

**ישעיהו טוביה הלוי דירעקטאר**

**RABBI SHIAH T. DIRECTOR**

במקום לקוטי של זמרות וניקוני ערבוב ו"ח. בית לוי בית.  
נלח טענותא פנוך העמק. נחית בחסדך על סו' הש"ס.

**25 CHALET VIM ROAD  
WOODBOURNE, NEW YORK 12788**

Dear Rabbi Edeltuch:

נס"ד

My last letter to you, which contained information about erubin for you to study, was written Erev Shabbos. Therefore, I did not have time to go into detail.

The undersigned has a transcript of a lecture Rabbi Belsky gave to his students in Yeshiva Torah Vodas about erubin in Brooklyn. Where he proclaimed one lie after another.

1. He said: reason an eruv was established in Manhattan, in the year 1908, agreed upon by Gedolei Hador in that generation. Was because there are sea walls around Manhattan. Brooklyn does not have sea walls around it. Therefore, reason for establishing the Manhattan eruv does not apply to Brooklyn.

He told three lies. One: it is stated explicitly in all letters published in book "Eruv Vhotzah", about this eruv, the reason they permitted making an eruv there was because Manhattan is surrounded by rivers. They went into lengthy discussions to prove that rivers around a city are like walls around it. Rabbi Siegel, who made the eruv there, writes: the only reason he is writing a lengthy discourse, is because he cannot ascertain if there are man made sea walls around all of Manhattan. If this were true there would be nothing to write about. Therefore, he is writing a detailed treatise to show that rivers around a city

are like man made walls around a city.

Two: rivers surround Brooklyn on three sides. Anyone looking at a map of Brooklyn can see this. On the fourth side where there are no rivers. There are fences along the highway. This makes Brooklyn a completely enclosed city.

Three: Brooklyn has sea walls surrounding it. Anyone, riding around Brooklyn sees them. Therefore, Brooklyn is a private domain according to Torah Law.

Rabbi Belsky intentionally lied about reason for ruling of Gedolei Hadoer from a hundred years ago. Because according to reason for their ruling there is no basis for prohibiting an eruv in Brooklyn. Therefore he told three lies. Knowing his students will not verify the truth. He knows they will not bother to look in the book "ERUV VHOTZAH". Where their letters are printed. Where it clearly states just the opposite of what he says.

If you want to verify the truth. I have the sefer "ERUV VHOTZAH". Send me \$5.00: and I'll send it to you.

According to what they rule his complete lecture falls apart. His continuous diatribe degrading known Torah scholars in our generation, who are a thousand times bigger than him, also falls apart. Because, they all have this book, studied it, and relied upon esteemed, holy sages who lived a hundred years ago, leaders of our people, may their memories be blessed, and their merits protect us.

No one in our generation, or previous generations, has the power to rule against them. Therefore, his lecture on the subject of eruv is complete stupidity: and lies, attempting to

fool his innocent students, who came to the yeshiva to learn GODS holy Torah. Not lies from Belsky.

In my opinion. One who proclaims continuous lies, tries to fool people, and degrade prominent Torah scholars in our generation is mentally ill.

Calling Belsky stupid is an honorary title for him. He's worse than stupid. He's a liar: and, tries to impress his stupidity on others. Which is much worse than being stupid and keeping to yourself.

There are other lies in his lecture which I don't have time to elaborate on now. Possibly, in the near future, I'll write you another letter.

Sincerely,

*G. Director*

ישעיהו טוביה הלוי דירעקטאר

**RABBI SHIAH T. DIRECTOR**

בהמח"ס לקוטי סל, זמרות וניקוני ערוכין ו"ח, בית לוי ב"ח,  
 ואלו שמענותא, פתוך העמק, נחית בחסדך על סו' הש"ס,  
 וע"ל לפיז אס דת ד"ח, ועד.

**25 CHALET VIM ROAD**

**WOODBOURNE, NEW YORK 12788**

Dear Rabbi Edeltuch:

בס"ד

Another lie stated by Rabbi Belsky in his lecture is: Rabbi Menasha Klein was mater eruvin because of the "red lights". Let me explain what Rabbi Klein said. It is nothing to joke about or make fun of. Belsky didn't explain what he said. He just ridiculed him.

The Mieri says: anything stopping people from moving freely on a street takes this street out of the category of reshus harabim. Because the definition of a reshus harabim is a street where people can move freely. Therefore, he rules, if there is a stone in a public place, and people must go around it, this street is not a reshus harabim.

Therefore, Rabbi Klein said in the name of the Klausenber Rabbi, of blessed memory, the same logic applies to "red lights" that stop people from moving freely on the street.

One can disagree if they want to. But, this comment is nothing to make fun of. It is completely logical according to what the Mieri says about a stone in a public place. In fact "red lights" stop people more than a stone. Because, one can walk around a stone. But, they must stop completely for "red lights".

People have been joking about this for over twenty years. Without really understanding the logic behind it.

But, the biggest lie is: Rabbi Klein never permitted eruvin because of the "red lights". I asked him. He replied he would never permit making an eruv because of "red lights". He wrote fifteen reasons why Brooklyn is not a resus harabim and added "red lights" as one of his reasons.

His main reason is. Brooklyn is surrounded by rivers. His ruling is in accord with holy sages, may their memory be blessed, and their merits protect us, who ruled on the eruv in Manhattan in 1908. Also, there are man made walls around Brooklyn on four sides.

Mentioning "red lights" as Rabbi Klein's **only** reason for permitting eruvin in Brooklyn is a lie: and, a vile attempt to discredit, and disgrace, one of the leading Torah scholars in our generation. Who is the author of fourteen volumes of letters answering questions from people all over the world. He also published a volume containing letters between him and the Steipler, of blessed memory. Plus, many other works.

He is a person who has finished shas every year for the past forty years or more. Ridiculing, and publicly shaming, such an illustrious individual is a non forgivable sin, and complete insanity. We are commanded in the Torah to respect all Torah scholars. Even Torah scholars who are not as learned as Rabbi Klein

In a lecture in Boro Park, Belsky mentioned the "red lights". My son Moshe was there. He told Belsky this is not the only reason Rabbi Klein give for making an eruv. Belsky did not answer him.

He also said that there are no sea walls around Brooklyn. My son Moshe said: let's take a car around Brooklyn, I'll pay for it, and: let's check it out. Belsky answered: there is nothing to see. I'm not going: "there's nothing there".

Please be advised my son is not crazy. He's the greatest Talmudic scholar in the United States: and, Rosh Yeshiva of the foremost yeshiva and Collel in Boro Park. He saw sea walls around Brooklyn many times. I also saw these walls many times. Many other Rabbonim approving of the eruv in Boro Park also saw these walls.

Belsky is a chronic liar and mentally unbalanced. Language used by him, when referring to holy Talmudic scholars, many who are authors of monumental works on Jewish Law, is appalling, and a non forgivable sin.

His comments on the Linzer Rov. "Who ever heard of Linz. You can't even find it on the map." Refers to Luban as well.

Reb Yitzchok Elchonon, did not become Rov of Kovna, until he was older. Same is true of other famous Rabbonim. They were all Rabbonim in small towns you can't find on the map. Try to find Krola on the map.

However, his sixteen year old students believe anything he tells them. Torah Vodas is not a top yeshiva. Boys sixteen learning there, are not smart, and lower than average.

When he came to Boro Park, and expounded his garbage, and heresy, refering to leading Torah sages in the community with terms you would not call a garbage man, he was thrown out. When he

came to Shomer Shabbos Shul, on 13th Ave., he was thrown out. His place is only in Torah Vodas talking to sixteen year old's. They believe anything. He has no place with intelligent people.

He started his lecture by refering to Rabbonim who approve of the eruv there in most degrading terms. Why?

Because, they abide by rulings of leaders of our people one hundred years ago who approved of the Manhattan eruv. Is this a reason to curse them and degrade them. Those who go against their rulings should be cursed.

Belsky explains at length, in his lecture, that the mitzva of eruv does not mean setting up two posts and putting a string across. However, the Rosh ruled that one who does not do this should be excommunicated and deserves the death penalty. The Tashbatz rules one who does not do this is a "min", a non believer in GOD.

Belsky's remarks are stupid. Yet he degrades, with the most vile, and squalid, terms, those who follow rulings of our holy sages.

He quotes the Satmar Rebbe, of blessed memory, extensively, and claims he was against eruvin. Since when did he become a Satmar Chussed?

Satmar Rebbe was against the Agudas Yisroel. How come Belsky is a member of the Agudah and works at their camp. Something forbidden by the Satmar Rebbe. Does his wife wear stockings with seams and cover her hair completely as the Satmar Rebbe ruled? No!

All of a sudden he became a Satmar chussed when he was told the rebbi was against eruvim. He goes on to degrade Satmar chassidim who claim the rebbi was in favor of eruvim in Brooklyn. He even calls Reb Yossel Ashkanazi, the Satmar Rebbe's devoted aide, his whole life, who had a reputation for his honesty, a "liar". Because there is a letter from him saying the rebbi approved of eruvim.

#### **BELSKY IS PLAIN CRAZY!**

The absolute truth is. Reb Chiam Leib Katz, who supervises the Boro Park eruv, asked the present Satmar Rebbe about it. He replied: he is not against the eruv there, and his uncle was also not against it. He said this in front of many people who were there with Reb Chiam Leib Katz. This is recorded in the records of the Vaad Hoeruv of Boro Park. It was also publicized in all shuls in Boro Park. Therefore, letters stating the opposite, written behind closed doors, are not reliable, and mean nothing.

Belsky also said in lecture to his students in Torah Vodas. Bovov Promenade, street in front of the Bovover Shul, is a private domain. Because, there was a ceremony, the mayor of New York was there, and it was officially named, and they were given permission to block off the street during school hours.

Everyone knows, calling a street a name, does not make it a private domain. Only walls around an area make it a private domain. Also, a ditch ten tefachim deep (about forty inches) makes the area surrounded by this ditch a private domain.



Why did Belsky tell this lie to his students? Because, Bovov presents a problem to him. In the year 5739, the Boverover Rebbi, of blessed memory, signed against making an eruv in Brooklyn, in the year 5741 he signed a proclamation against an eruv in Boro Park. Nevertheless, he made an eruv on his block: and, used it.

Obviously, he did not rule Brooklyn is a public domain (reshus harabim). Because, he had an eruv on his block. Obviously, his opposition to eruvin had nothing to do with Belsky's twisted logic that Brooklyn is a reshush harabim (public domain).

Nevertheless, Bovov is a large influential kehilla. Belsky wants to keep them on his side. So, what should he do?

**SIMPLE! TELL A LIE.**

He can feed anything to his young students. But, he cannot fool Torah scholars in our generation. Who he degrades in the most despicable terms.

They all know he's stupid, a liar, and crazy.

He said: wine touched by those who use the eruv in Boro Park is "yain nesach". Like wine touched by a goy.

If this is so. Wine touched by seven illustrious holy sages that lived a hundred years ago and ruled in favor of establishing an eruv in Manhattan is also "yain nesach". Because those in our generation follow their ruling.

There is no difference between Brooklyn and Manhattan. ( We are well aware of the "shmate" at the end of chelek 4 written by

a mishuganer. A normal person did not write it.)

## 2.

Let it be known forthright. In Eretz Yisroel, Rabbonim there don't accept gitten that Belsky was involved in. At a meeting of Hisacdu Harabbonim, attended by heads of other Rabbinical organizations, it was ruled, and agreed upon by all there that his gitten are invalid.

Because, it is known that he forces gitten. By beating the husband until he gives a get. Most of the time the man is unconscious from repeated beatings. He doesn't know what is going on. My children were in the hospital, with my dear wife of blessed memory, when they brought in someone beaten under direction of Belsky, half dead, and bleeding that didn't know what was going on.

Even though, we find in the Talmud that Bais Din can force a man to give a get. This is only after a din Torah before Bais Din. After Bais din hears what both husband and wife have to say. Then if Bais Din decides the husband is obligated to give a get. They tell him to do so. If he refuses they warn him that if he does not listen to them they will force him. If he still does not give a get Bais Din can force him to give one. After a beating before Bais Din.

Bais Din cannot hire people to grab him, beat him up in the street, or a van, and leave him in a graveyard, almost dead. Without even hearing what he has to say. Like Belsky does.

Some meforshim rule: we need a Bais Din of "smuchim" to force a get. Just like we need "smuchim" to give the death penalty, or any other punishment. Therefore, the death penalty, and other forms of punishment have been abolished, since the Sanhedrin was abolished.

Women who get married after receiving such a get are still married 100%. Anyone that marries her commits adultery. Because, he is living with a married woman. The woman is also committing adultery because she is still married. Because, her get was invalid. Children they have are 100% mamzerim.

It is known that Belsky tells people to go to civil court. He, himself, went to court to testify against a prominent Rabbi in Flatbush. This rabbi was put in jail because of his testimony.

This low life degenerate crook ridicules and derides prominent holy sages in Boro Park. Because, they follow rulings of holy sages from a hundred years ago, renowned worldwide for their piety and Torah scholarship.

Belsky is plain crazy. As said before crazy, and stupid, are honorary titles for him. Because he causes others to sin. This is far worse than sinning yourself. He directly helps people commit adultery. Because, of his false gotten.

May the ALMIGHTY have mercy on HIS holy children and save them from those who lead them astray.

In his lecture Belsky refers to Reb Chiam Leib Katz, who supervises the Boro Park Eruv, and is well known as one of the leading poskinm in Boro Park as: "fellow named Katz". Rabbi Chaim Leib Katz was Rosh Ha'Collel of the Satmar Collel in Williamsburg for many years. He was hand picked by the Satmar Rebbe, of blessed memory, for this job. Most of the younger Rabbonim and Dayonim in Williamsburg are his talmidim. Later he became Rov of the Belzer Kehilla. One of the largest kehilas in Brooklyn.

He is officially a Rov. Would you call a "goyishe" doctor Mr. Smith? No! You call him Dr. Smith.

**Belsky is completely crazy.**

He refers to Hagaon Reb Menasha Klein: "in walked Klein the fellow who was behind the eruv". He is not insulting Rabbi Klein by using this language. He is insulting the great Goan Reb Aron Kotler, of blessed memory, who wrote a haskama on Rabbi Klein's sefer, and refered to him with terms one uses for great scholars. Calling him "fellow" disgraces Reb Aron of blessed memory. It says Rab Aron: you're stupid. Klein is a "fellow" not a great Torah scholar. He is also disgracing Reb Moshe, of blessed memory, who refered to Rav Klein in respectful terms, reserved for great Torah scholars. He also disgraces many other Torah

scholars in our generation who have only the highest regard for Rav Klein.

**Rav Belsky is a complete "nut job".**

This also shows the low grade of Rav Belsky's talmidim. When they heard him using such despicable language when referring to Gedolei Yisroel. They should have walked out on him: and let him talk to himself.

May the ALMIGHTY have mercy on HIS children.

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We are not dealing with a prominent Rov or posek. But, with a chronic, mentally ill, liar. Who seeks to fool the public. He lies about known facts in an effort to hoodwink the masses. He claims there are no walls around Brooklyn. An obvious fact anyone can verify. Amazing, people don't take a ride around Brooklyn to see these walls: and, many believe his lies. Amazing! People don't take a map of Brooklyn and see clearly that it's surrounded by water on three sides. An area surrounded on three sides is a private domain according to Torah Law. Like a dead end street.

**It's amazing!** Rabbonim fear this absolute nut job, and others like him, and don't make an eruv around all of Brooklyn. We are live witnesses, in our generation to signs of Mosheach expressed in the last Mishna of Mesecta Sotah.

More lies are expressed by Rav Belsky in his lecture. Because, his mouth can't stop lying. He doesn't know how to tell the truth.

For example, he states Rav Henkin, of blessed memory, signed against the eruv in Manhattan. However, his signature is not on this document. I have copy of same and copy of his letter of approval.

He states the Skulener Rebbe signed against eruv. Like it means something. He is not a known posek. He never learned eruv. Like most of the rabbonim in our generation. He's busy collecting money and dovin'g until 2 in the afternoon, sometimes later: and doesn't have much time to learn. Therefore, his opinion on this matter means nothing. Nevertheless, when he found out that Reb Chaim Leib Katz (referred to by Belsky as "a fellow named Katz") supervises the Boro Park eruv. He gave his complete approval to this project.

Rav Chaim Leib Katz (referred to by Belsky as "a fellow named Katz") is highly respected by all rabbonim in Boro Park for his extreme piety, and as an reliable posek. Thousands come to him every year to ask him questions on Jewish Law.

When he gives a Shabbos Hagadol Drasha, or a Shabbos Tshuva Drasha, he has one of the largest crowds in Boro Park. He is highly respected by the Boro Park community (this "fellow named Katz").

Woe! To eyes that see such words about a Godol B'Yisroel respected by all. This writer saw them two years ago: and, distributed a leaflet against this in Boro Park. People asked me who is Belsky. They don't know he exists.

Nevertheless, we cannot remain silent. Time has come to protest against desecration of our holy scholars. Leaders of our people. By mentally disturbed chronic liars. Who influence, and affect, others. Time has come for blasphemy and desecration, of holy scholars to stop.

Our sages tell us: our holy temple was destroyed, and our holy people sent into exile, because Torah scholars were despised. May these few words of protest help hasten the ultimate redemption.

ALMIGHTY, HAVE MERCY ON YOUR HOLY PEOPLE.

#### CONCLUSION

Reason Rabbi Belsky, and others, are against erubin is because, **they did not** learn what holy sages from previous generations wrote on the subject. One reading transcript of his lecture is amazed at the lack of basic knowledge he has of the subject matter involved.

One source he quotes to support him is Rabbi Kenneth Aumen, a Yeshiva University graduate, who is Rabbi of the Young Israel of Flatbush. He seems very excited over the fact that Rabbi Aumen is against erubin and agrees with him.

He also cites Rabbonim who signed, against erubin, without stating a reason. Rabbi Belsky seems very excited about this, and elaborates on it, in detail.

However, no one has any obligation to believe they know what they are talking about. More, so, when their ruling is against holy sages from past generations. Who wrote clear detailed reasons for their position.

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Rabbi Belsky: " I don't think it's even fair for me to say Reb Moshe was bigger than this one. It doesn't make a difference, I think every cheder yingel is as great, and bigger, than them ".

HE IS CRAZY!!  
REAL CRAZY!!!

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Rabbi Belsky never learned HOLY PROFOUND AND BRILLIANT writings. Works from Gedolei HaDoros from previous generations, of blessed memory, may their merits protect us, on the subject of eruvin in large cities. He created a new theory about reshus harabim. However, he doesn't know. His theory was discussed by the Maharsham, the Divrei Malkiel, and other Gedolei HaDoros, a hundred years ago, and it was rejected. Questions he asks: are questions asked, and answered, two hundred years ago, by Gedolei HaDoros.

Question: if reshus harabim is defined as a street that 600,000 people go on every day: or, it is defined as a city where 600,000 people live. Has been discussed for hundreds of years by holy Torah scholars.

Rabbi Belsky added nothing new to this old discussion: and, asked questions, already asked, and answered. He decided that 600,000 people living in a city make it a reshus harabim. Against the absolute ruling of Gedolei HaDoros for the past two hundred years and more.

Detailed discussion of this matter, with sources, was published in Hebrew books by this writer. An English book is not the place for discussing it. If someone wants to learn about this subject. Send me \$10.00: and I'll send you these publications.

Rabbi Belsky proceeds to ridicule Rabbonim in our generation. Who rule that 600,000 people must travel on one street in one day for this street to be considered a reshus harabim. According to the absolute ruling of Gedolei Ha Doros.

It's not their falt that Belsky didn't do proper research on the subject. **Let Belsky sit and learn. Before talking.**

Degrading Torah scholars: and, calling them all kinds of ignoble and vile names. Is a grave non forgivable sin.

Because, they rule like Gedolei HaDoros, for the past hundreds of years. Is not a valid reason to call them derogatory, and wretched, names. And say they are aiding chillul Shabbos.

We learn a valuable lesson from Belsky's comments. When one doesn't learn words of our holy sages from past generations. They are bound to make mistakes. They will think up all kinds of illusorily, and seemingly logical, theories. But, they are wrong.

After conjecturing his theory. He was informed that Brooklyn is surrounded by walls. He didn't know this before. Neither did all those against eruvin in Brooklyn know this. Therefore, it makes no difference if 600,000 people go on one street every day or 600,000 people live in Brooklyn. Brooklyn is a reshus hayochid (private domain). Because, there are walls



around it.

An honest person would admit he made a mistake. Like this writer. Who was against eruvim, twenty three years ago, before learning the facts. After I learned the subject, and the fact, Brooklyn is a walled city: and, went to check it. I admitted my mistake.

However, Rabbi Belsky is not an honest person. So he lied the past twenty three years. Proclaiming: Brooklyn is not surrounded by walls. Against an obvious fact. Brooklyn has two walls, man made walls, and it is surrounded by rivers, which are valid walls. Anyone riding around Brooklyn can see these walls.

He he tries to defend his stupidity, and lies, by ridiculing eminent poskim in our generation. Because, he can't admit the truth.

He lies, and falsifies known facts! He doesn't know what he is talking about. He just lies!

Surly Rabbi Menasha Klein who has published over thirty books: and, has haskomos from leading Torah sages from the past generation that praise him highly, who the Stipler refers to as: "p'ear hador" is smarter than a "cheder yingel". Others, who are leading poskim, and heads of large congregations, are also smarter than "cheder yinglech".

Rabbi Belsky is just plain crazy, a lunatic, and doesn't know what he's saying. He just talks.

I wouldn't have bothered writing against this "nut job". It's not worth my time.

However, there is a large group of people in Brooklyn talking like this. His stupid students and others. They will get married, have children, and teach their children absurd, eerie and wierd concepts. They will teach them to ridicule and despise Gedolei Yisroel

Therefore, I'm writing. Hoping, words from my heart, might stop this plague. If my message reaches one person. And he changes his mind. My work is not in vain. Because, one person saved. Is like the world was saved.

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#### ANOTHER POINT WORTH MENTIONING

Satmar Rov, of blessed memory, was against the OU. HE WAS AGAINST USING ANY OF THEIR PRODUCTS. Therefore, he started his own Kashrus organization. Supervised by his rabbonim.

Rav Belsky constantly quotes the Satmar Rov about eruvim. You bluffer "ganav". If you hold from the Satmar Rov leave the OU.

Tell your wife to wear stockings with seams. Tell her to shave her head and go completely covered. And, get out of Yeshiva Torah Vodas.

Satmar Rov, of blessed memory, was violently against learning secular studies in yeshivos. None of the Satmer Schools

have a high school. Learning English with small children is optional. There are classes for limudei kodesh all day in Satmar Schools. Not everyone goes to English classes.

If you hold from the Satmar Rebbe. Protest against the high school in Torah Vadas. Which is clearly forbidden by him, and all Gedolei Hadoros.

Leave the yeshiva. He was against teaching in a yeshiva with a high school.

Protest against all the boys in Torah Vadas that go to Collage. Everyone in Torah Vadas is quiet about these things. Which are grave transgressions.

Those who approve of the eruv don't have yeshivos with high schools (except Vien). Nor, do their children go to high school or college. They are truly observant Jews.

My oldest son Moshe learned English until he was nine years old. My youngest son Chaim never learned English. I never went to high school.

That's why we hold from eruvin and carry in Boro Park. Secularism that has crept into the Bais Medrish has distorted Torah values. Those who go to high school, and collage, have fogged minds. They can't think clearly: and, they think they are smart.

All Roshe Yeshivos who signed against eruvin have high schools. Most of those who signed against eruvin went to high school.

**REMOVE HIGH SCHOOL--NOT ERUVIN.  
THEN TRUE TORAH VALUES WILL SHINE.  
HOLINESS OF TRUE TORAH, NOW FOGGED BY SECULAR STUDIES IN YESHIVOS,  
WILL ILLUMINATE THE UNIVERSE**

**MOSHEACH WILL NOT COME TO HIGH SCHOOL AND COLLAGE BOYS**

**ALMIGHTY GOD HAVE MERCY ON YOUR HOLY PEOPLE**

**MORE LIES  
AND MORE STUPIDITY**

In transcript of Rabbi Belsky's lecture to his students (par.87) someone asked him. Why did the Rabbonim of Flatbush make an eruv? Answer to this question is in Igros Moshe ( part 4: letter 87). They made an eruv because Reb Moshe told them they can make one. However, he said: he does not want to be involved in their project. (Explanation of his view has been discussed in previous publications and will be clarified more in my next publication ready for print.) Reb Moshe said: books of the Shulchan Aurach are open for all to study. Since he doesn't want to be involved. They should study the Shulchan Aurach and rule on the matter themselves.

Rabbi Belsky answered: Rabbonim of Flatbush are not reliable. Why Not? Reb Moshe told them they should rule on the matter. Reb Moshe wouldn't tell them this if they were not reliable.

After this, they discussed the matter with Rabbi Klein, one of the leading poskim in our generation, one of the few in our generation who answers questions in writing, so the one who asks him can study his answer, and learn the reason for his ruling. He told them to go ahead with their project.

Then he goes on to ridicule: "the fellow in Boro Park with the red lights".

I don't want to go into the rest of the story. It's unimportant: and printed in Rabbi Belsky's lecture.

The main point is. We see from this. Belsky is an half-wit fool. He's screaming that those who make an eruv are desecrating Shabbos. Wine they touch is yian nesech. Using an eruv is worse than eating pig.

Why didn't Reb Moshe tell this to the rabbonim from Flatbush and throw them out of his house. Obviously, Reb Moshe is not opposed to eruvim at all. By Belsky's own admission.

Belsky doesn't know what he is talking about. From one page to the next he contradicts himself.

In the beginning of his lecture he called those who use the eruv in Boro Park the most disrespectful uncouth names. He ridicules "a fellow Katz" and "a fellow Klien".

Now he says Reb Moshe said you can make an eruv. Reb Moshe didn't call anyone names. He didn't call rabbonim from Flatbush Mechalele Shabbos. He was very nice to them. He just told them he does not want to get involved in their project.

We see from Reb Moshe's answer to the Rabbonim from Flatbush, **printed in transcript of Rabbi Belsky's lecture to his students**, the exact opposite of what Rabbi Belsky said in his lecture before this.

Making an eruv is not desecrating Shabbos. Therefore, previous statements in the name of Reb Moshe against eruvim are lies. As we see clearly from statements made by Rabbi Belsky.

Because, if Rabbonim from Flatbush would have asked Reb Moshe if they can cook Shabbos. He would have told them no. When they asked him about the erev he told them to learn the subject **and** make an eruv.

Belsky himself says this in his lecture. Rabbi Belsky is a mixed up person. Who doesn't know if he's coming or going.

I have more comments to make. Possibly I will make them in another booklet.

ENOUGH FOR NOW. I THANK THE ALMIGHTY WHO WITH HIS ULTIMATE GRACE  
HELPT ME UNTIL NOW

יציקו טודיה דע"י דן חלכה קיי"א

נדפס ונתפרסם לע"י אשתי הצנועה והחסודה

שרה מרים ע"ה ותנצב"ה

נפטרה שנת תשנ"ט

ששמרה בנינו מלימודים זרים

ובני הבכור משה אברהם שליט"א

עלה מעלה מעלה במעלות החכמה וגדל לאחד

מגדולי הדור, פי אלף מכל בני גילו,

ור"מ בכולל וישיבה כאן

*ERUVIN IN URBAN AND METROPOLITAN AREAS,  
LECTURED BY RABBI YISROEL BELSKY  
OF YESHIVA TORAH VODAATH*

*SEE THE LIGHT AND TRUTH!*

**A PROJECT  
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## PREFACE

We are presenting here the very exact words of the Great *Gaon*, Rabbi Yisroel Belsky, *Rosh Yeshiva* of *Torah Vodaath*. We all know that we are living today in a time where there are no honest rabbis among the Jewish community except for a few. We are witnessing with our eyes how a large group of unscrupulous rabbis are violating the Torah with such prohibitions which are *Mechiyuv Misas Beth Din*, [punished by death through Beth Din] and *Skila* [execution by stoning], and prohibitions which are even worse than *Retzicha* [murder] and the *Issur Nidah*. These rabbis are extremely malicious evil people. They have no honest intention whatsoever, but only seek to confuse the community with lies and lies. Their public sign, displaying all the signatories of the *Matirim* are false from the beginning until the end.

For the people who are unaware of the situation, we will write here in short the history about the *eruv*. There was a certain *Meshugana Rasha Merusha* [who already died] who set up an *eruv* in Williamsburg and when the Satmar Rav [Rabbi Joel] was already in his 90's and he sat frozen all day long, this *Rasha* came by and asked the Satmar Rav for money, and when he got \$300.00 this *Rasha* went out claiming that the Satmar Rav was *Maskim* to his *eruv*. Apparently the letter that Rabbi Ashkenzy gave to this *Rasha*, which states that this man came to the Satmar Rav with a stack of letters from leading rabbis who hold that the *eruv* is kosher and that the Satmar Rav blessed him, does not prove anything except that Ashkenazy himself is a liar as well.

*Hagaon* the *Rosh Yeshiva* already emphasized in his lecture that it was Avrum Leitner who was in fact the closest to the Satmar Rav and Leitner understood something else than Ashkenazy allegedly understood from the Satmar Rav.

About 20 years ago, when there was a meeting about the Borough Park *eruv*, the rabbis voted unanimously against it. Yankel Pollack from the Shomrei Emunah Shul was a witness to this. In middle of the meeting then, walked in this fellow Klein who was behind the *eruv*. Klein said that he holds that they should make an *eruv* because, "*Halacha Kedivrei Hameikel B'eruv*" although *Chazal* meant a different kind of *eruv* altogether. We note that the fact that the late Pupa Rav in his *Teshuva* also learned *Pshat* in, "*Halacha Kedivrei Hameikel B'eruv*" that *Tzuras Hapesach* would logically be included in this *Halacha*, as Klein learned *Pshat*, does not disprove what the *Hagaon*, the *Rosh Yeshiva* has confirmed, that this is not what *Chazal* meant and whoever learns or teaches such *Pshat* is a big *Am Haoretz*.

Recently they had a meeting of 25 *Rabbonim* and into the meeting walked in the other perpetrator Chaim Leib Katz. Katz started screaming, joking, and embarrassing everyone, and like this he carried on as if there was nobody there. A couple of the rabbis who were there told the *Rosh Yeshiva Hagaon* Rabbi Belsky that the *Prustkeit* [vulgarity] of this fellow Katz is beyond belief as you will read in the following lecture from the words of the *Rosh Yeshiva*.

The fact that Bobov has their own *eruv* on 48th Street is an exception. Bobov had a big ceremony, with speeches and music, where even Mayor Koch was present, and they renamed the street to the Bobov Promenade. However, the *Rosh Yeshiva* points out in the following lecture that this *Heter* is a poor *Heter*, because the

sidewalk where the Bobover have their *eruv* is all opened and the Bobover Rav himself was very upset about the *eruv*. We may also note, that it's marveling on the Bobover Chasidim how they willfully get their own Rav upset. They don't care about the fact that their Rav is upset and against the *eruv*, and up to date they willfully and maliciously still use it.

We would like to point out that recently a Bobover so called scholar by the name of "Harav Pinchas Tauber" wrote papers against the *Gaon*, the *Rosh Yeshiva*. We have nothing to comment about those papers except that it just proves that many of the Bobover are the biggest *Am Haratzim* and have even the *Chutzpa* to write against the *Rosh Yeshiva* Rabbi Belsky who is probably the greatest genius in our generation. So may we suggest that these Bobovers read carefully through this Brochure of the *Rosh Yeshiva* before they have something else to say.

As you will read in this brochure, you will realize that one of the reasons these malicious rabbis do not understand *Pshat* in a *Rama*, is because the *Chasidim* unfortunately don't learn *Dikduk* [grammar]. We are marveled at the inanity and the stupidity of these rabbis, while they don't even know *Dikduk* and they rule on such serious matters.

*Hagaon* the *Rosh Yeshiva* has already stated and ruled that these arch villains are *Mechalelei Shabbos* in public and the wine of all these rabbis, starting from the Munkatcher Rav until Rabbi Fishel Hershkowitz, is *Yine Nesech*, without a doubt!

The fact that there are people who are not clear in *Halachos*, and they go ahead and do what they want is nothing new. That happens all the times. The fact that these malicious rabbis are fighting everyone else to make an *eruv*, is not because they're not clear in the Halacha. They are simply lying through their teeth and they are malicious evil people! They know that it's not so! The Satmar Rav once said that "*heint, vos in der heim iz ge'ven a Ruw iz a Shlock iz in America a Ruw*".

There are certain people who are successful, they made it in the world. They have followers. Either they are *Rebbes* with *Chasidim*, or *Roshei Yeshivos* with *Talmidim*, or *Rabbonim* with *Baalei Batim*. They are people who are respected. They're people who succeeded. Then there are people who are failures. They tried, they closed down. They tried again and they closed down again. All these rabbis are from that group. One of them had a *Mosad* twice, it closed, bankrupted each time, no *Talmidim*, no *Rabayim*, no *Mispalalim* in the *Shul*. Another one, has *Mispalalim* in the *Shul*, but opened a *Mosad* three, four times and it always closed and went left with nothing and so on and so forth.

People who are failures in life often try to do something. It is an attempt to make a name for themselves by doing something. Finally, finally they'll make the grade. They were failures their whole lives and they will always be failures. And, there is a reason why they are failures. There is a reason why the *Talmidim* run away from them, why the *Baalei Batim* run away from them. There is reason for it. All those rabbis one by one are small nameless failures, who have no standing. Did anybody ever quote you an *Halacha* that he decided to do so because the *Linzer Rav* said, or because Katz said or because Klein said? There isn't such a single person who said, "I do it because one of these three said it." You never heard of them until now, they don't play any role in anything. All of a sudden they become a voice, all

of a sudden we should start giving equal time to the tiniest of the tiny that you have to use a microscope to locate them in comparing to the others who are real *Talmidei Chachamim*.

*Hagaon*, the *Rosh Yeshiva* had said it already that it wouldn't be even fair to say, that Reb *Moshe* was bigger than these rabbis, because every *Cheder Yingel* is as great and bigger than them. We don't know anyone who would go and make these stupid mistakes and the *Am Haratzis* that these so called rabbis make, and after all, what standing do these malicious rabbis have at all in our society?

So why not go out and get pork and eat it? It's only an *Issur Lav*, That's all! Eating pork, *temeia* is only a *Lav*, or *Lav V'esa*, "*Kol Beheima Tehora Tocheilu*". So, if a person is willing to take a chance on an *Issur Skila*, so then they'll be over other *lavin* too. Why not? Eating pork is at least as enjoyable as walking out in the street on *Shabbos*.

We would like to note that although the *Rosh Yeshiva* Rabbi Belsky said, that no one would ever do anything upon relying on the Linzer Rav or Klein and Katz, we would like to note and emphasize that we are aware of the fact that the Linzer Rav is the official *Posek* in the *Klauzenberger Kehilah* which counts over 600 members all over New York State and is one of the largest *Kehilos* in Borough Park. We are also aware that many people would use Klein of Ungvar as their *Posek*, and we are aware of the Thousands of *Tshuvos* that Klein-Ungvar had responded to many people, and we are aware that many ultra orthodox Chasidim would ask their *Sheilos* to Katz. But this is exactly the point that the *Hagaon* Rabbi Belsky was trying to say, i.e., to what low level this generation has come that they chose to ask those rabbis their *Halachic Sheilos*. The *Rosh Yeshiva's* point is rather an urge to the community to stop asking those rabbis their *Sheilos*, - especially such a big *Kehila* like Klauzenberg - since he, Katz and Klein together with the Munkatcher and others, are violating an *Issur* which is worse than *Retzicha* [murder] as mentioned above. It is bewildering to us why all these people don't ask their *Shilos* to real rabbis as Rabbi Belsky and others of the same caliber. Isn't it the time that the world wakes up? We may also note, that not to be mistaken, that of course *Hagaon* the *Rosh Yeshiva* did not mean to scorn particularly only those rabbis. The *Rosh Yeshiva* Rabbi Belsky already emphasized that one by one, every and every one of them are the biggest *Reshoim* and are *Mechalelei Shabbos Befarhesya* and no one may rely on them regarding anything.

The biggest shame of all is that only after one Klein had ruled that the *eruv* in Borough Park is Kosher, all of a sudden rabbis who were up until now considered as the greatest *Talmidei Chachamim* in our generation should just pop up and agree with Klein. It just proves to us again that really there are no true *Talmidei Chachamim* in our generation.

As you will later see in this brochure, the next step the *Rosh Yeshiva* is planning to do, is to put in *Cherem* all these evil rabbis one by one.

In Flatbush, the Young Israel made the *eruv*; Because the Flatbush rabbis "*bizyonom bemekomom munach*", [their disgrace is properly placed made their *eruv* only because Klein *Paskened* that they could make one. We may add that it's a shame



that the Vaad Horabonim of Flatbush which is an umbrella of close to 100 powerful rabbis who are real *Talmidei Chachamim*, should agree to have an *eruv* just because of the *Psak* of Klein.

Rabbi Belsky has already been for many years in the *Kashrus* business [OU], and the *Sheila* business, and everybody comes or calls him up all day long, at least 200 people during every week, and these failures suddenly become the *poskim* of our generation. Woe to us!

And the most painful and malicious thing is that these rabbis try to color it with this word *Chasidish!* That is all they try to sell to the *tzibur*. How malicious could a person be? It is so anathema and unbelievable.

There is one specific rabbi of the Young Israel by the name Kenny Auman. Kenny Auman told the Rosh Yeshiva that when he took the job, they gave it to him on the condition that he will never say a word against the *eruv*. So he said fine, but, he will never say a word for the *eruv* either! He personally told the Rosh Yeshiva that the *eruv* is a fraud and the whole *Heter* is fraudulent, but if he says one word against the *eruv* they will boot him out in the same day. However, he's privately telling the people not to carry.

People have asked us how is it possible that the Flatbush community would want an *eruv* when 100 participating rabbis of the Flatbush Board would tell them that the whole *Heter* is really a fraud. The answer to this is, that these Flatbush people (and many of their rabbis) especially the Young Israel are truthfully not observant as Jewish people should be, and we have just proved it to you. Otherwise how is it possible that such a powerful Board of Orthodox Rabbis does not have the slightest authority by just simply saying, "this *eruv* is not Kosher!" And as *Hagaon* the *Rosh Yeshiva* already stated in his lecture that Kenny Auman is really the one who deserves the credit for secretly trying to make the Young Israel community into repenting Jews by telling them in private to observe the *Shabbos* like a real Jew.

After all, we must note that in fact there is still a very large population of the Young Israel community who are still carrying with the *eruv*. These Young Israel people are *Mechalelei Shabbos* in public, their wine is *Yine Nesech* and etc., for they are violating the most serious prohibition of carrying on *Shabbos*.

Whether Borough Park or Flatbush, all these *Rabbonim*, are *Reshoim Gemurim*, they are *machrivim klal yisroel*. If there is anyone who is prolonging the *Galus*, it's these so called *Rebbes* and *Rabbonim!* It's people like them who absolutely in the old days they would have set up the *Baal* and the *Asheira*. And this is their act today. It is just a simple matter of *Hovu Nivneh Lanu Ir Venasa Lanu Sheim*, that is all it is, nothing else! Therefore the *Chashuva* public is urged to carefully read through the words of the Great Gaon and genius Rabbi Belsky. May we be enlightened with the *Rosh Yeshiva's* precious words and may we merit to see the truth.

**Note of the editor:** On the following pages, we have transcribed the actual lecture, and for convenience of the reader and for reference purposes, we have numbered all of the respective paragraphs and thoughts spoken by the Rosh Yeshiva.

1. I generally try... try to avoid these things during the *shiur* [lesson], but there has... there has... there has been a certain amount of confusion created by people, and *rabosei* [gentlemen], I am telling you, very, very extremely malicious people, people who have no honest intention whatsoever, to confuse the... to con... to confuse the *tzibur* [community] by mentioning a bunch of names and creating out of an *aveirah* [sin] a *mitzvah* [commandment], saying, that the *Baal Shem Tov* [founder of the Chasidic movement] went around making *eruvim* [plural for *eruv*, literal meaning: "blending" - i.e. enclosing an area in which one is forbidden to carry in on *Shabbos*], and therefore it's a *mitzvah* to make *eruvim*, in *Shulchan Aruch* [book of Jewish law] it says it's a *mitzvah*, in *Gemara* [Talmud] says it's a *mitzvah* to make *eruvim*, and there is a whole long list of people who said, the *eruv* in Brooklyn is *kusher veyosher* [kosher and upright], and a bunch of names are mentioned, Rav Henkin, the Satmar Rebbe, Reb Shlomo Duvid Kahana from Varsha [Warsaw], etc., etc., etc., and therefore they're going *beskudas ha-Rabbonim* [by order of the rabbis] and they started to make the *eruv*.

2. I want to take the matter step by step. First of all, the sign with all the information is outrageous lies, it's *sheker* [lies] from, *muchlat* [complete] from beginning to end. Rav Henkin specifically wrote, *keseder* [constantly] published, that it's *osur* [forbidden] to make an *eruv* in Brooklyn. In fact, I tried to get hold of the old *Hapardes* [name of a monthly journal] from... from the 40's, where they had this debate going on for many months, whether they should make an *eruv* in Manhattan, and there was... The reason Manhattan was very special because there... the reason why...

[Short interrupted discussion]

3. ... *Iz azoi* [so it's like this]. So one of the points brought up, was whether they should... In Manhattan there was a sea wall built around Manhattan. If you're familiar with that, in the East Side, all through Manhattan, they made the ships should be able to come straight up into Manhattan, so in the late 18 hundreds, in the early 19 hundreds they built what they call a sea wall. In other words, they made that there shouldn't be any... any beaches, any slopes from the other Manhattan island like the natural slope, and cut, dredged the river to the point that the bank of the island is vertical, it goes straight, so that boats can come straight up into Manhattan, and they made fences around *ruva deruva* [most] of Manhattan.

4. Because of that, there was a *Rov* in the early 19 hundreds, Rav Segal, who was the Sherftza Rov, he... he made an *eruv* in Manhattan. At that

time he boast a tremendous storm, some were against it and for it. Eventually, Rav Segal left New York and he settled in some other place. But this went on for many years, and finally in the 40's they wanted to build an *eruv* in Manhattan again, in the late 40's. So Rav Henkin was one of those who were for Manhattan, for building an *eruv* there. Reb Moshe was against it. Reb Moshe said, he understood the... these... the... the *daas* [opinion] of the *matirim* [rabbis permitting], they should not be *mocha* [protesting]. That was were Reb Moshe wrote this letter.

5. In Brooklyn, it was *hakol modim* [agreed upon all] that it was *osur* [forbidden] to make an *eruv*. There is no sea wall. All Brooklyn's edges when it luts the ocean, on all sides it's all beaches, there is no... there is no wall into the... into the sea at all, and there are streets and highways and everything that are *mefulosh meshaar leshaar* [continuous from gate to gate that are open, without any interference]. The Manhattan Bridge goes straight into Flatbush Avenue, and Flatbush Avenue goes continued straight all the way out until the Marine Parkway Bridge. Uhm, It does, it doesn't... the... it... it doesn't, then... and so on and so forth.

[Short interrupted discussion]

6. ... The... So... *Adaraba* [on the contrary], in all the articles in the *Hapardes*, Rav Henkin and the... the others were *mefalpel* [discussing], whether you could be *gozer* [restricting] Manhattan *atu* [because of] Brooklyn. In other words, they shouldn't make an *eruv* in Manhattan because they might come to make one in Brooklyn. And *hakol modim* [it is agreed upon all], that they... that it's *osur* [forbidden] to make one in Brooklyn. Rav Henkin said, "it's not a problem, we find in *Shas* [Talmud] that they made an *eruv* in part of the city, so people carried in part of the city, and the other part of the city they couldn't carry, *un af al pi kain* [and nevertheless] they made an *eruv*, so it shows that you can't be *gozer* [restricting]".

7. The others held that you could. They pointed the experience, there were hundreds and hundreds of people who carried in Williamsburg when they moved from the East Side, because in the early... in the 30's, and even in the 40's, because they have carried, because of the Sherftza Rov's *eruv*, so they carried in... in Williamsburg as well. But Rav Henkin held, that from *Shas* [Talmud] and *poskim* [halachic authorities] you can't be *gozer* [restricting]. But one after another, they *aserd* [forbade] it in Brooklyn.

8. The... the one who wanted to... who wanted to build the *eruv* in... in Manhattan was... what's his name... from... from the *Torah Shleima* [name of a monthly journal], it slipped my mind. I'll

come back, it just slipped my mind for a second. Reb Mendel Kasher who wrote the *Torah Shleima*. So he was a *Rov*, he wanted to make an *eruv* in Manhattan and when the Debreciner *Rov* came here, he had the... he had a knack... he has... he got the knack always for, you know, that research, cause he... he edited the *Sdai Chemed* [name of Jewish book on *halacha* principles], and worked on it for many years, and found *mareh mekomos* [references] for everything, and published it in... Rabbi Kasher who... The *Torah Shleima* was a lot of research in *Chumash* and *Chazal* [works of the talmudic sages]. He wanted to lure him on the staff of the *eruv*. Well then he... he still had *mamesh* [really] nothing to eat in the house, because he was working for, you know, a few hours a week, next to nothing, so he wanted to give him a lucrative job, to help in the construction of an *eruv* in Manhattan.

9. The Debreciner *Rov* went to the Satmar Rebbe and asked him if he should do it. This is what the Debreciner *Rov* told us, and he wrote it into... he wrote it down in a letter. So he asked the Satmar *Rov*, he says, it's a *shtikel pekuach nefesh* [slightly life saving situation], because he has *mamesh* [really] nothing to eat, and if he could take a job helping to build an *eruv* in Manhattan. The Satmar *Rov* told him that, "ich halt az se da nesoyon fun heintuga dor [I hold that it's the divine test of today's generation] to make *eruvim*, and *Chas Vesholom* [Heaven Forbid], it's... it's like "Yehoreg V'al Yavor" [one must forfeit his life rather than violate]. Never, never should have anything to do with an *eruv* in Manhattan and Brooklyn.

10. And Reb Mechael Ber Weisman had an idea to build an *eruv* in part of Williamsburg, where the streets were crooked, and he felt that it could be... What's close to the river, it's close to the Navy Yard. Reb Mechael - this is what we were told by... by the people involved - Reb Mechael went to the Satmar *Rov* and asked him. Satmar *Rov* said he shouldn't do it, and he argued with him a little bit, and after a few minutes, he said; "Reb Mechael Ber", he said, "luzt op" [let go], he says, "ir vet nisht boien ken [you will not build an] *eruv*", he says, "azoi lang vi ich leb vet nisht zein ken [as long I'm alive there will be no] *eruv* in Brooklyn", that's it what he said. He told him those words, we have it written down.

11. Reb Aron Zecher Levracha, when it came to Manhattan, Reb Aron convened a meeting of all *Rabbonim*, because there were those who said they should make in Manhattan, there were those who said they shouldn't. So Reb Aron convened a meeting of all the *Rabbonim*, and he asked that they should *asur* [forbid] an *eruv* in Manhattan and in the whole entire New York. So all the *Rabbonim* agreed, and they

signed a *Kol Kora* [proclamation], everyone of them, including Rav Henkin, including everyone, and they *aserd* [forbade] making an *eruv* forever in Manhattan and in Brooklyn. Public *eruv* - I'm not talking about closed *eruvim* in dead end streets and that kind - a regular street.

[Short interrupted discussion]

12. ...Let me just give you a little of history. Reb Shlomo Duvid Kahana was a *Rov* in Varsha. And Varsha, it was... it was the only large city in Europe that had an *eruv*. Paris, London and none of the large cities had an *eruv*. The only large city that had an *eruv* was Varsha. Varsha had the *eruv* in 1880 when there was 200,000 people living in Varsha.

13. In 1922 when Poland declared independence, and all... from all over Poland they flocked to Varsha, created a new capital, a new... a new country called Poland. Don't forget that Poland was... didn't exist since 1795. It was partitioned like... like Kurdistan, that's what... what was Poland. And then, they put together this country, and they... Varsha became the capital. And thousands and thousands of *Pollaken* [Poles] flocked to Varsha. So they had... the city was on two sides. The river, the Vistula river runs straight through Varsha. Still about a 400,000 people on each side of the river, and together there were more than *Sishim Ribo* [600,000 people].

14. And in the middle of the winter the river froze solid, and people would walk across it like in a street, and people said that the *eruv*... that the *eruv* should be taken off. Reb Shlomo Duvid Kahana wrote *Teshuvos* [responsa], saying that the *eruv* is still valid, and it should... there's no talk of taking down. The river is still *mechalek* [dividing] the city, it's really two cities, it's not one city, and so on.

15. Reb Shlomo Duvid Kahana was one of the biggest *Rabbonim* in Europe. He was the one who organized the *beis din* who were *rau* [suitable] to *pasken* [rule] on all the *Agunos*, and they relied on his word for everything. He was the de facto *Rov* of Varsha. When there was no *Rov* in Varsha, he was the president of the "Vaad Harabbonim [Rabbinical Board] of Varsha". All of his *Teshuvos* [responsa] show, that they can't make an *eruv* in a city which has *Shishim Ribo* [600,000] in the total population of the city if it's connected, unless there's a river running in between, where there's less than *Shishim Ribo* [600,000] on either side.

16. That whole list of names there, is *shikrei shkorim* [lies after lies]. You understand? You have people... There... there was a *Meshugana* [madman] who set up an *eruv* in Williamsburg, and when the Satmar *Rov* was in his 90's and he was sat frozen all day long and people came by and he just waved his

finger, and so... and... hardly... hardly moved, so at the end he gave out money, because his *sechel* [sense] was still there, and he was... he sat and he gave out people who came... *aniam* [poor people] came, and he gave out money for *tzedaka* [charity], and this *Yid* [Jew] came by and asked for money, and he got \$300.00, and he went out this *Meshugana*, *Rasha Merusha* [crazy, extremely wicked man], and he went out, and told everybody that the Satmar Rov was *maskim* [agreeable] to his *eruv*, and... so therefore he... so the Satmar Rov had *charata* [regret], and was *maskim* [agreeable] to an *eruv*, you understand? You're... you're... you're... you're... you're... you're dealing...

17. I... I have here a letter from Avrum... Avrum Leitner, who was the closest... the closest one to the Satmar Rebbe. He just wrote it.

הנני להודיע לכל מאן דבעי למידע, כי הייתי כמה פעמים במעשה שהציעו רבנים לעשות עירוב בברוקלין, וכבוד קדושת אדמו"ד זכרונו לברכה, בעל ויואל משה, לא הסכים בשום אופן, ואמר שאין לעשות עירוב בברוקלין ??? איני זו מדבריו הקדושים, ומה שעשו עירוב ברחוב "בלאק" שאני דר בו שלא בידיעתו וכל שכן שלא הסכימו, ואני מזהיר לכל הסרים למשמעתי שלא לסמוך על העירוב...

18. So they had a meeting 20 years ago. They had a meeting 20, 21 years ago. So Rav Bick *zt"l* called a meeting in Borough Park, and all the *Rabbonim* from Borough Park came there, including the Debreciner, and every, every *Rov* in Borough Park, from the *Chasidisha* from... from the *Litvisha*, whoever was there. And one fact is, one person who is still around, who was by the meeting. He was one of the younger *Rabbonim*, now he is one of the oldest. That's Yankel Pollack from the Shomrei... Shomrei Emunah Shul. Rav Singer, they were all there. And they all voted unanimously not to have an *eruv beshim ponim* [in no way], of *cheshash* [because of a doubt] of *Chilul Shabbos* [desecrating the *Shabbos*].

19. Reb Moshe then wrote a letter. I just... I had it on my desk. I'll find it, because it's hundreds of copies. I was there by Reb Moshe when he wrote the letter. Reb Moshe wrote the letter, that it's *osur Medeoraisah* [forbidden from the original *Torah* law] to make an *eruv* in Brooklyn, in Borough Park, in any *chelek* [part] of it, and whoever does it, is... is... is... is *over* [transgressing] on an *Issur Deoraisah* of *Chilul Shabbos* [*Torah* violation of desecrating the *Shabbos*].

20. The *Rabbonim* all there discussed it, and in, walked Klein, the... the fellow who was behind the *eruv*. And Rav Bick told me the following conversation, and I couldn't believe it. And then a cou-

ple of days later, I received in the mail a *kunteres* [booklet] written from Klein, and in the *kunteres*, he writes word for word exactly what happened, and this is what happened. He... he came in saying, that he holds they should make an *eruv* in... in... in... in Borough Park, and he intends to make one. And they told him, "How could you go ahead and make it when the *Rabbonim* say not to?" So he said, "*Halacha Kedivrei Hamekil B'eruv*" [that the *halacha* follows the lenient ruling when dealing with *eruv*in]. It says in the *Gemara* [Talmud], "*Halacha Kedivrei Hamekil B'eruv*". So... so they asked him... Rav Bick said to him like this; "Rav Klein" he said, "but the *Chazal* [talmudic sages] said "*Halacha Kedivrei Hamekil B'eruv*" they meant a different kind of *eruv* altogether".

21. By the way *rabosei* [gentlemen], in *Shas* [Talmud] the word "*eruv*" doesn't mean sticks and strings, it's called a "*Tzuras Hapesach*" [form of a doorway], it's never called "*eruv*". It's a *Yiddish* word "*eruv*". It would be... It would be spelled, "*Alef, Yud, Yud, Reish, Yud, Vuv, Vuv*". It would be much more appropriate. It's a *Yiddish* word. The word "*eruv*" means "*eruvei chatzeros*" [an *eruv* made by the residents of a common courtyard that renders it permissible to carry from their homes into the courtyard] and "*eruv tavshilin*" [an *eruv* that renders it permissible to prepare food on *Yom Tov* in order to use it on the *Shabbos* which immediately follows it] or an "*eruv techumin*" [an *eruv* that renders it permissible on *Shabbos* or *Yom Tov* to walk a longer distance than otherwise permitted], that's what "*eruv*" means.

22. So, he told him like this, he said, that; "there's... *Chazal* [talmudic sages] *aserd* [forbade], they made a *chumra* [restrictive measure] to carry from one *reshus hayachid* [private domain] to another *reshus hayachid* [private domain], and then they said, that what... in order to do that you have to make an *eruv*. That's what they meant "*Halacha Kedivrei Hamekil B'eruv*" [that the *halacha* follows the lenient ruling when dealing with *eruv*in], but your *eruv* that you're talking about is a *kula* [lenient ruling] to be *matir* [permitting] carrying in a *reshus harabim* [public domain], on that, they never said "*Halacha Kedivrei Hamekil*" [that the *halacha* follows the lenient ruling"]. So he got up and he said, "*nein, ich vel eich brengen a reia* [no, I will bring you proof], that they meant my *eruv*. Cause in *din* [code of Jewish law] it says, you're supposed to make a *bracha* [blessing], "*Asher Kidshanu Bemitzvosov Vetzivanu Al Mitzvas Eruv*". He said, "the way you're saying that it's a *chumra* [restrictive measure], - *avada* [of course], you can't make a *bracha* [blessing] on a *chumra* [restrictive measure], how can you make a

*bracha* on a *chumra*? Who ever heard of making a *bracha* on a *chumra*? But the way I say, that it's a *tekana* [remedy], so people could carry their babies and walk out and enjoy the *Shabbos* and not sit miserable a whole day, so *avada* [of course], on that you make a *bracha*".

23. They sat there in a state of shock. They told me, they never saw such *am haratzis* [ignorance] in their entire life, and said... There... there isn't a single *boor* who is in a bungalow colony who has no education and whatsoever, who ever heard or contemplated that when you make the sticks and the strings on top you make a *bracha*, "*Asher Kidshanu Bemitzvosov Veizivanu Laasos... Al Mitzvas Eruv*". And there isn't a single *Yidina* [Jewish woman], the biggest *Am Haratzia* [ignorant woman] in the world that doesn't know that you make a *bracha* on... on... on an *eruv chatzeros* and an *eruv tavshilin* [both explained above]. It's in the *Machzor*, it's in the *Sidur*, it's in the *Bencherel*, in the *Hogada*, it's all over the place, with pictures and everything, in *Yiddish* and... and everything. I mean, there... there isn't a single person that makes such a stupid mistake. They... they said, they have no... you know... the... the... the... the... it has no *reiach Torah* [essence of *Torah*].

24. He also got up there and said, and this is what he told us in the beginning of this master work on *eruv* that; "Shlomo Hamelech built an *eruv* in Yerushalaim, and... and the *Rebono Shel Olom* [Almighty] was happy over it, cause it says, "*Beshaa Shetiken Shlomo Eruvin Yotzo Bas Kol V'omar, Im Chacham B'ni Yismach Libi Gam Ani*" ["at the time when Solomon enacted the laws of *eruv*, a heavenly voice emanated and said, "if my son is wise, my heart will be glad too"] - you understand?, - and I built an *eruv* in Brooklyn and everybody is against me, how could that be?" If the *Rebono Shel Olom* was happy when Shlomo Hamelech built an *eruv*..., you understand? That's what he wrote, "*Beshaa Shetiken Shlomo Eruvin*", - Shlomo Hamelech built an *eruv* in Yerushalaim. *Ir farshitet* [you understand]? The... the *boorishness* in such a... in such a statement is beyond belief. But... but it's published, it's all in the *kuntereisim* [booklets]. That was the basis behind that *eruv* from 20 years ago. The *Rabbonim* all *k'echod* [together] *aserd* [forbade] it.

25. Last week they had a meeting of 25 *Rabbonim*, and all the *Rabbonim* in Borough Park came together, the *Chasidisha* and the *Litvisha*, everybody. And they voted unanimously not to have an *eruv*, against an *eruv*. And into the meeting walked the other perpetrator, the fellow named Katz and he... and he got in... he walked in, and he started screaming and joking, and he was *mevei'ish* [insulting] them.

He started making fun of everything as if there was nobody there.

26. A couple of the *Rabbonim* who were there by that meeting told me, that the... the... the *Prustkeit* [vulgarity] from the fellow was beyond belief, as if there was nobody there. He just walked in and made fun like that, and... and... and screamed and carried on. And they told him, "you are not allowed to do... do such thing", so he said, "I hold, every *Rov* can make on his block, no other *Rov* in the whole... in the whole section could... could interfere with what one *Rov* makes on his own block". *Shoin* [okay]! And he walks out.

27. So they put out this *Kol Kora* [proclamation]

דעת תורה, מהרבנים הגאונים תושבי עירנו שליט"א, באסיפת הרבנים שהתקיימה ביום ג' פרשת לך לך תש"ס לפרט קטן ונשאו ונתנו על דבר לעשות עירוב בשכונתנו בארא פארק והיות שכבר דנו בזה הרבנים הגאונים הצדיקים מדור שלפנינו זכרונם לברכה ויבדל לחיים טובים ארוכים אשר הם בחיים אתנו לאורך ימים טובים, והחליטו שאין לעשות עירוב כי יש בזה חששות חמורות של חילול שבת קודש חס ושלום ובוודאי שאין לזוז מדבריהם, ובזכות שמירת שבת קודש כהלכתו נזכה לגאולה שלימה.

signed, Avrohom Chaim Shpitzer, the Bobover Dayan, the... the... you have Rav Timauer, you have the Satmara Dayan, Boyaner, Skverer, Pupa, Matersdorfer Rov. Skulener Rebbe was there and he signed...

28. Question: Are there 25 signatures?

Rosh Yeshiva: Hershel Brody, you have the... you have Yankel Horowitz, the Telzer, and so on. You don't have 25 signatures here, you have 15 signatures on here.

מפני אפס הפנאי בערב שבת קודש לא פרסמנו יותר חתימות ויפיעו בקרוב

29. There were one or two who were afraid to sign. In fact, one of them got up and said, he doesn't want to sign, why? Because it's too harsh, it says, "*Chashoshos Chamoros Shel Chilul Shabbos*" ["serious doubts of desecrating the *Shabbos*"], so the Satmara Dayan on specific instructions from the Satmar Rebbe said, that if it doesn't say "*Chashoshos Shel Chilul Shabbos*" ["doubts of desecrating the *Shabbos*"], he won't sign.

30. Now, on... on what, did these people... what did these people, building an *eruv*... what is... what is the *pshat* [meaning], *mitzad* [of those sided] to build, *mitzad* [of those sided] not to build?

31. Question: But on 44th [48th] Street, they have gates...?

Rosh Yeshiva: Yeah... so... the gates *rabo-sei* [gentlemen]... There's only one street in the entire

Borough Park that has gates, that could be sort of has gates, which was the rationale for building the *eruv* on 48th Street between 15th and 16th by the Bobover. And the reason was like this: because they received permission from the city to set up gates. Even the Mayor was there, Mayor Koch, where there was a whole ceremony, and they renamed the street for "Bobov Promenade", and there was music and everything, and speeches, and they received permission to set up barriers so that the children could play. From morning until night they could set up barriers. It's the only street in the entire Borough Park that has such permission, and therefore they have the *eruv* on that block alone. So since they could...

32. Question: Yagdil Torah, the Gerer Yeshiva has permission to set up barriers...?

Rosh Yeshiva: This is not... it's not a private block. This block... this block is supposed to be... was supposed to be a private block. However, the... the Bobover Dayan who signed over here, who is the Bobover Rov's *eidum* [son-in-law], himself said, that the Bobover Rov said, only on the sidewalk, because there's a *tzad* [possibility to consider], maybe that's *Tzidei Reshus Harabim* [borders of a public domain], but not in the middle of the street. Even with the barriers, the street is open, because it's open on the sidewalk. It's a very *shvacha heter* [weakly based permissive dispensation], and he himself was very upset. But it was only because they were given a special... This street is different than all the other streets. They were *meyached* [designating] the street as a promenade. They renamed it "Bobov Promenade", it's not a *chelek* [part] of the city.

33. As... as it is *rabosei* [gentlemen], the... let... lets... lets see what... what... what... what's... What are the *tzedodim* [possibilities to consider]... In fact, I don't want to go too much into it. Lets put... Lets take a look. As you know, all the *Reshonim* [the earlier halachic authorities] from the school of the *Rambam* and the *Ramban* and the others, they say that, if a street is sixteen *amos* wide [approximately 28 feet], it's part of a regular city, *seratyah u'pelatyah* [a highway and marketplace], and it's *mefulosh* [open], it goes into the other streets, it goes into another *reshus harabim* [public domain], so that's a *reshus harabim* [public domain], and in a *reshus harabim Deoraisah* [public domain where carrying is forbidden from the original Torah law] you can't have a *Tzuras Hapesach* [form of a doorway].

34. The question is: Is Brooklyn a *reshus harabim Deoraisah* [biblical defined public domain]? So, there are two things they point to. One of the things is, that it says in... in the *Mechaber* [original author of the *Shulchan Aruch*], in *Siman Reish Mem*

*Daled* [chapter 244], so it says in the *Mechaber*, *Shin Mem Daled* [chapter 344], it says... it says in *Mechaber* like this, that a *reshus harabim Deoraisah* [biblical defined public domain], is a street that is sixteen *amos* wide and it's *mefulosh* [open] to other *reshuyos* [domains]. But there is another *deia* [opinion] that says, that *Kol Sh'en Shishim Ribo Ovros Bo Bechol Yom* [unless there are 600,000 people who frequent it every day, it] is not a *reshus harabim* [public domain].

35. (Give me the... One second... Yeah, I have this, this old *Mishna Berurah* [name of book on Jewish law] we have over here.) *Shin Mem Hai* [345]. The *Mechaber* brings like this:

יש אומרים שכל שאין ששים רבוא עוברים בו בכל יום אינו רשות הרבים

36. Now, so therefore they say like this. The *Mechaber* is a continuation from the prev[ious]... the beginning of the *seif* [paragraph],

איזהו רשות הרבים, רחובות ושוקים הרחבים ט"ז אמה ואינם מקורים ואין להם חומה ואפילו יש להם חומה אם הם מפולשים משער לשער (ואין לתומיו נעולות נלילסו הוי רשות הרבים.

37. So, since he speaks about *rechovos* [streets], okay, he mentioned the word "*Rechovos*" ["streets"]. So therefore, they say, "*Yaish Omrim Sh'en Shishim Ribo Ovrin Bo*" ["there are those who say, unless there are 600,000 people who frequent it"], the word "*Bo*" ["in it"] means the "*Rechov*" ["street"], because the word "*Bo*" ["in it"] refers to the "street" mentioned earlier, okay? Since he says, "*Rechovos Ushvokim*" ["streets and marketplaces"], therefore the word "*Bo*" ["in it"], refers to "*Rechovos Ushvokim*" ["streets and marketplaces"]. Although, you have to be a little simple in... in *dikduk* [grammar] to say like that, because the words "*Rechovos Ushvokim*" ["streets and marketplaces"] is plural, so it should say, "*Buhem*" ["in them"], okay? Just if anybody... I mean, it would be a real simple.. but this is what they say.

38. Therefore, they say like this, that in order to have a *reshus harabim Deoraisah* [biblical defined public domain], you have to have a single street, and; it has to be *Mefulosh Meshaar Leshaar* [open from gate to gate], that particular street, and; it should go from one end of the city to the other, and; in that street, you have to have 600,000 people walking around every single day. If any of these characteristics are missing you don't have a *reshus harabim* [public domain]. Okay? You have to have a single street, a *rechov* [street], that has 600,000 people walking every single day in that street. And since, in Brooklyn you don't have that, they say, well, everybody starts talking, "Ocean Parkway?, well, Ocean

Parkway is not *Mefulosh Meshaar Leshaar*" [open from gate to gate], and even if it is, they have a *cheshbon* [calculated reasoning], they asked the Mayor, they asked the... the... the... the chief of police, and so on and so forth. They all say different conversations that go on.

39. I... I marvel *rabosei* [gentlemen], at the inanity and the stupidity of... of otherwise intelligent people, who... who... who talk these things. And an other *zach* [thing]. Lets ask ourselves a question. If we'll say, that there is a condition, that a *reshus harabim Deoraisah* [biblical defined public domain] has to have 600,000 people walking in a single street every single day, is one thing... is one thing, that is absolutely certain beyond any *sofok* [doubt], and this is the... that according to this condition, there never was a *reshus harabim* [public domain] since the world began, there never will be, and there can not be. There is no way in the world to have a single street with 600,000 people walking in the street every day. Even Broadway in Manhattan doesn't have *Shishim Ribo* [600,000 people] walking in the street every single day. You'd have to have all the *machirs* [people in power] for... take a city of 25 million people, and they would make a special street, and actually be *mecheiyuv* [obligate] everybody to come down to the street. They only did those things in Soviet Russia. People don't choose the street just because they're trying to manufacture... There is no such thing.

40. So we have to ask ourselves a question. If the *nei* [condition] in the *Mechaber* is such, that it's impossible to fulfill, so it's very nice to pat ourselves on the back and say, *ober sof kol sof* [but after all], that's the reason why the *poskim* [halachic authorities] say, that *bizman hazeh* [in nowadays] there is no *reshus harabim Deoraisah* [biblical defined public domain], because we don't have such street. *Ei* [but isn't so, that] in the *Gemara* [Talmud], it says that... All over, the *Gemara* mentions a *reshus harabim Deoraisah* [biblical defined public domain], in Yerushalaim, in Naharda'ah, in Pumpedusa and every place under the sun had a *reshus harabim Deoraisah* [biblical defined public domain], and it's all mentioned in *Shas* [Talmud]. So we'll have to say, that in Naharda'ah and in Pumpedusa and Yerushalaim there were streets... right... We have the old walls of Yerushalaim, *rabosei* [gentlemen]. There is no way in the world that you could construct a street there, that could have 600,000 people walking there every day. And the *Gemara* says, "*Yerushalaim Ilmulei Delusosehu Ne'ulos Baleloh Chayevin Buh Meshum Reshus Harabim*" ["Jerusalem, were it not that its gates were closed at night, it would have been subject to the restrictions of a public domain"].

41. Further... further more, the *reshus harabim* [public domains] were common all over the place. They were found all over the place. How... how do I know? Because the most *gezeros* [restrictive decrees] in *Shas* [Talmud] are *Goder Atu Hotzua B'reshus harabim, Shema Yavirenu Daled Amos* [preventive measures, because of the possibility that one may carry four *amos* (approximately 7 feet) in a public domain]. That's why they *aserd* [forbade] *lulav* [the commandment of *lulav*], that's why they *aserd* [forbade] *Suka*, right?, *Veheinu Tama D'shofar* [and that is the reason why they forbade to blow the *Shofar* when *Rosh Hashanah* falls on *Shabbos*]. That's why they *aserd Eruv Chatzeros, Gzeru Atu Hotzua*, you understand? The half of *Mesechta* [Tractate] *Eruvin* is built on that. That's why they *aserd* [forbade] *muktza* [handling on *Shabbos* anything pertaining to work, known as *muktza*], according to the *pashtus haloshon* [explicit language] in the *Gemara* [Talmud], in the *Ravad*, in *rov* [most] *Rishonim* [works of the earlier halachic authorities]. The *Rambam* says, there are other reasons, *inyonim* [reasons] why they *aserd* [forbade] *muktza*. It's all a *Gzera Meshum Hotzua* [restrictive decree because of the violation of taking out], okay?

42. So if you can set up a condition whereby there is no such thing as a *reshus harabim Deoraisah* [biblical defined public domain], it's physically impossible. then there is one thing that is *klur* [clear], you must be making a mistake in the condition, because the *Mechaber* never meant like that at all. The *Mechaber* meant. "*Yesh Omrim Shekol Sh'en Shishim Ribo Ovrin Bo*" ["there are those who say, unless there are 600,000 people who frequent it"], in the "*reshus*" ["domain"], you understand?, in the "place", in the "*mukor*" [source], and the "*mukor*" [source] means the "city". It means the entire city.

43. Now *rabosei* [gentlemen], there were no cities in the time of the *Rama* [commentator on the *Mechaber* mentioned above] that had *Shishim Ribo* [600,000 people]. Nor, were there cities in the times of the *Reshonim*, that had *Shishim Ribo* [600,000 people]. They were small cities. In Europe, in... in... in Baghdad there were. There were eight, 900,000 people in Baghdad. In... in other places, in the East, there were such cities. but not in Europe. And that is why the *Rama* says. that "*bizmaneinu*" ["in nowadays"] and "*bimdinuseinu*" ["in our countries"], there is no *reshus harabim* [public domain], but not that he meant to say, that there has to be a single street with 600,000 people walking. Now... Yeah?

44. Question: [Question unintelligible]

Rosh Yeshiva: It's all one... it's all one... it's all one big street. It's all... As long it's *mefulosh* [open], as long it's not a dead end street. You go in

and you go out, you... you don't... it's not a dead end street. A street shaped like a *Ches* [the Hebrew alphabetical letter shaped like this:  $\Pi$ ], is not *mefulosh* [open]. There is no other case, it's not *mefulosh* [open].

45. Question: Every time you carry... you carry in a small street you're *over* [violating] an *issur* [prohibition]...?

Rosh Yeshiva: Yeah! Anybody who carries in Borough Park with the *eruv* is *over* [violating] an *Issur Deoraisah* [Torah violation]. Anybody who did it, is *Mechalel Shabbos Befarhesya* [desecrating the Shabbos in public]. His wine is *Yine Nesech* [wine from which a libation to a heathen god was made], and so on and so forth. I want to tell you *rabosei* [gentlemen], that... and... the... there is no, you know...

46. Question: Anywhere in Brooklyn?

Rosh Yeshiva: Anywhere in Brooklyn, except the dead end streets. In Canarsie, there's a *mukor* [possibility], because Canarsie is surrounded by three sides. It's not *mefulosh* [open]. There's a *makom* [possibility] to be *meikel* [lenient]. Perhaps the Paerdegats, and these places where there's deep cut inlets, that has like sort of walls on both sides.

47. Question: [Question unintelligible]

Rosh Yeshiva: You have to make it, to make an *eruv*. What... what good is it? You can't make an *eruv* with strings and sticks. You could use, call it phone lines. You could have... It doesn't make a difference. A *Tzuras Hapesach* [form of a doorway] is no good in a *reshus harabim Deoraisah* [biblically defined public domain], period! You need *delusos* [doors].

48. Question: [Question unintelligible]

Rosh Yeshiva: The sidewalks are the same thing. The sidewalks are all part of the *reshus harabim* [public domain].

49. Question: So what's in Bnei Brak? How does Bnei Brak have an *eruv*?

Rosh Yeshiva: Bnei Brak is a small town. Bnei Brak doesn't have... they have... it doesn't have more than 50,000 people.

50. Question: Yerushalaim?

Rosh Yeshiva: In Yerushalaim...

51. Question: Borough Park doesn't have either...?

Rosh Yeshiva: What?

Question repeated: Borough Park doesn't have more than... it doesn't even have...

Rosh Yeshiva: Borough Park is one continuous city. There's no *hefsek* [separation], it doesn't stop. You call it "Neighborhood Borough Park", you call this neighborhood "Kensington". Is it a neighborhood? Where does it stop and where does it start?

If you stretch out your head to far you're in a different neighborhood.

52. Question: [Queens... (unintelligible)]

Rosh Yeshiva: Just a minute. Queens has a different... Queens was a separate *Sheila* [question], *rabosei* [gentlemen]. I could be *masbir* [explaining]...

53. Question: Why is an alley...?

Rosh Yeshiva: An alley is not a *reshus harabim* [public domain]. It is not where the *rabim* [public] go. An alley is not a *reshus harabim* [public domain].

54. Question: Yerushalaim has *Shishim Ribo* [600,000]...?

Rosh Yeshiva: Yerushalaim... At the last census, Yerushalaim was close to 600,000. But Yerushalaim *rabosei* [gentlemen] - first off all - is totally cut off. If anybody knows, there's a *pargud* [wall] in Yerushalaim. The south western sections of Yerushalaim are half a mile separated from the rest of the city. Ir Ganim and Kiryat Yovel, all those places, they're... they're... they're separate. Even... even Bayit V'gan is totally separate. There're... there're... there're big *hefseikos* [separations].

55. Question: Ramot...?

Rosh Yeshiva: What?

Question repeated: Ramot...?

Rosh Yeshiva: Ramot is separate, Neve Yaakov is separate. Those are places, sections that are like an individual town. All these together... all these together are barely equal to *Shishim Ribo* [600,000]. It's not in Brooklyn, which is one single city, where there are three million people living together, five times *Shishim Ribo* [600,000], and three million people, with excluding another million or two from the illegal aliens who are here, which means... which... it's all one continu...

56. ... *Mein... mein teir kinderlich* [my... my precious children], I... I... I want to tell you something. I... I am *mochel* [inclined to forgive] a... a person who didn't learn through the *Sugyos* [topics], the basic *Sugyos* [topics], if he says that McDonald Avenue cuts off half of Brooklyn. Why? Because there's a *kira* [ceiling], because there's a ceiling over the tra[ck], over the... And anybody who learned through the basic *Sugyos* [topics] of *Shabbos*, which by the way, they learn in High School here, should know, that there's no such thing.

57. The *Gemara* [Talmud] says that, "*Hoagolos*" ["the tabernacle wagons"], what does it say? "*Tachteihem Ubeneihem Reshus Harabim*" ["beneath them and between them has status of a public domain"]. No? "*Ubeneihem, Reshus Harabim*" ["and between them has status of a public domain"],



so the Gemara says; "but what if they're all covered?" So the Gemara says; "that can't be, because, *Ein Reshus Harabim Mekura*" ["a roofed area is not defined as a public domain"], so that only "*Beneihem*" ["the areas between them"] is *reshus harabim* [public domain]. So between two places that are covered there's a *reshus harabim* [public domain]. The fact, that there's a place that's *mekura* [roofed], and on one side of it... another side of it... it's all one. It's one city. It's not *shayich* [possible] to say, because it's *mekura* [roofed], it's a *reshuf[s]*... it... it separates the city into two cities.

58. Question: On McDonald itself...?

Rosh Yeshiva: Under the track... So it's a *reshus harabim mekura* [roofed public domain]. Under the track it's possible to make a *Tzurach Hapesach* [form of a doorway], yes, while you're under the track. In other words, those who want to stay under the track, not go up to the sidewalk, because you carry from one part of the track onto the other... under the track...

59. Question: [About making roofs over Flatbush. (wording unintelligible)]

Rosh Yeshiva: What?

60. Question: [Repeating above].

Rosh Yeshiva: Well, planetary roofs? That's like the Satmar Rov said, "*heint, vos in der heim iz ge'ven a Roov iz a Shlock iz in America a Roov*". "*Shlocka... Shlocka Roov*" [vicious... vicious rabbi], they say. *Se farhan a vort* [there is a saying], in... in the *Suka*... in *Suka* the covering was always called a "*Shlock*". In English they say it's a "roof", right? But he meant something else, "*in der heim iz geven a Shlock iz do a Roov*" [back in the old country one who was considered vicious is in America considered a Rabbi].

61. Question: If someone makes an *eruv*... two or three houses with a string... it's a mistake to make a...?

Rosh Yeshiva: No, it's a mistake. *Rabosei* [gentlemen], I... I want... I want... I want to tell you something. There are people who... I... I just want to tell you something. The fact... the fact that there are people who are not *klur* [clear] in the *halachos* [codes of Jewish law], and they go ahead and do what they want, is nothing new. That happens all the times. The fact that these people are fighting everyone else to make an *eruv*, it's not because they're not *klur* [clear], and the fact that they're misquoting all these names and they're lying through their teeth, that's not because they're not *klur* [clear]. They are malicious evil people! It's not they're not *klur* [clear]. They know, that it's not so! They were told by the closest people to all these *Rabbonim* who were there, that it's

not so. They do it... on their... They do it, notwithstanding, and... and I... and I... I want to te[ll]...

62. Question: What's in for them?

Rosh Yeshiva: What's in for them? *Meinitiera* [my precious ones], I... I want to explain to you just one more thing. All these 25 names or the others who were there by the meeting, who had voted unanimously not to have it, all those... the... the older *Rabbonim* and...

63. Let me... Lets ask ourselves a question. If we're talking about the *kehila* [community] here in New York, to say, that Reb Aron and Reb Moshe and the Satmar Rov... Take out these three, okay? Who do you have left? These were the leaders, the *roshei hayehadus bemdinuseinu* [Jewish leaders of our countries]. That means, if they said, it's *oser Medeoraisah* [Torah forbidden], there's nothing left after that. So, besides all that, besides all the *Rabbonim*, take the two or three, three or four bona fide people who put up this monkey business over here, and we'll be *mefaret* [listing] a *chelek* [part] of the names.

64. I want to tell you something, and... and with that, I am not going to mention anything anymore. You are young people, and there are things which are hard to... to learn. *Yetzt rabosei* [now gentlemen], there are certain people who are successful, they made it in the world. They have followers. Either they're *Rebbes* with *Chasidim* [Chasidic followers], or they're *Roshei Yeshivos* [deans of rabbinical schools] with *Talmidim* [students], or they're *Rabbonim* with *Baalei Batim* [laymen]. They're people who are respected. They're people who succeeded. There are people who are failures. They tried, they closed down. They tried again, and they closed down again. All these people are from that group. One of them, had a *Yeshiva* twice, it closed, bankrupted each time, no *Talmidim* [students], no *Rabayim* [teachers], no *Mispalalim* [congregates] in the *Shul*. Another one, has *Mispalalim* [congregates] in the *Shul*, but opened a *Mosad* [school] three, four times, and it always closed and went left with nothing. The other one, has *veiter* [further]... [unintelligible] *Shul* and no *Mispalalim* [congregates].

65. People who are failures in life often try to do something. "*Na'aseh Lanu Sheim Pen Nafutz Al... Havu Nivneh Lanu Ir Umigdol Verosho Bashumiem Vena'aseh Lanu Sheim*" ["Let us make us a name, lest we be scattered abroad upon... Come, let us build us a city and a tower, with its top in heaven, and let us make us a name"].

66. It is an attempt, that's making a name for themselves by doing something. Finally, finally they'll make the grade. *Rabosei* [gentlemen], they were failures their whole lives, they will always be

failures. And, there is a reason why they are failures. There is a reason why the *Talmidim* [students] run away from them, why the *Baalei Batim* [laymen] run away from them. There is reason for it.

67. And this, you see, anybody who doesn't have the slightest *Pachad* [fear], that he tries to be *matir* [permitting] the most *chomor'dega issur* [serious violation] in *Kol Hatorah Kula* [the entire Torah], which is, the *issur* [violation] of *Hotzoa* [taking out] on *Shabbos*. The *issur* [violation] of *Hotzoa* [taking out] on *Shabbos* is the most *chomor'dega issur* [serious violation] in *Kol Hatorah Kula* [the entire Torah]. It's more *chomor* [serious] than *Nida* because *Nida* is only *mechuyiv kores* [punished by premature death] and *Hotzoa* [taking out] in *Shabbos* is *mechuyiv Misas Bes Din* [punished by death through beth din] and *Skila* [execution by stoning]. It's more *chomor* [serious] than *Retzicha* [murder]. *Retzicha* [murder] is only *mechuyiv Hereg* [punished by execution with a sword] and this is *mechuyiv Skila* [punished through execution by stoning].

68. All right, like I mentioned the other time, there's... there's 200 and more *blatt* [folios] *Gemara* about the *issur* [violation] of *Hotzoa* [taking out] on *Shabbos*. The entire *Mesechta* [Tractate] *Eruvin*, a third of *Mesechta Shabbos*, all over, *Pesochim*, in *Beira*, in *Suka*, in *Rosh Hashanah* in *Megila* [the later five are all names of talmudic tractates], where ever you go, it talks about the *issur Hotzoa* [violation of taking out] on *Shabbos*. Hilel Hazoken became the *Nasi* [chief of the *Sanhedrin* i.e. supreme council of the Jews] because he solved the problem of *Hotzoa* [taking out] on *Shabbos*, bringing the... the... the... eh... the *sakinim* [knives] *mit* [with]... the whole... the whole story in *Pesochim*. The *issur* [violation] of *Hotzoa* [taking out] on *Shabbos* is from the *yesod hayesodes* [foundation of the foundations]. *Mesechta* [Tractate] *Shabbos* starts out with it. It's the most precious and most *chomor'diga issur* [serious violation] that there is.

69. Anybody who intends to violate and to dissolve that *Issur Hotzoa* [violation of taking out] and to say, the *Baal Shem Tov* made *eruv* in small *shtetlech* [villages], in... where the *Baal Shem Tov* was, in little villages, therefore you're allowed to do it. It's a *mitzvah* to make one where it's *mutir* [permissible], therefore it's a *mitzvah* to make one where it's *oser* [forbidden]. You have to be... you have to be not an *Am Ha'orets* [ignorant], *rabosei* [gentlemen]. People who say that, are willful malicious malevolent people, to say, the *Baal Shem Tov* said, it's a *mitzvah*.

70. They'll say, that in *Shas* [Talmud] it says, it's a *mitzvah* to make an *eruv*, okay, I grant them their *am haratzis* [ignorance], that in *Shas* it doesn't

say any such thing. In *Shas* it says, it's a *mitzvah* to make an *Eruv Chatzeros* [courtyard eruv], it never says there's a *mitzvah* to make a *Tzuras Hapesach* [form of a doorway] any where in *Shas*. There is not one *Gemara* [Talmud] like that. There is no *mitzvah* to make *Mechitzos* [partitions]. There is a *mitzvah* to make *Eruvin*. *Eruvin* is, where there's an *Eruv Chatzeros* [courtyard eruv] or *Shitif Mevuos* [an eruv made by token partnership of the inmates of the same alley]. That's all it ever says in *Shas*. The fact that they say it, because there were always *Rabbonim* in Europe who said it's a *mitzvah*. It's a *mitzvah*, the *Baal Shem Tov* made *taka* [actually] *Tzuras Hapesach* [a form of a doorway] in the small villages, because in the small village, *avada* [of course] you're allowed. That's all the *Baal Shem Tov* really was... What?

71. Question: [About making a *Tzuras Hapesach* (unintelligible)].

Rosh Yeshiva: *Mishna Berurah*... *Tzuras Hapesach* [form of a doorway], because the *Mishna Berurah* said? The *Mishna Berurah* says, that you gotta be... it's *kedei* [worthwhile] for a *Baal Nefesh* [for a G-d fearing person] to be *choshesh* [cautious].

## SIDE 2 OF TAPE

72. ... or if it's a *seratya upelatya gedola* [highway and a big marketplace], so you can't make a *Tzuras Hapesach* [form of a doorway]. That's... that's *loit* [according] the *Shita* [principle] of the *Rambam*. But in Europe, they weren't *noheg* [commonly practicing] like the *Rambam*, but *lechol hapochos* [at least], there were many *Rabbonim* who *aserd* [forbade], many *Rabbonim* who were *matir* [permitting]. The *Beis Ephraim* and the *Mishkenos Yaakov* [two halachic authorities] had big *Tshuvos* [responsa] going back and forth. So these villains say, that they hold like the *Beis Ephraim*. The *Beis Ephraim* said, that you could be *somech* [relying] on the *Reshonim* [the earlier halachic authorities] who say, that you need *Shishim Ribo* [600,000], but not, that you need *Shishim Ribo* [600,000] in a single street every single day, which no one said and no one could possibly say.

73. You see? So... and... and... and I... I want to ask you *rabosei* [gentlemen], just the simplest of all questions. And it's about the... If... if there was any of the *Taryag Mitzvos* [613 commandments], any *Mitzvah Derabonon* [rabbinical enactment], any *halacha* in *Hilchos Brochos* [laws of the Blessing reciting], in *Hilchos* [laws of] anything, any *dovor kal* [simple matter], any *dovor chomor* [serious matter], which you heard that the *Gedolei Hador aserd* [leaders of the generation forbade], and you heard that some *Rov* from some village in Eastern Europe,

which... whether it ever had a Jewish population or not, but today for sure, for the last sixty years it doesn't have, and this particular *Rov*, he holds it's *mutir* [permissible], I would like to ask you a question: would any of you, have the slightest doubt, - not in a *Deoraisah* [Torah enactment] - in a *Derabonon* [rabbinical enactment], in a *Minhag* [common custom], would anyone have the slightest doubt, whether they should do it or not do it? There wouldn't be a *sofok* [doubt]! That *davka* [deliberately] in the *mitzvah* of *Hotzoa* [taking out], which is the most *chomor'dega issur* [serious violation] in *Kol Hatorah Kula* [the entire Torah]...

74. And why I say it's the most *chomor'dega issur* [serious violation]? I told you two reasons. One, because there's more *gezeros* [restrictive decrees], and more *sugyos* [topics], and more words in *Shas* [Talmud], then there is in the next ten *sugyos* [topics] combined or the next twenty.

75. Secondly, because it's *Mechuyiv Skila* [punished through execution by stoning] and *Issur Chomor od me'od* [is an extremely serious violation].

76. And third, I... I mentioned there on the phone, I... Should I repeat it? I told you, that there is no *klurara* [clearer] place in *Tnach* [the books of the Torah and Prophets], other than the section that says, that the *Beis Hamikdosh* [Holy Temple] was *chorov* [destroyed], because they were *mezalzel* [despising] in the *Issur Hotzoa* [violation of taking out] on *Shabbos*. And when they rebuilt the second *Beis Hamikdosh*, and people started carrying on the street on *Shabbos*, so *Nechemya* [name of a prophet] told them, "*Ko Osu Avoseichem*" ["this is what your ancestors did"], and they carried in the street on *Shabbos*. They... they were *mezalzel* [despising]... like I... I read that piece of *Tnach*, I think, here or in the phone, where it says, that... it says, that if... if they would have stopped carrying on *Shabbos*, - *rabosei* [gentlemen], - and not violate the *Issur Hotzoa* [violation of taking out], so the *Beis Hamikdosh* wouldn't have become *chorov leolam voad* [destroyed forever], despite all the *aveiros* [sins]. And if they were going to be *over* [violating] on *Hotzoa* [taking out], no matter what *tshuva* [repenting] they did, the *Beis Hamikdosh* would become *chorov* [destroyed]. That's... that's how *chomor* [serious] the *Issur Hotzoa* [violation of taking out] is.

77. So *kal vechomer ben bno shel kal vechomer* [it being so clearly logical], that all these small nameless failures, who have no standing... Did anybody ever quote you an *halacha - rabosei* [gentlemen], - that you decided to do, because the *Linzer Rov* said, or because *Katz* said, or because *Klein* said? There isn't a single person who... who... who said, "I

do it because one of these three said it".

78. You never heard of them until now, accept about stories of this or that, but they don't play any role in anything. All of a sudden they become a voice, and they have to *rechen zich* [be considered]. Where?, in an *issur* [violation], where everyone of the *Gedolei Hador* [generation's leaders], where all the *Rabbonim* in the section of the city, every single person *aserd* [forbade it], where *Reb Moshe zt"l* held, you're *Mechuyiv Misas Bes Din* [subject to death by beth din] if you do it. Where an *issur* [violation]... *issur chomor od me'od* [extremely serious violation]... All of a sudden, they should start giving equal time to the... the tiniest of the tiny, that you have to use a... a microscope to locate them, *klapei... klapei* [comparing to] the others who are...

79. I... I don't think it's even fair for me to say, they're... that *Moshe* was bigger than this one. It doesn't make a difference, I think every *cheder yingel* [schoolchild] is as great and bigger than them. There is no... I don't know anybody who would... who would go and make these stupid mistakes and the *am haratzis* [ignorance] that... that they make. And to... and to misquote and to... I... I don't know anyone. What *rechenung* [status], what... what standing do they have in our society? How could we be *mezalzel* [despising]? How could we... I... I can't be *masig* [perceiving] it. I... I just... To me it's so anathema, it's so unbelievable. I can't, uhm... I can't understand.

80. If someone says, there's a *sheila* [question] on a certain potato chip, so right away, the whole... there would be a whole alarm, "what could the *sheila* be?" The *sheila* could be that there's a *taaruvos* [mixture with a non-kosher product] that *b'emes* [really] is *botol* [neutralized], except, because, *Chaticha Nasa Neveila B'lach* [a topic relevant to kosher dietary law], maybe this and that, there's a *mokum* [point] to be *machmir* [restrictive], but all of a sudden, *Kol Koras* [proclamations] will go out, everybody will *aser* [forbid].

81. So what? So why not go out and get pork rind, and eat it? It's only an *issur lav* [a lesser punishable Torah violation, known as a "lav"], that's all! Eating pork, *temeia* [impure] is only a *lav*, or *lav v'esa* [a violation of a "lav" combined with a violation derived from an "esa"], "*Kol Beheima Tehora Tocheilu*" [(as stated:) "of all clean beasts you may eat"].

82. So, if a person is willing to take a chance on... on an *Issur Skila* [violation punishable through execution by stoning], on the *chamura she-bechamuros* [most serious violation], so then he'll be *over* [violating] *lavin* [plural for lav] too. It tastes very good. The *goyim* [gentiles] told me that pork rind tastes very good. Why not? It's at least as enjoyable,

as walking out in the street with some... some idiotic *masa* [object] a person has to carry.

83. **Question:** Why don't the *Roshei Yeshivos* [leaders of the schools] and the *Rabbonim* get together -

**Rosh Yeshiva:** They did.

**Continuing Question:** - and...

**Rosh Yeshiva:** Because...

**Continuing Question:** - and put them in

*Cherem* [excommunication], and that would be the end?

**Someone else interfering:** Why don't they publish their names?

**Continuing Question:** - put them in *Cherem* [excommunication], and that would be the...

**Rosh Yeshiva:** they have all the names.

**Continuing Question:** - They have the names of the people that go against it.

**Rosh Yeshiva:** That will be the next thing *rabosei!* But I...

84. **Someone saying:** - But there are still people who will go against it.

**Rosh Yeshiva:** I have... I have... I have...

You have to realize; in our society, when you attack a person he becomes the *nirdaf* [martyr], and then everybody stands up, and they say, "*Chas Vesholom* [Heaven Forbid] to be *pogeia* [degrading] in his *kovod* [fame], and *Chas Vesholom* [Heaven Forbid]...", and they... they... they all stand up, and they're all *meshabeiach* [praising], and they could follow it and follow it. Don't make the mistake of turning a person into a martyr. Don't make a mistake of turning a person into a *nirdaf* [martyr]. That's exactly what they are looking for!

85. **Why do you think they come barging in?** The two arch villains of the... one of them barged into the meeting twenty years ago, and one of them barged in the last week's meeting, and the same thing, put on a public show, and laughed and made fun, and... and insulted everybody. Why do you think they're doing it?

86. *Rabosei* [gentlemen], when some *Meshugana* [crazy man] throws a rock into a store window, and he gets his picture in the paper, right?, and they take him away in handcuffs, that's exactly what he's looking for. Publicity! He is looking to have his name published. He is looking to become a *Mefursam* [famous man]. The most important thing to know is, you don't mention a name, right? You remember that famous person who said, "I don't care what the papers say about me, as long as they spell my name right."

87. **Question:** Why In Flatbush did the *Rabbonim* make an *eruv*?

**Rosh Yeshiva:** In Flatbush, the Young Israel made the *eruv*; Why? Because the Flatbush *Rabbis zolin mir mochel zein, Kvodom Bemkomom Munach* [may they forgive me, their fame is properly placed]... *Bizyonom Bemkomom Munach* [their disgrace is properly placed], the Vaad Horabonim of Flatbush went, and I would stand on its committee twenty, twenty five years ago, and I visited... visited many of the Vaad Horabonim of Flatbush, and the answer was one answer, the answer was; there's a certain rabbi in Borough Park who told them, "go ahead with it", and *heyos* [since] that he didn't shave for a long, long time, and he... he looks very religious, and because of that he wrote a whole *kunteres* [booklet], and this was his *kunteres* that he wrote.

88. The... the Vaad Horabonim went to Reb Moshe with this *kunteres* [booklet], and the next day they published... they published... eh... an ad in the *Morgan Journal*, and the ad was, that *Hagoan Hador Reb Moshe Shlita Rabon Shel Kol Bnei Hagola* [the leader of the entire generation Rabbi Moshe], officially told the... the *Rabbonim* of Flatbush that they have the right *altz poskim* [as halachic authorities] and *altz Rabbonim* [as rabbis] to decide for themselves, and based on that, they're publishing their *Psak* [ruling] that there should be an *eruv* in Flatbush.

89. I was sitting in the car a day or two later with Reb Michael Birenbaum, *zol gezunt in shtark zein* [may he be healthy and strong]. You know, Reb Michael is a... was close to Reb Moshe, he is a *Mashgiach*. Reb Michael said, he was there in the house. He said, the *Rabbonim* came there, a delegation of five, six *Rabbonim*, and they brought the *kunteres* [booklet] of that fellow in Borough Park with the red light, and he said, that the red lights have a *din* [precept] like a *choma* [wall], because *Dina Demalchusa Dina* [the law of the land is binding], and when the city tells you to stop by the red light, it's like there would be a wall, and *memeila* [therefore], it has a *din* [precept] like a... like a... like a... like a *choma* [wall], *ir sheyesh lo choma* [a walled city], on every street there's a *choma* [wall]. And he said furthermore, in the middle of the street there's a *sekana* [danger] to walk, because, *vegen* [because of] the cars, so that can't be called a *reshus harabim* [public domain], because of *skunas nefoshos* [life danger], and the side street is called *Tzidei Reshus Harabim* [borders of a public domain], so therefore... and it's... so people walk there, and *memeila* [therefore] it's also not *reshus harabim* [public domain], cause *Tzidei Reshus Harabim Lav Kereshus Harabim Domi* [borders of a public domain are not considered as public domains], so therefore there's no *reshus harabim* [public domain], and so on. This was... this was the... the gist

of all these things. And in that *kunteres* [booklet], it said about Shlomo Hamelech building an *eruv* in Brooklyn... in... in Yerushalaim, and also it said about... about eh...

90. Reb Moshe knew, Reb Mo[sh]e... They gave the *Teshuva* [responsum], and they asked Reb Moshe, he... he should... he should look at the *Teshuva*. Reb Moshe stood like this, Reb Michael said, with his hands at the side and his face down, and he didn't say a word. And they... and *veiter* [further] they... they pushed it in, "*Rosh Yeshiva, Rosh Yeshiva, take a look at the Teshuva*". So they... they thrust it into his hand, and Reb Moshe just let it drop to the floor, it was laying on the floor. And one of them called out, "*Rosh Yeshiva, farvos vilt ir nisht kukin in Teshuva?*" ["*Rosh Yeshiva, why don't you want to look in the responsum?*"]. So this time Reb Moshe turned around, he walked out and he slammed the door, and on the way out he said: "*Vos kumt ir tzu mir?, Ir zent doch alein Rabbonim, paskent far zich*" ["*Why are you coming to me?, You're actually yourselves rabbis, rule for yourself?*"], and he slammed the door. That was it.

91. So on that basis, they put an ad in the paper the next day, that the Gaon Hador Reb Moshe Feinstein was *modia* [notifying] to the *tzibur* [community], that the Vaad Horabonim of Flatbush are *poskim* [halachic authorities] and they could *pasken* [rule]!

92. Eh... I... I can't be... I can't be *masig* [perceiving] it *rabosei* [gentlemen]. I don't know, I... I hear all day... I am in very many different businesses; the *Kashrus* [kosher dietary] business, and the *Sheila* [question] business, and... and everybody comes or calls me up a whole day long. Everybody is *pachad* [fearful]. A 1000 people, at least 200 people during every week, and... and... and all the people have one... one thing, if there's a *sheila* [question], they want to know, if it's a *sofok* [doubt], are you really allowed? Is it *mutir* [permissible]? Is it a hundred percent? *Ein Hachi Nami* [true], this one says *mutir* [it's permissible], but maybe it's *taka oser* [actually forbidden]? Everybody is... everybody is, is all *zohir* [careful] in all *Taryag Mitzvos* [613 commandments], except one, and that one, the most *chomor* [serious] of all. I can't be *masig* [perceiving] it.

93. And these... To me, the most... the most painful thing is that these... that... that, these... these people tried, I mean, it's a malicious thing! They tried to give it the... they color it with these words *Chasidish!* That *Chasidish* is... is an *inun* [inatter] to make *eruv*. The fact that every Rebbe over here is... is... signed against it, that doesn't mean anything, but they'll say, "*This eruv is Chasidish!*" You under-

stand? They try to cover it. That... that's what they try to... to sell to the *tzibur* [community]. I mean, how... how malicious could a person be?

94. **Question:** Did anyone ever try speaking to these *Rabbonim* and -

**Rosh Yeshiva:** Absolutely!

**Question continued:** - taking out *Seforim* [books] -

**Rosh Yeshiva:** Absolutely!

**Question continued:** and proving them?

**Rosh Yeshiva:** Absolutely!

**Question continued:** And?

**Rosh Yeshiva:** I know the people who went over, and I know the people who spoke with them. There is nothing to whom to talk. There is nothing what to talk.

95. **Question:** Are they learning wrong *pshat* [definition]?

**Rosh Yeshiva:** They're not... they're not learning *pshat* [definition]... right *psaht* [definition], wrong *psaht* [definition]. They... The *verter klepen zich nisht einer tzum tzveitin* [the words don't stick one to each other]. There... there is a reason why these people are failures. There is a reason why no *Baalei Batim* [laymen], no *Chasidim*, no *Talmidim klept zach* [stick]. There is a reason for it. Why is it so? Did anybody... anybody... anybody think into that? Give me the... the *Yirmiyahu* [name of a book of Prophets]. Just... You understand?

96. **Question:** There's one specific rabbi of the Young Israel who is very respected, and he holds that...

**Rosh Yeshiva:** Who, Kenny Auman?

**Responding:** Yes.

**Rosh Yeshiva:** I want to tell you, Kenny Auman told me, when Kenny Auman took the job, so they gave it to him with a *nei kofol* [double condition], that he'll never say a word against the *eruv*. So he said, fine! but, he will never say a word for the *eruv* either! He told me personally, he says, "Klein is a fraud, the whole *Teshuva* [responsum] is fraudulent, the whole *Heter* [sanction] is fraudulent".

97. **Someone saying:** He doesn't hold of it.

**Rosh Yeshiva:** He doesn't hold of it. All right, I am telling you what he told me. He's a *feiner yungerman* [fine young man], and he told this to me when he took the job. He took the job *betnei* [on the condition]... He took the job with a *nei kofol* [double condition], and every... that... that if they... if they... if they... if he... if he says a word against the *eruv*, he... they'll boot him out *boi bayom* [in the same day]. That was the job, and... and he told me, that it's a fraud, and the one who made it is a fraud.

98. **Question:** Why did he accept the Job?

Rosh Yeshiva: He has an *achreyos* [responsibility], -

99. Question: [Unintelligible].

Rosh Yeshiva: I don't know. He has an *achreyos* [responsibility], and he... he... he could accomplish a tremendous amount with this *Shul*. He's a very big *yirei shomeyim* [G-d fearing man].

100. Question: But how does he let it?

Rosh Yeshiva: He tells people privately, and most... and most of the people *taka* [actually] don't carry like they used to.

101. *Rabosei* [gentlemen], if you know anyone who's a good friend of yours... It's... it's... it's almost the end of the *shiur* [lesson], so I... I... there is no purpose of starting... starting the *Gemara*. But let... let me... let me read... you'll... you'll have a little of the... of the flavor. *Rabosei* [gentlemen]... *rabosei* [gentlemen], here in... in... in *Kapital Yud Zein, Posuk Yud Tes* [chapter 17, verse 19], in *Yirmiyah*, seventeen, nineteen, it says like this. I'll just... just read it to you, and then you'll look at it yourself if you want.

כה אמר ד' אלי הלוך ועמדת בשער בני העם אשר יבאו בו מלכי יהודה וכל יהודה ואשר יצאו בו ובכל שערי ירו- שלם: ואמרת אליהם שמעו דבר ד' מלכי יהודה וכל יהודה וכל יושבי ירושלם הבאים בשערים האלה: כה אמר ד' השמרו בנפשותיכם ואל תשא משא ביום השבת והבאתם בשערי ירושלם: ולא תוציאו משא מבתיכם ביום השבת וכל מלאכה לא תעשו וקדשתם את יום השבת כאשר צויתי את אבותיכם: ולא שמעו ולא הטו את אזנם ויקשו את ערפם לבלתי שמוע ולבלתי קחת מוסר: והי' אם שמוע תשמעון אלי נאם ד' לבלתי הביא משא בשערי העיר הזאת ביום השבת ולקדש את יום השבת ובאו בשערי העיר הזאת מלכים ושרים יושבים על כסא דוד רכבים ברכב ובסוסים המה ושריהם איש יהודה וישיבי ירושלם וישבה העיר הזאת לעולם: ובאו מערי יהודה ומסביבות ירושלם ומארץ בנימין ומן השפלה ומן ההר ומן הנגב מבאים עלה וזבח ומנחה ולבונה ומבאי תודה בית ד': ואם לא תשמעו אלי לקדש את יום השבת ובלתי שאת משא ובא בשערי ירושלם ביום השבת והצתי אש בשערי' ואכלה ארמנות ירושלם ולא תכבה:

102. And these people *rabosei* [gentlemen], are *Reshoim Gemurim* [completely wicked], they are *machrivim Klal Yisroel* [destroying the Jewish nation]. If... if there's... if there's... if there's anyone who is prolonging the *Galus* [exile], it's them! It's people like this, who absolutely in the old days they would have set up the *Baal* and the *Asheira* [names of idols], and this is their... their... their act today. It's just a simple matter of, "*Hovu Nivneh Lanu Ir Venasa Lanu Sheim*" ["come, let us build us a city, and let us make us a name"], that is all it is, nothing! And there is no basis, there is nothing, and... and anybody who

listens... How... I can't be *masig* [perceiving] how a person can have a *sofok* [doubt] in his mind, at all the *Gedolei Hador* [leaders of the generation] on one side, and a few of these on the other side. To me it's... it's just beyond belief.

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