

ועד למען קדושת השבת בעיר רבתי נוא יארק

COMMITTEE FOR THE SANCTITY OF THE SABBATH IN GREATER NEW YORK

זכור את יום השבת לקדשו

REMEMBER THE SABBATH DAY TO KEEP IT HOLY!

Acknowledge the truth!

In the evening following Shabbas Shuvah, one of the most prominent members of the Agudas Harabonim, the Union of Orthodox Rabbis, made a statement on the air, to the effect that: -

- 1) He is unaware of any great rabbis who permit making eruvim in large cities.
- 2) Eruvin were never made in large cities whose population reached 600,000. Do not believe what people say, that in the large cities of Europe there were eruvim.

I do not wish to engage in a debate concerning the halachah, but I do wish to state a few pertinent facts to set the record straight.

- 1) The following Torah giants permitted eruvim in large cities: Chazon Ish, Rabbi Chaim Ozer Grodzinsky, Rabbi Jonathan Steif, Divrei Malkiel, Rabbi Zvi Pesach Frank, Rabbi Joseph Elyahu Henkin, Maharsham, Harei Besamim, Tirosh v'yitzhar, Rabbi Shlomo Dovid Kahana, head of the rabbinical court of Warsaw, Rabbi Moshe Mordechai Epstein, Slabodker Rosh Yeshivah, Avnei Nezer, Rabbi Joshua Kutna, Rabbi Nochum Yerushalimski, Rabbi Michael Dov Weismandl, Eruv v'hotzaah by Rabbi Segal, Tav Yehoshua, and many others, all of sainted memory, with no one dissenting. According to Rabbi Shlomo Dovid Kahana of Warsaw, in our times, even the Mishkenoth Yaakov would permit eruvim.

Also, the Gaon of our generation, Rabbi Moshe Feinstein shelita, wrote in Hapardes 33:9, as follows:

I do not wish to join those who sanction the eruv. I do not protest, however, since there are many reasons to permit it...They are, therefore, perfectly justified in following their view. As regards the danger I pointed out concerning Jerusalem, it is, nevertheless, a valid eruv after the fact, and since they maintain their lenient ruling even reading what I wrote in Igroth Moshe, ch. 139.

- 2) The following cities had eruvim: Warsaw, Vienna, Amsterdam, London, Paris, and Antwerp. New York, too, once had an eruv. Many of these cities still boast of eruvim. Throughout the entire Eretz Yisroel there are eruvim: in Jerusalem, in Tel Aviv, in Haifa, and in virtually every city and town. Jerusalem boasts of no less than two eruvim: one set up by the Chief Rabbinate, and one set up by the Beth Din Tzedek of the Eidah Hachareidis, which refuses to rely on the Zionist eruv of the Chief Rabbinate.

Also in America, Rabbi Moshe Feinstein shelita has been instrumental, both personally and by writing letters (of which we have copies), in setting up eruvim in many American cities. As is well known, he helped set up eruvim in Queens, Far Rockaway, Seagate, Monsey, and in numerous other localities. These are irrefutable historic facts.

The aforementioned prominent rabbi, in his radio address, stated that all the Jews in America and in other countries, who rely on these eruvim, are flagrant desecrators of the Sabbath and are deservant of death by stoning. G-d forbid that one make such a statement against K'lal Yisroel!! Especially during the ten days of penitence!!

It is virtually incomprehensible that a prominent rabbi of his caliber and erudition should be ignorant of all the poskim of the past generation who sanctioned the setting up of eruvim in cities and towns. It is incredible that a rabbi of his prominence should be ignorant of all these poskim as well as all the well-known facts that there were eruvim in many cities.

We, therefore, appeal to the aforementioned rabbi to review the facts, to acknowledge the truth, and to retract his statement. He is guilty of publicizing an error, either intentionally or unintentionally, that can cause more harm than the eruv, since it is a misinterpretation and a distortion of Torah.

With blessings for a G'mar Chasimah Tovah.
The Committee for the Sanctity of the Sabbath
in Greater New York