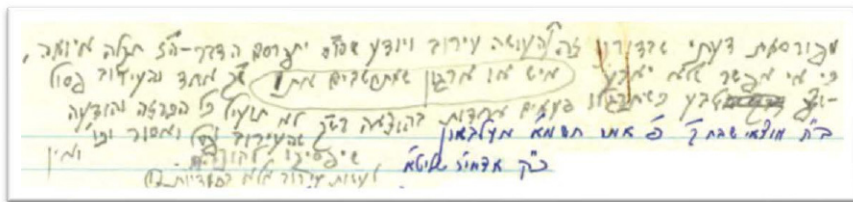


question posed was regarding the general idea of establishing an eruv, even before any specific plans were made⁷⁾.

Rabbi Groner received a response from the Rebbe (Motzaei Shabbos Parshas Emor, 5 Iyar, 5741) in the following words (in the Rebbe's own handwriting)⁸⁾:



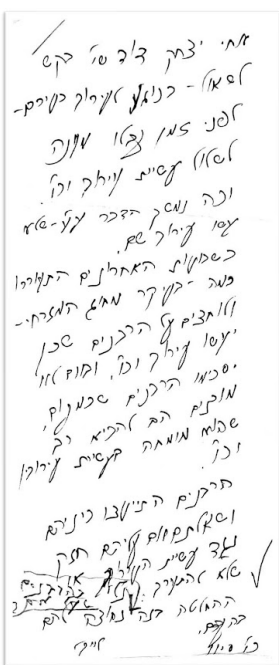
"My opinion is well-known that in our generation, if recognized individual or organization establishes an eruv, knowing that it will eventually become public knowledge, it is a terrible stumbling block. It is inevitable that one Shabbos the eruv will be invalid, and it is natural that once people get used to carrying on Shabbos, no declaration or announcement that the eruv is invalid will stop them from carrying. Therefore, an eruv should only be established in secrecy."

When Rabbi Groner received this response, he consulted with other rabbonim in the city, and they issued a proclamation from all the rabbonim in the city against establishing an eruv. As a result, no eruv was established there for several years.

After some time passed, the proposal to establish an eruv came up again. Several community members (not from Anash) stated that if the local rabbonim did not agree to build an eruv, they would bring in a rav from outside to build it. The rabbonim then consulted among themselves, and Rabbi Groner again sent a question to the Rebbe asking if they should continue to oppose the establishment of the eruv or if it was better to stay out of it.

7) Many Anash from Melbourne testified about this, including Rabbi **Mottel Krasnianski**, who worked on it together with Rabbi Groner, and even published a pamphlet on eruv in 5748 (1988) in collaboration with Rabbi Groner.

8) First published in Kuntres Tzadik L'Melech, volume 7, page 226.



The following is the question that was written by the Rebbe's secretary Rabbi **Yehuda Leib Groner** on behalf his brother, Rabbi Yitzchok Dovid Groner, and the Rebbe's response:

My brother Yitzchok Dovid wants to ask the Rebbe – regarding the eruv in their city – some time ago they received a response [from the Rebbe, as mentioned above] to oppose the establishment of an eruv. And this is still the case – that no eruv has been established there.

In recent weeks, several individuals – primarily from the Mizrachi circle – have pressured the rabbonim to establish an eruv, etc., and if the local rabbonim do not agree, they are ready to bring in an rav from elsewhere to establish it. The rabbonim consulted among themselves

and asked if they should strongly oppose the establishment of the eruv or not get involved. The decision is needed urgently.

The Rebbe's wrote his handwritten response on the question paper:

“[The decision on this matter] depends on the local rabbonim.”

Rabbi **Chaim Tzvi Groner** related that his father understood that the Rebbe did not want him to fight against the eruv alone without the support of the other rabbonim (who were not from Anash). He therefore went ahead and consulted with the other rabbonim to form a united front against the eruv. However, the other rabbonim weren't ready to fight against the eruv again.

[It should be noted that although he didn't fight the eruv, he did not allow his community to rely on the eruv and he did not allow a bris to be held in his shul on Shabbos - even for big supporters of the shul - in order not to encourage the use of the eruv. This indicates that he understood the Rebbe's opinion that wherever he had control, the eruv should not be relied on, he just shouldn't fight with the other