

# געת תורה

ישיעהו טוביה הלוי דירעקטאר

בהמחייס לקוטי טל, תורת תיקוני עירובין כ"ח, בית לוי בי"ח,  
תלת שמעתתא, מתוך העמק, נחית בחסדך על סו השייס,  
ומייל לפידי אש דת די"ח, ועוד.

## על מצות עירוב

RABBI SHIAH T. DIRECTOR  
25 CHALET VIM ROAD  
WOODBOURNE NY 12788

# סילוק הדעת

כבר עבר חמישה שנים מיום התיסדות העירוב בבאר א פארק וכ"ה שנים מהתיסדותו בפלעטבוש. ועדיין נמצאים צועקים איסור טלטול בשם מרן הגר"מ פיינשטיין זצ"ל. ומפרסמים מודעות עם איסור טלטול בשמו.

זו מפני עצלותם לעיין כתשובתו (שו"ת אגרות משה חלק ד סימן פ"ז) שם כתב: האחרונים לא סב"ל כדבריו ואינו פסק דין ברור. ובתשובה (סימן פ"ח שם) כתב: שיטתו, אם גרים בעיר ששים ריבוא הוי העיר רשות הרבים, שלא כדברי השולחן ערוך שכתב צריך ששים ריבוא עוברים ברחוב אחד בכל יום ואז הוי העיר רשות הרבים (ש"ע א"ח סימן שמ"ה סעיף ז). אם כן הרוצים להתנהג כדברי הש"ע לתקן עירוב בברוקלין הרשות בידם.

אכן פרסומת בשמו לאסור תיקון עירוב בברוקלין שקר. היפך מה שכתב בתשובותיו מפורש.

בס"ד

המעורר לכבוד ה"ת התורתו הקדושה

ישעיהו טוביה הלוי דירעקטאר

# ישעיהו טוביה הלוי דירעקטאר

RABBI SHIAH T. DIRECTOR

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

1540 57th ST. BROOKLYN, NY 11219

ערב ש"ק תרנדרה ערב ר"ח כטליו השס"ה

כס"ד

In the year 5739 (25 years ago) Rav Menasha Klein asked Reb Moshe Feinstein, of blessed memory, if an eruv can be established in Boro Park. He replied: yes, he is not against it. His ruling was published in a booklet written by Rav Menasha Klein, and 5,000 copies were distributed.

Three years ago, I spoke to Rav Tuvyah Goldstein, of blessed memory, he told me that he asked Reb Moshe the same question. Reb Moshe replied, he is not against anyone who wants to follow the ruling of the Shulchan Aurach, and all poskim, and establish an eruv in Brooklyn. However, he personally wants to follow rulings not accepted by the Shulchan Aurach.

In a letter written to the rabbonim of Flatbush, concerning the eruv they want to establish there, printed in Igros Moshe (simon 87 part 4), he gives his permission to establish an eruv. Even though, he does not want to be involved in their project, for reasons stated in his letter, which are against the Shulchan Aurach and all poskim, as stated openly in this letter. Nevertheless, he gave his permission to establish an eruv. Because, obviously, he is not against those who follow ruling of the Shulchan Aurach, and all poskim.

His letter, printed there (simon 88), only explains **his ruling** in greater detail. However, his permission to establish an eruv in Brooklyn was never retracted. Because, obviously, he is not against those who follow ruling of Shulchan Aurach and all poskim.

Posters in the street and documents published in newspapers, proclaiming a prohibition, in his name, are false documents, against what he told prominent rabbonim, and printed in Igros Moshe. Reb Moshe never signed on these documents, or authorized their publication.

No one can stop someone from publicizing false documents. However, one obvious fact remains valid, what he told prominent rabbonim and printed in Igros Moshe when he was alive.

כ"ו ג' ו' ח' ט' י' י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט כ' כ"א כ"ב כ"ג כ"ד כ"ה כ"ו כ"ז כ"ח כ"ט ל' ל"א ל"ב ל"ג ל"ד ל"ה ל"ו ל"ז ל"ח ל"ט מ' מ"א מ"ב מ"ג מ"ד מ"ה מ"ו מ"ז מ"ח מ"ט נ' נ"א נ"ב נ"ג נ"ד נ"ה נ"ו נ"ז נ"ח נ"ט ס' ס"א ס"ב ס"ג ס"ד ס"ה ס"ו ס"ז ס"ח ס"ט ע' ע"א ע"ב ע"ג ע"ד ע"ה ע"ו ע"ז ע"ח ע"ט פ' פ"א פ"ב פ"ג פ"ד פ"ה פ"ו פ"ז פ"ח פ"ט צ' צ"א צ"ב צ"ג צ"ד צ"ה צ"ו צ"ז צ"ח צ"ט ק' ק"א ק"ב ק"ג ק"ד ק"ה ק"ו ק"ז ק"ח ק"ט ר' ר"א ר"ב ר"ג ר"ד ר"ה ר"ו ר"ז ר"ח ר"ט ש' ש"א ש"ב ש"ג ש"ד ש"ה ש"ו ש"ז ש"ח ש"ט ת' ת"א ת"ב ת"ג ת"ד ת"ה ת"ו ת"ז ת"ח ת"ט י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט י"א י"ב י"ג י"ד י"ה י"ו י"ז י"ח י"ט

Shiah T. Director  
P.O.B. 786  
Woodbourne, NY 12788

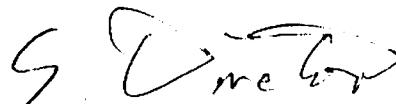
3"0?

Since the eruv in Flatbush was established twenty five years ago a problem has been puzzling me. Brooklyn is a walled city. Most poskim rule that rivers and the ocean around a city are valid walls. There are also man made walls around Brooklyn. Therefore, why is it forbidden, according to some rabbonim in our generation, to make an eruv in Brooklyn?

The undersigned is well aware of letters form Reb Moshe Feinstein, of blessed memory, on this subject. He is also well aware of proclamations, with signatures of rabbonim on this matter.

Nevertheless, I am asking a simple question. Why can't an eruv be established in the walled city of Brooklyn? Maybe some of your readers, many who are against eruvin in Brooklyn, answer this simple question.

Thank- you, and may you be blessed,



cc. JP

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**ישעיהו טוביה הלוי דירעקטאר**

**RABBI SHIAH T. DIRECTOR**

במחז"ס לקוטי טל. תורת וניקוז ערובין ו"ח. בית לוי ב"ח.  
 תלת סמעותא. פנוך העסק. נחית בחסדך על סו' חס"ס.  
 ומ"ל לפיז אש דת ד"ח. וטד.

נס"ד

**25 CHALET VIM ROAD WOODOURNE N Y 12788**

OPEN LETTER TO THOSE AGAINST ERUVIN

Your constant declarations against eruv in Brooklyn, against all poskim, and the Shulchan Aurach, in an attempt to fool the ignorant, is a matter for laughter. You have become the laughing stock of Torah scholars.

By proclaiming false rulings, you, and others doing this, have abandoned, forsaken, and renounced, their portion in the world to come. I ask you. Is trying to fool ignorant people into thinking one can not make an eruv in Brooklyn, and carry with this eruv, worth this grave, everlasting, punishment?

*S. Director*

ישעיהו טוביה הלוי דירעקטאר

**RABBI SHIAH T. DIRECTOR**

במקום לקוסי טל. זמרת וניקוי עירובן ו"ח. בית לוי ב"ח.  
תלז סמעותוא. פתוך העסק. נחית בחסוך על סו' חס"ס.  
ומ"ל לפיך אש דת ו"ח. ושד.

**25 CHALET VIM ROAD WOODOURNE N Y 12788**

בס"ד

5 Tamuz 5764

Declarations against eruvin in Brooklyn, are against all poskim, and the Shulchan Aurach. No reliable reason was ever given for these declarations.

Signatures on posters against eruvin, also mean nothing, because, they are signatures without a reason, against leading rabbonim, who have stated clear reasons for permitting eruvin in Brooklyn. These signatures, by irresponsible people, not educated in the subject of eruvin, who have never learned response from leading Torah scholars from past, and present, generations on this subject: and, don't have the mental ability to do so, are only an attempt to fool the public.

Seeing their signatures on documents, against eruvin, provokes laughter from those versed in this subject. Time has come to stop all nonsensical protests against eruvin. Protests, without rhyme or reason, based on lies, and stupidity.

Sincerely,

*Shiah T. Director*

**ישעיהו טוביה הלוי דירעקטאר**

**RABBI SHIAH T. DIRECTOR**

באמרי"ס לקוטי טל. זעורז ונקוני ערוכין ו"ח. בית לוי ב"ח.  
זולת שמענותא. פתוך העמק. נחית בחסדך על סו' הש"ס.  
ופו"ל לפד"י אש דת ד"ח. ושד.

**25 CHALET VIM ROAD WOODOURNE N Y 12788**

נס"ד

Rabbi Sturnbuch  
Bais Din Zedek  
P.O.B. 5006  
Jerusalem, E. Israel

11  
סימל  
3000

Dear Rabbi Sturnbuch:

Enclosed please find recent publications, for your review, on the subject of eruvin in Brooklyn, New York. You will see from these publications, those against the eruv in Brooklyn, have nothing to answer, to clarify, explain, and elucidate, their views against the eruv. They ignore all questions posed, and continue to publish proclamations, against the eruv.

These proclamations are published in newspapers, bought off by those against the eruv, and by posters in the street. It is a sad state of affairs, when Torah law is decided by newspapers and posters.

Many use the eruv in Brooklyn, a walled city: but, many are influenced by posters, proclaiming lies, and prohibitions against eruvin, without rhyme or reason.

This literature is sent to you so you can evaluate it: and, possibly do something to stop this abnormal wave of keferah.

לרבני פ"ק, ומהכד"ב כע"כ היום,  
יש"ס טו"ק"הו צו"עקט"ו

# ישעיהו טוביה הלוי דירעקטאר

בעמח"ס לקוטי סל, ומו"ל לפידי אש דת ד"ח.  
ותורת תקוני עירובין שבזמן חזק ו"ח. ועוד.

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

בס"ד

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 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 erubin: and, continuously publicize an absolute ban, against establishing erubin 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.

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 erubin 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 erubin, terrorize rabbonim who make erubin, 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).

Rabbi Shiah T. Director  
 1540 57th Street  
 Brooklyn, N Y 11219  
 718 435-2269  
 27 Teves 5760

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To Whom It May Concern:

After edict by the Agudas Harabonim, in the year 5741, was issued, against the eruv in Boro Park, signed by Reb Moshe Feinstein, of blessed memory. Rabbi Menasha Klein was asked by Rav Simcha Elberg, of the Agudas Harabonim, to withdraw his approval of this eruv.

He replied: Reb Moshe told me that I can make an eruv there. Therefore, I made one. If he will tell me not to make an eruv my approval of this eruv will be withdrawn. He was not allowed to see Reb Moshe and discuss the matter with him. He called Reb Mose's house many times and was told that he could not see him.

Had this edict been valid, and signed by Reb Moshe, why was his request refused? His approval of the Boro Park eruv would be withdrawn and the matter would be settled. Obviously, this document is a fraud.

Please be advised. Reb Moshe's approval of the Boro Park eruv was stated in front of five witnesses, published, and widely distributed, before the Boro Park eruv was established in the year 5741. Validity of these published statements were never denied by Reb Moshe.

Two years after Rabbi Klein was told by Reb Moshe that he could make an eruv in Boro Park, and his ruling was published, widely distributed, and never disputed, he made an eruv there. Because, he listened to Reb Moshah's ruling. Therefore, the edict from the Agudas Harabonim is a complete fraud.

5 Director <sup>16"323N 102"8</sup> (M P 2N)

P.O.B 786

Woodbourne, N Y 12788

Editor  
Yated Ne'eman  
53 Olympia Lane  
Monsey, N Y 10952

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Dear Editor:

Please be advised, the undersigned studied under great sages of the past generation, fifty years ago, before you were born. He is author of many works on Jewish Law. Therefore, comments sent to your newspaper for publication, on matters of Jewish Law, are most reliable.

You have a holy obligation to publish my comments on Jewish Law in your newspaper. The undersigned is not getting paid for writing and sending you these comments. He sends them because he knows readers of your publication will benefit from them.

Publication directed to the Orthodox Jewish community has an obligation to publish comments on Jewish Law. The undersigned is open to criticism and comments from your readers. He will answer any questions from them, on what he writes, and submits for publication.

S. Dinstein

... "אבל לדעתו אין להביט על זה כי התורה אינה קנין הרמ"ם, והחובה למחות וללחום ולסתור את הסכמתם".  
אט די ווערטער דארפן מיר איבער'חזרן איינמאל און נאכאמאל, "התורה אינה קנין הרמ"ם", די תורה באלאנגט נישט פאר קיין ראשי ישיבה, די תורה באלאנגט נישט פאר גוט-באצאלטע מנהלי המוסדות,

דאס האבן יודות החרדית וועט אויסשרייען א קול מחאת קרבן די בנתיים! אונזער וויי-געשריי וועט געהערט ווערן מקצה השמים עד סופו! הללו אתה אם לצרינו! והאם לבעל לכו אחריו!  
דאס יודות החרדית וועט דערקלערן קליפ און קלאר, די וועלט איז נאכנישט חפקר! די תורה הקדושה איז נאכנישט חפקר! די חרדישע פנים בייסקער רב זצ"ל דארפן דערהערט ווערן "התורה איז קנין הרמ"ם! עס איז נישט קיין חפקר וועלט!

די תורה הקדושה באלאנגט פאר השם יתברך דער גותן התורה!  
און מיר זאגן יעדן טאג "אני מאמין באמונה שלימה שזאת התורה לא תהא מוחלפת ולא תהא תורה אחרת מאת הבורא יתברך שמר".