

## Minneapolis Artist Lab: Eruv

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### Jeremiah 17:21-23

כֹּה אָמַר ה' הִשְׁמְרוּ בְּנַפְשׁוֹתֵיכֶם וְאַל תִּשְׂאוּ מִשָּׂא בְּיּוֹם הַשַּׁבָּת וְהִבַּאתֶם בְּשַׁעְרֵי יְרוּשָׁלַם : כִּב וְלֹא תוֹצִיאוּ מִשָּׂא מִבְּתֵיכֶם בְּיּוֹם הַשַּׁבָּת וְכָל מְלֶאכֶה לֹא תַעֲשׂוּ וְקִדְשְׁתֶּם אֶת יוֹם הַשַּׁבָּת כַּאֲשֶׁר צִוִּיתִי אֶת אֲבוֹתֵיכֶם :

Thus Adonai said to me: "Guard yourselves for your own sake against carrying burdens on the Sabbath day, and bringing them through the gates of Jerusalem. And do not bring a burden out from your houses on the Sabbath day; you shall not do any manner of work. Sanctify the Sabbath day as I commanded your forefathers."

הוצאה מרשות לרשות - Transferring something from one domain type to another domain type

1. Moving an object from an enclosed area (such as a private home, public building, or fenced-in area) to a major thoroughfare,
2. moving an object from a major thoroughfare to an enclosed area, or
3. moving an object more than four cubits within a major thoroughfare.

### Eruv Blessing

ברוך אתה ה' א-להינו מלך העולם אשר קדשנו במצותיו וציונו על מצות ערוב.  
בהדין עירובא יהא שרי לנא לאפוקי ולעיולי מן הבתים לחצר ומן החצר לבתים ומבית לבית לכל  
ישראל הדרים בבתים שבחצר הזה

Blessed are you, Adonai our God, Master of Space and Time, who made us holy through the commandments and commanded us about the mitzvah of eruv.

By this eruv, may we be permitted to move, carry out and carry in from the houses to be the courtyard, or from the courtyard to the houses, or from house to house for all the houses within the courtyard.

### Shabbat 14b

בשעה שתיקן שלמה עירובין ונטילת ידים יצתה בת קול ואמרה: (משלי כג) בני אם חכם לבך  
ישמח לבי גם אני. (משלי כז) חכם בני ושמח לבי ואשיבה חרפי דבר.

When King Salomon decreed the regulations of the Eruv and Netilat Yadaim, a Heavenly Voice went out and said: "My child, if your heart is wise, my heart will be also gladdened (Proverbs 23:15) and "My child, be wise and make my heart glad that I may answer those who taunt me" (ibid 27:11).

### Questions to Consider

- How do verses relate to the mitzvah of eruv and netilat yadiim?
- What is the wisdom of eruv?
- What does eruv say about the notion of inside/outside, boundaries?

### **Maharsha (16<sup>th</sup> C, Poland)**

This means: My child, if your heart is wise to build a fence around the prohibition of transferring on Shabbat, my heart also will be gladdened, that the mitzvah of Shabbat will be kept through the observance of the prohibition of transferring on Shabbat.

### ***The Observant Life, Michael Katz***

On a symbolic level, the rabbinic concept that nothing be moved from one domain to another on Shabbat can make an important statement to us today. We are used to constant motion. People move around all the time. Isaac Newton is famous for having noticed that objects at rest tend to stay at rest. If Newton were a rabbi, he might have said instead that objects that remain at rest one day a week allow us to cease our constant motion and observe a day of quiet, rest, and peace. One day a week, we need to stop moving the objects around us, so that those objects, in turn, will allow us too to rest.

### **Kotzker Rebbe (18<sup>th</sup> C, Poland)**

עירובין הוא להיות מעורב עם הבריות ויחד עם זה נטילת ידים נקי כפיים ושני דברים אלה ביחד זוהי חכמה גדולה.

Eruvin means to be mixed together with other people and netilat yadiim means to have clean hands and together the two things together are indeed a great wisdom.

### **Besht (18<sup>th</sup> C, Poland)**

Students of the Holy Baal Shem Tov saw in the establishing of the eruv through the shape of the opening of the door, the way of extending the kedusha to the public domain which is the place where the forces of evil rule and thereby making shine the great kedusha of the private domain that is done through the posts.

### **Yerushalmi Eruvin 83-2**

Rabbi Yehoshua said: Why do we mix together the courtyards by building eruvim. In order to follow peaceful ways...and through the Eruv, people will make peace as it is written: "the Torah's ways are ways of pleasantness and its pathways ways of peace."

In the commentary Korban Haeda it says: "Why do we say "peaceful ways?" Because one will talk with one another because through the eruv everybody is considered like only one person.