

BS'D
THE ERUV REPRESENTS
UNION AMONG JEWS
THOSE WHO OPPOSE IT ARE ON THE
SAME FOOTING AS 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

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