

בעזה"ת עש"ק לס' "ושמרתם את משמרתי" תשס"ד לפ"ק

כתב הכשר

I was asked by Rabbis of Flatbush, Brooklyn (included in this group were leaders of shuls, heads of Yeshivos and knowledgeable and prominent Rabbis) to express my opinion on the Eruv they are erecting in their neighborhood according to the custom of our forefathers and Rabbis from time immemorial all over the world. After repeated in depth and all encompassing investigations, I find that they have successfully accomplished Hashem's wish to erect an Eruv of very high standards, that is primarily reliant on real Mechizos (actual dividers) and Mechizos within Mechizos that surround the area on four sides. Because of this and other reasons, as we explain in our responsum, the area which also includes Ocean Parkway, does not come close to satisfying the requirements of a Reshus Ha'rabbim (Biblical Public Area). In those few places where there are openings in the surrounding Mechizos, they are closed by the use of well-designed Tzuras Ha'pesachim (Door Ways) such that in conjunction with everything previously said, this Eruv is Kosher according to the view of all halachic authorities including the Rambam, the Bais Yosef and all the masters of the Shulchan Aruch. This Eruv is based on the same fundamental principles we used to construct an Eruv in Chicago, Denver, Caracas and other places. The details and the attributes of this Eruv can be found in Shevet Halevi (5:97 and 5:177).

Now, after the appointment of a qualified Mashgiach who is a Talmud Chacham and Yirei Shamayim, to be the regular overseer of the Eruv; the renting of the area from the authorities; and the Ha'nochas Ha'pas (placing of the bread), **I would like to publicly announce that the Flatbush Eruv is Kosher for all without question.** I happily join the leaders of the city to praise and assist them in their halachic obligation of constructing an Eruv. Based on Eruvin 68a, the sages of all generations established that only through a city Eruv will the public cease the desecration of carrying on Shabbos (see Chasam Sofer O.C. 99). In addition the Eruv affords the opportunity to fulfill the Mitzvah of Oneg Shabbos because the public is now able to stroll on Shabbos and bring needed items through the use of the Eruv (see Perisha 395).

To those who have erected this precious Eruv, I say be strong and do not be frightened. We have on our side the plain meaning of the Shulchan Aruch and most Poskim. If some decide to challenge the Eruv, if they argue about the fundamental Kashrus of the Eruv, based on accepted halacha, consider their arguments. But if they come with new, non-halachic objections that were not raised by previous Poskim, based on what they perceive are detrimental consequences of making an Eruv, do not listen to them. The salvation of tens of thousands of Jews from the prohibition of carrying every Shabbos outweighs anything that may cause them concern. In general, people cannot suddenly rise up and challenge the great Mitzva of Eruv for which our forefathers and Rabbis risked their lives. We see this from the flaming words spoken by the Rosh (Kellal 21:8) against a learned person who opposed making an Eruv in cities. We find similar reactions from the Tashbetz and Chasam Sofer.

"For the sake of my brothers and companions I will say: Peace be with you". May Hashem grant all the respected residents and leaders of the area, along with those responsible for establishing and building the Eruv, the merit to increase peace in the world. As Chazal says, "do not pronounce (the word as) Banayakh (children), but (pronounce it) Bonayikh (builders)". "Let there be peace within your ramparts, serenity within your palaces". As it is stated in the Yerushalmi (Eruvin 81b) the establishment of Eruvin increases peace in the world אכי"ר.