

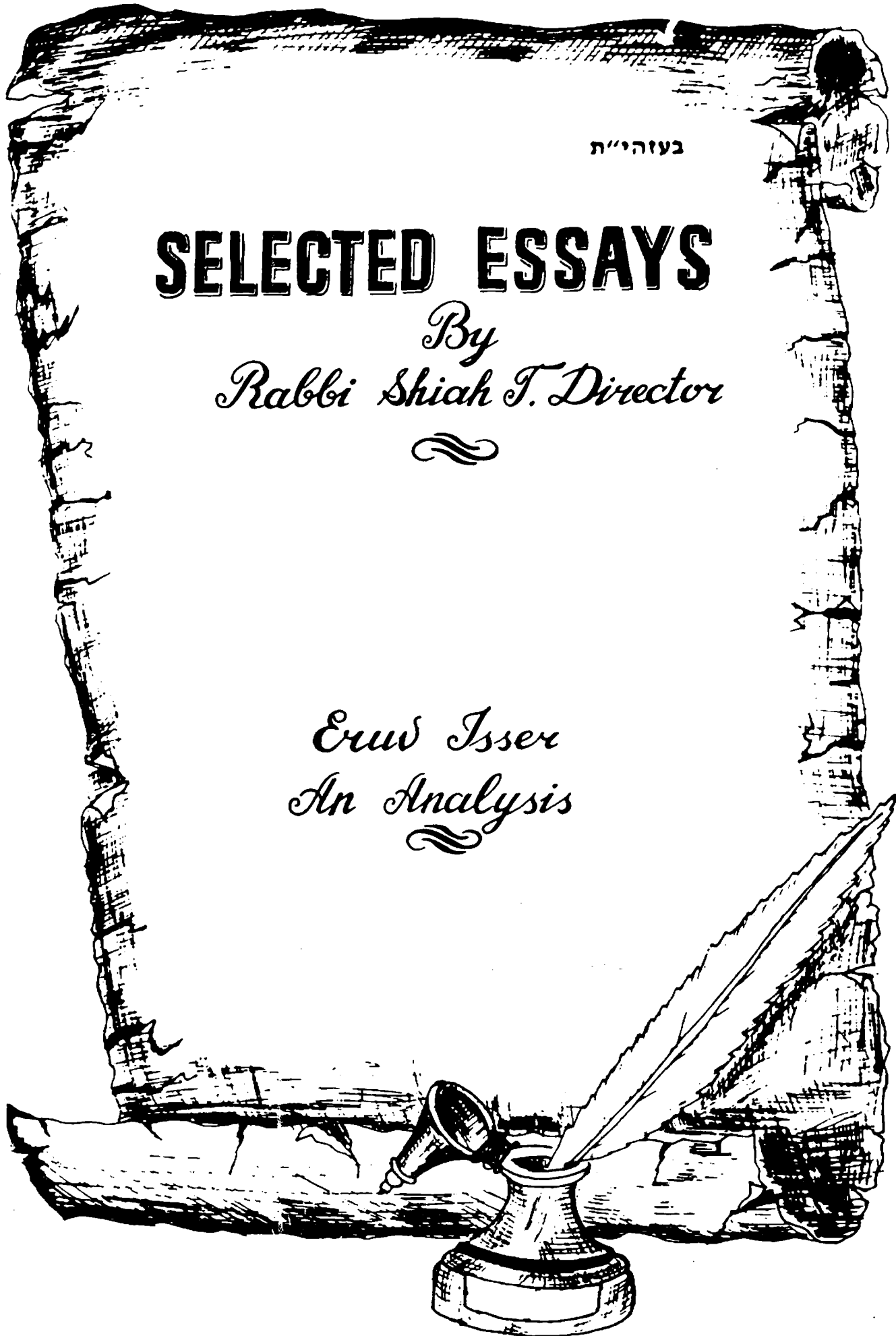
בעזה"ה

SELECTED ESSAYS

By
Rabbi Shiah T. Director



Eruv Isser
An Analysis



אנו מודים לדי' על כל הטוב אשר גמלנו
אגרת הקדש

קטנתי מכל התסרים ומכל כו'. פי
שככל חסד וחסד שהקדוש ב"ה
עושה לאדם צדך להיות שפל רוח במאד. כי חסד
הדועא ימינא. וימינו תתבקני. שהיא בה' קדבת
אלהים ממש ביהר שאת מלפניו. וכל הקדוב אל
ה' ביהר שאת והגבה למעלה מעלה. צדך להיות
יחד שפל רוח למטה מטה כמ"ש מדחוק ה' נראה
לי. וכגודע רבולא קמ' חזקא כלא השיב. וא"כ
כל שהוא קמ' יחד הוא יחד כלא ואין ואפס וזו
כח' ימן שנקדושה וחסד לאברדם שאמר אנכי
עפר ואפר.. וזו היא ג"כ מדתו של יעקב. וכזאת
התגצל על דאתו מפני עיש ולא די לו בהבטחתו
ודנה אנכי עמך כו'. מפני היות קמן יעקב במאד
מאד בעינו כחמת ריבו התסרים כי במקל' כו'.

ישעיהו טוביה הלוי דירעקטאר

בעהמ"ח ספר "לקוטי טל"י ומו"ל "לפידי אש דת"
ד"ח ותורת תקוני עירובין שבזמן הזה ו"ח ועוד
ברוקלין, נ.י.

Rabbi Shiah T. Director



1540 57th Street
Brooklyn, N.Y. 11219
(718) 435-2269

בעזה"י"ת

ERUVIN IN BROOKLYN

Subject of eruv in Brooklyn, has been a matter for discussion since the first eruv was constructed there in the year 5739, by rabbonom of the community of Flatbush. Before constructing this eruv, they asked the great sage of the previous generation Reb Moshe Feinstein, of blessed memory.

He replied: books of the Shulchan Aurach (Code of Jewish Laws) are open for all to study. However, he personally, does not want to get involved in their project. His answer, was later published in his work Igros Moshe (part 4 letter number 87).

When one studies these laws, he sees clearly: an area surrounded by walls, is a private domain according to the Torah. Brooklyn is surrounded by walls on all sides. Therefore, it is a private domain.

Even if there are some breaks in these walls, it is still a private domain, according to the Torah. Because, we rule, an area surrounded by two walls, and a small part of a third wall, is a private domain. More, so, an area surrounded by four walls, like Brooklyn, is a private domain. Even if there are some breaks in these walls.

In an area that is a private domain, according to Torah law, an eruv can be constructed. No one disagrees with this.

Reb Moshe Feinstein, of blessed memory, in afore mentioned letter, explains why he does not want to get involved in their plan. However, he states clearly, his reason for not embracing their project was not accepted by leading sages of previous generations. Therefore, it is not a clear-cut ruling.

In a letter, published in Igros Moshe, after the afore mentioned letter (letter number 88). He states clearly: his ruling is against the ruling of the Shulchan Aurach. He also states clearly: one can rely on the ruling of the Shulchan Aurach.

These are undisputable facts. Stated openly in Igros Moshe.

They are obvious to any one learning this subject. Even if they were not stated openly in Igros Moshe. However, the author of Igros Moshe, stated these facts clearly, so that those learning his work will not get confused, and his ruling will not be distorted, misrepresented, garbled, or prevaricated.

Nevertheless, just the opposite happened. Lies were spread. Stating: his ruling is absolute and impeccable.

Obviously an equivocate. Anyone who studies this subject sees this clearly: and, just the opposite is stated clearly in Igros Moshe.

Therefore, the public must be aware. Any publicity stating the opposite of what is stated in letters published in Igros Moshe is a lie. Publicized by individuals trying to dupe, and bamboozle, the public.

However, the public cannot be fooled. Eruvin have existed in Brooklyn for more than twenty years. They will continue to exist. In spite of those who want to fool the public.

Any one learning letters from Reb Moshe Feinstein, of blessed memory, concerning eruv in Brooklyn, is well aware of ruling stated in his work, Igros Moshe (part 4 letter 88), where he rules that Brooklyn is a public domain (reshus harabim). Therefore, it is forbidden to make an eruv there.

However, what escapes many, is the fact that **this ruling is not cited in any rabbinical source. It is a novel ruling.**

Therefor, one does **NOT** have any obligation to follow this ruling. Because, it is not mentioned by any poskim.

Those against the eruv, for reasons of their own, not because of Reb Moshe's ruling, have publicized that his ruling is absolute, and cannot be disputed. This is not so.

Reb Moshe states: 600,000 people must be in the street at one time. Only then can we rule that this city is a public domain. He states further: in order to have 600,000 people in the street at one time, three million people must live in this city.

This is not stated anywhere by an authority on Jewish law. It is a novel opinion of Rabbi Feinstein.

The Shulchan Aurach (Simon 345:7) states openly that 600,000 people must travel on one street, at one time, every day. Then this street, where 600,000 people travel every day, is a public domain. This needed status does not exist in Brooklyn.

This ruling of the Shulchan Aurach is binding for all Jews: and, has been followed, as absolute, for the past 500 years.

Reb Moshe, in aforementioned letter states that his ruling is not in accord with the ruling of the Shulchan Aurach. He also states there: one can follow the ruling of the Shulchan Aurach.

The main question in this matter is: why Reb Moshe chose to rule against the Shulchan Aurach and all poskim. We all know. When one has a question, and wants to know the Torah ruling on a matter, he opens the Shulchan Aurach, followed by all Jewish People for the past 500 years, and follows what is stated there.

However, Reb Moshe Feinstein, of blessed memory, did not do this. He studied a subject. When he came to a logical conclusion. He ruled accordingly. Even if his ruling is against leading poskim and the Shulchan Aurach. This pattern is evident to all who study his work Igros Moshe. This was Reb Moshe's method of learning Torah.

He did not obligate any one to follow these rulings. He wrote them, so Torah scholars learning his work, could evaluate them. These rulings are not absolute.

This is not the place to cite his many rulings against leading poskim. However, the fact is: many times he rules against them.

As afore mentioned, this is the matter in question concerning, his ruling, on eruv in Brooklyn, it is against all poskim and the Shulchan Aurach. No one has an obligation to follow it.

If one wants to he may follow it. However, he has no obligation to do so.

Afore mentioned facts are stated openly in Igros Moshe. They are obvious to all who diligently study his work.

However, few study the subject of eruv in Brooklyn, and few sincerely, and carefully, study what is stated in Igros Moshe. Therefore, they have a basic misconception of his view: and, a basic misconception of rulings of leading poskim. Because they never learned what they declared and disseminated.

בעזה"יית

The Jewish Press
338 3rd Ave.
Brooklyn, N Y 11215

19 Teves 5761

Dear Editor:

Over twenty years ago, an eruv, **standing until this day**, was established in Flatbush. At that time, the undersigned published four articles in The Jewish Press, clearly explaining the basis, according to Jewish Law for establishment of this eruv. **Rabbi Klass told me, when my articles appeared, he never sold more newspapers.**

Those against the eruv, continuously published lies upon lies, against the eruv. They printed exactly the opposite of what is stated in works of our holy sages.

They falsified documents, and forged the signature of Reb Moshe Feinstein, and others, on these documents. The fact remains, to this date, they cannot produce, any original documents with signatures of rabbonim who signed on them.

They proclaimed: Reb Moshe Feinstein banned establishment of eruv in Brooklyn. While the fact is: **he gave permission to the rabbonim of Flatbush to make an eruv there.** He stated this in a letter published in his work Igros Moshe (part 4 letter number 87).

However, unscrupulous people, preyed upon the ignorant public, unaware of his ruling. They also resorted to criminal acts and destroyed the eruv. In their villainous, corrupt, vicious, depraved, perverted, doltish campaign against the eruv.

When the Boro Park eruv was established, they again were at work, spreading lies, and destroying the eruv there. By the grace of the Almighty the eruv there, approved of by leading scholars of our generation, continues to stand.

Besides the afore mentioned letter published in Igros Moshe, many prominent, reliable, and esteemed, Roshe Yeshivos stated, many times, in public lectures: **they asked Reb Moshe Feinstein, of blessed memory, if he is against establishing eruv in Brooklyn. He stated: he is not against their establishment.** Therefore, any publicity to the contrary is a prevaricate.

While almost every Jewish publication printed advertisements, with open lies, against establishing an eruv, **The Jewish Press had no part in publishing these equivocates.** May they be blessed for their stand on this matter.

Sincerely,

S. Director

בעזה"י

Rabbi Shiah T. Director
1540 57th Street
Brooklyn, N.Y. 11219
(718) 435-2269

ישעיהו טוביה הלוי דירעקטאר
בעהמ"ח ספר "לקוטי טל" ומו"ל "לפיד אש דת"
ד"ח ותורת תקוני עירובין שבזמן הזה ו"ח ועוד
ברוקלין, נ.י.

Editor
The Jewish Press
338 3rd Ave.
Brooklyn, N Y 11215

13 Shevat 5761

Dear Editor:

The undersigned called many of those who signed on the declaration against the eruv in Boro Park: and, asked them for the reason for this. No one answered.

They told me they cannot answer questions of this nature on the telephone. I must come to their house and they will answer my question.

This is very weird, and, peculiar. Because all rabbonim answer questions on matters of Jewish Law on the telephone.

Needles to say, I did not go to see them for three reasons.

1. I don't have the time to visit rabbonim in Boro Park and Williamsburg. Because this project can take a week.
2. Even if I did go to see them who says they will answer me. They can say they are busy, I should come back, and evade the issue.
3. If they have something logical to tell me they can say it on the telephone, short, and sweet. I am not interested in going to their homes and listening to "double talk".

Only two rabbonim answered me. One was the Boverover Dyan, Rabbi Tauber. He answered that this was not his ruling: but, the ruling of the Boverover Rebbi in the year 5739 and 5741.

Fine! However, this is not an answer for me. Because, I am not a Boverover Chussed: and have no reason to follow his rulings blindly without reason. I have the absolute right to know why he signed on a document against eruv in Boro Park. There is no answer to this question.

Another Rov answered me: what difference does it make to you. To which I answered: you are a rov in Boro Park, and signed on a document, I live in Boro Park and want to know the reason. To which he repeated the above answer. I again repeated my question stated above. To which he finally answered. It makes no difference to you. My ban was only for people of my congregation.

Besides calling many rabbonim on the telephone, I wrote to many more, asking them for their reason for forbidding using this eruv. I am still waiting for a reply.

When someone asks me why it is permissible to use the Boro Park eruv I have an answer for them. All the rabbonim who signed and gave their approval to this eruv will answer them with clear logical reasons.

In addition to answering them, I can send them books that I have published on the subject. Where the basis for using this eruv is clearly explained.

No one has ever refuted what is said in these books. Some published twenty years ago. And, recently republished.

In essence, there is no logical reason to prohibit using the Boro Park eruv.

Sincerely,

S. Director

407

Rabbi Shiah T. Director
1540 57th Street
Brooklyn, N Y 11219
718-435 2269
15 Shvat 5761

Editor
The Jewish Press
338 3rd Ave.
Brooklyn, N Y 11215

Dear Editor:

In the year 5739, a meeting was held in the Bais Medrash of the Yosser Rov, a chasidisha rov in Flatbush, with other chasidisha rabbonim from the Flatbush community, concerning establishing an eruv there. A letter, was sent to rabbonim, explaining what took place at this meeting. There it states explicitly that Orthodox Rabbonim in the community want to make an eruv. They have agreed to abide by the rulings of chasidasha rabbonim in the community who have agreed to supervise this project. Therefore, this letter states, we are asking, eminent poskim to express their views concerning this project: and are enclosing an essay concerning problems involved for your review.

Copy of this letter was published, by the undersigned, in a book. Published last year Adar 5760.

When those against establishing eruvim heard about this meeting. They swiftly drafted a document against eruvim: and went to rabbonim in the city. They told these rabbonim a lie. Modern rabbonim in Flatbush want to make an eruv: and, they will make an eruv that is not valid according to Jewish Law.

(This lie was widely publicized in leaflets distributed in Flatbush. Few questioned the validity of these false statements.)

Many rabbonim signed on this document. With all due respect, they completely forgot, according to Torah Law they have an obligation to talk to those involved before signing on a document against them.

First, one must talk to someone privately, so he will not shame him publicly. Only when he refuses to listen, after being told privately, can he be shamed publicly. Had they contacted those involved, with only one telephone call, they would have been advised of the truth.

These "modern rabbonim" wanted an eruv constructed with strictest standards. Under the supervision of those who are most reliable. After detailed discussions of the Jewish Law concerning eruvim.

These signatures, against eruvim, plague the Jewish community to this day. Even, though, they are completely unreliable: and, obtained by lies and deception.

Because if many of these prominent rabbonim would have attended a meeting, as planned, to discuss this matter. Most of them would not have signed this fraudulent document. They would have approved of making an eruv. Under the supervision of eminent poskim.

Sincerely

S. Director

Rabbi Shiah T. Director
1540 57th St.
Brooklyn, N Y 11219
19 Shvat 5761

307

Editor
The Jewish Press
338 3rd Ave.
Brooklyn, N Y 11219

Dear Editor:

Last year names of Rabbonim against the Boro Park Eruv were published in The Jewish Press. Also, names of Rabbonim approving of this eruv were published there.

However, there is a great difference between those for and against the Boro Park Eruv. Because, most of those who approved of this eruv wrote letters, explaining clearly, reasons for their approval. Their letters were published in a booklet. Which was distributed to all congregations in Boro Park.

This booklet, plus other important information, and letters, about the Boro Park Eruv, can be obtained from the Eruv Society of Boro Park, 1419 44th Street, Tel. # (718) 438-7411 or 1-917-293-3788.

Those against this eruv, have not produced any literature, explaining reasons for their disapproval. More, so, they published fraudulent signatures, on proclamations against this eruv. In an attempt to fool the public.

For example, they came to the Skulener Rabbi, and told him, unreliable people are making an eruv in Boro Park. They also told him names of other prominent rabbonim in Boro Park, who have already signed against this eruv. Therefore, he signed on their proclamation against the eruv. Without checking if they were telling the truth. He had no reason to assume they were telling him lies.

Later Rabbi Chiam Leib Katz, who is a mohel, was called to perform a bris in the Skulener Rabbi's Bais Medrish. He asked the Rabbi, why he signed against an eruv, he personally supervises, without first discussing the matter with him.

Skulener Rabbi was flabbergasted and astounded. He replied. I didn't know this eruv was under your supervision. Had I known this. I never would have signed against it.

They also published, name of the Novominsker Rabbi, on documents against the eruv. Newspapers that published his name, on these documents, were contacted and told not to publish it. Names of the Beyonar Rov, Rabbi Eichler, and the Bovover Rabbi, and others, were published, in newspapers, and on leaflets, against their wishes.

It is well known, Beyoner chasiddim, and Bovover Chasiddim use the Boro Park Eruv. The Bovover Rabbi himself uses this eruv.

Time has come for Jewish People in Boro Park not to be led astray by liars and those ignorant of Jewish Law. Who cannot state any valid reasons for not establishing this eruv.

These people have a mental imbalance. They are not capable of comprehending intricate laws of eruv. Therefore, they are against its establishment.

However, leading sages in our generation, and in the previous generation, have stated clear, undisputable, reasons for establishing eruv in all of Brooklyn.

Sincerely,

S. Director

בעזה"ת

Rabbi Shiah T. Director
1540 57th Street
Brooklyn, N.Y. 11219
(718) 435-2269

ישעיהו טוביה הלוי דירעקטאר
בעהמ"ח ספר "לקוטי טל" ומו"ל "לפיד אש דת"
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ברוקלין, נ.י.

20 Shvat 5761

Editor
The Jewish Press
338 3rd Ave.
Brooklyn, N Y 11215

Dear Editor:

As written in previous articles. Those against establishing eruvn in Brooklyn have no shame. They tell lies. In their effort to influence rabbonim to sign on documents against establishing eruvin there. Most signatures on these documents were obtained by this technique.

However, we did not write about their terrorist tactics. Something unheard of among Orthodox Jews.

This must stop forthright. Terrorists will not rule, and decide, what Orthodox Jews will do, or not do.

We have reliable, celebrated, and prominent, rabbonim, by the grace of the ALL MIGHTY. Who are living and well. We ask them all matters of Jewish Law. They will decide what we must do or not do.

They have all ruled. Eruvin can be established in Brookly: and, have stated, and written, valid undisputed reasons for their position. Ignorant terrorists will not rule the public: and, dictate to them what they must do.

They came to ^arov who wanted to construct an eruv in his community: and, told him if he constructs an eruv they will tear it down. They will also wage a campaign against him and tell people not to pray in his shul.

Why they think they are smarter than all prominent rabbonim who permit establishing eruvin in Brooklyn amazes me. Why they think people must listen to them against rulings of these prominent rabbonim: also, amazes me.

S. Director

בעזרי"ת

LEARNING TORAH

When learning Torah, one aims to find the truth. Personalities don't count. For example, when the Rambam, or other Rishonim argue with Rashi, one does not go into a discussion about who is greater. When Achronim, sometimes, argue with Rishonim, we also do not go into a discussion about who is greater. Because, every one agrees, Rishonim were greater.

One learns a subject. Tries to understand it: and, comes to a conclusion.

One cannot pursue a method of learning saying: Rashi is greater than Tosfos, he is sure to be correct, so why learn Tosfos. Such a person does not pursue proper methods of learning Torah: and, does not know how to learn.

This is my opinion of all those who state: Reb Moshe's ruling on a matter of Jewish Law is absolute: and cannot be disputed. Because, Reb Moshe is an Achron.

Therefore, his opinion on any matter of Jewish Law cannot be considered more valid than views of other Achronim. His opinion cannot be more reliable than those of the Reshonim.

All his rulings on matters of Jewish Law must be studied in this perspective. Not doing this is a complete misconception of the process one must go through when learning Torah.

I wrote to every Rov that signed on the decree, in the year 5739, to prohibit making an eruv in Brooklyn. Asking them to explain their reason for this ban. No one answered except Rabbi Moshe Bick.

I am not the greatest Torah scholar living in this generation. However, I am not crazy.

I studied a subject: asked normal questions that anyone who studied this subject would ask: and did not get an answer from anyone involved.

The basic question is: how can you proclaim, it is forbidden to make an eruv in Brooklyn, when the Shulchan Aurach, and all leading poskim permit it. This is a simple logical question that deserves an answer.

Letters To The Editor

Strong View On *Eruv* Controversy

A certain community in Brooklyn has come up with a new reason for not establishing *eruv* in Brooklyn. Their reasoning is not supported in the Talmud, nor in the Code of Jewish Law, nor in any literature from reliable rabbinical sources.

They now say that women should not walk the streets on Shabbos, and that if there is an *eruv* it will prompt them to go outside with baby carriages.

Fine — if they feel this way they should lock women in the house a whole week and forbid them to go outside.

What nonsense!
Rabbi Shia T. Director
Brooklyn, NY

Dear ...

Books, clearly explaining views of Reb Moshe Feinstein, of blessed memory, were sent to you. Even, though, I doubt if you will read them: or, have the capability of understanding them. Nevertheless, they were sent. Because, I felt that I had an obligation to do so. Enclosed, please find another publication explaining his views.

Statements in your letter (Jewish Press Feb.2) deserve comments. You can send them to The Jewish Press if you want. I will not send these comments to them.

You stated: " Reb Moshe was somewhat uncertain whether Brooklyn is to be classified as a reshus harabim ". However, the fact is, he was not "uncertain" at all. He clearly stated that Brooklyn was a reshus harabim.

However, he clarified, and elucidated, his ruling: and, stated that it was not accepted by the Achronim. Therefore, he stated, it is not a clear-cut, absolute, positive, ruling. He further explains: this was the reason, he did not tell Rabbonim from Flatbush, they are forbidden to make an eruv there. Because, his ruling is disputed by leading Torah Scholars from previous generations(Achronim). Rather, he told them to study the subject. After this, they have his permission to do as they understand. He stated: "books of the Shulchan Aurach are open for all to study". They have no obligation to listen to his ruling.

If this is not unmistakable permission for them to make an eruv in Flatbush. I don't know what you consider more distinct permission.

Next letter (letter 88), where he states Brooklyn is a reshus harabim, after studying a map of Brooklyn, does not negate, or contradict, what he said in his previous letter. He only explains his position in stronger terms.

The fact, stated by him previously that his ruling was not accepted by the acronym, stands. This is obvious to all who study this subject. The fact that his ruling is against the ruling of the Shulchan Aurach, stands. Because, according to the Shulchan Aurach, there must be 600,000 people traveling on one street at one time. Even if there are twenty million people living in the city.

If 600,000 people do not walk on one street every day, it is not a reshus harabim. Because, all laws of Shabbos are biased on what Jews did in the desert, after they left Egypt. This is what Jews did then. This is the ruling of the Shulchan Aurach.

Another ruling overlooked, is the fact that Brooklyn is a city surrounded by walls. Which makes it a reshus hayochid (private domain). Reb Moshe deals with this question. However, all poskim rule as afore mentioned.

Your comment, at the end of your letter, that The Jewish Press " presented both sides if the issue ...last year ". Is false.

Because, they only published names, pro and con. While this is enough for the ignorant. Serious Torah scholars, must know the reason for every ruling. I, or any one else, do not have any obligation to conjecture, or presume, that those signing on a prohibition to make an eruv know what they are talking about. From many conversations with these people I have found that they don't understand basic laws concerned. Therefore, their signatures mean nothing.

While those approving of the eruv have published extensive works explaining their views. May I call your attention to the 500 page work published by Rav Menasha Klein, concerning eruven, where he clearly explains views of Reb Moshe Feinstein, of blessed memory and records there, conversations he had with him concerning this subject. This book can be obtained by calling 718-851-0089: or by writing to, or visiting, Yeshiva Bais Sheorim, 1578 53rd Street, Brooklyn, N Y 11219.

Other works, including one by the undersigned, enclosed herewith, have been published on this subject. They can be obtained by contacting the Eruv Society of Boro Park 1419 44th Street, Brooklyn, N Y 11219, or by calling 1-917-393-3788.

Sincerely,

S. Director