

דברי רבותינו לאור המצב

ISSUE
75

The Ahavas Yisroel of Viznitz:

"The mitzvah of Yishuv Eretz Yisroel is very precious. In our days, it's like a precious diamond that fell into a latrine. It's still very precious; but it's filthy."



Reb Chaim Ozer:

In the year תרצ"ו governments in Europe began to prohibit Sh'chita citing concern for animal rights. There was a certain Dr. Dumbo who wrote a booklet defending ritual slaughter. Reb Chaim Ozer advocated to have the book translated into many languages and sent to many countries. Then Reb Chaim Ozer asked that it also be printed in Lashon Hakodesh, (as the Zionists were then working to build the Medina). Reb Chaim Ozer wanted to be Makdim Refuah L'Maka!



Reb Dovid Povarsky:



Leil Shabbos Parshas Balak 1995: "We are living in an upside-down world. We have no idea how much the poison from the outside Hashkafos permeates our hearts and minds. "Here, let me give you an example: I go to sleep at night at peace. I feel safe. Why? Why do I feel secure? Because there are so many soldiers with weapons around and about on duty. They are 'watching' over us. So, there you have it. We, too, fell for it.

We got dragged down to the bottom of the dregs of society. The Tzionim are the 'good guys'. In truth what this really is, is U'bechukoseihem Lo Seleichu. Do NOT learn from the Shkatzim around you. 'Hein Am Levodod Yishkon'- we, yes we, are a nation who separates ourselves from this 'nation' that we live under here (in Eretz Yisroel)."

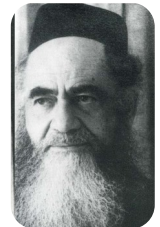
Reb Moshe Chevronei:

The year was 1966. Reb Moshe was invited to speak at the Hachtara of Rav Eliezer Bogard Zt"l in the northern town of Beis Shaan. Among those present by this event were representatives from the Ministry of Religions and Mizrahi officials and 'Rabbanim'.

Reb Moshe gave a fiery Droscha making the point that above all else, the job of a Rav is to know he is the employer, NOT the employee.

"... Afterwards, I remember," recalls Rav Shmuel Shulsinger (Rav of Kiryas Attah), "How the Askanim of Mizrahi were humiliating and blaspheming the Chevronei Rosh Yeshiva.

"Look at how the Rosh Yeshivos of today have the chutzpah to instigate a whole generation to rebel against the establishment and 'authority' in Israel. They educate the tzibbur to disrespect."



Reb Hillel Zaks:

There was once a bochur in Chevron whose father was a Zionist. At the son's Chasuna the father rose to speak. He took out an old paper and said. "This is your Bar Mitzvah speech. In it you pledged, 'I will serve my country and I will serve my land'". Turning to his son, he said, "You broke your promise". This Bochur had once turned to his Rosh Yeshiva Rav Hillel Zaks (grandson of the Chofetz Chaim) for guidance on how to deal with his difficult father. Rav Hillel opened a Rambam (Hilchos Aivel Perek Alef): כל הפורשין מדרכי צבור והם האנשים שפרקו עול המצוות מעל צוארן ואין נכללין בכלל ישראל בעשית המצוות ובכבוד המועדות וישיבת בתי כנסיות ובתי מדרשות אלא הרי הן כבני חורין לעצמן [כשאר האמות] וכן האפיקורוסין [והמורסים] והמוסרין כל אלו אין מתאבלין עליהן. אלא אחיהם ושאר קרוביהם לובשין לבנים ומתעטפים לבנים ואוכלים ושותים ושמים שהרי אבדו שונאי של הקדוש ברוך הוא. ועליהם הכתוב אומר הלוא משנאיך ה' אשנא:



Reb Avraham Yehoshua Soloveitchik:



The Rosh Hayeshiva spoke about the recent 'Nissim'. He said over what the Brisker Rav taught about Nissim (see Divrei Raboseinu issue 70, the report Reb Yosef Liss said over from the Brisker Rav). He then said as follows: "A man once

(Continued on page 2)

Corporate Sponsor



Reb Amram Blau - singing "Hashem hu Malkeinu" Option 4-1-76

Reb Yom Tov Ehrlich
Di Country Option 4-2-81
Shtot Yerushalayim Option 4-2-82

You have *read* their words.
You can now *hear* their words too.

732.863.2500

E.Y. 076 567 0796 U.K. 0333 032 7087



walked into a forest and noticed the trees swaying to and fro. He asked the trees why they were shaking, to which they replied that they were 'Davening'.

"Who is the Chazzan?" he asked.

"The wind," they answered.

"Aha. So, you mean to say that now that the wind is blowing east, you are swaying east. But when the wind blows west you change directions."

Said the Rosh Hayeshiva, "Recently, there has been much talk about Nissim. I will tell you what it *really* is about. President Trump spoke about the Ribono Shel Olam, so this *Bandit* (Netanyahu) is embarrassed so he goes the Kosel, puts on a Tallis and says Mizmor Lesoda. Everyone takes pictures. He's 'the Chazzan'. Now everyone follows along. This one says Oz Yashir. The next one says Mizmor Lesoda. A third says Yehi chvod, Psukei Dezimra....

"Someone hung up a sign, וירם קרנינו על כל שונאנו. Really?! וירם קרנינו? We are Mushpal Ad Le'afar. The Medina is busy drafting Yeshiva Bochurim! They are in the midst of making Gezeiros on the Chinuch! If schools don't learn a certain amount of Limudei Chol, they will lose their license! The ground is burning!!! Is this what we need Nissim for?!"

(Entire recording can be heard on Option 1-2 253)

Reb Amram Blau:

Tes Vov Tammuz was the Yahrtzeit of Reb Amrom Blau. Reb Amrom was the fearless warrior for Kedushas Yisroel at a time when the Zionists were destroying all that is holy. Reb Amrom would say, "Our strength is that we know how to 'chap klep'."

And, "The only time I am 'ru'ig' (calm) is when I am in jail. Then I know I did all I can and there is nothing more that I can do."

Reb Amram was there to protest, even if there were only a handful of attendees.

His policy was that whenever there was a call to protest, he would join.

One time, Reb Amram saw a 'Tzetel' calling for a protest at such-and-such time. Reb Amram came, but to his dismay, he was the only one there. He quipped, "I could understand that people have a hard time attending. This one has a Chasuna, the other a Nichum Aveilim. But at least the fellow who posted the sign should have come..."

Once, R' Amram lamented to the Brisker Rav that only a small amount of people come out and protest with him for the honor of Shabbos, which is being desecrated. If there would be more protesters, he said, we could accomplish much more. The Brisker Rav answered: "It is sufficient, R' Amram, that there are no people who come out and protest against you and your kana'us." The Brisker Rav then showed him a Sforino in Pinchas (25:11) that states, "For he was zealous for Me in their midst: He performed vengeance for Me in view of everyone, so that they can see him perform his act and not protest against him, and through that they will obtain

atonement for not protesting against the sinners. Thereby, he turned My anger away from them." (Uvdos V'hanhagos L'vais Brisk, vol. 4, p. 245) In the merit of being silent and allowing those who protest Hashem's honor to do so unencumbered, they too acquire a kaparah for being silent and not protesting when they should have.

Regarding his protest activities, the Brisker Rav would quote the pasuk, "And in those times there were many days in Israel without a true G-d and without a Kohen and without fear ... and you: Be strong and do not allow your hands to let go, for there is reward for your actions.' ... A protest always does something — if not now, then in a hundred years." (The Brisker Rav, vol. 3, pp. 393–395).

The Brisker Rav used to always emphasize that it is not because of the religious political parties in the Knesset of heretics that our assistance will come, because the wicked Zionists are liars and cannot be trusted to keep their promises on any level. All their laws are not worth the paper they are written on... Rather, whatever we have accomplished in regard to reducing the various decrees that have arisen is due only to the askanim and kana'im who stand guard day and night and sacrifice themselves to ensure the wall of religion remains steadfast in all areas, for this way they show the wicked ones that we will not rest or be silent until they nullify the de-

crees... And even if, for whatever reason, we do not participate in the protests, we are obligated to show gratitude to the kana'im of Yerushalayim, led by R' Amram Blau, for in their merit we succeeded to accomplish for the benefit of our religion. The Brisker Rav would get very angry at those who would denigrate the kana'im and accuse them, saying things like, they make a chillul Hashem and the like. The Brisker Rav said about such people that anyone who speaks derogatorily about them is a 'friend of the Destroyer' and is included in the group called 'haters of Hashem,' as explained by Rabbeinu Yonah (Shaarei Teshuvah, ch. 3). (Uvdos V'hanhagos L'vais Brisk, vol. 4, pp. 203–204).

R' Chaim Ozer Grodzinski cautioned R' Yosef Shov, who used to visit Eretz Yisroel often, that he should be very careful to watch out not to do anything to violate the honor of R' Amram Blau and his group, for it is due to them that Yerushalayim stands, and the city of Vilna, as well, is protected because of them. (Uvdos V'hanhagos L'vais Brisk, vol. 4, p. 87)

When R' Amram Blau was imprisoned, the Chazon Ish went to visit him. "We are all in one big prison," the Chazon Ish said to him. Afterwards, R' Amram said it was worth it all just to have merited a visit from the Chazon Ish (Maaseh Ish, vol. 5, p. 165). Maran [the Chazon Ish] said, "Come and see how much better quality is than quantity. Behold the small handful of Neturei Karta; go and see their accomplishments for Shemiras HaTorah. If they would be twice their amount, they would accomplish wonders [niflaos] all throughout our Holy Land.

(Zechor L'Dovid, p. 177).



Reb Amram Blau wearing sackcloth at a demonstration



Reb Amram at his weekly protest/declaration that a Bas Yisroel must wear Bigdei Tznius

A Nation In History

Reb Elchonon Wasserman:

"We live in a time of mayhem. The wheel of time is spinning so fast that it's impossible to even properly understand what's happening. Even if one would have the best advice about how to deal with "today", by "tomorrow" he would be at a loss of what to do all over again.

There is only one way for us to know what to do: Let's start looking in *unzere heilige Torah*, and find out why Hash-m is doing all this to us. Only so will we understand all that's going on – everything that's otherwise inexplicable. It is certain that, if we were able to ask Hash-

m to explain the way He's treating us, He would answer: "Look in the Torah. Search the Torah, and you will find an answer for every one of your dilemmas!"

Every single one of the terrible occurrences of our times has one goal: To bring our hearts back to our Father in Heaven. Thunder was only created to straighten out the *krumkeiten* of our hearts. When we see, for example, Yidden losing their jobs and their parnassa – one after the other, in one land after the next – we have to understand that it's not by chance that this is happening.

When we see Hitler, yms"h and his messen-

gers popping up all over, we have to know that they are really messengers of the *בית דין של מעלה* that are being sent – *מלאכי חבלה*. The Chofetz Chaim, zt"l used to say: "It used to be that all Jews believed that there are *מלאכי חבלה* in *shomayim* – like it says in the Torah. Nowadays, people stopped believing, so Hash-m sent them down here in all different colors – Red, Brown... (The Chofetz Chaim was referring to the "Reds" – the communists who persecuted the Jews in Russia; and the "Browns" – the SS in Germany were known as "brownshirts".)

Originally printed as part of an article in a Frum newspaper in Europe, Tishrei 5696

This Likut was put together by a Choshuva Talmid Chacham (who can be reached for questions at: 347-268-8031).

We are pleased to present the first of a series detailing many instances where the Gedolim, in their wisdom, warned Klal Yisroel of the impending Holocaust, years, decades or even centuries in advance. Throughout history, the Einei Ha'eidah had the ability to discern what Klal Yisroel would face and the outcome of our ma'asim. Many Gedolim, including Reb Meir Simcha, The Chofetz Chaim, Reb Elchonon (see piece above), Reb Yerucham Levovitz, and others, including, in later years, Reb Avigdor Miller, have spoken about the Holocaust as a manifestation of S'char V'onesh. Many Gedolim from earlier years have warned of upcoming Tzaros, too. Learning about the outcomes of our Ma'asim is instructive as well as comforting as we see in the following quote from Rav Gifter zt"l, (excerpted from A Path Through the Ashes, pages 262-263.) "Sometimes, churban (destruction) reaches such proportions, that the fear is evoked that Hashem has turned away from us. We fear, not that Hashem is smiting us too severely, but that He has abandoned us..."

When the decree was issued for the slaughter of the Asarah Harugei Malchus (the ten Rabbinical giants, including Rabbi Akiva and his colleagues), by the Romans after the destruction of the Second Temple – Rabbi Yishmael ascended to the heaven to inquire if this decree was indeed from Hashem. He was answered: "The decree has been issued from before Me. Go and accept it."

The fundamental concept of churban is that it is a decree issued by Hashem for the achievement of an ultimate purpose. When one has become so overwhelmed by destruction that he feels that Hashem has left him, he must not turn away from Torah in frustration and anger, but he should turn to the Torah to seek reassurance that whatever occurs "has been issued from before Me."

In the early days of Hitler's rise to power, we were confused and frightened, not knowing what

the next day would bring. Then, someone reprinted and distributed the comments of Rav Meir Simcha of Dvinsk from his Sefer Meshech Chochmah, which stated his predictions of the great destruction that would emanate from Berlin. The accuracy of his remarks was frightening – and yet reassuring... He had been gone since 1926, but he had looked into the Chumash and he knew... This essay from Meshech Chochmah should become part of every yeshiva's curriculum."

Survivors from the Mirrer Yeshiva would tell of the celebration they felt in Shanghai whenever a reference to their situation was found in a sefer. That revelation gave them fortitude to go on. If the tzaddikim saw what was happening, they reasoned, they must have seen our salvation, as well. This, too, can be a source of nechama in the golus we live in.

The Pillars of European Jewry will Topple

Rav Chaim Volozhiner once broke out in bitter tears during a Shacharis in the early 19th century. After his cries subsided, he continued davening, only to once again burst into sobs. The talmidim of Volozhin, shaken by the uncharacteristic outburst, dispatched the Rosh Yeshiva's beloved talmid, Rav Dovid Tevel, the future author of the classic Nachlas Dovid and Minsker Rov, to ask why he was crying.

After deliberating, Rav Chaim said that since it emerged that his weeping happened in public, it must mean that he should reveal why it occurred.

"You should know, my son," he told Rav Dovid Tevel, in an account written in Avi Hayeshivos, "that the day will come when the pillars of European Jewry will topple, when all the Mosdos HaTorah will be destroyed and uprooted from their place. However, ultimately, the Yeshivos will be reborn in the exile of America, the final stop of the Jewish people before the geulah. The Torah must

undergo ten exiles until the redemption – the first golus was in Bavel, followed by North Africa, Egypt, Italy, Spain, France, Germany, Poland and Lithuania. And it will find a place in America, the final center of Torah."

"And what was the reason", inquired Rav Dovid Tevel," for the second time the Rosh Yeshiva cried?"

"I am anxious about the enormous difficulties and obstacles that will stand in the way of those who will establish Torah in this golus," responded the Gaon, who himself prepared for years before starting his Yeshiva. "Will they succeed in founding it in the same format and mesorah that will be in Europe until that time? And who knows what the Torah will look like in its American incarnation..."

This story was repeated for one hundred and thirty years afterward from Rebbi to talmid. It took on an urgency in 1940, when Rav Elchonon Wasserman repeated it on Shabbos Shuvah in his talmidim from Baranovich who had just escaped to Vilna. The story at once frightened and comforted the talmidim – their present sufferings had been foretold already over a century before.

The Shinover Rav

The bachurim of the Shinover Rav's yeshiva were learning one night on Chol Hamoad Pesach, 19 Nisan 1889, when the Divrei Yechezkel rushed in.

"Tonight," the Rov told the bochorim in an emotion-laden voice, "a monstrous rasha was born in Austria. If he reaches adulthood, Klal Yisroel will be in an unparalleled jeopardy. We must daven that he not be given any power."

The bochorim recited Tehillim for a while. ...Unsuccessfully, as it turned out. That boy, Adolph Hitler, survived childhood, even-

(Continued on page 4)

A Nation In History

(Continued from page 3)

ually became the leader of Germany and set about fulfilling his mission to destroy Klal Yisroel. A third of the world's Jews were murdered in his death and concentration camps, many of them through cruel methods, beatings, starvation, live burials and medical 'experiments'.

This anecdote was told by Rav Elozor Rosenfeld of Oshpitzin (whose hometown later became known by its German name of Auschwitz). He was a brother-in-law of the

Divrei Yechezkel, and he repeated it to his attendant, Rav Mendel Landau, shortly after Germany occupied Poland.

"It is now exactly fifty years," declared the Oshpitzener Rov, who himself was niftar in the Sosnowitz ghetto four years later. "You see how visionary the Shinover Rav was..."

R' Eliezer of Oshpitzin

R' Moshe Halbershtam, one of the Rabbanim of the Eidah HaChareidis of Yerushalayim, related the following episode,

which was well known by the people of Yerushalayim:

At the end of the summer of 1939, before R' Eliezer of Oshpitzin left Yerushalayim to return from Eretz Yisrael to Poland, he stood on the doorstep of his house and looked to his sides with his holy eyes and said, "I see whole mountains full of Jewish blood..." (Sefer Tzaddik Rabbi Eliezer M'Oshpitzin, page 70)

To be continued BE"H

Q: What is Shiva Assar b'Tammuz supposed to teach us?

A: Shiva Assar b'Tammuz comes to teach a number of things. One of the things is, we have to look back לנו מחמדנו שהיה לנו קדם all the wonderful things we had in the days of old but we didn't appreciate them as long as we had them.

That's a universal failing in human beings. They don't appreciate fully what they have. I'm sure they appreciate it to some extent but the glory of a Jewish nation that lived together in Eretz Yisroel and Bavel—at one time only in Eretz Yisroel—that was something that was unequal.

Imagine the days of Bayis Rishon. Not one Jew lived anywhere except in Eretz Yisroel and they were so proud of their superiority. Yes, there were people, here and there, who were attracted to the foolishness of the goyim around but the vast majority of the Jews were loyal to everything. Even the *ovdei avodah zarah* were frum Jews. Even Achav who was a real *ovaid avodah zarah*, he was a frum Jew; he had a kosher kitchen, and when the Navi told him some criticism he put on sackcloth and ashes and he fasted.

So once upon a time we had tremendous gifts that we didn't appreciate sufficiently. And so, among the purposes of this period of time now that we're going to start Shiva Assar b'Tammuz is to look back and realize what we once had.

Of course, it makes us sad that we don't have them today but it's important to realize that we still owe gratitude to Hashem for what He gave us in the days of old. Once upon a time we had a kingdom; a Jewish *frum* police force, *shoftim v'shotrim*. Even a policeman could be a *tzaddik gomur*. He wore *tzitzis* and he was defending the Torah laws. That's why he was

Rav Avigdor Miller on Shiva Assar b'Tammuz

called a שוטר, because he had a stick, a שוט in his hand. Once upon a time anybody who did a small chillul Shabbos was put to death. And so, there was never such a nation that was so devoted in their happiness in their observance. But what happened? When they were all together, they began thinking, "Maybe outside there's also something good." They didn't realize the big difference between the outside and the inside. השמר לכם פן יפתה לבבכם - Be on guard not to be persuaded that it's better outside. ולא תתרו - You shouldn't look; you shouldn't spy to see what's doing in other nations, maybe there's something there too.

And that's what happened in Europe when the people began thinking, "Maybe it's better to live among the Germans; the Germans are civilized."

And it seemed so. You couldn't insult a Jew on the street in Germany. In Austria you could insult a Jew in the street. You know that Zigmund Freud tells a story about his father. His father was walking in the street and he bought a new hat, a new fur hat, so a gentile passed by and knocked it off. He said, "Jew get off the sidewalk." But in Germany they were polite. I was in Germany for one day — it was polite in those days. So, the Jews said, "Surely, ah! That's culture, that's science!" And that's why so many Jews got lost in Germany. So Hakodosh Boruch Hu said, "I'm going to show you who Germany is." That's why the greatest wickedness the world ever saw came out of Germany in order to teach a lesson.

But in the days of old when they all lived in-

side of their own *mechitzah* they couldn't realize what the outside world was and they couldn't fully appreciate

the great benefit that Hashem had given them of מחמדינו שהיה לנו ממי קדם. And therefore, that's one of the purposes of fasting — we remind ourselves and we're so sorry that once upon a time we failed to understand how happy we should have been. We failed to realize it.

Another purpose of course is to say, "What can we do to bring back those days?"

Now, you can't bring it back by yourself but still every person is obliged to try, to at least make an effort. So therefore, the *taanis tzibur* is for the purpose of making at least one step in the right direction. It's not merely to afflict yourself, not to eat. The *taanis* is for the purpose of making you think; you should make one step in the right direction. At least one thing you have to do as a result of a *taanis tzibur*. There shouldn't be even the slightest change? Nothing at all?!

And therefore, right now we're limiting ourselves to two objectives. One is to look back and see what we once had and we lost; we appreciate what our forefathers had, the happiness of *טובה ורחבה*. They lived among Jews and they lived *al pi haTorah* and that was their constitution *lehavdil*; they had no other laws except the laws of the Torah. What a happiness that was!

And also, another purpose of the *taanis* is to see what can we do to be *mekarev the geulah*; a little bit better we can be — at least one step in the right direction.

July 1997

Printed with permission from Simchas Hachaim Publishing (transcribed by Toras Avigdor)



In תשנ"ז, the Israeli Government was digging Kevarim.

A demonstration was held on טבת י"ט.

See the Kol Korei calling the Asifa.

L - Viznitzer Rebbe speaking.

R - Ponevezh Rav speaking - Seated are the Koidenover Rebbe, R' Y.M. Ehrenberg, R' Zvi Markowitz, R' A.Y. Wolf, and R' Shidrovitzki ZT"L

