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Beyond Specifics

By Rabbi David Einhorn

In the very beginning of the Parashah, Hashem tells Avraham Avinu to leave his home and begin on a journey to Eretz Yisrael. In describing this command to Avraham, Hashem is very specific in telling him from where he needs to leave. Hashem says "from your land, your birthplace, your father's house". On the other hand, when describing the destination, Hashem is vague and Hashem tells Avraham only, "to the land which I will show you". What is the nature of this difference and how does it relate to the general theme and Avodah of this Parashah?

On a deeper level, Hashem is telling Avraham to uproot himself from the world of specifics. Leave a place where you were too focused and rooted in the individual details. Every person is influenced by many different factors in his life, whether it is his place of birth, country he lives in, or the people he has surrounded himself with. Hashem is telling him to leave all of that, to a place which is general, a place which isn't governed by a multitude of factors. What does this mean for Avraham?

Avraham Avinu's entire life has been devoted to uprooting himself from the ideology of Avodah Zara into which he was born. The nature of idolatry can be found in the word that we use to describe it: Avodat Kochavim – a worshipper of stars and constellations. Every star has its own name and every constellation provides a specific level of influence. The point of Avodah Zara is to break down everything into its individual parts and Kochot. Everything in the creation has its own Ko'ach which is governing and driving it. There is an inability to see the unity that lies behind it all.

The nullification of Avodah Zara is to recognize that Hashem is beyond the world of specifics and multiplicity. He who clings to Hashem isn't just serving Him in one way; he who clings to Hashem is willing to give his entire being into His service. Even if one excels in one area of Avodas Hashem or connects to one specific Mitzvah, he is still obligated to devote his being to the Kalaliyot (totality) of the entire Torah. When one does this, he is effectively nullifying the force of Avodah Zara.

In the case of Avraham Avinu, once he found Hashem, he realized that all of the specific influences in life were all mute in comparison to the wholeness and oneness of Hashem. Avraham's new name Avraham is in Gematria Reish Mem Chet which is 248, corresponding to the 248 limbs of a person. In order to devote himself to Hashem, Avraham must give his entire life and being to Hashem. It is insufficient for him to merely recognize that Hashem exists, but he also has to realize that true service is BeChol Nafshechah (with all your heart). This is why Avraham must throw himself into the Kivshan HaEish, to show that he is willing to sacrifice everything for Hashem.

Once Avraham Avinu was able to climb out the world of specifics and moved toward a place of generality, Hashem then

commands him to go to Eretz Yisrael using the vague and unspecific terminology "Asher Ar'eka" Hashem is telling Avraham, go to Eretz Yisrael because it is a place which is not under the specific influence of any Mazal or sort of specific power.

For this reason, Eretz Yisrael is given to Avraham Avinu, it is a Zechut for performing the Mitzvah of Brit Milah. Milah in the Kabbalistic Sefarim refers to the Middah of Yesod. Yesod is the aspect of Hashem that brings together all of the earlier attributes and makes them one. It transforms that which is specific and makes it into a whole. Once Avraham Avinu performs Milah, Hashem tells him that he has become Tamim, complete and whole.

Therefore, it is only through this Mitzvah of Milah that one can push away the disparate forces of Avodah Zara and truly reveal the kingdom of Hashem in this world. Yosef, who excelled in the Mitzvah of Milah, and is generally referred to as a Tzaddik (which the Zohar says refers to one who is perfect in this area) was given Shechem as a portion. Shechem has Roshei Teivot of Shem Kavod Malchuto. Once one enters the world of general, the Kingdom of Hashem can be fully revealed. This is the reason that the first place Avraham Avinu visits in Eretz Yisrael was Shechem, because now he is able to reveal Hashem's presence fully in the world.

This message is applicable to every one of us. Each person feels he may excel or connect to a certain area of Avodat Hashem. One must not think that one should put his efforts only into the area where he excels. We must devote our entire beings to the service of Hashem, no matter what area. It is in that Zechut that we will merit the true revelation of Hashem's presence in the world and see the coming of Mashiach BeMeheirah BeYameinu, Amen Sela!

BeReishit Episode III: The Faith Awakens

By Shimmy Greengart ('21)

A long time ago, in this galaxy...

It is a period of civil war. Rebel soldiers have fled to their hidden base after losing their first battle against the evil Four-King Empire. During the battle, Imperial soldiers managed to steal the nephew of the ultimate person, AVRAHAM, a human being with enough power to destroy an entire army. Pursuing the Empire's sinister soldiers, Avraham races away from home aboard his camel, chasing the custodians of the stolen booty to save his nephew and restore freedom to the land...

In all seriousness, what is the plot of a Star Wars movie doing in the Torah? The Torah measures every word, not containing a single thing that is superfluous, so why would this story make the cut? What is so important about it? I think that in order to answer this question, we must look at the second half of the story, so we can learn the lesson that Avraham Avinu learns.

As soon as Avraham hears about the capture of his nephew Lot, he gathers 310 servants and chases after the four kings. He defeats their armies and rescues all the captives along with Lot. Avraham is then greeted by Malki-Tzedek, king of Shalem, a priest of Kel Elyon—Hashem. Malki-Tzedek gives Avraham bread and wine before blessing him, but then also blesses Hashem for protecting Avraham and giving him the victory. Avraham gives Malki-Tzedek Maaser from the spoils.

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The King of Sedom, one of the five kings who lost the first battle, thanks Avraham, and asks for Avraham to keep the spoils and give him the captives. Avraham, however, declines, swearing to Hashem, Kel Elyon, Creator of heaven and earth, that he won't take a penny from the spoils. He doesn't want the King of Sedom to say that he made Avraham rich. What happened here?

Avraham wins the battle. Now comes Malki-Tzedek, priest of Hashem. Malki-Tzedek praises Avraham, but also reminds Avraham that the true source of victory came from above. When Avraham won the battle, perhaps he attributed it to chance. Perhaps he believed the opening crawl, that he really was a human being with enough power to destroy an army. Perhaps he did not think too hard about how he won the battle, only being glad that he did. But now Avraham realizes that his victory was thanks to Hashem, and from that realization, gives Maaser to Malki-Tzedek, the first example of Maaser in the Torah.

This realization that his victory came from Hashem explains the wording used in Avraham's conversation with the King of Sedom. Avraham refuses to take the spoils in the name of Hashem Kel Elyon, directly connecting his refusal with Malki-Tzedek's blessings. Why?

Avraham's claim to the spoils comes from having beaten the four kings. He saved Sedom, so Sedom should give him its money to repay him. However, now Avraham realizes that it wasn't he who beat the army. It was Hashem. That's why Avraham gave Maaser: Hashem won the battle, so Hashem gets the spoils. That's also why Avraham cannot let the King of Sedom take credit for his wealth. Wealth doesn't come from man. Wealth comes from God. Avraham just learned that lesson, and will not let it go to waste.

This explains why the story of the Four and Five Kings made it into the Torah. While some parts might seem Star Warsy, the story teaches us very real and very important lessons about wealth and success. While we might fight a war, success comes from God.

FINDING OUR FAITH

By Yaakov Faber ('21)

In the beginning of Parashat Lech Lecha, Hashem tells Avraham Avinu to believe in him and leave behind his family and home for an unknown land. Immediately, Avraham Avinu follows Hashem and leaves for the unknown land, Israel. However, upon his arrival, famine strikes the land and he goes to Egypt to get food, supplies, and a respite from the famine. Nonetheless, when he gets to Egypt, Avraham Avinu asks Sarah Imeinu to lie to the Egyptians and tell them that she and Avraham Avinu were siblings: *"Imri Na Achoti At LeMaan Yitav Li Baavureich VeChayitah Nafshi Biglaleich,"* "Please tell them that you are my sister, so that it will be better for and I will live because of you" (BeReishit 12:13) Upon analysis, the question arises: why does Avraham Avinu not trust Hashem and tell the Egyptians that Sarah and he are married? Why does Avraham feel compelled to lie for his protection when the greatest protector is on his side?

Rashi, *ibid* s.v. *LeMaan Yitav Li Baavureich*, explains that Avraham Avinu did this to receive gifts from Paroah when Paroah takes Sarah Imeinu. Additionally, the Chezkuni writes that the reason Avraham asked Sarah to say that they were siblings was because otherwise Paroah would kill Avraham Avinu and take Sarah Imeinu as his wife.

However, both of these arguments are somewhat

troubling. According to Rashi, Avraham Avinu appears selfish while according to Chezkuni, Avraham Avinu still seems to lack faith that Hashem will protect him. Therefore, I suggest that the reason that Avraham Avinu believed, listened, and followed Hashem in the first place was because it was easy to believe when the only conflicting responsibility was to his family who had tried to kill him and had killed his brother (see Rashi BeResishit 11:28 s.v. *Al Penei Terach Aviv*), but in the moment, faced with imminent danger and possible death, Avraham Avinu momentarily froze and he thought that he could not risk his life. However, this was only in the beginning of his belief in Hashem and, over time, Avraham Avinu's belief clearly increases to the point that he does not freeze when faced with a similar risk. When it came to his final test, Akeidah Yitzchak, he did not freeze, in fact, he rose to the occasion, and the imminent danger did not deter him, due to his complete, unwavering belief in Hashem and the closeness he had to Hashem.

We can learn from this, that even if we waver slightly in our belief in Hashem, we can and must continue to improve so that when next faced with a similar risk, we will follow Hashem to the fullest extent. Additionally, a mistake in our past should not dictate our future and if the opportunity to fix a mistake comes again and we correct our mistakes, we can become even greater than if we had acted properly the first time.

WHEN THE MAIDSERVANT BECOMES THE MASTER

By Tzvi Meister ('21)

It is interesting to see through the Perek placed between Hashem's elaboration of the Brit Bein HaBetarim and the Mitzvah of Brit Milah, that we are witness to the rise and quick fall of Hagar with the pregnancy and eventual birth of Yishmael. Avraham (then Avram) and Sarah (then Sarai) were nearing the age of 100, and throughout their years of marriage, had not yet conceived a child. It had been ten years already that they'd been living in Canaan. As a result of this difficulty, Sarah decided to give her maidservant Hagar to Avraham as a means of bearing a child. After Hagar conceives through Avraham after a remarkably brief time (see BeReishit Rabbah 45:4, or Rashi, BeReishit 16:4 s.v. *VaYavo El Hagar VaTahar*), however, there is a dramatic shift in the personality and attitude of Hagar to Sarah. *"VaYavo El Hagar VaTahar VaTeireh Ki HaRatah VaTeikal GiVirtah BeEinehah,"* "And he came to Hagar, and she conceived, and she saw that she was pregnant and her mistress became unimportant in her eyes" (BeReishit 16:4) There are clearly many red flags that appear from reading the words *"VaTeikal GiVirtah BeEinehah,"* for how can this be that Sarah now became unimportant in the eyes of Hagar, Hagar was the woman who had previously been serving Sarah.

There is a question still to be asked, however, as to the level of insolence which Hagar displays towards her mistress (note the fact that Hagar was still very much in the service of Sarah). Rashi explains, based on a Midrash (BeReishit Rabbah 45:4, 45:7), that Hagar would disparage Sarah. Hagar would tell Sarah's female visitors that she is clearly not as righteous and holy as she appears because if she still has not had any children throughout her years of marriage and yet could not produce a child, while Hagar conceived in only a short time. It is possible that Hagar had thought of herself on a higher "Madreiga," so to speak, given her conception after only the first marital union, which was a miracle (Sifte Chachamim, *ibid.*). Radak (*ibid.*) explains that Hagar's fault was in the fact that she chastised and berated Sarah, seeing herself no longer subservient to Sarah because of her own miraculous conception, and the fact that she would now be the one to carry on the legacy of Avraham. In addition, it is possible that she felt that her pregnancy would now ensure her a closer relationship to Avraham, newly earning her the prestige of the "Tzaddik's top-ranking wife." Rav Soloveitchik makes note of a similarity between this case and the case seen between Chanah and Peninah later on in Tanach (see Shmuel I 1:6).

It would seem that Hagar's behavior is certainly both uncalled for and equally inappropriate, as it is clear throughout Tanach and history that Sarah is treated and looked upon as a great Tzaddeiket. The mere fact that she had been barren for many years was in no way grounds for such behavior on Hagar's part. There is an additional aspect of poor behavior on the part of Hagar from a professional standpoint. How could Hagar so blatantly assert herself in the very house of Sarah, her mistress, who had been a rather fair employer up until that point, and then find it seemingly acceptable to behave in this manner? There is a fine lesson to be learned here on knowing one's place in their occupation or daily life. This is evidenced today by the psycho-social barrier present and kept between the "boss" and the "employee" in the workplace, as well as the teacher or Rebbe, and Talmid. It was not Hagar, however, who was the only one to incorrectly address her fellow, as the response of Sarah to this beratement is equally frowned upon by many commentators.

"VaTomer Sarai El Avraham Chamasi Alecha Anochi Natati Shifchati BeCheikecha VaTeireh Ki Haratah VaEikal BeEinehah Yishpot Hashem Beini U'Beinecha," "And Sarai said to Avram, "The outrage against me is due to you. It was I who gave my maidservant into your bosom, and when she saw that she had conceived, I became lowered in her esteem. Let Hashem judge between me and you" (BeReishit 16:5). Rashi (ibid.) comments that in defending her own honor, Sarah had charged Avraham, her husband, with being the individual to rebuke Hagar. Radak points out that Sarah was currently making the point that she was standing the harsh words of Hagar being stated behind her back only for the sake of Avraham Avinu's dignity. Sarah Imeinu had thus charged Avraham with disciplining Hagar in response. Contrary to what Sarah was likely imagining would be the case, Avraham responds rather simply: *"Hinei Shifchateich BeYadeich Asi Lah HaTov BeEinayich VaTiAneh Sarai VaTivrach MiPanehah,"* "Behold - your maidservant is in your hand, do to her as you see fit." And Sarai dealt harshly with her, so she fled from her" (BeReishit 16:6). Though Radak and HaAmeck Davar note that Hagar was very much a wife to Avraham, she was still Sarah's servant nonetheless and was thus still within the rights of Sarah to rebuke her. Sarah, arguably, however, goes well beyond the justified amount of rebuke that is necessary or recommended at the very least.

It is said of Rav Yosef Yozel Hurwitz, the Alter of Novardok, that "in rebuking others, he would pause from time to time to check that he had not overdone it and that rebuke had not turned into anger" (Sparks of Mussar, pg. 117). Sarah did not take this approach, or even a seemingly similar one, in any way. Many commentaries (see Radak on 16:6, BeReishit Rabbah 45:6, Sforno on 16:6) note that Sarah subjected Hagar to harsh labor, including physical and verbal abuse. Sforno seeks to justify this behavior as being not malicious in nature, rather a means of forcing Hagar to cease in her insulting remarks and demeanor. Ramban is bothered by this and questions whether Sarah's behavior was in any way justified. He is of the opinion that not only had Sarah committed an Aveirah through her mistreatment of Hagar but Avraham as well for allowing her to do so. It can be reasoned that Sarah did indeed go beyond the "letter of the law" in rebuking Hagar, as did Avraham for allowing such harsh rebuke. Ramban even notes that because of this very behavior by Sarah, Hagar was granted Yishmael, a son, as an answer to her later prayer that the descendants of Avraham and Sarah would be perpetually harassed throughout the generations to follow.

It would seem that from the development of these Pesukim, there are many flaws in the actions of both parties, Hagar and Sarah/Avraham. Hagar should not have let her new lifestyle and pregnancy have served as a means by which she could plainly demean Sarah Imeinu, who was still both her mistress and a Tzaddeiket who had treated her well before this incident. Hagar's behavior is a fine lesson in knowing one's place in certain areas of society, be it in the workplace,

school, or even Synagogue on occasion. Even after Sarah's rebuke, Sforno and Abarbanel point out that Hagar could not bear to acknowledge Sarah's innately superior position and instead ran away as a result. Sarah's rebuke, on the other hand, was in no way a fine response to the events that ensued, and indeed, as Ramban and many others hold, Sarah was in no way justified in such a harsh rebuke, particularly to Hagar on account of her still being her maidservant and also being pregnant. Indeed, we know from later Parshiyot, of the importance of maintaining healthy and steady employer-employee relationships, as seen in the discussions of Avadim, and the conduct that is demanded between such individuals. We may also conclude, with these lessons, that there is a clear line drawn between the employee and employer, yet also a finely drawn line between the treatment of conduct of individuals as human beings. Let us always remember where our place is at times, and when or if we stumble upon a situation of power, to exercise the finest caution and care with our words and treatment of our fellow person, be they boss or employee.

CHABAD AND COMMUNITY ERUVIN

By Rabbi Chaim Jachter

Correcting an Incorrect Impression

I was under the impression (and many share this impression) that the Minhag of Chabad is not to accept community Eruvin. I thought this was because the father of Chabad Halachah, the Shulchan Aruch HaRav (written by Rav Shenuer Zalman of Ladi, the founder or Alter Rebbe of Chabad) rejects the use of community Eruvin.

However, upon investigation it turns out that the Shulchan Aruch HaRav adopts the same approach as the Mishnah Berurah to community Eruvin. Both of these great authorities prefer that we avoid using communal Eruvin (see Shulchan Aruch HaRav 345:11 and 362:19 and Mishnah Berurah 345:23 and 362:59). However, they do not reject the use of community Eruvin by the broader Jewish community.

Two Reasons to Avoid Using a Communal Eruv When Possible

Both the Shulchan Aruch HaRav and Mishnah Berurah agree that there are two considerable problems with the use of communal Eruvin. First, is that communal Eruvin almost always are composed of Tzurot HaPetach. Tzurot HaPetach are effective only in a Carmelit and not in a Reshut HaRabbim. Community Eruvin rely on the opinions in the Rishonim that an area is not defined as a Reshut HaRabbim if less than 600,000 people reside in that area.

However, many Rishonim including the Rif and Rambam do not subscribe to this opinion. Therefore both the Shulchan Aruch HaRav and the Mishnah Berurah urge a God fearing individual to avoid relying on the lenient opinion. However, both the Shulchan Aruch HaRav and the Mishnah Berurah fundamentally recognize that the accepted custom is to rely on the lenient opinion.

In addition, Rambam (Hilchot Shabbat 16:16) severely limits the efficacy of Tzurot HaPetach. He rules that they be relied upon only if there is a majority of Halachic wall (such as actual walls, very steep hills or fences) on that side of the surrounded area. Only then may the Tzurot HaPetach may then fill in the missing pieces.

The Shulchan Aruch HaRav and the Mishnah Berurah prefer that we satisfy the opinion of Rambam. However, they recognize that the fundamental Halachah conforms to the Shulchan Aruch (Orach Chaim 362:10) who rules in accordance with Tosafot (Eruvin 11a) and the Rosh (Eruvin 1:13) who disagree with the Rambam. The Aruch HaShulchan (Orach Chaim 362) notes that most Poskim subscribe to the view espoused by Tosafot and the Rosh.

Not surprisingly, when Chabad adherents create an Eruv in their

summer camps, bungalow colonies and backyards they make the Tzurot HaPetach not wider than ten Amot.

We should note, though, that taking this measure satisfies only the Chatam Sofer's (Teshuvot Orach Chaim 88) understanding of Rambam. However, Rav Chaim Soloveitchik (to Rambam Hilchot Shabbat 16:16) and the Chazon Ish (Orach Chaim 79:6) argue that according to Rambam even a succession of Tzurot HaPetach whose width does not exceed ten Amot does not enclose the area unless a majority of Halachic wall encloses that side of the area¹.

Policy Concerns of the Seventh Lubavitcher Rebbe

Accordingly, we have seen that there is no long standing Chabad tradition to eschew communal Eruvin for the broader Jewish community. The current widespread reluctance among Chabad adherents to rely on community Eruvin stems from policy concerns of the seventh and most recent Lubavitcher Rebbe, Rav Menachem Mendel Schneerson.

As is apparent from the collection of the Rebbe's Halachic writings (Shulchan Menachem Orach Chaim 196), the Lubavitcher Rebbe felt that the precedent to establish Eruvin in European communities should not be followed in America. The Rebbe was fundamentally concerned that the Jewish community in his time was dramatically weaker, spiritually speaking, than their European antecedents. Thus, he was very concerned that the creation of community Eruvin would lead to Jews forgetting about the prohibition to carry on Shabbat.

The Rebbe was afraid that people would be so accustomed to relying on a community Eruv that people would rely on it even on Shabbatot on which it is down and even if they moved to another neighborhood or city that did not have an Eruv.

The Rebbe was not alone among the great twentieth century American Rabbanim in this regard. Rav Leib Landesman told me that Rav Yaakov Kaminetzky felt the European precedent should not be followed in the United States. Similarly, Rav Yosef Dov Soloveitchik (the Rav) did not permit the construction of an Eruv in Boston. Rav Aharon Kotler is cited ("The Laws of an Eruv" page 150) as similarly opposing the creation of citywide Eruvin in North America due to the many Rishonim who oppose the less than 600,000 population leniency. The Satmar Rebbe felt that a Sechirat Reshut was ineffective in America and thus community Eruvin were an impossibility in this country.

Rav Pinchas Teitz interestingly resisted the creation of an Eruv in his Elizabeth, New Jersey community for many years. He finally acquiesced but insisted that the Eruv be pulled down once a year so that the community is reminded of the prohibition of carrying. On the other hand, the Rebbe did leave the decision to create an Eruv to the Rabbis of each community. They should weigh, he wrote, whether it will be to the benefit or detriment of the community. In practice, of course, the pro community Eruvin view of Rav Zvi Pesach Frank (Teshuvot Har Zvi Orach Chaim 2:24), Rav Moshe Feinstein², and Rav Yosef Eliyahu Henkin (Kitvei HaRav Henkin 2:32-33) prevailed in North America.

Nonetheless, many of the lessons may and should be derived from the Rebbe's writings. First, he notes that a community Eruv requires the active involvement of a Rav who has specialized knowledge in the area of Eruvin. How correct this assertion is. Just as the areas of Gittin, Milah, Kashrut, Geirut, Mikva'ot and Dinei Torah require specialized

knowledge training and experience, so too creating and maintaining a high quality community Eruv demands a Rav who has invested his proverbial "10,000 hours" in Halachic communal Eruv activity. He also writes that if a community Eruv already exists, the Rabbanim must ensure that it remains adherent to a high Halachic standard. How correct is this advice as well! In my more than three decades of experience with community Eruvin, I am witness to the fact that high Eruvin standards are maintained only if Rabbanim maintain an ongoing effort to uphold the Eruv's standards.

In addition, to a certain extent, the community does not know about the prohibition of carrying on Shabbat. While the Elizabeth practice of pulling the Eruv down once a year may not be feasible for many or even most communities, Eruv education is paramount. Events such as biking around the Eruv and other activities to learn about the Eruv will help address this concern and keep the prohibition to carry on Shabbat on people's minds even if their neighborhood is blessed with an Eruv.

Conclusion

Rav Avrohom Bergstein, the learned Chabad Shaliach in Fair Lawn, informs me that Chabad families typically follow the approach of the respected Rav Yaakov Landa of Bnei Brak to community Eruvin. Rav Landa advised that for Chabad the women and children may rely on a community Eruv but that the men should follow the stricter opinion³. This approach seems to both fit with the Shulchan Aruch HaRav's preference to avoid relying on community Eruvin and the policy concerns of the Lubavitcher Rebbe. If the men do not rely on the Eruv, the community will not lose consciousness of the Melachah of carrying and all of its attendant problems. On the other hand, women raising small children will not be confined to their homes for Shabbat and children will have the flexibility of relying on the community Eruvin⁴.

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¹ Rav Baruch Simon (Imrei Baruch, Eruvin U'Reshuyot pages 95-97) demonstrates that the disagreement between these Achronim finds its roots in a dispute that already raged between the Rishonim. We should also note that the Kaf HaChaim (O.C. 362:92) cites the Orchot Chaim who argues that even the Rambam would accept an Eruv when the broader area is surrounded by walls on a majority of three sides. Such situations occur in many communities, especially in more urban areas where there is little or no space between buildings.

² As noted a number of times in "The Laws of an Eruv" Rav Moshe Feinstein was the Poseik consulted regarding the construction of early communal Eruvin in the United States during the 1970's.

³ Interestingly, I was told that when Rav Mordechai Willig created the Eruv in the Riverdale section of Bronx, New York, he told his wife that he did not want to be one of those husbands whose wives relied on the Eruv while he did not. Rav Willig asked his wife if she wished to rely on the Eruv and that if she would, he in turn would rely on the Eruv. Rebbetzin Willig responded that she would not rely on the Eruv and thus both Rav and Rebbetzin Willig do not rely on community Eruvin in order to satisfy the stricter opinions regarding the community Eruvin. Interestingly, I saw Rav Willig even go as far as to remove his wristwatch to avoid wearing it within a community Eruv.

⁴ Rav Bergstein also sent me a recording of a ruling issued by Rav Gedalia Oberlander, a leading Lubavitcher Halachic authority who resides in Cleveland, who agrees that Lubavitch women may rely on a properly constructed Eruv. He explains that it is essential for contemporary women to be able to get out of the house with their small children on Shabbat and thus they may rely on a proper Eruv.