

דברי רבותינו לאור המצב

ISSUE
77

The Klausenberger Rebbe (author of Divrei Yatziv and Shefa Chaim):



"...And here is the place for me to unburden what is on my heart, regarding that there are those who sing and dance next to the Kosel Hamaarovi, the remnant of our Beis Hamikdosh; I call out in wonderment over them, what good is this simcha? Is the Beis Hamikdosh already standing in its place? It's correct that for twenty years we were prevented from going there, and now HaShem has opened up for us that we can approach it and stand next to the desolate Kosel while their impure temples stand upon the place of our Mikdosh. Goyim and Jewish reshaim ascend on Har Habayis while we cannot ascend and be seen [by Hashem] and prostrate ourselves... Lightheaded people come there with cameras, without any pain or sorrow, because they have no concept or feeling regarding the churban of the Beis Hamikdosh ... According to the halocha there is a chiyuv to tear kriyah; and kriyah does not go together with simcha and dancing..."

(Shefa Chaim, parshas Ki Sisa)

On another occasion, the Rebbe elaborated on the pain a Yid should be feeling over the rule of kofrim and resh'o'im over Eretz Yisroel: "Woe to the ears that hear such things; that every day there are more apikorsim and kofrim ... We must understand that the churban of the nefesh is worse than the churban of the guf, and although we must certainly be pained over the Yidden who fell by the sword, but even more than that we must be weeping over the souls of Yidden which left to shmad. ... When the Yidden come to Eretz Yisroel and see the Har Habayis destroyed and desolate, they will have "complaints" towards Heaven – for this You brought us to this Land, so we should see it in its disgrace and destruction, and the impure ones circulating there! One who has within him a spark of yiras Shomayim goes with a covered head [in mourning] with tears on his cheeks, from seeing the kofrim rejoicing and reveling on Har Habayis. One can see the extent of the tragedy from those who – instead of shedding tears like a river over the lowliness of the Makom Hamikdosh – are dancing there, what good is such a simcha?"

(Shefa Chaim, Ra'ava D'ra'avin, vol. III page 542)

Rav Shimon Schwab:



Over the course of thousands of years, Yerushalayim was abused by reshaim, both Jewish and non-Jewish.... At the present time, there exists in this city, where formerly kedusha abounded, many anti-Torah, anti-Hakadosh Baruch Hu establishments ... Yeshayahu sees all of this being turned into a pile of rubble. ... When the time comes for the fulfillment of Zecharia's nevuah (14:12) mentioned above, all the aforementioned structures which have no place in the holy city – whether built by non-Jews or by Jews who did not believe in the Torah – will be "exiled": they will be removed from the city, never to be rebuilt. The Yerushalayim that will remain after the structures and institutions which are unfit to be there are removed will be called ירושלים - Yerushalayim, G-d's city, as the text of our daily tefilla goes. The Yerushalayim of the future will be holiest city in the world, in which only tzaddikim will live. ... The Yerushalayim of the future will be a completely new Yerushalayim. Whatever is built there will be built in total conformity with the laws of the Torah. Not one building block which was manufactured on Shabbos will be used in the new Yerushalayim; not one worker who is not a shomer Torah and mitzvos will work there – even to mix the cement. (Rav Schwab on Yeshayahu, page 250-251)

Rav Aharon Moshe Shechter:



Rav Aharon Moshe Shechter, Rosh Yeshiva of Yeshivas Rabbeinu Chaim Berlin, pointed out that the Zionists call their State "Israel" (ישראל) and not "Land of Israel" (Eretz Yisroel). This is not a minor change. From the times of Tanach until the Zionists, "Israel" referred to the "People of Israel", not to the Land. The change made by the Zionists is supposed to indicate that from now on instead of the Land belonging to the People, the People are a product of their "homeland", which is the source of the "Jewish People".

(From his Haskama to the ArtScroll Shas, both English and Hebrew editions).

Reb Nachum Pertzowitz:



Once, a Yid returned from Maariv Leil Shabbos at the Kosel Ham'arovi, and recounted to Reb Nachum that they had danced after Maariv in honor of Shabbos. Rav Nachum was astounded – "meiso muttal lefonov, and you can dance!?"

(Mussaf Shabbos Kodesh, issue #61, Parshas Matos 5768)

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The Klausenberger Rav saying
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Reb Yosef Dov Soloveitchik:

A Bochur who was joining Yeshivas Brisk was asked by Reb Berel to say 'something' over. He said Besheim his father (who knew Reb Berel from Brisk) that the Ramban writes describing his visiting the Mekomos Hakedoshim, that he went to the Kosel Hama'arovi to be מקוון and to Kever Rochel to Daven. He said, "It would seem from this that the Kosel Hama'arovi is not a Makom Tefilla." Reb Berel disagreed. He said, "Of course the Kosel is a place where Tefillos are accepted, however when the Ramban was at the Kosel, do you think he was capable of Davening?!"



Reb Shlomo Kanievski:



Reb Shlomo Kanievsky spoke at the Asifa of Rabbanim and said that joining the army is Yei'horeig V'al Ya'avor. He said it is not an issue of if we 'give' to the country or not. It is a question of remaining Yidden... we don't want to lose our level of Yiddishkeit.

Option 3 #92 complete Drasha Option 1-2 #271

In addition to the three Yungeleit arrested in Yehud at the demonstration against the digging of Kevorim, (who subsequently were arrested for draft dodging), the police targeted and arrested another three Bochurim (two from Tel Aviv and one from Bat Yam). Demonstrations were held around the country. There were Asifos and rallies, plus visits in the jails from Gedolei Torah. It was a stormy week indeed. In America too, a protest was held in the (New York) Catskills mountains.

Drashos at the protests against the Gilyus Option 1 number 2

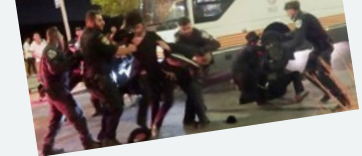
Reb Meir Tzvi Bergman:

A massive rally was held against the draft. Reb Meir Tzvi spoke and said that a Chareidi who enters the Army does not exit chareidi. It is completely forbidden to go the Army. We are mechuyav to be Moser Nefesh for this.

At another occasion Reb Meir Tzvi spoke after hearing that Bochurim from the best Yeshivos have fallen to the army R"L. He said, "Every father and every Rosh Hayeshiva must warn against joining the army. They must educate their students constantly. Only then can we say, 'Our hands have not spilled this blood', and only then will they (the Government) see that we are not prepared to compromise on this matter."

(Can be heard on option 3 number 91)

מך רה"י הגרמ"צ ברגמן בכינוס שרי התורה והחסידות: חרדי שנכנס לצבא לא יוצא חרדי מהצבא. חל איסור מוחלט ללכת לצבא וח"בים למסור את הנפש על זה



Israeli Hamodia- "There won't be any more discussions about concessions... We won't give over even one Bochur! Chassidische Kehillos join the ranks of the 'Kana'im' after realizing that the Government has passed all boundaries."

A Nation In History

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

Tzadikim warn about the holocaust-Part 3:

Listen to Me, Move to America

Rav Elozor Weissblum of Reisha (1839 – 1910) was widely respected by *Chassidishe Rebbe's* in Poland. A great-grandson of the *Noam Elimelech* of Lizhensk, he later married a granddaughter of the *Divrei Chaim* of Sanz.

Rav Elozor raised an avalanche of criticism when he began encouraging his *chassidim* to move to the United States. In the 1800s, America was commonly referred to as the “*treifene medinah*” in the Yiddish press, and moving there was considered a spiritual death sentence.

One of those sent by the *rebbe* was Rav Herschel Bok. Although Rav Herschel labored to make ends meet, he did not change an iota from the way he and his family led their lives in the shtetl. He would awaken at 4:00 every morning and learn for hours before *davening*. On the day of his passing, the clock that awoke him faithfully for so many years fell to the floor and cracked.

During a return trip to Reisha, he implored his *Rebbe* to allow him to remain in Poland, recounting all the *nisyanos* he had to keep *Shabbos* and remain an *ehrlliche Yid*. “If you want generations (to survive you),” the *Rebbe* responded, “Go back to America.”

The *Rebbe* once sent a letter to Rav Herschel, advising that if he wanted to be together with the *Rebbe*, “... you should think of the *Eibishter*, and I, too, will think of the *Eibishter*, and then we will be together.”

The *Rebbe* took much heat from among other *Rebbe's* for his actions, but he did not back down.

During the frequent trips he took through the countryside in an open-air carriage that he inherited from his grandfather, the *Divrei Chaim*, he would often invite his brother-in-law Rabbi Aryeh Leibish Teitelbaum to join him. One time the two rode to Lanzhut, a town about 10 miles away.

Along the way, Rav Elozor spotted a large, fortified army base. “What is this?” he questioned. Rav Leibish explained that this was a base for soldiers to defend themselves in case a war broke out. They went a bit further and the *Rebbe* noticed a large formation of soldiers and horses. Prompted by the *Rebbe*, Rav Leibish explained that this was a cavalry detail. Further down they saw an enclosed building. This, Rav Leibish clarified, was an armory, a military warehouse where the army stores its weapons. Another building, he added was where the uniforms are kept.

“Why is the *Rebbe* asking me these questions?” Rav Leibish asked his brother-in-law.

Rav Elozor’s face changed. “There is no government here,” he answered. “The cavalry, the weapons, the uniforms... They are all spread out and cannot help an army defend the country.”

The *Rebbe* then turned pensive.

“The *Rebbe's* have complaints against me,” he noted, “that I had such a devoted *yungerman*, Hersh Bok, and I sent him away to America. But what should I do if I foresee a time that the very ground under the feet of *Yidden* will burn and scorch? I can save a *Yid*, and I should not do so?...”

The *Rebbe* then turned to his brother-in-law directly. “Listen to my advice,” he implored. “Go to America.”

The pair then returned to Reisha and the *Rebbe* never mentioned it again. He was *niftar* in 1910, four years before the First World War broke out and three decades before the full import of his words became clear.

Rav Leibish, in the meantime, forgot his brother-in-law’s exhortation. During World War I, a pogrom broke out in Kolbasov, the town where he served as *Rov*. Rav Leibish hid in the cellar and was saved, but sustained head injuries. He remained in the basement for three days before he was able to receive medical treatment. It was during that time that he

recalled Rav Elozor’s warning of many years before.

“If I would not have acted like a *Rebbishe einikel* and I would have heeded his advice with *emunah peshutah*,” he said to himself mournfully, “Then I would have traveled to America with a whole head. Now, I am forced to go with a smashed head.”

Rav Leibush made plans to travel as soon as the war ended, arriving in 1921. He opened a *beis medrash* in the Bronx called Khal Yereim and attracted a large following of *Chassidim*.

Sadly, he lived to see his brother-in-law’s foresight. He passed away in 1941, after the Holocaust began. His father, Rav Yechiel, the Kolbasover *Rebbe*, who remained in Poland, was killed shortly afterward.

“A time will come,” Rav Elozor of Reisha told a different person, “when *Yidden* will stand by the ships with tears in their eyes and beg to be allowed on, to bring them to America. And it will be too late.”

These words foretold what happened to the *St. Louis*, a ship carrying over 900 Jewish refugees which was turned away from the US and Canada in 1939. The refugees were returned to Europe and about a quarter of them were killed by the Nazi machine.

The State Department as well, under the leadership of Secretary of State Breckinridge Long, a radical activist, actively worked to keep the borders closed to Jews. Secretary of State Antony Blinken, a stepson of a Holocaust survivor himself, outlined in an address Long’s crusade to keep Jews out, during the time they needed it most.

“He had immense power to help those being persecuted,” Blinken said. “Yet as the Nazis began to systematically round up and execute Jews, Long made it harder and harder for Jews to be granted refuge in the United States.”

To be continued BE”H



הם אמרו

מענין לענין : יסודות מרבתינו



Picture purportedly of the Chofetz Chaim

The Chofetz Chaim:

The main Tova Hashelai-
ma in Olam Haba is ac-
cording to a person's
Emuna.

(Machane Yisroel)

Alter M'Kelm:

The more one realizes the greatness of Hashem
and His endless goodness, the greater Ma'amin
he becomes. And the greater Ma'amin you are,
the bigger Tzaddik you are, as it says, וצדיק
באמונתו יחיה.

(Chochma Umussar 2 306)

Reb Chaim Stein

The Mesilas Yeshorim explains Ahavas Hashem
as follows: "One should feel love towards Ha-
shem to the point that he feels that he wants
to make a נחת רוח לפני', just like he wants to
make his parents happy. And, if what makes
Him happy is missing – either the person him-
self is falling short, or others are not doing
what they should – it causes one to feel pain,
and he takes action [ויקנא ע"ז]. Also, when he
does something that is a נחת רוח for Hashem, it
makes the person very glad."

One of the Gedolei Hamussar, Reb Chaztkel
Sarna, zt"l, points out that the Mesilas Ye-
shorim is telling us that kano'us is a branch of
love of Hashem – and therefore, one who has
only reached the madreiga of yirah (and not
yet ahava) אינו ראוי ואינו רשאי ליטול את השם
'קנאי'. (Also, in Perek ע"ט, the Mesilas Yeshorim
explains that love of Hashem has three branch-
es: דביקות, קנאה, ושמחה. Dveikus means that
he thinks of Him always. Simcha means that he
is happy when the will of Hashem, whom he
loves, is carried out. And Kinah is that it both-

ers him when Hashem's will is disobeyed.]

In our generation, there is much confusion
about what constitutes "קנאות". Real Kano'us,
as Rav Sarna explains, is a high madreiga. But,
in our generation, all you have to do to be la-
beled a "kanoi", is to try to keep Torah and
mitzvos – like the mitzva of "הוכח תוכיח".

What "kano'us" actually refers to, is to do
something that the Torah says is not for every-
one. Pinchos, if he would have asked a shayla,
he would not have been told to kill Zimri.
"הלכה, ואין מורין כן". Someone who the holy
fire burns within him, and is about to act upon
his hatred for – without asking – has to
make sure that he is on the madreiga: that he
really is a "קנאי".

But there are other things that are not kano'us.
Being mekayem the mitzva of תוכחה, is not
kano'us. Caring about Kiddush Shem
Shomayim, is not kano'us. You don't have to
be a kanoi in order to fight דעות כוזבות. Nor do
you have to be a kanoi to spread the true דעות -
in order to make a kiddush Hashem.

Rav Mattisyahu Solomon:

A number of years ago a
tragedy occurred in the
Mizrachi community.
Rav Moshe Salomon zt"l
asked his father Rav
Mattisyahu zt"l if he
may speak about it in
the Yeshiva. Rav Mattis-
yahu firmly rejected the
idea, as it would give the
impression that the Cha-
reidim and Mizrachi are
part of the same com-
munity. He did not bend
to the prevailing spirit
that often follows a
tragedy and calls all
Jews to join together in
unity. The most he
would allow Rav Moshe
was to speak about the
importance of life in a
general way.

Tiferes Shmuel (Parshas Shlach):

There was a dybbuk in a town near Yeshivas Mir. Many Bochorim
went to 'see' the dybbuk to strengthen their Emuna. (The dyb-
buk was speaking about Sh'char Veonesh, and mentioned how
respected the Chofetz Chaim was in Shomayim, and how re-
spected Bnei Torah are in Shomayim.) Reb Yerucham gave a
fiery Shmuess afterwards saying, "What is the need to look at
the dybbuk? Is it possible that we need to actually see something
in order to believe? Is the Dvar Hashem Tzu Vintzig (too little)?

It's like a person tries to 'prove' that his father is indeed his fa-
ther. It is a tremendous Bizayon." Reb Yerucham added that
someone who goes to see things because he is trying to bolster
his emunah can fall into big mistakes.

Reb Shmuel also said over that the Chofetz Chaim once noticed
his son learning the Rambam's Moreh Nevuchim. He told his
son, "This is not for you, you don't need to learn this. The Ram-
bam wrote it for 'Nevuchim'- the perplexed. Those with a strong
Mesorah don't need to learn such Seforim."