

**BS'D TO BE LENIENT IN THE ERUV REALLY MEANS TO BE 1
STRICT REGARDING SHABBAT OBSERVANCE**

*IT IS ESSENTIAL TO MAKE AN ERUV IN THE CITY
WHERE YOU LIVE FOR IF NOT IT IS IMPOSSIBLE
TO SAVE PEOPLE FROM SINNING*

*YOU HAVE TO LOOK FOR ALL THE LENIENCIES IN
ORDER TO BUILD THE ERUV FOR IN THE END
THE ERUV SERVES TO SAVE JEWS FROM SINNING*

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

Anyone with knowledge will judge himself 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)

BS'D TO BE LENIENT IN THE ERUV REALLY MEANS TO BE STRICT REGARDING SHABBAT OBSERVANCE 2

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)

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 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

BS'D TO BE LENIENT IN THE ERUV REALLY MEANS TO BE STRICT REGARDING SHABBAT OBSERVANCE 3

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 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

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