



Reb Yosef Yehuda Leib Bloch (Rosh Yeshivas Telshe):

Reb Elya Meir, the son of Reb Yosef Yehuda Leib, writes in a letter, "The blood of our father flows in our veins - the blood that was shed throughout his life for his war against the idol of Zionism!"



Reb Schach:

There was a period when the Israeli political scene was abuzz with talk about "Yerushalayim." Various ideas were being thrown about and debated on how the Israeli government should relate to the Arab population of Yerushalayim. Even from people took interest in the discussion and the debate.

At that time, **Rav Beinush Finkel, zt"l**, the Rosh Yeshiva of the Mir, was niftar. Rav Shach, zt"l was maspid. Here is some of what he said:

"People are debating whether there should be Arabs in Yerushalayim or not. As for us, we don't care if there are Arabs in Yerushalayim. It's more important to us that the Jews in Yerushalayim should be Jews - **real** Yidden. Even if there wouldn't be any Jews in Yerushalayim, we wouldn't care... What is important is that we remain Klal Yisroel - it doesn't matter where we live! For 2,000 years, we did not live in Eretz Yisroel - and Klal Yisroel survived. No one can take that away from us. Before the war, there were rich Jews - Jewish millionaires - and they lost everything overnight. But someone who learns Torah - no one in the world can take that away!

We have to drill it in: Yidden who daven three times a day, and send their children to learn Torah: they are Klal Yisroel. Not this or that porek ol!"



דברי חכמים

"It is harder to engrave in bronze than in butter, but it lasts longer.."

Alter from Slabodka

Reb Chaim Avraham Duber Levine- - The 'Malach':

Rav Levine, whose Yahrtzeit was Shavuot, was born in Krislov, Russia to his father Reb Shneur Zalman who was a Chassid of the Tzemach Tzedek. At age 17 Reb Chaim Avraham joined the Kovono Kollel under Reb Yitzchok Elchonon Spector, eventually receiving Semicha from him. When Reb Chaim Avraham's son Rephoel Zalman received a draft notice, they decided that they must leave Russia, emigrating to America. Reb Chaim Avraham became a Rav in the Nusach Ari Shul in the Bronx.



Reb Chaim Avraham, besides being a tremendous Talmid Chacham, was known for his great Avodas Hashem, thereby acquiring the title "The Malach". Here we bring our readers a few stories about "The Malach".

The Malach fought tremendously against learning and speaking the Hebrew language. He would say, "Learning Ivrit B'Ivrit (the study of Chumash with Ivrit translation) rips out the Emuna from Yiddische Kinder from the roots! He would say, "In days gone by, people would kill with a bow and arrow. Today they have much more sophisticated weapons which can kill many people at once. So too, with Ivrit, it can take one school that teaches Ivrit that can destroy so many children, R"L. (Sefer Zichron Divrei Harav)

Reb Chaim Avraham was approached by a Yeshiva for weaker boys, asking if they could hold a parlor meeting in his Shul. This Yeshiva was teaching the bochurim in Ivrit. Reb Chaim Avraham didn't agree. They said, if the Yeshiva closes these boys will become "Gass-Yungen"/ Ganavim (street children/thieves). Reb Chaim Avraham said, "Better they should be Ganavim than to learn Ivrit." They responded, "The Bochorim won't be just thieves, they will become gangsters and murderers." Reb Chaim Avraham replied, "Better they should be murderers than to learn Ivrit." He explained, "A Rotzeiach can do Teshuva, but Ivrit is Minus and Apikorsus, about which it says, 'Kol Bo'eha Lo Yeshuvun' (all who enter it won't return).

To a girls' school that wished to introduce the study of Hebrew he said, "Learning Hebrew is Yeihaireig V'al Ya'avor".

Reb Avraham Zanzvil Gertner was a Bochor in America in the year תרצ"ז (eight years before the Second World War). He wanted to return to his homeland, Hungary. Reb Chaim Avraham told him that under no circumstances should he return to Hungary, it is a Makom Sakana. Avraham Zanzvil looked at his Rebbe with wonder. Everything was perfectly calm in Europe. Reb Malach told him, "You see the situation as it is now. You can't imagine what will be there. Your hair would stand on edge if you knew what is coming in Europe." Avraham Zanzvil asked,

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PART TWO: AFTER THE VICTORY – TORAH PERSPECTIVES

As Rav Brevda described, the atmosphere of Jews in Eretz Yisroel and around the world was euphoric. Confronted with this tragic confusion, many Gedolei Yisroel found no audience that was capable of understanding the true Torah perspective.

Rav Aharon Feldman recounts¹:

The Gaon **Rav Yitzchok Hutner** ... told me that he feared that the Jewish People will be taken to task for having concluded in the wake of the success of the Six-Day War that the Zionists were right all along. (Of course, forty years later no one entertains such thoughts.) This, Rav Hutner explained, is because Zionist ideology is, in his words, "pure *apikorsus*."

Rav Yisroel Elya Weintraub, *talmid* of Rav Hutner, was deeply disturbed at the catastrophic situation with regards to Torah *hashkofos*. Although he often wrote essays explaining the Torah perspectives in a local Bnei Brak journal (*Lechoshvei Shmo*), the wider public even of Bnei Torah had no direction. Rav Elazar Menachem Shach, however, advised him not to publish *hashkafa* insights while still unknown as a Torah authority in his own right. Thus, Rav Yisroel Elya instead published in 5730 an in-depth work on topics relating to *mikva'os* with the name *Mikveh Yisroel*, and included in it *Kuntrus V'hamaskilim Yavinu*, in which he expanded on the themes of *eirev rav* and their actions. Five years later, he published his landmark work *Hatekufa B'Saaras Eliyohu*, dedicated to these topics. Originally *Hamaskilim Yavinu* was included at the back of *Hatekufa B'Saaras Eliyohu*, but in later editions was omitted.

Rav Yisroel Elya collected numerous statements from the Kabbalistic writings of the Gr"a regarding the *eirev rav* – the very first time these statements were ever collated and arranged to be understood by those uninitiated in Kabbalah – and then wrote:

"What we have copied here is only snippets of this topic from the words of the Gr"a, which should be sufficient to illuminate the darkness of the era and the confusion of minds regarding those who are our 'guardians'; although someone who has not fallen into the confusion of the era does not need all this, because truthfully the topic is clear by itself, and only the abundance of events *lo aleinu* over the last three years, since the war of 5727, has jumbled and corrupted the minds, and made a need to present the source of the matter in Chazal. But one who observes the daily course of events under their 'guidance', sees how their purpose is only to trap every Jew in the world in their net, to make them the owners even on topics of life and death. ... It emerges that Klal Yisroel, wherever they are, are found in a terrible danger *Rachmona litzlan*, and accordingly we have been given over into the hands of lowly *malshinim* who have no feeling of *achrayus* at all for Klal Yisroel. In truth, the matter requires explanation – how did we get to such a situation that the minds became so confused, to the extent that people look upon all these situations *as if this is what is meant to be*, as if [the Zionists] are our very best guardians, who know how to lead Klal Yisroel in the minds of the stormy waves of the world – which they themselves caused to storm..."

As Rav Yisroel Elya elaborates, it is truly absurd that Torah Yidden should think that the Israeli government and military – led by anti-Torah people and in a manner completely opposed to the Torah – should be our natural "guardians", who take responsibility for our safety. This feeling is important to the Zionist ideology, and for that reason Israeli figures routinely

ly assure Jews living around the world that if they are threatened by anti-Semitism they can always move to Israel, and be safe...²

...

"AL HAGEULAH"

The confusion which overwhelmed the Jewish world after the Israeli victory, led Rav Yoel Teitelbaum, the **Satmar Rebbe**, to publish a few months afterwards his *sefer* "*Al HaGeulah v'al HaTemurah*". All the topics of the *sefer* revolve around one theme, which essentially all Torah-true Jews should have agreed with – the Six Day War, stunning and impressive as it may have seemed, changes nothing. What was previously *ossur* remains so. Those who were previously *resho'im* remain so. The miraculous victory – even if it would have been truly miraculous – cannot possibly change our Torah perspectives. But the Rebbe cast doubt upon the entire "miracle" narrative, and challenged the entire mass euphoria over the victory. He declared that the *resho'im* could not have been the ones who brought a miraculous *yeshua*, and cited many sources to support his arguments.

Amongst the many points covered in the *sefer* are some which can be much more fully appreciated today. One of the contentions of the Satmar Rebbe was that although the Zionist narrative, presented the war as a heroic effort to save the Yidden in Eretz Yisroel from being slaughtered, this was simply not true. First of all, according to the Torah they should have given in and revoked their State (which was against the Torah in the first place). And even without that, we have no reason to trust the Israeli leadership that they genuinely looked to avoid a war. To the contrary, the most likely option is that they specifically were seeking to make a war over their own interests, and were perfectly happy to sacrifice Jewish lives over it (see *siman* 44-46). This was shocking for many people to hear, as even ideologically anti-Zionist Jews assumed that the IDF and Israeli government act in good faith for the betterment of Jews. In our times, however, it is commonly acknowledged (at least in some political circles) that Israeli military operations can be launched over the interests of political leaders or generals, without regard for loss of life at all, and there is a deep lack of trust between many segments of the population and the IDF leadership.

Although in hindsight many of the themes of *Al Hageulah v'al Hatemurah* appear now very basic Torah principles, at the time even scholarly and pious Yidden found it difficult to accept. The Zionist State appeared to be Heavenly vindicated by the touted miracles. The Zionist army appeared to them as heroes, who saved millions of Yidden from mass slaughter. It was exceedingly difficult to remain emotionally disentangled from identifying with the State and all it represented.

If that was the case with the *sefer's* ideological content, how much more so for the practical conclusions the Satmar Rebbe presented. He declared that although there is certainly an obligation to thank HaShem over being saved from the Arab armies, it could not be allowed to lead to praising and identifying with the Zionist "saviors". Therefore, there should be no public forms of thanking, and certainly not Hallel.

But the hardest part of all was the Rebbe's *psak* against visiting any of the *mekomos hakedoshim* – especially the Kosel – which were now possible to access after having been taken by the Zionists from the Arabs. This particular point was extraordinarily difficult for the *kehilla* in Yerushalayim to accept, as they had always been going to the Kosel for generations, long before the Zionist state.

[It should be noted, however, that other Gedolei Yisroel also disparaged the excessive celebrations over the conquest of the *mekomos hakedoshim*. In a newly-republished *sefer* of his recollections (*Zekeinecha Yoimru Loch*, Nissan 5785, page 135), Rabbi Chaim Mintz, longstanding *marbitz Torah* in Yeshiva of Staten Island, recounts hearing **Rav Moshe Feinstein's** reaction to the capture of the Kosel: "It's not worth one drop of Jewish blood to take the Kosel. What's the *mitzvah* of taking the Kosel?" This clear-thinking Torah response was diametrically opposed to the widespread perception which regarded the capture of the Kosel as a major historic event, and did consider at all if it had been justifiable according to the Halacha to risk or lose Jewish lives over it.]

But overall, the *sefer* was met with overwhelming opposition. Although any serious reader who wished to actually assess the points addressed made in the *sefer* could not help but respect the sources and logic, the general public knew nothing but that the *sefer* was a poisonous "anti-everything" piece of propaganda, which made light of the stunning and miraculous victories which gave them so much pride.

Here is a description of the atmosphere of the time as recounted by someone who was then a *bochur* who came to Crown Heights in the



Aseres Yemei Teshuva 5728 to learn from the **Skulener Rebbe**, renowned for being a towering *tzaddik*. In those early years, the Skulener Rebbe was struggling to establish his *kehilla*, but in later years was regarded as one of the leading Rebbes of America, until his passing in Adar 5779.

"At that time, it was *leibadig* in New York, because the *sefer Al Hageulah V'al Hatemura* from Rabbeinu Hakodosh [of Satmar] had made a commotion; the *Morgan Journal* [famous secular Yiddish newspaper] would write every week against the Rebbe and his Chasidim ... Mincha Erev Shabbos, the Skulener Rebbe was davening from the Omd ... I saw on the shelf two copies of *Al Hageulah V'al Hatemura*, and I took one. In the middle of Chazaras Hashatz, one of the *mis-pallelim*, a Romanian, noticed the *sefer*; he grabbed it from my hands and went to the Amud; he declared loudly, in the middle of Chazaras Hashatz, that he was going to burn the *sefer* with the candles [on the Amud]. He went, with a friend who was helping him, and the Skulener Rebbe, who was reaching the end of Chazaras Hashatz, – I remember how he held his hands over the candles so that they could do nothing. When the Rebbe finished with Kaddish, the others attacked him, shouting, how he could have such a *sefer*.... He threatened that he wouldn't come any more, not him and not his friend.

Then the Rebbe raised his voice – always he spoke softly, but now he raised his voice, and shouted at them: "So much *treif* material is around nowadays, and that doesn't bother you, only this *sefer* from the Satmar Rebbe bothers you!? Don't come *daven* here, don't come *daven* here."

And I know that for some time he found it hard to get a *minyán* after that...³

Another insight into the mindset of the time can be seen in a question-and-answer session at the end of one of **Rav Avigdor Miller's** famous Thursday night lectures, five years after the Six Day War. Rav Avigdor Miller, who frequently elaborated on the importance of accepting *daas Torah* from *gedolim*, was challenged by a participant on *Al Hagulah v'al HaTemura*:

Participant: Would you say that the Satmerer Rebbe is a Gadol BaTorah? Rav Miller: Certainly he's a Gadol BaTorah, absolutely.

Participant: So why did he write such a book *Al HeGulah v'al HaTemura*, which is against the fighting of the 1967 war and other things that the State of Israel is doing?

Rav Miller: What's wrong with the book, let's hear?

Participant: He shouldn't print such a thing. I tried to read it. I couldn't even read it for five minutes. I threw it from my hand after five minutes.

Rav Miller: So you're bringing a proof from yourself? Who cares what you think!? Are you a gadol baTorah? You're merely saying your opinion, that's all. ... Who should we ask, you or the great men?

Participant: The great men we should ask.

Rav Miller: So keep quiet. Keep quiet! Keep quiet then. Your da'as in not da'as Torah, so we don't care about your opinion. ... You don't like the book? That's why you should be reading it. (Tape #R22, published in Questions on Any Subject, Toras Avigdor, page 109).

Rav Yitzchak Weiss, one of the leading *poskim* of the previous generations, was at the time Rav of Manchester, England. When a halachic essay appeared which attempted to prove that the miraculous events of the Six Day War justified the establishment of a new Yom Tov, with Hallel, Rav Weiss authored a *kuntrus* to completely disprove the halachic basis of such a suggestion *even according* to the mistaken understanding of the essay's author. Rav Weiss himself pointed out that according to the true Torah perspective as explained in the Satmar Rebbe's *Al Hegeulah v'al HaTemura*, the entire State of Israel was founded against the Torah and its true goal is to destroy Yiddishkeit. But even if that would not have been the case, and even had there been true open miracles, there is no basis in halacha to make a Yom Tov and Hallel over the victory. Many years later, Rav Weiss reprinted the *kuntrus* in his classic work studied in Batei Midrashos around the world, *Sheilos U'Teshuvos Minchas Yitzchok* (vol. 10, *siman* 10).

Another major *posek* who accepted the Satmar Rebbe's perspective was **Rav Shmuel Vosner**, author of *Shevet Haleivi*. Although at the time relatively young, he was already known as a one of the leading Torah authorities of the time, whom the Chazon Ish established as Rosh Beis Din in Bnei Brak. Rav Vosner consistently avoided making public statements on contentious topics, but when confronted with the tragic confusion even amongst the more insular *kehillos*, he took an uncharacteristic step. At an *atzeres hisorerus* held in the Bnei Brak Wagschal Hall, he delivered a lengthy address (which he later printed in *Droshos Shevet Haleivi*, vol. 1 *Shaarei Torah*, *shaar* 68) in which he explained that this was not the time for unbridled joy. The most important factor is Torah and *mitzvos*, and the Zionist conquests had made the situation in that worse, not better. At the end of the *drosha*, he pleaded with the audience not to be fooled into absorbing the pseudo-messianic atmosphere. Wait for *real* Geulah to come, don't be misled by the false imitation.

1. Public letter from Rav Aharon Feldman to R. Aharon Lichtenstein

2. As noted in our previous materials, Rav Avigdor Miller in two of his books (*Sing, You Righteous*, Chap. 3, #48; *Awake My Glory*, page 104) asserts that Zionist leaders deliberately encourage anti-Semitism around the world to prod Jews into immigrating to Israel.

3. R' Efrayim Stern, Williamsburg, in a letter to *Ginas Vrodim*, a Satmar Torah journal, and republished in *Emunah V'daas*.



הם אמרו

מענין לענין : יסודות מרבתינו

רמח"ל דרך עץ חיים : כי ידיעת האמת מחזקת הנשמה ומרחקת ממנו היצר ודאי ואין דבר מחליש הנשמה בפני היצר כחסרון הידיעה ואם היתה הידיעה רחבה ועומדת על לב בני האדם לא היו חוטאים מעולם אך לא היה אפי' היצר קרוב אליהם ושולט עליהם כמו שאינו שולט במלאכים.

The Ba'al Shem Tov:

The Ba'al Shem Tov said, "Just as on the side of Kedusha there are Tzadikim, Rabbonim, Shochtim, Chazanim, Baalei Battim, Chassidim, Prushim, Hatzneia Leches, Yerei Shamayim Baseiser U'Bigaloiy, so too (Parallel), on the side of Tuma'a there are all these רד"ל.

(Sefer Zkan Beiso)

The Apter Rav said over in the name of Reb Boruch (the einikel of the Ba'al Shem Tov) explaining the Possuk in Tehillim (מ"ו, ג) על כן לא נירא בהמיר ארץ (מ"ו, ג) that before Moshiach will come we will have to learn this Possuk literally, 'Even if the entire world will Shmad themselves R"L, I won't be afraid. I will still believe that there is a Gu-tt on the world.'

(Sefer Eretz Hachaim)

The Chayei Adam:

The Chayei Adam writes in his Tzava'a as follows:

"Connecting with Reshoim and Apikorsim is a שרש פורה ראש ולענה and it destroys the Emuna. Better one should encounter a lion and a bereaved bear than these. For these beasts only kill the body, whereas these kill and destroy his soul from his portion in Olam Haba."

QUESTION: What's the proper Torah attitude to religious Zionism?

ANSWER: Now when this question is put in such a form, I must always say I don't know any proper Torah attitudes because I'm not an authority on Torah attitudes. But I'll just tell you my attitude; that's all I can tell you. Religious Zionism means you're settling for 50/50. You're selling out partially. Because if you're religious, that covers everything. The Torah, it has all the idealism in it. If a man has to hyphenate his Torah and say, "It's nationalistic Torah," so this man is selling out partly. It means that he comes to the Basel Conference in Switzerland (site of first Zionist Congress in 1897, where the World

Rav Avigdor Miller

Zionist Organization was established) and he sits there and they bring up on the program under Herzl's leadership that, "We are not going to make a religious nation, a religious state. We are independent of religion. We have nothing to do with religion." So, let's say the religious Zionist voted against it, but they are still in the organization. They still belong and show loyalty to an organization that says the Torah is not the national flag of the Jewish people. So, it means they're settling for less. We cannot consent to be in an

organization which says you can be a Jew without the Torah. You cannot be a Jew without the Torah! There are no two ways about it.

And therefore, there's no question that anybody who belongs to such an organization has sold out part of his ideals. It doesn't mean that he's a rasha gamur. He can still have a certain amount of Yiras Shomayim and Torah, but there's no question that this man is lacking some very important elements of true and genuine Judaism.



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"What will be here in America?" The Malach answered, "In the Zechus of the Tzedaka and Chessed that they do in America, they will be saved." Avraham Zanzvil asked, "Can I go to Eretz Yisroel?" The Malach responded, "They (the Zionists) want to build a Medina. It will be a Churban in Ruchniyus and in Gashmiyus." He then ended off, "Even if they make a Medina, Moshiach will come here in America."

On another occasion, at the end of his life, the Malach was looking out the window, looking far ahead, and proclaimed, "... OY! What is going to happen soon in Europe... Eretz Yisroel too will be terrible, and America will suffer along." Then, after a bit of thought he said, "No... America will be saved in the merit of the Tzedaka and Chessed which they do."

The Malach said, "Reb Chaim Brisker told me in the name of the Rogotchover Gaon that the נוצרים have a secret how to hold back the coming of Moshiach. That is by giving the Rishei Yisroel a rule in Eretz Yisroel." (It is well known that certain נוצרים had a big hand in pushing forth the Zionist agenda).

When Reb Chaim Avraham was still in Europe he was a Rav in the city of Ilya. One day, a certain Rav came to the Shul and asked to speak. He began with a fiery drasha in Chizuk in Torah and Yiras Shomayim. He then turned to the importance of moving to Eretz Yisroel to build the Land. There was a simple Yid among the crowd, a farmer, by the name Efroyim Itche, who got up and announced to the Rav, "You can't continue speaking!" This Rav continued on. Efroyim Itche got up and threw this speaker out of the Shul! People asked Efroyim Itche, "What was the problem? Did you even understand what this Rabbi said?" Efroyim Itche replied, "Actually, no. I didn't understand. However usually when a Tzaddik speaks words of Torah it makes me feel good inside. This man was making me feel very uncomfortable." When the Malach heard over this story he said, "Look at the Yiddishe feelings of a simple Yid. These are true Yiddishe feelings."

Reb Chaim Avraham Duber Levine - The 'Malach'