

TABLE OF CONTENTS

INTRODUCTION

CLARIFYING TORAH LAW.....	3,
A NEW TORAH.....	5
REB MOSHE FEINSTEIN OF BLESSED MEMORY.....	7
ERUV IN ODESSA.....	9
RAV TUVYAH GOLDSTEIN.....	10
BROOKLYN A WALLED CITY.....	11

INTRODUCTION

THIS IS THE TENTH IN A SERIES OF BOOKS ABOUT ERUVIN IN BROOKLYN AND OTHER LARGE CITIES. THESE BOOKS WERE SENT TO RABBONIM IN BORO PARK AND FLATBUSH AND OTHER PROMINENT INDIVIDUALS.

IN THE YEAR 5761 10,000 COPIES OF THE BOOK "SELECTED ESSAYS-ERUV ISSER AN ANALYSIS" WAS PRINTED: AND, DISTRIBUTED TO ALL THE PEOPLE IN BORO PARK, DOOR TO DOOR, AND TO SHULS IN FLATBUSH. PEOPLE STOPPED ME IN THE STREET AND THANKED ME FOR SENDING THEM THIS BOOK: AND, EDUCATING THEM ABOUT THIS IMPORTANT MATTER.

THIS WRITER HAS TRIED HIS BEST TO ANALYZE CAREFULLY ALL REASONS FOR OPPOSITION TO ERUVIN IN BROOKLYN: AND, PRESENT THE TRUTH. WITH THE HELP OF THE ALMIGHTY, MANY MISCONCEPTIONS ABOUT ERUVIN THERE, HAVE BEEN DISPELLED.

RAV YAAKOV KULI, OF BLESSED MEMORY, AUTHOR OF "MEAM LEOZ" STATES: REASON WE ARE IN EXILE SO LONG IS BECAUSE LIES ARE PREVALENT ON THE LIPS OF PEOPLE.

רְבוֹ שְׁמֵעוֹן בֶּן גַּמְלִיאֵל אוֹמֵר: עַל שְׁלֹשֶׁה דְּבָרִים
הָעוֹלָם עוֹמֵד: עַל הָאֱמֶת וְעַל הַדִּין וְעַל הַשְּׁלוֹם, שֶׁנֶּאֱמַר:
„אֱמֶת וּמִשְׁפַּט שְׁלוֹם שִׁפְטוּ בְּשַׁעְרֵיכֶם”.

אבות - פרק ראשון

איתא בילקוט „מעם לועז” שחיברו (בלשון לאדינו) החכם רבי
יעקב כולי:

- צריך אדם לדעת שאחד משלושת עמודי עולם הוא האמת,
וכשבני אדם מדברים אמת השפע הטוב יורד מן השמים, אבל כשבני
אדם מדברים שקר הקב"ה כועס הרבה; וזה שאנחנו שרויים בגלות
הרי זה בגלל שהשקר רווח מאד בפי הבריות בעוניים שונים

IN MERIT OF PUBLICIZING THE TRUTH MAY THE ALMIGHTY HASTEN
THE ULTIMATE REDEMPTION

ישעיהו טוביה הלוי דירעקטאר
RABBI SHIAH T. DIRECTOR

CLARIFYING TORAH LAW

In past generations, when there were questions about validity of an eruv, rabbonim wrote letters, explaining their views: and, the matter was resolved after debates, pro-and-con, between Torah scholars of the generation. Practice of Torah sages in all generations, for thousands of years, was to discuss laws of our holy Torah. Before arriving at a decision.

We see arguments between holy sages, of blessed memory, in the Talmud. These holy sage, of blessed memory, stated proofs, or logical reasons, for their position. Until laws of our holy Torah were clarified.

Nevertheless, clear absolute rulings on many laws, were not arrived at in the Talmud. Gaonim, who lived after the Talmud was finished, after hundreds of years of formulation, ruled on, and explained, and discussed, many laws argued in the Talmud. Reshonim, who lived after them, also ruled on many laws discussed in the Talmud.

Nevertheless, questions still remained. These laws were debated by the Reshonim. Their rulings were later codified in the Tur Shulchan Aurach. Which is a compilation of rulings, and opinions, of great holy sages of our people.

Later these many rulings were codified into the Shulchan Aurach by Maran Reb Yoseph Caro. In Hebrew Maran is spelled "mem" "resh" "nun". Numerical value of "mem" is forty. Numerical value of "resh" is 200. Numerical value of "nun" is fifty which

totals 290. Our sages tell us, he was called Mahran, because, 290 prestigious, illustrious, eminent holy sages in his generation agreed with his rulings. When one rules like the Shulchan Aurach of Maharn Yoseph Ciro he is ruling like the 290 greatest sages of his generation.

Opinions of many holy sages who lived after the printing of the Shulchan Aurach were later codified in the monumental work Knesses Hagedolah. Author, known as Mharan Hacaviv, was the Rov of Izmer Turkey. It is cited by later poskin as the supreme authority on Jewish Law.

Holy sages in later generations wrote detailed explanations for their rulings. They thoroughly explained reasons for their position: and, published them for all Torah scholars to learn and discuss.

Documents publicized with signatures, concerning Jewish Law without any explanation, is outright, absolute, mental sickness. Uprooting the basis of our holy Torah. This was never done in past generations. I hope it will cease promptly: and, never be done again.

A NEW TORAH

A new Torah has evolved in our generation. Torah that is a fraud, deception, dishonest, indirection, trickery, fake and phoney. It must be eradicated, and uprooted, immediately, from our midst.

Our generation, is the first time in Jewish History, where posters, and leaflets, with signatures of rabbonim against eruvin, were circulated. This never happened, since the ALMIGHTY gave us HIS HOLY TORAH, AND COMMANDED US TO LEARN IT CONSCIENTIOUSLY.

What can we learn from a poster in the street? Nothing!

If Rabbonim who signed on these posters feel that eruvin cannot be established in Brooklyn. Let them write a HALACHACK TREATISE explaining why.

No one who signed against eruvin, in the past twenty four years, has done this. Why? Because, they can't write a LOGICAL TREATISE to forbid establishing eruvin in Brooklyn, a walled city, SURROUNDED BY THE OCEAN AND RIVERS.

They only sign on posters. Deviating from tradition OF HOLY TORAH SAGES for thousands of years. Where every Jewish Law was discussed in detail between sages of the generation.

THESE SIGNERS ARE NOT EMINENT TORAH SCHOLARS KNOWLEDGEABLE OF THE OF SUBJECT MATTER INVOLVED. THEY DID NOT STUDY THE MANY WORKS OF OUR HOLY SAGES FROM PAST GENERATIONS ON THE SUBJECT OF ERUVIN! THEY NEVER LEARNED ANY LITERATURE ON THE SUBJECT. THEY JUST SIGN: AND, FOOL, AND BAMBOOZLE, THE PUBLIC.

WOE! THEY HAVE FOOLED MANY. GOD ALMIGHTY WILL HOLD THEM ACCOUNTABLE FOR THIS DECEPTION. AFTER LIFE, THEY WILL BE JUDGED BEFORE THE HIGH COURT OF THE ALMIGHTY FOR THE GREAT SIN OF FOOLING THE PUBLIC. THEY WILL NOT HAVE WHAT TO ANSWER. JUST LIKE THEY DO NOT HAVE WHAT TO ANSWER IN LIFE ON THIS EARTH.

The reader might ask. How do I know that they never studied literature on the subject of erubin. Because, I published three monumental works, on erubin in large cities, from holy sages WHO LIVED A HUNDRED years ago, may their hallowed memory's be blessed. They discuss any problem concerning establishing erubin in large cities. If one did not study their works. He does not have any concept whatsoever of the subject.

Those against the eruv never studied these works. How do I know? Because, I'm the only one selling them. If they didn't buy them from me they don't have them. Because they have been out of print for almost a hundred years. If they didn't study these holy works. They are completely ignorant of the subject matter involved.

There are other works on erubin. But, they don't know they exist. Nor, are they capable of understanding what these holy sages from past generations write.

Proof is. Those signing against erubin have not written one word explaining their views. Because, they ARE IGNORANT OF SUBJECT MATTER INVOLVED: and, therefore, have nothing to write on it.

TORAH LAW DISCUSSED FOR GENERATIONS, FROM THE TIME KING SOLOMAN ESTABLISHED ERUVIN, UNTIL OUR GENERATION, IS COMPLETELY

IGNORED BY THEM. BOTH LITERATURE FROM HOLY SAGES FROM PAST GENERATIONS AND LITERATURE FROM CONTEMPORARY TORAH SCHOLARS IS IGNORED BY THEM.

MAY THE ALMIGHTY HAVE MERCY ON HIS HOLY PEOPLE

REB MOSHE FEINSTEIN OF BLESSED MEMORY

As explained clearly in other works by this author, Reb Moshe Feinstein, of blessed memory, was never against establishing eruvin in Brooklyn. This was repeated many times by eminent Torah sages in our generation who asked him. It is stated openly in his famous work Igros Moshe.

He cannot argue with all of the esteemed holy sages from past generations, may their merits protect us, who permitted establishing eruvin in all large cities. Therefore, all opposition to eruvin is ludicrous, stupid, and without basis.

Posters proclaiming: it is forbidden to make eruvin in Brooklyn. Hanging in the street: and, published in some newspapers. Were not written by Reb Moshe Feinstein, of blessed memory. Nor, did he sign them. Nor, did he tell anyone to publicize them.

They are an attempt by moral degenerates to bamboozle, and hoodwink, the public. Because, the holy sage of the past generation, may his memory be blessed, and his merits protect us, ruled: one cannot protest against those who establish eruvin.

More, so, he never told anyone to ridicule, insult, degrade, humiliate, demean, and cast down those who establish eruvin in Brooklyn. More, so, leading scholars in our generation, authors of prodigious, monumental, works on Jewish Law.

Nevertheless, teachers in some yeshivos are doing this. They teach their students to do this. Many rabbonim, actively protest against leading Torah scholars in our generation, and degrade them. Because, they are in favor of establishing eruvin in Brooklyn.

Against the absolute ruling of the esteemed holy sage of the previous generation, may his memory be blessed, and his merits protect us that one cannot protest against those who establish eruvin in Brooklyn.

More, so, they are protesting against leading Torah scholars, leaders of our people, a hundred years ago, who ruled in favor of establishing eruvin in New York. One reading published letters from them, see clearly, their reasons for permitting eruvin in New York, apply to Brooklyn as well. Seven of the leading scholars in their generation, a hundred years ago, ruled in favor of eruvin in New York.

They didn't sign proclamations. They clearly explained reasons for their ruling for all to study. Eminent Torah scholars in our generation, relied on their ruling, when they approved of eruvin in Brooklyn.

ERUV IN ODESSA

In the year 1900 an eruv was established in Odessa, Russia. Approved of by ten leading Torah scholars of the generation.

Many rabbonim in Odessa were against this eruv. However, they did not run around getting signatures from those who agreed with them. They wrote letters explaining their views.

Their views were discussed by rabbonim who approved of this eruv: and, it was decided that their opposition had no merit. Discussion of their views are published in "TIKUN SHABBOS". A valuable work republished by this writer twenty three years ago.

Getting signatures on a matter of Jewish Law. Is an idiosyncratic, bizarre, weird phenomena, of our generation, in the United States. More, so, when those signing documents against eruvin know nothing about the subject.

It is only an attempt to fool the public. Because, the public is impressed when they see a lot of signatures.

However, holy Torah scholars in our generation are not impressed by signatures. They are interested in seeing a detailed discussion on all matters of Jewish Law. Clearly stating reasons for their position.

RAV TUVYAH GOLDSTEIN

Statement by Rav Tuvyah Goldstein, rosh yeshiva of Yeshiva Emek Halacha, stating: Reb Moshe Feinstein, of blessed memory, was not against establishing eruvin in Brooklyn. Was publicized in a leaflet distributed in shuls in Boro Park. I don't believe what I see printed in leaflets. Because I don't know if a reliable person printed them and distributed them.

Therefore, I called Rav Goldstein: and, asked him about this. It's good I called him. Because, he explained Reb Moshe's views in detail.

He told me. When he saw what Reb Moshe wrote about eruvin in Brooklyn that if 600,000 people are in the street of a city, it is a public domain: and, therefore, an eruv cannot be established there. He questioned this ruling.

Because, the Shulchan Aurach states openly that 600,000 people must travel on one street in one day for this city to be a reshus harabim (public domain). Amount of people living in a city does not matter, if 600,000 people don't travel on one street, in one day. The Magan Avraham states that all poskim rule like the Shulchan Aurach. This is also stated in other commentaries on the Shulchan Aurach.

He asked Reb Moshe, of blessed memory, these questions. Reb Moshe replied: he knows about the ruling of the Shulchan Aurach, and what the Mogan Avraham says. He is not against those who want to follow this ruling. They have a complete right to do so.

However, there is a Rashi that states: 600,000 people in the streets of a city make it a public domain. Therefore, he personally, does not want to take part in establishing erubin in Brooklyn. But, those who want to follow the ruling of the Shulchan Aurach, the Mogan Avrohom, and all poskin, can do this: and, establish erubin there. He is not against this at all.

This is stated openly in his monumental work Igros Moshe. However, Rav Tuvyah explained Reb Moshe's views, in detail. Thank-you Rav Tuvyah.

BROOKLYN A WALLED CITY

However, Brooklyn is a walled city. Therefore, even according to Rashi, cited by Reb Moshe, of blessed memory, Brooklyn is a private domain.

In reality, an eruv is not needed for Brooklyn, because of these walls. Nevertheless, an eruv was made. This writer didn't make it.

However, those who made it, were acting properly, and within complete authority of Jewish Law. Obviously, those using this eruv are also acting in complete accord with Jewish Law.