

דברי רבותינו לאור המצב

ISSUE
109

Rav Chaim Ozer:

Rav Dovid Shmidel said over the following: "Rav Chaim Ozer said that the Nazis will not enter Eretz Yisroel because of Rav Amaram Blau and his chaburah," and that's what happened. (At the time that the Nazis were near Eretz Yisroel, Rav Chaim Ozer was not alive anymore, but he predicted it beforehand.)

(Gilyon Mesivta DeRabeinu Dovid # 6)

Seen- Rav Shmidel. Behind him- Rav Chaim Kanievski.



Rav Shimshon Pincus:

"The protests are accomplishing nothing!" A *yungeman* empathetically declared. The loud and heated discussion concerned the weekly protests in Yerushalayim decrying public *chillul Shabbos*. Week after week, protesters had been lining the streets, but results had yet to be seen. Was there any point in continuing the demonstrations? Opinions flew fast and thick, as the debate intensified. "It's simply a waste of time, *bittul Torah*, and a *chillul Hashem*," the *yungeman* asserted firmly. The *yungeleit* quieted in surprise when their conversation was joined by R' Shimshon Pincus.



"Forgive me for interrupting, but I couldn't help but overhear your conversation. I have to point out that your position is misinformed. You are looking at Shabbos as a *mitzva* like all other *mitzvos*, for which we can judge the effectiveness of fighting for their *kiyum*."

"But the *emes* is that Shabbos is much more than that. Shabbos is a living being that Hashem created. We find in Chazal *leshonos* like 'Shabbos spoke'. Shabbos is a real, living entity who is insulted when her honor is trampled on by her desecration. We have to fight to reinstate the *kavod of Shabbos*!"

Taken from *Machzikei Hatorah*

Harav Shlomo Machpud:

A special interview was held recently with Hagoon Rav Shlomo Machpud, Zakein Rabbanei Teiman and member of the Moetzet Chachmei HaTorah, who compared today's religious persecution in Eretz Yisrael to the persecution of Yemenite immigrants in 1949-1950.

Rav Machpud reflected on his youth and spoke painfully about the persecution he personally experienced at Kibbutz Beit HaShita, where he said systematic spiritual persecution took place, including tempting children to be *mechallel* Shabbos with trips to Haifa in exchange for shoes, and counselors who forced them to hold lit cigarettes on Shabbos. The Rav revealed that his *payos*, known among Yemenite Jews as "*simanim*," were cut off three times.

"In those days, they stole our children, they stole our daughters, and nobody said a word," HaRav Machpud said, emphasizing that, unlike in the past, today the Chareidi public can defend itself.

"Back then, we had no protector. Today, Baruch Hashem, we have a nation of Torah, so it can defend itself."

HaRav Machpud described the judicial persecution of *Lomdei Torah* as a comprehensive campaign against the very existence of religion and Torah, aimed at transforming Am Yisrael into a nation like all other nations. The Rav spoke harshly about Attorney General Gali Baharav-Miara, saying, "That wicked woman, the attorney general, her decree is worse than Pharaoh's. Worse than Haman's."

The Rav also spoke harshly about secular culture, comparing people's behavior to that of animals due to a lack of *derech ertz*, bar culture, eating without *brachos*, and excessive involvement in soccer, which he defined as a goyish practice that was forbidden to Jews in Yemen.

The Rav said that he made an official visit last week to Prison 10 to provide *chizuk* to the imprisoned *bochurim* and *avreichim* there. He described the conditions of the detainees, saying that some

are particularly difficult, "especially those who were placed in solitary confinement—they have only a chair and the four walls of a small room."

The Rav called on the public to sacrifice themselves for Torah and sent a reassuring message to Chareidi mothers worried about their sons being arrested: "No, no. On the contrary. They should be happy that they are being arrested for this. They have sacrificed themselves on behalf of their parents. There is no one like them."

HaRav Machpud concluded the interview on an optimistic note regarding the future of the Torah world, expressing confidence that Am Yisrael would overcome the current trials just as they had been saved throughout the generations. He called to be *mechazeik* those who toil in Torah in accordance with the words of the Gemara that four things require *chizuk*: Torah, *mitzvos*, *maasim tovim*, and *derech ertz*.



Rav Machpud looking at the sign calling for the 'car demonstration'. The Rav displayed great satisfaction, calling it a great Kiddush Hashem'.



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An estimated 7,000 cars joined the chain of cars in protest, slowing down and disrupting the traffic flow.



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. We bring here a piece of each *drasha* and hope to bring more of it in the following issue.

Rav Malkiel Kotler shlit"z:

...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 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...

Rav Bunim Schreiber:

The war now in E"Y of the *reshaim* against the Bnei Torah is so great that we cannot even describe how great their hatred is, there's nothing like it. A doctor in the hospital was treating me, and one day a different doctor came to take over, and he asked me for some information, he asked me what I do, and I told him that I have a yeshivah. He grew quiet and left the room. Ten minutes later another doctor came and told me, "He doesn't want to treat you, when he heard that you have a yeshivah."



Rav Chaim Mordechai Ausband:

...We've gone through WWII and the Spanish Inquisition, but we are still *Cholas Ahava* for Hashem, and we continue to learn Torah *m'toch d'chak*. In E"Y they have made it so difficult so that we will get to a point where we can't go on anymore, much worse than simply learning *m'toch d'chak* which always has been the case, they want it to be far more difficult than that. They are working openly toward this goal - they want us to die from hunger and so that we won't have any food for our children...They are stealing money from us, it's not their money to withhold from us. More than half of the taxes go to the government, to fund the police, so that they can take all that money and be *rodef* us and drag the *yeshivaleit* out of their beds and throw them into jail...



An emergency asifa was convened in Bnei Brak by the Sefardi Roshei Yeshiva and Rabbanim with Chacham Nissim ben Shimon and Hagaon Rav Shlomo Machpud in attendance.

The purpose of this asifa was to display the united stand of all Sfardi

Torah world and to protest the severe gezeiros hagiys and imprisonment of B'nei Yeshiva. In the course of the evening many Rabbanim, Roshei Hamosdos, and Roshei Yeshiva spoke, each one underscoring the importance of strengthening the walls around our camp



היום
ציבור בני התורה הספרדים מתאחדים

לעצרת מחאה
כנגד רדיפת שומרי החרוזה ומסער בני הישיבות

בראשות כותן דבגן הכני התורה 'שלישי' ומליכט פראשעט פון דראשון לעילן

רבי יצחק יוסף שלם'א

הרה"ק פריינדל פון אגודת ישראל

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and decrying the tremendous zilzul of Bnei Torah at this time.

It was resolved at this asifa to plan a massive atzeres in the streets of Bnei Brak on Motzaei Shabbos Parshak Balak.

Pictures of demonstration with an estimated crowd of over 10,000 KE"H.



A bochur from Yeshivas Mir-Yerushalayim was arrested and the Yeshiva announced a public demonstration. As soon as the officials found out they immediately released the Bochur. Such is the power of Macha'os!

Rav Moshe Maya, one of the Rabbanim from Shas party, was recently falsely quoted as having said something in favor of joining the IDF. Rav Maya went all out making his position abundantly clear that under no circumstances may one join the army, even if he is not learning. He said, "Everyone should join the car protest today. It is a chiyuv. Maybe we will be yotze the chiyuv macha'a. I can't sleep because of the arrests. Even a bochur who doesn't learn is forbidden to join the army...."



A bochur being released from prison, jumps over the fence onto the shoulders of his excited friends from Yeshiva waiting to greet him בשיורים ובריקודים.



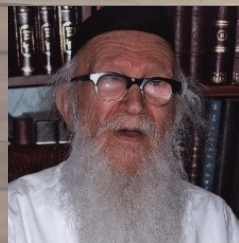
Kabalas Panim for Habochur hachashuv Dovid Auerbach upon his release from prison.



ישיבת מיר
מצטרפים למחאות!
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הם אמרו

מענין לענין : יסודות מרבתינו

From the words of the **Rambam**, in Igeres Taiman:

"We really should be happy about the fact that we suffer from our *tzaros* and loss of money, going into *galus* and losing our businesses...All of this beautifies us before our Creator and it is a big *kavod* for us. Anything we lose because of this is as significant as a *korban olah* on the *mizbeiach*."

In Parshas Pinchas the section ends with the words, "*vayehiyu hameisim bamageifa*." It seems that this section ends with a *davar ra* (which as a rule we don't do.) Parshas Balak also ends with a statement about how many were killed in the *mageifa*. So, this, too, ends in the same way.

And the answer, we can say, based on what Chazal wrote, is that when Hakodosh Boruch Hu brings judgement upon *reshaim* He is elevated. All those who died in this *parsha* died because they worshipped *Ba'al Peor*. It is therefore not considered ending with a *davar ra*.

(Sha'arei Rachamim)

Rav Chaim Greineman:

A *cheder Rabbi* put out children's tapes on Nach which became very popular. The exciting presentations interwoven with lessons in *middos* and *Yiras Shamayim* were enjoyed by children across the country. They became so popular, that a *frie* radio station asked if they could play them. The *Rebbi* liked the idea. His teachings could be *mekareiv frier* children to Torah, and perhaps even influence some to become *baalei teshuva*. Before agreeing to the radio station, though, he consulted with R' Chaim.

R' Chaim listened to the *Rebbi*, and responded, "Imagine what the radio schedule looks like: at five o'clock *gilui arayos*, at six o'clock *kefirah* and *avodah zarah*, followed by a show on *shefichas damim*, and in between, your *navi* lesson. Would you walk into such a place?" He added, "If one time one child will turn on the radio for your show a few minutes early, or one time continue listening to the next show, *yatza sechara b'hefseida*."

Rav Moshe Forhand from Makova:

He was very particular not to be *neheneh* from *porkei ol* in the slightest bit. Even when the matter at hand was for *tzorchei rabbim*, and even about things that were very, very pressing, he would absolutely not agree to deriving any benefit from them at all.

It happened once that a matter of great importance to the *tzibbur* was under discussion, something that could be solved once and for all with a certain amount of money. Because Rav Moshe was involved in this, the *askanim* involved turned to him and asked that he approach a certain *gvir* who was known to support communal needs. Because of Rav Moshe's prestige they felt certain he wouldn't turn down this request.

"As far as I know," Rav Moshe answered them, "this man's factories work on Shabbos and Yom Tov. We will not take a cent from him!"

The *askanim* tried to reason with him, explaining that this particular need should be an exception, because it was something for *kiyum haTorah*. They brought all sorts of *rayos* such as "*Eis la'asos, hefeiru sorasecha*"...

Rav Moshe answered, "Dovid Hamelech says in Tehillim, '*zilafa achaztani mereshaim ozvei sorasecha*' – we can *teitch oizvei milashon azov ta'azov imo* – a tremendous trepidation grips me when I see *reshaim* who have become those who help Torah..."

Chazon Ish:

"Fortunate is the one who does not read secular books, only Torah..."

Kovetz Igros Chazon Ish, chelek alef, 206

Rav Michel Yehuda Lefkowitz:

Rav Michel Yehuda said the following when the Israeli government first began cuts on the funding for Yeshivos:

"Hakadosh Boruch Hu does not give *nisyonos* that are impossible to pass. He gives *nisyonos* that are possible. And since He has given us the *nisayon* of government subsidies, it's clear that we can pass this test and that can show the whole world and go against the Knesset, and against these budgets, and show that we don't need their funding. It means nothing."

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In the words of **Rav Osher Chaim Lieberman shlit"a**:

"...I've gone through the gilyon and found it to be full of hashkofas haTorah, much of which is missing today, and I bentch all those who help them sheyisborchu min hashomayim."

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