

# דברי רבותינו לאור המצב

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78

## The Brisker Rav:

As early back as WWI Tzadikim & Geonim tried their luck to be mesaken the terrible neglect and outright abuse of all Mitzvos Hat'luyos Ba'aretz, but to no avail. The Zionists had a stranglehold on most land settlements and developed farmland, all under the inquisition-like 'Kakal' (Keren Kayemet L'Yisrael), where they kept a close eye on all farmers, vetting each one to make sure they would not 'hinder' the process of 'settling the land' by bringing along the Galus mentality and 'Galus Religion' - as they referred to it.

One of the Tzadikim who worked hard to save the Yishuv from these Michsholos was the Great Rav Dovid Baharan, Zatzal. He came up with a plan to be mesaken all the produce from the non-Shomrei Torah U'mitzvos. His idea was as simple as it was brilliant: Take the low-grade produce left behind by the owners, which was still edible and Ra'ui L'achila, and use that for the Hachshas Terumos U'maasros. There would be no Chashash Gezel because the farmers didn't want it, and you can do it Shelo Midaato because that's the Din - of



'zochin' - Zochin L'adam Shelo B'fonov.

This was the basic outline of Rav Dovid Baharan's initiative to Kashere most or all produce in Eretz Yisroel. He took his plan to many Gedolim to get their opinion on it and much of the Rischa D'oiraiysa is preserved in the Sefer 'Orach Dovid' on the life and Torah of Rav Dovid Baharan zatzal. However, when Rav Shmuel Aharon Yudelevitch presented this case to the Brisker Rav, the Rav turned pensive and replied, "How can we institute such a plan here, when we know for a fact that many or most of these people couldn't care less if they are saved from an issur of Tevel. Have they ever once in their lives shown any sign of satisfaction from being saved from a single Aveira or Michshol? If they were to find out that their produce has been cleansed of any chashash Issur, would they even show a wrinkle of pleasure?

And never mind those types. Let's talk about the masses of Zionists who are in constant battle against the Yidden and the Torah, trying to uproot as much Yiddishkeit as possible: can we even have a Hava Amina that there could be a Zochin L'adam Shelo B'fanav...?"

(Me'il Shmuel Zeraim pg 22)

## Rav Elyashiv:

Once, somebody was speaking to Rav Elyashiv, and a megaphone (loudspeaker) passed by, Rav Elyashiv asked what the announcement was. The man answered that it's saying that there will be a *tomorrow* הפגנה tomorrow about the חינוך education. Rav Elyashiv responded "Very Good!"

(מפי האיש עמ' רנ"ב)



## Hagaon Reb Ezriel Auerbach:

"I turn to you, Bochorim and Kollel Yungeleit - the choicest of our nation, let not your heart soften, do not fear or be distressed, because Hashem is with you! Let us strengthen ourselves with courage to be Moser Nefesh for the continuation of Torah and Yiddishkeit..."

בס"ד יום ה' כ"ח מנחם אב ערב ר"ח אלול תשפ"ה

### אל רבבות בני הישיבות ואברכי הכוללים וכל עמך בית ישראל הע"י

בימים אלו אשר שלטון הרשע מגביר את אוימו ומבקש להטיל חיתתו על בני הישיבות מעמדי העולם וכפי שאומרים בריש גלי שרוצים לעקור הכל ומודיעים בטפורש שוממם כעת לקחת בני הישיבות לצבא השמד ומגדילים לעשות ומגבירים את נסיונות המעצרים של בני הישיבות וכפי שכל בר דעת רואה שרצונם הוא לבטל התורה מישראל היל"ת, ובי"ה יש התעוררות גדולה אצל כל יראי ד' לעמוד כחומה כנגדם ונתקדם שם שמיים ויציר קדוש וחשוב מצדך מחדשה למעשה ממש ועומד ברחבה של עיר ומרעיש העולם כפשוטו לעוק ולמחות מוחא גדולה כנגד גזירת השמד וכמו שכבר הורה בשעתו רבינו החו"א זיע"א וכוה"א רבינו הדרכי שמואל זיע"א.

והני פוה אליכם בני הישיבות ואברכי הכוללים בכירי אומתנו הקד' בקריאת קודש, אל ידך לבכסם אל תיראו ואל תחתו כי ד' עמכם, והבה ותחזקה בעז, למסור הנפש למען המשך קיום התורה והיהדות, ואיש לרעהו יאמר חזק ותחזק, ובזכות עמידתכם האיתנה כנגד העומדים לבלותנו, ובתחדש עלינו לטובה בעי"ה זמן האלול זמני התשובה וקרבת ד' תעלו מעלה מעלה בתורה ויראת שמים, ויחשפו רחמים ישועות ועזמות על כלל ישראל בכל מקומותיהם, והיכלי הישיבות והכוללים וכל מקומות התורה ימשיכו להתקיים ביתר שאת וביתר עז, והקב"ה יצילנו וישמרנו עליו מכל הגזירות הקשות ויחיש נאולתו בקרוב במהרה בימינו.

עזריאל אויערבאך

## קול קורא ממועצת גדולי התורה באמריקה

### עת צרה היא ליעקב וממנה נושע

כ"ו מנחם אב תשפ"ה

הנה מצב של אח"י בכל מקום עומד בסכנה של התגברות שנאת ישראל ובפרט בארצנו הק' וסכנת מלחמה מרחפת וגם עדיין נמצאים שבויים בשבי אויבים ר"ל ותפילתנו שהמקום ירחם עליהם ויוציאם מצרה ומשביה לרווחה מאפילה לאורה ומשיעבוד לנאולה.

בעת הזאת גזרים גזירות נוראות כנגד עולם הישיבות בארצנו הקדושה, וזוממים חלילה לגייס את לומדי התורה ותופשי ספסלי בהמ"ד, היל"ת, אשר כבר הכריזו גדולי התורה זצוק"ל שעצם הגיוס הוא סכנה רוחני, ועוד גזירות רבות ורדיפות על עולם התורה ברוחניות ובגשמיות, ולדאבונינו כבר גייסו מאות בחורי ישיבות לצבאם ונמצאים כמה אברכים ובחורים בכלא הצבאי. עם ישראל אין כוחו אלא בפה, וחובתנו להתחנן לפני בורא כל עולמים ולעורר רחמים מלפניו על עמו, וכבר הכריזו גדולי ישראל בארץ ישראל ליום תפילה ביום חמישי כ"ז מנחם אב יום כיפור קטן מוקדם, ולכן נתכנס כולנו בתפילת ברים בכל קצוי תבל, ולבקש מלפניו בעבור כלל עולם התורה בארצנו הקדושה ועבור כל אחד ואחד מאחינו בני ישראל בכל מקום שהם, אבינו מלכנו בטל מעלינו כל גזירות רעות וקשות.

ועם ישראל די בכל אתר ואתר, יתכנסו לאמירת תהילים ותפילת יום כיפור קטן, ומה טוב ומה נעים מי שמקבל על עצמו להתענות (אפי' לשעות) כמנהג יום כיפור קטן, ואחד המורבה ואחד הממעט ובלבד שיכוין לבו לשמים, ובני הישיבות יסיפו בלימודם, ותעל שוועת בני ישראל על עולם התורה ועל כלל ישראל הנתונים בצרה ובשביה, והקב"ה ירחם וירחם עלינו ויאלנו מכל צרותנו, ונזכה לכתביה וחתימה טובה שנת נאולה וישועה.

### מועצת גדולי התורה באמריקה

Letter from Moetzes Gedolei Hatorah in America: At this time they are making terrible decrees on the Olam Hayeshivos... The Gedolei Torah have already identified that being drafted to the the army is a spiritual danger.. and unfortunately, hundreds of Bochorim have already been drafted and many Bochorim and Yungeleit are sitting in military prison...



Reb Yitzchok Zev Ben Hagramad  
Soloveitchik  
on the current Matzav Chinuch  
Option 1-2-285  
Reb Bunim Shreiber,  
The Gezeiros only strengthen  
us" Option 1-2-283



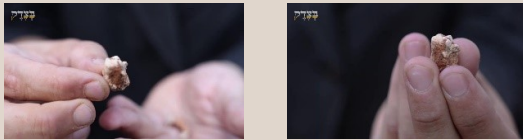
You have *read* their words.  
You can now *hear* their words too.  
732.863.2500  
E.Y. 076 567 0796 U.K. 0333 032 7087



Gedolei Harabbanim from the Yishuv Hayashan at the site of the digging



Pieces of Atzmos Meisim R"L being collected by Mosrei Nefesh



Reb Dov Landau visiting Bochorim in prison.



**Rafael Yitzchakov, released after 17 days imprisonment for refusing to submit to the IDF, being greeted after his release in the streets of Bnei Brak after his release.**

**R' Dovid Menachem Mintzberg, released after 40 days imprisonment, being greeted outside the prison.**



A speaker outside Prison 10, where a group of bochorim are being held for ignoring their draft orders, stated that one of the bochorim refused to put on his prison clothes. As a result, the prison staff isn't allowing him to change his clothes, forcing him to wear the same outfit every day. The speaker remarked that this treatment is worse than how Hamas treats the hostages, as even Hamas provides hostages with a change of clothes.



**Q: Many people want to know why so very many young Jewish boys and girls are going off the Yiddishe way.**

**A:** First of all, I won't say 'very many' — 'many' is bad enough. Very many? I don't think it's 'very many'. But many is bad enough. Exactly how many, I don't know.

But I want to say one thing. The *mosdos haTorah* have to be attuned to the needs of the generation. I want to explain something. Once upon a time, *yiras Shamayim* was in the air of the Jewish street. Walking in the Jewish street once upon a time, you couldn't help but being saturated with *yiras Shamayim*. You have no idea how strong the *yirah* and *emunah* was in the olden days. The Jew was a fiery Jew once upon a time. I know people think it's an exaggeration. I always quote the Mirrer mashgiach in the Mir, in Europe. He said, "*mir ken nisht farshtein unzer elte bubbes*." He said that seventy years ago. 'We cannot understand our great grandmothers.' Not 'we can't be as great as they were'—we can't *understand* them, they're so far away. And therefore, they didn't need anything, especially to teach them *yiras Shamayim*. But today, you have to teach *yiras Shamayim*. And in the yeshivos, although they're doing a big job—no question, yeshivos are doing a tremendously good job—but they need a special instruction in *yiras Shamayim*. They need more *mussar*. You have to learn more *mussar*, more *hashkafa*. Absolutely.

There are boys sitting in the classes and they don't understand the rebbe's *shiurim*, and

## Rav Avigdor Miller on Teaching Yiras Shamayim

they're discouraged. I once asked a Rebbe, "Why are you saying *pilpulim* for these boys?"

He said, "I get a very small salary here. I have to accomplish something. I want to *shteig*. I want to *shteig*." So, he says his Torah, his *pilpulim*, but the little boys don't understand anything. They become discouraged more and more.

A boy told me he's five years in yeshiva—he said, "You know, I'm here five years. I didn't learn a word."

The Rebbe doesn't say *p'shat*. He needs plain *p'shat*. Even if it's a little Ketzos, a little piece of Torah that he'll understand. But the Rebbe says his *pilpulim* and the boys don't get anything. And no *ruchniyus* either. At least some *ruchniyus* you should get.

The yeshivos have to put in *mussar* in all the yeshivos. It should be an integral part of the program. *Yiras Shamayim*!

*Mussar seder*? The *mussar seder*, fifteen minutes they open a *sefer* and then they wait till the bell rings. You have to have special *shmuessen* by the rebbe on *yiras Shamayim*, and on good *middos*, and you'll influence them. Otherwise, they lose interest. They see nothing. It's dry as dust to them. *Halacha* is not enough. Especially if the *halacha* is above their head. They don't understand what Tosfos is saying. Tell them plain *p'shat*.

But even that's not enough. They need some *ruchniyus*. That's why in the Gemara, one

seventh of shas is *Aggadeta*. One seventh! And *Aggadeta* is all *ruchniyus*; it's *mussar*. All the *yiras Shamayim* and *middos tovos* is in the *Aggadeta*.

Of course, if you learn *halacha* properly you also get *mussar* from it. But especially for that purpose alone, you have to have *Aggadeta*. And they skip the *Aggadeta*; many places don't even bother to learn the *Aggadeta*.

And therefore, the boys are not getting what they need to get. It's like taking the bread, and taking the vitamins out of it. Just eat the starch alone. You have to put back the vitamins again; and to add the vitamins again and dump them back into the starch. And that's the *mussar* that's lacking in the yeshiva.

And when they're inspired with enthusiasm, *ahavas Hashem*, to love their nation, to love the mitzvos. Little by little, they become good Jews even without knowing the *shiurim* of the rebbe. And that's a very important accomplishment.

I think that's one of the reasons why you do have so many dropouts, as they claim you have today.

(February 17, 2000)

**Q: How does one gain self-esteem?**

**A:** Oy! Who said you have to gain self-

(Continued on page 3)







# הם אמרו

מענין לענין : יסודות מרבתינו

Chochmos Chitzoniyus/philosophy/psychology:

## The Vilna Gaon:

The Vilna Gaon made a Siyum after he completed his peirush on the holy Sefer 'Sifra D'tzniusa'. At the Siyum, the Vilna Gaon closed the shades and lit many candles. He thanked Hashem for helping him write this Peirush. He then went on at length describing all that he was Zoche to learn in all of Torah, both hidden and revealed. He also said that he knew all of the 'seven Chochmos' and explained that they are all included in the Torah. (See the Ramban's Hakdama to his Peirush on Chumash at length.) The Gaon then said that he went through all of philosophy and that there is nothing valuable in it. He said there are just two things in all of philosophy that are useful, one of them being the seventy 'Kochos' in a person (which the Gaon brings in his Peirush on Yeshaya) and the rest 'should be thrown out'.

## The Radal (Reb David Luria):

As a young boy of nine, living in Buchav Yoshon, The Radal had mastered the first nine Mesechtos of Shas. He set himself aside a specific hour each day to work on reviewing those masechtos. One day, his father came home with the Duke of the province. The Duke brought along a man from France whom he had hired to teach his children. This teacher saw young David and began peppering him with questions on mathematics. Young David, who had never studied these subjects before, answered each of his questions instantly. The Duke was very impressed and

asked the Radal's father if he could have this teacher come over every day for one hour to teach Dovid languages, choosing the hour that Dovid had dedicated to review those nine Masechtos. Having no choice, they agreed. After the teacher left on the first day Dovid burst out in tears because he had lost out on his designated hour of learning. He continued crying throughout the night. In the morning a rumor went out that this teacher was found lifeless outside the city!

(From the Toldos in the introduction to the Peirush Haradal on Pirkei D'Reb Elozor. The publisher heard this story from the Radal himself.)

## Reb Yerucham:

"Don't try to insert any ideas of philosophy into the words of Chazal, because there isn't even a hint of it in their holy words."

## Reb Yechezkel Levenstein:

Reb Chatzkel would say, regarding those who delve into 'Chakira', "Ehrst vert mehn a Choiker nochdem vert mehn an oiker".

## The Maharam Shik

There was a Bochor learning by the Maharam Shik who began reading 'seforim chitzonim'. He sat down to read when suddenly his lamp went out. He relit it and it went out again. Suddenly, he was afflicted with terrible cramps. He suffered all night, and in the morning, it was time to go to his Rebbe the Maharam Shik

for the weekly Farherr every Bochor had. Although he was still in agony, he had no choice but to go. As soon as he walked into his Rebbe's room, before his Rebbe looked up, the Maharam Shik called out, "Der vuss lerent Seforim Chitzonim broich ehm krehmpen - He who learns from Seforim Chitzonim deserves cramps!"

(Continued from page 2) **Rav Avigdor Miller**

esteem? It's a foolishness. The psychologists and the therapists are *dreiying ah kop*. How do you gain self-esteem? Who needs self-esteem?! On the contrary, get rid of self-esteem. Say, "I'm nothing, I'm a nobody. I have to work hard to become a somebody!" Let's say you learned half of Shas already; say, "I'm a nobody. I don't want any self-esteem, I have to know the whole Shas; half a Shas is nothing yet." Give up your self-esteem.

All these things you have to know are phrases which come from the outside world and we are slaves to our environment. We

listen to the talk of the world and we believe that psychologists have a Torah that we didn't know before. The Torah of the character is found in the *seforim*, in our mussar *seforim* and the Gemara. If you look carefully, you'll find all the psychology that's true, it's there already. What's not there, you know is not true. It's the imagination of two apikorsim; one of them was named Freud; Sigmund Freud was an *apikores*. The other was Carl Jung. Two people. And what they said is worthless.

You might say how do I know it? I know it all about it. What I tell you, I know what I'm talking about.

All true psychology is found in our *seforim*.

The Gedolei Yisroel have practiced it in all generations. My Rebbes in Slabodka were tremendous Chachmei Hanefesh. Tremendous Chachmei Hanefesh! They studied character; they knew people from the way they smiled, the way they talked. They were experienced; they dealt with hundreds and hundreds of bochorim for many years, and they learned all the seforim and thought into the things. They had the true chochmas hanefesh. And therefore, if you want to know about the truth of the knowledge of character, don't go to the umos ha'olam. It's found in our own Torah more than any place else.

# 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 4:*

## If the Avos Would Have Known

Rav Shaul Brach, one of the prominent prewar leaders of Hungarian Jewry, was the *Rov* in Kashau, where he led a *yeshiva* for many years.

The *minhag* in Kashau was to recite the *Yom Kippur Kotton tefilos* every *Erev Rosh Chodesh*. On *Erev Rosh Choshesh Nisan* of 1938, Rav Shaul announced that he would be speaking in the central *Beis Medrash* before the recital.

While every *Yom Kippur Kotton* was said in Kashau with a tremendous *hisragshus* and tears, this one outdid all others. Rav Shaul's *drosha* was like a *hesped* on the world as it was known until then. Those present, though, had no idea why Rav Shaul called them together.

In his *drosha*, Rav Shaul repeatedly emphasized the final *geulah* was near. His words then took a dark turn. "If the *geulah* will not come immediately," he declared, "then events will happen that will lead to the annihilation of *Klal Yisroel*, that will bring a *bechiah l'doros* - an everlasting weeping. It will be a destruction the likes of which were never seen since we became a nation."

Rav Shaul then broke out in an unnatural shout. "We do not know what will happen!" he cried. "To whom shall we turn? Who shall we ask? Who shall advise us? We are about to be taken like sheep to the slaughter. The tormentor will not leave us alone and will not be silent until he unloads his entire rage upon us, while the entire world stands to the side quietly and refuses to help us. We will see unequivocally that we have no one to rely on, only our Father in heaven."

The next winter, as 1939 turned to 1940, the war had already begun, though Hungary was spared the worst of it as an ally of Germany. Rav Shaul became progressively weaker until he was *niftar* on the 26th of *Shevat*, three days before his 75th birthday. During this entire time, he did

not stop bewailing the destruction he clearly foresaw.

In his final five days on Earth, his close ones heard terrifying words from him: "Rav Yonoson Eibishetz wrote that if the *Avos* would have known the length and depth of the bitterness that the *golus* brings, 'they would have thrown themselves into the sea'.

At one point, Rav Shaul said, "I always wondered at this. How can a holy man such as Rav Yonoson say such a thing about the *Avos*, that they would take their own lives and lose their portion in *Olam Habah*?!...But now that I got older," he continued, his sobs wracked his body melting anyone within hearing distance, "My wonder is the opposite - how didn't they throw themselves into the sea? Did they not see what would be happening to us? How is it possible to withstand this great anguish for even a single day? For me, how can I stand and watch the annihilation of *Klal Yisroel*? If I were permitted to reveal to you what I know will happen," he told Rav Yisroel Ehrlich, a close *talmid*, "The hairs of your head would stand up from great fright. But what shall I do? I am not permitted to tell."

Rav Ehrlich, who later compiled Rav Shaul's *divrei Torah* in a *sefer*, *Shaul Bechir Hashem*, recalled the dread he felt at that moment. "I was caught in a terrible fright and trembling," he wrote, "and my knees shook against each other when I heard these words emanate from his holy mouth."

## The vision of R' Yeshaya of Keristir

R' Yitzchak Schwartz, grandson of R' Michael HaKohen Schwartz of Tokai, learned in the Yeshiva of R' Shmuel Gross zt"l, (the Av Beis Din of Kroli), son-in-law of R' Yeshaya of Keristir zt"l.

On the 24th of Adar in 1944, when the confounding news of a German invasion of Hungary was spreading hysteria everywhere, all students gathered their posses-

sions, packed their suitcases and prepared to go home to be with their parents during this difficult time. R' Shmuel Gross called over Yitzchak Schwartz, invited him to sit down near him, and grasping his hand with love, said:

"Thirty years ago, I was sitting by a table with my father-in-law, R' Yeshaya of Keristir together with your grandfather, R' Michael HaKohen of Tokai. It was very late, around 3:00 at night. Suddenly, my holy father-in-law's usually happy and joyous expression became dark with sadness. He turned to your grandfather and told him:

"R' Michael, when the time for the *geulah* will come closer, there will be *chevlei Mashiach*, the Jews will suffer bitterly, such as we haven't from when we became a nation. The entire world will be drenched with Jewish blood! I won't be in this world then, but you, R' Michael, will suffer a bit of these *chevlei Mashiach*. In this country, Hungary, the suffering will begin with one of your descendants. If the suffering will begin in the vicinity of Keristir, where I will be buried, I promise you that I will stand to his right side to save him from his suffering."

My father-in-law was quiet for a while and then he sighed deeply and added: "Yes, there will come terrible times!"

R' Gross told his student: "Yitzchak, who can possibly understand the intentions of my holy father-in-law. I don't know if he meant you. Nevertheless, you are going back to your home which is near Keristir. Therefore, listen to me, for your sake. Make a detour to Keristir and go up to my father-in-law's *tzion*. I will give you candles, light them there and daven that you should be saved from enemies in his merit."

This is what Yitzchak did, and he was saved.

(See Mofes Hador [on Reb Yeshaya of Keristir] page 985 where R' Yitzchak's story is told at length)

**To be continued BE"H**