

**THE EREV RAV ARE THE CORRUPT JUDGES OF THE
JEWISH PEOPLE IN EXILE (ZOHAR HA KADDOSH III 124a)**

**HERE IS AN EXAMPLE OF THE NATIONAL COUNCIL OF AN
ORTHODOX ORGANIZATION GOING AGAINST THE LAW OF THE
TORAH. WOE TO THESE LEADERS OF THE EREV RAV: (TAKEN
FROM <http://www.yifashul.org/romin.txt>**

15 Sivan 5763

June 15, 2003

Mr. Victor Bellino, President

Young Israel of Fifth Avenue

Dear Mr. Bellino,

On May 8, as President of Young Israel of Fifth Avenue, you contacted me for Halachic guidance concerning a dispute involving the proposed sale of 3 West 16 Street by National Council of Young Israel. You sent me a copy of a memo, dated September 14, 2002, signed by Rabbi Peretz Steinberg, Chairman of the Vaad Halacha of the Young Israel Council of Rabbis, about a telephone conference initiated by NCYI on August 1, 2002 with four members of the Vaad Halacha concerning the proposed sale of the building. The memo stated that as a result of this telephone conference the Vaad Halacha unanimously authorized the proposed sale.

I contacted each member of the Vaad who participated in the telephone conference ---Rabbis Hershel Kurzrock and Mordechai Willig on May 12, and Rabbis Gedalia Anemer and Peretz Steinberg on May 13. Each Rabbi stated that on August 1 they had merely given Halachic guidance to a hypothetical situation based on facts presented only by NCYI and that the telephone conference was in no way to be considered an authoritative decision of a Din Torah in a Beth Din.

Each Rabbi further stated that NCYI must respond positively to any hazmana issued by a reputable Beth Din. At that time, NCYI had already received two hazmanas from the Beth Din of America.

On May 26, Rabbi Pesach Lerner, Executive Vice-President of NCYI, came to me and attempted to prove the merits of NCYI's position by presenting his version of the facts. I interrupted him and said that he was presenting his argument in the wrong forum. He should, rather, be standing before a Beth Din in the presence of his adversaries and prove the validity of his claim.

Rabbi Lerner responded that NCYI did not have to go to a Beth Din because it had the authorization of its Vaad Halacha. I told him of my discussions of this matter with each of the Rabbis who participated in the August 1 telephone conference, and that they all agreed that the telephone conference was not a Din Torah and that the Vaad could not act as a Beth Din without the representation of YIFA. I told him that each Rabbi stated that NCYI must go to a Din Torah if summoned by a Beth Din.

Rabbi Lerner gave a second reason why NCYI was not obligated to go to a Din Torah. He claimed that on May 16, YIFA brought a lawsuit in secular court and thus had forfeited its right to a Beth Din. I told him that only the Beth Din could decide such a forfeiture.

I informed Rabbi Lerner that the court transcript of the May 16 proceedings shows that YIFA requested that the case be removed from the secular court and be brought before a religious judicial body---a Beth Din---and that NCYI refused. Only after this refusal, did YIFA proceed to bring a lawsuit. It is, therefore, preposterous for NCYI to claim YIFA's lawsuit in the secular court as a valid reason for not going to Beth Din.

I ended our conversation by telling Rabbi Lerner that for a Torah organization to avoid going to a Beth Din is a great Chilul Hashem and that NCYI must respond positively to the hazmana of the Beth Din of America.

On May 29, the Beth Din rejected the arguments of NCYI for not coming to Beth Din and sent a third and final hazmana. On June 10, NCYI notified the Beth Din that it would not go to a Din Torah. Unfortunately, this refusal to go to Beth Din, will now serve as a precedent for all Young Israelites

that it is permissible to circumvent Beth Din and settle matters in secular court.

To have NCYI's reputation thus sullied would be most unfortunate when the Rabbis of its own Vaad Halacha unanimously call upon it to respond positively to the Beth Din's hazmanas.

It is my bracha that Hashem grant National Council the wisdom and the courage to avoid this Chilul Hashem by following the dictates of our sages and agree to adjudicate this matter before a halachically constituted Beth Din.

Very truly yours,

Rabbi Eliahu Rominek

Rosh HaYeshiva

That Peretz Steinberg mentioned above is the same one that lets women go to regular Courts instead of going to a Bet Din to receive a proper Get.

**THE HOLY RABBI CHAYIM VITAL ZT'L WARNS US ABOUT THE
CATEGORY OF RABBIS WHOSE MAIN PURPOSE IS HONOR AND TO
MAKE A NAME FOR THEMSELVES**

We read in the introduction to the Holy book Etz Chayim what the Holy Rabbi Chayim Vital, may his merit shield us, (who was the student of the Holy ARI zt'l) wrote concerning the Erev Rav: All those that do kindness and toil in the Torah, all they do for themselves, and in particular through our many sins, in our times, the Torah has been made into a hammer with which to do their own ends for many baale torah, who occupy themselves in the Torah in order to receive their reward and other benefits and luxuries, and in order to be in the group of heads of Yeshivot, and judges (dayanim) in their courts, so that their names and fame are spread throughout the land, and the actions of these Rabbis resemble those of the generation of the Dispersion, those who built the Tower of Babel, with its top reaching the heavens, and the main motivation for their actions is what is written there in the Torah: "Let us make a name for ourselves" as it is written in the Zohar (Bereshit 25b) on the verse : "These are the generations of the Heavens and earth..." that there are five types of Erev Rav and the third type is called Giborim (powerful ones) and on them it is written: "These are the Giborim of old, men of name" and they belong to the side of those about whom it is written: "Let us build for ourselves a city and a tower..." and let us make a name for ourselves by building Synagogues and Houses of Study and putting in them Torah Scrolls with crowns on their heads but not for G-d's sake they do thus but for their own benefit.

BETTER FOR THESE RABBIS HAD THEY NOT BEEN BORN

Continues the Holy Rabbi Chayim Vital: And on this type of Erev Rav it was said in the Talmud (Berachot 17): “He who occupies himself with the Torah not for its own sake, it would have been better for him had his fetus overturned and would not have come out to the air of the world”

And indeed these people look humble and righteous, when they say that all their involvement with the Torah is for its own sake, nevertheless the Great and wise, the Tanna Rabbi Meir peace be upon him, testified against them that it is not as they say, when he said (what we just quoted at the beginning of the introduction, Pirke Avot 6:41): “Rabbi Meir said: He who studies the Torah for its own sake (without ulterior motives) deserves many things, and not only that, but the whole world is indebted to him. And he is called beloved friend, loved by G-d and men, he pleases the Creator and humanity. The Torah covers him with modesty and fear, makes him virtuous, merciful, devote, just and faithful, moves him away from sin guiding him by the path of virtue, etc” “The secrets of the Torah are revealed to him and he is turned into an endless fountain of wisdom, and he becomes modest, patient, forgiving offenses, etc”

WOE TO THE SAGES OF OUR TIMES

Woe to the sages of our times, that they do not make the people return in Teshuvah, and also regarding the Sages of Mitzraim I saw their corruption, for they have no wisdom at all, and they destroy the city through their corrupt judgments (IVUT HA DIN)...the end of the matter, Woe to the Sages of the generation that they have arrogance and conceit and they have no regard for the honor of the Holy One Blessed be He to bring the people in Teshuvah, and you cause great evil upon the world (Sefer ha Chezyonot, Rabbi Chayyim Vital)

DISHONEST RABBIS CAUSE THE FILTH OF NOCTURNAL POLLUTIONS

Rabbis and judges who are dishonest and pervert the law cause the filth of nocturnal pollutions. The perversion of the "thrones of judgment" (Psalms 122:5) causes the love that is in the Chariot (the Throne) to fall, and stirs up the beat of impure passion. The remedy for this is "binding the chariot" - a reference to the institution of the Sages that before we go to sleep we should say: "In the name of the Lord G-d of Israel: at my right, Michael; at my left, Gabriel; before me, Uriel and behind me, Rafael, and upon my head, Shechinat-El. (LIKUTE ETZOT BY REBBE NACHMAN MIBRESSLOV)

SO EVEN IF YOUR RABBI RIDICULES YOU FOR KEEPING THE SHULCHAN ARUCH YOU SHOULD BE STRONG AND GO AHEAD FOR IT MAY BE THAT YOUR RABBI BELONGS TO THE EREV RAV AND HE JUST DOES NOT WANT YOU TO KEEP THE TORAH AS IT SHOULD BE FOR MAYBE HE WOULD BE EXPOSED AS A FAKE IN THE EYES OF THE OTHER CONGREGANTS WHEN THEY SEE THAT A COMMON PERSON KEEPS THE SHULCHAN ARUCH TO A GREATER EXTENT THAN THE RABBI. AND WE ARE NOT TALKING ABOUT PIOUS PRACTICES BUT WE ARE TALKING HERE ABOUT KEEPING THE SHULCHAN ARUCH, ESPECIFICALLY CONCERNING THOSE AREAS WHERE THE RELIGIOUS LEADERS OF OUR TIME ARE LAX ABOUT. FOR EXAMPLE, TALKING IN THE SYNAGOGUE IN THE MIDDLE OF PRAYERS, DURING THE KADDISH, GIVING TORAH LESSONS TO MEN AND WOMEN WITHOUT A MECHITZA, HAVING A DEFICIENT MECHITZA IN SHUL, LOOKING AT WOMEN WHICH IS SOMETHING FORBIDDEN, ETC