

דברי רבותינו לאור המצב

ISSUE
111

Rav Aharon Kotler:

The concept of 'nationalism', of a nation, has nothing to do with us. It is the Torah which unites us together as a nation: "On this day, you became a nation", and that unity is a thousand times stronger (than any nationality) ... We do not need to make any declaration that we love Eretz Yisroel and the people who dwell in it...

(Mishnas Reb Aharon vol. III, p.155)



Reb Aharon walking in front of Beis Medrash Govoha

Rav Michel Yehuda Lefkowitz:

GOLUS EDM: SHILTON HAKOFRIM IN ERETZ YISROEL

"We are living today in Golus Edom, where the eyes of Klal Yisroel are being darkened by the gezeiros against the Torah. They want to do here in Eretz Yisroel, what the Russians did a generation ago with Communism – to wipe out any trace of Yiddishkeit among the youth. Now that they have been mevatel Communism, we may be better off sending mechanchim there to educate the people rather than bringing them here... As soon as they arrive here, the first thing they do is find ways to fill them up with dayos psulos, they hand them booklets that "explain" everything, to keep them far away from the ohalei Torah. These are the gezeiros of Golus Edom; this is darkness.

"In this horrible situation we can be mechazek ourselves with the knowledge that in Yemos Hamoshiach there will be birur achar birur, tziruf achar tziruf - from which only a small minority will remain. This small group of anshei segula will recognize the emes, and stay away from the reshaim entirely. They will hold onto the pure Torah hashkafa – and these are the people who will be zocheh to 'alayich yizrach ohr Hashem'. On the possuk 'V'ruach Elokim mirachefes', Chazal say this alludes to Melech Hamoshiach. In which zechus will he come? In the zechus of teshuva – as it says, the geula is dependent on teshuva, when Klal Yisroel comes close to their Father in Heaven."

(Rav Michel Yehuda Lefkowitz, Imrei Da'as)



Rav Ephraim Wachsman:

Rav Ephraim Wachsman spoke at the Citifield asifa in 5772, "Throughout history we have been confronted with many challenges: in the times of Tanach and Chazal, and later, Communism, Haskalah, and Tziyonus. And we have paid a heavy price: Untold numbers of Yidden were severed from their roots."

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...

"By government offices and courts, and in the streets, there is a great hatred against Bnei Torah. I'm not talking about the frei, I'm talk-

ing about the Mizrachists. They are right now heading the war against us. By the entrance to Bnei Brak, the Mizrachi recently made protests holding up signs which said 'Your brothers are going out to war, and you are sitting?' They discovered new pesukim - I don't know how they found about it, probably they got it from a newspaper. They don't know from Anochi Hashem or from V'ohavta es Hashem, but this posuk they know. A yungerman from Yerushalayim had to get to the hospital, and by Gush Tziyon where the Mizrachists live, he was waiting for a 'tremper', but none of the Mizrachists who drove by would stop for him to take him. They will not stop their car for a yungerman - since we do not want to take part in their war.

"Greater is the hatred of an am ha'aretz to talmidei chochomim, than the hatred that the goyim have toward Yisroel" (Pesachim 49a). The Israeli Government is the Eirev Rav who are from zera Amalek – and that's coupled together with the hatred of the am ha'aretz

to the talmid chochom. A goy hates a Yid even if he wouldn't be Amalek, but these wicked people have the hatred from Amalek, the hatred from the Eirev Rav and the hatred from the am ha'aretz - all together. They have the coupled hatred of Amaleki-am ha'aretz in them. Of course, we have always had nothing to do with Mizrachi - but now they are going after our neshamos and bothering the frum Yidden and don't want to leave us alone.

"Rashi (in Shelach) brings, 'Once a person abandons Torah study, immediately he goes to idol worship.' They want us not only to leave the Gemara and leave the Beis Midrash and kollel, but also to immediately embrace the same avodah zarah that they serve. This is what we are seeing now. They will do everything so that we won't learn. What do they care if someone isn't a Mizrachi, what do they care if someone wants to be a Ben Torah?! All they want is to make sure that we won't be in the Beis Midrash. You can see how anyone who isn't in the Beis Midrash becomes a hater of the Torah..."

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Rav Asher Abramowitz, a *Rosh Mesivta* in a yeshiva in Jerusalem, spoke to the public after accompanying a *talmid* who was arrested, visiting him in military prison, and attending hearings at the military court. He said that although he does not usually give interviews, he chose to reveal the details because “the public simply is not aware of what is happening.”

The Rav said that what shook him most was seeing his *talmid* sitting behind a glass partition in the courtroom. “Instead of sitting in the Beis Medrash and learning, he was sitting in court like one of the criminals,” he said. He added that the main difficulty is not the physical conditions, but the humiliation the Bnei Yeshivos are subject to, including restrictions on phone calls with family members and degrading treatment by staff members.

The Rav also described the daily routine in prison: early wake-up, lengthy roll calls, prolonged standing in front of commanders, extended periods in closed rooms, and various restrictions. He said his *talmid* was even punished for learning for a few extra minutes after *davening* by being denied use of the phone for three days. He added that the Bnei Yeshivos also encounter difficulties in religious matters, including kashrus issues and the ability to learn To-

rah quietly.

At the end of the interview, he said the image that will remain with him is the sight of his broken *talmid* on the first day of detention. “He told me: ‘Rebbe, it is impossible to survive here,’” he recalled.

The Rav concluded by asking the public to identify with the pain of the detainees and understand that “there is a bachur here who, instead of sitting in the Beis Medrash, was taken in handcuffs and humiliated.”



A *yungeman* recently went on public record, giving a practical demonstration of exactly how one might free himself of handcuffs. This information can come in particularly handy if anyone is handcuffed after a stormy street protest.



Nosnim Gav puts out a weekly list of detainees for Tefila



Chazal teach us about Klal Yisroel, that כשהם יורדים, יורדים עד התהום.

Unfortunately, those who distance themselves from the Derech Hatorah, end up joining the Tzad Hatum'ah.

Officers with tzitzis and Yarmulkas join the fight against Ehrliche Yidden.



Last Wednesday afternoon, an official protest for *B'nei Adot Hamizrach* took place outside the courtyard of military prison #10. The Rabbonim and *talmidim* of *Mevakshai Torah*, with Rav Moshe Sasson at their head in branches from Beitar Eilit, Beit Shemesh and Be'er Sheva took part, and the *mekubal* Rav David Batzri was in attendance. The *ma'amad* began with *pirkei Tehillim* led by one of the Yeshiva's Rabbonim, and then fiery words from Rav David Batzri, who spoke with pain about the current persecution of religion. With his ad-

dress he gave *chizuk* to those imprisoned, as well to all of those under threat of conscription. Other Rabbonim spoke as well, stressing the importance of a strong resistance to *gezeirat hashmad*. They specifically offered *Divrei chizuk* to a *talmid* of their Yeshiva, R' Shimon Bitton, who is one of those imprisoned in this military prison. They gave thanks to the organization *Achim Anachnu*, who had helped with the significant expenses of this

event. This was followed by a *ma'amad* of *tekiat shofar* and *selichot* for the abolishment of this evil decree.



R' Moshe Schoenfeld: “Co-existence of holiness and profanity is a myth. Secularism's tolerance for religion is not genuine; and for the forces of religion to be tolerant of the secular is to be self-deceptive to the point of self-annihilation.”



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 Ganchovsky zt'l

"No newspaper should be brought into the home, including a Chareidi newspaper. Who are the writers of these articles? And who knows if these writers went to the *mikveh* that day or not?"

Rav Avraham Shor shlit'a

"...We are all walking on the 'edge' - when we read **magazines** which give us certain *hashkofos* that are making us walk 'on the edge'." (Can be heard on 732.900.4003, then 1,1,69)

Reb Yitzchok Sorotzkin shlit'a

"So many **magazines** are enticing *heiligh* Yidden about where you can get more food, to eat and to eat..."

"...We're the *Olam HaTorah*. From where else will the *hisorerus* come, it not the *Olam HaTorah*? Let Lakewood once and for all scream to Hashem that we are done with all this!

"Do we need all these **magazines** coming into our houses? *Rachmana Litzlan* what message are we giving to our children with all these **treif magazines** that give over values enticing us to *Olam Haze*?"

"We should only be having *divrei Torah* coming in, in loose-leaves and letters. Instead, we're getting only the opposite coming into our house, the opposite of everything we stand for.

"Let us scream to the *Ribono shel olam* that we want to be different than this, we don't want all this..."

(Can be heard on 732.900.4003, then 3,1,4)

Rav Yerucham Olshin shlit'a

"With the loss of Rav Chaim Epstein zt'l - who, now, will tell us the true opinion on matters, in this world that's so full of *sheker* (falsity) and *de'os kozvos* (misleading ideas) being published in this **magazine** and that **magazine**...?"

(Can be heard on 732.863.2500, option 3, 107)

Rav Ahron Feldman shlit'a

"This is why we should all sit and cry: Marketing can change the lives of a former Torah Jew. They made Zionism kosher in the eyes of most frum Jews.

"...It's the worst *chilul Hashem* ever... And we sit by and do nothing. Because we don't have money. But you know what we do have? The power to stop buying these papers... We have the *koach* to boycott them. (The Rosh Hayeshiva then mentioned a specific newspaper by name.)

"They are changing the face of the Jewish people; they are changing the face of Bnei Torah. They promote the idea that a Jew can be a Jew if he simply believes in the centrality of the State of Israel - and that's a *churban* for Klal Yisroel."

Rav Boruch Kaplan:

There were signs up all over New York. A senior Rabbinical official representing the State of Israel had been invited to speak in a respected *Makom Torah* and everyone was invited to attend.

Reb Boruch was incensed. It was clear that such an invitation would never have been issued in Eretz Yisrael by the *Roshei Yeshiva* there. Was American Jewry so different? Giving honor to any representative of the State of Israel - secular or Rabbinical - was giving honor to the State. And it was being done in a *makom Torah*! Was this not a great *Chillul HaShem*?

"I knew that I was risking my safety," Reb Baruch told his children later on, "but I could not hold myself back. ... Reb Boruch entered the auditorium. He saw the Rabbinical figure as he entered with a whole entourage, including bodyguards. No one stopped Reb Boruch as he walked toward the dais. People who recognized him must have known that something unusual was about to happen; others

assumed that he had a reserved place at the podium, especially when he stepped up to the microphone.

But then he began to speak... "*Rabbosai*," he screamed, "what is happening here?"

As soon as the audience realized that Reb Boruch was making a protest, they turned on him. In the chaos, Reb Boruch was physically attacked. By the time he arrived home, the news was all over the place. ...

Reb Boruch did receive his share of supportive phone calls. The most meaningful one came from the Voidislover Rav. "Reb Boruch, I want to thank you," the Rav declared.

"Why?" Reb Baruch asked. Of all the reactions, this was least expected.

"It says in the Zohar that when a *Chillul HaShem* happens, a tremendous anger descends from Heaven onto this world. If one person protests, that anger dissipates into nothingness. So, I must thank you. With your protest, you removed the anger over the *Chillul HaShem* from this world."

Reb Baruch was enormously strengthened by

these words.

Reb Baruch called Rav Yaakov Kamenetzky (who was affiliated with the institution involved) to discuss what had happened.

"Reb Baruch," he told him, "You were correct. Issuing that invitation was very wrong, and you were right in protesting."

A few days later, Reb Boruch received regards from an acquaintance in Eretz Yisrael.

"Reb Baruch, you're making waves an ocean away."

"How is that?" Reb Baruch asked.

"Rav Berel Soloveitchik mentioned you in his Chumash shiur and said, 'One Yid in America protests for the sake of Heaven, and he gets beaten up for it?'"

Reb Baruch smiled. His actions were vindicated.

"My father used to say that all the pain that he went through that day, he is taking with him straight to the *Olam HaEmes* (World of Truth)," commented Rabbi Shea Kaplan.

(Rebbetzin Vichna Kaplan, p. 471-473)





הם אמרו

מענין לענין : יסודות מרבתינו

On chovas Macha'a

Rav Yaakov Yosef Herman was a legendary warrior for Yiddishkeit in pre-war America. In his daughter's book about him, *All for the Boss*, she records many incidents where Rav Yaakov Yosef courageously stepped forward to protest the actions of others if they were not in accord with the Torah, such as the following:

"When we entered the hall and saw that many couples were dancing to the lilting music, Papa's eyes flashed. He grabbed a chair, jumped on it, and called out loudly, 'The Torah forbids men and women to dance together. I beg you to stop.' There was a sudden hushed silence ... The bridegroom's parents came over to Papa, who was busily arguing with some excited guests. 'Mr. Herman, you are disturbing the wedding. We will have to ask you to leave.' ... Papa marched out, with Mama, Moshe and me following like soldiers behind the general.

(*All for the Boss*, p. 129)

The Manchester Rosh Yeshiva, **Rav Yehuda Zev Segal**:

"Upon his return to Manchester from Mir, R' Yehudah Zev had learned that an Orthodox member of the community was planning a wedding at which, it was reported, mixed dancing would take place. R' Yehudah Zev went to the wedding with a *sefer Mishneh Berurah* in hand and found, to his dismay, that the report was true. He unabashedly approached the bride's father, opened his *sefer*, and read from the passage which strictly prohibits such practices. The man became incensed, grabbed hold of R' Yehudah Zev and led him out the door. When relating this incident years later, R' Yehudah Zev said happily, 'I felt that a protest was in order. I did get myself evicted, but *Baruch Hashem*, I did my share.'

(*The Manchester Rosh Yeshiva*, page 87)

Rav Nissim Karelitz:

Rav Moshe Kaplan told over the following story: "For some reason, a group of young, brazen people wanted to upset the Steipler. The Steipler was extremely careful regarding the shape of a cross as *avoda zora*, even with regards to window bars or clothing or anything similar. One of these teenagers, a boy of about fifteen, came and placed on the table in front of the Steipler the shape of a cross. Not surprisingly, the Steipler was infuriated over this. In an attempt to rectify the situation, the daughter of the Steipler came to me and requested my assistance in preventing these people from distressing her father. I told Rav Nissim Karelitz about the incident and he in turn sent a message to the boy's father instructing him to send the boy to him.

"The boy arrived, and then Rav Nissim, who was an unassuming and soft-spoken person, who never raised his voice or dis-

played anger, began screaming and shouting at him and proceeded to give him strong blows all the while yelling, 'It's *ossur* to cause pain to a *talmid chochom*! It's *ossur* to cause pain to a *talmid chochom*!' He continued hitting him and pushed him to the floor, and again shouted at him, 'It's *ossur* to cause pain to *talmidei chachomim*!', R' Nissim then added, 'Whatever you've received, it's not enough!'

"I was there when this took place and could not process the startling sight of such an elderly and weak man giving such strong blows. I went up to Rav Nissim to assist him, but Rav Nissim told me, '*Ich darf nisht kein hilf, Ich vill shoin alein eitzeh-geben*.' (I don't need any help; I can work out what to do). All this – was despite Rav Nissim's refinement and gentleness; for when it was necessary to protest and stop the offense to a *Talmid Chochom*, one can and must act like this.

(*Chut Shoni – Chovos Halev*, p. 127-128 – translated)

Rav Shimshon Pincus:

In Nissan 5747, there was a massive advertising campaign which involved extremely immodest advertisements on bus stops around Eretz Yisroel. Rav Shimshon Pincus was greatly pained by the situation.

Here is an account of what happened:

"...One or two weeks passed (from an address he had made on the topic), and at one point he strengthened his heart and decided that the responsibility to act rested upon himself. He took a bucket, a paintbrush and paint and set out to Be'er Sheva, the capital of the South – to color over several repulsive pictures. "Not for a moment did I think that I would succeed in avoiding arrest, and that I wouldn't end up in court," he said later to his

family. 'But even so I did what I did, because I was of the opinion that this obligation was my responsibility.'

"Three times he went out. On three different nights. The first night he went out alone. ... A week later, the Rav went out again with someone else, and this time They were spotted and chased by a police car, but succeeded in appearing innocent enough not to be arrested.

"Two days later, Rav Pincus participated in a *Brit Yitzchak* in Be'er Sheva, and heard there that the repulsive pictures had again appeared in their city streets. He simply turned around and traveled back to his house in Ofakim. There, he equipped himself with bags of black paint, and immediately returned to Be'er Sheva. The time was two

o'clock in the morning. He succeeded in throwing only the first bag, which exploded its contents all over a picture, when several police cars suddenly appeared. ...

"That Thursday night was spent in police custody. ... After a marathon of activity by Askanim R' Shimshon Pincus was released under bail in honor of Shabbos.

Hashemesh B'Gevruso (vol. II, p. 490-497):

[To summarize the end of the story: In court that Sunday, Rav Pincus refused to commit to not repeat his "criminal offense", and instead gave an emotional speech on the Torah perspective on the topic. Ultimately, he was released with a five-hundred shekel fine under the condition that if he repeated a similar crime in the next two years, he would receive three months imprisonment.]

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