

בעזה"ת.

אנו מודים לדי' על כל הטוב אשר גמלנו
אגרת הקדש

קטנתי מכל החסדים ומכל טו'. פי'
שככל חסד וחסד שהקדוש ב"ה
עושה לאדם צדק להיות שפל רוח במאד. כי חסד
הדעא ימנא. וימינ תחבקי. שהיא בח' קדבת
אלהים שמש כיתר שאת מלפניו. וכל הקרוב אל
ה' כיתר שאת והגבה למעלה מעלה. צדק להיות
זחר שפל רוח למטה מטה. כס"ש מדחק ה' נראה
ל'. וכנודע דטלא קב' חזקא כלא חשיב. וא"כ
כל שדוא קב' יחר הוא זחר כלא ואין ואפס וז
בח' ימן שנקדושה וחסד לאברדם שאמר אנכי
עפר ואפר.. וזו היא ג"כ מדתו של יעקב. ובזאת
התגל על דאתו מפני עשו ולא די לו בהבטחתו
דנה אנכי עמך טו'. מפני היות קבן יעקב במאד
מאד בעיניו כחמת ריבו החסדים כי במקל' טו'.

ישעיהו טוביה הלוי דירעקטאר

בעהמ"ח ספר "לקוטי טל" ומו"ל "לפידי אש דת"
ד"ח ותורת תקוני עירובין שבזמן הזה ו"ח ועוד

We solicit your aid in publishing and distributing this scholarly publication. Your aid will help us publish additional important works on Jewish Law.

Your aid is everlasting. Because, these works will always be studied.

Rabbi Shiah T. Director



25 Chalel Vim Road
Woodbourne, N Y 12788
845-436-1966

This publication is dedicated to my dear departed wife. Who was an inspiration, and glowing light of solace, and truth, to all who knew her. May her memory be blessed.

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חמצית יסודי ההיתר לסדר עירוב בבארא פארק

PREFACE

BASICALLY, ONWARD ESSAYS ARE COMMENTS ON A WORK ON ERUVIN, WHERE THE AUTHOR CITES MANY SOURCES, FROM OUR HOLY SAGES FROM PAST, AND PRESENT GENERATIONS.

THIS WRITER HAD NO INTENTION OF PUBLISHING THESE ESSAYS. THEY WERE ONLY SHORT LETTERS TO THE AUTHOR. NOT MEANT FOR PUBLICATION.

HOWEVER, AFTER WRITING THESE LETTERS, I REALIZED, THERE WERE MANY THINGS THIS AUTHOR WAS NOT AWARE OF. OBVIOUSLY, THE GENERAL PUBLIC IS ALSO NOT AWARE OF THESE FACTS, AND CONCEPTS, WHICH ARE THE BASIS OF OUR HOLY TORAH.

WOE! MANY PROMINENT RABBONIM, EDUCATORS, AND HEADS OF TORAH SCHOOLS, ARE NOT AWARE OF THESE BASIC CONCEPTS. THESE BASIC CONCEPTS, UNDERSTOOD BY EVERY JEW, WHO OBSERVED OUR HOLY TORAH, IN PAST GENERATIONS, ARE FORGOTTEN, GARBLED, DISTORTED, AND FALSIFIED, IN OUR GENERATION.

ALSO, MANY THINGS PRINTED IN THIS BOOKLET ARE ONLY KNOWN TO THIS WRITER: AND, A FEW OTHERS. THEREFORE, PUBLISHING THIS BOOKLET IS A PUBLIC SERVICE.

MAY THE ALMIGHTY CONTINUE TO HELP ME FIGHT FORCES OF EVIL. UNTIL WE ARE PRIVILEGED TO GREET MOSHEACH: AND, " THE WORLD WILL BE FILLED WITH UNDERSTANDING. LIKE WATER COVER THE OCEAN ".

SHIAH T. DIRECTOR

RABBI SHIAH T. DIRECTOR
 25 Chalet Vim Road
 Woodbourne, N Y 12788
 845-436-1966
 Av 28 5762

HOLY GRAND RABBI OF BOVOV

Your book, *פירוש אלף ב* has a collection of names of those who claimed Brooklyn is not a public domain(*פ'ת"ד א"ת*). You cite the Bovoover Rabbi. Because he had an eruv on his block.

However, this vile creature, signed against eruvin in Brooklyn two times, without stating a reason. Anyone can issue rulings on Torah Law if he states a reason other Torah scholars can evaluate.

However, those who sign documents without stating a reason are not GOD ALMIGHTY, who with HIS ultimate wisdom gave us laws to follow without stating a reason. They are mortal beings, objects of criticism, who are obligated to state reasons, supported by proofs from our holy sages. So Torah scholars in our generation can evaluate them.

I spoke with Rav Tauber, the Bovoover dayan, and asked him why he signed against the eruv in Boro Park. He answered: this is not his ruling, but the ruling of the Bovoover Rabbi. He stated firmly these are our leaders. We must listen to them.

Another ruling without a reason and without proof. MY dear Rabbi Tauber, the Bovoover Rabbi is not GOD ALMIGHTY, neither are you. You must state a valid reason, with proofs, for your position. So Torah scholars in our generation can evaluate them.

When Rabbi Chiam Leib Katz spoke with Rabbi Tauber, he asked him, what's the difference between making an eruv on one block, or making one for all of Boro Park. He answered such stupidity that it is not worth repeating.

The fact remains, because of this stupid vile ignorant creature, many people don't use the Boro Park eruv. Putting name of the stupid Boverover Rebbi, in the same book where you quote holy sages from a hundred years ago, doesn't make sense.

I'll tell you another story about Bovov. Two years ago, I went to Bovov to sell my booklet on eruvim. People grabbed it. They were interested in learning about eruvim. I sold every booklet (about a hundred) I took with. After Mariv one of the officers of the Boverover Kehila came over to me and told me that I should not come to Bovov again to sell this booklet.

They don't want people there to learn the subject. They want them to remain ignorant and not use the eruv. Against the absolute ruling of outstanding sages in our generation and previous generations who have published monumental works on Jewish Law.

They think they are smart. But, they are not intelligent, knowledgeable, or bright. They are stupid.

They think they are religious. **They are not!**

Because, they go against all the sages of Israel, and the Shulchan Aurach, if they are against eruvim.

This vile, stupid, creature should not be quoted in a book on Jewish Law. He was not a known posek. Nor, was he a known Torah scholar.

Don't fool yourself. Rabbonim that know how to learn give public lectures on matters of Torah Law.

Boverover Rebbi never did this. Because, he was not able to do it.

LETTER TO OFFICER OF BOVOVER KEHILA

I wrote to officer of the Boverover Kehilāh. You are forgiven for embarrassing me. However, I can not forgive you for shaming eminent holy sages, of blessed memory, from past generations, cited in my book.

Who were super geniuses, renowned, distinguished, in piety and Torah scholarship, who had the complete Torah on their fingertips.

I can't forgive you for bitul Torah, of thousands of members of the Bovoover Kehila, who were thirsty for Torah, and eager to learn my work.

But, this is what he learned from the vile Bovoover Rebbi. Completely disregard rulings of holy sages from past generations, who were giants in Torah, and piety, and listen to his ruling. Don't even learn what they have to say.

If officers of the Bovoover Kehilah had comments to make on my book, they can make them, if anyone in the Bovoover Kehillah had comments, they could make them. Some did comment: and, praise this outstanding work, reprinted five times: and hailed worldwide, as a number one work on eruvin.

CONCLUSION

You might ask. Others also signed against the eruv. Therefore, why did I write strongly against Bovov.

Answer is: they are the **LARGEST CONGREGATION** in Boro Park. Instead of setting an example for our holy people to follow, their Rebbi proclaimed a ban on eruvin, against all poskim. Without doing basic research on this subject.

This is an non forgivable transgression. May my strong words help forgive this grave transgression.

Respect for the Bovoover Rebbi demands that his kehilla start using the eruv. According to the absolute ruling of all holy sages of our people from past and present generations.

MAY THE ALMIGHTY HAVE MERCY ON HIS HOLY PEOPLE.

A SECRET

Let me tell you a secret. Unknown to the public.

Marvin Jacob, who learned in Lakewood by Reb Aron, of blessed memory, lived in Flatbush, and was active with the eruv there, twenty three years ago. He went to Rabbi Moskowitz, in Williamsburg to get his sefer *ש"ת'ק"א* (see page 121): and had a long talk with him.

Rabbi Moskowitz told him that all rabbonim at that time agreed that there must be an eruv in Manhattan. Only Rabbi Elberg, from Agudas Harabbonim, did not want one. He said, if it was not for Elberg, there would have been an eruv there.

By nature Rabbonim don't like to fight. Therefore discussion of this project was terminated.

Nevertheless, he made an eruv in Manhattan, and didn't tell anyone about it. He said all the bridges in Manhattan have a *חומה* only a few bridges on the far side of Manhattan Isl. do not have one. He made a *חומה* on all these bridges: and, went every *שבת* to check them. By doing this he saved millions of Jews from *חטא*.

Present status of Rabbi Moskowitz's eruv is unknown. He passed away a few years ago. Had no children. However, I think that Marvin Jacob told me that Rabbi Moskowitz took someone with him to check the eruv. I don't know who. Or, if someone is still checking it.

Nevertheless, someone should establish an eruv in Manhattan. You wrote about the history of the Manhattan eruv (page 110). At the end of page 111 you write that you don't know what happened after the year *תש"א*. I told you what happened.

An eruv existed in Manhattan until the passing of Rabbi Moskowitz: and, possibly still exists:

ERUVIN SHOULD NOT BE DIFFERENT THAN ALL OTHER LAWS OF OUR TORAH

In preface to your book (page 24) you ask: why should eruvim be different than other laws of our holy Torah. **Everyone follows his custom: and, there is no argument.** For example, laws of chodosh are followed by many:and, many don't follow them. Many people eat machine matzos Pesach: and, many don't eat them. Same is true with other mitzvos. **EVERYONE FOLLOWS HIS CUSTOM.**

However,there is a big difference. Because, from it's inception, in the year 5739, when plans were made to establish an eruv in Flatbush, noted poskim in our generation, never discussed the matter. Lies were spread by degenerate, vicious, corrupt people: and, widely publicized. This never happened with machine matzos, chodosh and other mitzvos.

As explained in "Selected Essays", page 9, published in Adar 5761, and again in Nison 5761: and, distributed to every home in Boro Park. In the year 5739, a meeting was held, in the Bais Midrash of the Yasser Rov, of blessed memory, a well known posek in Flatbush, who supervised the mikva there, to discuss establishing an eruv in Flatbush. Rabbonim from Flatbush, asked him to supervise the eruv they were planning, just like he supervised their mikva.

At this meeting, a letter was drafted, and sent to eminent poskim in our generation asking them for their opinion. Which is the proper course to take according to our Holy Torah.

However, before eminent leading poskim in our generation had a chance to study the subject and answer. Degenerate, corrupt, vicious, and depraved people, drafted a document against eruvim, and told rabbonim a lie. Modern rabbonim in Flatbush want to make an eruv there. They don't know laws of eruvim: and, they will make an invalid eruv.

Without investigating the matter. Which was their obligation

according to our Holy Torah. Many rabbonim from Boro Park, and Williamsburg, signed on this false document. Had they known that the Yasser Rov, a well known posek, and other prominent rabbonim, were involved in plans for this eruv, they never would have signed against it. Because, they are not rabbonim in Flatbush, this matter does not concern them: and, reliable rabbonim in Flatbush are involved in planing this eruv.

Their signatures on this false document against eruvim, shows their complete, and absolute, lack of responsibility. Their signatures are not a ruling against eruvim. Because, they signed on an absolute lie without properly investigating the matter. Had they made one telephone call to rabbonim in Flatbush, they would have been advised that reliable rabbonim there are planning this eruv: and, they never would have signed against it.

Nevertheless, those distributing this document were well financed: and, this lie, with signatures of irresponsible rabbonim, who had no business, signing on a document, about a matter that completely does not concern them, was well publicized.

Answer to your question is. Laws of eruvim were never discussed by distinguished, eminent, and prestigious rabbonim well versed in the subject. Had they discussed this matter, their ruling, with clear proofs from the Talmud and poskim, would have been publicized: and, there would not have been any argument.

Copy of letter sent to rabbonim, after meeting in Bais Midrash of Yasser Rov, of blessed memory, in the year 5739, was published in a booklet, by this writer, in the year 5760. This letter states clearly that Rabbonim in Flatbush want to abide by the ruling of eminent poskim in our generation. However, there was never a discussion about the eruv in Flatbush, by eminent poskim.

Those who signed this document against eruvim did not discuss the matter. Or, do research on the subject. They just signed. Their signatures attest to their lack of responsibility: and, low moral caliber.

After this fraudulent document was publicized. With worthless signatures, obtained by deception, not after careful

study of laws of eruvin. Eminent poskom did not want to get involved in a fight with ignorant people, yeshiva high school teachers, and the principal of a girls school in Flatbush, who are not noted poskim, who signed this document. Nor, did they want to fight with irresponsible rabbonim who signed on this fraudulent document.

Examining this document you will see, leading scholars, and poskim, eminent roshei yeshiva, in that generation did not sign on it. To this day, twenty four years later, not one of those who signed this document, produced a letter explaining his reason for signing. Because, this is not a document proclaiming Jewish Law. It is a document proclaiming lies.

Reb Moshe Feinstein, of blessed memory, never signed on this fraudulent sham. Because, he would not sign on a document with afore mentioned, irresponsible creeps. Also, this worthless shame states the exact opposite of what he rules in his monumental work Igros Moshe. Obviously, his signature was forged.

Woe! Nevertheless, this worthless sham is still being publicized. In an attempt to trick and hoodwink the public.

May the ALMIGHTY have mercy on his HOLY PEOPLE: and, guide them on the proper path.

ACTIVISTS AGAINST ERUVIN

Activists against eruvin are **chronic liars and mentally unbalanced**. They are against establishing eruvin any where: and, want to uproot laws of eruvin from the Shulchan Aurach.

One of them went to Australia, when he heard they wanted to make an eruv there, and tried to stop them. They tried to stop establishing eruvin in Rockaway and other cities.

They don't listen to Reb Moshe's rulings on eruvin. His signature was forged, by them, on documents, stating the exact opposite of what is published in Igros Moshe, written by him.

(See SELECTED ESSAYS published in 1981, page 21, where this is explained in detail. This is also explained in detail in other works by this writer.)

BROOKLYN A WALLED CITY

Undisputed ruling of the Shulchan Aurach, biased on what Chazal say in Shabbos page 6, an area surrounded by a wall is a private domain, is not publicized properly. People publish books, articles, and letters: but, fail to publicize properly the aforementioned, absolute ruling, of the Shulchan Aurach.

IT MUST BE PUBLICIZED IN EVERY HOME IN BORO PARK, FLATBUSH, AND WILLIAMSBURG, ABSOLUTE RULING OF THE SHULCHAN AURACH. BROOKLYN IS A WALLED CITY AND THEREFORE A PRIVATE DOMAIN.

Most poskim maintain that the ocean, which surrounds Brooklyn, on three sides is a private domain, and therefore a completely valid boundary.

Therefore, there are two walls around Brooklyn, man made sea walls, and the ocean, and rivers, around Brooklyn which are valid walls.

This has been explained many times in works by this writer. Nevertheless, we are bringing it to the attention of the public again for the benefit of those who have not seen my other works. (See page 6 before. Same is true with Brooklyn.)

RULING OF HOLY SATMAR REBBI OF BLESSED MEMORY

Nothing elucidates views of the Holy Rabbi of Satmar, of blessed memory, concerning eruvin in Brooklyn, better than what you presented, on pages 3" > P to 5" & P in your publication. Nevertheless, a publication פ'ראשון ג'י'פ' maintains he was against eruvin in large cities.

Let it be stated here forthright. So this matter will be settled, decided, and resolved for all generations. An eruv was established in Manhattan ninety six years ago. Five leading Torah scholars of that generation, acclaimed, and hailed worldwide for their greatness in Torah learning, and utmost piety, wrote letters, explaining, in great detail, their reasons for approving this project. Their letters are published for all to study, analyze, and discuss.

Basis of our Holy Torah is to rely on rulings of great scholars from previous generations. No one in our generation is equal to them. Nor, was anyone in the previous generation equal to them. Nor, was anyone in the generation before this equal to them.

Therefore any ruling against them, without carefully analyzing what they wrote, and refuting what they said, with clear proofs, accepted by holy sages in our generation, is completely worthless, nonsense, and garbage.

Let it be stated here forthright. Start of the Reform movement was to despise holy sages, from previous generations, and their rulings.

Ruling against great sages from previous generations, without rhyme or reason, is a grave transgression, uprooting, and blotting out, the basis of our Holy Torah. Because, basis of our Holy Torah is transmission from generation to generation.

ACTIVISTS AGAINST ERUVIN PART 2

Activists against eruvim lie about known facts. In an attempt to hoodwink, bamboozle, and dupe those unaware of these facts.

This writer was sitting in the Shomer Shabbos Shul in Boro Park, selling a book about the eruv in Manhattan, in 1908, I republished. Containing scholarly, erudite, letters of approval, from leading Torah sages of that generation, for this eruv.

An activist against eruvim commented on this scholarly work: Rabbi Seigel: (one of the leading Torah scholars in his generation) who made this eruv, and published this book, killed the Chief Rabbi of New York, Rav Yaakov Yoseph. A vile attempt to discredit one of the foremost Torah scholars in his generation. Famous for his utmost piety, wisdom, and knowledge of our Holy Torah.

I asked him, what did he do, take a gun and shoot him? He didn't answer.

I told him, there was an argument between Rabbi Seigel, and Rav Yaakov Yoseph, about who should control the shecitah in New York. Rav Seigel was in New York before him. Was more learned than him. He saw no reason to give this task over to Rav Yaakov Yoseph. It's common for rabbonim to argue about these matters.

But, there were no killings. Just a normal dispute between two rabbonim.

Then this activist said, while this sefer was on the table in front of him. No one ever approved of an eruv in a city where 600,000 were living.

I ignored him. Because, I don't like to discuss Torah Law with liars, and stupid people.

Fact is, there were over two million people living in New York, when this eruv was made. This is a public record. Recorded by the City of New York. Any one can verify it.

Eminent holy sages, who approved of the eruv then, stated

openly in their letters of approval, there were more than 600,000 people living in New York. Nevertheless, they wrote letters, expressing support, and sanctioning, it's establishment.

Another time, I was selling *אין ארץ ישראל* in the Shomer Shabbos Shul in Boro Park. One of the best works I have seen on the subject of eruvin. Quoted by the *אנשי צדק* many times. The Minsker Godel writes, even though he never gives haskomos on new seforim, for many reasons. Nevertheless, he is writing a haskoma on sefer *אין ארץ ישראל*. His letter approving publication of this sefer, something he never did, was written in the year 1896, and printed in *אין ארץ ישראל*.

An activist against eruvin made fun of this HOLY WORK, acclaimed, praised and commended by leading Torah scholars worldwide, a hundred years ago: and, by eminent Torah sages in our generation.

Because, he writes in favor of eruvin in all large cities. He completely dissolves any opposition to their establishment.

His brother said it was a forgery. I told him it was a photo copy. How can it be a forgery? He answered: you can forge a photo copy.

This writer sat in the Shomer Shabbos Shul every night for a month selling this book, published in memory of my dear departed, pious, and holy, wife SORAH MIRIAM, of blessed memory. Not one of the activists against eruvin bought this book. Some are rabbonim. They looked at it: but, did not buy it.

They choose to remain with their stupidity and not learn the subject. They don't have this book from another source. Because, it's been out of print, since it was first published in the year 1920, eighty two years ago. It was republished by this writer in the year 2000: and, I was the only one selling it.

When other Gedolei Hador, of blessed memory, from a hundred and thirty years ago, write in favor of eruvin in large cities, they are ridiculed by these vile creatures, who are against eruvin.

These sick, mentally ill, vile creatures, can't admit that so called rabbonim, yeshiva high school teachers, and a principal

of a girls school, signed on a fraudulent sham in the year 5739. This vile, fake, phony, sham, was publicized, by vicious, corrupt, degenerate, crooked perverts, in an effort to hoodwing and bamboozle the public

They can't admit that signatures, without proof, or reason, against Gedolei Yisroel, who lived a hundred and thirty years ago, and lit the universe with their utmost piety, and erudite comprehension of Torah, we cannot fathom, or grasp, in our generation, are utterly, absolutely, completely, positively and totally void.

HOLY SAGES WHO LIVED 130 YEARS AGO

You must understand another main point not clearly explained in your publication. Gedolei Yisroel, of blessed memory, who lived a hundred and thirty years ago, were a million times greater than Torah scholars in our generation, or previous generation. They approved of eruvin in all large cities. Many wrote about Manhattan. Their ruling, with their brilliant, and lucid comprehension of Torah Law, and super genius minds, was arrived at after working, and toiling, in our Holy Torah. Then they issued rulings with clear proofs. Their rulings are published for all to see, study, and and analyze.

They did not worry about problems, concerning eruvin, mentioned by rabbonim in our generation. No one in our generation, or the previous generation, has the power to overrule these holy sages, of blessed memory, known for their erudite scholarship, and piety, who were leaders of our people a hundred years ago.

More, so, when rabbonim in our generation, and in the previous generation, rule against them by signing documents, without clearly refuting what they said, after writing a scholarly discourse on the subject of eruvin. Signatures on documents against these holy sages, of blessed memory, is ultimate stupidity, they are null and void, no matter who signed these documents.

Signatures against eruvin in our generation, or previous generation, is a signature against holy super geniuses, of blessed memory, who had the complete Torah, Reshonom and Acronom, on their fingertips.

Rabbonim in our generation have never seen a super genius. They have no concept whatsoever of the greatness of these holy Torah scholars. Yet they sign documents against their absolute rulings. Without reading what they wrote.

There is no doubt in my mind. If rabbonim in our generation studied their holy works on eruvin they would not be against establishing eruvin.

Woe! Not only have they not studied their holy works. In my opinion, most of those signing documents against erubin, do not have the mental ability to understand what they write. Yet they sign against them.

Woe! We are living in a generation where there is complete disregard, by many, for rulings of holy sages from past generations. Many of those signing against erubin don't even know that literature from these holy sages exist. Yet they sign documents against them.

MARSHAM WAS NOT IN AMERICA

Someone told me the Marsham, who approved of the eruv in Manhattan in ש"ס לא did not live in America. Therefore, he didn't understand the problems here. I answered him Moshe Rabenu also didn't live in New York. With such reasoning you can wipe out the complete Torah. This is what Reform Jews do.

Battle for erubin is a battle against Reform theology. It's a battle against stupid people, who because of their stupidity, want to uproot Torah.

May THE ALMIGHTY put into the hearts of HIS holy people a fervent passion and zeal to learn Torah. So they will be guided on the proper path.

תמצית יסודי ההיתר לסדר עירוב בבארא פארק

א) העיר בדוקלין הוא מוקף מג' צרדין במים כימים ונהרות והישוב של העיר נמשך עד המחיצות, והנה מלבד שהימים והנהרות שהם מחיצה בידי שמים (ועיין שו"ת שב יעקב סי' י"ז) שכתב דמיום הוסדה הקהלה דראטערדאם נוהגין בשבת היתר טלטול כעירות המוקפין חומה על סמך שהמים מקיפין אותה והאג נמי כאותה תמונה כמו ראטערדאם עיר פריז רק מים מקיפים אותה וגם בהאג נוהגין היתר טלטול בשבת והראה לי כתוב וחתום מן שלשה עמודי עולם גאוני ארץ חכמי ספרד שהיו רבנים וחכמים בק"ק ראטערדאם גם יש להם היתר מהמנותא מן הגאון חכם צבי כמבואר בשו"ת סי' ה' והמהרש"ם כהגהות לא"ח סי' שס"ג הביא לשון רבינו בעל הלכות גדולות מוכא באור זרוע עירובין סי' קס"ד, עיר המוקפת מכל צדדיה בנהר זה הוא ערוכה ואין צריכה אלא ערוכי חצירות לערב בפת, ופסקו הפוסקים דשלש רוחות מוקפות נמי הוה רה"י מן התורה ועיין משנה טהרות פ"ו מ"ט הפרן רה"י לשבת ובר"ש ותוי"ט שם בשם הערוך, מגדל שלש רוחותיה בתוך הים ורוח אחד כיבשה וכש"ע סי' שמ"ה כמג"א בשם הרא"ש וסי' שס"ג ס"א בכיאר הלכה ובשו"ת תשובה מאהבה ח"א סי' ק"ח ובסי' ק"ב הביא דעת הנובי"י שכל הפוסקים לא ס"ל כתוס' עירובין כ"כ לחלק בין מחיצה בידי אדם למחיצה בידי שמים ועיין דעת תורה סי' שס"ג מלבד זה הנה יש לו ג"כ מחיצות עשויות בידי אדם בגידוד החוף למעלה או למטה וגם בצד הרביעי על כמה מקומות יש מחיצה ורק צדיך כמה תיקונים ע"י צה"פ אשר לפ"ו לכ"ע בדוקלין אין לו דין דה"ר.

ב) שיטת גדולי הפוסקים שהנסיעה במכוניות וברכבת אינה נחשבת הילוך רבוקעים בו בעינין ברגלים עיין שו"ת בית אפרים וכישועות מלכו סי' כ"ז שמסלת הברזל היא רשות היחיד ובשו"ת מהרש"ם ח"א סי' קס"א ובשו"ת תקות זכרי' דף מ' ובית אב תנינא עמוד ע"א ואום אני חומה נתיב י"ב.

ג) דעת הבית אפרים בתשובת הב"ח החדשות בסופו (והובא בתו יהושע) מרן החזו"א ובית שערים שכל הערים הגדולות שהרחובות בנויות בכתיים משני צידיהם וצד הג' וגם פעמים צד הד' פוגע בשורה של בתים זה לעומת זה אינם דה"ר דאורייתא אם העומד מרובה על הפרוץ ולפ"ז כל העירות בזמנינו עשויות באופן זה ואין להם דין דה"ר כלל ועיין שו"ת מוהר"י שטייף שג"כ פשיטא ליה כן.

ד) שיטת תוס' סוכה דף ד' והשו"מ ח"א סי' דנ"א והאב"נ והגממהרש"ם לענין דלתות נעולות כתבו דלענין מחיצות שבת לא בעינן מחיצות מדין מחיצות אלא כל שמונע דכים מלעבור יש לו דין מחיצה ולפיכך היכי דלפי החק משר העיר שאסור לעבור שם לא הוי דה"ר כיון דע"פ חק המדינה אסור להלך שם וא"כ בעירות גדולות שלנו שע"פ חק העיר והמדינה אסור להלך ברחוב באמצע הדרך והו"ל דין דשד העיר מונע מלעבור דלא הוי דה"ר.

ה) שיטת המאירי עירובין נ"ט דבעידות של מלכים גדולים אפילו מסד המלך הדרכים לרכים לדריסת הדגלים כל ששייד לעצמו הדרכים שכירו לשנותם לפי רצונו אפילו נתנם במתנה גמורה. שלא במס הואיל ושייד לעצמו הדרכים אפילו היו שם עשרה אמה ואפילו מצרים שם ששים דוכא אין זה דה"ר נמצא עכשו עירות של מלכים שאין בהם חיוב דה"ר גמורה ע"ש וא"כ הכ"נ בעידות שלנו שהרחובות שייכים להממשלה ומשלמין מס וביד הפלענינג קאמיטע לשנות לפי דאות עיניהם אין כאן דה"ר בעירות גדולות וכ"ש על הדרכים (היי וועיס ששייך להממשלה).

ו) לפמ"ש הגרע"א והח"ס והכנס"י דבמי נהר הנקרשים כיון דהרבה כנ"א מתפחדין ללכת על הקרח שלא יתמוטטו מקדי לא ניחא תשמישתיה ועדיף הוא מהא דעירובין ו' דאיכא גידודי ואין נח תשמישתיה וא"כ כ"ש בעירות גדולות שלא זה בלבד שלא ניחא תשמישתיה אלא שיש איסור להשתמש באמצע הדרך מצד הממשלה וגם להלוך הוא סכנה גדולה שלא יהרג ממכונה ואפילו לעבור כשהאור ירוק ג"כ צריך לפחד לעבור וגם מעכבים מלעבור קודם שישתנו מאדום לירוק ודאי כה"ג לא מקדי ניחא תשמישתיה וליכא תשמיש מרווח ולא הוי דה"ר.

ז) שיטת רוב הראשונים דה"ר כעינן שיהיו המכוואות מפולשים משני ראשיהן זה לעומת זה ושיהיו מפולשים לסרטיא או לפלטיא וצריך דוקא שיהא מכוון משער לשער כ"כ דש"י והרמב"ן והתוס' והרשב"א והאהל מועד וסמ"ג והש"ע ומג"א וכנראה דעכ"פ רוכא דרוכא דהפוסקים ס"ל דבעי מפולש דוקא ומכוון משער לשער ולפ"ז בעירות גדולות ליכא שום מקום כמעט מפולש משער לשער ואדרכה בעידות קטנות נמצא הרבה מפולש.