

**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 (Betza 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 form 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

BS'D GUARDING THE HOLINESS OF SHABBAT THROUGH THE ERUV

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

BS'D GUARDING THE HOLINESS OF SHABBAT THROUGH THE ERUV

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.