

Rabbi Shiah T. Director  
 25 Chalet Vim Road  
 Woodbourne, N Y 12788  
 436-1966

302 מו"ק ע' יק"ק 102

Dear Rabbi Barry:

Enclosing booklet that explains many novel rulings from Rav Moshe Feinstein, of blessed memory, against all poskim. We see from this booklet, first published in the year 5725 that his rulings are far from absolute.

Concerning eruvin, his rulings don't make sense, and have no validity whatsoever. In spite of what has been publicized to the ignorant masses, via newspapers, and leaflets.

Because we rule, the lenient view is accepted and valid, in rulings on eruvin ( *הנהגת חכמי אר"ק* ). However, Reb Moshe, builds on opinions not accepted by Holy Jewish Sages in all previous generations. He rules according to poskim not cited, or accepted, by reshonim or achronim. Because, he feels their opinions are correct. Notwithstanding the fact that no one accepted their views.

Fact is, an eruv was established in New York in the year 1908. Reb Moshe's views were cited and rejected.

Eruvin were established in other large cities in Europe. Sages from previous generations ruled against him.

See responsa in work *פ'ת"ק פ'ת"ק* concerning the eruv in Toronto, from one of the leading sages in his generation. His ruling was approved of by leading sages living eighty years ago. However, in our generation, posters, and lies, replace scholarly works by leading sages.

Shulchan Aurach Orach Chaim *ד"ק"ל* ruled against Reb Moshe. No one has any obligation to follow rulings against the Shulchan Aurach.

Those against the eruv in Brooklyn simply did not study the subject properly. Nor did they discuss the matter with those who established this eruv. They are simply ignorant of the subject

matter concerned.

That's why I don't want to talk with them. I published many books on eruvin. Let them read the literature I published and write me a letter if they have comments. They cannot do this. Because they have nothing to write.

They may be Roshei Yeshivos etc. Nevertheless, they are ignorant of the subject.

My booklet about Belsky clearly explains that he does not know what he is talking about. Yet he continues to give public lectures expounding lies, without shame.

You might ask how a leading Rosh Yeshiva can do this. This is a good question: but, a fact.

You might ask how other Roshe Yeshiva agree to outright lies. A good question. But, it is being done.

You might ask how leading Roshei Yeshiva and Rabbonim rule on matters of Jewish Law without learning the subject. Nevertheless it is being done.

Rejoice with the ultimate truth revealed to you. Anyone learning the subject sees this truth. However people, by nature are lazy, and choose to rule from heresy and posters.

אשר בשר ודם  
לא יוכלו להבין

Shlomo Director

307

Rabbi Shiah T. Director  
25 Chalet Vim Road  
Woodbourne, N Y 12788

פ"ס ע"ש ד"ר ר' י"א פ"א

Dear Rabbi Barry:

There is a case discussed in Igros Moshe, where two people got married, later it was found that the man cannot have sexual relations, and he ran away, without giving a get. Reb Yitzchok Elchonon, greatest posek in Europe, 150 years ago, rules that the woman cannot get married without a get. This is also the ruling of the Bais Halevi (Reb Chiam Brisker's father), also a leading posek 150 years ago.

In Igros Moshe, their rulings are cited. However, he rules against them. Permitting the woman to get married without a get.

We see from this ruling: and, other rulings from the author of Igros Moshe, he has complete disregard for rulings of leading "poskim" from previous generations.

Fact is: we see a style of learning Torah, and deciding Jewish Law, different than methods used by Holy Torah Scholars in all generations. Because, sages from past generations, relied on rulings from sages before them, as absolute.

These matters cannot be discussed with those against the eruv. Because, they have a psychological mental block against eruv. One cannot discuss a matter of Jewish Law with someone with a psychosis. Even though, it is obvious that Reb Moshe deviates from rulings of known sages of Israel. His rulings are in no form absolute, as publicized, and are a matter for discussion.

More, so, his many rulings against leading sages, made him the most controversial person in the past generation.

Our new generation is unaware of this. Those who lived in the past generation are not interested in these rulings and choose to remain with their stupidity.

הגדלה של חתונה  
הגדלה של חתונה  
הגדלה של חתונה

Rabbi Shiah T. Director  
25 Chalet Vim Road  
Woodbourne, N Y 12788

פ"על 2127 ב 3'02

Dear Rabbi Barry:

Reb Moshah Feinstein's ruling, on the height of a separation between men and women in a house of prayer, is a novel ruling. Unheard of in the history of the Jewish People. Common practice in all generations was for the separation to be high enough so that men cannot see the women. His ruling against common practice, something never done, was disputed by all Torah Scholars in his generation.

Suddenly, there are posters in the street and advertisements in newspapers, concerning erubin, stating that his ruling is absolute. WHY? His rulings are not absolute in any form or fashion. His ruling on erubin might be a subject for discussion: but not absolute.

ANSWER IS: no one learns this subject. Rabbonim don't know what they are talking about when they forbid erubin in Brooklyn. Because his publicized ruling to forbid erubin in Brooklyn, is as absurd as his ruling on the height of a separation between men and women in a house of prayer. No one in Jewish history ruled like he did on this matter.

Brooklyn is surrounded by walls on all sides. It is not mentioned by any posek that one cannot carry in a city surrounded by walls. Reb Moshe's ruling on this matter is absurd and ludicrous.

Yet there are Rabbonim, and Roshe Yeshiva, who are publicly expounding this absurdity. Why? Simple! They didn't learn the subject, and don't know what is going on. They expound what posters, and leaflets, publicized by degenerates, trying to fool the public say.

This is the first time in Jewish history, where signatures on posters abound. In previous generations, when one wanted to comment on a matter of Jewish law, he wrote an essay.

HOWEVER, IN OUR GENERATION THOSE AGAINST ERUVIN HAVE NOTHING TO WRITE.

א"ת 2127 ב 3'02

5 Rabbi Shiah T. Director  
25 Chalet Vim Road  
Woodbourne, N Y 12788

ש"סא ת"ת ע' ז' ת"ש

Dear Rabbi Barry:

Reb Moshe Feinstein's ruling, permitting use of milk, produced by milk companys, without a Jew watching the milking. Is a novel ruling. Unheard of in Jewish history.

We rule that a Jew must watch the milking. Government supervision does not take the place of a Jew being there during the milking.

Holy Torah sages in his generation disputed this novel ruling. Nevertheless it is followed by many.

Reb Moshe's rulings, on any matter of Jewish law, are not absolute. They are disputable.

Term "posek hador", is used by the ignorant, who are too lazy to learn. Reb Moshe says in many places that one cannot rule from what he writes, before he learns the subject, and carefully checks his ruling. He clearly stated that his rulings are not absolute. They are only a guide to one learning the subject.

Nevertheless, publicity by the ignorant prevailed. They are very happy to have a "posek hador". So they don't have to learn Torah.

Even those learning in yeshivos are happy with a "posek hadoar". Because they don't know how to analyze Jewish law: and, don't want to be bothered with it.

Nevertheless, there are great "poskim" in our generation. Who toil in Torah: and, rule on all matters of Jewish law. They all issued clear rulings to permit use of eruvin in Brooklyn.

Leading "poskim" in Eretz Yisroel also issued rulings permitting using the eruv here. Others, who did not issue rulings concerning Brooklyn, wrote about the subject. From what they wrote we see eruvin are clearly permitted in Brooklyn. Their views are cited in other works by this writer, and are redly available.

Eruv "issur" in Brooklyn is nothing but a fraud perpetrated on the Jewish community by those ignorant of the subject matter.

MAY THE ALMIGHTY HAVE MERCY ON HIS HOLY CHILDREN

·*SC*·

Rabbi Shiah T. Director  
 25 Chalet Vim Road  
 Woodbourne, N Y 12788

פ'גגגן אגפ פורן דאג'ו ק'עג ז'ו?  
 סידיק עגיא

Dear Rabbi Barry:

Reb Moshe Feinstein, of blessed memory, was never a Rov in New York. He was never the official head of a Bais Din. Like Rabbonim in Eretz Yisroel.

He sat his whole life, quietly, on the East Side, wrote "seforim", and said "shiurim" in his yeshiva. His public lectures, every Friday, were attended by less than twenty people, who were not students in his yeshiva.

Factually, he was an insignificant individual, who ruled on many matters of Jewish Law, his obligation according to the Torah. He was "mesader giten" when needed: and, performed other Rabbinic functions.

His rulings on Jewish Law were accepted by some: and rejected by others. No Torah scholar, in his generation, felt any obligation to follow his rulings, when there was a logical reason to dispute them.

He shunned all strife, on any matter, and kept away from controversy. He was a quiet man, loved by all, who conducted a life of piety and seclusion.

He respected all Torah scholars. Even those who disputed his rulings. He ruled (Orach Chiam 109), one has an obligation to argue with him if he feels he made a mistake.

He even gave a letter of approval to the author of a "sefer" written to dispute his ruling. Stating, one has an obligation to learn this "sefer", even though the author disagrees with him. Because, the Almighty rejoices when two scholars argue on matters of Jewish Law.

This holy scholar was taken from us about twenty years ago and never replaced. Because, many in "Klallel Yisroel" do not know how to relate to holy Torah scholars. They forget, Holy Torah scholars are human, and, therefore, subject to error.

Rulings of the great "gaon" of Villna, the greatest Jewish scholar in the past 500 years, and maybe more, are not accepted when he argues with the Shulchan Aurach, or all sages of Israel.

This was Reb Moshe's position in the Jewish community until the year 5739. The year the Flatbush eruv was planned.

Rabbonim from Flatbush, because of their respect for Reb Moshe, asked him about the eruv they were planning. He told them to proceed with their project. He is not against what they were doing. His letter concerning this matter was printed in Igros Moshe, part 4, letter 87 (ש"ד מ'ו). He explained in his letter why he doesn't want to be involved in their project. Nevertheless, he gave them complete permission to make an eruv.

At that time proclamations were issued by the Agudas Harabbonim, forbidding establishing eruvin in all large cities in the United States. Obviously, they were not aware of permission given to Rabbonim of Flatbush, by Reb Moshe Feinstein, to establish an eruv.

We will not elaborate here on lies spread: and collection of worthless signatures, forbidding establishing an eruv in Brooklyn. Because, those against the eruv had a moral obligation to discuss this matter with those involved: and, not issue a decree against them without first discussing the matter with them. More, so, when the eruv project of Flatbush was supported by leading Torah scholars in our generation.

Torah Law, in all generations, was decided by discussions between two parties involved. Not by signatures on posters.

This form and fashion of ruling on a matter of Torah Law. Completely invalidates their ruling.

Fraudulent posters, with signatures of Rabbonim, not capable of explaining their views. Issued before discussing the subject with all parties involved are worthless.

Because, Torah Law is only decided, after careful discussion, between Torah scholars. This was never done. Posters decided Jewish Law concerning eruvin. Something unheard of in the history of the Jewish People.

י"ב סיון תש"ל  
 ר' משה פינשטיין

Rabbi Shiah T Director  
25 Chalet Vim Road  
Woodbourne, N Y 12788

ע"פ פ'טויל ע"פ צ"פ

Dear Rabbi Barry:

Ruling of Reb Moshe Feinstein, of blessed memory that a SINGLE BOY AND GIRL, who want to get to know each other better, can rent two rooms in the same apartment, she can cook for him, and they can live together as man and wife, as long as there is another couple living there, was ridiculed by all sages of the previous generation. (א"ת אבן עזר, י"ב ע"ב, י"ג ע"ב)

It is obvious that no one follows this ruling. Boys and girls meet, and date: but, they don't live together, before getting married. Dating is also frowned upon by many Jews. But, living together is unheard of.

These rulings were hidden from the public. Because, various groups needed a figurehead. Had these rulings been exposed to the public this figurehead would have been null and void.

I will leave you with these words about rulings of Reb Moshe feinstein, of blessed memory, being absolute. Publicized by well funded posters to hoodwink the public.

May you all be blessed to understand true Torah.

א"ת אבן עזר, י"ב ע"ב, י"ג ע"ב  
פ'טויל ע"פ צ"פ



ע"ה 1973

9

Rabbi Shiah T. Director  
25 Chalet Vim Road  
Woodbourne, N Y 12788

Dear Rabbi Barry:

Procedure for "Bris Milla", followed for over three thousand years, is unknown to most people. Because, it happens fast. Most of the time, only the "mohel", is aware of this procedure, and performs the "bris" accordingly.

First, the "orlah"( skin covering the penis) is cut off with a knife. There is another soft skin under the "orlah". This skin is torn with the "mohel's" nail, rolled down, grows in with the penis: and, remains there forever.

This procedure for "bris milla" is mentioned by all poskim. No one argues with this process. This is the way "milla" has been performed for generations.

However, in our generation, this process has changed. Many "mohalim" cut off the "orlah" and the soft skin under it with a knife. Most people don't notice it: because, "milla" is fast: and, most people don't know the proper procedure.

Some "mohalim" do this, because, when this is done they don't have to check: and, see if the soft skin grew in properly. It's easier for them.

Reb Moshe Feinstein, of blessed memory, in his work Igros Moshe, rules that this method of "milla" is proper. He ruled against time honored tradition: and ruling of all poskim.

~Y~

Rabbi Shiah T. Director  
 25 Chalet Vim Road  
 Woodbourne, N Y 12788

ע"ד ר' ש"ת ד' תש"ח

Dear Rabbi Barry:

I have been writing about erubin for many years. My books have been widely distributed.

In the year 5761 a book, I wrote, Selected Essays, was distributed door to door to everyone in Boro Park. People stopped me in the street: and, thanked me for me for revealing the truth about erubin. They praised me for sending them this valuable work.

My books were also sent to many batei midrashim in Flatbush: and, to many rabbonim there. Many books were also distributed, via a messenger, to batei midrashim there.

Not one person against the eruv had an intelligent comment to make on what I wrote. Some yelled at me like madmen, because, I wrote: Reb Moshe rules against the Shulchan Aurach. However, Reb Moshe wrote this. Anyone learning the subject: and, published letters from him, sees this clearly. I only repeated what Reb Moshe himself wrote.

People are mixed up, because of lies publicized against erubin. They don't know if they are coming or going.

I am still waiting for a letter from someone against erubin: and, those who signed on posters against erubin, disproving what I wrote. They have my booklets.

However, such a letter will never come. Because, they don't have what to write.

My son Moshe told me, he was driving in a car, with someone. Driver was playing a tape from Belsky. It's astounding, he commented, how Belsky tells one lie after another.

More astounding is the fact that people listen to his lies: and, lies of others. Obviously, they don't know better.

May true Torah be your guide forever.

Shiah

# ישעיהו טוביה הלוי דירעקטאר

RABBI SHIAH T. DIRECTOR

בעמח"ס לקוטי טל, תורת תיקוני עירובין ו"ח בית לוי ב"ח,  
תלת שמעותא, מתוך העמק, נחית בחסדך על סו' הש"ס,  
ומו"ל לפידי אש דת ד"ח ועוד,

1540 57th ST. BROOKLYN, NY 11219

כס"ד

ער"ח אלול תשס"ג

לכבוד ערוך המאור הגר"מ אמסעל נ"י

תמיה גדולה על מעב"ת להזכיר ענין עמוק של מחיצות הים ולא דברי רבותינו האחרונים שדברו  
מזה אם כי הזכרתי דבריהם זיע"א בקונטרסים ששלחתי. והספרים נמצאים לעיין עליהם וכתב  
שנתעלם ממני גם' מפורשת.

לא נתעלם ממני שום דבר ובזרזן לבו כותב מבלי להזכיר שום פוסק אם כי דבריהם ידוע' הי' כאן  
עירוב בשנת תרס"ז לפ"ק בהסכמות גדולי הדור זיע"א שהתירו לערב כאן מפני מחיצות הים מבלי  
שום חשש ופקפוק

זו"ל אחד מגדולי גאוני ופוסקי הדור הגה"ק בעל תשו' דברי מלכיאל זי"ע בתשו' הנדפס בס' תקון  
שבת דף 30 וכן נדפס בתשו' דברי מלכיאל "הנה אם הים הוי מחיצה אין להאריך אחרי שכבר  
הורו כל האחרונים להקל. וכן נוהגים בכמה עירות. ומה בצע בפלפולים כי מי ירים ראש להחמיר  
בזה ובפרט אצלינו שאנו תופסים כשי' הפוסקים שאצלינו אין ר"ה".

גועל נפש לראות רק דברי חכמי דוד הקודם ז"ל כאילו הם היחידים שכתבו מענין עירובין משך מאה  
שנים. כבר בא הזמן להפסיק פרסומות שקדים אם כי מקבל תשלומים הגונים מנכרו של מי שהעדיש  
את העולם נגד תיקון עירובין והבין

דבריו צחוק בעלמא בעיני כל בן תורה שלמד ענינים אלו ומה נ"מ מה שאמר רבנים שהזכיר מבלי  
עיון בספרים נצרכים להוציא פסק דין ברור.

תפסיק מזה המגלה פנים בתורה שלא כהלכה ענשו ידוע רח"ל. ויזכה לכל טוב בזה ובכא ויהי' זכות  
ליום הדין

ישעי'

נ"ב בקונ' ששלחתי ילקוט מכתבים דף 7 כתבתי מדין מחיצות הים. נראה שאינו מעיין בחומר לפניו  
ומ"מ כותב בקורת. (גם כתבתי שם מענין הגה"ק מסאמטר זיע"א) ועיין דף 10 שם בסוף העמוד.  
וכרף 11 שם. וכרף 12 בסוף העמוד. וכרף 14-15-16. וכן עיין ברף 20 שם. וכן ברף 21 22  
מע"כ כותב כמפש מבלי לעיין בחומר לפניו.

הג"ל