

**PUBLIC ANNOUNCEMENT FROM THE ORGANIZATION FOR
THE ESTABLISHMENT OF ERUVIM
IN ORDER TO SAVE THOUSANDS OF JEWS FROM
DESECRATING THE HOLY SHABBAT**

We want to call the attention of all the distinguished Rabbanim Geonim and Tzaddikim of our generation who sacrifice themselves for the Holy Torah, even for our traditions, we call on them to have mercy and compassion on the Jewish souls who stumble due to our many sins on the grave transgression of desecrating the Holy Shabbat, and so we call on them to establish Eruvim according to the Halacha in all the cities where our Jewish brothers live so that they sin not from now on through the desecration of Shabbat and anyone who is stringent on the laws of Eruvim and does not establish them ends up being lenient regarding the observance of Shabbat and regarding the welfare of Jewish souls.

THE IMPORTANCE OF THE MITZVAH TO SET UP ERUVIM

In order to show the importance of the Eruv for orthodox Jews, and how thousands stumble every Shabbat on the prohibition of carrying from the Private to the public domain or carrying within the public domain, willingly or not, we will bring a few cases and the wise person will learn from them and as the Chatam Sofer wrote (Orach Chayyim Siman 99):

“Anyone with knowledge will judge with his own logic that it is impossible in any way for a Jewish man to watch over all the members of his household, kids and women, to guard them every Shabbat Kodesh from taking out anything from the door of their house, small things and children with the bread in their hands and how much agony the adults suffer in order to watch over them. Then common sense dictates, that it is proper and an obligation to arrange the courtyards and the alleys in order to establish Eruvim that will permit carrying.”...It is obvious then that there’s no reason to delay in establishing the Eruv in the alleys in order to protect the people from not transgressing the Shabbat all year long and it is incumbent on the Rav the Talmid Chacham of the city to arrange the alleys, and if not the stumbling of the people is on his shoulders for the Beracha on the Mitzvah of Eruv relates to the great Mitzvah accomplished thereby, to guard from the prohibition of Hotzaa, which in reality is impossible to avoid...”

A FEW REASONS WHY THE ERUV IS SO IMPORTANT FOR EVERY JEW

HOW MANY VIOLATIONS OF THE SHABBAT ARE AVOIDED WITH THE ESTABLISHMENT OF THE ERUV

1- Many people go out with their keys in Shabbat in various ways, without knowing the Halachot (See Chatam Sofer Orach Chayyim Siman 301)

2- Many people forget their belongings in their pockets and go out to the street with them, and this is the sin of many as written in the Gemarah (Betzah 16, see Rashi there) and Chatam Sofer Orach Chayyim Siman 99

CHILDREN TAKE OBJECTS INTO THE STREETS

3- Children that have reached the age of Chinuch, carry out into the streets many things and it is impossible to watch over them.

WOMEN'S JEWELRY

4- Many women go out to the street with their adornments which have been permitted by our Sages only in situations when there's no alternative, and there are some adornments that are forbidden according to all opinions.

NEGLECT OF TORAH STUDY

5- For some men, it is impossible to go to Torah classes in the afternoon of Shabbat because their wives want to go out of their houses and they are not able to take the kids with them (Therefore the husbands have to take care of the children like a baby sitter instead of going to learn Torah)

DESECRATION OF SHABBAT WHEN IT RAINS

6-When there's rainfall many men stumble on the prohibition of opening an umbrella and other prohibitions as when they cover their hats from the rain, since it is forbidden to carry a plastic or to hide the hat under the clothes, and also there's a loss of Jewish money for many times expensive clothes are damaged due to the rain and all this because there's no Eruv in the city.

7- Parents carry their small children on Shabbat when it rains.

TAKING OUT MEDICATIONS WHEN THERE'S NO ERUV

8- People who suffer from heart ailments, G-d save us, are obligated to carry their medications on Shabbat and when there's no Eruv in the city they are stringent and they don't take their medications, and sadly it has already occurred that many people have been in great danger for their lives for they didn't have their medications available when they needed them and all this because there was no Eruv in that city. And the Torah has already warned us not to sit idly by the blood of our neighbor and any one who is stringent in order not to make an Eruv is lenient thereby to cause danger to a fellow Jew.

9- Small children and old men need to go to the doctor on Shabbat and they must be carried or helped with the wheelchair.

TAKING FOOD FOR THE SICK IN THE HOSPITALS

10- Some sick people, G-d save us, who are bound to their beds in the hospitals do not wish to eat the food served to them in the hospitals and this can be a matter of life or death in some cases when the patient refuses to eat from that food. And on Shabbat if there's no Eruv then it is impossible to take them food from home that they will eat and please their heart.

11- Some times we need to go and get medicines in the Pharmacy on Shabbat for the sick people. And sometimes the pharmacist will not give it to us unless we take to him something of value.

THE PEOPLE WORKING ON EMERGENCY RESCUE TRANSGRESS THE SHABBAT

12- The brave men who sacrifice themselves in order to save Jewish lives and work for organizations like CHATZALLA need very often to carry things thus violating the Shabbat because there's no Eruv in the city.

WOMEN CAN NOT ACCOMPLISH THE MITZVAH OF HONORING PARENTS

13- Women with young children have to sit in their homes and are not able to go and visit their parents and observe the Mitzvah of honoring parents, especially if in the other days of the week they have to work and they have no time to visit their parents.

14- Sons who are married can not visit their sick parents and bring to them some foods from their house that may gladden their heart and many times a nice meal will make the parents alive indeed, and all this because there's no Eruv in the city.

WHEN THE STRAP TO HANG CLOTHING BREAKS

15- The strap of cloth which we use to hang our coat, if it breaks on one side then it is forbidden to go out into the street with that piece of clothing if there's no Eruv.

PROBLEMS WITH THE ONES WHO GO TO THE MIKVAH ON SHABBAT

16- Those who go in the Mikvah if they go back out to the street and their beard or Peot are still wet transgress the prohibition of carrying according to many opinions in places where there's no Eruv.

17- Women who have questions about their status and go out carrying a cloth, transgress the prohibition of carrying on Shabbat, G-d forbid.

18- Women who are about to give birth go to the hospitals with many belongings.

19- It is forbidden to go out with cotton for the ears where there's no Eruv.

JEWS WHO GREW UP LIKE GOYYIM

20- Many Jews who grew up without the proper education and that do not know the laws properly, like those who grew up in Russia or in America in the last generation, transgress the prohibition of carrying for their lack of knowledge of the laws and if there would be an Eruv then they would have no problem at all and all Jews are responsible for one another.

TAKING GARBAGE OUT INTO THE COURTYARDS

21- Many stumble on the prohibition of carrying and taking out when they take the garbage from the house into the courtyard. Large families with many kids produce a lot of garbage and then they take it out and violate thereby the Shabbat, G-d forbid.

22- On summer days people take the chairs into the courtyards, also in the Bate Midrashim of those who follow and listen to the word of Hashem, and especially in Nursing homes and this constitutes a public desecration of Shabbat in places with no Eruv.

GRAVE PROBLEMS WITH THE TALLIT KATTAN ON SHABBAT

23- According to many Poskim there is a prohibition to go out with the Tzitzit on Shabbat when it doesn't have the right size (See Orach Chayyim Siman 16 and Mishna Berura there, Ben Ish Chai Lech Lecha, Kaf ha Chayyim, Siddur ha Graz Hilchot Tzitzit, the Gra, The Arizal in Shaar ha Kavanot, Lev Chayyim Siman 99) or when it is not made out of wool or when some of the threads of the Tzitzit are broken [See Shulchan Aruch Orach Chayyim Siman 9, Magen Abraham there, Shulchan Aruch ha Rav, Mishna Berura, Artzot ha Chayyim, Sheelot u Tshuvot Morenu ha Rav Yonatan Shteif, Sheelot u Tshuvot Mishne halachot]

MANY DON'T KNOW THE LAWS OF ERUVE CHATZEROT

24- Many people are not knowledgeable of the laws of Keniat ha Reshut and Eruve Chatzerot and they don't do it in the right fashion. When there's Eruv in the city we avoid the problems this may bring.

HANDGLOVES

25- Many people go out with their gloves especially women and children in the winter and this is forbidden in a place with no Eruv.

26- In warm days many people take off their coats and carry them on their shoulders or on their hands thereby violating the prohibition of carrying in the public domain.

PROBLEMS WITH THE ALYOT OF THE TORAH ON SHABBAT

27- When they throw nuts or candies to the groom on Shabbat when he is called up to the Torah, children grab these and then many times go out into the streets and come back in again with the candies in their hands or in their pockets, and many times carry the candies home without the knowledge of their parents.

CARRYING THE KIDS ON THE STREETS

28- Most people are not careful at one point or another to carry their babies on the streets, and this happens to almost everyone at some point in their life

SICK PEOPLE ON WHEELCHAIRS

29- Some sick people must go out with the wheelchair on Shabbat in places without an Eruv for it is hard for them to walk.

PEOPLE SEND YOUNG KIDS TO FIX PROBLEMS

30- At joyous occasions like a Shalom Zachar, Brit Milah, Kiddush, Aliyat ha Torah for the groom, when there's an Admor in the synagogue, if people forgot to arrange some of the things needed, they send children of various ages to bring the things they need and according to the Halacha it is not good to do this regularly.

PEOPLE WHO NEED GLASSES TO READ

31- People who only need glasses to read but nevertheless walk out with them to the street on Shabbat, transgress through this in a grave manner in a place where there is no Eruv.

PROBLEMS IN YOM TOV WHEN THERE IS ALSO PROHIBITION TO CARRY

32- On Yom Tov the Holy Torah permitted the carrying of things that are required for that day proper and the other carrying is forbidden like on any other Shabbat in places where there's no Eruv. For example when going out with the keys we can only take those keys that will be required for the day and if we go out of the house with keys that we don't need on that day then we violate the prohibition of carrying on Yom Tov. And the same applies to all things not needed for that day. If there is no Eruv there then it is forbidden to carry what is not needed for the day.

33- Old men that go out with their canes or with their hearing aids, there is a question of the prohibition of carrying (See Orach Chayyim Siman 301)

MEN BRING THEIR WEEKDAY CLOTHING FROM THE MIKVAH

34- It happens very often that when men go to immerse in the Mikvah before Shabbat they are late and then when they have already immersed and are wearing their Shabbat clothes, they carry the weekday clothes back to their homes when it is Shabbat already therefore violating the prohibition of carrying on Shabbat. If there were an Eruv in the city this could be avoided.

KIDS BRING FOOD TO THE BET MEDRASH ON SHABBAT KODESH

35- Many time young children and not so young children leave their homes to go to the synagogue carrying some food because they normally go hungry before the Tefillah is over thus violating the prohibition of carrying on Shabbat Kodesh.

WHEN THE TALLIT FALLS OFF ON THE STREET

36- It happens quite often that men who go out to the street wearing their Tallit and if it falls off a little and they continue walking then they are violating the prohibition of carrying on Shabbat.

TO AVOID PROBLEMS WITH THE OPINION OF RABBENU TAM

37- Many great Rabbanim fought a great deal in order to make Jews follow the opinion of Rabbenu Tam regarding the conclusion of Shabbat and thanks to their efforts many Talmide Chachamim accepted upon themselves to follow the practice of waiting 72 minutes after sunset before doing any work. And in many Batei Midrashim they pray Maariv before the 72 minutes and men then go home and wait the required time to say the Havdalah. But it happens that many of them carry their possessions after Maariv when they go home thus violating the prohibition of

carrying on Shabbat according to the view of Rabbenu Tam. If there were an Eruv this would not happen.

WOMEN WHO HAVE QUESTIONS OF NIDDA

38- Some women have questions regarding their ritual state of purity and should normally take the cloth to show to a Rav. If this happens on Shabbat Kodesh then she violates the prohibition of carrying and where there is Eruv this problem is eliminated therefore bringing peace between husband and wife and avoiding the prohibition of Karet in case the Rav finds the woman to be in a state of Niddah.

QUESTIONS WITH THE CHICKENS

39- It occurs many times that at the time of the meal there arises some questions regarding the Kashrut of chicken and it is impossible to go and ask the Rav of the city, but instead we must settle for a poor meal on Shabbat Kodesh, and all this because there is no Eruv in the city.

RECEIVING THE MAIL

40- Some people receive the mail from the hands of the mailman when it arrives on Shabbat and this is completely forbidden, and if there is Eruv we can be saved from this prohibition.

41- It happens sometimes to almost everyone that one finds something in his pockets by mistake even after having checked them before Shabbat Friday afternoon, and if this is so then we find that everyone violates Shabbat Kodesh G-d forbid, with the Eruv this would not happen.

THE HAT OR THE KIPPAH FALLS BECAUSE OF THE WIND

42- The wind blows away the hat off the head, and the person picks it up possibly walking four amot in the Reshut ha Rabbim in front of others, for he doesn't know the law and the halacha in these situations, and all this because there's no Eruv in the city.

43-How many mistakes and problems occur because people go out carrying things from their homes within buildings where other neighbors live and they didn't do the Eruve Chatzerot as needed. With the Eruv in the city this would not happen.

44- When we have a severe cold we need to go out with tissues and thereby we violate the prohibition of carrying. And if we don't blow our nose then we become disgusting in front of others and can cause discomfort to others and can even constitute a Chillul Hashem if the person with the cold is a Talmid Chacham. If there was an Eruv we could go out with them without problems.

SALIVA OR SPIT IN THE MOUTH OF PEOPLE

45- Countless people walk in the street with a spit on their mouth and if they are ashamed for they are in front of other people they will walk more than 4 amot and thereby they transgress the prohibition of carrying on Shabbat

All the aforementioned problems occur every Shabbat Kodesh to our fellow Jews in places where there are no Eruvim, and if there was an Eruv in those places we would benefit thousands of Jewish families, therefore it is an obligation for everyone to establish Eruvim in all places where possible in order to bring merit to many Jews by saving them from desecrating the Holy Shabbat which our forefathers gave up their lives in order to observe.

***THEREFORE WE ASK FROM EVERYONE TO HAVE
COMPASSION ON THE SOULS OF OUR HOLY FELLOW JEWS
AND SAVE THEM FROM ALL THE
PITFALLS MENTIONED ABOVE***

***THROUGH THE MITZVAH OF ESTABLISHING ERUVIM THAT
KING SALOMON PEACE BE UPON HIM INSTITUTED, JEWS
AVOID THE SIN OF DESECRATING THE SHABBAT. JEWS HAVE
ESTABLISHED ERUVIM IN ALL THEIR CITIES THROUGHOUT
THE AGES AND UNTIL TODAY.***

***TO ALL THOSE WHO STAND AGAINST THE ESTABLISHMENT
OF THE ERUV WE WILL BRING HERE WORDS FROM THE HOLY
RABENNU ASHER Z'L [THE ROSH] (SHEELOT U TSHUVOT HA
ROSH KLAL 21-22) WHO WAS THE POSEK OF ALL THE
ASHKENAZIM AND HIS RULINGS WERE ACCEPTED BY ALL
ISRAEL AND IS ONE OF THE THREE PILLARS ON WHICH
THE SHULCHAN ARUCH IS BASED.***

In the Sheelot u Teshuvot ha Rosh (Klal 21- 8,9) it is brought down that a Rabbi in Spain was against the establishing of an Eruv in his City and so angry and upset was the Rosh over this to the point where the Rosh issued a Cherem against this Rabbi. Here are some excerpts:

“You Rabbi Yaakov son of Rabbi Moshe of Valencia I already wrote to you regarding the Eruv that all the exiles of Israel have used to permit carrying within their cities and you have forbidden it in your city and you wrote to me your reasoning and I let you know that your thoughts have no logic nor substance. And I am warning you to go back on your stance and let the people carry through fixing the alleys (With the shape of the opening) according to the usage and custom of the Gedolim in you cities. And I have heard that you cause the many to sin regarding the desecration of the Shabbat, therefore I decree upon you that after a few weeks that you receive this letter with the appropriate witnesses you shall have established the Eruv in your city. And if you don’t make the Eruv as I have written I will put you in Niddui. And had this occurred in the days of the Sanhedrin, they would have put you to death because you come and oppose the Talmud that Rabbi Ashi arranged and you dispute against all the great Rabbanim that lived up until this day, those who already died Z’L and those who still live. Therefore return from your mistake and don’t forsake the Torah of Moshe Rabbenu Peace be upon him

Signs, Asher Ben Rav Yechiel ZTK’L

**THE ONE WHO OPPOSES THE ERUV SHOULD BE SEGREGATED
FROM THE CONGREGATION AND PLACED IN NIDDUI**

Rabbenu Asher further writes: “The letter that I sent to that one lacking brains, you and another one should force him and if he doesn’t go back I compel you and all the community to treat that crazy one Rav Yaakov ben Moshe in Niddui and you should put him apart and away from the congregation of Israel. All this needs great strength so that no fool lacking intelligence will come and annul the Torah of Moshe Rabbenu Peace be upon him...Because we are obliged to give up our very lives to uphold the Torah of Hashem and to destroy from within us he who does evil...

Signs, Asher Ben Rav Yechiel ZTK’L

Sheelot u Teshuvot ha Rosh (Klal 21- 8,9)

**ACQUIRING THE DOMAIN [RESHUT] WORKS EVEN WHEN THERE
ARE PEOPLE WHO OPPOSE THE ERUV AND
WHO DON’T RECOGNIZE IT.**

Hereby we want to let everyone know that if we acquire the domain from the Mayor of the city in order to make the Eruv according to the halacha then we

can do so for those who agree as well as for those who disagree with the Eruv. And according to three columns of the Torah upon which all Israel find support (Rabbi Shlomo Kluger ZTK'L Siman 123-126, Sheelot u Tshuvot Ubacharta ba Chayyim, Sheelot u Tshuvot Shoel u Meshiv, Sheelot u Tshuvot Maharsham) the acquisition of the space is valid even when there are people who oppose the Eruv in that city and that do not wish to use it.

RULINGS ISSUED BY MEN OF THEIR OWN REASONING ARE THE OPPOSITE OF THE WAY OF THE TORAH

Some scholars, [only one or two thank G-d] have issued responsas opposing the Eruv citing many reasons and we wish to point out that their behavior is contrary to Torah and a lack of knowledge of the words of the Poskim of all generations.

a- We have no right to come up with new rulings once the Talmud has been sealed [See Bet Yosef Orach Chayyim Siman 13, Magen Abraham Siman 301, Saif 58, Magid Mishne Hilchot Chametz u Matzah Perek 5, The ROSH Shabbat Chapter 2 Siman 15, Ribash Siman 241, Peri Chadash Siman 453-461-463 and Yore Deah Kuntres Acharon Siman 11 Saif 2, Siman 55 Saif 15, Siman 87 Saif 6, Petach ha Devir Chelek 3 Page 292b, The CHIDA Shiure Beracha Orach Chayyim 135 letter 4, Siman 308, Ikre ha Dat Orach Chayyim Siman 17 letter 31, Maharit Elgazi Hilchot Yom Tov in Massechet Bechorot Perek 5 letter 42 page 66 Warsaw edition, Michtam le David Orach Chayyim Page 3, Sheelot u Tshuvot Bet Av Tanina]

TWISTED WORLD WHERE THEY TWIST THE TORAH

b- Instead of following the view of the Gemarah that one has to look for all the leniencies in order to establish the Eruv and this is meant to be stringent regarding the avoidance of the desecration of Shabbat, some Rabbanim nowadays want to be stringent in order not to build the Eruv therefore causing many Jews to desecrate the Shabbat, G-d forbid. Look the Gemarah Eruvin 66a – 80a, And it is written there: The son of Rabbi Yossi the Babylonian said: So stringent are you regarding the Eruvin? My father used to say that all that there is to be lenient in order to establish the Eruvin we must be lenient.

THE ERUV

TIKKUNE ERUVIN IN CITIES

A COLLECTION OF RULINGS OF GREAT POSKIM

The custom and tradition of Jews throughout all the ages has been to establish Eruvim in all the cities where they have lived whether it is a big City or a small one, and in them Our Rabbis established Eruvin in the shape of doors which permits the carrying of objects from their house and out to the streets of the cities.

TWO PURPOSES OF THE ERUV: TO AVOID DESECRATION OF SHABBAT AND TO INCREASE ONEG SHABBAT

Besides the objective of avoiding the grave prohibition of Hotzaa in Shabbat, there's the Mitzvah of Oneg Shabbat [Enjoying and having a Pleasant Shabbat] as the Sefer Perisha page 15 wrote (Orach Chayyim Siman 395): "That what is written here in reference of the Eruv, it is a Mitzvah enabling us to enjoy the Shabbat by letting us carry or bring what is needed for eating, and this is a Mitzvah as it is written (Yeshayahu 58) "And you will call the Shabbat a delight" and thus wrote the Kuzari (Maamar 3, 50-51) and it is written in Eshel Avraham (Siman 260-3): "My dear friends, building Eruvin is part of resting on Shabbat and is also part of the Mitzvah of honoring the Shabbat, for then the people will not be forbidden to take out and bring home as they need on Shabbat, and therefore we say in the song of Shabbat [Kol Mekadesh Shevii] "Glad to observe it and to establish Eruvim" SEMECHIM LE SHOMRO ULAREV ERUVO

THE CUSTOM OF THE HOLY ARIZAL

The custom of the Holy ARIZAL Rabbi Itzchak Luria ZTK"l was to carry his Tallit and his Chumash Shabbat morning as he left his house on his way to the Mikvah (Shaar ha Kavanot Rechitzat Panav Raglav ve Yadav)

THE BEN ISH CHAI EXPLAINS THE REASONING OF THE GEMARAH AS REGARDS TO KING SALOMON AND THE ERUV

In the Gemarah it is written when King Salomon peace be upon him established the law of the Eruv and the washing of the hands [Netilat Yadaim], a celestial voice declared: “My Son if your heart is wise, my heart will be also gladdened (Mishle 23:15). Talmud Shabbat 14. And one can ask Why do they said this verse when he also instituted Netilat Yadaim and not only regarding the Eruv? And it seems to me with the help of heaven, that when the law of Eruvim were established, there arose the opportunity for foolish and simple people to argue that the Eruv was established for enjoyment, in order to lift the heavy burden of the prohibition to carry from one place to the other and that the intention is not Le Shem Shamaim and the spirit of Hashem is not involved in this decree; But after King Salomon also decreed Netilat Yadaim which involves great discomfort and a great yoke which forbids man to eat without washing his hands, and sometimes it is very cold and it is difficult to wash, and sometimes there is no water ready for Netilat Yadaim, then we see the great burden King Salomon brought upon him and upon the whole world, But through this we see that the spirit of Hashem is present with King Salomon and that his actions were Le Shem Shamaim, and then we see that the spirit of Hashem was also there in the decree of Eruvim and that it was not decreed to take any burden away, G-d forbid, and then given that he issued the two decrees of Eruvim and Netilat Yadaim the verse says about him: “My son if your heart is wise...to grab the truth and the real will of Hashem then my heart will also be gladdened because now my son you are wise in having decreed Netilat Yadaim and you will prevent any criticism on having instituted Eruvim so that no one will say that from your heart you wished to establish the Eruv in order to derive pleasure and he who makes light on the words of the Sages is as if he opposes and contradicts the SHECHINA.

(The Ben Ish Chai, Ben Yehoyada Shabbat 14)

THE WISE KING SALOMON INSTITUTED THE ERUV TO SAVE JEWS FROM DESECRATING THE SHABBAT

When King Salomon established the regulations of the Eruv and Netilat Yadaim, a Bat Kol went out and said: “My Son if your heart is wise, my heart will be also gladdened (Mishle 23:15). Talmud Shabbat 14

The Maharsha commented on this passage there in Shabbat 14: “This means: My son if your heart is wise to build a fence around the prohibition of

Hotzaa in Shabbat, my heart also will be gladdened, that the Mitzvah of Shabbat will be kept through the observance of the prohibition of Hotzaa in Shabbat.

THE MAIN ASPECT OF SHABBAT OBSERVANCE

How important is avoiding the prohibition of Hotzaa that the Pne Yehoshua wrote thus (Shabbat 87 on the Tosfot): “It seems that the main component of the reward and punishment for Shabbat Observance is the matter of Hotzaa, which needs extra care and watchfulness as it is written in Shabbat 12: “One has the obligation to check his clothes on the Eve of Shabbat” and also: “Rabbi Yosef said: it is a great law of Shabbat”

THE ONE WHO KEEPS THE SHABBAT IS FORGIVEN FOR ALL HIS SINS

In the holy book Bene Yssachar (Maamare Shabbatot, Maamar 7, 6) it is written: “We have come to emphasize and talk about the melacha of Hotzaa, and I can tell you, that what is written (Shabbat 6): “Our Rabbis taught four domains in Shabbat, The Private domain Reshut ha Yachid, The public domain Reshut ha Rabim, The Karmelit and the Makom Patur, and it can be seen through this sign in the verse (Vayikra 16, 30): “ For on this day you will atone...” Ki bayom haze YeCHaPeR” YUD CHAF PEI REISH are the initials of Yachid Karmelit Patur Rabim suggesting that all who are careful to keep the Shabbat according to its laws, even if he served idols like the generation of Enosh they forgive him.

In the Tikkune Zohar (Tikkun 48) it is brought that the breach of Hotzaa is what caused the Jews to be exiled among the nations and this is what’s written there: “Two steps of taking out things in Shabbat and they are Akira and Anacha, when they are done together. He who takes his possession from his domain and rests it outside of his domain is as if he uproots the Tree of Life which is the sign of the Covenant and places it in a foreign domain. He who acts thus causes his soul to be taken from the domain of the tree of life and places it in the other domain which is bitterness and pain. And this caused Israel to be uprooted from the land of Israel and to be exiled to foreign lands which is the Reshut ha Rabbim...”

THE ERUV IS THE RESPONSIBILITY OF THE LEADERS

It is well known what it's written by the Chatam Sofer (Orach Chayim Siman 99): "Simple logic dictates that it is proper and we are obliged to arrange the courtyards [Chatzerim] and alleys [Mavvot] [meaning to establish Eruvin] that will permit carrying in Shabbat...and this thing should be the responsibility of the Rabbi the Talmid Chacham in the city to fix the Mavvot, and if not the stumbling of the people is on his shoulders, that the Beracha on the Mitzvah of Eruv relates to the great Mitzvah accomplished thereby, to guard from the prohibition of Hotzaa, which in reality is impossible to avoid..."

THE YITAV LEV PROMISES HIS SHARE IN THE WORLD TO COME IN EXCHANGE FOR THE ESTABLISHMENT OF THE ERUV

The Gaon the author of the book Yittav Lev Ztk'l in his will, promised his share in the world to Come to whomever would enable the actual building of the Eruv in his city, for there were some people who were opposed to the Eruv (Sefer Gedulat Yehoshua)

IT IS PROPER TO BE LENIENT IN ORDER TO ESTABLISH THE ERUV

Most of the Great and illumined Rabbis of Israel and among them the Rav Baal Ha Divre Chayyim ZTK"L and the Chidushe ha Rim ZTK"L, got involved and worried and saw to it that Eruvim would be established in all cities of Israel and said that to this end it was proper to be lenient in many aspects of the law in order to establish the Eruv. (Divre Chayyim B 32 and Hashmattot to siman 3, Chiddushe ha Rim Siman 3, Mahari ha Levi B- 98, Avne Nezer Orach Chayim Siman 266, and others)

EXTENDING THE DOMAIN OF THE KEDDUSHA

The students of the Holy Baal Shem Tov ZTK"L, saw in the establishing of the Eruv through the shape of the opening of the door, the way of extending the Kedusha to the Public domain which is the place where the forces of evil rule and thereby making shine the great Kedusha of the Private domain that is done through the posts and to the sharing of the bread they also saw the sweetening of the Gevurot with the Chassadim [For the word ERUV in

Hebrew is spelled AYIN YUD REISH VAV BEIT which can be divided into REISH YUD VAV which equals 216 in Gematria just like the word GEVURA, and AYIN BET which equals 72 in Gematria which is equal to the word CHESSED]. And the blessing surrounding the place bound by the Eruv reaches the firmament, and the secrets involved in its establishment are known to those who know the secrets of the Torah and as it is known from the Baal Shem Tov that the Eruv is one of the three things for which the land is full of indignation [according to the verse (CHABAKUK 3:12) : “BE ZAAM TITZAD ARETZ BE AF TADUSH GOYYIM” “You marched through the land in indignation, you threshed the nations in anger” ZAAM has the initials of the Hebrew words ZEVICHA – ERUVIN - MIKVAOT] (Baal Shem Tov on the Torah, Parashat Yitro)

TO BRING PEACE AMONG THE JEWS

Rabbi Yehoshua said: Why do we mix together the courtyards [Build Eruvim] In order to follow peaceful ways...and through the Eruv the people will make peace as it is written: DERACHECHA DARCHE NOAM VE CHOL NETIVOTECHA SHALOM (Talmud Yerushalmi Eruvin 83-2)

In the commentary Korban ha Eda it says: “Why do we say peaceful ways? Because one will talk with one another because through the Eruv everybody is considered like only one person”

And the commentary Pne Moshe says there: “The ways of the Torah are pleasant ways and all the paths that come out of its ways...and these are the enactments of our Rabbis that make paths to the ways of the Torah that produce peace”

It is written in the Mishna of Shabbat (2:7) “A man must say three things within his house Friday afternoon: “Have you separated Maaser? Have you prepared the Eruv? Kindle the light....In the Talmud says: *Mena hane mile?* (Where do you take these words from?) Rabbi Yehoshua ben Levi said “It’s as it says Veyadat ki shalom ohaleja [And you shall know that there’s peace in your tent] And the Sheeltot wrote: “And if the Eruv is not built because there is no permission to carry then there’s no peace in the house, and also if there’s no candles lit and the tithing was not performed then there’s no peace in the house”

(Sheeltot Siman 63, Parashat Behaalotecha Siman 122)

Midrash Iekach tov

AN ALLUSION TO THE ERUV FROM THE TORAH

“And they will prepare what they bring” (Shemot Beshalach 12:5) From here we see the Mitzvah of establishing Eruvin from the Torah, that a man should do the Eruv for Shabbat with bread or with other foods, so that he will be able transport from one house to the other and from one courtyard to the other

See also Massechet Betzah 2:2, See also sefer Pnei Yehoshua Midrash Lekach Tov Parashat Beshalach)

ERUV IS THE CENTRAL COLUMN

Eruv is the central column and through it we carry from one house to the other which are the Higher and lower Shechina and about this it is written: “Et Shabetotai Tishmoru...., This is the Mikdash, this is the Mikdash YUD VAV REISH Tikkune Zohar 24

Eruv is the central column...of the side of the right and the left, which are 72 and 216 meaning Chesed and Gevurah...the secret of Tiferet the central column from the side of the letter VAV of the name HAVAYE

(Beer Lachai Roi there)

A POOR MAN AND RIDING ON A DONKEY

It is written about the Mashiach “A poor man [ANI – AYN NUN YUD] and he rides on a donkey” (Zecharia 9, 9) ANI this is an allusion to the initials of the words ERUVIN NIDA YEVAMOT...

(Raaya Mehemna Parashat Ki Tetze)

From this we learn that it is not proper for Talmide Chachamim to live in an alley or in a courtyard without an Eruv.

(Ritva on Eruvin 68)

They mentioned more on this story to teach you the proper course of action regarding the law, that no learned person should live with others with No Eruv and no partnership.

(Meiri Eruvin 68)

It is a Mitzvah to establish Eruvim in the courtyards and to unite the alleys and when doing them one says the blessing AL MITZVAT ERUV.

(Tur Orach Chayim Siman 395)

IT IS A MITZVAH TO ESTABLISH THE ERUV

But regarding the Eruv even though it is not an obligation to do it, it is a Mitzvah for a person to do the Eruv lest he forget and carry something outside
(Kesef Mishne Hilchot Berachot Chapter 11, Halacha 11)

As it is well known that from the Torah law [Mideoraita] one is permitted to carry from houses into the courtyards and alleys without any Eruv and the Sages forbade this as a fence for the prohibition of carrying from the Private domain into the Public domain but the Sages permitted this through an Eruv. And we therefore bless VETZIVANU as if to say that we have no permission to carry unless there's an Eruv and they commanded us [VETZIVANU] that when we wish to carry things from the house into the courtyards then we should do it through an Eruv and this is similar to the Mitzvah of Shechitah and Netilat Yadaim and the like...and not only this but through the Eruv we eliminate completely the prohibition of the Sages of carrying things out of the houses.

(Magid Mishne Hilchot Eruvin Chapter 6, Hal 24)

It is a Mitzvah to establish Eruvim so that we don't come to transgress the prohibition of carrying in the courtyards and alleys. (Bais Chadash there)

It is a Mitzvah to establish Eruvim so that one does not come to the prohibition of carrying (Shulchan Aruch ha Rav Siman 366-8)

Mishna Berura Siman 366 Saif Kattan 78 Saif 13: "So that one does not come to carry when forbidden" Saif 1 "Lest one forgets and come to the prohibition of carrying"

THE WARNING ISSUED BY THE ROSH

In the Sheelot u Teshuvot ha Rosh (Klal 21- 8,9) it is brought down that some Rabbi was against the establishing of an Eruv in his City and so angry and upset was the Rosh over this to the point where the Rosh issued a Cherem against this Rabbi. Here are some excerpts:

"And if you don't make the Eruv as I have written I will put you in Niddui. And had this occurred in the days of the Sanhedrin, they would put you to death because you come and oppose the Talmud that Rabbi Ashi arranged and you dispute against all the great Rabbanim that lived up until this day, those who already died Z'L and those who still live. Therefore return from your mistake and Don't forsake

the Torah of Moshe Rabbenu Peace be upon him...All this needs great strength so that no fool lacking intelligence will come and annul the Torah of Moshe Rabbenu Peace be upon him...Because we are obliged to give up our very lives to uphold the Torah of Hashem and to destroy from within us he who does evil...
Sheelot u Teshuvot ha Rosh (Klal 21- 8,9)

THE WAY OF A TALMID CHACHAM IS TO HELP ESTABLISH THE ERUV

I have been asked if there's a prohibition to establish Eruvim, G-d forbid, and the one who hurries to establish it is praiseworthy...And the way of a Talmid Chacham is to establish the Eruv and he who thinks otherwise, it is a sign of complete foolishness, or that person has a trace of heresy and the one who can establish the Eruv is very meritorious...

And the one who teaches to be stringent with this, his teachings bring harm because he is harming the many for they come to transgress the prohibition of carrying in Shabbat without an Eruv."

(Tashbetz Teshuvot Part B, Siman 37)

Great Chachamim like yourselves, knowing the Torah, meticulous about the halachot, Why is it that you don't establish Eruvim?

(Rav Nitronai Gaon, Teshuvot Geone Mizrach u Maarav Siman 27)

"And we can see from here that the Halacha is like the lenient view even regarding the dispute among the Poskim" (Korban Netanel Eruvin 85 Siman 9- 30)

G-D FORBID THAT WE UNDO A TORAH RESTRICTION

The Kuzari said: "I still would like to ask you about the Eruv, a leniency in the commandment of Shabbat. How can you permit that which G-d forbade using such a despicable and lowly legal subterfuge?"

The Rabbi said: "Heaven forbid that a whole group of saintly and wise people would agree to a law which would undo a Torah restriction! To the contrary, they exhort us to "Make a fence for the Torah. One of the fences that they made was the prohibition of transferring from private to public property or vice versa, which is something that the Torah did not restrict. Afterwards they created a leniency within this fence. They did this in order that their decree would not be perceived on the same level as Torah law, and in order that people should have some freedom in performing their regular activities on the Shabbat. They wanted people to have this

freedom in a permissible manner, through the making of an Eruv. This was done so that there should be some recognizable distinction between that which is completely permitted [namely a completely private domain] that which is completely prohibited by the Torah [namely a public domain], and that which is prohibited because of a fence [namely the rabbinical public domain, Carmelit]”.

The Kuzari Maamar 3, 51

REINCARNATION TO ESTABLISH AN ERUV AND THEREBY CORRECT HAVING TRANSGRESSED THE SHABBAT

And Regarding the subject which you my honored Rav want to know, I already told you that the root of your soul is from Rabbi Akiva the son of Yoseph and that you came in this reincarnation to correct the carrying from one domain to the other on Shabbat, and through the establishing the Eruv here in Padova our city, you are fulfilling your Tikkun...

Rabbi Moshe Chaim Luzzato ZTK'L

From the Sefer Yarim Moshe le ha Ramchal

...Our sages established a great thing, a great Tikkun, The Mitzvah of Eruv in order to permit the carrying of things in the camp of the Hebrews out from their four cubits and to take out from house to house and outside their camp here in Egypt place of many Chachamim and sofrim...

(Sheelot u Tshuvot Ginat Vardim Orach Chayyim, Klal 3, Siman 22)

HOW DEEP ARE THE THOUGHTS OF OUR SAGES

How deep the thoughts of our Rabbis may their memory be a blessing, the ancient guides, that they wished to remove stumbling blocks from the road of our people to do good to us, and permitted us to carry according to our desire from place to place in accordance to the law and not in a forbidden way.

(Sheelot U tshuvot Maim Rabim Chelek A, Siman 36)

THE ERUV AND THE YAABETZ ZTK'L

...And like what happened by the Gaon Yaabetz ZTK'L that within his city there lived an evildoer from which Jews suffered a great deal, and once the Gaon sent his aide to put up the Eruv in the city and when the Rasha saw how the aide of the Rav worked hard on the Eruv, the Rasha offered him help in establishing the Eruv. The aide replied that he would ask the Rav Yaabetz for permission. When the aide told the Yaabetz what had happened the Yaabetz told his aide G-d forbid to let the Rasha

work in the Eruv for he has no portion whatsoever in Kedusha and as his time to leave the world had arrived, the Evil forces wish to keep him alive and therefore he would have to perform some work of Kedusha in order to be able to feed from the Kedusha. And the next day that Rasha passed away indeed.

(Brought in the Sefer Vayechi Yosef Parashat Chukat)

The Eruv is a great Mitzvah and when King Salomon peace be upon him established the law of the Eruv, a celestial voice declared My son if your heart is wise....

(Shne Luchot haBrit, Massechet Shabbat)

THE CUSTOM OF THE ARI HA KADOSH ZTK'L

"I saw my master Z'L that in Shachrit in Shabbat he would take the Tallit and the Chumash from his house to the synagogue, and he would also take them to the Mikvah which is outside the city of Tzfat and he was not particular and didn't worry much to check whether the Eruv was made by associating all the alleys of Tzfat...

(Shaar ha Kavanot, Kitve ha ARIZAL, Regarding the washing of hands and feet)

THE ERUV ANNULS THE STRENGTH OF THE JUDGMENTS

And through the Eruv the strength of the judgments will be annulled and the Kelipot attached to us will also be annulled, and the person will be able to bring in or take out in the courtyards and alleys without fear of the Kelipot.

(Shaar ha Mitzvot, Parashat be Shallach Derush Gimmel)

THE CHIDA SAYS THERE IS NOTHING TO WORRY ABOUT IN ESTABLISHING THE ERUV

There is nothing to worry whatsoever as relates to the establishment of Eruvim, G-d forbid and on the contrary whoever is quick to put it up is to be praised...

(The Chida ZTK'L Birke Yosef Orach Chayyim Siman 363)

A MITZVAH THAT NOT TOO MANY CONSIDER OR FOLLOW AFTER

Behold so will be blessed the man who fears G-d and in his Mitzvot he delights greatly and he tries to uphold a Mitzvah that not many follow after, and this is the establishing of the Eruv and the custom is to make it every Erev Pesach using Matzah and to place it in the Bet ha Knesset all year long and the custom of Israel is Torah indeed...Therefore he who fears the word of Hashem, servants of Hashem

and from the holy peoples of Israel, it is proper for that man to be diligent in establishing an Eruv for him and to bring merit through this to all the Jews who dwell with him in his city.

Yesod ve Shoresh ha Avodah, Shaar Shemini Shaar ha Elyon)

IT IS IMPOSSIBLE TO WATCH OVER ALL MEMBERS OF HIS HOUSEHOLD ON SHABBAT

Anyone with knowledge will judge with his own logic that it is impossible in any way for Jewish men to guard over all the members of his household, kids and women, to guard them every Shabbat Kodesh from taking out anything from the door of their house, small things and children with the bread in their hands and how much agony the adults suffer in order to watch over them. Then common sense dictates, that it is proper and an obligation to arrange the courtyards and the alleys in order to establish Eruvim that will permit carrying.”

And it is incumbent on the Rav the Talmid Chacham of the city to arrange the alleys, and if not the stumbling of the people is on his neck...

The Chatam Sofer Orach Chayim Siman 99

WE ARE REQUIRED TO LOOK FOR ALL THE HETERIM IN ORDER TO BUILD THE ERUV

Regarding your city where the authorities don't give you permission to establish the shape of the opening for the Eruv, and because of the great sin of transgressing the Shabbat that can come from not having an Eruv, we are required to look for all the Heterim in order to establish the Eruv that will permit us to carry things...

(Sheelot u Tshuvot Mahari ha Levi Chelek 2, Siman 108)

THE ERUV INCLUDES THE GEVURAH IN CHESSED AND SWEETENS THE GEVUROT

The matter of the Eruv is that the beginning and the end of the word ERUV (AYIN BEIT) alludes to the 72 conduits of chessed [Gematria of 72] that through them are sweetened the judgments which are alluded to in the middle of the word ERUV (YUD REISH VAV) which in Gematria add up to 216 – GEVURAH, ARIE that alludes to the strength of the judgments – *dlnim*...And this is the midah of TIFERET...And this is Yaakov Avinu who represents the midah of TIFERET which is the central column. YOSHEV OHALIM And it is written: Bereshit 31:18“VAYIHAN ET PNE HAIR” and our Rabbis said that Yaakov put up Eruvim for them because they are related to the root of Yaakov's Keddusha.

And also King Salomon peace be upon him established Eruvim in order to sweeten the judgments [GEVURAH] with kindness [CHESSED] and this was the first decree that he introduced to the oral Torah [TORAH SHE BE AL PE]...

Rabbi Avraham Eliyah ZTK'L Av Bet Din Barnov
Introduction to his book TIKKUN ERUVIN

THERE IS NO POINT IN INNOVATING WHEN IT OPPOSES THE VIEW OF THE RISHONIM OR THE ACHARONIM

What is the fuss about what you found written in the sefer Chiddushe ha Ran? The same is brought in Orach Chayim Siman 345, and also the Ture Zahav brings this but nevertheless all the Poskim ha Rishonim and Acharonim and also the RAMA and the Birke Yosef, and the Eliya Raba and the Peri Megadim and the Shaare Teshuvah all of them are of the opinion to be lenient, and it is not my desire to introduce something new that goes against the opinion of all the Poskim Rishonim and Acharonim... (The Divre Chayim, Likkuttim ve Hashmattot, 3)

THE BAALE BATTIM SHOULD STRENGTHEN THEMSELVES TO ESTABLISH ERUVIM

And on those cities where there are no Eruvim yet, The Baale Batim will strengthen themselves in order that they have for themselves Euvim that will be Kosher....

And this letter should be sent from the large cities to the small cities...

Rav Shlomo Zalman from Warsaw ZTK'L
Rav Ytzchak mi Varki ZTK'L

NO NEED TO LOOK FOR CHUMROT STRINGENCIES

I don't understand why you are looking for CHUMROT [Stringencies to the law] regarding the building of the Eruv...And the ones who are of the opinion to be lenient should be praised, for this [The Eruv] really is meant to take the stumbling blocks away

(Sheelot u Tshuvot Chidushe ha Rim Orach Chayim Siman 4)

THE ONE WHO OPPOSES THE ERUV IS ONE WHO BRINGS MANY TO SIN

The one who opposes and interferes with the establishment of Eruvim is one who brings many to sin [MECHATE ET HA RABBIM] and will in the future have to stand in judgment for this...

(Sheelot u Tshuvot Avne Nezer, Orach Chayim Siman 266)

NOT HAVING AN ERUV IN THE CITY BRINGS ON ITS WAKE GRAVE SINS

In the cities of Warsaw, Lodz, Brisk and Vilna I saw that they all have Eruvim...And the Gaon mi Kotna ZTK'L wrote that not having an Eruv brings on its wake grave and serious sins. And thus said the spirit of our lives the holy of Israel the Baal Shem Tov Zechuto Yagen Aleinu, referring to what is written: "BE ZAAM TIZAAD ARETZ" where ZAAM are the first letters of the words ZEVICHA ERUVIN MIKVAOT, meaning that we should strive to have Shochatim that will be Yere Shamaim and that the city will have a proper Eruv and that the Mikvah will be according to the law and through this then TIZAAD HA ARETZ . Therefore we must greatly strive so that the city will have a proper Eruv.

Rabbi Shalom Mi Kadinow ZTK'L

Mishmeret Shalom Siman 24, Letter Yud

IT IS FORBIDDEN TO BE STRINGENT IN REGARDS TO THE ESTABLISHMENT OF ERUVIM

And if the ones who establish the Eruv in the city, the Bet Din are Talmide Chachamim and are knowledgeable on the laws of establishing Eruvim, it is forbidden to be stringent because the Chachamim referred to such a person as a simpleton...

Rabbi Abraham Shalom Chalberstam ZTK'L

(Divre Shalom, Hagaot al Chaye Adam)

YOU CAN NOT BE STRINGENT REGARDING THE ERUV FOR THE WHOLE CITY EVEN IF YOU WISH TO BE STRINGENT FOR YOURSELF

Even if you wish to be stringent you can't do this regarding the benefit of the city and you can't argue that you wish to follow the view of the Poskim who prohibit this because the practice has already been established to follow the lenient view according to the teachings of the RAMA and there is not a single person who can go against this...

ARUCH HA SHULCHAN SIMAN 162

Therefore to my knowledge even if it is impossible to make the shape of the opening next to the wall, there is no need to refrain from making the Eruv which is a great thing that saves the many from stumbling s was explained by the Chatam Sofer (Orach Chayim, Siman 99) and it is preferable to be lenient even at many places and more so in one place and thus we did with the help of Hashem Blessed

be He in our Kehillah Satmer where we had no possibility to make the shape of the opening next to the wall, and we did it through the posts next to the shape of the opening, and I have written this according to the poverty of my knowledge with the help of Hashem

(Sheelot u Tshuvot Keren David, Orach Chayim, Siman 106)

THE RESHUT HA YACHID THE DOMAIN OF THE YICHUDO SHEL OLAM

Each and everyone must strive with self sacrifice to uphold the Eruv that we made thank G-d according to the best of our possibilities...And as we build the Eruv the Reshut ha Rabbim [the Sitra Achra] becomes the Reshut ha Yachid [Of the Yichudo of the World] and it changes from judgment to compassion, from the name of ELOKIM to the name HAVAYE and the judgment will sweeten to compassion and this merit will stand for us to save us from all trouble and will elevate our horns for Parnassa Tova and we will merit to see the salvation speedily in our days, Amen.

(Derushot Lechem liShlomo on Simchat Torah Derush 70)

THE MARAN THE CHAFETZ CHAYYIM ZTK'L WAS THE SUPERVISOR OF THE ERUV IN HIS CITY OF RADIN

Although he himself never carried in public.

The Chafetz Chayyim His Life and work

MAHARAM BRISK

Also apart from this there's another matter relating to the Eruv which is very deep and that is that through it the unity of the Jewish people is strengthened...

Now we can say that thanks to Hashem we were able to establish an Eruv in our city..And King Salomon peace be upon him in his wisdom saw the future regarding the latter days and decreed barriers and safeguards so that we not mix with the nations

Introduction to Sheelot u Tshuvot Maharam Brisk

SOME HOLY SAGES ARE PARTICULAR TO CARRY WHERE THERE IS AN ERUV

Baal Minchat Eliezer

Rav Chayyim Eliezer Shapira, ZTK'L Av bet din Munkatch

Our tradition and the tradition of our holy forefathers may their merit shield us, is to be particular about carrying in place where there is Eruv, and this is like the words of our master the Holy ARIZAL and the TASHBETZ ZT'L in order to strengthen the

words of our Holy sages Z'L who instituted the laws of Eruvin, and in order not to be included, G-d forbid among those who don't recognize the validity of the Eruv...
Nimuke Orach Chayim Siman 394

Our Rabbi was particular to establish an Eruv wherever it was possible to do so...
Darche Chayim ve Shalom Hashmattot Siman 425

And in the holy Shabbat in the morning as he was walking to the synagogue, The ADMOR took a Siddur in his hands and carried it himself and he said that in a city where a G-d fearing person and a Talmid Chacham supervise the Eruv, it is not proper to be stringent not to carry so that one will not be included among those of which it says: He who does not accept the Eruv...

Brought in the Sefer Divre Menachem of the Gaon the Rav mi Sarafkov ZTK'L

SOME CASES THAT ARE VERY DIFFICULT TO GUARD FROM WHEN THERE'S NO ERUV

Baal Likkute Maharich

Rabbi Israel Chayyim Friedman ZTK'L Av bet din Rochov

And I will bring in particular about a situation which without a proper Eruv it is very difficult to guard from. And due to our many sins the world is very frequent to transgress thus. (Look in Magen Abraham Siman 308 and the Peri Megadim there) For it is forbidden even in our times when there's no Reshut ha Rabim to carry a baby. And the same is brought by the Yeshuot Yaakov Siman 349 and also Rabbi Akiva Eiger only that they said that since people will not listen to our warning, it is good to remain silent for it is better for them not to know about it and that they will sin unwillingly, but to those who come privately to ask we let them know it is forbidden. And look further in the Shulchan Aruch Siman 350 about a spit that was held in the mouth and that it was moved within the mouth it is forbidden to walk 4 amot with it and he must spit it out....And look also in Nagid u Mitzvah about the time when the Ari ha Kadosh saw a man who had already died many years ago and he was being punished for in a previous reincarnation he had carried dust within his shoes on Shabbat without intention and he went into the public Domain.

Likkute Maharich, Seder Hatnachagot)

AN EDICT FOR THE CITIES IN ORDER TO ESTABLISH ERUVIM

Ha Gaon Rabbi Yehoshua Leiv Diskin ZTK'L

In the edicts regarding the needs of the city, edict 8 it says: "In every place where there are Jews, we will establish an Eruv so that we will be able to carry on Shabbat"

Sefer Amud Esh, page 81

And in order to avoid the desecration of the Shabbat it is an obligation on each and every neighborhood and on all the dwellers of Yerushalaim to establish a particular Eruv for each neighborhood...

And to this end we are hereby declaring this Shabbat Parashat Be Shallach "SHABBAT SHEL ERUVIN" that all the faithful in all the synagogues will donate with an open hand to the establishment of the Eruv...

Rabbi Yosef Zvi Dushinski ZTK'L

Av Bet Din Yerushalaim

THE WAY OF THE CHAZON ISH ZTK'L

His way was to be stringent regarding the Eruv and he recommended he who was G-d fearing not to carry on Shabbat even where there was an Eruv for many were the pitfalls in their particular construction. And even with this view, The Chazon Ish went every Friday at noon to check the Eruv in Bene Brak together with Rabbi Zelig Shapira ZTK'L and they would surround all the city and they would check the threads...And in order that no Jews should stumble on Shabbat, he was particular to check the Eruv by himself every week near the beginning of Shabbat.

Sefer Maase Ish

Rabbi Yaakov Israel Kanievsky ZTK'L the Steipler Gaon

And our Rabbi and Master together with Rabbi Zelig Shapira went out to check the Eruv on Erev Shabbat. And once it happened that the Eruv in Bene Berak broke and the Chazon Ish sent to all the synagogues messengers to let them know that the Eruv was broken. And they asked the Chazon Ish why was he announcing the problem when he himself told the Bne Torah not to rely on the Eruv of the City and not to carry at all? To this the Chazon Ish answered that it was necessary for a city to have an Eruv anyway and therefore he was very meticulous about this.

Brought in the Sefer Orchot Rabbenu, Hilchot Eruvin

ALL OF ISRAEL CAN RELY ON THE RULING OF THE RAMA

But in reality all of Israel can rely on the ruling of the RAMA may his merit shield us, when he decreed that all our domains today are like KARMELIT as it is brought in Siman 345.

Beer Chayim Mordechai MiNimetz

Brought in the Sheelot u Tshuvot Minchat Yitzchak Chelek A, Siman 59

THE GAON RABBI MORDECHAI YAAKOV BREISH ZTK'L AV BET DIN TZIRISH

And we learn from all this that it is a Mitzvah to rely on the lenient rulings of the Torah [As it relates to the establishment of the Eruv] for there is no greater time of need for the congregation than the fact that many stumble in sin [while there is no Eruv]...And if in the times of the Gemarah it was a great Mitzvah to look for leniencies in order to permit carrying on the Shabbat, how much more in our times it is a great Mitzvah to search and look for leniencies in order to permit the carrying on Shabbat in our days...

Introduction to the laws of Eruvin

Sefer Sheelot u Tshuvot Chelkat Yaakov Orach Chayyim

It is important for every community to make Shitufe Mevoot [To unite the alleys] wherever the possibility exists, in order to save the public from transgressing the prohibitions against the transfer of objects on Shabbat, but it is essential that a qualified Rabbi will be consulted...

SHEMIRAT SHABBAT KEHILCHATA

Rav YEHOShUA NEUWIRTH

THE GREATNESS OF THE ERUV

ZAAM - ZEVICHA – ERUVIN - MIKVAOT

I heard about the students of the Baal Shem Tov that they were once sitting together and were discussing the thing upon which the head and leader of the generation must be most watchful of. Some of the students said that the most important is to supervise the slaughtering of animals (ZEVICHA) that the Shochet will be G-d fearing and all the other details relating to the slaughter as well because G-d forbid, forbidden foods clog the heart and it becomes dull to the light of the Torah. Some of the students said that the most important thing for the leader was to be diligent about the laws of the Eruv (ERUVIN) because the laws of Shabbat are like Mountains that hang on a hair strand (Chagiga 10a) and this prohibition is very

grave. And there are some students that said that the most important thing is to supervise the Mikvah (MIKVAOT) that it will be Kosher without any doubt, because when the foundation of the building that is man is G-d forbid built without Kashrut then it will be very difficult for that man to be able to vanquish the evil side, G-d save us. And after this the Master the Baal Shem Tov ZTK'L said: I give testimony that at this precise moment they were arguing in the Yeshiva of the heavens which of these things was the most important and they concluded that all of them were and as a sign of these three things there is the verse (CHABAKUK 3:12) : "BE ZAAM TITZAD ARETZ BE AF TADUSH GOYYIM" "You marched through the land in indignation, you threshed the nations in anger". And the word ZAAM has the first letters of the words ZEVICHA ERUVIN MIKVAOT. And all these are the foundation of the world.

Birkat Avraham Parasha Vaetchanan

Brought in the sefer Baal Shem Tov on the Torah Parashat Yitro

THE DOMAIN OF THE KEDDUSHA

Because inside of the Eruv lies the domain of the Kedusha and the goodness, and outside of the Eruv lies the domain of the Sitra Achra G-d forbid, and through the Eruv we separate the influence of the Sitra Achra and will only remain the Keddusha by itself.

Ochev Israel Parashat Massei

THE ERUV GOES AGAINST THE HERETICS

The Eruv points to the fact that the qualities of judgment and mercy are mixed through it and this goes against the heretics who claim that He who created this can not create this also, they say He who created good can not create evil and He who created light can not create darkness, etc... And through the Eruv the judgments are included in the mercies of Hashem and a great amount of blessings and abundance from the CHAI OLAMIM Blessed be He comes down to all the worlds upper and lower.

Beer Mayim Chayyim Parashat Yitro

WHOEVER CAN MAKE THE ERUV AND DOESN'T THIS SIN IS ON HIS HEAD

He who has in his power the possibility of making his fellow Jews not to stumble on the sin of carrying in Shabbat either willingly or unwillingly, this sin is on his hands in a place where there is no Eruv. Therefore whoever has the strength of standing in front of the leaders, will see to it that it is transformed from potential into reality the

Establishment of an Eruv in that city to save many souls from sinning, and through this his sin will be expiated and his merits will increase.

Yitav Panim for Shabbat Shuva Letter 11

THE ERUV IS THE OPPOSITE OF THE ARGUMENT OF KORACH

The argument of Korach is referred to as Chatzerot (Courtyards)...And for this King Salomon decreed the Establishment of Eruvin that when there's a Kazait in the possession of one person many can associate to him and be able to carry in all places and all of them are thought to be one person, and about Korach it is written: "And Korach took" And the Targum translates: And Korach argued, because Korach separated from all other tribes and did not admit to the fact that one man can unite to a Tzaddik and through this reach the same levels as the tzaddik, but he thought that everyone is on his own, meaning that he didn't accept the Eruv, and remained Chatzerot (Courtyards) without Eruv, like houses with courtyards without walls, therefore the place where he argued was called Chatzerot.

Chidushei ha Rim Parashat Korach

ABRAHAM IS PRAISED THROUGH THE MITZVAH OF THE ERUV

In the Midrash Parashat Toldot it is written on the verse: "Because Abraham listened to My voice, and he kept My ordinances, My Mitzvot, My statutes and My Torahs, (Bereshit 26:5) Rabbi Yonatan in the name of Rabbi Yochanan said Even the Halachot of Eruvin did Abraham know, My Torahs means 2 Torahs that he kept even the light Mitzvot of the Torah she be al pe [The oral Torah]

And we may ask why from out of all the Mitzvot instituted by our Rabbis, was this Mitzvah of Eruvin chosen to praise Abraham above all other the Mitzvot? And we can say that from the Torah it is forbidden to carry from the private domain to the public domain on the holy Shabbat, and we know that the private domain [Reshut ha Yachid] is thought to be the frontier of the holy, of the unity of the only One of the world, Hashem, He is one and His name is one. And the public domain [Reshut ha Rabbim] is the area of the Sitra Achra following the secret of the verse Shemot 5:5 (*VAYOMER PAROH HEN RABBIM ATTA AM HA ARETZ...*). And this represents a general rule for all the Torah, because the one who is occupied with the Torah and its Mitzvot, his soul is connected with the Reshut ha Yachid the side of the Keddusha, and on the contrary the one who commits sins, G-d forbid, is connected to the Reshut ha Rabbim the Sitra Achra and our sages in their Ruach ha Kodosh

added safeguards even when carrying from a private domain to another private domain which may be similar to a Public domain, meaning a courtyard where many Jews traverse was also made forbidden by the Rabbis, And here we have an allusion to all the torah, to erect safeguards to not bring what is Kodesh into the Reshut ha Rabbim, G-d forbid, that when a person commits a sin he then immerses himself in the Reshut ha Rabbim. Therefore the person must erect safeguard upon safeguard and to make himself holy in what is permitted to him [*Kadesh Atzmecha be ma she mutar lach*] Then the person is on the level of the Torah where he makes safeguards and barriers like the Oral Torah does according to the command of our sages Z'L. And this is what Abraham kept, and the Mitzvah that included all this behavior is the Mitzvah of Eruvin, understand this.

Beer Mayim Chayim, Maamare Shabbatot, Maamar 5

THE MANA AS A REWARD FOR BUILDING AN ERUV AND COMING TOGETHER

Because of the great humility of those Tzaddikim, The Jews said about the Man that they did not understand on what merit Hashem had given to them the Man the bread from heaven... And Moshe said to them: "This is the bread that Hashem gave to you" in the merit of the community of Israel because you are together in one bond, and you are all Tzaddikim and Keshirim and [because of the Eruv that they had previously done] You unite your intentions and you make one single union in order to serve Him with a complete heart...

And this is the advice on Friday afternoon brought in the Mishna ERAVTEN? That the person will include himself together with all of the community of Israel, and through this he will have the merit of awakening the mercies of Hashem from the place of compassion above...

Yismach Israel Parashat Beshallah

THE ERUV UNITES ONE WITH THE COMMUNITY OF ISRAEL

And the advice to reach purity of thought is ERAVTEN? That he will include himself in the community of Israel with love and unity...And through self annulment and friendship within the community of Israel he will see the merit of his friend and his own deficiency and through this he merits the abundance of Keddusha...

Yismach Israel Parashat Nasso

WHEN THE BREAD IS MIXED THE MINDS ARE ALSO MIXED AND UNITED

And this is the essence of the Eruv that we take Bread from all the dwellers of the courtyard and it is considered as if all of them live in the place where the bread is placed, as our sages have said (Eruvin 49): “The mind of the person follows his bread” and they mix and unite their minds and they make only one entity to the will of Hashem with a complete heart...And through the union of every Jew and they annul one another a complete annulment and they talk among them and they feel the pain of each other with great love, and through this they merit the quality of truth...

The Maharsham

ERUVIM IS A SIGN FOR THE COMING OF MASHIACH

It is known what is written in Raaya Mehamna Parashat Ki Tavo concerning the Mashiach (Zecharia 9:9) ANI VE ROCHEV AL HACHAMOR [A poor man and riding on a donkey] where ANI are the initials of the words ERUVIN NIDDA YEVAMOT because Massechet Eruvin is the first to deal with the signs of the coming of the Mashiach that will reveal himself speedily in our days and it is a Mitzvah to involve oneself with its establishment and in order to aggrandize the Torah and to bring beauty to it.

Introduction to the Sefer Minchat Israel on Massechet Eruvin

THE ERUV SEPARATES BETWEEN GOOD AND EVIL

And with the strength of the study of Massechet Eruvin in order to learn how to properly involve oneself with the building of the Eruv for the Shabbat according to the Halacha, one merits to build a partition that will separate between good and evil and between light and darkness, that evil will not get mixed with good, and with the strength of the Mitzvah of Eruv...the Keter of mercies will reveal on his soul and he will separate evil from good and will convert the judgments to mercies...

Sefer Imre beracha page 78

THROUGH THE COURTYARDS OF THE ERUV WE MERIT TO DWELL IN THE COURTYARDS OF HASHEM

As our sages Z'L have said: “All those who observe the Holy Shabbat according to the halacha, all their sins are forbidden and through this one merits to dwell in the courtyards of Hashem [Chatzerot beit Hashem] and this is the Eruve Chatzerot...

Tzemach Tzaddik Parashat Vayera

**PURITY OF THOUGHTS IS TO YIELD TO HASHEM'S DESIRE
AND IT IS JUST LIKE IN THE ERUV WE ALL YIELD OUR
DOMAIN TO OUR FRIENDS AND NEIGHBORS**

And the main thing is to sanctify his thoughts because all the desires that are not good come from thoughts that are lacking and not pure, therefore our Sages Z'L have said LIRTZONECHEM LEDAATCHEM that is that the person will slaughter his own deficient thoughts and then he will annul his desire in front of the desire of Hashem, and through this he will be on the level of Eruv, because the matter of the Eruv is that everyone yields his domain to his friend's. And this one also cedes and yields his domain and his desire to the Holy one Blessed be He and through this the Holy one Blessed be unites His will and His domain to the Tzaddik...

Tzemach Tzaddik Parasha Keddoshim

REFUAH, VAYAAVOR AND THE ERUV

It is known from the writings of the ARI HA KADOSH ZTK"L that one must concentrate on the blessing of ROFE CHOLE AMO ISRAEL that the first words RESH CHET AYIN YUD add up to 288 that is sweetness that brings the cure, because 288 is the sum of Chesed 72 and Gevurah 216, and this is to sweeten the Gevurot with the Chassadim as alluded to in the verse VAYAAVOR HASHEM AL PANAV VA YIKRA where the word VAYAAVOR is also the sum of 72 and 216 and this is also on the level of ERUV as brought in the books that this is the level of Yaakov the Middah of Tiferet that is the level of Eruv the association of the alleys and on the level of Yessod Yosef [The foundation of Yossef] which is the association of the alleys...

Sefer Imre Noam Parashat Vayechi

**FORTUNATE THE PORTION OF HE WHO HELPS
ESTABLISH THE ERUV**

Rabbi Pinchas Horowitz ZTK'L Kossov

And when one establishes the Eruv to permit carrying, he introduces Keddusha to the Place and many elevated matters are corrected. And even to those who are stringent on themselves and don't carry on the Shabbat even in a place where there's an Eruv according to the halacha even then the place is sanctified through the making of the Eruv of the alleys...

And then fortunate is the portion of those who see to it to establish Eruvim in every place where it is possible according to the halacha as the Chatam Sofer wrote in Siman 99...And may it be His will that we will merit speedily in our days to the

coming of the Mashiach and Hashem will be King over all the earth in that day Hashem will be one and His name will be One.

Pitcha Zuta Introduction

THE ERUV IS A PROTECTION AGAINST DEMONS AND DESTROYERS

Rabbi Asher Horowitz ZTK'L MiRimanov

And the Eruvim that exist in every city where Jews dwell are a protection for the inhabitants of the city against the demons and the destroyers...

Sefer Maadane Melech Parashat Vayishalch

A FEW HALACHIC ISSUES CONCERNING THE LAW OF RESHUT HA RABBIM [PUBLIC DOMAIN] IN OUR TIMES

We will first bring many Gedole Poskim that declare according to what the Shulchan Aruch ha Rav from the Baal ha Tanya says that even in the Reshut ha Rabbim Gamur [A definite Public domain] if we do there the shape of the door opening from both sides then it will be considered a Reshut ha Yachid min ha Torah [A definite Private domain according to the written Torah], therefore even in large cities where there is the worry that it might be a Reshut ha Rabbim min ha Torah [A Public domain according to the law of the written Torah], if we do the shape of the opening of the door it will become a Private Domain from the Law of the Torah, and there's only there a doubt from the words of the Rabbanim [Mi de Rabbanan] and SAFEK DE RABBANAN LE KULA when there's a doubt from the words of the Rabbanim we rule leniently.

SHULCHAN ARUCH

And what is a RESHUT HA RABBIM? It is a street that will be at least 16 amot wide...And there are some who say that if 600,000 people don't pass there every day is not considered Reshut ha Rabbim.

Shulchan Aruch Orach Chayyim Siman 345 Saif 7-8

SHULCHAN ARUCH HA RAV

And there are some who say that anywhere where there are not 600,000 people who pass there everyday as in the desert encampment this is not Reshut ha Rabbim but only a Karmelit, and according to the words of our Sages, it has become customary

in these countries to be lenient and to say that he presently don't have a definite Reshut ha Rabbim and they should not be reproached for they have what to rely on.
Shulchan Aruch ha Rav Orach Chayyim Siman 345 Saif 11

And if we made the shape of the opening on the four KUNDESIN (posts) It is a definite Reshut ha Yachid from the words of the Torah even if it was done in the middle of a definite Reshut ha Rabbim...

Shulchan Aruch ha Rav Orach Chayyim Siman 364 Saif 4

WE RELY ON THE LENIENT VIEW

Given that many Rishonim hold that even in these times we have Reshut ha Rabbim, and we hold according to those of lenient views, and given that even in the Reshut ha Rabbim when we make the shape of the opening [TZURAT HA PETACH] from both sides even from the Torah it is no longer a Reshut ha Rabbim...And to the words of the Rabbanim [De Rabbanan] we rely on the lenient view.

Sheelot u Tshuvot Avne Nezer Siman 107

THE TZURAT HA PETACH IS EVEN EFFECTIVE IN A RESHUT HA RABBIM MI DEORAITA

The shape of the opening [TZURAT HA PETACH] being effective even in a street where 600,000 people pass everyday...Because through the shape of the opening we have 4 Mechitzot it is as a Mechitza proper...And there is no need to worry because we have already seen the custom in all the cities of Israel to carry through the usage of the shape of the opening [TZURAT HA PETACH]...

Sheelot u Tshuvot Peri ha Sade Chelek Bet Siman 81

But according to which we mentioned already from the Baal ha Tania Z'L that even from the Torah law the shape of the opening [TZURAT HA PETACH] is effective regarding the Reshut ha Rabbim, then there's no need to be stringent because regarding the law of DERABBANAN it is obvious that we can rely on those Poskim who hold that there's no Reshut ha Rabbim in our days...

Sefer Zichron Yosef Letter 275

THE KAF HA CHAYYIM RABBI CHAYYIM PALLAGI ZTK'L

And according to Rav Zalman in Siman 364 Letter 4 it is obvious to him that it will be considered a Reshut ha Yachid even though he did it [Tzurat ha Petach] in a Reshut ha Rabbim from the Torah.

Kaf ha Chayyim Siman 362 letter 85

NOTHING TO WORRY ABOUT THE TZURAT HA PETACH

The TZURAT HA PETACH the shape of the opening is considered a definite Mechitzah in all the rulings of the Torah whether for Shabbat or for Kilayim therefore seems to me that one should not worry here.

Aruch ha Shulchan Orach Chayim Saif 37

THE BET EPHRAIM DETERMINES THAT IT IS IMPOSSIBLE FOR ANYONE TO GO AGAINST THE TRADITION HANDED DOWN BY THE SAGES

And now we will deal with the lenient ruling for in our time we don't have Public domains for even if the street is 16 amot wide there are no 600,000 walking there regularly and this is the opinion of Rashi...

And I have arranged for the reader the opinion of many Gedolim Rishonim...and there are a few Gedolim that oppose Rashi in the matter of Eruvim but any how there is no power in the hands of any particular person to contradict or oppose the custom that was handed down through the Gedolim of the world the Sages of Tzfat and Ashkenaz that we are sons of their sons and from their waters we drink.

(Sheelot u Tshuvot Beit Ephraim Orach Chayim Siman 26)

SUPPORTING RASHI'S VIEW

More than this Rashi ZTKL wrote that in order to have a Public domain more than 600,000 people walking on a single road are required and the Rosh ZTK'L explains on this that in our times there are no public domains...And many Gedolim and Geonim who lived in our lands (Tzfat) and not one of them complained ever.

Sheelot u Tshuvot Yom Tov Tzahalon ZTK'L

THE 600,000 PEOPLE HAVE TO WALK THERE EVERYDAY

Ha Gaon Rabbi Shalom Mordechai ha Cohen ZTK'L

And also 600,000 people pass there every day, the Bet Ephraim brought that only when they pass there on foot and not when they pass there in trains or carriages for it must be similar to the encampment on the desert...

Therefore also in the big cities if the roads are not straight and cross the city from end to end and 16 amot wide and 600,000 people do not walk by every day they don't have the law of Reshut ha Rabbim

Sheelot u Tshuvot Maharsham Chelek A, Siman 162

THE CUSTOM TO DO ERUVIM IN VERY BIG CITIES

Meaning that the alley will be straight from one end of the city to the other which in reality is not found in any of the large cities, and because of this they accustomed themselves to do the Eruv in very big cities, and they did not worry for the fact that there were 600,000 in the cities because there is no Reshut ha Rabbim straight from one end of the city to the other There, and also because the 600,000 are spread among all the streets and it will not be possible that all of them will go on the same Reshut ha Rabbim..

Sheelot u Tshuvot Divre Malkiel Chelek 4 Siman 3

THE ONES WHO OPPOSE THE ERUV ACT NOT FOR HEAVEN'S SAKE THE BAAL TIU YEHOSHUA

And the author says to anyone who comes and wishes to know, that those who oppose the establishment of the Eruv in ODESSA they act not for heaven's sake, but it is jealousy and a jealousy of falsehood as it is known and some of them fall on the category of foolish Chassidim, and go and learn what our Sages have said regarding the obligation to be diligent in the establishment of the Eruvim...

Introduction to the Sefer Tiu Yehoshua

BY OPPOSING THE BUILDING OF THE ERUV THEY MAKE LITTLE OF THE SAGES UNDER WHOSE SHADOWS WE LIVE

Rav Chayyim Eliezer Shapira ZTK'L Av Bet Din Munkatch

Because through this [Opposing the Eruv] he makes little of the Rishonim our holy Rabbanim and Forefathers may their merit shield us and under whose shadow we live in our exile in these last generations, and who carried on Shabbat before us in their cities, they themselves carried...[And if we hold contrary to their view we imply] that all of them desecrated the holy Shabbat, G-d forbid in all aspects whether Mideoraita or Miderabannan...

IMPOSSIBLE TO AVOID CARRYING WITHOUT AN ERUV

And the reason is known that it is a thing which is almost impossible to be watchful about without taking things out of the house, therefore when King Salomon instituted the Eruv it was a big Tikkun for the observance of Shabbat...For it is a thing that it is almost impossible to observe and against your will people will transgress and they will be on the category of Shabbat desecrators Mideoraita and Miderabannan and they will leave the religion G-d forbid.

ERUV IN ALL LARGE CITIES OF EUROPE

And it is known that in all the large and old cities of Poland and Galicia, and just like Krakow and Levov, where there lived the seat of judgment our Holy Rabbis the authors of the Shulchan Aruch and its commentaries from whose mouths we live and the Acharonim the Geone of the generation and the Rabbis and our teachers until this generation, and always they had Eruvim and they carried in Shabbat and even when there were among their communities desecrators of Shabbat and heretics...

Nimuke Orach Chayyim Siman 391 Letter Beit

THE MISHNA BERURA

And there are those who say that anywhere where there are no 600,000 people walking there is not Reshut ha Rabbim...And anyhow we have no strength to make them change the behavior of those who rely on this view for the opinion that there's no Reshut ha Rabbim Min ha Torah is not the opinion of only one but of many as I wrote in Biur Halacha and like these many Acharonim have ruled and all who are careful with their soul will be stringent for themselves. [a.n. But not for the whole city]

Mishna Berura Siman 345 Saif 7

ON THE OPINION OF THE MISHNA BERURA

The Baal Sheelot u Tshuvot Beit Av Tanina

Rav ha Gaon Abraham Aharon Yudeleitz ZTK'L

Av Bet Din Manchester and Boston

To my knowledge we see here that those who rely on the opinion of RASHI and those who agree with him that one of the conditions for the existence of Reshut ha Rabbim is that there will be 600,000 people passing there every day...And in the sefer Mishna Berura the author was stringent and really his Mishna is not Berura [clear] in this case because it seems that he saw what is written in the sefer Mishkenot Yaakov but he didn't see what the Gaon the Bet Ephraim answered to the Mishkenot Yaakov and if the author of the Mishna Berura had seen the Bet Ephraim he would have counted many more Poskim that support the view of RASHI ...And therefore if the G-d fearing wants to be stringent and not carry on the Eruv, then who can say anything to them? But G-d forbid that they say anything against the ones who act leniently...

And then also in large cities where there live double the number of people who came out of Mitzraim we can conclude that it will not be considered Reshut ha

Rabbim min ha Torah unless there are places like streets and alleys where 600,000 people pass there like one...

Sheelot u Tshuvot Beit Av Tanina Siman 8.

IN OUR CITIES WE HAVE THE TRADITION FOR MANY GENERATIONS TO ESTABLISH ERUVIM

And the Heter [Permission] of not being MEFULASH (A straight road from one end of the city to the other) has been used and accepted and we saw no one disagreeing with this and in large cities we don't find MEFULASH at all, and in our cities we have the tradition for many generations to establish Eruvim without worrying about it being a Reshut ha Rabbim Mide Oraita that would require doors...And even a definite Reshut ha Rabbim Mide Oraita can be permitted through the usage of the TZURAT HA PETACH [the shape of an opening].

Rav Shlomo David Kahana ZTK'L Av Bet Din Warsaw

Published in HA PARDES, Volume 8, Year 36

THE CHAZON ISH APPROVES THE ERUV FOR THE CITY OF PARIS

The Baal Sheelot u Tshuvot Achi Ezer

Rav Chayyim Ozer Groshinsky ZTK'L from Vilna

I was asked regarding the establishment of an Eruv in Paris...And I spoke with Morenu ha Rav Avraham Yeshaya Korelitz SHLITA in Bne Berak, author of the sefer Chazon Ish and what we concluded I will write to you...

You have indeed written that in Paris there are 3 mechitzot Min ha Torah in three directions and also in the fourth and remaining direction there's a Mechitza on a third of it, if this is so then the city of Paris is not a Reshut ha Rabbim Min ha Torah...And the proper advice is to establish the bridges Through the TZURAT HA PETACH [The shape of the opening and we can rely on the TZURAT HA PETACH of the Telegraph posts for they are done according to Halacha and they aren't on the side...

Rav Chayyim Ozer Groshinsky ZTK'L from Vilna

Brought in the PARDES year 36, Volume 4

ALL THE STREETS AND AVENUES OF LARGE CITIES ARE DEFINITE RESHUT HA YACHID MIN HA TORAH

THE BAAL CHAZON ISH Rabbi Abraham Yeshaya Korelitz ZTK'L

And from this we conclude that all the streets and avenues located in the largest cities are to be considered like a DEFINITE RESHUT HA YACHID MIN HA TORAH...

CHAZON ISH Hilchot Eruvin Siman 107

**MAY MY PORTION BE AMONG THOSE WHO
HELP ESTABLISH THE ERUV**

Baal Sheelot u Tshuvot Zekan Aharon

Ha Gaon Rav Aharon Valkin ZTK'L Av Bet Din Pinsk

[I congratulate the honorable] Rabbi who worked and made possible the establishment of the Eruv in his city, fortunate is He and fortunate is his portion, his lot fell with those who bring merit to the many to save them from desecrating the Holy Shabbat, may my portion be like his...And it is known that our Rabbis the Rishonim and the Acharonim and our forefathers screamed and yelled against those who look for stringencies regarding the laws of Eruvim, for the Halacha is according to those who are lenient on the Eruv...And what place is there to worry about things that the Acharonim ruled leniently about and permitted already?...And there is no need to expand myself on the subject for it should suffice us the opinion of The Gedolei Poskei Acharonim who permit all this...

Brought in the Sheelot u Tshuvot Chelkat Yaakov Orach Chayyim Siman 183

A SIMPLE CONCLUSION: TO ESTABLISH ERUVIM IN EVERY PLACE

The Gaon Rav Yaakov Israel Kanievsky ZTK'L THE STEIPLER

And it is a simple conclusion that the Rabbanim in every place will strive to establish ERUVIN in order to save many from sin...

Brought in the sefer OM ANI CHOMA

STRINGENCY REGARDING THE ERUV ONLY IF IT IS JUSTIFIED

Ha Gaon Rabbi Shlomo Zalman Auerbach ZTK'L

Rosh Yeshiva Kol Torah Yerushalaim the Holy City

I asked the Rav if it is correct to be stringent concerning the Eruv and not to rely on the Eruv in Yerushalaim as regards to carrying.

The Rav answered to me why I wanted to be stringent. He explained to me that if my reason to be stringent is because I learned the subject in the Gemara and the Poskim and as a result of this I felt that I need to be stringent, then the stringency is appropriate, but if I only heard that there are those who are stringent in regards to the Eruv and I also want to be stringent, then that is no good reason to be stringent. From the sefer Ve Alehu loYibol, His customs and conduct

**SOME PEOPLE ARE STRINGENT ON THE ERUV AND THEREBY FAIL
TO HONOR SOME OF THE 10 COMMANDMENTS**

When The Rav was asked if it was proper to be stringent when there is a properly established Eruv in the city... And especially He was very upset about the fact that

because the Avrechim were stringent regarding the Eruv their wives had all the burden of pushing the baby strollers, and many times he complained about this, and because he had been stringent in his youth and he had not carried, then when he got married he made a Heter Nedarim (Annulment of a vow) in front of three and from then on he carried only in times of need in order to help with the burden of his wife. And one time he saw a father and his son. And the father was carrying a chair. And his son was taking nothing and it pained the Rav a great deal that in order to be stringent on the Mitzvah of Eruv, a son was denigrating so much the Mitzvah to honor Father and Mother, HA CHAMURA MIN HA CHAMUROT (Yerushalmi Kiddushin) One of the most serious Mitzvot and especially because as it is explained in the Chazon Ish (Siman 107 Saif Kattan 5, 7) that his opinion is that in our times there is almost no Reshut ha Rabbim Min ha Torah, and for this matter it is worthwhile to rely on this.

Halichot Shelomo, Inyane Tefillin, Orchot Halacha Letter 95

NO RESHUT HA RABBIM IN THESE TIMES

According to most of the Poskim there is no Reshut ha Rabbim in these times because we have no streets where there are 600,000 people that pass through there every day...And we find then that there are no Reshut ha Rabbim here in the Holy land Min ha Torah...

Minchat Shelomo Chelek Bet Siman 39

RESHUT HA RABBIM ONLY IF 600.000 PASS THERE EVERYDAY RISHON LE TZION RABBI OVADYA YOSSEF

Because there is no Reshut ha Rabbim but only if there are 600,000 people who pass there every day, and there's no place like this nowadays. If from the morning until the evening there are 600,000 people who pass there then it is considered a Reshut ha Rabbim. But when the people pass there in cars even if there are 600,000 people it is not considered a Reshut ha Rabbim because we need 600,000 walking, like the Jews in the desert [DIGLE MIDBAR] in order to make it a Reshut ha Rabbim...Moreover a car is considered a Reshut ha Yachid...And in the lands of Europe among the Ashkenazim they had the custom of establishing Eruvim in all places according to the opinion of the RAMA. We prayed in the Bet ha Knesset Shaare Tzion [Flatbush] and I told them that it is good to make an Eruv and it is a Mitzvah and some extremists came...and Baruch Hashem they did not find me there.

Rabbi Ovadya Yossef SHLITA Rishon le Tzion

Shiurim Motzae Shabbat

**EVEN IF THERE ARE MORE THAN 600.000 PEOPLE IN YERUSHALAIM
IT DOESN'T MEAN IT IS A RESHUT HA RABBIM**

Ha Gaon Ha Rav Israel Yaakov Fischer SHLITA

Rosh Av Bet Din Tzeddek Ha Eda ha Charedit Yerushalaim

To your query that there are today more than 600,000 people in Yerushalaim...Even if there are 600,000 people in the city nevertheless they are not in a single place therefore it is not considered a Reshut ha Rabbim...And in the Meiri it says that we need a road where 600,000 pass commonly there...As the Chazon Ish already wrote that in our times the streets we have in the large cities are considered as definite Reshut ha Yachid Min Ha Torah...

I sign, Israel Yaakov Fischer

Sheelot u Tshuvot Even Israel Chelek 8, Siman 36

IT DOESN'T DEPEND ON THE NUMBER OF INHABITANTS IN THE CITY
And then even in a city where there are double the people who left Mitzraim, we see that there is no Reshut ha Rabbim Min ha Torah if there are no streets where 600,000 unite there as one...

Sheelot u Tshuvot Kinyan Torah Chelek 4, Siman 40

**MOST OF THE POSKIM AND THE GEONIM RULED LENIENTLY IN
ORDER TO BRING MERIT TO THE MANY**

Ha Gaon Ha Rav Shmuel Ha Levy Vozner SHLITA

Av Bet Din Zichron Meir Bne Brak Sheelot u Tshuvot Shevet ha Levy

Because we have no Eruv that would not produce an argument among our forefathers, the Rishonim, as it is known to those who enter the gates of the Halacha, Nevertheless our Rabbanim Gedole ha Acharonim by whose light we walk, devised for them a safe road and they did what they did in order to bring merit to the many...That regarding everything that was ruled in the Shulchan Aruch, Israel received its ruling either to be stringent or lenient and even some Geonim from the Sefaradim like Morenu HaRav Yom Tov Tzalon Siman 251 ruled leniently (Regarding the Eruv)...And hundreds of Geonim in their responsas and their actions in thousands of holy communities of Torah scholars, they established Eruvim based on the ruling that 600,000 people who pass through the same place are needed to have a Reshut ha Rabbim Min Ha Torah...And they established Eruvim and told the ones who wished to be stringent to do so for themselves, but not to worry or go against the fact that there is an Eruv, and in such a thing where so many thousands of Geonim and Poskim of all generations have ruled in favor of, it is certain that

from the Heavens they agree with the Eruvim and it is forbidden to disagree with them...

Sheelot u Tshuvot Shevet ha Levi Chelek 8 Siman 97 98

**ALL THE STREETS ARE CONSIDERED RESHUT
HA YACHID MIN HA TORAH
Ha Gaon Ha Rav Chayyim Kanievsky SHLITA
Baal Shone Halachot**

And according to this, all the streets and roads in the large cities are considered like Reshut ha Yachid Min ha Torah...

Shone Halachot Hilchot Eruvin Siman 363

**GREAT EFFORT AND SELF SACRIFICE IN
ORDER TO ESTABLISH ERUVIM**

And maybe it is not redundant to bring here the opinion of our sages and the Gedolim regarding the great effort and self sacrifice that we must exhibit in order to establish Eruvim in the cities, as it has been the tradition in all the large cities where Jews have lived, like Vilna, Warsaw, Krakow, Pinsk, Berditchev, etc...And we found that it was the tradition of the ARI HA KADOSH TZK'L and the Baal BNE YSSACHAR and other Gedolim, to carry in cities where there were Eruvim...

Rabbi Chayyim Kreisvirta SHLITA

Chief Rabbi Antwerpen From his introduction to the sefer Rechovot Hair regarding the Eruv in Antwerp Belgium

600,000 PEOPLE NEED TO PASS THERE, NOT JUST LIVE THERE

We rely on the view that we need 600,000 people that pass through there every day and not only on the fact that 600,000 people live there.

Ha Gaon Moharish Eliashev SHLITA

From the sefer Yashiv Moshe

**GREAT REASONS TO RULE THERE IS NO RESHUT HA
RABBIM MIN HA TORAH IN GREAT CITIES**

The Rav ha Gaon Pesach Eliyahu Folk SHLITA

Baal Sheelot u Tshuvot Machaze Eliyahu

And all this as regards the streets as they were in ancient times but in our times there are great reasons to rule that there is no Reshut Ha Rabbim Min ha Torah according to everybody even in the greater cities...

Therefore we conclude that it is possible to permit carrying in the large cities through the TZURAT HA PETACH (The shape of the opening) because in our days the streets are not straight from one side of the city to the other and they are not considered Reshut ha Rabbim to all opinions...

And additionally there is the point of view that we do not have a Reshut ha Rabbim Min ha Torah and this is the opinion of many Gedolim who hold that we need a street 16 Amot wide where there are 600,000 people walking by everyday as it was in the encampment of the Jews in the desert [DIGLE HA MIDBAR] that most of the people walked by. It is not so when people pass by in carriages for they have Mechitzot which make them a Reshut ha Yachid and this is not similar to the desert encampment where the people passed by foot. And even if there are thousands upon thousands of Reshut ha Yachid (Carriages, cars) passing by a street it will not be considered a Reshut ha Rabbim in our times...We find then that we have no classification of Reshut ha Rabbim in our times at all...

At any rate the point of view that we brought here its foundation is in the Holy Mountains and it is a way of bringing great merit and benefit to permit carrying on Shabbat through the shape of the opening (TZURAT HA PETACH) even in the larger cities like Tel Aviv and Antwerp and the like...

Sheelot u Tshuvot Machaze Eliyahu Siman 39

THREE CLEAR REASONS WHY A LARGE CITY OF 8 MILLION IS NOT A RESHUT HA RABBIM

Ha Gaon Ha Rav Elchanan Halperin SHLITA

Baal Sheelot u Tshuvot Sade Elchanan

Rav and Rosh Yeshiva in London

Given that we have been commanded by our Holy Sages Z'L to involve ourselves in the establishment of Eruvim according to the established Halacha from many Sofrim...We find therefore that in the city where more than 8 million people live...the city is not considered to be a Reshut ha Rabbim for 3 clear reasons and each reason is sufficient on its own...

Sheelot u Tshuvot Sade Elchanan Siman 24

WE DID NOT WISH TO BRING HERE ALL THE POSKIM WHO RULE THAT THERE IS NO RESHUT HA RABBIM MIN HA TORAH TODAY BUT LET ACTIONS SPEAK LOUDER THAN WORDS. IN ALL THE LARGE CITIES OF EUROPE BEFORE THE WAR AND IN ERETZ ISRAEL IN ALL CITIES UP UNTIL THIS DAY, IN ALL THE BATE DINIM THEY RELY ON THE OPINION CITED BEFORE, THAT THERE'S NO RESHUT HA RABBIM MIN HA TORAH NOWADAYS.

THE ERUV IN MANHATTAN

WE NOW BRING YOU THE LIST OF MORE THAN 100 RABBONIM GEDOLE ISRAEL WELL KNOWN HALACHIC AUTHORITIES WHO RULED THAT NEW YORK EITHER MANHATTAN OR BROOKLYN IS NOT CONSIDERED A RESHUT HA RABBIM (PUBLIC DOMAIN) MIN HA TORAH, AND WE ALSO BRING YOU THE NAMES OF THOSE WHO WISHED TO ESTABLISH THE ERUV IN MANHATTAN OR BROOKLYN

HILCHETA RABBETA LE SHABBETA **REGARDING THE ERUV IN BROOKLYN**

It is a great insult to Geonim and Kedoshim from previous generations, and to the noted scholars of today who agreed to follow their rulings, to issue any proclamation stating that it is forbidden [Assur] according to TORAH LAW to establish an ERUV in Brooklyn. For, the TORAH LAW clearly permits this. This is a fact. They allege that Rav Moshe Feinstein ZTK”L forbade the establishment of Eruvim on Brooklyn.

RAV MOSHE FEINSTEIN WAS NOT OPPOSED TO THE ERUV IN BROOKLYN

Hagaon Rav Moshe Feinstein, in a letter published In Hapardes In the year 5719 (33rd year, volume 9) states openly that he is not opposed to the establishment of ERUVIM. However, being that there are opinions stated by some Rishonim which differ from the ruling of the SHULCHAN ARUCH (Which should be the final say for any Jew even if he is a Gaon), he personally does not want to take part in the 'heter' [Permission] of establishing ERUVIM in Broklyn. Nevertheless, those who wish to follow the rulings of all the poskim who permit an ERUV can do so. He also states this verbally many times. These are documented facts that cannot be refuted.

Rav Moshe stated openly, verbally and in writing, many times that those who establish ERUVIM have a perfect right to do so for they are following the opinions of the majority of the sages of Israel and the ruling of the SHULCHAN ARUCH.

All the literature that he published concerning the establishment of ERUVIM is only an elucidation of minority views which are against all leading POSKIM and the SHULCHAN ARUCH. This is a documented fact and is stated openly in all his responsas concerning ERUVIM...

A WORD ON THE HOLY SAGES THAT LIVED 130 YEARS AGO (WHO GAVE OPINIONS ON THE ERUV IN NEW YORK)

Gedolei Yisroel, of blessed memory, who lived a hundred and thirty years ago, were greater than Torah scholars in our generation. They approved of ERUVIM in all large cities. Many wrote about Manhattan. Their rulings, with their brilliant, and lucid comprehension of Torah Law, was arrived at after working, and toiling, in our Holy Torah. Then they issued rulings with clear proofs. Their rulings are published for all to see, study, and analyze.

They did not worry about the problems mentioned by Rabbonim in our generation. No one in our generation, or the previous generation, has the power to overrule

these holy sages, of blessed memory, known for their erudite scholarship, and piety. More so, when Rabbonim in our generation, and in the previous generation, rule against them by signing documents, without clearly refuting what those sages said on the subject of ERUVIM.

THE MARSHAM DID NOT LIVE IN AMERICA BUT MOSHE RABBEINU DIDN'T EITHER

The Marsham who approved of the ERUV in Manhattan in 1907 did not live in America. Therefore, those who oppose the Eruv say that he didn't understand the problems here. One can answer them that Moshe Rabbenu also didn't live in New York. With such reasoning you can wipe out the complete Torah. This is what Reform Jews do.

ERUVIM IN FLATBUSH

The subject of Eruvim in Brooklyn, has been a matter for discussion since the first Eruv was constructed there in the year 5739, by Rabbonim of the community of Flatbush. Before constructing this Eruv, they asked Reb Moshe Feinstein, of blessed memory.

He replied: The books of the Shulchan Aruch (Code of Jewish Laws) are open for all to study. However, he personally, does not want to get involved in their project. His answer was later published in his work Igros Moshe (part 4, letter number 87).

RAV MOSHE FEINSTEIN GIVES ASSISTANCE IN THE BUILDING OF THE ERUV

Rabbi Sharfman, Rav of the Young Israel of Flatbush, the one referred to in letter 87, Igros Moshe part 4, said that after Reb Moshe told him he did not want to get involved in their project to build the Eruv, he asked Rav Moshe, if he could rely on other poskim who argue with him Reb Moshe replied yes. After this Rabbi Sharfman asked him if he could ask him some questions about constructing this Eruv. Reb Moshe replied yes, ask me whatever you want. Rabbi Sharfman proceeded to ask questions and got detailed instructions from Reb Moshe on how to construct this Eruv...

Reb Moshe Feinstein, of blessed memory, in the aforementioned letter, explains why he does not want to get involved in their Eruv. However, he states clearly, his reason for not embracing their project was not accepted by leading sages of previous generations. Therefore, it is not a clear-cut ruling.

In a letter, published in Igros Moshe, after the afore mentioned letter (letter number 88) He states clearly that his ruling is against the Shulchan Aruch and he also says there that one can rely on the ruling of the Shulchan Aruch.

Any publicity stating the opposite of what is stated in Igros Moshe is not true. They are publicized by individuals trying to mislead the public. However, the public cannot be misled so easily. Eruvim have existed in Brooklyn for more than twenty years. They will continue to exist. In spite of those who want otherwise.

THE RESHUT HA RABBIM OF RAV MOSHE

Any one who learns the letters from Reb Moshe Feinstein, of blessed memory, concerning Eruvim in Brooklyn, is well aware of the ruling stated in his work Igros Moshe (part 4 letter 88), where he rules that Brooklyn is a public domain (Reshus harabim). However, what escapes many is the fact that this ruling is not cited in any rabbinical source. It is a novel ruling. Therefore one does NOT have any obligation to follow this ruling because it is not mentioned by any Poskim.

RULING NOT IN ACCORD WITH THE SHULCHAN ARUCH

Reb Moshe states: 600,000 people must be in the street at one time. Only then can we rule that this city is a public domain. He states further: in order to have 600,000 people in the street at one time, three million people must live in this city.

This is not stated anywhere by any authority in Jewish law. It is a novel opinion of Rabbi Feinstein. The Shulchan Aruch (Siman 345:7) states openly that 600,000 people must walk on one street, every day. Then this street, where 600,000 people travel every day, is a public domain. This needed status does not exist in Brooklyn. This ruling of the Shulchan Aruch is binding for all Jews and has been followed as an absolute, for the past 500 years.

THE SHULCHAN ARUCH IS THE FINAL AUTHORITY

Reb Moshe, in the aforementioned letter states that his ruling is not in accord with the ruling of the Shulchan Aruch. He also states there: One can follow the ruling of the Shulchan Aruch. The main question in this matter is: Why Reb Moshe chose to rule against the Shulchan Aruch and all poskim?

When one has a question, and wants to know the Torah ruling on a matter he opens the Shulchan Aruch, followed by all Jewish People for the past 500 years, and follows what is stated there.

THE OPINIONS OF RAV MOSHE ARE NOT BINDING, THE SHULCHAN ARUCH IS

As previously mentioned, this is the matter in question concerning his ruling on Eruvim in Brooklyn, it is against all poskim and the Shulchan Aruch. No one has an obligation to follow it. If one wants to, he may follow it. However, he has no obligation to do so. All the facts are stated openly in Igros Moshe. They are obvious to all who diligently study his work. However, few study the subject of Eruvim diligently: and few sincerely, and carefully, study what is stated in Igros Moshe. Therefore, they have a basic misconception of his view: and a basic misconception of rulings of leading poskim.

SELECTIONS FROM IGROT MOSHE ONE HAS THE RIGHT OF NOT AGREEING WITH WHAT IS WRITTEN IN IGROS MOSHR

'I have written reasons for what is said (in my responses), Therefore, anything that is elucidated in this fashion is just as if I am only teaching the law; therefore, one who asks should study this on his own, and carefully check (what I say) and then he should choose (the proper decision)... Therefore, I have taken the liberty to print them (my responsa), since I am only one who elucidates the law; so, that all scholars and those who render decisions should study what is written, and decide himself if he should render this decision...'

PREFACE TO IGROS MOSHE

'I ask all who read this work to carefully check what I say; and only then he should render a decision. (ibid)

ONE MUST CLARIFY THE TRUTH '5 ADAR 5712

To My Dear Friend Who is Most Honorable, the Rabbi and Gaon, Our Teacher and Rabbi, Reb .. , may He Live long and Good Years, Salutations and Blessings, Behold, the honorable scholar who is great in Torah, has excused himself for disputing with me on a matter of Jewish Law; this is unnecessary, for this is the way of the Torah; DERECH HA TORAH one must clarify the truth 'emes'; and G-d forbid, one be silent if he feels it is not correct (the Halacha) whether it be the lenient or the Stricter views...

IN OUR GENERATION THERE IS NO LAW OF GADOL

... And we find many times that students asked questions on the decisions of their RebbiesIt is also logical to say that in our generation there is no law of "GADOL"

or outstanding personality with reference to the law that one should not dispute his views. Therefore, even if the honorable scholar who is great in Torah considers me a "GADOL", he is permitted to dispute what I say; and therefore, he is obligated to state his views and he does not have to excuse himself

IGROS MOSHE Orach Chaim responsa 109

And we find in the Gemarah [Eruvin 68a] that it says that there's an obligation incumbent upon the Rabbis of the city to establish Eruvim that will permit carrying for the people and this was the custom in all places in Europe where they would establish Eruvim in all their cities...

Igros Moshe Siman 29

THE SHULCHAN ARUCH LAWS OF THE FOUR DOMAINS ON SHABBAT

CHAPTER 81

The Four Domains with Regard to Sabbath Laws

1. There are four classes of domains with regard to the Shabbat law- (a) the private domain; (b) the public domain; (c) the domain which can be classed neither as private nor as public; and (d) the domain which is exempt. We shall explain them briefly.

2. What is to be denominated "private domain?" A private domain is any place which measures no less than four hand-breadths (sixteen inches) square (as such a space is insufficiently large to be of use), and is surrounded either by partitions no less than ten hand-breadths high (even though they are not closely joined), or by a trench, ten hand-breadths deep and four hand-breadths wide. A well, ten hand-breadths deep and four hand-breadths square; also a mound, ten hand-breadths high by four hand-breadths square, and even a vessel, a chest, for instance, if it is ten hand-breadths high, or a barrel, if it measures four square hand-breadths in diameter, all of the above, even if they are in a public domain, or in a domain which is neither private nor public, form a separate domain by themselves, and constitute a private domain. The open space over a private domain is considered private, even to the very sky. The tops of the partitions surrounding a private domain are also governed by the law of a private domain. If there are cavities in the inside of the partitions, even if they are hollow from side to side, inasmuch as one can make use of them in the private domain, they are subordinate to the partition, and are considered a private domain.

3. What is to be denominated a "public domain?" Streets and market places which measure sixteen cubits (twenty-four feet) square, for such was the width of the road in the Levites' camp in the wilderness, and highways by which people travel from city to city, and are sixteen cubits wide, are also public domains. Anything in the public domain, measuring less than three hand-breadths in height above the ground, even if it be covered with thorns or dung upon which not many people step, is nevertheless subordinate to the ground and is considered as a part of such domain. A ditch in a public domain, is likewise considered a part of such domain, if it is less than three hand-breadths deep. The cavities in the walls facing the public domain, the hollow of which does not extend to the private domain, are subordinate to the public domain, and are considered as a part of it, if they are lower than three hand-breadths from the ground. If, however, they are higher than three hand-breadths from the ground, then their proportions must be taken into consideration; if they measure four hand-breadths square, but are lower than ten hand-breadths from the ground, they are considered neither as a public nor as a private domain. If they are higher than ten hand-breadths, they are private domains. If they do not measure four hand-breadths square, they are exempted places, whether they are above or below ten hand-breadths from the ground. Alleys leading into a public domain, are at times regarded as a public domain, and at times as neither public nor private domains; there are many divergent views regarding them. Some authorities are of the opinion, that any place through which less than six hundred thousand people pass daily, as the numbers of the Jews in the wilderness, is not a public domain but is regarded neither public nor private domain. Therefore, nowadays, we have no public domains. However, the G-d-fearing should follow the more stringent view. [For themselves and not for all the community]

4. What domain is to be regarded as a karmelit (neither public nor private)? Any place which is not a public thoroughfare, and is not properly surrounded by partitions, such as fields; a stream which is no less than ten hand-breadths deep and no less than four hand-breadths wide, and alleys which are partitioned off on three sides. A portico erected in front of shops, where merchants linger; shelves upon which merchandise is placed, which are erected in front of columns in the public territory and are four hand-breadths wide, and from three to ten hand-breadths high, also a place which measures four hand-breadths square, and is surrounded by partitions which are not ten hand-breadths high, and a mound which measures four hand-breadths square and is from three to ten hand-breadths high, and an excavation which measures four hand-breadths square and is from three to ten hand-breadths deep. There are, besides, many other domains which are

regarded as karmeliyot (neither private nor public; the word karmelit is composed of rach and mol, which means neither tender nor dry, but medium, the same applying to this case, as it is neither private because it has no proper partitions, nor public domain, because not many walk there).

5. What is an exempted place? Any place in a public domain which does not measure four hand-breadths square, and is three or more hand-breadths in height, or a ditch which does not measure four hand-breadths square and is three or more hand-breadths deep, and a place which does not measure four hand-breadths square, and is surrounded by partitions of three or more hand-breadths high. These places are considered exempted only when they are in a public domain; but when they are in a karmelit, they are considered as part of such a domain.

CHAPTER 82

The Prohibition Against Removing Things From One Domain Into Another

1. In a public domain and in a karmelit, it is forbidden to carry, throw, or hand over anything a distance of four cubits (six feet). Even carrying an object a little at a time is forbidden if the total distance adds up to four cubits.

2. It is forbidden to carry, throw, or hand over anything from a private to a public domain or to a karmelit; or to carry from a public domain or from a karmelit into a private domain. It is likewise forbidden to carry from a public domain into a karmelit, or from the latter into the former. But it is permissible to carry out and bring in from a place which is exempt into a domain which is either private, public, or a karmelit, and from the latter into the former, providing that the article is not carried four or more cubits within the domain which is neither public, or which is a karmelit. Now, inasmuch as there are different views as to what constitutes a public domain, a domain which is a karmelit, and a private domain, therefore, in a town which is not provided with an Eruv (by which a legal community is established), one who is not well versed in the law, should be very careful not to carry any article from the place where it rests into an adjoining domain of a different category unless one is certain that it is permissible.

3. The lifting of an article from the place where it lies, is called akirah (dislodging), and putting down the article is called hanaha (depositing). It is forbidden to dislodge even without depositing, and to deposit without dislodging. Hence, a Jew

is forbidden to hand an article to a non-Jew, in order that the latter should take it from a private domain and bring it into a public domain or into a karmelit, as thereby the Jew does the "dislodging;" but the non-Jew himself should take the article. When a non-Jew brings an article, the Jew must not take it from his hand, as thereby he does the "depositing;" but the non-Jew should put the article down. When a non-Jewess takes an infant to the synagogue on the Shabbat to be circumcised, she herself should lift the infant from the crib, and when coming into the court of the synagogue, she should put the infant down, and then a Jewess should take it.

4. If there is a breach in the partition of a court, then if what is left of the partition on one side of the breach measures four hand-breadths (sixteen inches) wide by ten hand-breadths high above the ground, or if the partition on the two sides of the breach measure each one hand-breadth wide by ten hand-breadths high, it need not be repaired, if the breach is not wider than ten cubits, for that breach may be considered as a door. If, however, the breach measures more than ten cubits, or if there has not been left of one side of the partition the width of four hand-breadths, or of the two sides the width of one hand-breadth of each, especially if there has been a complete breach, that is, nothing has been left of the partition on one side, like this 7, then even if the breach measures only three hand-breadths, it is forbidden to carry anything within that court until it is repaired. And the best way to repair it is to make it in the form of a door. (If there are two or more inhabitants in such a court, then an intercommunity of courts must be established, as will be explained, God willing, in chapter 94, below).

5. We have stated above that if a breach in a court did not measure more than ten cubits, it may be regarded as a door, and it is not necessary to repair it. This rule applies only when there is but one breach. If, however, there are two or more breaches, it is essential that the area of the remaining partition be at least as large as the breach. If the breaches measure more than the parts that remain standing, then every breach measuring more than three hand-breadths must be repaired.

6. What forms a door? If one erects two posts, no less than ten hand-breadths high on either side of an opening, and puts a stick or a cord upon them, it forms a door. The stick or the cord must be attached to the top of the posts and not to their sides, but if one drives nails into the top of the posts and ties the cord to them, it is also valid. It is imperative that neither of the posts be at a greater distance from the wall than three hand-breadths, nor should they be higher than three hand-breadths from

the ground. In an emergency, where it is impossible to make the form of a door otherwise than by placing the posts at a greater distance than three hand-breadths from the walls, this requirement may be disregarded.

7. If a house or a court opens on the street and its door opens inward, and the doorposts, lintel, and threshold are towards the street, the space before the door is at times considered as a private domain, and at times as a karmelit. Inasmuch as not everybody is well versed in these laws, therefore, the laws applying to a private domain as well as those applying to a karmelit, must be observed in regard to this. It is forbidden to carry anything from there into the street, which is either a public domain or a karmelit, or from the street into this place which may be regarded as a private domain. It is likewise forbidden to carry anything into such a place from the house or from the court, or vice versa, for it might be regarded as a karmelit. If, therefore, the door of such entrance is locked, care should be taken to have a non-Jew insert the key in the lock, and after the door is unlocked, the non-Jew should remove the key before the Jew opens the door; for, if the Jew should open the door while the key is in the lock, he will thereby bring the key from the karmelit into a private domain.

8. In many places the roofs of some houses project from the wall into the street, and it is supported by pillars. It is forbidden to carry anything from such a house into the space beneath the projection, or from there into the house. It is also forbidden to carry anything there a distance of four cubits, as it is subject to the law relating to the street which is either a public promise or a karmelit, and although the roof rests upon the pillars giving it the form of a door which the law regards as a partition, yet since there are no partitions on its sides, nothing may be carried there. It is, therefore, necessary to erect on each side a post near the wall, opposite the post which supports the roof, thus forming other doors. If many similar houses adjoin one another, it suffices to form such a door at each side of the outermost house, and the inhabitants should then symbolically establish an intercommunity of courts.

9. One may give food to a non-Jew in a court or in a house, although he knows that he will carry it outside, so long as he does not put the food into his hand, and thus commit the act of "dislodging." This may be done only when the non-Jew is allowed to eat the food in the house should he desire to do so; but if he is not allowed to eat it there, or if a great quantity of food is given him, so that he could not eat it all there, or if he is given other articles, when it is obvious that he will carry it out, it is

forbidden, for it appears as though it was given to him for the express purpose of carrying it out.

10. A woman may lead her child, even in a public domain. She must not, however, drag it, but the child should lift up one foot and keep the other one on the ground, supporting himself thereon, while uplifting the other foot. If, however, the woman drags both feet of the child, it is just as if she carries it, and it is forbidden even in a karmelit. Carrying a child is forbidden even if it is big enough to walk by itself, and even in a karmelit. The principle, that "a living being carries itself," applies to the law which relieves the one carrying it from bringing a sin-offering, but it is still a violation of a Rabbinical ordinance. In the case of a karmelit, it is a violation of a Rabbinical ordinance based on another Rabbinical ordinance, and it is necessary to warn the public who err in this regard.

11. It is forbidden to draw water from a stream that runs through a courtyard.

12. While one is standing in a private domain, one is forbidden to throw water or spit into a public domain or into a karmelit, or from a public domain or a karmelit into a private domain, or from a public domain into a karmelit, or from a karmelit into a public domain. One is likewise forbidden to walk four cubits in a public domain or in a karmelit, or from one domain into another, having saliva in one's mouth, if the saliva has already been moved from one corner of the mouth to another.

13. It is permissible to spill stops in a courtyard which measures four cubits square, although it will run off to public domain.

CHAPTER 83

The Enclosure of Spaces

1. The enclosure by partitions, which renders the carrying of anything within permissible, applies only when it has been fenced around for dwelling purposes. By "dwelling purposes" is meant, when one builds a house to dwell in, or when one opens a door from his house, and fences it around by partitions after the manner of courts which are built around houses, then, no matter how large the enclosure is, it is an absolutely private domain. Enclosures, however, that have been fenced around for other than dwelling purposes, such as gardens and orchards, where the fences are made only for the purpose of guarding their contents, are judged by their size. If it is an area that would not require more than two Seahs (certain measure) of

seed, it is permitted to carry things in it; but if it would require more than two seahs of seed, it is regarded as a karmelit.

2. What is the size of an area requiring two seahs of seed? It is the area of the court of the Tabernacle: One hundred cubits (one hundred and fifty feet) long by fifty cubits (seventy-five feet) wide. If it is a quadrangle, it should measure seventy cubits (one hundred and five feet) and four hand-breadths (sixteen inches) square. If the area is circular or in any other shape, it must measure five thousand square cubits. If, however, the length of the enclosure is more than twice its breadth, even if only by one cubit, then it is forbidden to carry anything therein, for it is then considered as an area requiring more than two seahs of seed, since it does not resemble the court of the Tabernacle.

3. An enclosure which has been fenced around for other than dwelling purposes, and which would not require more than two seahs of seed, where carrying is permissible, if there is a court adjacent to it, it is permissible to carry utensils from the enclosure into the court, and from the court into the enclosure, as the enclosure and the court are considered one domain. The enclosure, however, is not considered the same domain as the house. Hence, it is forbidden to carry vessels from the enclosure into the house, and from the house into the enclosure.

4. If an enclosure has been first fenced around for other than dwelling purposes, and the dwelling was built thereafter, or if a door was made in the house leading to it, how can it be legally converted into an enclosure for dwelling purposes? By making a breach in the partitions measuring more than ten cubits (an opening of ten cubits is regarded as a door; but if it is more than that, it is a breach); thereby nullifying the partitions as a fence, after that the partition should be repaired, and it will be considered as having been fenced around for dwelling purposes.

5. If one has planted trees in a court which has an area requiring more than two means of seed, even if they occupy the greater part of the court, the fence is still considered as made for dwelling purposes, because people usually seek the shade of trees. If, however, one has planted vegetables in the court, and they occupy the greater part of the court (even if it is not in one area but are scattered), it then ceases to be a dwelling, and the whole court is considered as a garden. If, however, the planted area occupies less than half of the court, and the area requires less than two seahs of seed, it is subordinate to the court, and the whole of it is regarded as a court. But if the sown area occupies more than two seahs of seed (in

one place), then the place which was sown is regarded as a karmelit, and the remainder of the court, is open completely to a place which is forbidden (to carry into or from it), it is therefore forbidden to carry anything therein four cubits.

6. A court which has an area requiring two seahs of seed or less, and part of it has been planted, should also be judged by the greater part of it. If the greater part of the court has been planted, although carrying is permissible therein, inasmuch as its area does not require more than two seahs of seed, it is, nevertheless, forbidden to carry into it utensils which were in the house on the Shabbat. It is, therefore, necessary to make a partition in front of the garden, in order to be permitted to carry things from the house into the court.

CHAPTER 84

Carrying Garments or Ornaments on the Shabbat

1. One must not walk out in a public domain or in a karmelit, with any article that is neither a garment nor an ornament. Hence, one is forbidden to walk out with a needle, or a pin stuck in one's garment, even when it is needed for his clothes. However, a woman (inasmuch as it is the custom of women to fasten their bands with pins, such as veils or the like), is permitted to walk out with a pin required for her apparel, but not with a needle.

2. There are also certain ornaments which our Rabbis, of blessed memory, forbid to be carried in a public domain. Some ornaments forbidden to men, and some forbidden to women, such as they might remove in order to show them to somebody. Now the custom prevails to permit it, and the authorities have given reasons for it. But the G-d fearing should be strict about it. Especially, should a man be careful not to walk out with a ring on which, there is no engraved seal. One should especially refrain from carrying his watch with him, even if it is attached to a gold chain that he wears on his neck which is an ornament. The pocket watch certainly is considered a burden, and must not be carried on the Shabbat.

3. It is customary to allow to carry out on the Shabbat a silver key, although it is made for use, since it is also made for an ornament. Eye glasses may not be carried out, although they are framed in a silver frame.

4. A woman is not allowed to put a cloth on her veil, nor a man a cloth on his hat, to protect the apparel from the rain, because this is not the way a garment is worn and

it is a burden. But if their intention is merely not to be annoyed by the rain, it is permissible.

5. A person who is lame, or convalescent, or very old, and it is impossible for him to walk without a cane, is permitted to walk with a cane in his hand. However, if he can walk without a cane, in his house, and he uses a cane only when he walks in the street, he is forbidden to do so. A blind person must not walk out with a cane in a community in which there is no Eruv. One who has no need at all for a cane, is not permitted to walk out with it on the Shabbat even in a community which is provided with an Eruv, because it may look like showing contempt for the Shabbat.

6. One who is fettered with chains, may walk out with them on the Shabbat.

7. It is forbidden to walk out on stilts; long poles in which there is a place for the feet, and by means of which people walk in mud and in water.

8. One may walk out with a plaster upon one's wound (providing it is not placed on the wound on the Shabbat), for since it is a remedy, it has the same status as an ornament. One may also wrap it around with a piece of cloth that is not costly, which is merely an adjunct to the plaster. But to wrap around it an article of value, like a handkerchief, or the like, is forbidden because it is neither subordinate to the plaster nor is it a garment; it is a mere burden.

9. One may walk out with the cotton placed in one's ear to absorb the pus, providing it is tightly stuck so that it cannot fall out. One may likewise walk out with cotton or straw in one's shoes, if it is put there in such a manner that it cannot fall out.

10. A woman is not permitted to walk out with the cotton which she attaches for the period of menstruation, in order not to soil her clothes, neither may she walk out with the trum which she puts on for the same purpose, unless it is in the form of a true garment. However, if she puts on the cotton or the belt to save herself from discomfort, that is, if the blood will drip on her body and dry up, she will be annoyed, she is permitted to walk out with them.

11. When walking in a place of mud and clay, one may raise one's clothes slightly so as not to soil them, but one must not raise them too high.

12. A person may walk out with two garments on the Shabbat, wearing one above the other, even if he does not need the other garment for himself, but for a neighbor who is in need of it. This is only true when he wears two such garments occasionally on weekdays, then it is his usual way of dressing (even if most of the time he does not dress himself thus). If, however, he never wears two such garments, he is forbidden to walk out with them on Shabbat, because the second one is considered a mere burden. The same law applies to two pairs of felt shoes, and with a large hat over a small one.

13. With regard to walking out with two belts, one above the other, it is the custom of the place to wear two, a cheap one underneath, and on it an expensive one, we may do so on Shabbat, although we are in need of only one, and we put on the second because we need it for someone else. If, however, it is not customary to put on two belts, although we choose to dress in this manner, since one girdle suffices, the second one is considered a burden. In any event, it is permissible to walk out with two belts when there is a garment intervening between the two, as for instance, when the one underneath is on the drawers and the one above is on the trousers, then we have the benefit and the use of both.

14. It is the practice to wrap a handkerchief under the upper garment around the trousers, but we must be careful not to make two knots in it, or above the other. The G-d fearing should remove the suspenders, so that the handkerchief is used for the purpose of holding up the pants. Some people are accustomed to wrap the handkerchief around their necks. This is not permissible unless they wear no other kerchief, and they are accustomed to wear a kerchief at times in cold weather. However, it is definitely forbidden if they merely throw it around their neck and allow its corners to hang loosely. It is likewise forbidden to wrap it around one's leg or one's hand and walk out on the street with it.

15. Some authorities permit to wear gloves on the Shabbat, while others forbid it. A muff, however, is preferable to gloves.

16. It is permissible to walk out with a tallit, if it is worn in the usual manner, but it is forbidden to fold it and to wrap it around the neck, for it is not customary to wear it that way.

17. If a garment has two straps or two strings with which it is tied, or if it has hooks with which it is fastened, and one of these was torn off, although the remaining one is of no value, nevertheless, if the owner of the garment intends to repair it later, by replacing its mate, the remaining one does not become subordinate to the garment; it is, therefore, like a burden, and it is forbidden to walk out with such a garment on the Shabbat. But, if the owner does not intend to repair it, the remaining one is of no value, thus it becomes useless and it is permissible to walk out with it. If it is subordinate to the garment, an article of value, such as a silk loop or a silver hook, even if its owner does not intend to repair it, it is not subordinate to the garment, and it is forbidden to walk out with it.

18. Bald persons who wear a Toupé on their head made of flax or wool, to look like hair, may walk out with it on the Shabbat in a public domain, because it is considered as an ornament (providing it has been prepared before the Shabbat).

19. One who wears an amulet must consult a scholar as to whether or not he may walk out with it on the Sabbath, because not all amulets are of equal value. A woman who wears a stone, commonly known as Sternshus (eagle stone), as a protection against abortion, is permitted to walk out with it on the Shabbat.

(TALMUD SHABBAT 12) “A MAN IS REQUIRED TO CHECK HIS CLOTHING ON THE EVE OF SHABBAT, AND RABBI YOSSEF SAID IT IS A GREAT HALACHA FOR SHABBAT”

ANYONE WHO PREVENTS MANY PEOPLE FROM DOING A MITZVAH NEEDS TO BE BANNED [NIDDUI]

TALMUD YERUSHALMI TAANIT 87 HALACHA 10

HAVE YOU NOTICED THERE IS MORE ARGUMENTS REGARDING THE ERUV THAN WITH OTHER MITZVOT? WHY ISN'T THERE SUCH AN ARGUMENT ABOUT THE TIME SHABBAT FINISHES? WHY ISN'T THERE SUCH AN ARGUMENT REGARDING THE EATING OF YASHAN AND CHADASH FOODS? ABOUT WEARING A WIG VERSUS COVERING THE HAIR? ABOUT THE KASHRUT OF MEAT? ABOUT THE KASHRUT OF THE MATZHA WE BUY IN THE STORES FOR PESACH?

THE ANSWER MAY BE IN WHAT THE MASTERS OF THE HIDDEN TORAH TELL US REGARDING THE ERUV, REGARDING THE RESHUT HA RABBIM AND THE RESHUT HA YACHID. READ THEIR HOLY WORDS AND YOU WILL UNDERSTAND THAT THE FORCES OF IMPURITY REJECT ANYTHING THAT WILL BRING UNION AND PEACE AMONG JEWS FOR THE EVIL SIDE LOVES DIVISION AND SEPARATION. AND THE ERUV REPRESENTS THE OPPOSITE. IT REPRESENTS ALL OF ISRAEL UNITING THEIR DWELLINGS AND TURNING THE RESHUT HA RABBIM WHICH IS THE PLACE OF THE KELIPOT, INTO A RESHUT HA YACHID, THE PLACE OF THE YICHUDO SHEL OLAM, THE PLACE OF UNITY WHERE THE KEDDUSHA RESIDES. MAY HASHEM BRING THE DAY WHEN ALL THE TUMAH WILL BE ELIMINATED ALONG WITH THE EREV RAV FOREVER, AMEN

BRING HERE QUOTES FROM TIKKUNE ZOHAR

AND THERE ARE THOSE WHO LIKE TO BE STRINGENT REGARDING THE ERUV FOR THEY CLAIM THERE ARE A FEW OPINIONS THAT ARE STRICTER REGARDING THE ERUV. TO THEM WE CAN ANSWER WITH THE FOLLOWING QUOTE FROM THE MAHARSHDAM (YORE DEAH SIMAN 192) “NO MAN HAS THE RIGHT TO BE STRICT IN A SITUATION WHERE THERE IS A POSSIBILITY OF PEOPLE STUMBLING IN SIN AND WILL CONTINUE DOING THIS FOR GENERATIONS TO COME, FOR THE STAMP OF THE HOLY ONE BLESSED BE HE IS THE TRUTH [SHABBAT 55a] AND THE TRUTH HAS TO BE UPHELD WHATEVER THE CASE MAY BE EVEN IN THE CASE WHERE ONE HAS TO BE LENIENT”

RABBI YOCHANAN SAID IN THE NAME OF RABBI YOSSI: “HE WHO GIVES PLEASURE TO THE SHABBAT THEY GIVE HIM AN INHERITANCE WITHOUT NARROWNESS, AS IT IS WRITTEN (ISAIAH 58): “THEN YOU WILL DELIGHT IN THE LORD AND HE WILL CAUSE YOU TO RIDE ON THE HIGH PLACES OF THE LAND, AND YOU WILL EAT THE INHERITANCE OF YOUR FATHER YAAKOV, FOR THE MOUTH OF THE LORD HAS SPOKEN” TALMUD SHABBAT 118

AND RASHI SAID THAT YAAKOV KEPT THE SHABBAT FOR THE TORAH SAYS: “VAYICHAN ET PENE HA IR” WHICH MEANS THAT HE SET BORDERS FOR THE SHABBAT.

RABBI YOCHANAN SAID IN THE NAME OF RABBI SHIMON BAR YOCHAI: "IF ISRAEL WOULD ONLY OBSERVE TWO SHABBATS WITH THEIR PROPER LAWS, THEY WOULD IMMEDIATELY BE REDEEMED" TALMUD SHABBAT 118

WRITES THE PENE YEHOSHUA ON TOSFOT (SHABBAT 87) "IT SEEMS THAT THE MAIN THING RELATING TO THE REWARD AND THE PUNISHMENT FOR THE OBSERVANCE OF SHABBAT IS THE LABOR OF TAKING OUT AND CARRYING, WHICH NEEDS AN EXTRA MEASURE OF WATCHFULNESS AS IT IS WRITTEN (TALMUD SHABBAT 12) "A MAN IS REQUIRED TO CHECK HIS CLOTHING ON THE EVE OF SHABBAT, AND RABBI YOSSEF SAID IT IS A GREAT HALACHA FOR SHABBAT"....

THE ASPECT OF DELIGHTING IN THE SHABBAT

BESIDES THE GREAT BENEFIT DERIVED WITH THE ERUV WHICH IS THAT MANY PEOPLE WHO INADVERTENTLY LEAVE THEIR HOUSES WHILE CARRYING THEIR POSSESSIONS ARE SPARED FROM DESECRATING THE SHABBAT THROUGH THE EXISTENCE OF THE ERUV, THERE IS THE BENEFIT OF ENJOYING AND DELIGHTING IN THE SHABBAT AS THE PERISHA WROTE (ORACH CHAYYIM SIMAN 395) "THE POINT OF THE MITZVAH OF THE ERUV IS THAT IT IS A MITZVAH FOR THE NEED OF ENJOYMENT IN ORDER TO BE ABLE TO CARRY OR TO BRING THE THINGS NEEDED FOR EATING AND THIS IS A MITZVAH AS IT IS WRITTEN: "AND YOU SHALL CALL THE SHABBAT A DELIGHT" AND THE PERI MEGADIM WROTE IN ESHEL ABRAHAM (SIMAN 260, 3) "FOR CERTAINLY THE ERUV IS MITZVAH OF RESTING AND IT IS ESTABLISHED IN ORDER TO GIVE HONOR TO THE SHABBAT, SO THAT PEOPLE WILL NOT BE RESTRICTED BY THE FACT THAT THEY CAN NOT TAKE OUT OR BRING" THE MAHARSHA WROTE ON (SHABBAT 118) WE HAVE SEEN NO INSTANCE WHERE IT WILL BE PERMITTED TO DELIGHT IN A LENIENCY BESIDES SHABBAT AS IT IS WRITTEN "AND YOU WILL CALL THE SHABBAT A DELIGHT"

THIS IS WHAT THE CHAZON ISH WROTE IN HIS LETTERS (CHELEK BEIT, IGGERET 44): "OUR HOLY SAGES MAY THEIR MEMORY BE FOR A BLESSING KNEW THE WILL OF HASHEM TO THE DETAIL AND KNEW WHAT CONSTITUTED A TIKKUN AND WHAT CONSTITUTED A KILKUL [DAMAGE], AND G-D SAVE US THAT WE SHOULD WITH OUR LOGIC COME TO WEIGH THEIR WORDS, AND SAY THAT THINGS ARE DIFFERENT IN OUR TIMES, FOR ALL THE THINGS THAT THEY SAID

IN THE TALMUD AND THE RABBIS CAME AFTER THEM ARE PERMANENT AND STILL APPLICABLE TO OUR DAYS, AND IT IS THEREFORE PROPER TO BE WATCHFUL OF THE SMALLEST DETAILS OF EVERY LAW..

TIKKUN ERUVIM

THE ESTABLISHMENT OF ERUVIM IS A FENCE THAT WE ESTABLISH IN ORDER TO PREVENT THE MANY FROM INADVERTENTLY FALLING INTO SIN AS IS BROUGHT IN THE BET YOSSEF, THE BACH, THE TURE ZAHAV, THE CHATAM SOFER, THE SHULCHAN ARUCH HA RAV, MISHAN BERURA, AND MORE)

“AND YOU SHALL PREPARE WHAT YOU WILL BRING” (SHEMOT) IT SAYS WHAT YOU SHALL BRING AND IT DOESN’T SAY WHAT YOU SHALL EAT. THIS MEANS THAT YOU SHALL PREPARE ON THE SIXTH DAY YOUR STREETS AND COURTYARDS WITH THE SHAPE OF DOORS AND THE POLES IN ORDER TO MAKE IT PERMISSIBLE TO YOU WHAT YOU WILL BRING ON SHABBAT FROM ONE RESHUT INTO THE OTHER..”

MIDRASH SEHEL TOV BESHALLACH 214

IT IS A MITZVAH TO ESTABLISH THE ERUV OF COURTYARDS OR THE ASSOCIATION OF STREETS AND ON THE TWO WE BLESS “AL MITZVAT ERUV” THE TUR ORACH CHAYYIM SIMAN 395

THE RAMBAM DECLARES THAT NO BET DIN CAN CANCEL THE DECREES OF ANOTHER UNLESS IT IS GREATER IN WISDOM AND IN NUMBER

AND WHO CAN CANCEL THE DECREES OF OUR SAGES AND SAY THAT THE ERUV SHOULD NOT BE ESTABLISHED IN ANY PLACE?

This is what the Rambam ZTK’L writes in Hilchot Mamrim Hal Beit: “A Bet Din that has issued a decree or established a Takkana and the custom has been observed and practice by all of Israel, and after this Bet Din, stood another one and wanted to nullify the decrees and cancel the statutes and do away with the tradition established by the prior Bet Din, The new Bet Din can not do this unless it is greater than the first ones in wisdom and in number...”

AND WHO IS GREATER NOWADAYS IN WISDOM THAN KING SALOMON WHO ESTABLISHED THE ERUV IN ORDER TO SAVE JEWS FROM SINNING ON SHABBAT?

AND WHO IS GREATER IN WISDOM THAN RASHI WHO SAID THAT YOU NEED 600,000 PEOPLE WALKING EVERY DAY THROUGH THE SAME ROAD IN ORDER FOR THAT ROAD TO BE CONSIDERED A RESHUT HA RABBIM?

AND WHO IS GREATER NOWADAYS IN WISDOM THAN THE ROSH WHO SAID THAT THE ONE WHO OPPOSES THE CONSTRUCTION OF THE ERUV SHOULD BE BANNED FROM THE COMMUNITY AND IN THE TIMES OF THE SANHEDRIN WOULD HAVE BEEN PUT TO DEATH? (See ROSH Klal 21-22)

AND WHO IS GREATER IN WISDOM THAN THE ARI HA KADDOSH TZK'L WHO WOULD CARRY HIS TALLIT AND CHUMASH ON SHABBAT? (See Shaar ha kavanot, Rechitzat Panav Be Raglav)

AND WHO IS GREATER THAN THE CHATAM SOFER WHO SAID THAT SIMPLE LOGIC DICTATES THAT IT IS PROPER AND AN OBLIGATION TO ESTABLISH ERUVIM THAT WILL PERMIT CARRYING AND IF IT IS NOT ESTABLISHED, THE PITFALL AND THE RESPONSIBILITY FALLS ON THE HEAD OF THE RABBIS OF THAT CITY? (See CHATAM SOFER Orach Chayyim Siman 99)

*FOR ALL THOSE WHO THINK THAT IN AMERICA
THERE ARE NO ERUVIM THINK AGAIN*

*LOOK AT THE FOLLOWING LIST OF CITIES WITH
ERUVIM HERE IN AMERICA*

DON'T BE FOOLED BY THOSE WHO SAY THAT THE ERUV IS NOT ACCORDING TO THE LAW ALL THROUGH OUT HISTORY OUR HOLY SAGES HAVE COMMANDED US TO ESTABLISH ERUVIM IN THE CITIES THEY LIVED IN

AZ Phoenix	602-277-ERUV
CA Los Angeles	877-ERUV-INFO
CA Valley Village	818-763-4395
CANADA Montreal	514-7-ERUV-11
CO Denver East Side	303-836 4ERUV
CO Denver.: West Side	303-767-ERUV
CT. StamfoPd	203-358-2200
DC. Washington Georgetown	202-338-ERUV
FL Highland Lakes/ Miami	305-933-9481
FL Miami Beach/ Miami	305-866-ERUV
GA Atlanta	404-767-ERUV
GA North Fulton	404-531-9894
IL Buffalo Grove	847-484-1800
IL Chicago Lakeview	312-409-1866
IL Pet Park/ Lincolnwood	847-677-ERUV
IL Rogers Park/ Chicago	773-743-7882
IL Skokie	847-619-ERUV
IN Indianapolis	317-253-5253
MA Brookline/Newton/Brighton	781-446-9797
MA North Charles/Cambridge	857-388-ERUV
MA Sharon	781 695-0505
MD Baltimore	410-358-ERUV
MD North Bethesda	301-468-1317
MD Baltimore	410-655-7818

MD Silver Springs	301-587-8252
MI Oak Park	248-569-7793
MI Southfield Gardens	248 559•1533
MI West Bloomfield	248-855-6170/
MN St-Louis Minneapolis	612-840-ERUV
MO St- Louis	314 863-1811
NJ Cherry Hill	856-687-9700
NJ Deal	732-660-1001
NJ East Brunswick	732-254-2911
NJ Engelwood	201-568-3116
NJ Fairlawn	201-791-7910
NJ Highland Park/ Edison	732-247-ERUV
NJ Lawrenceville	609-683-8833
NJ Livingston	973-994-2620
NJ Gradell/ Riveredge	201-265-4100
NJ Passaic	973-778-7117
NJ Teaneck/ Bergenfield	201-530-0222
NJ Union City	201-864-4733
NY Albany	518-489-1530
NY Atlantic Beach	516-371-2090
NY Bedford Hills .K- Kasho	914-241-9800
NY Binghamton	607-722-1793
NY Bronx., Pelham Parkway	718-882-4084
NY Brooklyn Bayswater	718-327-8606
NY Brooklyn Bensonhurst	718-331-3729
NY Brooklyn Boro Park	917-293-ERUV
NY Brooklyn Brighton Beach	718-648-8169
NY Brooklyn Heights	718-802-1827
NY Brooklyn Canarsie	718-763-5577
NY Brooklyn Flatbush (Sephard)	718-375-3782
NY Brooklyn Marine Park	718-670 3757

NY Brooklyn Mill Basin	718-444-6868
NY Brooklyn Park Slope	718-832-1266
NY Brooklyn Sea Gate	718-372-0831
NY Brooklyn Webster, Foster	917-909-ERUV
NY Brooklyn Williamsburg	718-387-4081
NY Buffalo	716-634-0212
NY .Cedhurst/ Woodmere	516-295-0150 #8
NY Far Rockaway/Lawrence	718-471-9200
NY Five Towns	516-295-0150
NY .Lido Beach	516-889-9650
NY Long Beach	718-371-2090
NY .Merrik	516-378-2573
NY .Monroe Kiryas Yoel	845-782-2446
NY .Monsey	845-425-9810
NY .Monsey	845-425-6595
NY .Monsey	845- 356-3193
NY .Monsey	845-362-1979-
NY .Monsey	845-425-9758
NY Mount Kisco	914-666-2574
NY New Square	845-354-1708
NY Queens Forest Hills	718-544-6898
NY Queens Hillcrest	718-969-2021
NY Queens Holliswood	718-465-0279
NY Queens Jamaica Est	718-657-2880
NY Queens Kew Garden Hills	718-263-3921
NY Queens Kew Gardens	718-847-2673
NY Queens Hospital Med Cter	718-670-2401
NY Queens Wing Park	718-428-1462
NY Rochester	716-234-3865
NY Roslyn Heights	516-484-0697
NY Staten. Island	718-494-6700

NY West Hempstead	516-481-7429
NY White Plains	914-683-9497
NYC Manhattan, West Side	845-425-2242
OH Columbus	614-498-2807
PA .Allentown	610-776-8672
PA .Elking Park	215-413-6900
PA Harrisburg	717-234-ERUV
PA Overbook Park/ Wynnewood	215-473-1019
PA Oxford Circle/ Rhawnhurst .	215-333-ERUV
PA Pittsburgh	412-4211437
PA Yardley	215 413 6900
QUEBEC Hampstead Cote Ste Luc	514 485 3321
QUEBEC Kiriat tosh.....	450-430-8427
Toronto	416-350-2879
RI Providence	401 621 9393
TN Memphis	901-761-ERUV
TX Dallas	972 392-ERUV
TX Houston .	713-729-0719
TX .San Antonio	210-490-3559
WA Seattle	206-725-ERUV
VW Glendale	414-228 9296
WI Maqoun	262- 242-8913
WI Milwaukee	414-444-ERUV

**SHLOMO HA MELECH ZECHUTO YAGEN ALENU
-- KING SHLOMO MAY HIS MERIT SHIELD US**

**HIS DECREES ARE ALIVE AND ENDURING
TODAY AND IN PARTICULAR HIS DECREE TO
ESTABLISH ERUVIM**

**ANYONE WHO OPPOSES THE ERUV
IS CALLED A TZEDDOKI
[SADDUCEE – HERETIC]**

See further:

- 1- Nimuke Orach Chayyim Siman 394**
- 2- Chatam Sofer Shabbat 14**
- 3- Shaar ha Mitzvot Ha ARIZAL Beshallach Derush Gimmel**
- 4- Shaar ha Kavanot – Rechitzat Panav ve Raglav**
- 5- Ben Ish Chai, Parashat Lech Lecha**
- 6- RAMCHAL, 138 Gates of Wisdom**
- 7- Tikkune Zohar, Tikkun 21**

QUESTION:

**CAN WE CALL A TZEDDOKI BY THE NAME RABBI ISRAEL SHLITA
FOR EXAMPLE?**

ANSWER:

**THIS IS WHAT THE RAMBAN ZTK'L WRITES (VAYIKRA 3:9): "AND I HAD THE
NEED TO LENGTHEN REGARDING THIS SUBJECT TO SILENCE THE MOUTH OF
THOSE TZEDDOKIM MAY THEIR NAMES BE BLOTTED OUT [YIMACH SHEMAM]"**

QUESTION:

CAN WE CALL AN APPIKOROS BY THE NAME RABBI ZALMAN SHLITA FOR EXAMPLE?

ANSWER:

SEE YALKUT SHIMONI (CHUKAT REMEZ 764) "MAY THE NAMES OF THE APPIKORSIM WHO SAY THAT THERE IS NO RESURRECTION OF THE DEAD BE BLOTTED OUT [YIMACH SHEMAM]

WE SEE THEN, THAT WHEN WE MENTION THE NAMES OF TZEDDOKIM OR APPIKORSIM WE SHOULD NOT SAY SHLITA BUT WE SHOULD SAY MAY THEIR NAMES BE BLOTTED OUT [YIMACH SHEMAM]

THE WAY OF THE TALMID CHACHAM IS TO ESTABLISH ERUVIM THE ONES WHO OPPOSE THE ERUV ARE CONSIDERED HERETICS

AND IT CAN BE SEEN FROM THIS THAT THE WAY OF THE TALMID CHACHAM IS TO ESTABLISH THE ERUV AND WHOEVER HAS A HEART THAT IS AGAINST IT, EITHER HE IS A COMPLETE FOOL OR HE HAS A TRACE OF HERESY WITHIN HIM AND IT IS A GREAT MERIT FOR THE ONE WHO ESTABLISHES THE ERUV

THE TASHBETZ TESHUVOT CHELEK BEIT SIMAN 37

THE ROSH THREATENS THAT RABBI WHO OPPOSED THE ERUV WITH EXCOMMUNICATION

And I have heard that you cause the many to sin regarding the desecration of the Shabbat, therefore I decree upon you that after a few weeks that you receive this letter with the appropriate witnesses you shall have established the Eruv in your city. And if you don't make the Eruv as I have written I will put you in Niddui. And had this occurred in the days of the Sanhedrin, they would have put you to death because you come and oppose the Talmud that Rabbi Ashi arranged and you dispute against all the great Rabbanim that lived up until this day, those who already died Z'L and those who still live.

Therefore return from your mistake and don't forsake the Torah of Moshe Rabbenu Peace be upon him
 Signs, Asher Ben Rav Yechiel ZTK'L (ROSH KLAL 21-22)

ANY JEW WHO DOESN'T BELIEVE IN ALL THE TORAH IS CONSIDERED A HERETIC

EVERY JEW HAS TO BELIEVE THAT ALL THAT IS WRITTEN IN THE TORAH IS THE TRUTH AND IF HE RENEGES ON ANYTHING THAT IS WRITTEN IN THE TORAH IF HE KNOWS THAT THIS IS THE LAW ACCORDING TO THE TORAH HE IS CALLED A HERETIC [KOFER], AS OUR SAGES HAVE SAID IN PEREK CHELEK THAT ANYONE WHO SAYS THAT ALL THE TORAH WAS GIVEN BY HASHEM EXCEPT THIS VERSE THAT MOSHE SAID HIMSELF, ON THAT PERSON IT IS WRITTEN "FOR HE DISHONORED THE WORD OF HASHEM" AND HE IS IN THE CATEGORY OF THOSE WHO SAY "THE TORAH WAS NOT GIVEN BY HASHEM"
 SEFER HA IKARIM, MAAMAR RISHON CHELEK BET

THE ONES WHO OPPOSE THE ERUV ACT NOT FOR HEAVEN'S SAKE [THE BAAL TIU YEHOSHUA]

And the author says to anyone who comes and wishes to know, that those who oppose the establishment of the Eruv in ODESSA they act not for heaven's sake, but it is jealousy and a jealousy of falsehood as it is known and some of them fall on the category of foolish Chassidim, and go and learn what our Sages have said regarding the obligation to be diligent in the establishment of the Eruvim...
 Introduction to the Sefer Tiu Yehoshua

IF A RABBI DEVIATES AN INCH FROM THE SHULCHAN ARUCH IT IS FORBIDDEN TO FOLLOW HIM

The holy Sefer ha Brit (Part 1, Chapter 3) states: "Be wary of all new customs and groups that do not follow the ways our forefathers knew. Even if these people are Torah scholars and doers of acts of kindness, if they deviate even an inch from the Shulchan Aruch do not follow them. If they conduct themselves contrary to the Shulchan Aruch, distance yourselves from their ways and don't go near their homes. Because also among the followers of Shabetai Tzvi [may his name be blotted out] there were many Torah scholars with great Torah knowledge. And there is nothing new that will be good and won't bring sin in its wake. Therefore, be very

careful about new things. And this rule should always be in front of you: “The one who turns his face away from the Shulchan Aruch, even a little has no portion in the G-d of Yaakov and in his congregation.” [See also Chovot ha Levavot, Shaar ha Yichud ha Maase, chapter 5 – See also Likute Amarim Tanya, Chapter 1 and 24 - Talmud Eruvin 21b]

BY OPPOSING THE BUILDING OF THE ERUV THEY MAKE LITTLE OF THE SAGES UNDER WHOSE SHADOWS WE LIVE

Rav Chayyim Eliezer Shapira ZTK'L Av Bet Din Munkatch

Because through this [Opposing the Eruv] he makes little of the Rishonim our holy Rabbanim and Forefathers may their merit shield us and under whose shadow we live in our exile in these last generations, and who carried on Shabbat before us in their cities, they themselves carried...[And if we hold contrary to their view we imply] that all of them desecrated the holy Shabbat, G-d forbid in all aspects whether Mideoraita or Miderabannan...

THE YEAROT DEVASH TZK'L REVEALS SECRETS REGARDING THOSE WHO CAUSED THE BET HA MIKDASH TO BE DESTROYED

Because of the destruction of the Bet ha Mikdash the Jews should have been redeemed immediately, but they did not guard the sign of the Holy Covenant [Brit Milah], and they also hated one another...

...Come and see how great is the sin of baseless hatred and how much goodness is withheld because of it, and through our many sins this disease spread among the Holy Jews, that is to say, G-d forbid that we say that a Jew doesn't love the body of another Jew, and if something happens to any Jew don't the others run to help him with all their strength and means? And when someone becomes ill, don't all the others pray for him and visit him? And when a woman starts feeling the pains of labor, Don't all women rush to her home in the middle of the night to help her? Is there any greater love and friendship than this? Fortunate is the portion of the holy people before the Holy One Blessed be He, and this is our glory in front of the Goyim for they speak of the love that one Jew has for the other.

THE BASELESS HATRED THAT EXISTED AMONG JEWS WAS THAT OF THE SOUL

But all this concerns only the love of the body. But the love of the soul, which is the main part of love, the love which is required and the love that endures forever, because of our many sins there is only very little of this love present among us. For when a man sees his fellow Jew acting rebelliously doing what his heart desires, he will not correct him, he will not tell him that that is not the holy way that our holy Torah prescribes, on the contrary his heart almost rejoices for he hates his fellow and if he sees his friend talking in the synagogue where it is forbidden to speak, he will not rebuke him, or if he sees him talking to women or talking with obscene language or talking LASHON HARA he will not rebuke him at all.

IS THERE ANY GREATER SIN THAN REFRAINING FROM REBUKING THE ONES WE SHOULD LOVE? AND BECAUSE OF THIS THE TZEDDOKIM INCREASED IN STRENGTH

Woe to us, is there any hater greater than this one? He sees his fellow Jew drowning in the river and he doesn't help him? And this is the Baseless hatred that existed at the time of the second Bet ha Mikdash, because the number of sinners increased but none would rebuke them, and because of this the number of sects increased including the sects of the TZEDDOKIM, and they contradicted the words of the Oral Torah [TORAH SHE BEAL PE] and rebelled against the Bet Din that was in Yerushalaim, and this is a greater sin than all other sins, because this falls in the category of HERESY [KEFIRAH] and the one who says that there were no great sins at the time of the second Bet ha Mikdash is greatly mistaken, for Is there a greater sin that the APIKORSIM that reneged on the Oral Torah and the teachings of the Sanhedrin who sat at the seat of Hashem and Hashem was found among them? And thus the number of these sects increased just like the number of TZEDDOKIM and BAUTHUSIM increased.

And the sect of the Jews of Galilee, and the sect of the Jews who lived in the desert and in caves, all of them went against the will of the Sages of Israel who did follow the TORAH SHE BEALPE [The Perushim], for those Jews belonging to the sects did not observe the festivities, and many of those sects did not marry women at all, and behaved towards the Goyyim like brothers and sisters, and the Goyyim

learnt from those sects all the customs that they had, and many of those sects reneged on the eternity of the soul and the resurrection of the dead.

EVEN THE KOHEN GADOL AT THAT TIME WAS A HERETIC, G-D SAVE US

Is there a greater sin than this? And who needs to hear about a greater sickness than this, where even the KOHEN GADOL, that served during the year that the Bet ha Mikdash was destroyed was A TZEDDOKI, as JOSEF BEN GURION [JOSEPHUS] wrote in his book to the Romans. May the spirit of that KOHEN OF IDOLATRY ROT, May his name be blotted out that the destruction occurred during his tenure. And how was the day of fasting chosen by Hashem? A time of favor before Hashem for Israel to receive the compassion of Hashem, with a man as hateful as him coming into the Holy of Holies?

Therefore what our Holy Sages said [YOMAH 9b] that in the second Bet ha Mikdash there was the sin of Baseless hatred, the intention is to say that that is the root of the bitterness, for through it came all the bad things, and that is the sickness, that because people were quiet regarding the sins of the others, through this, evil increased exceedingly and the TZEDDOKIM and APPIKORSIM and the MINNIM increased greatly.

A FRIEND WHO REBUKES IS WORTH TEN TIMES MORE THAN A RABBI

And in truth most of the people think that it is incumbent only upon the Rabbis to rebuke but not upon regular people, and this is a lie as I have already mentioned many times, and on the contrary when the Rabbi rebukes people say: "Oh not everybody can be like a Rabbi and a teacher, and who can act the way he does? And this one will say this and that will say that, and everyone will oppose the Rabbi.

But when a common man, just like the other rebukes him, and says to him I am just the same as you and I am on the same level as you, only that you are not acting according to the ways of Hashem, And why don't you have mercy on your soul? And why will you anger your Creator?

And I know fully well that these things have more effect than all the rebukes that I have given in a very long time, therefore Our Sages have said [AVOT 1:6]: "Make a Rabbi for yourself, and buy a friend for yourself" For a friend is more necessary

than a Rabbi, to the point where you have to acquire him with lots of money, and G-d forbid that one befriends a RASHA, for a friend can achieve more than ten Rabbis, and most of the people refrain from rebuking for they think: "Lest they scream at me, and lest they say : "Who made you into a Rabbi? Look at this one, now he thinks he can come and rebuke us" And similar things of jesting and scoffing.

THE MORE THEY LAUGH AT YOU FOR REBUKING THE GREATER YOUR REWARD

But who is the wise man who understands all these things, that the more that they laugh about him the more reward he will receive, and at the end his words will be standing and all the jesting will disappear, and as Akavya said in EDUYOT 5:6 "It is better for a person to be considered a fool all his life than to be an evildoer for one moment before the Holy One Blessed be He" And the laughs that people can make about him can not compare to the praise and the reward that the Holy One will give him, as it is brought in the Zohar ha Kaddosh, that when the Jews pray in the congregation and they conclude the blessing of the resurrection of the dead, a proclamation goes forth in heaven and says: "Who is the person who rebukes sinners and turns them away from the wrong path, and guides them along the ways of the Holy King? And an angel comes and brings the image of such a person..., See further how they praise and talk about the great reward awaiting him, And if this is so: What importance can the laugh and the shame that he goes through in this world have compared to the reward and the doing of the will of Hashem and bringing Him pleasure, Fortunate the man who acts thus.

YEAROT DEVASH CHELEK RISHON 10

THE HOLY ONE BLESSED BE HE HIMSELF MAKES ERUVIM AND WHEN PEOPLE OPPOSE THE ERUV, THEN THEY ARE REALLY OPPOSING THE HOLY ONE BLESSED BE HE, G-D FORBID

"RABBI YEHOSHUA BEN LEVI SAID: THE ERUV OF THE COURTYARDS WAS ESTABLISHED WITH THE SOLE PURPOSE OF BRINGING PEACE. HOW IS THIS? A WOMAN SENDS HER SON TO THE HOUSE OF HER FRIEND AND SHE BOWS TO PLAY WITH HIM AND CARRIES HIM AND KISSES HIM, AND THE MOTHER SAYS SEE HOW SHE LOVES HIM AND THE MOTHER USED TO HATE HER FROM BEFORE

AND NOW THEY MAKE PEACE THROUGH THE ERUV. THE HOLY ONE BLESSED BE HE SAID: "I MAKE PEACE IN MY WORLD AND THOSE RESHAIM [EVILDOERS] ARE INTENT UPON BRINGING DIVISIVENESS TO THE WORLD."

MIDRASH TANCHUMA BERESHIT PEREK 16

THE TZEDDOKIM WHO OPPOSE THE ERUV ARE ON THE SAME FOOTING AS THOSE EVILDOERS OF THE GENERATION OF THE TOWER OF BABEL

AND ALSO REGARDING THE GENERATION OF THE TOWER OF BABEL [DOR HAFLAGA – THE GENERATION OF DIVISIVENESS] IT IS WRITTEN IN THE MIDRASH TANCHUMA "THE REASON FOR THE ESTABLISHMENT OF ERUVIM IS FOR THE FURTHERANCE OF WAYS OF PEACE" AND THEY USE THE TERM ERUV FOR THE INTENTIONS OF THE MANY ARE MIXED [MEAREV] TOGETHER AND ALL OF THEM ARE THEN CONSIDERED ONE AND THE SAME. AND THE MIDRASH ENDS BY SAYING "I MAKE PEACE IN MY WORLD, AND THOSE EVILDOERS STAND UP TO BRING DIVISIVENESS ON THE WORLD"

PERI TZADDIK NOACH LETTER VAV

EVEN THE MITZVOT MIDERABBANAN HAVE THEIR ROOT IN VERY HIGH PLACES AND HAVE A WHOLE WORLD OF THEIR OWN FOR EACH AND EVERY MITZVAH

IT IS BROUGHT DOWN IN THE GEMARAH THAT AVRAHAM AVINU KEPT ALL THE MITZVOT EVEN ERUV TAVSHILIN, MEANING THAT HE WOULD SANCTIFY AND PURIFY ALL HIS 248 ORGANS AND 365 SINEWS, EACH PART ACCORDING TO THE MITZVAH THAT RELATED TO IT, FOR IT IS KNOWN THAT EACH AND EVERY MITZVAH HAS A WORLD OF ITS OWN, AND AVRAHAM AVINU BECAUSE OF THE FACT THAT HE WOULD SERVE THE HOLY ONE BLESSED BE HE OUT OF LOVE, GRASPED EACH AND EVERY MITZVAH AT ITS ROOT LEVEL AND EVEN THE MITZVOT DERABBANAN HAVE THEIR OWN ROOT JUST LIKE THE MITZVOT DE ORAITA IN ITS OWN PARTICULAR WORLD...

SEFER NOAM ELIMELECH

From the words of the Noam Elimelech we can understand the words of the ROSH ztk'l that the one who opposes the Eruv is annulling the Torah of Moshe from Israel, and we can also understand what he wrote there that we are obligated to give up

our very lives for the Torah of Elokim, for according to the noam Elimelech all the Mitzvot Derabbanan have their root in the Torah, therefore the one who opposes the establishment of Eruvim is the real HAMAN who annuls the Torah of Moshe from Israel

**IN HONOR OF 13 MENACHEM AV HILLULAH OF THE MEGALE
AMUKOT RABBI NATAN NOTA SHAPIRO ZTK'L AND ALSO OF RABBI
YOSEF GREENWALD ZTK'L REBBE OF PUPPA**

IT IS WELL KNOWN THAT THE HOLY SATMER REBBE ZTK'L ASKED FROM RABBI YOSEF GREENWALD, THE PUPPA REBBE TO HELP HIM ESTABLISH A BET DIN IN ORDER TO BUILD AN ERUV IN WILLIAMSBURG. THIS THE PUPPA REBBE DID WITH GREAT SELF SACRIFICE AND HE WROTE MANY TESHUVOT TO ALL PARTS OF THE WORLD [ANTWERP, MONSEY, LONDON, MONTREAL, MANHATTAN] ON THE HALACHOT OF ERUVIM. [SEE SHEELOT U TSHUVOT VAYAAN YOSEF SIMAN 191-208]

**THE TALES OF TZADDIKIM ARE AS IMPORTANT
AS THE STUDY OF THE KABBALAH**

IT IS WRITTEN IN THE INTRODUCTION TO THE SEFER SHIBCHE HA BAAL SHEM TOV, THAT THE TOLDOT YAAKOV YOSEF SAID IN THE NAME OF THE BAAL SHEM TOV ZTK'L THAT TO RELATE TRUE STORIES ABOUT TZADDIKIM IS AS IMPORTANT IN HEAVEN AS THE STUDY OF KABBALAH, BUT OF COURSE THIS APPLIES ONLY IN THE CASE OF TRUE STORIES AND TRUE TZADDIKIM. FROM THE WORDS OF THE MEGALE AMUKOT AND THE NOAM ELIMELECH WE SEE THAT THE FIRST THING THAT A TRUE LEADER AND RABBI MUST DO IS TO ESTABLISH ERUVIM AS THE MEGALE AMUKOT COMMENTS ON THE VERSE "AND COMMAND YEHOASHUA AND GIVE HIM STRENGTH AND COURAGE"

AND THIS WE SEE FROM THE ACTIONS OF OUR HOLY REBBE MI PUPPA THAT HE GAVE OF HIMSELF SO MUCH IN ORDER TO ESTABLISH THE ERUV IN WILLIAMSBURG, AND HE WROTE MANY TESHUVOT TO MANY GREAT RABBIS AROUND THE WORLD AND THROUGH HIS MERIT AND THROUGH THE MERIT OF HIS STUDENTS WE HAVE AN ERUV IN WILLIAMSBURG TODAY.

THE REVELATIONS OF THE MEGALE AMUKOT REGARDING THE ERUV

THE MEGALE AMUKOT RABBI NATAN NOTA SHAPIRO TZK'L WAS KNOWN TO BE ONE OF THE GREATEST RABBANIM OF HIS TIME AND IT IS KNOWN THAT HE HAD THE REVELATIONS OF ELIYAHU HA NAVI CONSTANTLY. AMONG HIS WORKS THE BEST KNOWN IS THE MEGALE AMUKOT WHERE THE RAV GIVES 252 MEANINGS ON THE VERSE IN PARASHAT VAETCHANAN WITH THE WORDS RAV LACH [IN GEMATRIA EQUALS 252]

PARASHAT VAETCHANAN 3:23 – 3:26

23 And I pleaded with Hashem at that time, saying, 24 Adon-y Elokim, you have begun to show your servant your greatness, and your mighty hand; for what G-d [Mi Kel] is there in heaven or in earth, that can do according to your works, and according to your might? 25 I beg you, let me go over, and see the good land that is beyond the Jordan, that goodly mountain region, and Lebanon. 26 But Hashem was angry with me for your sakes, and would not hear me; and Hashem said to me, Let it suffice you; speak no more to me of this matter.

HERE IS A SELECTON OF HIS GREAT REVELATIONS:

MOSHE RABBENU WANTED HIMSELF TO ESTABLISH ERUVIM AND NETILAT YADAIM

MOSHE RABBENU PEACE BE UPON HIM, SAW THAT KING SHLOMO WAS TO ESTABLISH ERUVIM AND NETILAT YADAIM AS OUR RABBIS SAID [ERUVIN 21 AND YEVAMOT] THAT WHEN KING SHLOMO ESTABLISHED ERUVIN A VOICE FROM HEAVEN WENT FORTH AND DECLARED “MY SON IF YOUR HEART IS WISE, MY HEART ALSO REJOICES” (MISHLE 23:16) AT THAT TIME MOSHE DESIRED WHAT WAS TO HAPPEN IN THE GENERATION OF KING SHLOMO AND HE WANTED TO ESTABLISH ERUVIM IMMEDIATELY UPON ENTERING THE LAND. THEREFORE IN THE TORAH IT IS WRITTEN AT THAT TIME “BAET HAHU” AND IS PRONOUNCED “BAET HAH!”, YOU SHOWED ME WHAT WAS TO HAPPEN IN THE NEXT GENERATIONS, AND BECAUSE OF THIS IT IS WRITTEN : “ATA HACHILOTA” [YOU HAVE BEGUN TO SHOW ME] IN THE TREASURE OF SOULS I SAW THAT IN

THE FUTURE KING SHLOMO WILL ESTABLISH ERUVIM, AND THIS IS WHAT MOSHE SAYS "YOUR GREATNESS" – ET GODLECHA – FOR THE SECRET OF ERUV IS WHAT IT SAYS IN THE ZOHAR (Tikkune Zohar 80, Tikkun 21) THAT THE ERUV IS THE SECRET OF 72 AND 216 (Chessed and Gevurah) MEANING THE NAME OF CHESSED THAT COMES OUT OF THE VERSES IN SHEMOT : VAYISA, VAYAVO, VAYET, FOR THIS IS THE 72 NAMES OF THE HOLY ONE BLESSED BE HE AND THERE IT IS THE ERUV [GEMATRIA 288] FOR THERE ARE 72 NAMES OF 3 LETTERS EACH WHICH EQUALS 216 LETTERS PLUS 72 WORDS MAKE UP 288. AND 72 IS THE NAME OF CHESSED KINDNESS ACCORDING TO THE SECRET OF "VAYYAVOR AVRAM BA ARETZ" AND AVRAM PASSED THROUGH THE LAND (BERESHIT 12) AND THEREFORE MOSHE SAID - ET GODLECHA – FOR THE MEASURE OF THE CITY LIMIT IS 2000 AMOT – ALPAIN AMA – AND THE INITIALS OF THE WORD – ET [ALEF TAV] – MAKE UP THE WORDS ALPAIN TEHOM. FURTHER MOSHE SAID: "VE ET YADECHA HA CHAZAKA" WHICH IS THE SECRET OF NETILAT YADAIM, AS IT IS WRITTEN IN THE ZOHAR PARASHAT YITRO 203 AND IN PARASHAT NASSO 274.

MOSHE PRAYED TO ENTER THE LAND IN ORDER TO ESTABLISH ERUVIM AND NETILAT YADAIM

REGARDING THOSE 2 MITZVOT OF ERUVIM AND NETILAT YADAIM A HEAVENLY VOICE WENT FORTH FOR THERE WAS GREAT JOY IN THE HEAVENS, AND THIS IS THE SECRET OF "ASHER MI KEL BA SHAMAIM U BA ARETZ" THAT FROM THE HEAVENS YOUR VOICE WAS HEARD REGARDING THE ACTIONS OF MEN DOWN BELOW, AND THIS IS THE SECRET OF WHAT MOSHE SAID "EBERAH NA" FOR MOSHE RABBENU SAID: "I WANT TO ESTABLISH IMMEDIATELY UPON MY ENTRANCE INTO THE LAND OF ISRAEL THOSE TWO MITZVOT: ERUVIM AND NETILAT YADAIM.

THE ERUV INCLUDES EVERYTHING

THEREFORE MOSHE SAID: "EBERAH NA" PLEASE LET ME CROSS, I WANT TO ESTABLISH NOW THE TWO MITZVOT OF ERUVIN AND NETILAT YADAIM. AND IN THE WORD "BA ET HA HI" , MOSHE INSINUATED THIS FOR ET [AYIN TAV] ARE THE INITIALS OF ERUV TECHUMIN, ERUV TAVSHILIN AND EVERYTHING DEPENDS ON THE ERUV FOR ERUV IS THE SECRET OF AYIN BET [CHESSED 72] AND RESH YUD VAV [GEVURAH 216], THEREFORE MOSHE SAID: "ET

GODLECHA” REFERRING TO THE 72 OF ERUV WHICH IS CHESSED [GEDULAH] AND MOSHE ALSO SAID: “ET YADECHA HA CHAZAKA” WHICH REFERS TO GEVURAH WHICH IS 216 IN GEMATRIA. AND THE TWO MAKE UP ERUV [216 & 72 = 288 = ERUV]

THE HEAVENS AND THE EARTH WERE CREATED THROUGH THE LETTERS OF THE WORD ERUV [CHESSED AND GEVURAH]

AND THIS IS THE SECRET OF WHAT WE SAY “BEDIL VA YAAVOR”, WHICH HAS THE SAME LETTERS OF ERUV WHICH THROUGH THEM THE HEAVENS AND THE EARTH WERE CREATED, AND THIS IS WHAT MOSHE SAID: “MI KEL BASHAMAIM UBA ARETZ” AND ACCORDING TO WHAT IS WRITTEN IN YESHAYAHU 48:13 “YEMINI TIPCHA SHAMAIM” MY RIGHT HAND SPANNED THE HEAVENS, “AF YADI YASDA ARETZ” MY HAND WHICH IS GEVURAH FOUNDED THE EARTH. “MI KEL BASHAMAIM UBA ARETZ ASHER YAASE KEMAASECHA” CORRESPONDING TO THE RIGHT HAND AND “UKIGVUROTECHA” CORRESPONDING TO THE LEFT HAND, AND THIS IS THE SECRET THAT KING SHLOMO ESTABLISHED: “TO INCLUDE THE RIGHT IN THE LEFT AND TO INCLUDE THE LEFT IN THE RIGHT”

I WANT TO ESTABLISH ERUVIM IMMEDIATELY UPON SEEING THE LAND

AND THIS IS WHAT MOSHE INSINUATED WITH THE WORD “EEVERAH NA” WHICH IS THE SECRET OF “VAYAAVOR AVRAM BAARETZ”, FOR EEBERAH ADDS UP TO ERUV, AND CAN ALSO BE SAID AS “EEREVNA” MEANING THAT I WANT TO ESTABLISH ERUVIM IMMEDIATELY UPON SEEING THE LAND

THE NESHAMA OF MOSHE WAS INSIDE SHELOMO AT THE TIME HE ESTABLISHED ERUVIM AND NETILAT YADAIM

BECAUSE OF THIS HASHEM ANSWERED BACK TO MOSHE “RAV LACH” FOR AT THE TIME THAT KING SHLOMO ESTABLISHED ERUVIM THE SPARK OF THE NESHAMA OF MOSHE RABBENU ENTERED SHLOMO [AS IT IS BROUGHT IN THE TIKKUNIM 13, 28a], FOR THE WORD LEMOSHE [IN HEBREW] HAS THE SAME LETTERS AS SHELOMO AND THE MEANING OF RAV LACH IS THAT THE

SHABBAT IS TO YOU “SHELCHA”, WHAT IS YOURS WILL BE GIVEN TO YOU THEN, DON’T CONTINUE TO ASK ME NOW REGARDING THE ERUV.

“And command Yehoshua, and encourage him, and strengthen him; for he shall go over before this people, and he shall cause them to inherit the land which you shall see”.

DEVARIM 3:28

COMMAND YEHOSHUA REGARDING ERUVIM

THE SECRET OF “TZAV ET YEHOSHUA VE CHAZEKEHU VEAMETZEHU KI HU YAAVOR...” TZAV ET YEHOSHUA – COMMAND YEHOSHUA REGARDING THE BORDERS OF ERETZ ISRAEL. “VECHAZEKEHU” AND ENCOURAGE HIM REGARDING THE ERUVE TECHUMIN, “VEAMETZEHU” AND STRENGTHEN HIM REGARDING ERUVE CHATZEROT, “KI HU YAAVOR” UPON “SHITUFE MAVVOOT” THE GATHERING OF THE ALLEYS.

THERE WAS NO PROPHET LIKE MOSHE BUT THERE WAS A KING LIKE MOSHE

AND THROUGH THIS WE CAN UNDERSTAND WHAT THEY SAID IN THE GEMARAH OF ROSH HA SHANA 21b ON THE VERSE [DEVARIM 34:10]: “AND NO PROPHET AROSE AMONG THE JEWS LIKE MOSHE” AMONG THE PROPHETS THERE WAS NONE LIKE HIM BUT AMONG THE KINGS THERE WAS [REFERRING TO SHLOMO] “FOR THE WORD LEMOSHE [IN HEBREW] HAS THE SAME LETTERS AS SHELOMO ACCORDING TO THE SECRET OF: “AMONG THE PROPHETS THERE WAS NONE LIKE MOSHE, BUT AMONG THE KINGS [SHELOMO] THERE WAS SOMEONE LIKE MOSHE”.

“ECHAD HAYA AVRAHAM” *(Yechezkel 33:24)*

Avraham served the Holy One Blessed be He only in the level of one, for he thought in his mind that he was alone in the world, and he did not look at the acts of other men, that ran away from Hashem and tried to prevent him from serving Hashem, and he didn’t look upon his father and others who also wanted to stop him from serving the Creator, he only served Hashem as if he was the only one in the

world and this is “One was Avraham” ECHAD HAYA AVRAHAM, and then all those who want to enter the service of the Holy One Blessed be He, it is impossible to get into His service unless one enters through this perspective, that he will think that there is no one but himself alone in the world, and that he will not look to anyone who wants to stop him from doing his service towards Hashem, like for example his father, his mother or his father in law or his wife, his sons and all those who could refrain him from serving the Holy One blessed be He, and he doesn't need to worry about all those jesters and scoffers, he will only be on the level of ECHAD HAYA AVRAHAM as if he's the only one in the world.

LIKKUTE MOHARAN HASHMATA MAHADURA BATRAA

YOU CAN BE LIKE AVRAHAM AVINU BY CARRYING IN A PLACE WHERE THERE IS A VALID ERUV

EVERYONE CAN BE ON THE LEVEL OF AVRAHAM AVINU WHEN THEY CARRY IN A PLACE WHERE THERE IS A VALID ERUV, AS IT IS BROUGHT IN THE SHAAR HA KAVANOT LE HA ARIZAL AND THIS IS WHAT IT IS WRITTEN THERE: “AND I SAW MY MASTER THAT IN THE MORNING OF YOM SHABBAT, HE WOULD CARRY WITH HIM THE TALLIT AND THE CHUMASH FROM HIS HOUSE TO THE SYNAGOGUE AND HE WOULD ALSO TAKE IT TO THE TEVILAH WHICH WAS OUTSIDE THE CITY OF TZFAT AND HE WASN'T PARTICULAR TO CHECK THE ERUV THAT WAS DONE BY ASSOCIATING ALL THE ALLEYS AND COURTYARDS OF TZFAT OR THE ONE THEY WOULD MAKE TO THE BEIT HA TEVILAH WHETHER IT WAS DONE ACCORDING TO THE HALACHAH OR NOT.

(SHAAR HA KAVANOT, INYAN RECHITZAH PANAV VE RAGLAV)

THE BENE YISSACHAR CARRIED WHEREVER THERE WAS AN ERUV EVEN IF HE DID NOT NEED TO

AND THIS ALSO WROTE THE NIMUKE YOSEF ORACH CHAYIM SIMAN 394: “THE BNE YISSACHAR TZK'L WAS PARTICULAR TO CARRY SOMETHING IN A PLACE WHERE THERE WAS AN ERUV AND IT IS KNOWN TO US FROM THE HOLY BNE YISSACHAR WHEN HE LEFT HIS HOUSE ON SHABBAT KODESH HE TOOK AND PUT IN HIS CLOTHES A KEY OR SOMETHING LIKE THAT SO THAT HE WILL BE USING THE ERUV, AND SO THAT HE WOULD NOT FALL ON THE CATEGORY OF THOSE WHO DON'T ACKNOWLEDGE THE ERUV.