

דברי רבותינו לאור המצב

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Rav Elchonon Wasserman

Rav Moshe Sternbuch told over about Rav Elchonon Wasserman:

"When Rav Elchonon used to come to London to raise money for the Yeshiva in Baranovitch he would stay at our house. Our father used to help him by accompanying him, especially since Rav Elchonon did not know the language. Even after our father was *niftar* he continued to come to us for a Shabbos meal so as not to be *metza'er* our mother, the *almanah*. I was *zocheh* to escort him and to show him the way.

"I remember that one Shabbos, Rav Elchonon was going to a certain *shul* to speak before *Mussaf* and on the way there, he was informed that there were some people in this *shul* who held of the *Mizrachi hashkofos*. He said that if this is the case, he would certainly go in and speak against *Tziyonus* and try to get them away from those crooked beliefs.

"When he arrived there, he spoke feelingly about the situation of *Klal Yisroel* and in the process spoke out against Zionism. He brought the *possuk* "*Hein am l'vadad yishkon, uvagoyim lo yischashav*" and pointed out the difference between "*am*" and "*goy*" – an "*am*" is a group of people united by language or tastes or mode of dress, even if they have no shared homeland, because their unique characteristics set them apart. "*Goy*" is a group of people who live together in their own country,



and they are defined by the fact that, like all other nations, they dwell in the same space.

"Then Rav Elchonon raised his voice and said, "*Hein am l'vadad yishkon*" - *Klal Yisroel* isn't like the rest of the nations, which need an external qualifier like language or mode of dress to unite them. "*Ubagoyim lo yischashav*" – they aren't like other nations that need a country to express their nationalism. We are defined as a nation because we have Torah and *mitzvos*. This differentiates us from the others and we don't need a country to define us. Our yearning for *Eretz Yisroel* isn't because of nationalism or Zionism but only because we want to be *mekayem* the *mitzvos hateluyos ba'aretz*, because we want to serve Hashem there". He cried out from the depths of his heart: "They say they are bringing the *geula* closer. But no good will come out of this. On the contrary: we are *mechuyav* to speak out against them and make it clear that they have absolutely no connection to *geula*."

"This caused quite a stir in the *shul*. Most of the *mispallelim*, including the *gabbo'im*, left in the middle of his *drasha* in protest and went to *daven Mussaf* outside in the hall. Only a small group stayed inside, so that there was barely a *minyan* left for *Mussaf*. Still, he did not give in to the protest and continued speaking because he knew it was *ratzon Hashem*.

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An *einikel* from Rav Mordechai Hager of Viznitz (Monsey) said over from his grandfather:

"Once upon a time, it was '*oso ha'ish*', *ym*'s. Then it was *Shabsai Zvi*. And now, it's them (the *Tziyonim*)."



From the Weekly Drasha of Rav Emanuel Toledano:

"Of late there have been *gezeirot* put upon the *Olam Hatorah*.

Chazal were *metaken* the *bracha v'lamalshinim al tehi tikva*" – that the *minim* will be destroyed. To our distress, the biggest *amei ha'aretzim* of the *Bagat"z* (Supreme Court) are in power here, and that *bracha* (*v'lamalshinim*) was created about them. We have to be *mechaven* that they should die. Not just to make an upheaval but specifically about that *marsha'at* (a specific woman on that team) – that she should also be cut off, she should die... *kol oyvecha v'sonecha yikortu*. As Dovid Hamelech says in *Tehillim*: "*Halo misanecha Hashem esneh, tachlit sina'ah sinaiti Hashem, l'oyvim hayu li...*" On these foolish *Bagat"z* members, too, we have to be *mechaven* that they should die. We have laws that are righteous, from Hashem, whereas they make laws using human *seichel*. It was about them that the *bracha* of *lamalshinim* was implemented."

Motzaei Shabbos Parshas Korach there was an *asifa* for *Yungeleit* to bring awareness of the severity of the *matzav* that Yidden in *Eretz Yisroel* find themselves in. The speakers were the Rosh Hayeshiva, Rav Malkiel, Rav Bunim Schreiber, and Rav Chaim Mordechai Ausband. Here are the words of the Rosh Hayeshiva:

Rav Malkiel Kotler shlit"a:



...There is a *milchamah* now on the Torah. Reb Elchonon brings from the Gra from the Zohar, that the *Eirev Rav*, who are *zera Amalek*, will fight against the Torah. We

don't know what means that they are *zera Amalek*; why indeed are they called *zera Amalek*? In every generation, Hashem wages war on Amalek. They are at war with Him; they are at war against the *bnei Torah*. The *Eirev Rav*, who are *zera Amalek*, fight against the Torah.

Although they have always fought the Torah, now they fight it openly. Every Yid is obligated to fight them, since we all have a *chiyuv* to erase Amalek. It's a time of war on the Torah, it's a call of *Mi l'Hashem eilay*, *bnei Torah* in E"Y are in a

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This week's edition was sponsored in honor of the Bar Mitzva of יהודי חושב שיקום יתודה להלוי כי
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Rav Tzvi Meir Zilberberg held an Atzeres Tefilla on Shiva'a Asar B'Tamuz
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On the state of the Media

In this section, we bring to you what our Gedolim have said about the media, secular and religious. Can we trust them? What effect do they have on our minds?

Rav Avraham Ausband zt'l

"A *yungeman*, who used to be a *bochur* in our yeshiva, told me that he once wrote an article for **Mishpachah magazine**. I asked him, 'What are doing you writing for a Modern Orthodox magazine? You don't belong there.'

"It's not so relevant what he answered me. He said something about that how he really needed *par-nassah*. That's not relevant; he heard well what I told him.

"I said, 'I'm not telling you that you can't write at all for them. I'm just telling you that you don't belong there, it's not a great place for you. It's a Modern Orthodox place. So – what did you write for them?'

"He said to me, 'I didn't realize the problem. Now I know. In the article that I wrote for them, wherever I wrote anything positive about *bnei yeshiva*, they said that I can't write that. I wrote that *bnei Torah* are the elite of *Klal Yisrael*. They said to me, 'You can't write that. You can't say that they're the elite.'

"The *yungeman* fought with the editor about it, who wouldn't hear otherwise. They're a Modern-Orthodox paper!

"How many Yidden are buying this magazine? It looks *frum*...You don't understand?! If you have a bit of *seichel* and *klorkheit*, you know that even though it looks *frum*, and they tell you it's *frum*, but it stinks. It's modern. It's not for us."

(can be heard on 732.863.2500, option 390)



Rav Shimshon Pincus zt'l

"Nowadays the *tumah* finds its way into our homes through the window and roof. It comes in through the newspapers, the radio, the 'frum' stations and channels, the 'Jewish' music, etc."

♦♦♦

"We don't do certain things, because we are supposed to be sharing our life with Hashem. Would you tell Hashem 'Come, let's read the news together?'...Now we have kosher newspapers and magazines which report what the *machlokes* is between the Israeli politicians. But this is not called sharing a life with Hashem..."

"In our generation, when we want to hate the *rosha*, we should hate the newspapers, the magazines, the unworthy books and the radio. These *keilim* destroyed *Klal Yisroel*! Rav Chaim Brisker zt'l writes that a hundred years ago, *Klal Yisroel* was one united nation serving Hashem. There was no secularism. What was the *kli* that brought about the *Haskalah*? The *treife* books that brought a *ruach ra'ah* to all corners of



Klal Yisroel. Those books, full of nothingness, *kefirah* and *apikorsus*, destroyed the uniqueness of Am Yisroel, a holy nation. We need to hate these *keilim* and not look in a newspaper or unkosher book, and not turn on a radio, even occasionally, because these mediums were the means for the destruction of *Klal Yisroel*. And this is how we are to be *mekayem* the *mitzvah* of 'zochor es asher asa l'cha Amalek' in our times."

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time when they are being greatly tested. They are looking to us for *chizuk*; not just that we should give them money now to help them, but they need a *chizuk* to know that we are davening for them. That is our part in this war against Amalek; they are waging an open war against the *bnei Torah*...

What has Hashem done here, that they should antagonize the *bnei Torah* like this? It is all for our own *zechus*, so that we should become part of the *milchamtah shel Torah*, the 'war of the Torah' against them; every person learning Torah and supporting is part of the 'war of the Torah' against them...

...No terrorist group can do anything to us, we are under Hashem's protection. So, what has happened recently? We forgot about *Ain Od Milvado*. The money of the Israeli government isn't their own, it's from all the taxes they collected. When we forget *Ain Od Milvado*, we forego being under Hashem's jurisdiction and we are handed over to the jurisdiction of them (the Israeli government).

Then they come and mix into our *chinuch* and tell us what we should learn and what we shouldn't learn, they can come make destruction, when we forego Hashem's protection and we don't live with *Ain Od Milvado*, and R"L we place our trust in the government; in their *kochi v'otzem yadi*. Now that they no longer support *yeshivos*, they have no more *zechus* to exist...

We are living in a different world than they are... The *oilam haTorah* is a different world than the rest of the world, and if it would be stronger, *Klal Yisroel* would entirely be under Hashem's protection. We can't rely on their world of tanks and guns. They never truly won a war. The miracles of thousands of missiles all over E"Y with almost no casualties, both by the *frum* and the *frei* – it has nothing to do with the IDF. The Iron Dome is also being used by Ukraine, but there it had less than fifty percent *hatzlachah*, while in E"Y the Iron Dome has a 95% success rate, maybe more. Why? Because E"Y has people sitting and learning Torah, and that is the safety that protects *Klal Yisroel*. Every *bochur* sitting and learn-

ing is the *tikun* for the entire *Klal Yisroel*.

Reb Ahron zt'l writes (in *Mishnas Reb Ahron* vol. IV) that as long as there are *tzaros* in E"Y there are *tzaros* all over the world. It is the reason for all the *tzaros*. Hashem made this whole situation of them bothering the *bnei Torah* so that we will have the *zechus* of having a part in upkeeping the Torah of E"Y and then the 'war of Torah' will continue to fight against Amalek. This is the war of Hashem on Amalek. We don't like to hear that they are *zera Amalek*, but for sure we can all understand that we are having a part in the war of Hashem against Amalek who wants to fight against Hashem and against Moshiach. The only way to conquer them is through upkeeping the Torah; we have to wage the war. It's our *acharayus* to be *mechazek* the *olam haTorah* in E"Y so they can continue learning Torah. They are all learning *Torah m'toch dchak*, and everyone here can help them according to his ability and join in the *milchamah*, to be part of the *Mi L'Hashem Ailay*. It's all a 'war of the Torah' against the world which is waging war on the Torah...



הם אמרו

מענין לענין : יסודות מרבתינו

Hischabrus Larishaim:

Rav Chaim Stein

WHAT'S WRONG WITH WANTING TO PASS THROUGH EDMOM?

In Parshas Chukas Hashem told Moshe and Aharon that Aharon would soon pass away. The *possuk* says this happened *al g'vul erez Edom*. Rashi asks why Edom is mentioned here and answers that because they had come close to the land of Edom, they had been *miskarev* to the *rosha* Eisav and so it was decreed that they would now loose this great *tzaddik*.

What exactly had they done wrong by wanting to pass through Eisav's land?

It seems the *possuk* is alluding to an interest they had in learning from Eisav, in terms of the things his people did, which they did not see any *issurim* in. They drew themselves close to Edom to learn from Eisav's ways and this is why the *possuk* uses the words *al g'vul Edom* – they wanted to be as similar to them as they possibly could within the bounds of what was permitted. And this was the fault found in them – we are expected to actually keep ourselves away from them entirely, and not do as they do, even with regards to things that are otherwise *muttar*.

Gilyon Da'as Chaim

Rav Dovid Shmidel:

In *Tishrei 5702*, a week before Chanukah, what had been done to the Yidden of Europe became known. The "Rabbanut" decided there should be three days of *tefilla* and on the third day they arranged a big gathering to *daven* together in the *Churva shul* in Yerushalayim. Their aim was to generate a lot of noise in the world about this issue and show that all different types of Jews were united in coming together on this. There were great people who went along with this.

But Rav Yosef Zvi Duschinsky zt"l was against this and said, "We will not go together with them!" He told everyone to fast on another day. The people who sided with the *Rabbanut* were angry with him about this, saying he was creating *machlokes* at a critical time. After this, people went to ask the *Chazon Ish* zt"l whether or not they should go to the *Churva shul*. He said, "I don't know, but Rav Amram says not to go." The questioner understood that he should not go – after all, the *Chazon Ish* could have said by the same token, "I don't know, but so-and-so says to go."

Seforim Chitzonim In Yerushalayim :

From the minute *sefarim chitzoniyim* were first published in Yerushalayim the stench of *apikorsus* wafted through the streets. The *reshoim* went so far as to even open up a public library in Yerushalayim so that everyone would have access to this.

Rav Shmuel Salant rose to defend Yerushalayim against these influences and was joined by two great *Tzaddikim* in Europe, the Rav from Petrikov (Rav Chaim Elozor Vachs) and his son-in-law (the Rav of Kutna) Rav Yisroel Yehoshua, who joined from *chutz l'aretz* because they had seen what such books did in their *kehillos* and wrote as follows:

"We have heard that in the last few months books without *yiras Shomayim* have been published in Yerushalayim. These books are in the category of *seforim chitzonim*. *Chazal* tell us that those who read *seforim chitzonim* are among those who have no *chelek* in *Olam Haba* – how much more so, those that read *chiburim* from which bad will come. We feel it incumbent upon us to publicize that it is *ossur* to read such books. We also are making it clear that going forward, no further books or *chiburim* should be printed without the approval of one of the well-known *batei din* here in *Yerushalayim*. Should anyone disregard this notice and print a book or *chibur* without this permission, it is *ossur* for anyone to read it..."

Yemei Shmuel

On The Newspapers Of The Maskilim:

When the "Chavatzelet" newspaper came out it served as a platform for the *porkei ol* in *Yerushalayim*. The *chareidim* rejected it and a letter came out against it from Rav Shmuel Salant, Rav Meir Auerbach and the Chacham Bashi, Rav Avraham Ashkenazi. The editor himself reported on the opposition they generated: "Rav Meir Auerbach said publicly that if he had the strength, he would take a sword and plunge it into my heart. And Rav Shmuel Salant told everyone in the *shul* on Shabbos that there is nothing that will stop me from my work except maybe ganging up on me in the middle of the night and delivering such fearsome blows that I wouldn't recover from them so fast."

Yemei Shmuel

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