

BS'D

THE MITZVAH TO ENJOY SHABBAT IS FULFILLED THROUGH THE ERUV

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"

"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.."

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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