bodies for religious law, memory, practice, place, community and the Homeland, are the core of Judaism's survival in the western world.

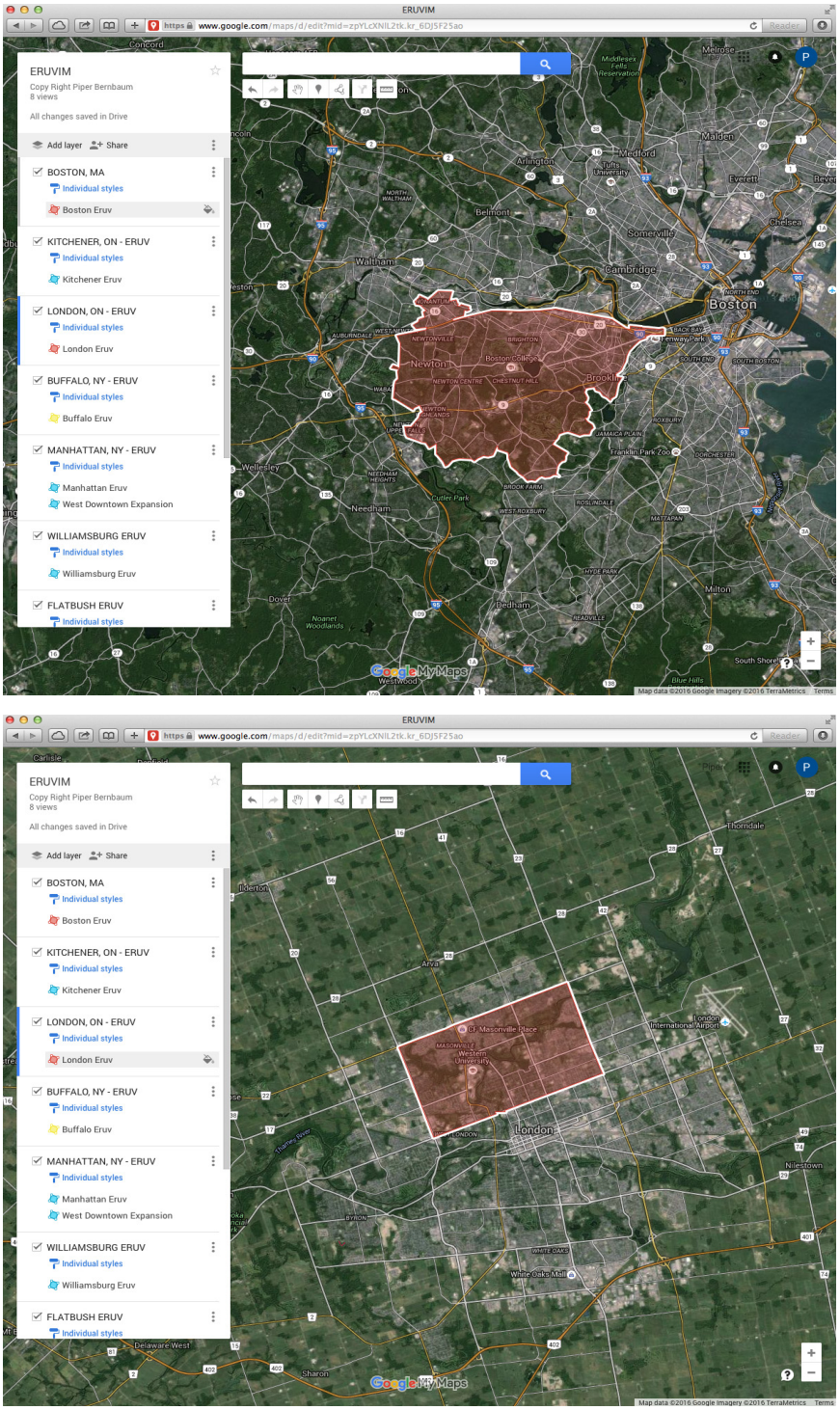


Fig. 4.03 and Fig. 4.04. The online data base being developed in conjunction with this thesis to provide community maps of every City Eruv located to date and included in this project. The database, when completed, will be publicly accessible. Synagogues, community members and any individual with interest can view the maps or import them into other GIS systems. The maps only show the outlined borders already made available by synagogues as to not sacrifice the privacy and safety of the Eruv boundaries.


LONGWOOD
CHAPEL ST



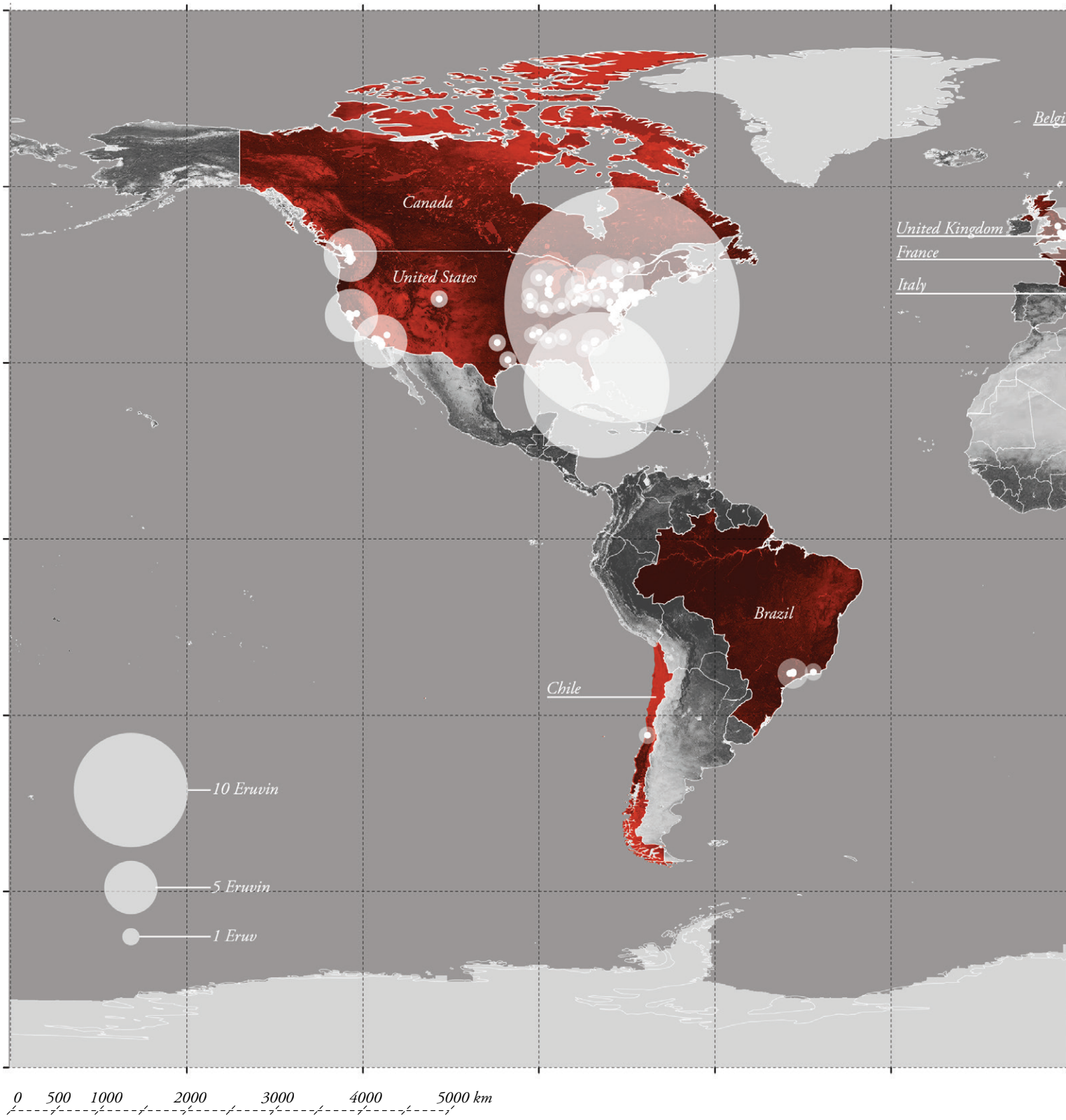
Fig. 4.05. Author in the field studying a korah twine line connecting a tree to a metal post while in the midst of "Eruv Hunting" the route, materials and nature of the Greater Boston Eruv.

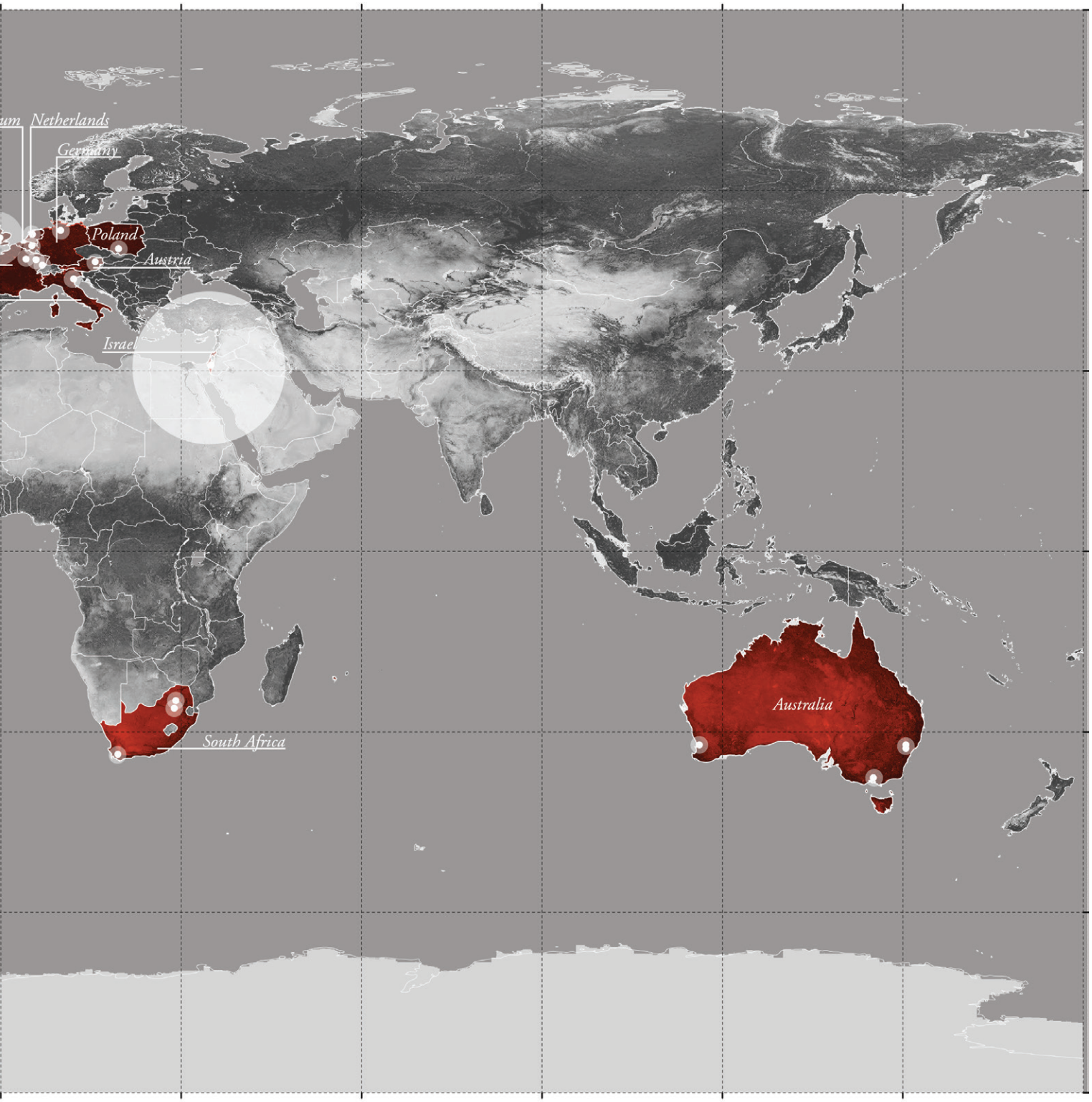
They call their God *Makom*, "Place."
And now that they have returned to their place, the Lord has taken up
Wandering to different places, and His name will no longer be Place,
But Places, Lord of Places.

Yehuda Amichai, "Jewish Travel"

GLOBAL ATLAS OF CITY ERUVIN

Database and Spatial Maps


Canada
United States
Belgi
United Kingdom
France
Italy
Brazil
Chile
10 Eruvin
5 Eruvin
1 Eruv
0 500 1000 2000 3000 4000 5000 km



WORLD MAP OF ERUVIN LOCATIONS

Fig. 5.01

Number and location of Eruvin by country and region

Legend:
red indicates no data found for listed Eruv (no spatial map provided)
blue indicates eruvin in planning/not yet built

DATA BASE OF CITY ERUVIN

Index of Established Eruvin Communities by Country

Australia
Melbourne
Perth
Sydney Eastern Suburbs
Sydney St. Ives

Austria
Vienna

Belgium
Antwerp

Brazil
Bom Retiro
Higienopolis
Rio de Janeiro
Sao Paolo

Canada
British Columbia
Richmond
Vancouver
Nova Scotia
Halifax
Ontario
Kitchener
London
Markham
Ottawa
Toronto
Quebec
De Vimy
Dollard
Montreal *(Hampstead/ Snowdon/Coté Saint Luc)*
Outremont/Mile End
Ville St. Laurent
West Mount

Chile
Santiago

France
Metz
Reims
Strasbourg

Germany
Altona / Hamburg

Israel.....
Every city in Israel is likely to have an Eruv
Beit Shamesh
Jerusalem
North Jersualem
Tel Aviv

Italy.....
Venice
Netherlands.....
Amsterdam
(Amstelveen, Aalsmeer, Uithoorn)

Poland.....
Krakow *(no longer functional)*

South Africa.....
Cape Town (Sea Point)
Greater Johannesburg
(includes Edenvale, Gallo Manor,Glenhazel, Illovo, Linksfield, Morningside, Morningside Manor, Oaklands, Oxford, Strathavon, Victoria Park, Waverley)
Pretoria

United Kingdom.....
Belmont
Edgware
Gibralter
Hale/Altrinchem
Hertfordshire/
Borehamwood /Elstree
Manchester
North West London
(Includes Hendon, Golders Green, Hampstead Garden Suburb)
Stanmore
West Hampstead / Brondesbury
Woodside Park
Whitefield

United States of America.....
Alabama.....
Birmingham

Arizona.....
Phoenix
Scottsdale

California.....
Berkley
Beverly Hills
Fairfax
Irvine
La Jolla
Long Beach
Los Angeles
Northridge
Palo Alto
Sacramento
San Diego
San Francisco
Valley
Venice
Woodland Hills

Colorado.....
East Denver
Southeast Denver
West Denver

Connecticut.....
Bridgeport Fairfield
New Haven/Yale
Norwalk/Westport
Stamford
Waterbury
West Hartford

Florida.....
Aventura
Bal Harbor/Bay
Harbor/Sufside
Boca Raton East
Boca Raton North
Boca Raton South
Boca Raton West
Boynton Beach
Coconut Grove
Cooper City
Coral Springs
Deerfield Beach
Delray Beach
Fort Lauderdale

Hallandale Beach
Highland Lakes
Hollywood/Fort Lauderdale
Jacksonville
Miami Beach
North Miami Beach
Parkland
Pinecrest Kendall (South Miami)
Sunny Isles
Tallahassee

Georgia.....
Atlanta
Alpharetta
Dunwoody
North Fulton Sandy Springs
Savannah
Toco Hills

Illinois.....
Buffalo Grover
Glenbrook Northbrook
Chicago Lakefront
Lincolnwood/Peterson Park
Skokie
South Buffalo Grove
Rogers Park

Indiana.....
Indianapolis
South Bend

Kansas.....
Overland Park

Kentucky.....
Louisville

Louisiana.....
New Orleans

Maryland.....
Annapolis
Aspen Hill
Baltimore
Bethesda
Chevy Chase
College Park / University of Maryland
Glyndon / Owings Mills / Reisterstown
John Hopkins University
Montgomery County/ Wheaton
Olney
Potomac
Rockville
Silver Spring
Woodside

Massachusetts.....
Greater Boston
Malden
Newton/Brookline/ Brighton
North Charles
Sharon
Springfield
Waltham
Worcester

Michigan.....
Ann Arbor
Detroit Southfield
Oak Park
West Bloomfield

Minnesota.....
St. Louis Park
St. Paul / Highland

Missouri.....
Chesterfield
St. Louis

Nebraska.....
Omaha

Nevada.....
Las Vegas
West Las Vegas

New Jersey.....
- Aberdeen
- Bradley Beach
- Cherry Hill North
- Cherry Hill South
- East Brunswick
- Elizabeth/Hillside/ Linden
- Englewood
- Fair Lawn
- Fort Lee
- **Livingston**
- Jersey City
- **Manalapan Township**
- Maplewood
- Marlboro Township
- New Brunswick/ Highland Park
- Oakhurst
- Paramus
- **Parsippany**
- Passaic-Clifton
- Princeton University
- **Rutherford**
- Springfield
- Teaneck Bergenfield
- Teaneck South
- **Tenafly**
- West Orange

New York.....
- Albany
- Amherst/Buffalo
- **Bayswater**
- **Binghamton**
- **Broome County**
- East North Port/ Huntington
- Ithica (Cornell University)
- **Kiamesha Lake**
- **Kiryas Joel**
- Lido Beach
- Long Beach

Long Island/Nassau County
- Dix Hills
- Great Neck
- Five Towns *(Lawrence/Woodmere/Gibson Valley/Far Rockaway)*
- Merrick
- North Bellmore
- Plainview
- Roslyn
- Stony Brook
- West Hempstead
- **Mount Kisco**
- Mount Vernon

New Rochelle
- College
- Scarsdale
- Yeshiva University

New York City

Bronx
- Albert Einstein College/ Pelham Parkway
- Riverdale/Kingsbridge/ Yonkers

Brooklyn
- Borough Park
- Brooklyn Heights
- Brower Park
- Flatbush
- Manhattan Beach
- Marine Park
- Park Slope
- Prospect Heights
- Sea Gate
- Sephardi Flatbush
- Williamsburg

Manhattan
- Downtown
- Hudson Heights *(Washington Heights)*
- Yeshiva University

Queens
- Belle Harbour
- Briarwood
- Far Rockaway/ Lawrence
- Forest Hills/Rego Park
- **Glendale**
- Hill Crest
- Holliswood/Jamaica Estates
- Kew Gardens
- Kew Garden Hills
- New Hyde Park

NY Hospital Medical Center
South Bayside/Hollis
Hollis
Sunnyside
Margaret Tietz Center

Staten Island
Willowbrook
Eltingville
Oceanside
Ramapo
Rochester
Rockland
Syracuse
Tallman Swan Lake
West Binghampton
Whiteplains
Woodmere
Woodridge

Ohio
Columbus
East Cleveland
Northeast Cincinnati

Oregon
Portland
Portland North

Pennsylvania
Allentown
Bensalem
Elkins Park
Harrisburg
Kingston
Lancastor

Philadelphia
Bustletown/Beit Harambam
City Centre
Lower Merion
Rhawnhurst/Castor Gardens
Somerton
University City Corporation
Wynnewood
Pittsburg Squirrel Hill
Scranton
Wilkes-Barre

Rhode Island
Newport
Providence

South Carolina
Columbia
Downtown Charleston
South Windermere
West Ashley

Tennessee
Memphis
Nashville

Texas
Austin
Fondren Southwest
Harris County
Meyerland
North Dallas
North Far Dallas
Willow Meadows

Virgina
Norfolk
Richmond
Fairfax

Washington
Mercer Island
North Seattle
Seward Park

Washington, D.C.

District of Columbia
Barnaby Woods/
Brighton Park/Chevy
Chase/Hawthorne/Rock
Creek Gardens
Capitol Hill
Georgetown
Washington
North West DC

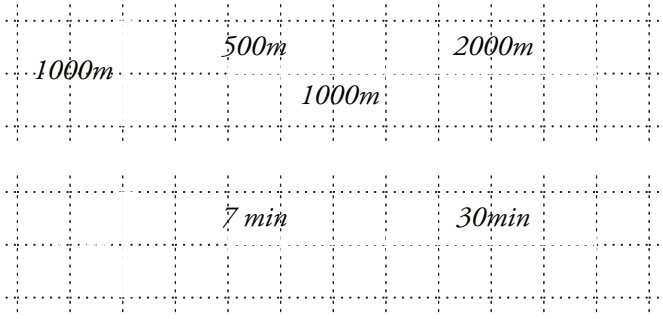
Wisconsin
Bayside
Glendale
Mequon
Milwaukee

READING THE ATLAS

*All maps of the eruvin are all drawn to the same scale

*The visual scale for the maps is imprinted in the background grid, set at 500m x 500m between points horizontally and vertically. This can also be read as a time/distance chart, with the average person walking at 4km/h.

Fig. 5.02 - Atlas Map Legends



*Spatial maps have only been provided for Eruvin where original data maps were found - no borders were created without original information provided by the affiliated synagogues or related Eruv committees

*All Eruvin borders are derived from the original maps found and provided by individual synagogues to the members of the community, no adjustments have been made; these maps depict what would be the general knowledge and understanding of the Eruv boundaries

*These spatial scale maps omit street names and locations of Eruv markers to protect the existing borders

AUSTRALIA

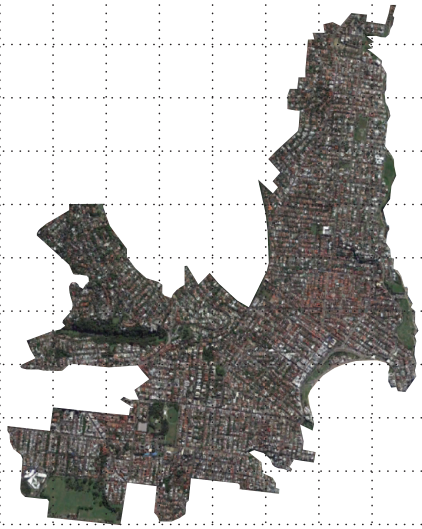
Melbourne // Sydney



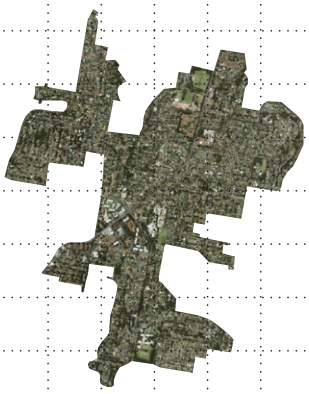
Melbourne



Perth



Sydney Eastern Suburbs



Sydney St.Ives

AUSTRIA

Vienna



Vienna

BELGIUM

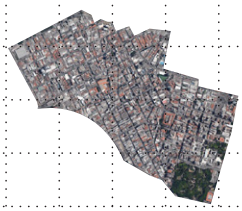
Antwerpe



Antwerpe

BRAZIL

Bom Retiro // Higienopolis // Rio de Janeiro // Sao Paolo



Bom Retiro



Higienopolis



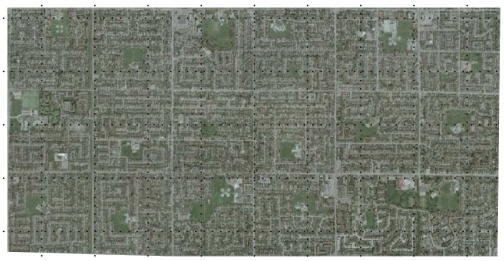
Rio de Janeiro



Sao Paolo

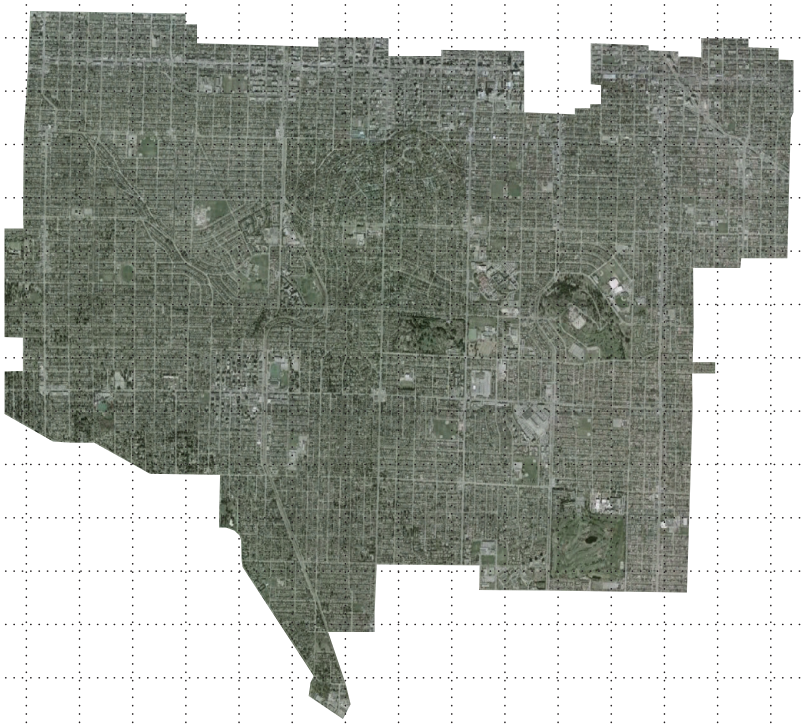
CANADA

Halifax // Kitchener // London // Markham // Montreal East // Montreal West
Ottawa // Richmond // Toronto // Vancouver // West-Mount



British Columbia

Richmond



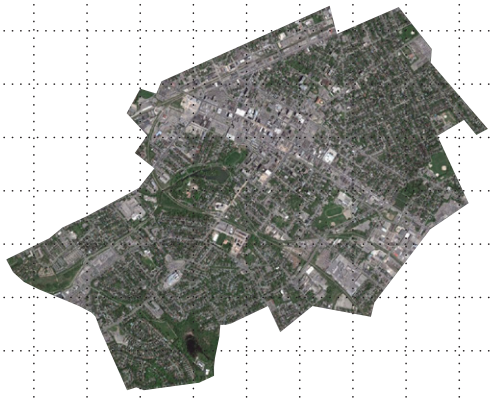
British Columbia

Vancouver



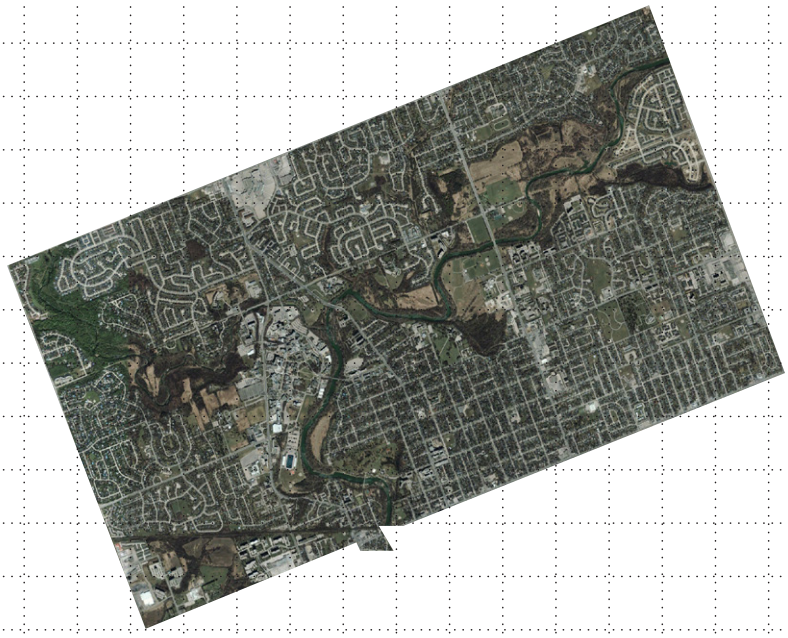
Nova Scotia

Halifax



Ontario

Kitchener



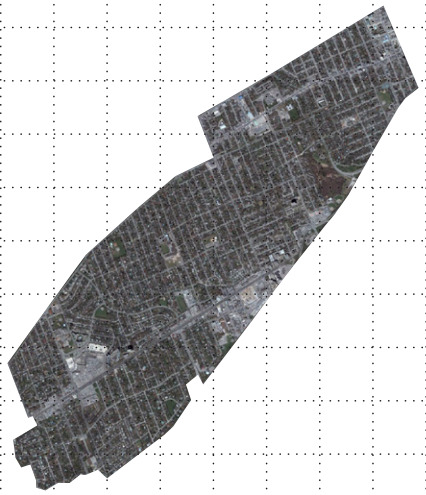
Ontario

London



Ontario

Markham



Ontario

Ottawa


Ontario
Toronto



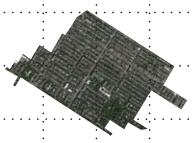
Québec

De Vimy



Québec

Dollard



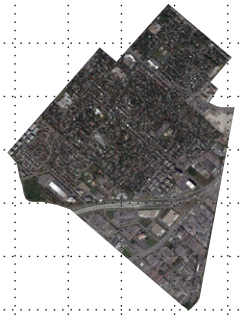
Québec

Mile End / Outremont



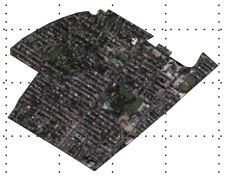
Québec

Montreal (Hampstead / Snowdown / Cote Saint Luc)



Québec

Ville St. Laurent

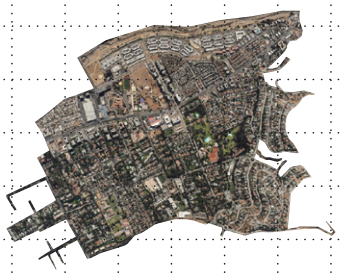


Québec

West Mount

CHILE

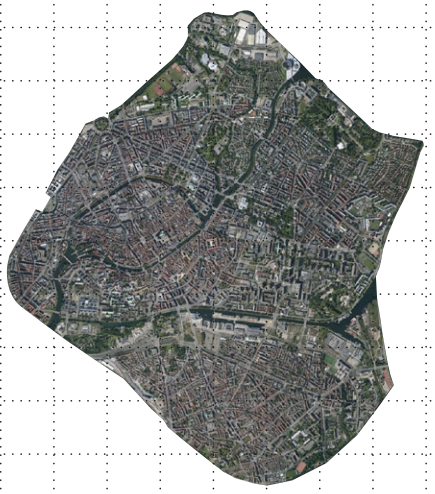
Santiago



Santiago

FRANCE

Metz / Reims / Strasbourg



Strasbourg

GERMANY

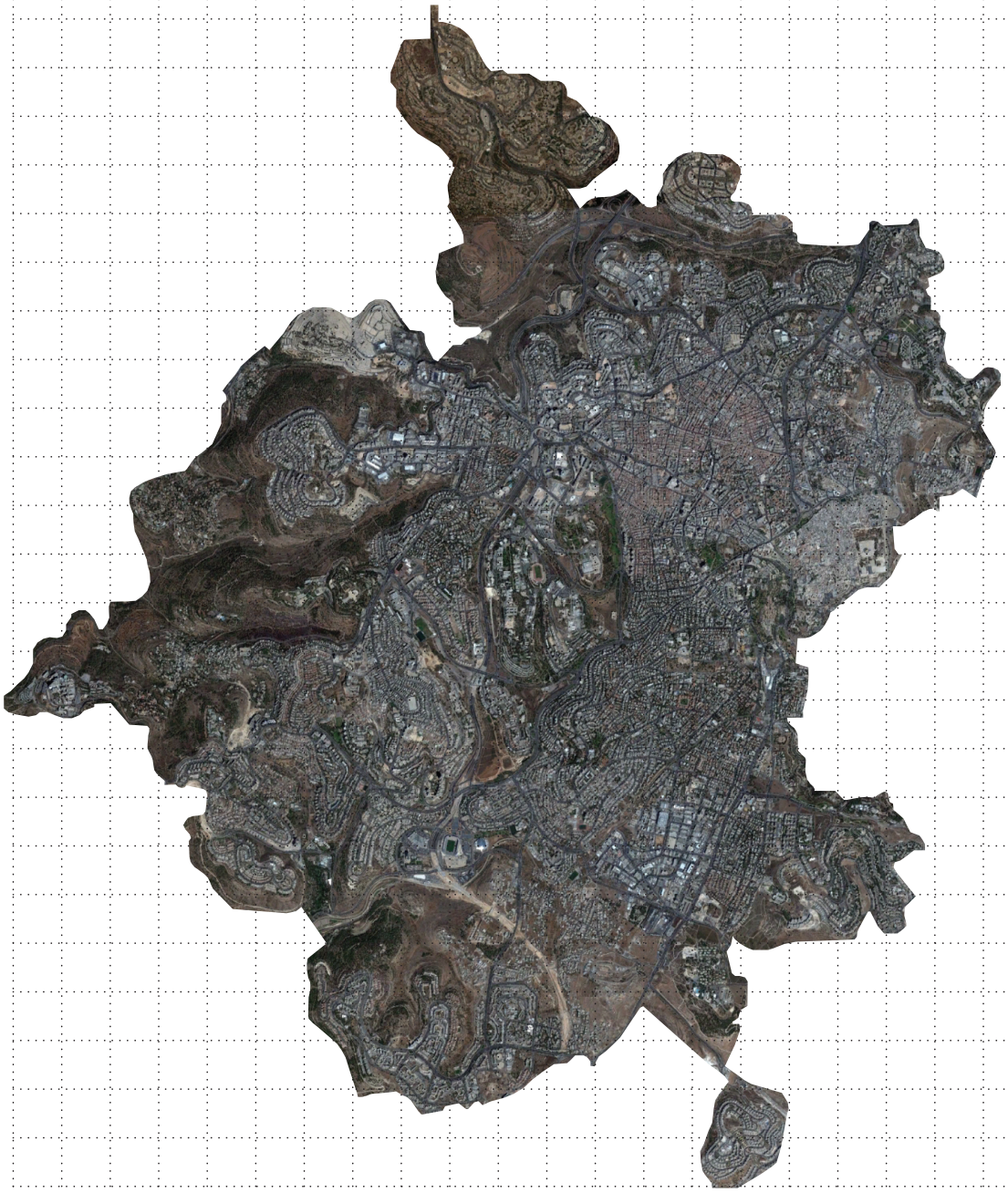
Hamburg



Hamburg / Altona

ISRAEL

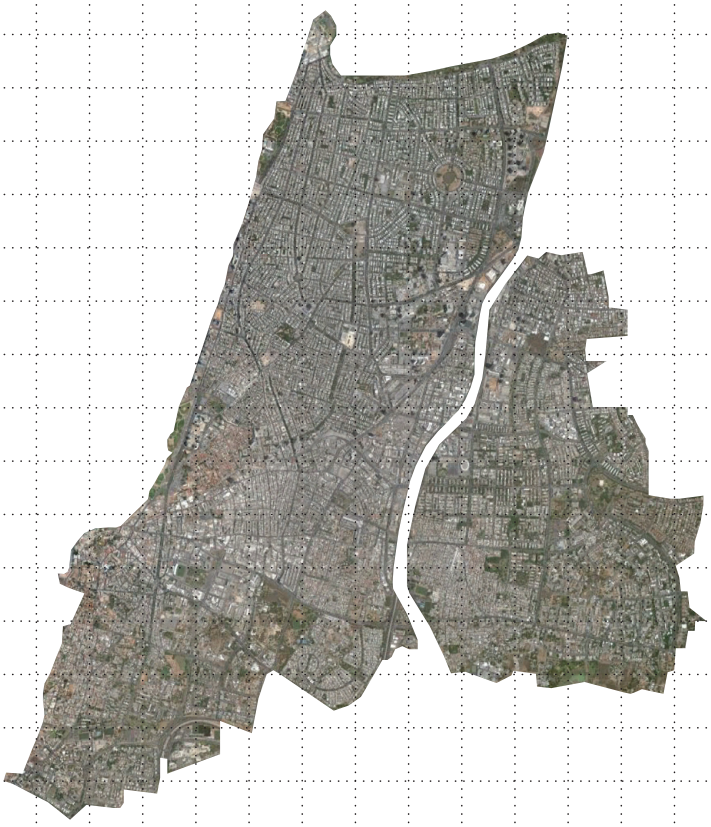
Beit-Shamesh // Jerusalem // Tel Aviv



Jerusalem



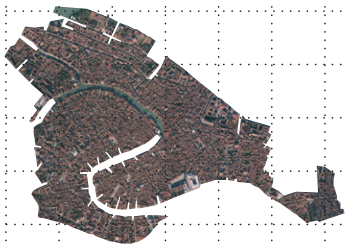
Northern Jerusalem



Tel Aviv

ITALY

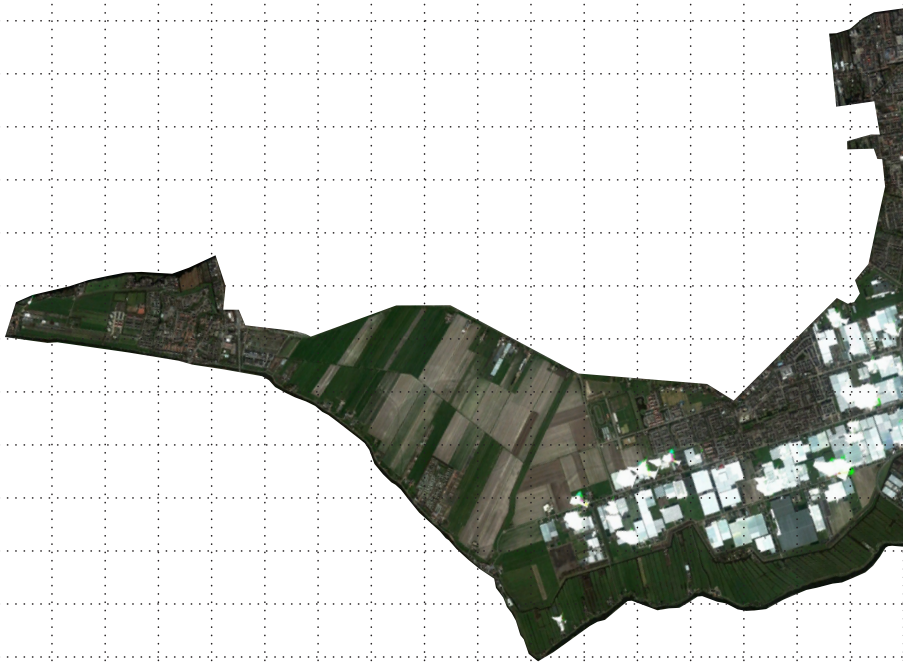
Venice



Venice

NETHERLANDS

Amsterdam





Amsterdam

POLAND

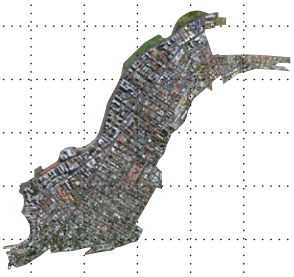
Krakow (Inactive)



Krakow

SOUTH AFRICA

Johannesburg



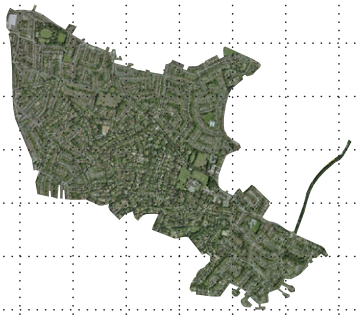
Cape Town / Sea Point



Greater Johannesburg

UNITED KINGDOM

Edgware // Gibralter // Hale/Altrinchem // Hertfordshire
Manchester // North West London // Stanmore // West Hampstead



Altrinchem / Hale



Belmont



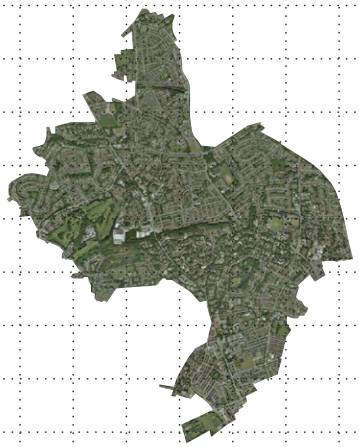
Borehamwood / Hertfordshire



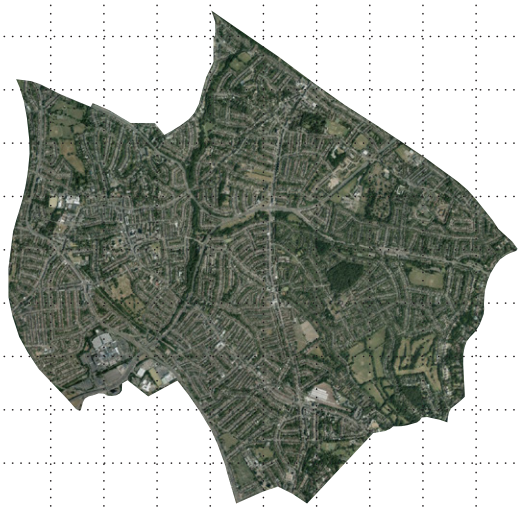
Edgware



Gibralter



Manchester



North West London



Stanmore



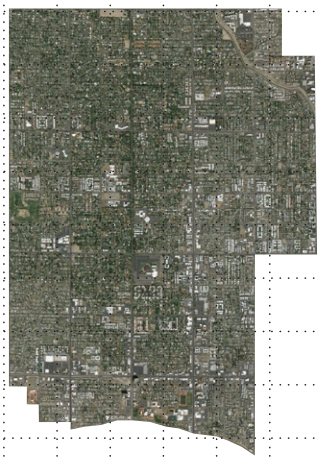
West Hampstead



Whitefield

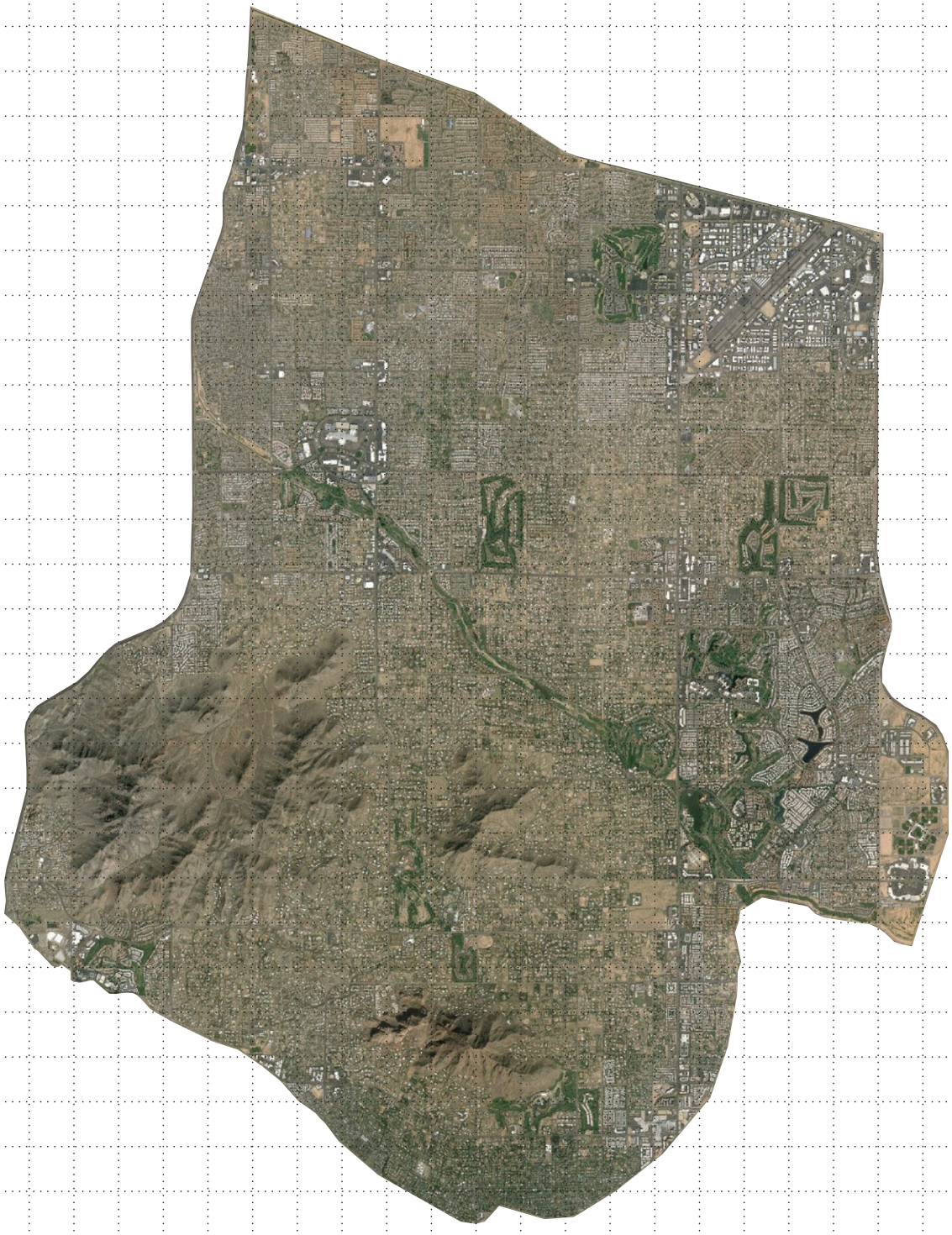
UNITED STATES OF AMERICA

States: Alabama (1) // Arizona (2) // California (14) // Colorado (3) // Connecticut (7)
District of Columbia (2) // Florida (22) // Georgia (7) // Illinois (8) // Indiana (2)
Kansas (1) // Kentucky (1) // Louisiana (1) // Maryland (10) // Massachusetts (6)
Michigan (4) // Minnesota (2) // Missouri (1) // Nebraska (1) // Nevada (2) // New Jersey (23)
New York (50) // Ohio (3) // Oregon (1) // Pennsylvania (11) // Rhode Island (2)
South Carolina (4) // Tennessee (1) // Texas (5) // Virgina (3) // Washington (3) // Wisconsin (2)



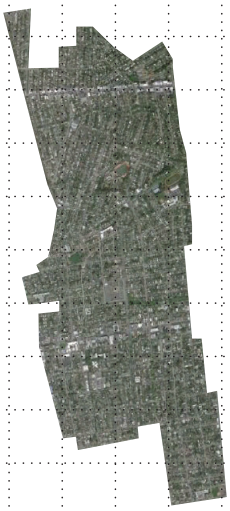
Arizona

Phoenix



Arizona

Scottsdale



California

Berkely



California

Irvine



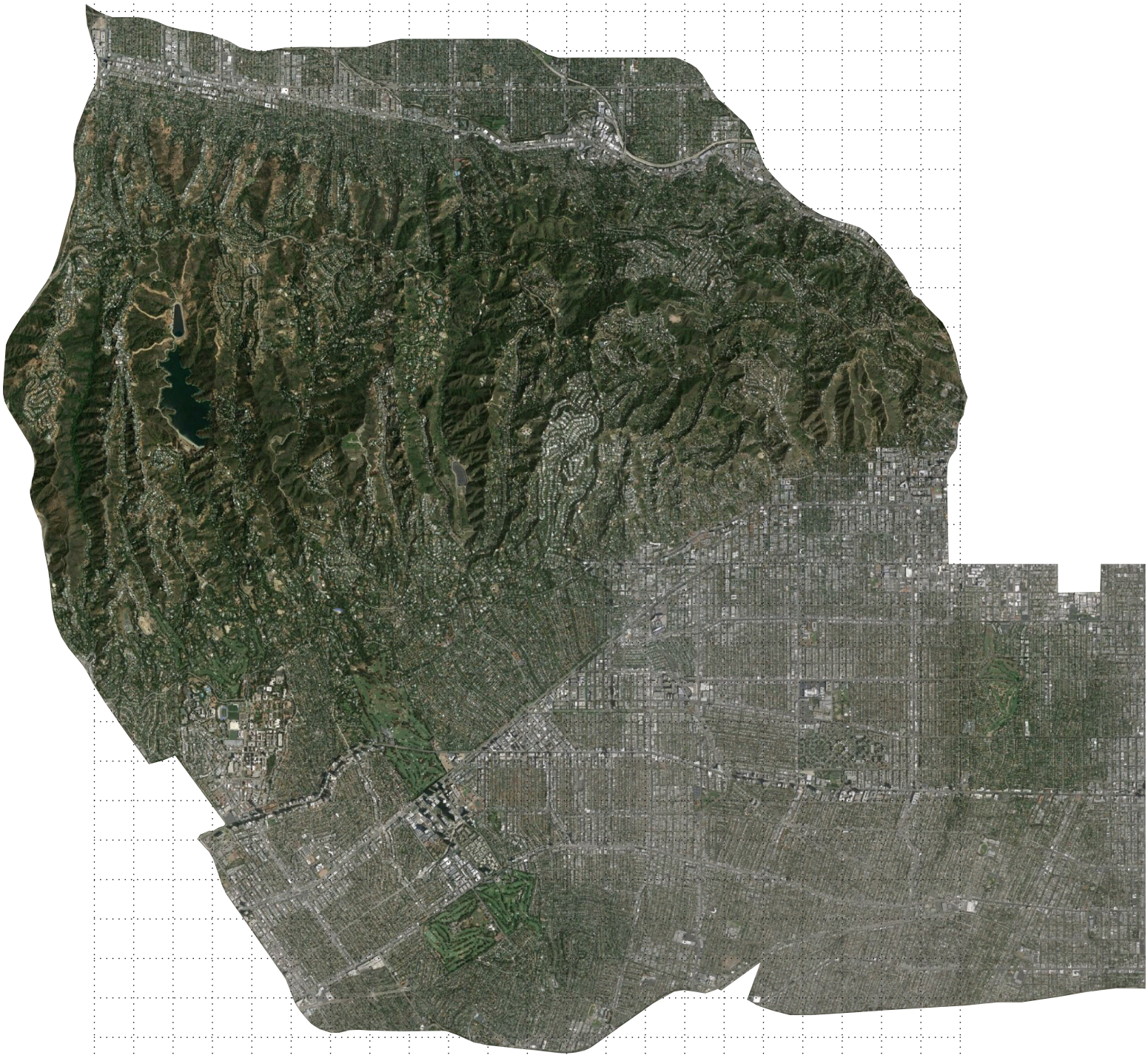
California

La Jolla



California

Long Beach



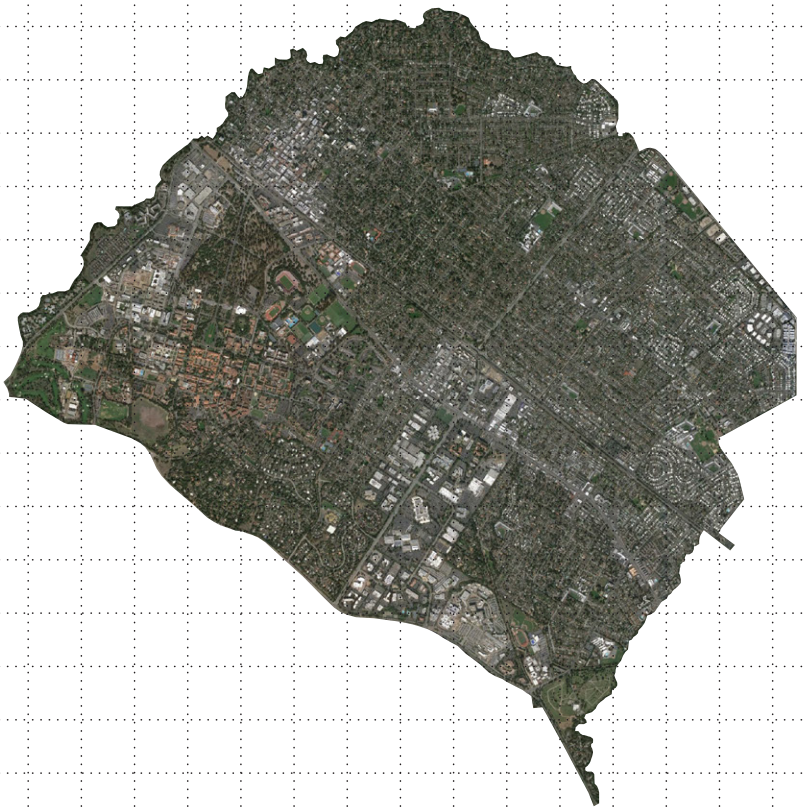
California

Greater Los Angeles



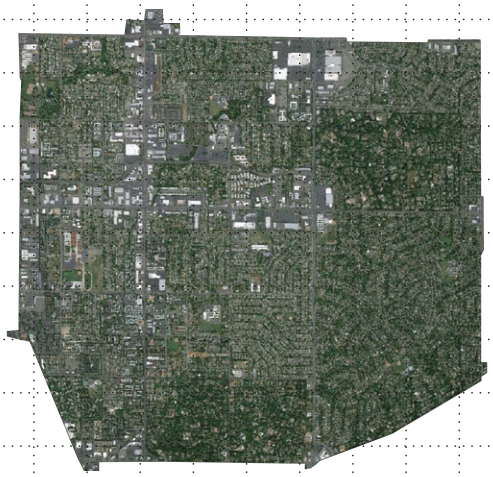
California

Northridge



California

Palo Alto



California

Sacramento



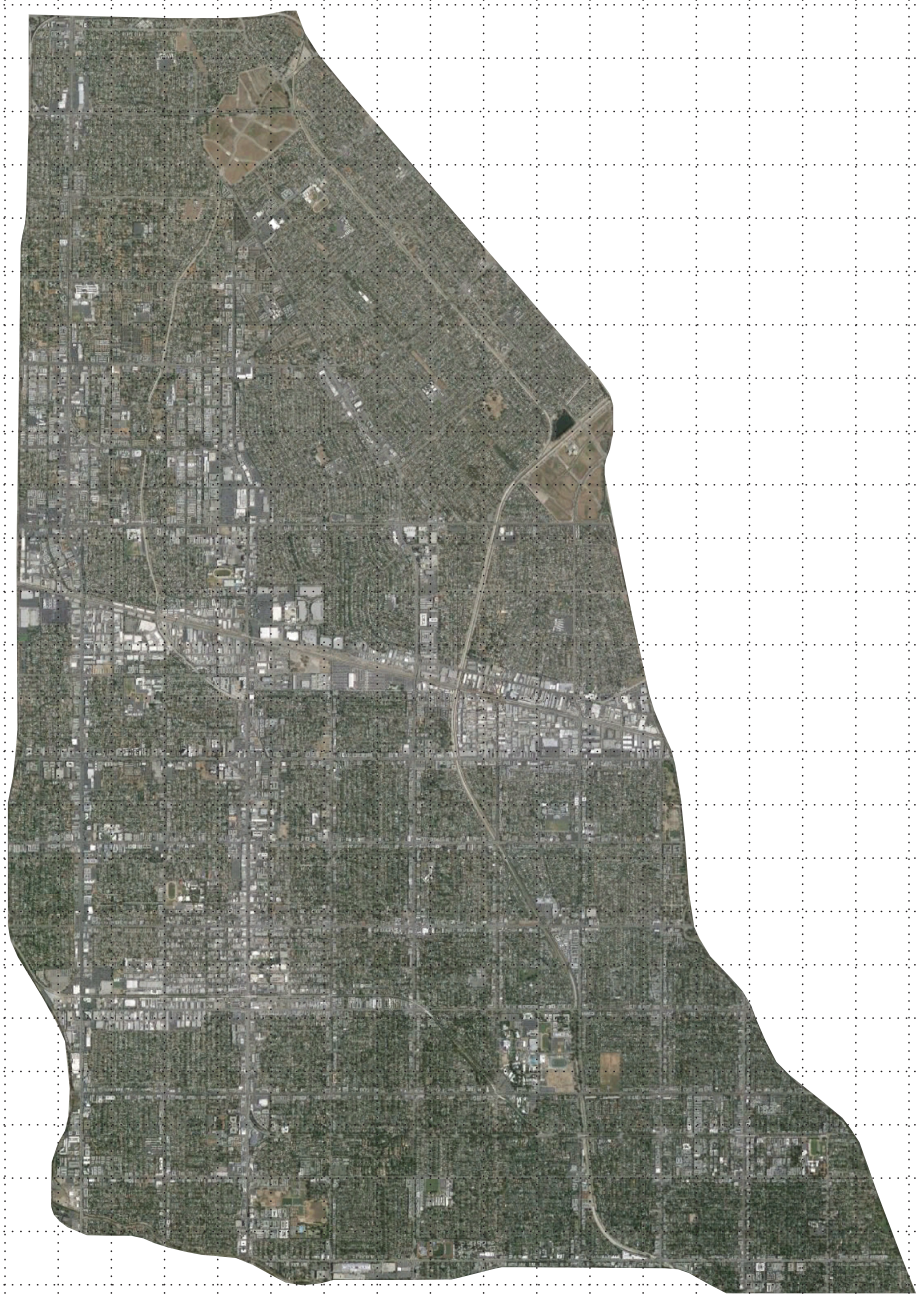
California

San Diego



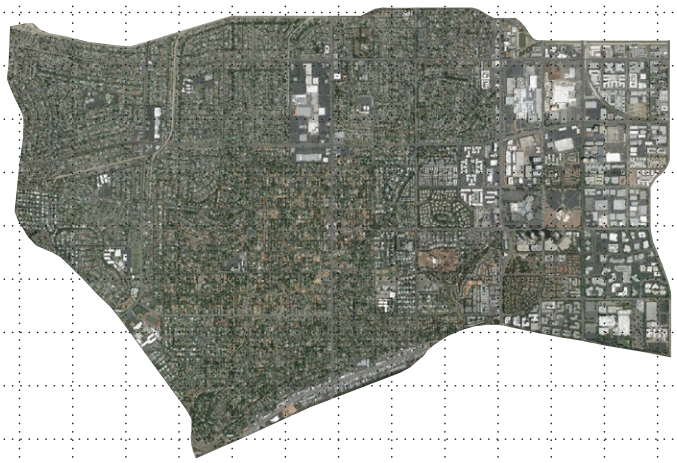
California

San Francisco



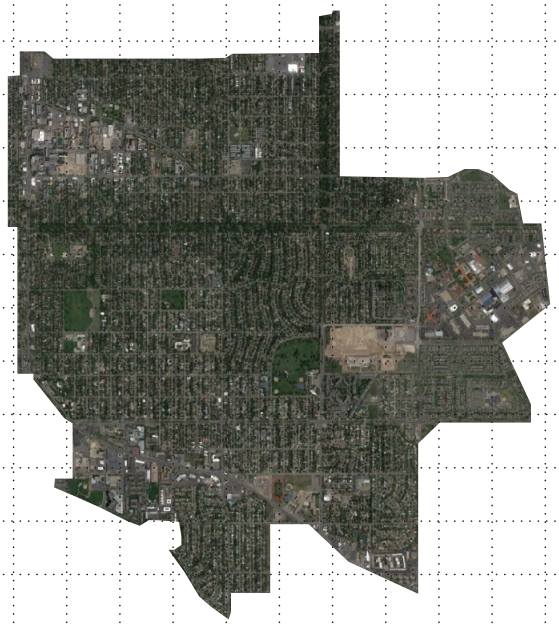
California

Valley



California

Woodland Hills



Colorado

East Denver



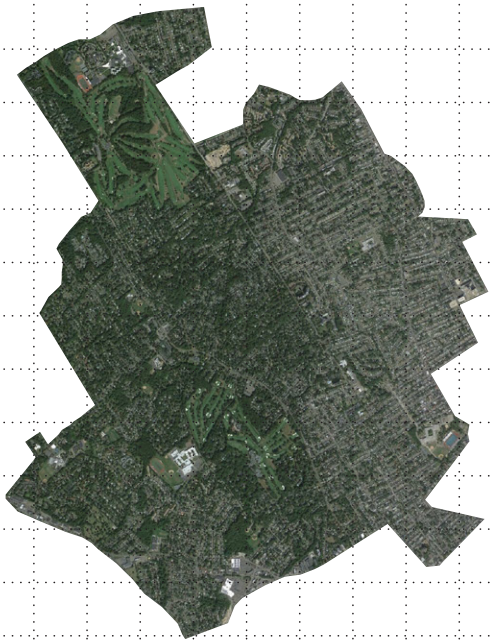
Colorado

Greenwood Village / Southeast Denver



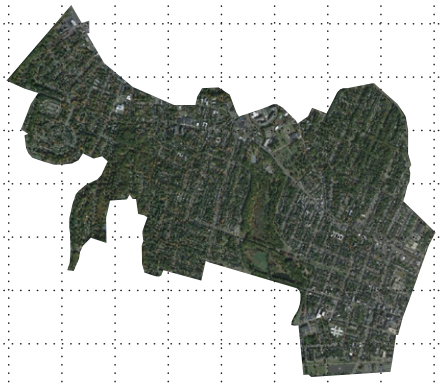
Colorado

West Denver



Connecticut

Bridgeport Fairfield



Connecticut

New Haven / Yale



Connecticut

Norwalk / Westport



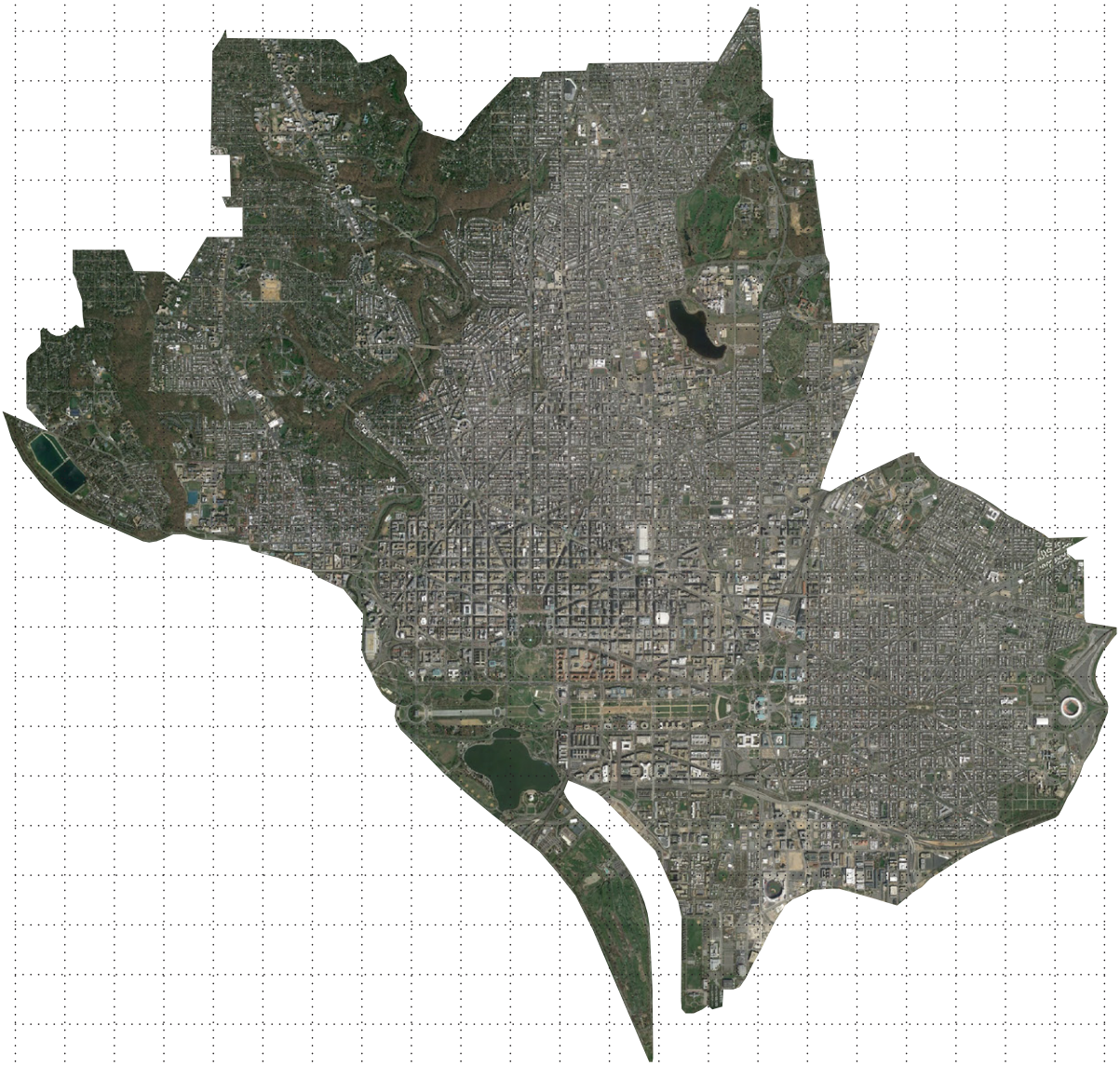
Connecticut

Stamford



Connecticut

West Hartford



District of Columbia

Georgetown Washington



District of Columbia

NorthWest DC



Florida

Aventura



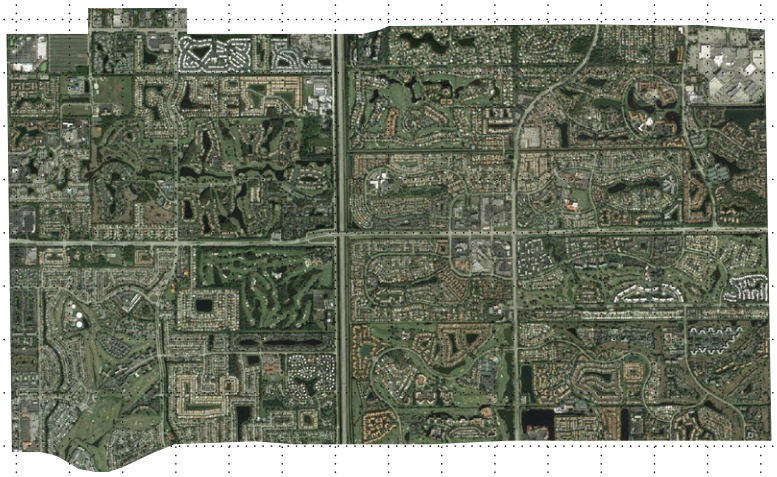
Florida

Bal Harbour / Bay Harbour



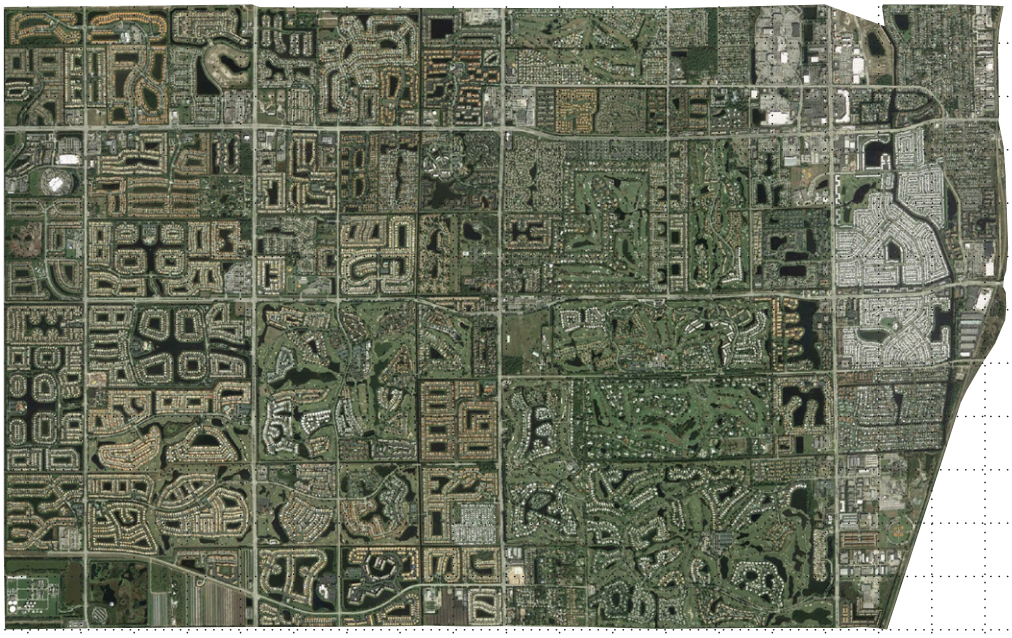
Florida

Boca Raton East



Florida

Boca Raton West



Florida

Boynton Beach



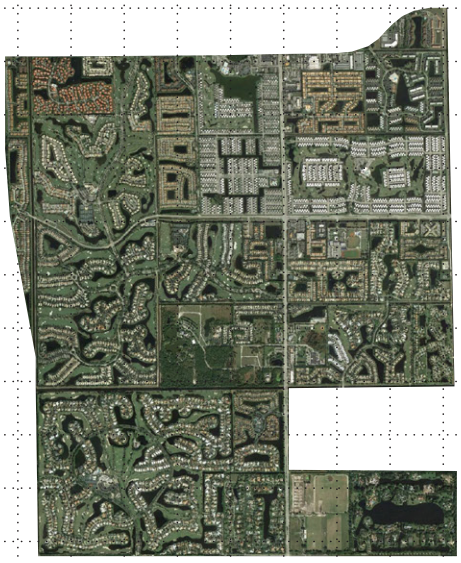
Florida

Cooper City



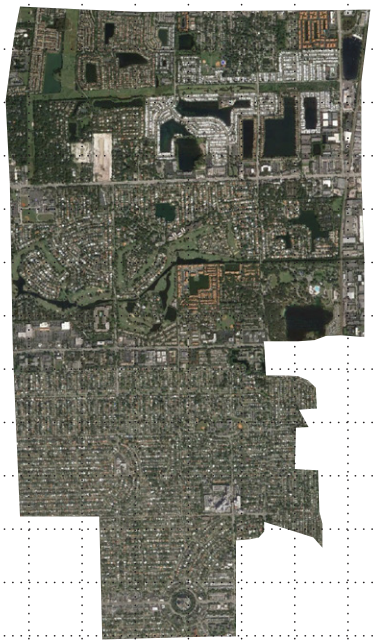
Florida

Coral Springs



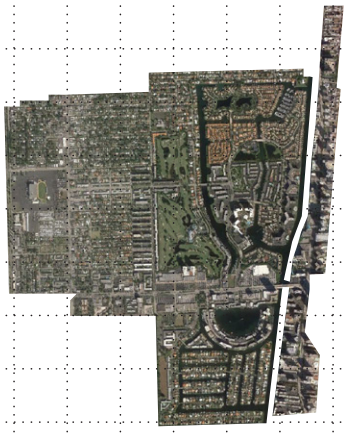
Florida

Delray Beach



Florida

Fort Lauderdale / Hollywood



Florida

Hallandale Beach



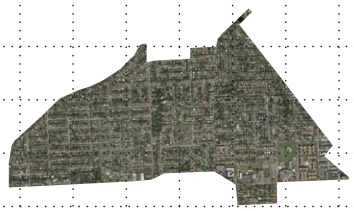
Florida

Highland Lakes



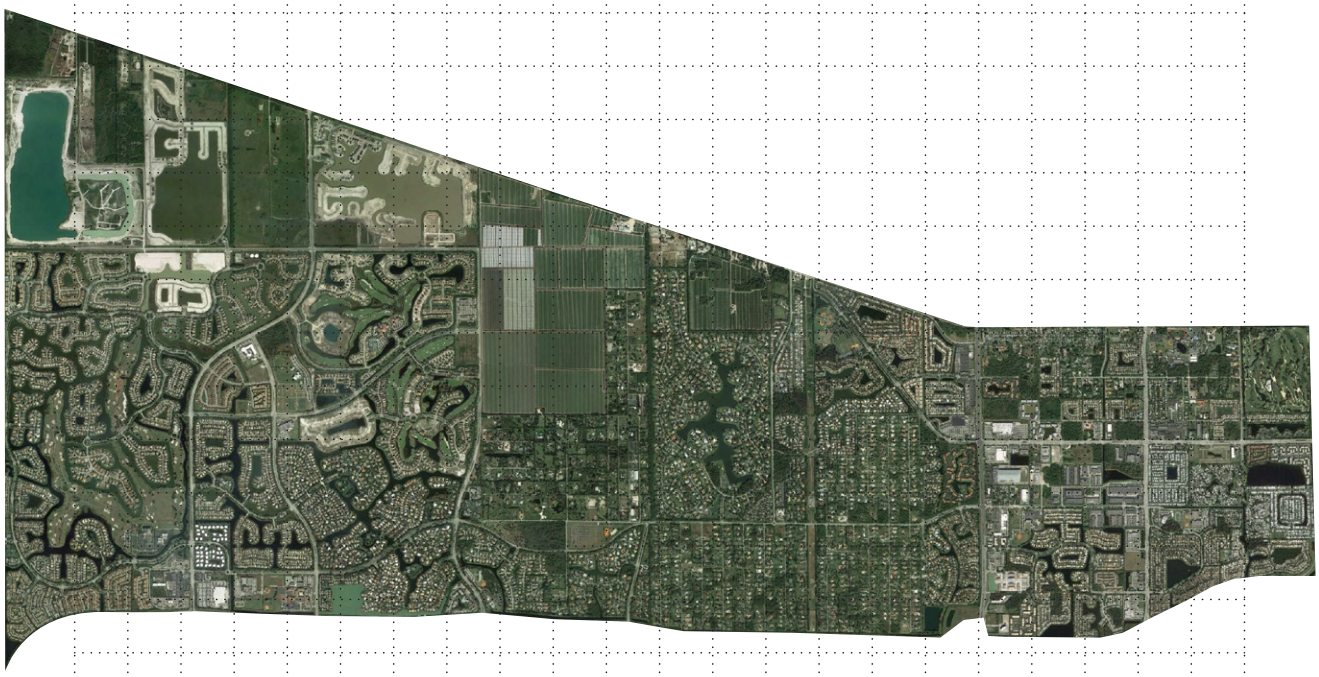
Florida

Miami Beach



Florida

North Miami



Florida

Parkland



Florida

Sunny Isles



Georgia

Alpharetta



Georgia

Atlanta



Georgia

Dunwoody



Georgia

North Fulton / Sandy Springs



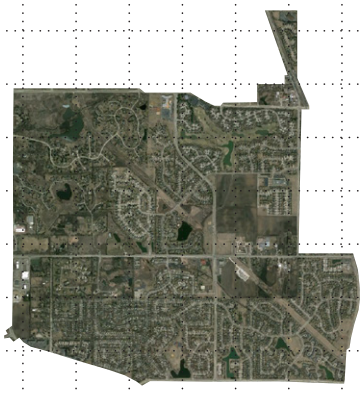
Georgia

Savannah



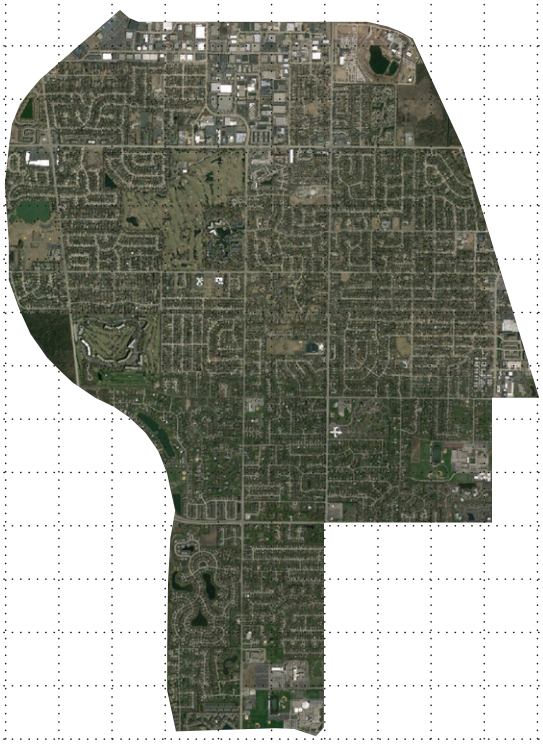
Georgia

Toco Hills



Illinois

Buffalo Grove



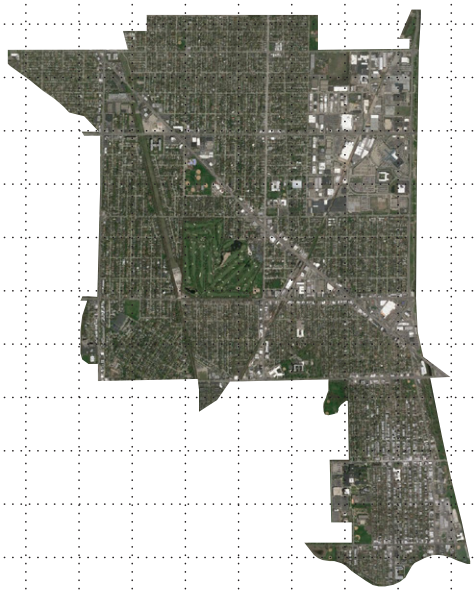
Illinois

Glenbrook Northbrook



Illinois

Lakefront



Illinois

Lincolnwood / Peterson Park



Illinois

Skokie



Illinois

South Buffalo Grove



Illinois

West Rogers Park



Indiana

Indianapolis



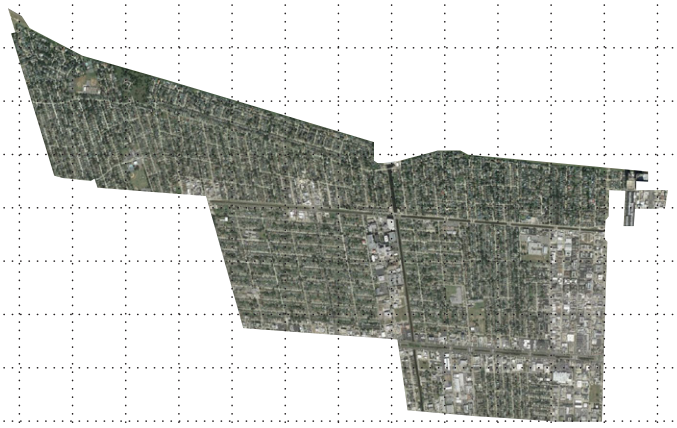
Kansas

Overland Park



Kentucky

Louisville



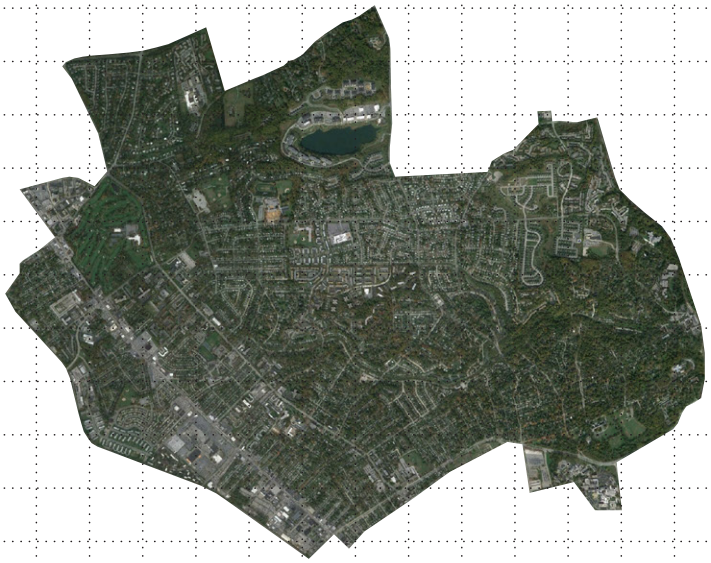
Louisiana

New Orleans



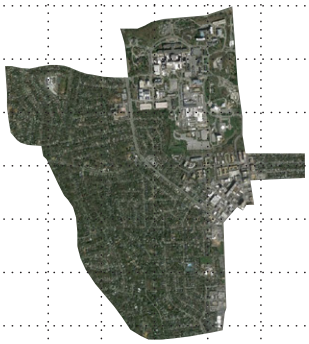
Maryland

Aspen Hill



Maryland

Baltimore



Maryland

Bethedsa



Maryland

College Park



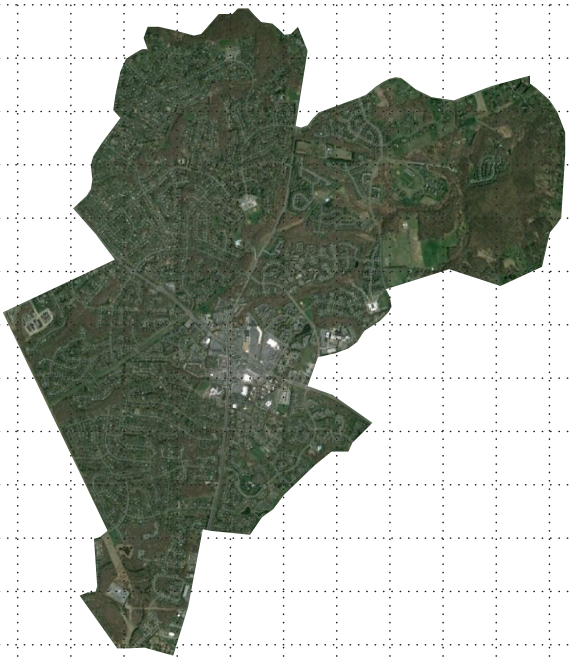
Maryland

John Hopkins University



Maryland

Montgomery Country / Wheaton



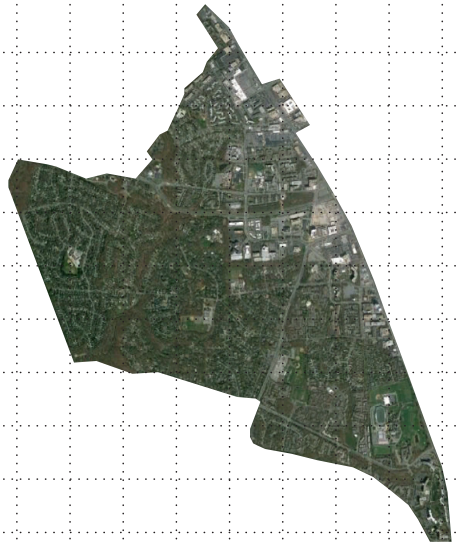
Maryland

Olney



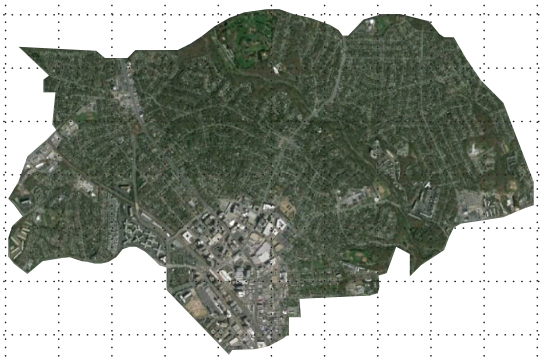
Maryland

Potomac



Maryland

Rockville



Maryland

Silver Spring



Maryland

Woodside



Massachusetts

Greater Boston



Massachusetts

Brighton / Brookline / Newton



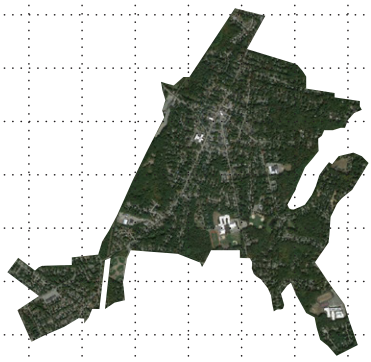
Massachusetts

Malden



Massachusetts

North Charles



Massachusetts

Sharon



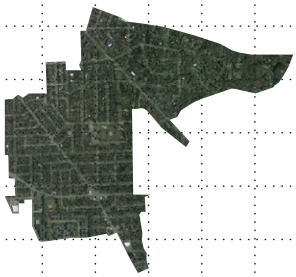
Massachusetts

Springfield



Massachusetts

Waltham-Brandeis University



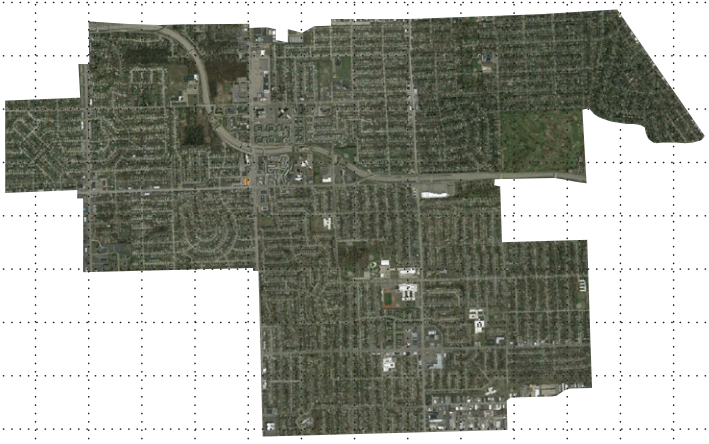
Michigan

Ann Arbor



Michigan

Detroit Southfield



Michigan

Oak Park



Michigan

West Bloomfield



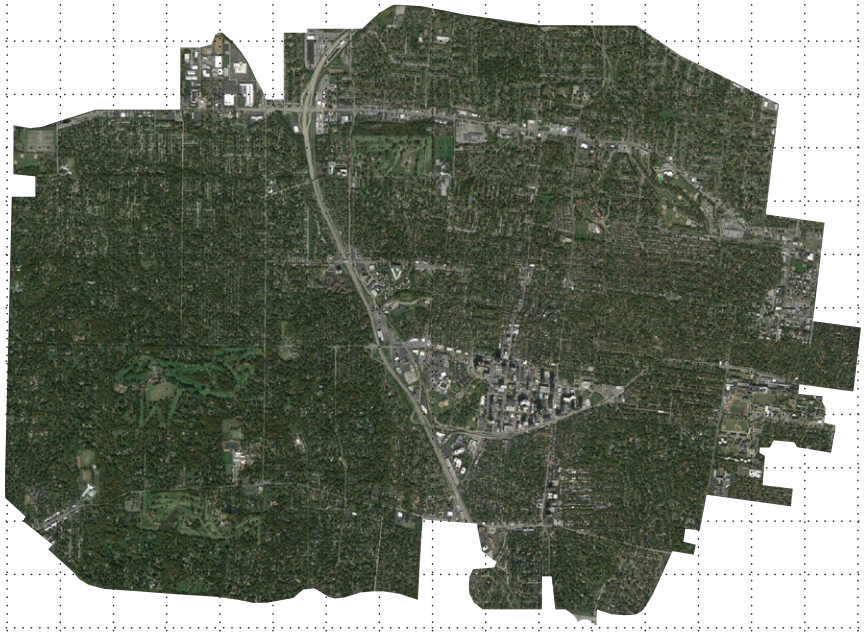
Minnesota

Highland / St. Paul



Minnesota

St. Louis Park



Missouri

St. Louis



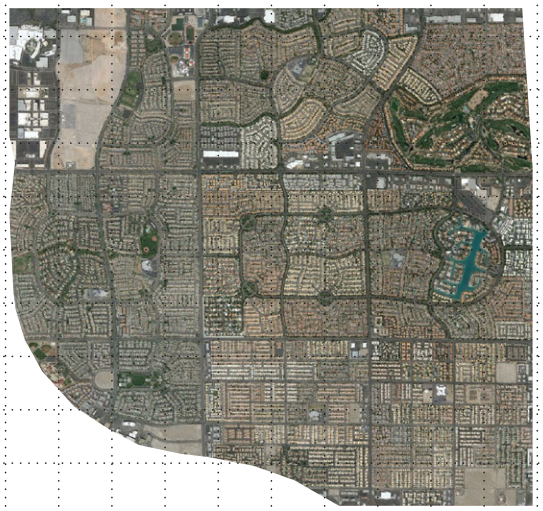
Nebraska

Omaha



Nevada

Las Vegas



Neveda

West Las Vegas



New Jersey

Aberdeen



New Jersey

Bradley Beach



New Jersey

Cherry Hill North



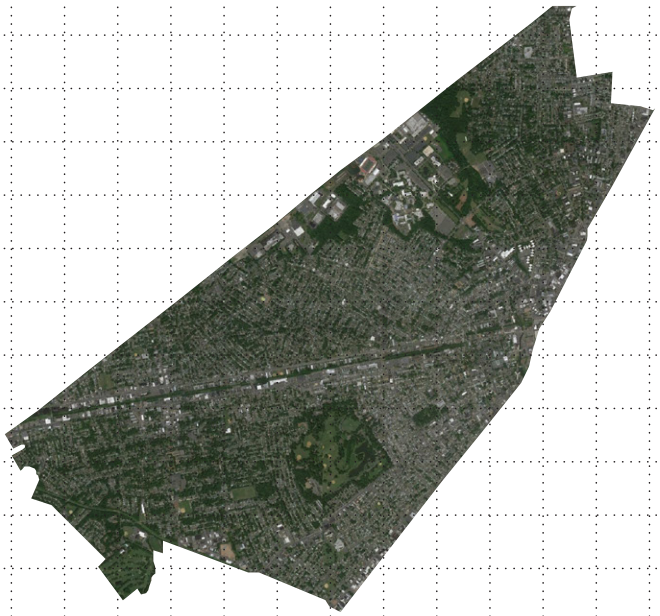
New Jersey

Cherry Hill South



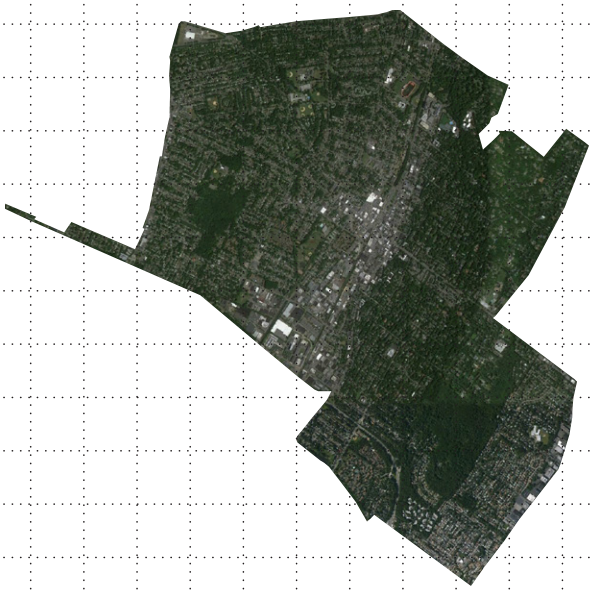
New Jersey

East Brunswick



New Jersey

Elizabeth / Hillside / Linden



New Jersey

Englewood



New Jersey

Fair Lawn



New Jersey

Fort Lee



New Jersey

Highland Park / New Brunswick



New Jersey

Jersey City



New Jersey

Maplewood



New Jersey

Marloboro Township



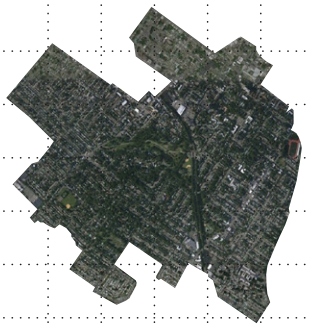
New Jersey

Oakhurst



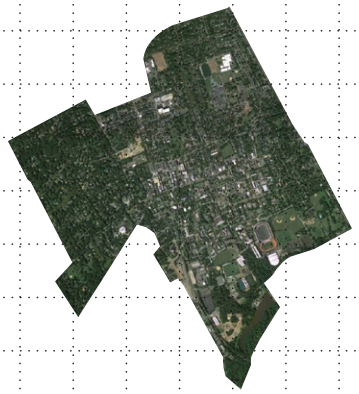
New Jersey

Paramus



New Jersey

Passaic



New Jersey

Princeton University



New Jersey

Springfield



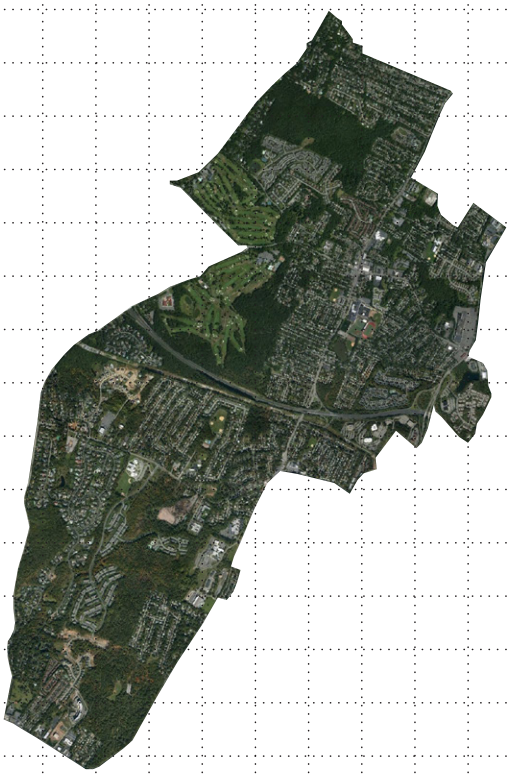
New Jersey

Teaneck Bergenfield



New Jersey

Teaneck South



New Jersey

West Orange



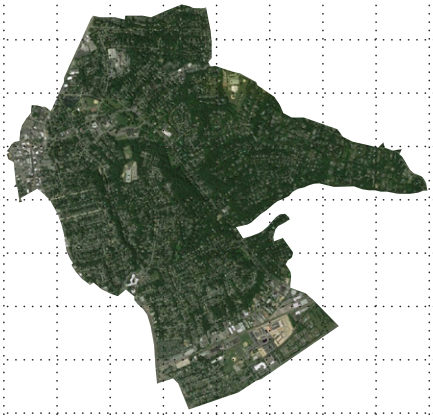
New York

Albany



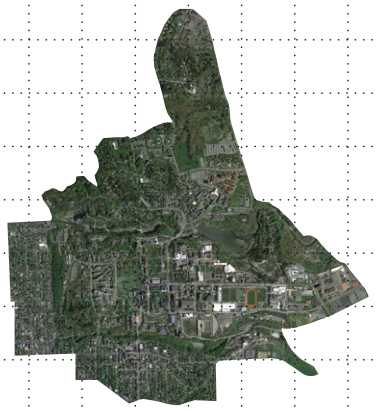
New York

Amherst / Buffalo



New York

East North Port / Huntington



New York

Ithica Cornell University



New York

Lido Beach



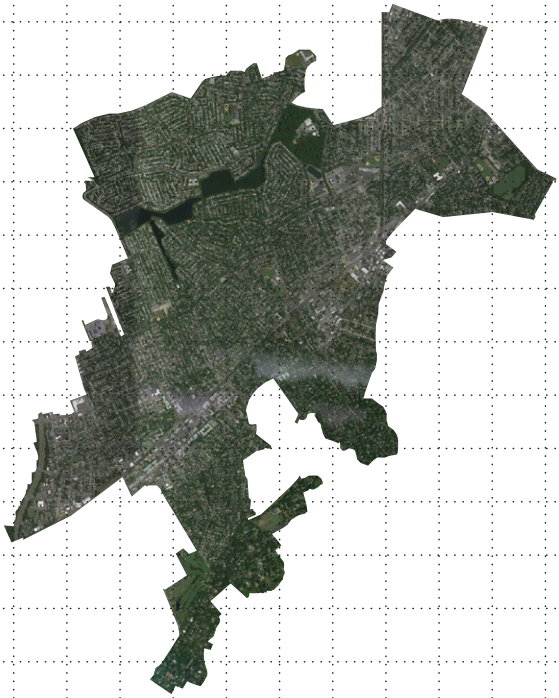
New York

Long Beach



New York - Long Island

Dix Hills



New York - Long Island

Five Towns Eruv (Lawrence / Woodmere / Gbson Valley / Far Rockaway)



New York - Long Island

Great Neck



New York - Long Island

Merrick



New York - Long Island

North Bellmore



New York - Long Island

Plainview



New York - Long Island

Roslyn



New York - Long Island

Stony Brook



New York - Long Island

West Hempstead



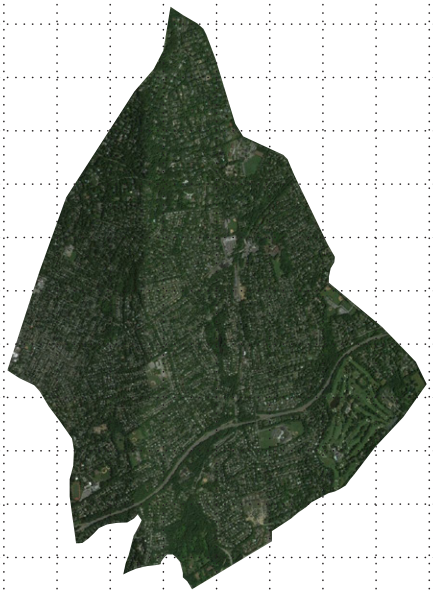
New York

Mount Vernon



New York

New Rochelle College



New York

New Rochelle Scarsdale



New York

New Rochelle Yeshiva University



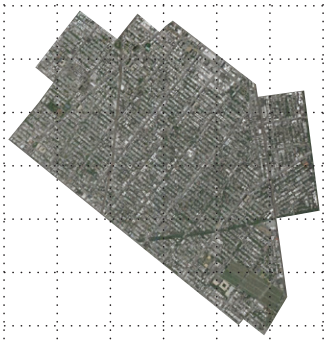
New York - New York City - Bronx

Albert Einstein College / Pelham Parkway



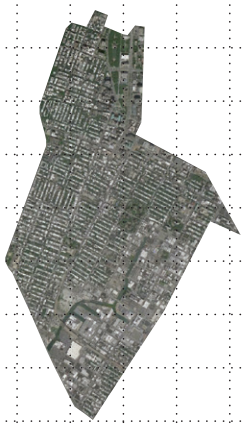
New York - New York City - Bronx

Riverdale / Yonkers



New York - New York City - Brooklyn

Borough Park



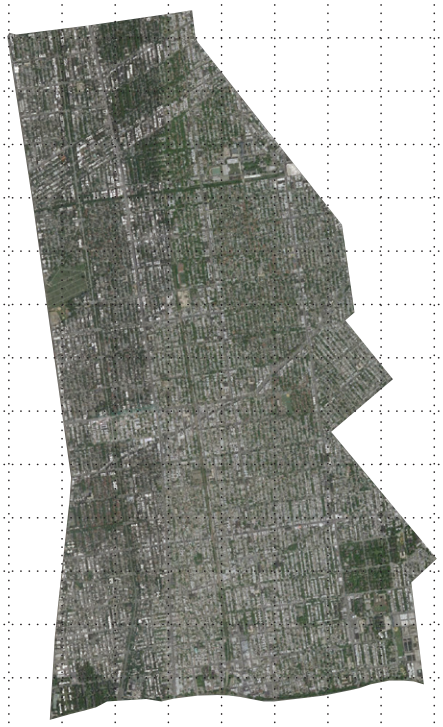
New York - New York City - Brooklyn

Brooklyn Heights



New York - New York City - Brooklyn

Brower Park



New York - New York City - Brooklyn

Flatbush



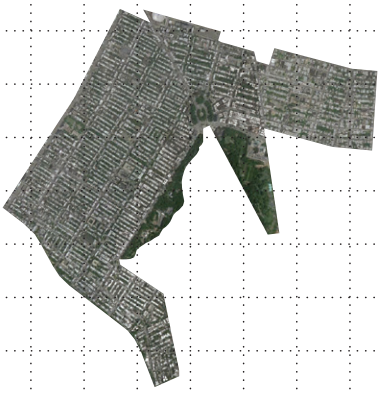
New York - New York City - Brooklyn

Manhattan Beach



New York - New York City - Brooklyn

Marine Park



New York - New York City - Brooklyn

Park Slope



New York - New York City - Brooklyn

Prospect Heights



New York - New York City - Brooklyn

Sea Gate



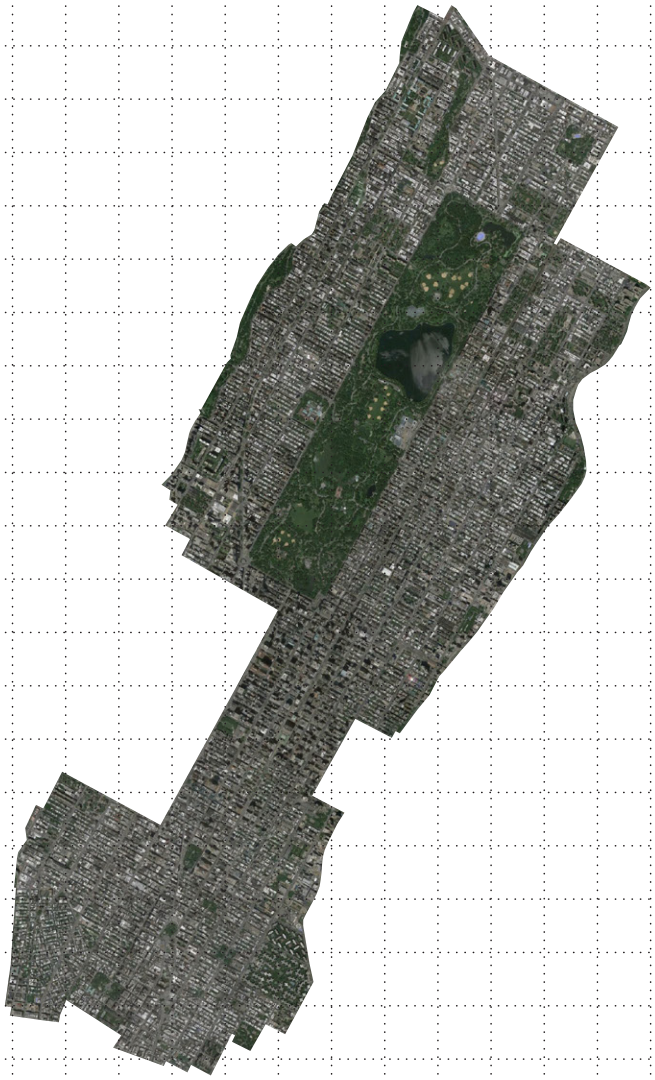
New York - New York City - Brooklyn

Sephardi Flatbush



New York - New York City - Brooklyn

Williamsburg



New York - New York City - Manhattan

Manhattan Downtown



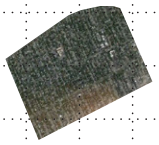
New York - New York City - Manhattan

Hudson Heights /Washington Height



New York - New York City - Manhattan

Yeshiva University



New York - New York City - Queens

Belle Harbour



New York - New York City - Queens

Briarwood



New York - New York City - Queens

Far Rockaway



New York - New York City - Queens

Forest Hill / Rego Park



New York - New York City - Queens

Hillcrest



New York - New York City - Queens

Holliswood / Jamaica Estates



New York - New York City - Queens

Kew Gardens



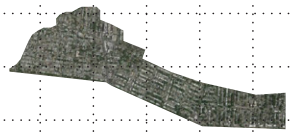
New York - New York City - Queens

Kew Garden Hills



New York - New York City - Queens

New Hyde Park



New York - New York City - Queens

NY Hospital Medical Center



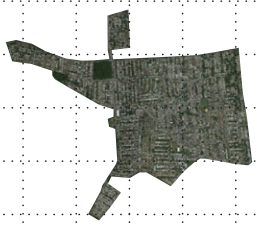
New York - New York City - Queens

Margaret Tietz Center



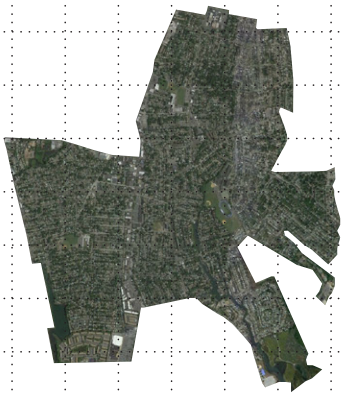
New York - New York City - Queens

Sunnyside



New York - New York City - Staten Island

Willowpark



New York

Oceanside



New York

Rochester



New York

Rockland



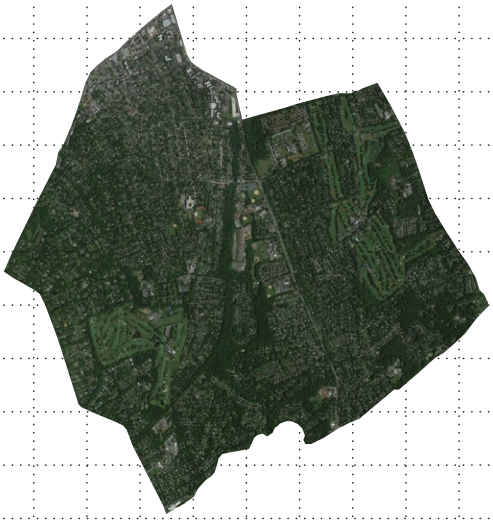
New York

Syracuse



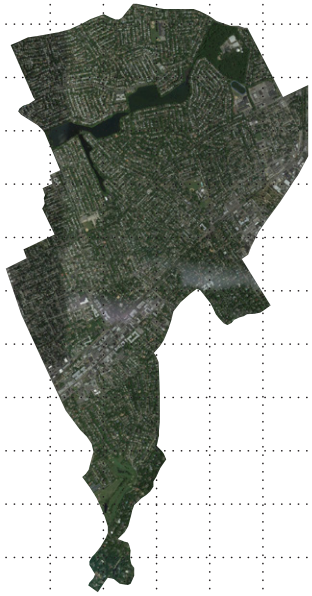
New York

Tallman Swan Lake



New York

Whiteplains



New York

Woodmere



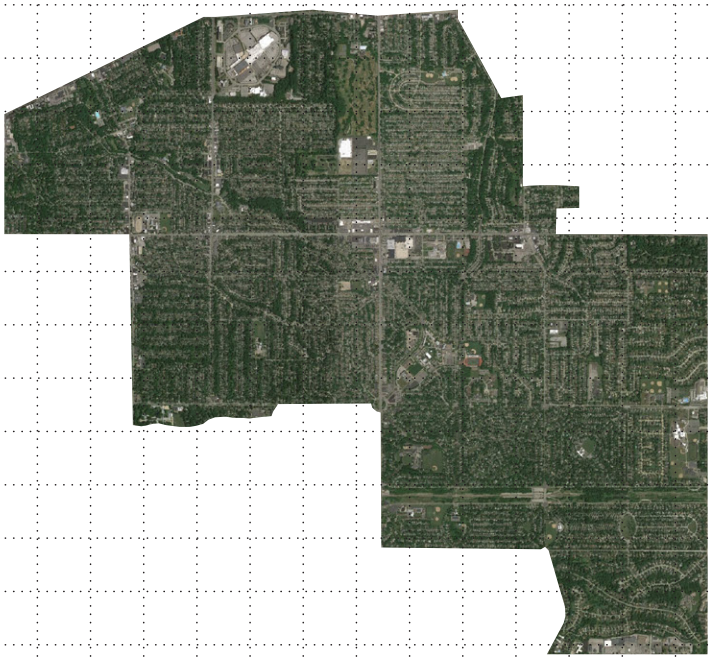
New York

Woodridge



Ohio

Columbus



Ohio

East Cleveland



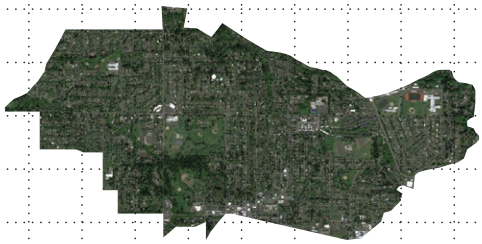
Ohio

Northeast Cincinnati



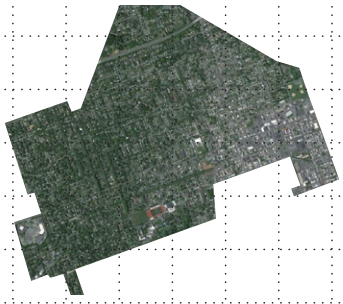
Oregon

North Portland



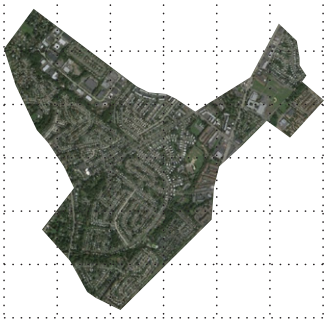
Oregon

Portland



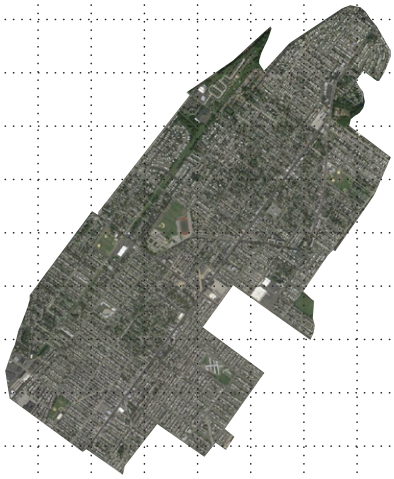
Pennsylvania

Allentown



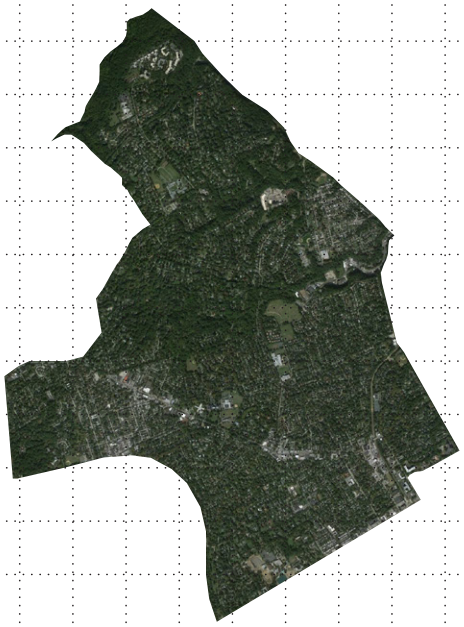
Pennsylvania - Philadelphia

Bustleton / Beit Harambam



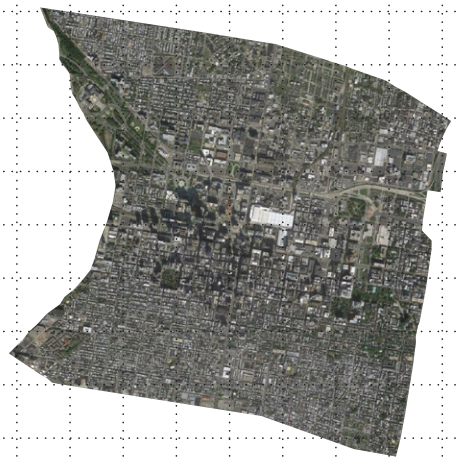
Pennsylvania - Philadelphia

Castor Gardens / Rhawnhurst



Pennsylvania - Philadelphia

Lower Merion



Pennsylvania - Philadelphia

Philadelphia City Centre



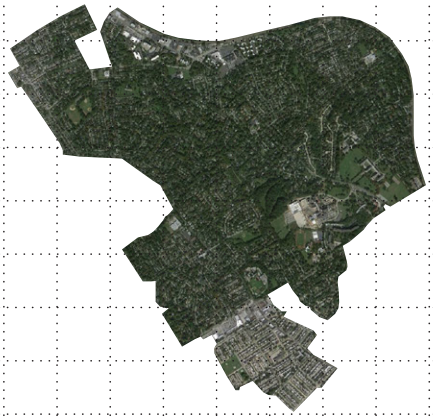
Pennsylvania - Philadelphia

Somerton



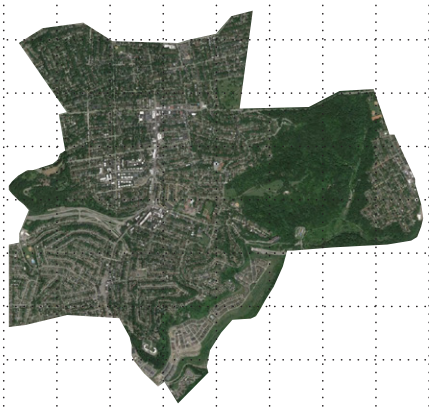
Pennsylvania - Philadelphia

University City Corporation



Pennsylvania - Philadelphia

Wynwood



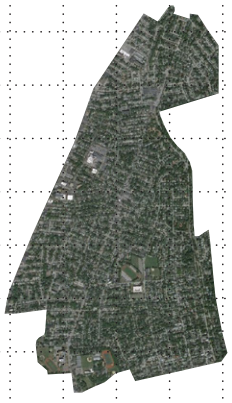
Pennsylvania

Pittsburgh Squirrel Hill



Rhode Island

Newport



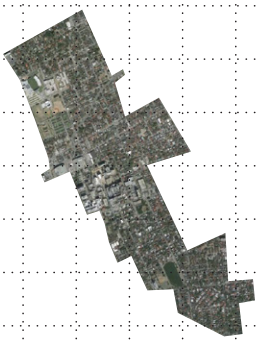
Rhode Island

Providence



South Carolina

Columbia



South Carolina

Downtown Charleston



South Carolina

South Windermere



South Carolina

West Ashley



Tennessee

Memphis / White Station



Texas

Austin



Texas

Harris County



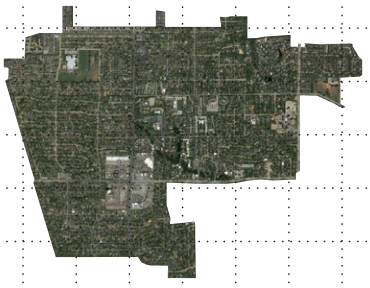
Texas

Houston Meyerland



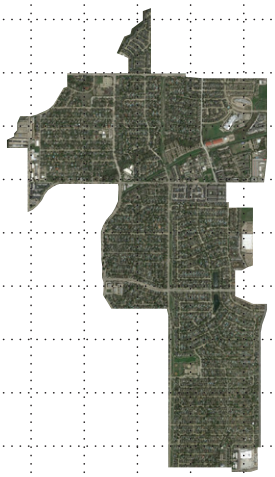
Texas

Fondren South West



Texas

North Dallas



Texas

North Far Dallas



Virginia

Norfolk



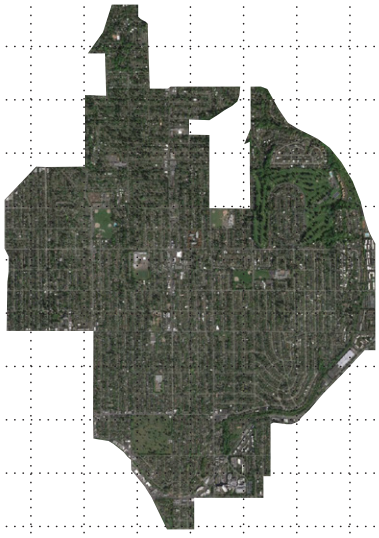
Virgina

Richmond



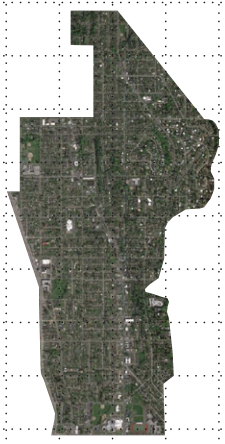
Washington

Mercer Island



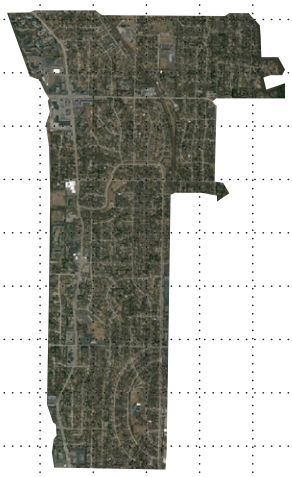
Washington

North Seattle



Washington

Seward Park



Wisconsin

Bayside



Wisconsin

Glendale



Wisconsin

Milwaukee

ERUV RESOURCE DIRECTORY

GLOBAL ATLAS OF ERUVIN
DIRECTORY OF CITY ERUVIN DATA AND ASSOCIATED SOURCES

*Links provided with each individual Eruv is either an associated website, map, religious center or group that provides the most credible information available towards the existence, extents, and location of each respective City Eruv found to date. The list is still a work in progress, being compiled and edited with new information and research. Eruvin that are rumored to exist but no map or data was found are excluded from this data directory.

*Many of these locations were found through existing books, lists, blogs and other directories – notably: Eruv.org (Watkins, Yaakov, Lev, and Eliyahu. "Eruv Directory." Eruv.org. 2008-2015. Accessed February 02, 2015. http://www.Eruv.org/eruv-directory/.) Which has a vast number of resources sorted by location - providing a great and credible foundation for this current directory.

Australia.....
>Melbourne: The Council of Orthodox Synagogues of Victoria.
http://www.cosv.org.au/gsqp.php?gsqp=Eruv
>Perth: Perth Hebrew Congregation.
http://www.theperthshule.asn.au/Eruv.html
>Sydney Eastern Suburbs: Sydney Eruv.
http://www.sydneyeruv.org.au.
>Sydney St. Ives: The Northern Eruv.
https://northerneruv.wordpress.com/about-the-eruv/

Austria.....
>Vienna: Vienna Eiruv.
http://Eruv.at/english/verlaufStatisch.php.

Belgium.....
>Antwerp: http://uair01.blogspot.ca/2013_01_01_archive.html

Brazil.....
>Bom Retiro:
koshermap.com.br-pt-item-printPDF.html?id=9418
>Higienpolis:
https://play.google.com/store/apps/details?id=com.natanrolnik.eruvHigienopolis
>Rio de Janeiro: Kolel Rio.
https://www.google.com/maps/d/u/0/viewer?mid=z6peVb2wTJRM.ksjmoQCGtBTQ
>Sao Paolo: Eruv Itaim-Jardins-Pinheiros.
http://www.bdk.com.br/noticia_expansao-do-eruv---jardins-jardim-paulista-itaim-bibi-pinheiros-e-jardim-paulistano,14.htm

Canada.....
British Columbia.....
>Richmond: Ohel Ya'Akov
http://www.thekollel.com/visitor-information
>Vancouver: Congregation Schara Tzedeck.
http://www.scharatzedeck.com/our-community/vancouver-eruv/

Nova Scotia.....
>Halifax: Beth Israel Synagogue
http://doorsopenhalifax.com/beth-israel-synagogue/

Ontario.....
>Kitchener: Beth Jacob Congregation
http://www.bethjacobkw.ca/Eruv-.html
>London: Congregation Beth Tefilah
http://www.bethtefilah.org/Main/Eruv
>Markham: Chabad Lubavitch of Markham
http://www.chabadmarkham.org/templates/articlecco_cdo/aid/1047701/jewish/Eruv.htm
>Ottawa: Young Israel of Ottawa
http://www.youngisrael.ottawa.on.ca/content/map-westboro-eiruv
>Toronto: Toronto Eruv Corportation
https://www.torontoeruv.org

Quebec.....
>De Vimy, Dollard, Montreal *(Hampstead/Snowdon/Coté Saint Luc)*, Outremont/Mile End, Ville St. Laurent: Eruvs in Greater Montreal
http://www.eruvmontreal.org
>West Mount: Shaar Hashomayim Eruv
http://shaarhashomayim.org/Eruv/

Chile.....
>Santiago: Vaad Harabim Aish Chile
http://www.chilekosher.cl/eruv-santiago-chile/

France.....
>Strasbourg: Consistoire Israélite du Bas Rhin
http://www.cibr.fr/nodeorder/term/1/le-erouv-mesure

Germany.....
>Hamburg/Altona:
https://de.wikipedia.org/wiki/Datei:Karte_Altonaer_Eruv.jpg

Israel.....
>Jerusalem
http://www.daat.ac.il/daat/shabat/Eruv/shaar-2.htm
>Tel Aviv
http://www.rabanut.co.il/vf/ib_items/242/map.jpg

Italy.....
>Venice: Communita Ebraica di Venezia
http://www.jvenice.org/en/jewish-life/eruv-in-venice
Netherlands.....
>Amsterdam *(Amstelveen, Aalsmeer, Uithoorn): Gerard Dou Synagogue*
http://www.gerarddou.org/eroev/

Poland.....
>Krakow *(no longer functional)*
http://eruvonline.blogspot.ca/2006/01/history-of-city-eruvin-par_113762369351186243.html

South Africa.....
>Cape Town (Sea Point): beth Din of South Africa
http://Eruv.org.za/ct/
>Johannesburg *(includes Edenvale, Gallo Manor,Glenhazel, Illovo, Linksfield, Morningside, Morningside Manor, Oaklands, Oxford, Strathavon, Victoria Park, Waverley): Greater Johannesburg Eruv*
http://www.uos.co.za/Eruv/greaterJHB.asp

United Kingdom.....
>Belmont: Belmont Synagogue
http://www.belmontsynagogue.org.uk/Eruv.html
>Edgware: Edgware Adath Yisroel Congregation
http://www.edgwareeruv.org/map.htm
>Hale/Altrinchem
http://haleeruv.org
>Hertfordshire/Borehamwood/Elstree: Ebor Eruv
http://www.eboreruv.org/map.asp

>Manchester: Manchester Beth Din
http://www.manchestereruv.com
>North West London *(includes Hendon, Golders Green, Hampstead Garden Suburb):* North West London Eruv Committee
http://nwlondoneruv.org
>Stanmore: Stanmore Eruv
http://www.stanmore-eruv.org.uk/about.html
>West Hampstead / Brondesbury: Bondesbury Park Synagogue
http://westhampsteadlife.com/2014/06/03/brondesbury-eruv-requires-west-hampstead-poles/13119
>Whitefield: Greater Manchester Eruv
http://www.thewhc.co.uk/wp-content/uploads/2013/01/ERUV-JANUARY-2013

United States of America.....
Arizona.....
>Phoenix, Scottsdale: Arizona Valley Eruv Project
https://arizonaeruv.org

California.....
>Berkley: Eastbayshore Eruv
http://www.berkeleyeruv.org/boundaries.html
>Irvine: Beth Jacob Congregation
http://www.bethjacobirvine.org/Eruv.html
>La Jolla: Adat Yeshurun
http://www.adatyeshurun.org/Eruv
>Long Beach: Long Beach Shul
http://www.longbeachshul.com/templates/articlecco_cdo/aid/860080/jewish/Eruv.htm
>Los Angeles: Los Angeles Community Eruv
http://www.laeruv.com
>Northridge: Young Israel of Northridge
http://www.yion.org/eruv_map.php
>Palo Alto: Congregation Emek Beracha
https://www.emekberacha.org/guide/Eruv.html
>Sacramento: Kenesset Israel Torah Center
http://kitcsacramento.org/katie-coff-memorial-eruv/
>San Diego: San Diego College Area Eruv
http://sderuv.org
>San Francisco: Congregation Chevra Thilim
http://www.sfshul.org/templates/articlecco_cdo/aid/2195602/jewish/San-Francisco-Eruv.htm
>Valley: The Valley Eruv Society
http://valleyeruv.org
>Woodland Hills: Beit Hamidrash of Woodland Hills
https://www.google.com/maps/d/viewer?mid=zYtn6dMR9K2U.k52zx3nt06xc&hl=en_US

Colorado.....
>East Denver: East Denver Eruv Committee
https://denvereruv.org
>Southeast Denver: Aish Denver
http://www.aishdenver.com/Eruv.html

>West Denver: West Denver Eruv Committee
http://www.thejewishdenver.com/infrastructure/eruvim/west-denver-eruv/

Connecticut.....
>Bridgeport Fairfield: Congregation Ahavath Achim
http://www.ahavathachim.org
>New Haven/Yale: Young Israel House
http://yihy.weebly.com/yale-eruv.html
>Norwalk/Westport: Beit Chaverim
http://www.beitchaverim.com/Eruv
>Stamford: Young Israel of Stamford
http://www.yistamford.org/Eruv.html
>West Hartford: Young Israel of West Hartford
https://www.google.com/maps/d/viewer?msa=0&mid=zy9imkaB4nXU.kIVBVU21XcoA

District of Columbia.....
>Georgetown/Washington: Kesher Israel Synagogue, Washington Chabad
https://www.google.com/maps/d/viewer?ll=38.905444%2C-77.032989&t=m&source=embed&ie=UTF8&msa=0&spn=0.096913%2C0.133702&mid=zzf4ahZ6aSI0.kc1OpR4jEgPU
>North West DC:
https://www.google.com/maps/d/u/0/viewer?mid=zHUJUg6v4LQU.kBihYkf-ShC8

Florida.....
>Aventura: Aventura Chabad and Safira Synagogue
http://eruvalerts.com/aventura-eruv-map/
>Bal Harbor/Bay Harbor/Surfside: Ba Harbor Eruv
http://eruvalerts.com/bal-harbor-eruv-map/
>Boca Raton East: Chabad of Boca Raton
http://www.chabadofbocaraton.com/templates/articlecco_cdo/aid/218923/jewish/Eruv.htm
>Boca Raton West: BRS/Young Israel of Boca Raton
http://eruvalerts.com/boca-raton-eruv-map/
>Boynton Beach: Chabad-Lubavitch of Greater Boynton
http://www.chabadboynton.com/templates/articlecco_cdo/aid/477493/Boynton-Beach-Eruv-Map.htm//jewish/Boynton-Beach-Eruv-Map.htm
>Cooper City: Chabad of Southwest Broward
http://www.chabadswb.com/templates/articlecco_cdo/aid/443558/jewish/Eiruv.htm
>Coral Springs**:** Coral Springs Eruv
http://www.bing.com
mapspreview?v=2&encType=1&cid=81F47BA7191DD41C!144
>Delray Beach: Anshei Emuna Congregation
http://www.ansheiemuna.org/eruvstatus.html
>Hallandale Beach: Chabad of Ocean Synagogue and Chabad of N.E. Hollywood and Dania
https://www.google.com/maps/d/viewer?ll=25.994695%2C-80.131016&iwloc=0004b877222daf644cf76&msa=0&spn=0.030319%2C0.03459&mid=zrV0kaVYpGsg.kqpv2j1GgRQI

>Highland Lakes: Neir Yitzchak of Highland Lakes
http://eruvalerts.com/highland-lakes-eruv-map/
>Hollywood/Fort Lauderdale: Young Israel of Hollywood
http://www.yih.org
>Jacksonville: Etz Chaim Synagogue
http://etzchaim.org/eruv-of-jacksonville/
>Miami Beach: Miami Beach Eruv
http://eruvalerts.com/miami-beach-eruv-map/
>North Miami Beach: North Miami Beach Eruv
http://305651bris.com/eruv_nmb_fl.htm
>Parkland: Chabad of Parkland
https://www.google.com/maps/d/viewer?msa=0&mid=zDN46bqOvh6k.kTA6EouDzEKA
>Pinecrest Kendall (South Miami): Young Israel of Kendall
http://www.youngisraelofkendall.com
>Sunny Isles: Young Israel of Sunny Isles
http://www.youngisraelsib.com/#!Eruv/c1kid
>Tallahassee: Chabad Lubavitch of the Panhandle-Tallahassee
http://www.chabadtallahassee.com

Georgia.....
>Alpharetta:
http://www.eruvstatus.com/contact_us.html
>Atlanta: Anshi S'Fard
http://anshisfard.com/Eruv/Eruv.html
>Dunwoody: Congregation Ariel
https://www.congariel.org/Eruv/
>North Fulton Sandy Springs: Congregation Beth Tefillah
http://chabadsites2.com/multisites/chabadga/index.php?option=com_content&view=article&id=178&Itemid=268&Itemid=57
>Savannah: Congregation Bnai Brith Jacob
http://bbjsynagogue.com/th_gallery/kosher-dining-in-savannah/
>Toco Hills: Yeshiva Ohr Yisrael of Atlanta
http://www.atljewishlife.com/Visiting/Eruv

Illinois.....
>Buffalo Grove: Congregation B'nai Shalom
http://bnaishalom.org/Eruv.pdf
>Glenbrook Northbrook: Glenbrook Community Eruv
http://glenbrookcommunityeruv.org
>Chicago Lakefront: Anshe Sholom B'nai Israel
http://www.asbi.org/orthodox-in-lakeview.html
>Lincolnwood/Peterson Park, Skokie, South Buffalo Grove, Rogers Park: The Skokie Eruvin
http://www.skokieeruv.com/Links.aspx

Indiana.....
>Indianapolis: Congregation B'nai Torah
http://www.btorah.org

Kansas.....
>Overland Park: Congregation Beth Israel Abraham & Voliner
http://www.biav.org/life-in-kansas-city/Eruv/

Kentucky.....
>Louisville: Congregation Anshei Sfard
http://www.ansheisfard.com/Eruv/

Louisiana.....
>New Orleans: Congregation Beth Israel
https://www.google.com/maps/d/viewer?mid=zE7kMuRTgn5o.kIjHFjMXt6pM&hl=en
Maryland.....
>Aspen Hill: Beth Joshua Congregation
https://www.google.com/maps/d/viewer?msa=0&mid=zy-9MYnf7x5M.kG9tQx8VsXQc
>Baltimore: Baltimore MD Eruv
https://www.google.com/maps/d/viewer?ll=39.371464%2C-76.690063&msa=0&spn=0.420402%2C0.454559&mid=zG1N4Gagetvs.kD2S7umJyhg4
>Bethesda: Congregation Beth El of Montgomery County
http://www.bethelmc.org
>College Park / University of Maryland: Maryland Hillel
http://www.marylandhillel.org/studentlife/jewishexperience/Eruv/
>John Hopkins University: John Hopkins/Baltimore Eruv Committee
https://www.google.com/maps/d/viewer?msa=0&mid=zFw3USrnWr_8.kbAjSof5Te8w
>Montgomery County/Wheaton, Olney, Potomac, Rockville, Silver Spring, Woodside: MoCo Eruvin
https://www.google.com/maps/d/viewer?ll=39.079728%2C-77.080242&spn=0.380576%2C1.056747&hl=en&t=h&msa=0&z=11&ie=UTF8&mid=ztq5pa5cCanQ.k_QJxV_WAAeI

Massachusetts.....
>Greater Boston: Greater Boston Eruv Corporation
http://www.bostoneruv.org/bound.htm
>Malden: Congregation Beth Israel
https://www.google.com/maps/d/viewer?ll=42.427796%2C-71.073904&msa=0&spn=0.02455%2C0.046134&mid=zObYo14F9iaE.kHPtDNdHv-U8
>Newton/Brookline/Brighton: Nonantum Eruv
http://www.bostoneruv.org/showNonantum.htm
>North Charles: North Charles Community Eruv Inc.
http://www.nceruv.org
>Sharon: The Community Eruv of Sharon
neruv.org
>Springfield: Greater Springfield Eruv Corporation
http://www.springfielderuv.org
>Waltham: Waltham University Eruv
http://www.booweb.org/uploads/3/0/2/8/302813/eruv_map.jpg

Michigan.....
>Ann Arbor: O-Minyan, University of Michigan
http://ominyanumich.weebly.com/Eruv.html
>Detroit Southfield: Young Israel of Southfield
https://www.google.com/maps/d/viewer?msa=0&mid=zPwoBwYtQF0I.kee77x3zpmu0
>Oak Park: Oak Park Community Eruv
http://www.frummichigan.com/images/eruv-large.jpg
>West Bloomfield: Bais Chabad Eruv, Ohel Moed of Shomrey Emunah
http://www.ohelmoed.org/eruv-map/

Minnesota.....
>St. Louis Park: Darchei Noam
http://darcheinoammn.org/information_links/information_links.htm
>St. Paul / Highland: Adath Israel Synagogue of St. Paul
http://www.adath.com

Missouri.....
>St. Louis: St. Louis Eruv Committee
http://www.stleruv.org

Nebraska.....
>Omaha: Omaha Eruv
http://www.Eruv.org/wp-content/uploads/2014/01/omahaeruv.jpg
Nevada.....
>Las Vegas, West Las Vegas: Community Kollel of Greater Las Vegas
http://www.lasvegaskollel.org/#!las-vegas-west-side-eruv/c7y7

New Jersey.....
>Aberdeen: Young Israel of Aberdeen Bet Tefilah
http://www.yiaberdeen.com/Eruv.html
>Bradley Beach: Congregation Agudath Achim
http://www.bradleybeachshul.org/en/agudathachim
>Cherry Hill North/West, Cherry Hill South/East: Cherry Hill Eruv Communities
https://www.google.com/maps/d/viewer?ll=39.928695%2C-75.010872&msa=0&spn=0.052128%2C0.069523&mid=zmkz1fSftSgE.kel51MpFwL2c
>East Brunswick: Young Israel of East Brunswick
http://www.yieb.org/eruv-map.html
>Elizabeth/Hillside/Linden: Congregation Anshe Chesed
https://www.google.com/maps/d/viewer?msa=0&mid=zhcY6095Xdo4.ktLZnIwR1UYs
>Englewood: Englewood Eruv
https://www.google.com/maps/d/viewer?msa=0&mid=zLRMWmyxKjZQ.ksgRafj4r7k
>Fair Lawn: Shomrei Torah Community
https://www.google.com/maps/d/viewer?msa=0&mid=zLdFOB07ulo8.kvcbTknfxHTE
>Fort Lee: Young Israel of Fort Lee
https://yift**lee**.org/downloads/fileDown.php?file=**Eruv**.pdf
>Jersey City: Congregation Mount Sinai
http://www.mtsinai.net/index.php?option=com_content&view=article&id=20:eruv&catid=2
>Maplewood: Maplewood/South Orange Eruv
http://www.maplewoodjewishcenter.org/page.asp?pageID=54B87E17-1677-40D6-82E7-F887924A7653
>Marlboro Township: Monmouth County Eruv
http://monmouthtorahlinks.org/Eruv/MTL%20Eruv%20As%20Of%2012-30-2011.pdf
>New Brunswick/ Highland Park: New Brunswick-Edison Eruv Committee
http://www.hperuv.org/big.html
>Oakhurst: Jersey Shore Eruv
http://www.njerub.org
>Paramus: Paramus/Oradell/River edge Eruv
http://kajp.org/Eruv/
>Passaic-Clifton: Passaic-Clifton Eruv
http://passaicjews.com/passaicjews/Eruv/
>Princeton: Princeton University Facilities
https://facilities.princeton.edu/projects/the-princeton-university-eruv
>Springfield: Congregation Israel
http://www.congregationisrael.org/Community_Eruv.php
>Teaneck Bergenfield, Teaneck South: Teaneck Bergenfield Eruv Association
http://tberuv.org/Map.html
>West Orange: *Congregation AABJ&D, Congregation Ohr Torah*
http://westorangeeruv.org

New York.....
>Albany: Beth Abraham Jacob
https://www.cbaj.org/resources/Eruv/
>Amherst/Buffalo : Young Israel of Greater Buffalo
https://www.google.com/maps/d/viewer?msa=0&mid=zVm69CNU7GP8.kW-yk1_Sfxdw
>East North Port/Huntington: Young Israel of Huntington
http://www.yihuntington.org/Eruv.html
>Ithica (Cornell University): Rabbi Morris Goldfarb Memorial Ehruv
http://www.vosizneias.com/48104/2010/01/29/ithaca-ny-orthodox-jewish-community-builds-eruv-on-campus/
>Lido Beach: Lido Beach Synagogue
http://lidobeachsynagogue.org/Eruv/
>Long Beach: Young Israel of Long Beach
http://yilb.shulcloud.com/long-beach-eruv-map.html
>Oceanside: Young Israel of Oceanside
https://www.yioceanside.org/Eruv.html
>Rochester: Congregation Beth Sholom
http://www.bethsholomrochester.com/index.php?option=com_content&view=article&id=98&Itemid=101
>Rockland: Rockland Eruv Committee
http://www.rocklanderuv.org
>Syracuse: Shaarei Torah Orthodox Congregation
http://www.stocsyracuse.org/STOCS/Eruv.html
>Tallman Swan Lake: Sullivan County Eruv Cooperation
http://www.swanlakeeruv.org
>Whiteplains: Hebrew Institute of Whiteplains
http://www.hiwp.org/resources/Eruv/
>Woodmere: Congregation Ohr Torah
http://www.ohrtorah.org/Eruv.html
>Woodridge: Silver Lake Yeshiva
http://www.theyeshivaworld.com/wp-content/uploads/2010/07/woodridge-eriv.pdf

Long Island/Nassau County.....
>Dix Hills: The Chai Center Dix Hills
http://www.thechaicenter.com/templates/articlecco_cdo/aid/2840858/jewish/Dix-Hills-Eruv.htm
>Great Neck: Great Neck Synagogue
https://www.gns.org/eiruv/
>Five Towns *(Lawrence/Woodmere/Gibson Valley/Far Rockaway): 5 Towns Eruv Association*
http://www.fivetownseruv.org
>Merrick: Congregation Ohav Sholom
http://www.ohav.org/Eruv
>North Bellmore: Young Israel of North Bellmore
http://www.yinb.org/Eruv/
>Plainview: Young Israel of Plainview
http://www.yiplainview.com/Eruv.html
>Roslyn: Roslyn Synagogue
http://roslynsynagogue.org/about-us/roslyn-synagogue-eruv/
>Stony Brook: Stony Brook Hebrew Congregation
http://stonybrookhc.weebly.com/Eruv.html
>West Hempstead: West Hampstead Jewish Community
https://www.google.com/maps/d/viewer?mid=zaoHGzH5NM0Q.kpyXe_zc-mmQ
>Mount Vernon: Fleetwood Synagogue
https://www.google.com/maps/d/viewer?ll=40.922787%2C-73.831043&msa=0&spn=0.025682%2C0.035019&mid=zHoocBq938xw.kdZUnVyxA37w

New Rochelle.....
>College: Congregation Anshe Sholom
https://anshesholomnewrochelle.org/about-us/eruv-map
>Scarsdale: Young Israel of Scarsdale
http://www.yisny.org/eruv-map.html
>Yeshiva University: Young Israel of New Rochelle
http://www.yinr.org.php53-9.dfw1-1.websitetestlink.com/wp-content/uploads/YINR-Eruv-full.pdf

New York City.....
Bronx.....
>Albert Einstein College/Pelham Parkway: Eienstein Synagogue, Young Israel of Pelham Parkway
https://www.google.com/maps/d/viewer?mid=zFDpJ3ynFz94.kCXxysNoURiU&hl=en_US
>Riverdale/Kingsbridge/Yonkers: The Bayit Hebrew Institute of Riverdale
https://www.google.com/maps/d/viewer?ll=40.91948%2C-73.906574&iwloc=0004349d234755e117590&msa=0&spn=0.051366%2C0.069351&mid=zHGVJr0VGcy4.kmkNglxJ-8J4

Brooklyn.....
>Borough Park: Kol Korei
https://www.google.com/maps/d/viewer?msa=0&mid=z8gT_np9Fj6Y.k5HQCdFfaDA4
>Brooklyn Heights:
http://www.brooklynyid.com/chabad/shabbat/images/eruv_map.jpg
>Brower Park: Prospect Heights Shul
http://prospectheightsshul.org/eruv-map
>Flatbush: Congregation Machzikei Torah
https://www.google.com/maps/d/viewer?msa=0&mid=z8gT_np9Fj6Y.k5HQCdFfaDA4
>Manhattan Beach: Congregation Shaarey Torah
http://www.mbshtieble.org/7.html
>Marine Park: Marine Park Oshanos
https://www.google.com/maps/d/viewer?msa=0&mid=z8gT_np9Fj6Y.k5HQCdFfaDA4
>Park Slope, Prospect Heights:
http://www.brooklynyid.com/chabad/shabbat/images/eruv_map.jpg
>Sea Gate: Kneses Israel
http://www.jewocity.com/jewish-business-directory/eruv-seagate.html
>Sephardi Flatbush: Sephardic Brooklyn Community Erub
http://www.erub.org
>Williamsburg: Vaad Tikin Eirevin
http://1.bp.blogspot.com/_8BuQqIYy668/SK5HGU8figI/AAAAAAAAAO8/Lklk9-T87vk/s1600/New+Williamsburg+Map.jpg

Manhattan.....
>Downtown: The Extended Manhattan Eruv Committee (Congregation Adereth El)
https://sites.google.com/site/manhattaneruv/
>Hudson Heights *(Washington Heights): Mt. Sinai Jewish Center of Washington Heights*
http://classic.mtsinaishul.com/maps/Eruv.cfm
>Yeshiva University: YU Eruv Committee
http://www.yueruv.org/map.cfm

Queens.....
>Belle Harbor: Ohab Zedeck
http://www.ohabzedek.net/links.aspx

>Briarwood: Young Israel of Briarwood
http://www.yije.org/Eruv.html
>Far Rockaway/Lawrence: Eruv Committee of Vaas Harabonim
http://www.shaaray-tefilah.org/Eruv.pdf
>Forest Hills/Rego Park: Queens Jewish Center
http://www.myqjc.org/Eruv.html
>Hill Crest: Young Israel of Hillcrest, Young Israel of Jamaica Estates
http://www.yije.org/Eruv.html
>Holliswood/Jamaica Estates: Young Israel of Holliswood
http://www.yije.org/Eruv.html
>Kew Gardens: Kew Gardens Synagogue
http://www.kewgardenssynagogue.org/Eruv.html
>Kew Garden Hills: Kew Gardens Hill Eruv Committee
http://www.kgheruv.com
>New Hyde Park: Young Israel of New Hyde Park
http://www.yinhp.org/our-community/eruv-map
>NY Hospital Medical Center: Etz Chaim
http://www.etzchaimkgh.org/kgh/Eruv/
>Sunnyside: Young Israel of Sunnyside
http://www.nydailynews.com/new-york/queens/synagogue-fishing-line-helps-lure-orthodox-jews-article-1.247375
>Margaret Tietz Center: Margaret Tietz Center Eruv
http://www.yije.org/Eruv.html

Staten Island.....
>Willowbrook: Young Israel of Staten Island
https://www.google.com/maps/d/viewer?ll=40.602582%2C-74.13909&msa=0&spn=0.013001%2C0.017381&mid=zOIcuu02w0Ik.kY3kSbuIVX_g

Ohio.....
>Columbus: Ahavas Shalom, Beth Jacob, Torat Emet
http://www.toratemet.org/2012/wp-content/uploads/2012/07/ColumbusEruvMap2012.pdf
>East Cleveland: Cleveland Eruv Society
https://www.google.com/maps/d/viewer?msa=0&mid=zWX8C1oy_7jc.kA2Me5kF2tGE
>Northeast Cincinnati: Cincinnati Shuls Corporation
https://sites.google.com/site/cincinnatishuls/weekly-minyanim-times/eruv-info

Oregon.....
>Portland, Portland North: South West Portland Jewish Community, Portland Kollel
https://sites.google.com/site/portlanderuv/

Pennsylvania.....
>Allentown: Congregation Sons of Israel
https://www.google.com/maps/d/viewer?msa=0&mid=zwWjItk82hlY.k4fPQRldNboc
Philadelphia.....
>Beit Harambam: Congregation Neth Solomon
http://www.cbscommunitycenter.com/#!eruv-map/c10n8
>City Center: Center City Eruv Corporation
http://www.centercityeruv.org/map.asp
>Lower Merion: Lower Merion Eruv Committee
http://lowermerioneruv.org/wordpress/?page_id=14
>Rhawnhurst/Castor Gardens: North East Eruv Corporation
http://www.jcor.org/jewish-life/Eruv/
>University City: University City Eruv Corporation

https://www.google.com/maps/d/viewer?mid=zkjVh8F-QgDo.k4dW-ofkzogs
>Wynnewood: Congregation Beth Hamedrosh
http://www.bethhamedrosh.org/Eruv.html
>Somerton: CBS Community Center
http://www.cbscommunitycenter.com
>Squirrel Hill: Pittsburg Va'ad Eruv
https://sites.google.com/site/pittsburgheruv/

Rhode Island.....
>Newport: Touro Synagogue
http://www.tourosynagogue.org/index.php/cong-jeshuat-israel/observant-visiting/10-cji/55-eruv
>Providence: Providence Eruv Corporation
http://www.proveruv.org

South Carolina.....
>Columbia: Chabad of South Carolina
http://www.chabadofsc.com/templates/articlecco_cdo/aid/2289341/Eruv//jewish/Eruv.htm
>Downtown Charleston: Brith Sholom Beth Israel
http://www.brithsholombethisrael.com/about/eruvim/
>South Windermere: South Windermere Minyan House
https://www.google.com/maps/d/viewer?ll=32.783306%2C-79.997034&msa=0&spn=0.060686%2C0.077162&mid=z97KJjtfua58.kqStWOzaFYB4
>West Ashley: Addlestone Hebrew Academy
https://www.google.com/maps/d/viewer?msa=0&mid=z97KJjtfua58.kftQLva4BDsE

Tennessee.....
>Memphis/White Station:
http://ww12.asbee.net

Texas.....
>Austin: Congregation Tiferet Israel, Austin Eruv Committee
http://austineruv.weebly.com
>Fondren Southwest: Bet Ramban/Young Israel of Houston
https://www.google.com/maps/d/viewer?mid=z_f3Hpq-_XMM.kkraU9SbfVGg&hl=en_US
>Harris County: United Orthodox Synagogues of Houston
http://www.uosh.org/uos/Eruv.html
>Meyerland: Meyerland Minyan
http://www.meyerlandminyan.org/Eruv.html
>North Dallas: Congregation Achdut Israel, Congregation Ohr HaTorah, Congregation Shaare Tefila, Young Israel of Dallas
http://dallaseruv.org/map.html
>North Far Dallas: Congregation Toras Chaim
http://www.toraschaimdallas.org/our-shul/#Eruv

Virgina.....
>Norfolk: B'nai Israel Congregation of Norfolk
http://216.104.180.25/wordpress/Eruv/
>Richmond: Keneseth Beth Israel
https://www.google.com/maps/d/viewer?geocode=Ffm8PQIdnD9h-w&ll=37.582541%2C-77.529144&ie=UTF8&msa=0&spn=0.070603%2C0.131664&z=13)&cd=20&mid=zy-S6G5-jxB8.kwXY4Svjopic

Washington.....
>Mercer Island: Congregation Shevet Achim
http://www.shevetachim.com/Eruv.html
>North Seattle: Congregation Shaarei Tefilah Lubavitch
https://www.google.com/maps/d/viewer?ll=47.683303,-122.285728&ie=UTF8&msa=0&spn=0.051312,0.109863&z=13&hl=en&mid=zq-kDgg2S2vk.kZKnMZqR9JO8
>Seward Park: Bikur Cholim Machzikay Hadath
http://bcmhseattle.org/Eruv/

Wisconsin.....
>Bayside: The Shul Bayside, Lubavitch Wisconsin
http://www.shulcenter.org/templates/articlecco_cdo/aid/953716/jewish/Community-Eruv.htm
>Glendale: Anshe Sfard KehiLat Torah
http://asktshul.org/index.php/about-askt/Eruv
>Milwaukee: Beth Jehudah
http://www.bethjehudah.org/Eruv.htmw

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