

BS'D
THOSE WHO OPPOSE THE ERUV ARE
ON THE SAME FOOTING AS KORACH
THEY REJECT THE UNITY OF ISRAEL
AND THIS IS THE WORK OF THE FORCES
OF EVIL: TO DIVIDE AND SEPARATE

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

HAVE YOU NOTICED THERE IS MORE ARGUMENTS REGARDING THE ERUV THAN WITH OTHER MITZVOT? WHY ISN'T THERE SUCH AN ARGUMENT ABOUT THE TIME SHABBAT FINISHES? WHY ISN'T THERE SUCH AN ARGUMENT REGARDING THE EATING OF YASHAN AND CHADASH FOODS? ABOUT WEARING A WIG VERSUS COVERING THE HAIR? ABOUT THE KASHRUT OF MEAT? ABOUT THE KASHRUT OF THE MATZHA WE BUY IN THE STORES FOR PESACH?

THE ANSWER MAY LIE IN WHAT THE MASTERS OF THE HIDDEN TORAH TELL US REGARDING THE ERUV, REGARDING THE RESHUT HA RABBIM AND THE RESHUT HA YACHID. READ THEIR HOLY WORDS AND YOU WILL UNDERSTAND THAT THE FORCES OF IMPURITY REJECT ANYTHING THAT WILL BRING UNION AND PEACE AMONG JEWS FOR THE EVIL SIDE LOVES DIVISION AND SEPARATION. AND THE ERUV REPRESENTS THE OPPOSITE. IT REPRESENTS ALL OF ISRAEL UNITING THEIR DWELLINGS AND TURNING THE RESHUT HA RABBIM WHICH IS THE PLACE OF THE KELIPOT, INTO A RESHUT HA YACHID, THE PLACE OF THE YICHUDO SHEL OLAM, THE PLACE OF UNITY WHERE THE KEDDUSHA RESIDES. MAY HASHEM BRING THE DAY WHEN ALL THE TUMAH WILL BE ELIMINATED ALONG WITH THE EREV RAV FOREVER, AMEN

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

PURITY OF THOUGHTS IS TO YIELD TO HASHEM’S DESIRE AND IT IS JUST LIKE IN THE ERUV WE ALL YIELD OUR DOMAIN TO OUR FRIENDS AND NEIGHBORS

And the main thing is to sanctify his thoughts because all the desires that are not good come from thoughts that are lacking and not pure, therefore our Sages Z’L have said LIRTZONECHEM LEDAATCHEM that is that the person will slaughter his own deficient thoughts and then he will annul his desire in front of the desire of Hashem, and through this he will be on the level of Eruv, because the matter of the Eruv is that everyone yields his domain to his friend’s. And this one also cedes and yields his domain and his desire to the Holy one Blessed be He and through this the Holy one Blessed be unites His will and His domain to the Tzaddik...

Tzemach Tzaddik Parasha Kedoshim

THE MANA AS A REWARD FOR BUILDING AN ERUV AND COMING TOGETHER

Because of the great humility of those Tzaddikim, The Jews said about the Man that they did not understand on what merit Hashem had given to them the Man the bread from heaven... And Moshe said to them: “This is the bread that Hashem gave to you” in the merit of the community of Israel because you are together in one bond, and you are all Tzaddikim and Keshirim and [because of the Eruv that they had previously done] You unite your intentions and you make one single union in order to serve Him with a complete heart...

And this is the advice on Friday afternoon brought in the Mishna ERAVTEN? That the person will include himself together with all of the community of Israel, and through this he will have the merit of awakening the mercies of Hashem from the place of compassion above...(Yismach Israel Parashat Beshallah)