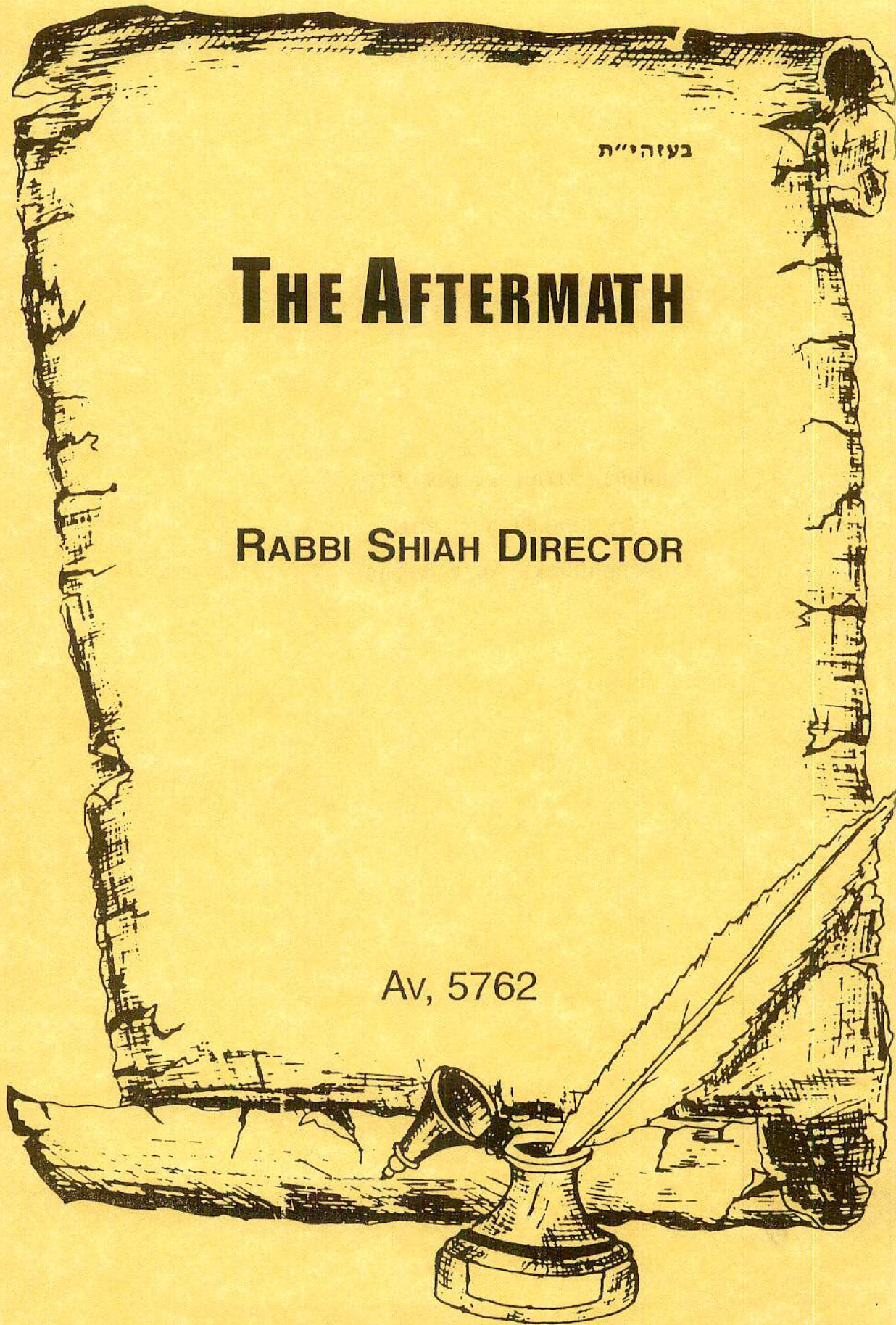


בעזה"ת

# THE AFTERMATH

RABBI SHIAH DIRECTOR

Av, 5762



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## PREFACE

Blessed is the ALMIGHTY who guided me. Every word in this booklet is the result of HIS ultimate wisdom and guidance.

Blessed is the ALMIGHTY who helped me fight forces of evil, liars, cheats, and phonies. Revealing by HIS graces true Torah thought.

We are living in a generation where a signature means nothing. People sign on documents, concerning matters of Jewish Law, without learning the subject.

Reb Arye Leib, rov of Stavisk, of blessed memory, one of the greatest Torah scholars in his generation, who the Chofetz Chiam went to, to discuss problems he had, when he was writing his monumental work, Mishna Brura. Signed on a heter meah rabbonim, after doing much research on the subject: and, he wrote reasons for signing on this heter.

Man who was, getting signatures, showed the rov's signature on his heter to the three dayonim of the city of Stavask, and to the shochet, who was a Torah scholar. They all signed when they saw the rov's signature.

When the rov heard about this he was very angry. Because, he signed after doing research. Others who signed also had an obligation to do this. They had no right to sign because the rov signed (Responsa Pnei Aryea Hachai).

In our generation, ones absolute holy obligation, to study and do research on a subject of Jewish Law, before issuing a ruling, is completely ignored. Woe ! Torah Law is decided by nonsensical whimsies, and weird, eerie, notions that have no connection whatsoever with Torah.

Because, true Torah Law is what is stated in poskim. Other thoughts are ultimate stupidity. Blasphemy and desecration of GOD and HIS Torah.

Torah is not a game. It's a serious matter. Torah is the NAME OF THE ALMIGHTY.

Holy thoughts explained in this work are everlasting. Because, Torah is everlasting. Those comprehending, understanding and grasping, everlasting Torah thought will be rewarded by THE

ALMIGHTY with everlasting life.

My we be granted to greet Mosheach in the merit of publicizing the truth. " Way of of deception take from me. May I be graced by YOUR Torah" (Psalms 119:29).

## TORAH INSIDERS AND TORAH OUTSIDERS

Most of the people in Boro Park use the Eruv there. Hundreds of women sanctify HIS HOLY NAME and go in the street with baby carriages Shabbos. According to absolute ruling of the greatest sages in our generation: and, ruling of great sages in previous generations.

Holy Jewish people understand, Torah Law is decided by holy sages, dedicated to the ALMIGHTY and HIS Torah, who rule on all matters of Jewish Law, and, are asked by thousands each year to rule on these matters. Many have written monumental works on Torah Law.

Our holy people understand, Torah Law is not decided by individuals who never studied the subject: and, cannot state a logical reason for their stand against eruvin.

Basically, controversy about eruvin, was created by those ignorant of Jewish Law. Yet, they continuously fight against eruvin. They go to lethargic, torpid, people: and, try to influence them to join their never ending fight against GOD and HIS Torah. Without rhyme, reason, or intellectual, sensible, sound, and rational, cognizant, discourse, their stupid fight against eruvin continues: and, will always continue.

However, holy Jewish people ignore them. Knowing: war against GOD and HIS holy Torah is ultimate stupidity. Their war against eruvin is akin to battles fought by Reform Jewish leaders against GOD and HIS Torah, 150-200 years ago.

In its inception, leaders of the Reform movement, were Orthodox Rabbonim. Nevertheless, they led our holy people astray. Only a handful of Orthodox Jews remain.

Fifty percent of our holy people intermarry. Most of the other fifty percent are not observant Jews. Only a very small percent follow laws of our holy Torah.

Those against eruvin are trying to uproot Torah from the remaining small percent of holy Jews who observe the Torah. Fight against eruvin is the start of a new Reform movement seeking to

wipe out our holy Torah.

Like Reform Jewish leaders, they state reasons against erubin, not mentioned by our holy sages in the Talmud and poskim. They think they are smarter than all of our holy sages in the past 2,000 years.

**Holy Jewish people! I cry out to you!**

Listen to absolute rulings of our holy sages, here and in Eretz Yisroel, who approved of erubin in Brooklyn. They lectured, and published, undisputed reasons for their ruling.

Mainly, as explained in other works by this author, Brooklyn is a walled city. All poskim rule that a walled city is a private domain. Anyone can drive around Brooklyn and see these walls. They also rule that the ocean is a wall. Anyone looking at a map of Brooklyn can see it's surrounded by the ocean and rivers, on three sides. Fourth side, which is a highway, has fences on both sides.

Fight against erubin, is a controversy between intelligent, knowledgeable, and brilliant Torah scholars: and, those non educated. It is not a dispute between two scholars.

Fight against erubin is a dispute between reliable, honest, upright, and honorable Torah sages: and, those who publicize forged documents, and lies, in newspapers, and in the streets to hoodwink the public.

This is clearly explained in other works by this writer. See LETTERS FROM WOODBOURNE and EXPOSE' FROM WOODBOURNE, published Elul 5761.

Holy Jewish people will be blessed eternally, when they follow rulings of our devout, and holy, sages: and, are not influenced by false proclamations by liars.

In essence, Torah insiders, follow rulings of our holy sages and use the eruv. Torah outsiders completely obliterate these laws.

MAY THE ALMIGHTY HAVE MERCY ON HIS HOLY PEOPLE AND SAVE THEM FROM TRICKERY, DISHONESTY, DECEPTION, AND HANKY- PANKY.

## REFORM THEOLOGY

Reform theology is a system of reasoning that creates new laws, and new modes of conduct, other than what is stated in the Talmud, and poskim, as a guide for Jewish people. Those fighting the war against establishing erubin embrace this theology.

Following are three letters, written to a Rov in Boro Park, leading the war against erubin. He goes to other rabbonim, attempting to convince them that his Reform theology, against the Talmud, and all poskim is correct.

Obviously, he does not have a logical answer to my question, with proof from the Talmud, and poskim: or, he would have answered my letters, stating his proofs.

He could not write me reasons supported by his Reform theology. Because, he knows I am an Orthodox Jew: and, would not accept them.

Letters like the following were sent to other rabbonim against the eruv. No one answered. Because, they don't have what to answer. Other rabbonim against the eruv were called on the telephone. No one answered. One rov answered he is very busy now and does not have time to answer my question. I asked him when I can call him back. He answered: " not this week".

It is well known that rabbonim answer every man women and child who calls them. However, when it comes to erubin they can not answer obvious logical questions.

We are dealing with a group of people who have a serious chronic mental block against erubin: and, issue rulings even if they don't know what they are talking about. They cannot have an intelligent, sensible, discussion with anyone versed in the subject.



בעזה"יית

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**ישעיהו טוביה הלוי דירעקטאר**  
בעהמ"ח ספר "לקוטי טל" ומו"ל "לפידי אש דת"  
ד"ח ותורת תקוני עירובין שבזמן הזה ו"ח ועוד  
ברוקלין, נ.י.

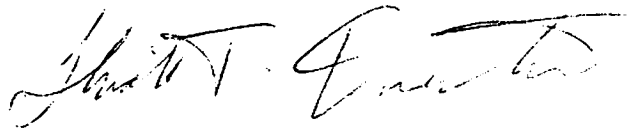
12 Teves 5761

Dear Rabbi Bick:

Enclosed are copies of letters sent to you before Pesach. To date I have not received a reply.

Please inform me the reason why you and your friends continuously proclaim that one cannot use the Boro Park Eruv.

Sincerely,



Dear Rabbi Bick:

Please explain a logical reason for not using the Boro Park eruv. Because, Brooklyn is surrounded by the ocean and rivers on three sides. These are valid walls according to Jewish law. On the fourth side there are fences along the highway until the Bronx Whitestone Bridge.

There are also man made walls surrounding Brooklyn. Even by the beaches at Coney Island, there are fences, in back of the boardwalk.

Therefore, Brooklyn is completely enclosed and is a *ז'ח'ג א"א*. According to the afore mentioned there is not any reason to forbid making an eruv in Boro Park.

Please inform me of your reason for continuously publicizing that an eruv cannot be made there: and, one cannot use the eruv established.

Enclosed please find recent publication. Your comments are welcome.

Awaiting your prompt reply.

*Shlomo T. Nison*

Erev Pesach 5760

Dear Rabbi Bick:

Enclosed is copy of letter sent to you last week. I am still awaiting your prompt reply to this important question.

Also enclosed are letters from leading, celebrated, illustrious, and prestigious, scholars of our generation. Many are authors of monumental works on Jewish Law studied by Torah scholars worldwide. Their opinions are highly regarded on all matters of Jewish Law.

Their uncompromising, inflexible, and steadfast ruling that erubin must be established in Brooklyn, has never been analytically, and logically, refuted.

Also enclosed is comment on taped lecture by your dear friend Belsky. Where he engaged in a diatribe, stating continuous lies, statements of unheard of degradation of leading poskim in our generation, while not stating one valid reason to prohibit establishing erubin in Brooklyn. Because, the fact remains, there are valid walls around Brooklyn. Also, the ocean surrounds Brooklyn. Therefore it is a private domain according to Jewish Law. The fact that he, and many others, constantly yell it is a public domain does <sup>not</sup> absolve the ruling of the Shulchan Aurach on this matter (2:80:1NE 170).

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Shai T. Director

Other members of his family also embrace Reform theology: and, are waging a never ending war against GOD and HIS Torah. They destroy any literature in favor of erubin: and, continuously visit rabbonim trying to convince them that their Reform theology is correct.

This writer was sitting in Congregation Shomer Shabbos in Boro Park, distributing a letter from the great gaon Reb Moshe Feinstein, of blessed memory, stating: one is forbidden to protest against those who make erubin. He stated clearly: they have a complete, indubitable, unquestionable, right to make erubin.

Rabi Bick's sister's son took this letter and threw it in the garbage. Because it protests against what they are doing. They are engaged in a never ending war against erubin: and, they publicize in Reb Moshe's name that one is forbidden to make erubin. Just the opposite of what is stated in his published letter. I was distributing. Any literature from holy sages from previous generations in favor of erubin is confiscated by them.

Reform clergy perform mixed marriages between Jews and non Jews. They also perform marriages between two homosexuals and two lesbians. If someone would distribute literature against this in a Reform Temple it would be confiscated.

Or maybe not. They are liberal people and might be interested in reading other views.

Confiscating Torah literature, words of our holy sages, of blessed memory, is a corrupt, depraved act. Done by those against GOD and HIS Torah. They do not believe in GOD and HIS Torah. Therefore, they destroy words of our holy sages explaining HIS Torah.

They are also stealing public property. Because, this literature was placed in the Bais Midrash for people to read. It was not placed there to be thrown in the garbage.

If they have comments to make on this literature. They can publish their comments: and, distribute them. However, they have

no comments to make on the words of our holy sages. So they destroy it. They would rather publicize lies, Reform thology, and heresy.

Lately they have started a campaign to convince Satmar chassidim in Williamsburg that their Reform thology is correct. Even though almost every street there has an eruv. Nevertheless, connecting all streets there, and making one communal eruv, is inveighed against, because of prevailing Reform theology.

This is plain stupidity. There is no logical reason to protest against a communal eruv. Because, if one can make an eruv on one block, he can make an eruv on two, and three, and four blocks etc.. Only Reform theology dictates that a communal eruv cannot be made. Protesting against a communal eruv is absolute Reform theology.

## BUSSES ON BEDFORD AVENUE

Many Rabbis in Williamsburg, have decreed, busses going on Bedford Avenue, and Lee Avenue, make these streets a public domain (reshus harabim). Even though it is not stated in the Talmud, and poskim, that busses going on a street make it a public domain. Nevertheless, Reform theology, against the Torah, decrees this.

Laws of a public domain, stated in the Shulchan Aurach rule, a street must have 600,000 people traveling on it in one day for it to be classified as a public domain. Busses do not make a street a public domain.

Also, as explained before, Brooklyn is a walled city. Therefore, Brooklyn can never be a public domain.

Nevertheless, stupid Hungarian Rabbonim there, embracing Reform theology, against the Torah, put up walls on the street where the Satmar Bais midrash is, because this street connects to Lee Avenue. Amazing that no one in the Satmar community stopped them.

Many "crack-pot yo-yos", there publicized that the holy Grand Rabbi of Satmar, of blessed memory, said Bedford Avenue is a public domain.

THIS IS A LIE! He never said this. Because he was a STRICTLY OTHODOX JEW. Not a reform Jew.

Many, so called rabbis, who decreed Bedford Avenue is a public domain, wear shtrimals and white stockings Shabbos. Nevertheless, they are like Reform Jews. Because they are creating a new set of laws for Jews to follow.

Woe! If they don't like rulings of the Shulchan Aurach, and all poskim, they should become Moslems or Hindus. Then people will know they are goyem, and will not be influenced by their false rulings.

According to their perverted and twisted form of reasoning that one who uses an eruv is desecrating the Shabbos. They should not drink Kedem wine. Because, workers there use eruvin. Therefore, wine they touch is forbidden to use for it was touched by one who desecrates Shabbos.

Also, they must be careful not to marry one who uses an eruv. When performing a marriage, or giving a get, they must be sure that witnesses are those who observe Shabbos and don't use eruvin.

Their twisted reasoning, against GOD and HIS Torah, is ludicrous. It is completely senseless, asinine and brainless.

Because, I repeat, there is no reason not to use eruvin in Brooklyn, a walled city. Even if Moshe Rabenu, was resurrected, and said one can not make an eruv in Brooklyn, he is wrong. Because any statements against the Talmud, and rulings of the Shulchan Aurach, are wrong no matter who makes them.

In the time of the Chasam Sofer, Reform Jews in Germany, opened a temple for prayers on Shabbos and Yom Tov. All week it was closed. They printed siddurim with many changes. They also had an organ, played by a non Jew during services, in their temple.

The Holy Chasam Sofer was asked by Orthodox rabbonim there to forbid these practices. He wrote lengthy letters explaining the obligation to pray three times a day. He explained in detail that one is forbidden to change prayers fixed by our holy sages. He explained in detail why an organ cannot be used (Tshuvos Chasam Sofer part 6 letters 84 to 96).

Strange! According to warped mentality of rabbonim today, against eruvin, he should have proclaimed it is prohibited. Without stating a reason. This is what they are doing against absolute rulings of the Shulchan Aurach.

Obviously, one must pray three times a day, in Hebrew, as ordained by our holy rabbis: and, not change prayers Jews have been praying for thousands of years. An organ was never used during services. What was the need to go into great detail explaining reasons for things that are obvious.

Laws of our holy Torah must be explained in great detail. Stating a ruling with out sources from the Talmud and poskim completely invalidates any ruling on Torah Law.

Moshe Rabenu's ruling is null, and void, if he does not bring proofs. He must state this is what the ALMIGHTY told him on Mount Siani. Or, bring proofs for every ruling he gives. His proofs are the thirteen methods of explaining, and expounding, laws of our holy Torah that we say every day.

In our generation, we have Talmud Bavli and Yerushalmi, poskim reshonim and achronim. Rabbonim issuing rulings without proofs from the Talmud, and poskim reshonim and achronim, uproot our holy Torah. Their rulings are null and void. Rulings issued without proof attack the very core of our holy Torah.

This sad state of affairs only exists in the United States. In our generation, where learning Torah has sunk to its lowest level, since we received the holy Torah on Mount Sinai: and, people are lazy to learn Torah. Many are unable to grasp words of our holy sages of past generations. Therefore, they don't study them. They don't even study works of noted Torah scholars in our generation.

Nevertheless, they issue rulings on matters of Torah Law, without doing proper research, according to notions and whims that have no connection whatsoever to Torah. Only concepts stated in the Talmud, reshonim, and achronim are true Torah concepts. Other ideas are nonsensical whimsies.



## HOLY GRAND RABBI OF SATMER OF BLESSED MEMORY

Holy Grand Rabbi of Satmer, of blessed memory, was a mortal being, an object of criticism, and was not designated by the ALMIGHTY to issue absolute rulings for anyone on Torah Law. More, so, when he does not state a reason for his ruling, with proofs from the Talmud and poskim. Any ruling issued by anyone with out proofs from the Talmud and poskim is automatically null and void.

Because, many rulings written by holy talmudic scholars, great sages of Israel, from past generations, with clear proofs, are discussed, and disputed. More, so, rulings issued with out any proofs: and, therefore, cannot be discussed or disputed, are utterly worthless.

Many rulings issued by the great gaon of Villna, greatest talmudic scholar in the past three hundred years, and maybe more, with clear proofs, are not accepted by our holy people. Same is true of rulings of other holy Torah scholars.

1. No one uses two matzos at the seder Pesach, we all use three matzos, even though the great gaon of Villna rules we must use two matzos.

2. No one makes a bracha, when he washes his hands before mincha, even though the great gaon of Villna rules that one must make a bracha when washing his hands. Just like he does in the morning before shacris.

3. Most yeshivas, and many Jews, wait 72 minutes, before doing any work after Shabbos. Even though the great gaon of Villna rules that one must only wait 40 minutes.

4. Every shul has flowers, and greenery, on Shavuos. Many reasons are given for this. However, the great gaon of Villna rules, we should not have flowers in shuls Shavuos: but, no one listens to his ruling.

5. According to the great gaon of Villna, we cannot make eruvin in most bungalow colonies. Because, he rules any open area where there is a street 16 amos wide ( 24 feet and even less according to most poskim) is a public domain: and, one cannot make an eruv there. Therefore, around all bungalow colonies along

route 42 and route 52, and other main highways, an eruv cannot be made.

Nevertheless, eruvin are made there. Because, we rule that 600,000 must walk on a road every day for it to be classified as a public domain. This condition does not exist there, or in Brooklyn, or in most cities in the world.

This required condition will exist when Mosheach comes. Jewish people, who number more than 600,000, will get to the Bais Hamikdash: and, travel on one street to get there.

Above are only some of the rulings of the Villna gaon against common practice. There are more. Rulings by other great poskim are also disputed and not followed.

One glancing at the Tur Shulchan Aurach, will see, on many matters of Jewish Law, there are disputes. Rashi rules that one makes a blessing shehacol on wine that was boiled: and it cannot be used for kiddush or arba cososes Pesach. Nevertheless, most people use boild wine (pasteurized) for kiddush. Very few use non boiled wine which is available.

Gaon of Villna states: if one wants to put on tefilin that are kosher according to all poskim. He must put on 64 pairs of tefilin each day. However, we rule like Rashi: and, use tefilin according to his ruling. We completely disregard other rulings.

Because, we rule on all matters of Jewish Law only after discussion, and clarification, by holy Torah sages. Rulings without proofs are absolutely void.

2

Nevertheless, the Bick family, Reform Jews against the Torah, and others, have made a publicity campaign against eruvin. Claiming that the Holy Grand Rabbi of Satmar, of blessed memory, was against eruvin.

Obviously a lie. Because the Holy Grand Rabbi, of blessed memory, did not argue with all poskim, and the Shulchan Aurach, who permitted eruvin in all large cities.

These stupid, vile, squalid, people think the ALMIGHTY gave our holy Torah to the Satmar Rebbi, of blessed memory, and he does not have to state a reason for his position: and, they try to convince others their despicable, contemptible, wretched, vile whimsies are correct. Because, they don't state a reason in many articles and letters they publish, stating in his name, he was against eruvin. They just say he was against eruvin.

Please be advised, Torah was given to Moshe Rabenu on Mount. Siani, not to the Satmar Rebbi. Therefore, he must state proofs, for his ruling, so scholars can evaluate them, and see if he is correct.

This obvious fact seems to elude these vile creatures. Stupid imbeciles, and zanies, want to uproot Torah Law : and, make the Satmar Rebbi the laughing stock of all intelligent Torah scholars and smart people. Because, any normal person laughs at a ruling on Torah Law, against all poskim, and the Shulchan Aurach, without a reason.

3

Obviously the Holy Grand Rabbi of Satmar, was not against eruvin. Letters from prominent poskim who were close to him state this openly.

Present Satmar Rebbi, Moshe Teitlebaum, said many times that his uncle was never against eruvin. Letters published stating this are available from the Vad Hoeruv (1419 44th Street, Brooklyn, N Y 11219- 1-917-393-3788 or fax number 438-7411. Follow instructions when you dial this fax number and you will be faxed information requested). However, all these letters mean nothing. Because, obviously the Holy Grand Rabbi of Satmar, of blessed memory, was not against rulings of all poskim, as stated before.

May the ALMIGHTY save his holy people from traps against GOD and his Torah, the Bick family, and others, have set. May we

greet MOSHEACH in the merit of publicizing the truth.

May the ALMIGHTY save us from falsehood as King David prayed in Psalms: ALMIGHTY! Save my soul from lips that speak lies: and, tongues of deception (Psalm 120).

4

This short essay was not written for many stupid Satmar Chassidim, Bick, his family, and others. Who think that the ALMIGHTY revealed HIMSELF to the Holy Grand Rabbi of Satmar: and, whatever he says, even though he is misquoted, is the word of the ALMIGHTY. They cannot understand what I write. These lethargic, stupid, people, who lie, are not interested in the truth. They will live, and die, with their false whimsies against the Torah.

This essay was written for intelligent, sensible and alert, people, who want to know the truth.

## LITVISHE FREAKS

Reb Moshe Feinstein, of blessed memory, was not designated by the ALMIGHTY to give absolute rulings on Torah Law for HIS holy people. He was a mortal being, an object of criticism:and, not GOD ALMIGHTY who gave us the Torah on Mount Sinai.

He was not the only one who wrote, and issued rulings, on the subject of eruvin. Gedolei Yisroel have issued rulings on this subject for thousands of years. Their rulings are clearly stated in their many works.

Talmud Bava Metzia (p. 59) relates a story, about Reb Eliezer Hagodol, who argued with the sages of Israel. A voice cried out from heaven, how do you argue with Reb Eliezer Hagodol, we rule like him on all matters of Jewish Law. Reb Eliezer Hagodol was the greatest sage of Israel at that time. Nevertheless, the Talmud relates, he was put in charem (excommunicated): because, he argued with all the sages of Israel.

Greatness in Torah scholarship does not give one the power, or authority, to argue with all sages of Israel. Nevertheless, Reb Moshe Feinstein, of blessed memory, did this. When he ruled against eruvin in Brooklyn.

He states this openly in Igros Moshe Orach Chiam part 4 letter number 87. Therefore, he states: his ruling is not absolute, or clear cut. Because, he argues with all the sages of Israel from past generations.

Let it be stated here forthright. Leading poskim in our generation did not accept his ruling. Nor, did leading poskim in his generation accept his ruling. Because, it is a novel ruling, against all sages of Israel, and the Shulchan Aurach.

Nevertheless, Litvishe freaks, with idiotic whimsies, publicize his novel ruling, on Eruvin in Brooklyn, as absolute. They conjecture, everyone has an obligation to follow his novel ruling, against all poskim.

Absolute, idiots, zanies, and imbeciles, run around getting

signatures, from the ignorant, against eruvin: and, continuously publicize an absolute ban, against establishing eruvin in Brooklyn. This is senseless, asinine, brainless, and a joke.

Because, his ruling is against all sages of Israel, in our generation, and previous generations: and, is in no way absolute. This was discussed in detail in many works by this writer.

He would be guilty of a sin punishable by excommunication. Had he declared his ruling absolute. He was very careful. He openly declared his ruling is not absolute. He also stated, many times, he is not against those who establish eruvin in Brooklyn. Who follow rulings of all sages of Israel from past and present generations.

Nevertheless, idiotic zanies, liars, and imbeciles, are publicizing his ruling as absolute. Exactly the opposite of what he stated.

Woe! They have power, aided by forces of evil, Satan and his forces, to convince others that a ruling against the Shulchan Aurach, and all sages of Israel, is an absolute ruling. They tear eruvin, terrorize rabbonim who make eruvin, and with lies and deceit convince them.

Woe! We are living in a generation where terrorists rule many. Lies, deception, and deceit, are supreme: and, the public is hoodwinked into the abyss of humiliation, and degradation.

May the prayers of King David be answered: "Destroy all who speak false"(Psalms 5:7): "Obliterate, ALMIGHTY, all lips of trickery" (Psalms 12:4).

" YOU, ALMIGHTY GOD, watch them, save them from this generation, forever" (Psalms ibid.8).

## CONCLUSION

The Chazon Ish, of blessed memory, wrote that he never got involved in a controversy. Because, both sides already decided, determined, and came to a conclusion. They don't come with open minds to clarify the truth. Therefore, there is no purpose in getting involved in any controversy.

Purpose of this work, and many other works published by this writer on the subject of erubin, were not written to convince those against erubin that an eruv can be constructed in Brooklyn. Their minds are closed. They are determined in their views. Issue is wrapped up. They have no interest in learning the truth.

Purpose of my writings are to show those who use the eruv, and, **those who have doubts and want to learn the truth**, the ultimate stupidity of those against erubin. Rejoice, my holy brother. Learn the truth.

2

When plans for the eruv in Boro Park were made. Reb Yechezkel Roth, one of the greatest Torah scholars in our generation, sent members of his bais din and collel to check if there were walls around Brooklyn. One of those against the eruv heard about this: and, asked if he could go along. When they came to the shores of Brooklyn. They saw walls all around Brooklyn. Only one person didn't see these walls. Person against erubin who was with them. He said it's all open. There are no walls.

It is unbelievable how one can stand in front of a wall and claim it's not there. When everyone there saw these walls.

When they came back. They told Reb Yechezkel Roth what they saw. He ruled that an eruv is unnecessary. Because, Brooklyn is completely enclosed.

Illogical, irrational, and fallacious, reasons for not making erubin will not be disproved. Even if their absurdity is obvious.

A prominent Rosh Yeshiva said: if there are erubin people will go to work with the subway Shabbos. Because, they can carry a token: and, in time Shabbos will be forgotten. Even though there are erubin all over the world and in many cities in the United States: and, no one goes to work Shabbos. Obviously, he is wrong. Nevertheless, one cannot convince him of the stupidity of his remarks.

Another rov told me if there is an eruv people will think they can carry a cigarette and smoke Shabbos. Another rov told me if there is an eruv people will not be able to go to shul for mincha Shabbos. Streets will be filled with women with carriages. Strange! Monday, Tuesday, Wednesday etc. people go to shul. Why should Shabbos be different?

Another Rosh Yeshiva told me. In an area where there is an eruv there is a greater divorce rate. Because, women go out in nice Shabbos close. One woman gets jealous of the other. She bothers her husband to get her nice Shabbos close like her neighbor. Sometimes he cant afford it. One thing leads to another. Until they get divorced.

Another person told me if there is an eruv, women will go in the street Shabbos, and men will look at them. I answered him. In the time of King Soloman in the Holy City of Jerusalem there were women: and, he made an eruv there. He answered in King Soloman's time there were no buildings 20 stories high like in Williamsburg. All women from these tall buildings will go on the street. It will be a disaster.

Stupidity of these remarks are obvious. They need no comment. Nevertheless, those making these idiotic statements



cannot be convinced they are wrong.

More, so, stupid rabbonim made comments of this nature and went to other rabbonim to convince them they are right. They even went to the bais din in the Holy City of Jerusalem to try and convince them that they should issue a ban on eruvin in Brooklyn. Because, women will go in the street Shabbos. They were laughed at. Because, in the Holy City of Jerusalem there are women. Thousands of women are in the street Shabbos with carriages. There have been eruvin in the Holy City of Jerusalem for over a hundred years.

4

Nevertheless, idiotic half-wit reasons abound for not making eruvin. Along with those stated previously that Bedford Avenue is a reshus harabim. Because, busses go there. If 200 busses a day go on Bedford Avenue, all full, with a hundred people in each bus, there are only 200,000 people going on Bedford Avenue. Besides the fact, many poskim rule, people on busses, or in cars, do not make the street a reshus harabim. Because, they are in a closed area which is a private domain. Also 600,000 people have to walk, not ride, like they did in the desert. Also, Brooklyn is a walled city and can never be a public domain.

Stupidity of these remarks are dumfounding, absurd, depraved, perverse and bullheaded. Yet you will not get those against the eruv to admit they are wrong. Just like you will not convince one against the eruv that there are walls around Brooklyn when he says they are not there.

My holy brothers! Rejoice with the knowledge you have gained by reading my many works. If your doubt has been removed, even on one point, thank YOUR MAKER for knowledge you have gained. Fortunate is one who understands the truth. Truth is the ALMIGHTY'S HOLY NAME. May you be blessed.