

Rabbi Shiah T. Director
25 Chalet Vim Road
Woodbourne, N Y 12788
10 Av 5761

Dear Avi ...:

Comments in your letter, concerning reasons to be machmer when there is a road 16 amos wide, does not apply to a walled city. Which is the case in Brooklyn.

There are sea walls around Brooklyn on more than three sides. The fourth side, which are highways, have fences.

This has been checked many times by prominent rabbonim. The undersigned also saw these walls many times. My son Moshe, who has been learning in a collel for the past fifteen years, is very reliable, also traveled around Brooklyn, and saw these walls.

Also, we rule, the ocean is considered a valid wall. This makes the area surrounded by it a private domain. Anyone looking at a map of Brooklyn can see that most of Brooklyn is surrounded by water.

Therefore, according to opinions of leading sages, and the Shulchan Aurach, Brooklyn is a private domain. Brooklyn has the same status, according to Jewish Law, as one sitting in his house.

If one can carry in his house. He can carry in the walled city of Brooklyn.

This might sound strange. It may take time to sink in. However, it is a fact.

Therefore, all opposition to constructing an eruv in Brooklyn is nonsense. Publicized by the ignorant. Or, by those who do not believe in GOD, or his Torah, and want to fool the public.

My comments about Reb. Moshe are sound and valid. Please, do not make this holy sage, of blessed memory, a non believer.

He did tell the rabbonim from Flatbush that they can make an eruv. Purpose of his letter to them was only to explain why he does not want to get involved in their project.

He also states in this letter (Igros Moshe part 4 letter 87), his reason for not wanting to get involved, is not clear cut, or absolute, and is against all poskim. Please read this letter carefully. Letter published after this (letter 88) does not dispute this obvious fact.

The undersigned was active in the Flatbush eruv. (I was living in Flatbush at the time.) I know this to be a fact.

Rabbonim of Flatbush, are most reliable, and honest. I know them personally. They asked Reb Moshe, of blessed memory, to rule on the eruv they were planning. Had he told them not to go ahead with their plans. They would have listened to him.

He did not do this. He told them they can go ahead with their plans.

What I write is not misleading. What Reb Moshe, of blessed memory, writes is. Because, if his reason for not wanting to participate in the eruv project of Flatbush, is against all poskim, and the Shulchan Aurach: and, therefore, no one has an obligation to follow his ruling. **What was the purpose of writing this letter?**

No one is really interested in following rulings against all poskim and the Shulchan Aurach. **Nor, are they obligated to do so.** So **what** was the reason for publishing them?

I heard that leading poskim in Eretz Yisroel, who always rule according

to the Shulchan Aurach, and poskim, laugh at those publicizing Reb Mose's ruling as absolute. Because it doesn't make sense. Same is true of leading poskim here.

This ruling should have been hidden from the public. Not publicized in the streets, and in newspapers, with signatures of rabbonim. This is sheer nonsense. More, so, when he declared openly that his ruling is not absolute.

There is no reason to shame this great holy sage. When there are great, esteemed, Torah scholars who laugh at all opposition to eruvin.

Enclosed is a booklet published recently. Study it carefully and review it many times.

Thank you for your comments. I hope this letter dispels misconceptions about eruvin in Brooklyn.

Sincerely,

S. Director

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

Dear Avi . . . :

Rabbi Sharfman, rov of the Young Israel of Flatbush, refered to in letter 87, Igros Moshe part 4, told me. After Reb Moshe told him he did not want to get involved in their project, he asked him, if he can rely on other poskim who argue with him. Reb Moshe replied yes.

After this Rabbi Sharfman asked him if he could ask some questions about constructing this eruv. Reb Moshe replied yes. Ask me whatever you want. Rabbi Sharfman proceeded to ask questions: and, get detailed instructions from Reb Moshe on how to construct this eruv.

This matter would have been settled. There really was no reason for Reb Moshe to write a letter explaining what he said at this meeting.

However, when plans were made for this eruv, the Agudas Harabbonim issued proclamations against eruvin in all large cities where 600,000 people live. These proclamations were issued without the knowledge or consent of Reb Moshe. Because, he approved of eruvin in all large cities.

When they heard of his ruling concerning Flatbush. They were flabbergasted. Because, his ruling was against what they had publicized.

They asked him to issue a ruling against eruvin (as they publicized against his wishes). He could not do this. He was truthful, honest, and upright: and, would not issue a ruling against the Torah.

After continuous, and incessant, urging by members of the Agudas Harabbonim, Rav Bick, and others, he agreed to write a letter. This letter did not declare it is forbidden to make an eruv in Flatbush. It only stated that he didn't want to get involved in this project.

They were not satisfied with this letter. Because, it stated precisely the opposite of what they proclaimed.

Therefore, they urged him to write another letter, proclaiming an outright prohibition, against eruvin in Brooklyn. However, when one carefully reads these two letters, he sees that they only state Reb Moshe's opinion, against all poskim, and the Shulchan Aurach.

Armed with these letters. They waged a massive publicity campaign against eruvin. Publicizing that his ruling is absolute.

Knowing very well that the general public is not capable of understanding Reb Moshe's letters. Those who have the ability to understand them. Are not interested in learning them. Eruvin is not a subject studied in yeshivos. Bnei Torah are not interested in learning a subject extraneous, alien, and foreign, to their general studies in the yeshiva.

The undersigned spoke with many yeshiva bochrin from Lakewood, and other yeshivos, who are against eruvin, none of them studied Reb Moshe's many letters on the subject. They are against eruvin: because, this is what they were told.

For twenty years, the Agudas Harabbonim, and others, succeeded in duping the public. Rabbi Sharfman was not interested in fighting them. He knew what Reb Moshe told him. He told this to his congregation. Other rabbonim in Flatbush also knew what Reb Moshe said. They were also aware of rulings of other poskim. They made an eruv there. People used it.

They were not interested in waging a war against liars. Low lives, trying

to dupe the public, without rhyme or reason. Let it be known forthright. All those leading the fight against erubin are ignorant, outright, and absolute, liars. Degenerates, who do not believe in God, or His Torah.

The Villna Gaon, of blessed memory, did not use the eruv there. However, he did not wage a war against the Bais Din who established it. In Eretz Yisroel there are many who do not use erubin. However, they do not tear these erubin. Nor, do they put posters in the street, and advertizments in newspapers, against them.

We only see these weird acts in the United States. Moral degenerates, led by Bick, and others, do this.

Another interesting point worth noting. Before Rabbi Sharfman made this eruv, he asked Rav Hutner, of blessed memory, Rosh Yeshiva of Yeshiva Chiam Berlin for his approval. Because, he didn't want prominent rabbonim in his neighborhood to oppose this project. Rav Hutner gave his complete approval to this project.

It must be stated here. Rav Hutner was one of the greatest Torah scholars in his generation. Far greater than Rav Bick, and others, who were against the eruv. Known personally to the undersigned. They are all mediocre scholars without stature. Their opinions on this matter are worthless.

Reb Elyah Chazan, Rosh Yeshiva of Yeshiva Torah Vodas, laughed at the eruv issur. (I spoke with him many times about this subject.) However, they were quiet people who never got involved in any controversy.

More, so, it was beneath their dignity to argue with the ignorant. So they kept quiet.

Therefor opinions of ignorant loud mouth's, and rabble-rousers, prevailed. Eruv issur is property of the ignorant. Intelligent Torah scholars here, and in Eretz Yisroel, laugh at it.

Sincerely,

G. Director

Rabbi Shiah T. Director
25 Chalet Village Road
Woodbourne, N Y 12788
18 Av 5761

Dear Avi . . .:

You must understand, Reb Moshe Feinstein, of blessed memory, was not the only one who wrote on eruvin. Through out previous generations, hundreds of monumental works, written by esteemed scholars, contain comments on this subject. Before issuing a ruling on the laws of eruvin, or any other subject of Jewish Law. First, one must carefully study all available information, published in rabbinic works, by holy Torah scholars, of blessed memory. Only after doing this can he issue a ruling. If he does not do this. He does not know the subject.

One, at least, must carefully study letters from Reb Moshe Feinstein, of blessed memory, before ruling like him. Or, before telling others to rule accordingly.

Let it be proclaimed here forthright. Those against eruvin. **Never read what he wrote on the subject.**

Their ruling is biased on posters in the street. Distributed by chronic liars. Degenerates, who want to bamboozle, and hoodwink, the public.

People are lazy by nature. It's easier for them to rule from a poster in the street, or an advertisement in the newspaper, than to sit down and carefully study what Reb Moshe, and other holy scholars, of blessed memory, wrote.

It's astounding, how ignorant they are, about eruvin. They do not have the faintest concept of this subject. Because, they never studied it.

Torah does not fly into ones head. He must sit down and learn it.

They have never done this. Yet, they declare rulings, without learning the subject.

The undersigned had hundreds of conversations with yeshia bochrin, and their roshei yeshiva: and, I know this to be true. It's astounding how little they know about eruvin.

Yet they insult those who don't agree with them. It means nothing to them to insult leading poskim of our generation in the most despicable and vile terms.

They think, commandment in the Torah to respect Torah scholars, means Reb Moshe Feinstein, their rosh yesiva, and a few others. However, they are mistaken.

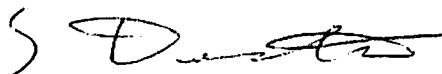
Commandment to respect Torah scholars. Means all Torah scholars.

Vile, despicable, and ugly comments against them is a grave sin, a lie, and uncalled for. Nevertheless, many in the new generation have been educated to despise, and scorn, Torah scholars. Who rule one can make eruvin in Brooklyn.

Many holy Jewish children are being educated to be brazen, shameless, and impudent. Eminent Torah scholars in our generation, who are older and wiser than they are, must be respected.

Words that come out of these children's mouths are shocking. I have met them and talked with them.

May the Almighty have mercy on His holy people.



Rabbi Shiah T. Director
25 Chalet Vim Road
Woodbourne, N Y 12788
21 Av 5761

Dear Avi . . . :

About twenty years ago, four articles explaining basis, according to Jewish Law for establishing erubin in Brooklyn, and other large cities, were published in The Jewish Press, by the undersigned.

Those leading the war against the eruv were dumbfounded and bewildered. Because, besides falsely publicizing Reb Moshe's ruling as absolute, they tried to suppress the truth. They did not want the public to know the truth about erubin. They only wanted them to know lies they publicized against establishing erubin. Against all leading poskim: and, against Reb Moshe who never opposed erubin.

If they had intelligent comments on my articles. The Jewish Press would have published them. However, those against erubin don't have any intelligent comments to make. They are stupid, vicious, have a serious, and chronic, mental block against establishing erubin: and, they publicize lies.

Therefore, these evil, corrupt, degenerate, people, devised an evil plan to stop my articles. By lies, and trickery, my articles were stopped.

Someone called Rabbi Sharfman, and told him, Reb Moshe wants to give him a letter stating his approval for the Flatbush eruv. However, he cannot do this when my articles appear in The Jewish Press. Because, it would seem to the public that he wrote this letter because of pressure from my articles. This is not respectful for Reb Moshe.

I told Rabbi Sharfman this was a trick. Because, if Reb Moshe wanted to write a letter. My articles made no difference to him. He is not against one who publishes articles on matters of Jewish Law.

However, Rabbi Sharfman fell for their trick. He called Rabbi Klass, from The Jewish Press, and asked him not to publish any more articles from me: and, told him about the letter he was promised.

Needless to say. No letter was written.

Phone calls to Reb Moshe's home were answered with various excuses. Like: Reb Moshe is not well. He will write a letter next week. Next week he was busy with the doctor and could not write. A week later he was in the hospital. After this he was weak. He will write next week. This went on for a year.

Many old warriors against erubin are alive: and, at work. However, now, we have new people who suppress the truth. Literature in favor of the eruv left in shuls is destroyed. Torah from our holy sages is thrown in the garbage.

Those distributing literature from the eruv committee are attacked in the street. Literature, printed to educate the public, is confiscated.

However, there are some improvements. Those supporting the eruv don't get death threats. Like I did. Because, of my articles in The Jewish Press supporting erubin.

Those in favor of the eruv don't get shipments of dead mice. Like Rabbi Sharfman got every week.

This was their answer to mountains of literature by our holy sages, of blessed memory, supporting erubin--dead mice: and, death threats.

I told Rabbi Sharfman about these phone calls. He told me, if I wanted, he could have my telephone tapped, and police would apprehend the callers. I told him to forget about it. I did not want to deal with these crooks or go to

court with them. The less one has to do with these despicable, abominable, degenerate, low lives, is better.

My articles told about the eruv established in Manhattan, in the year 1907, supported by leading sages of the generation. It told about the eruv established in Toronto, Canada, a few years later. Supported by leading sages in the generation. Basic concepts of eruvim were discussed.

Rabbonim from Flatbush relied on their rulings: and, established an eruv.

Ten articles were prepared for publication in The Jewish Press. Had these articles been printed, there would not have been any skepticism concerning the validity of establishing eruvim in Brooklyn. This matter would have been settled for all generations.

Part 2

It seems, will of the Almighty, with His ultimate wisdom was: The Jewish Press cannot be selected to perform such a noble task. This holy task was reserved for holy, prestigious, celebrated, Torah scholars, sages world renowned for their erudite comprehension of our holy Torah, twenty years later. They with their ultimate holiness, and dedication to the Almighty, and His Torah, sanctified His Holy Name: and established an eruv in Boro Park.

They published undisputed reasons for establishing an eruv. Reasons accepted by leading sages in our generation, here and in Eretz Yisroel. Their erudite, lucid, published articles, and statements, made in many public lectures, have never been refuted.

Their only opposition were lies published in newspapers, leaflets thrown in the street, and articles published by obscure, mediocre, so-called, Torah scholars and laymen, in a vile publication in Williamsburg that no one paid any attention to.

The general public was happy with the eruv in Boro Park and used it. They were delighted to abide by absolute rulings of the greatest Torah scholars in our generation, here and in Eretz Yisroel. Who published, and expounded, clear undisputable reasons permitting its use.

Proclamations against using the eruv in Boro Park, issued by the ignorant, were laughed at. Because, they did not state a logical reason for their stand. They just issued declarations. No sane person has an obligation to follow rulings without a logical basis. Against eminent Torah scholars in our generation, and previous generations, who stated clear reasons with elucidated proofs from the Talmud and its commentaries.

Part 3

Nevertheless, the Boro Park eruv was torn many times. Without a word of opposition from rabbonim in the community who signed against the eruv. It seems they were happy this happened. This shows their ultimate stupidity. Because, each time, it was fixed before Shabbos.

This shows their complete disregard for public property. There should have been an uproar from all the rabbobim in Boro Park: but, there wasn't.

What these stupid people against the eruv, want to accomplish by their criminal acts, amazes me. They work at night tearing the eruv. However, They don't realize, the eruv committee has equipment to repair the complete eruv in two hours if it is torn down. They even have goyim on call if it has to be repaired Shabbos.

Their criminal acts are senseless. Without rhyme or reason. However, this is only part of their senseless mentality. Their opposition to Shlomo Hamelech, and all holy sages from generations gone by, is insane.

Even if some wear long black coats, with two buttons in the back, they are irresponsible. Because their ludicrous opposition to eruvim without rhyme or reason has no basis.

I'm sure they have reasons appealing to their young students. However, this does not mean they have any accepted validity to Torah scholars in our generation and past generations. It does not mean that their reasons are valid according to our holy Torah.

Reform Jews state reasons for not observing commandments of the Almighty. They seem logical to all who follow their doctrines. Millions of Jews think they are correct. Many are very intelligent. Many are geniuses.

Nevertheless, they are wrong. Because, their logic, no matter how precise, is not better than the logic of the Almighty. Who gave us the Torah. He declared any reason not to observe His commandments is false.

Same is true of those opposing the eruv in Boro Park. Because, the Almighty decreed through our holy sages, who study His holy Torah, eruvim can be established in Brooklyn.

May the Almighty have mercy on His holy people: and deliver them from the clutches of those trying to snare them into the abyss of heresy.

May we merit complete redemption by publishing the truth.

Shmuel T. Dineen