

*THE PROPER WAY TO REGARD THE
REQUIREMENT OF 600,000 PEOPLE
WALKING THROUGH A STREET*

**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)

ON THE OPINION OF THE MISHNA BERURA

**ON THE SUBJECT OF ERUVIM THE MISHNA
WAS NOT SO BERURA [CLEAR]**

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 want 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.

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

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 Kneset

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

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

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

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 TITZAAD 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