

## The Alexander Rebbe- Reb Yechiel Danciger :

One year, on Motzei Shabbos of Selichos, a Rabbi arrived in Alexander, wishing to speak to 'Admor Hazakein' The Alexander Rebbe. This Rav was the founder of the Chovivei Tzion movement, which eventually metamorphosed into the Mizrachi movement. The Rebbe's son, the Yismach Yisroel (Reb Yerachmiel Yisroel Yitzchak), hearing that this fellow wanted to convince his father to join or at least endorse his movement, did not let this Rav enter the Rebbe's room, using all kinds of pretexts and excuses. When this Rav saw that he didn't stand a chance, he picked up his bags and left town.

At Chatzos, the Rebbe came into the Beis Hamedrash and said Selichos. When they were finished Selichos, the Rebbe went into his room and the crowd dispersed. About a half an hour later, the Rebbe suddenly returned to the Beis Hamedrash and asked, "Where is the 'Oilam?'" The Rebbe was told that everyone returned to their 'Achsanyos'. The Rebbe announced that he had a very important message to give over and that all should return to the Bais Hamedrash. Within a very short time the Beis Hamedrash was completely full... After a few minutes, the Rebbe re-entered the room with his son, the Yismach Yisroel. The Rebbe walked up to the bimah



and proclaimed, "So-and-so, from the Chovivei Tzion movement, was here. I would like to beg and warn everyone not to have any connection with him whatsoever, because their end will be that they will trample the Torah with their feet!"

(Oros Raboseinu Page 16)

## R' Mordechai Gifter:

The following is from a letter written by R' Gifter:



(It was written Parshas Vayishlach 5736 – almost exactly fifty years ago – at a time of increased anti-Israel rhetoric around the world.)

"...A Ben Torah should observe the fact that hatred of Jews is [now] expressed in the terms of hatred of Zionism. Is that not something notable? Hakadosh Baruch Hu is letting us hear an awesome lesson. The foundation of Zionism is "nihyeh k'chol ha-goyim beis Yisroel", which is the destruction of the nation, *Rachmana litzlan*; and now we are being slapped on the face and expected to understand the danger in Zionism. According to them [the pro-Palestinians], they [the Zionists] are indeed thieves, as Rabi Yitzchok said in the Midrash cited by Rashi at the beginning of Sefer Bereishis; while they [the Zionists] are the ones who declared that the *churban* of Klal Yisroel at the hands of the cursed [Nazis] *yemach shemam* was the sacrifice which was necessary to offer so as to achieve the goal of nationalism, *Hashem yishmereinu*."

(Mili D'igros, vol. III, letter 354; page 404)

(In other words, the ideology of Zionism was – and remains – to redefine Klal Yisroel in nationalistic terms without the Torah, while claiming that their nationalistic goal – building the State – would forever protect Jews from the hatred of anti-Semites. Rav Gifter is explaining that when anti-Semites now continue their work of hatred under the name anti-Zionists, we are expected to understand the message, and cease our pitiful belief that somehow the Zionist State will bring safety to Jews. Only a return to true, uncorrupted Torah and emunah will make us worthy of Hashem's protection.)

## Reb Yosef Dinkels.

Reb Yosef refused to be *podeh* his *peiros maaser sheini* on the Israeli currency. He would be *meikel* and be *podeh* onto other *peiros* - like the *shitas HaRambam*. "Obviously," he would say, "Zionist coins are in no shape or form considered *keseif*."

## Reb Shach:

"The truth is that the goyim are not the ones who put us in danger. Not at all. Klal Yisroel has weathered a lot - gezeiros and massacres - and we're still alive. The real threat to the future of Klal Yisroel - the ones who are putting us in danger - are the ones who invented a new concept. They declare that one can be a Jew without Torah and mitzvos. They are very powerful. They have schools in which they teach this concept of "Zionist Nationalism" to the new generation. They have the ability to promote their idea and to smother the truth. They want [everyone to believe] that the Jews are a nation like any other, like Romania or Yugoslavia. They are the threat to Klal Yisroel's continued existence!"

(Letter 5736)



Reb Shach with Reb Shmuel Kotler

## The Brisker Rav:

**Reb Dovid Soloveitchik** reports that his father, the Brisker Rav, once said, "Those who keep far away from the Zionist movement – from their deeds, their money and all that is theirs – need not fear, G-d forbid, the evil that will befall those who support Zionism." (Uvdos Vehanhagos Leveis Brisk, v. 4 p. 203)

(Continued on page 3)



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With the media abuzz with slander against the Frum Kehilla, and polititions (even some from one ) pressuring Rabbonim to agree to negotiations, with outlandish discussion of agreeing to draft up to 50% of Bochorim R"L, Gedolei Hador have been speaking against this in the strongest terms. A Psak Halacha has been publicized and signed by Gedolim (see accompanying michtav). Recently Hagaon Reb Ezriel Auerbach spoke uncaricteristacky strong, saying how can we compromise where the Brisker Rav, Chazon Ish and other Torah Giants of yesteryear declared exactly this to be the biggest danger.

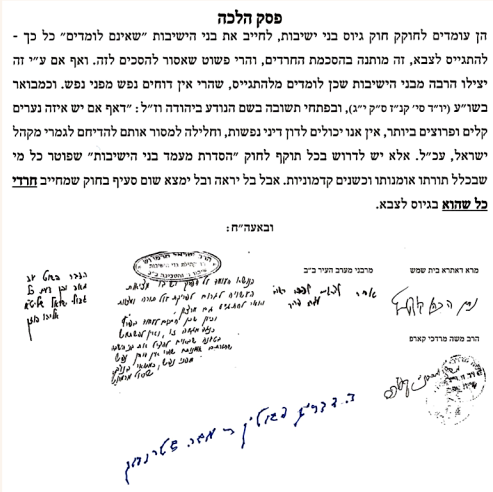
#### Psak Halacha: (translation of michtav)

They are preparing to make a law forcing Bnei Yeshiva who 'aren't learning so much' to join the army. To do so, they need the agreement of the Chareidim. It is *poshut* Assur to agree to this, even if by agreeing to this law it may save many Bnei Hayeshiva who *are* learning. As is Paskened in Shulchan Aruch (Y"D 157:13), אין דוחין נפש מפני נפש. The Pishchei Teshuva (ibid) brings in the name of the Noda B'Yehuda, "...Even if there are some lightheaded youths who are very porutz.... We can't pasken Dinei Nefashos. And Chaila to give them over, to push them entirely out of Klal Yisroel". We must demand- B'chol Tokef - to restore the chok which exempts all who are Toraso Umnaso, as in the past. There cannot be any paragraph which is Mechayev *any frum* person to enlist.

Signed by Reb Moshe Shternbach, Reb Moshe Mordechai Karp, Reb Nossan Kopshtitz and others...



Hagaon Reb Moshe Mordechai Karp at a demonstration outside the prison



#### Reb Moshe Ahron Pincus:

As the pressure mounts against Yeshiva Bochorim, others are cashing in, trying to catch Yeshiva Bochorim in their nets. One such example is a "Rabbi" D. Leibel who entices Bochorim to join his programs, which end up sending to the army. Many Gedolim have spoken out against this breach. Recently, a Bochor from a top-notch Yeshiva was convinced to join. His Rosh Hayeshiva, Reb Moshe Ahron Pincus (son of Reb Shimshon Pincus), spoke to his Bochorim and said as follows: "We must tear Kriya... This bochor lost his portion in Olam Haba. That entire Yeshiva does not have a Chelek in Olam Haba. They take a Yeshiva and build other things into it, things which are not Torah. They are destroying their Olam Haba with their own hands! "



#### Reb Ezriel Auerbach:

לא ימושׁוּ מפּיךּ ומפּי זרעֶיךּ - הבטחה - ומפּי זרע זרעֶיךּ.

Who did Hashem say this about? Only fifty percent? What percentage did Hakadosh Boruch Hu want? Hakadosh Baruch Hu spoke to each and every one who is mekabel the *ol* of Torah and mitzvos and keeps the Torah and mitzvos.

לא ימושׁוּ - promises a promise - so, of course, we have a promise. But we can't just say, the gezeira will pass, that doesn't exempt us from making an effort. We see in Chazal that when there were gezeiros, we were told *צאו והפגינו* this is what is written in Chazal [תענית י"ח]. There truly is a promise - but that doesn't exempt us.

We hear frightening things that they want to be *goizer*. This would be a fearful *gezeira* if even one shomer Torah u'mitzvos would be obligated to go to a place.... As the Rambam says, if someone is living in a bad environment, he's required to go elsewhere. If there is no other place, he has to travel abroad. And if he has nowhere to go, he should go to the caves and deserts. This is said on each individual.

We don't understand what is going on here. Essentially, all of us would be required to stand in large masses and announce, *yehoreg v'al ya'avor!* This is a horrible gezeira. גדול - מחסיא. מהרהרו is literally worse than מהרהרו.

Every day we hear news of how they want to achieve this awful gezeira with the help of *שומרי תורה ומצוות*. This is not understandable! Such a thing makes no sense! What's going on here???

We still remember the great הפגנה about שירות לאומי and I know that the Chazon Ish told several people he met, that there is a hafgana now in Yerushalayim and everyone has to go together and be mocheh... did he say to deal with them with kid gloves? Absolutely not!!!! The Chazon Ish said we must storm up the whole tzibbur to turn over worlds - that's what he said! The Brisker Rav



said, to draft Bnei Torah is more serious than Sheirut L'eumi. We know that he said this.

We heard that last night they arrested another one. Yeshiva bochorim are under arrest, we're in the middle of a war.

It says by Yosef Hatzaddik that when everyone was talking about him, the *הקב"ה* made the *ma'aseh* of the Sar Hamashkim. We thank the *הקב"ה* that He gave them other things to occupy them with and the *הקב"ה* can make afterwards another thing, and another thing to distract them from bothering us. We have to thank the *הקב"ה* that we're still sitting in a Bais Medrash and learning Torah.

The *הקב"ה* is full of mercy and is slow to anger, He said Himself in the Torah... if we don't keep Torah and mitzvos. Do they want the land to vomit us out r"l?

One person came to the Chazon Ish and told him, "Rabbeinu, I know myself - even if I go to the tzava, I'm going to come back shomer Torah u'mitzvos"... In the end, he admitted that he might be cooled off. The Chazon Ish told him, "This cooling off is *yehoreg v'al ya'avor*..." (testified by Rav Dov Yaffa).

We have to fortify ourselves. We cannot sleep! We cannot eat! A fearful gezeira, from our brothers, Bnei Yisroel who are doing the *ma'aseh* of Eisav. We have to entreat *הצילני* of Eisav. נא מיד אחי מיד עשו פן יבוא והכני את על בנינו. Certainly, it is our duty that each and every one has to give whatever he can, whoever can explain this to people... כל המציל נפש מישׁראל כאילו קיים עולם מלא.

יהי רצון שהקב"ה יחזק אותנו.

(Can be heard on Option 3 # 98)

# 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 7:*

## The Ancient Tzaddikim Wouldn't Know More

In 1920, the Tzvi Latzadik of Bluzhov moved from Budapest back to his native Galicia, settling in Peremyshl. This renowned tzaddik, Rav Tzvi Elimelech Spira, was a grandson of the Bnei Yissoschor and grandfather of Rav Yisroel Spira, the Bluzhober Rebbe who survived the Holocaust and later lived in Boro Park.

It was immediately after the Great War, and marauding bands of Polish soldiers roamed the newly sovereign countryside as they mopped up remaining pockets of German and Russian soldiers. The anarchy and chaos, recalled Rav Yaakov Shlomo Friedman, the late Rov of Pest, led to an outbreak of pogroms and attacks on Jews.

The soldiers, who called themselves "Hallertzukes" after the then-Defense Minister Jozef Haller, would detain hundreds of Jews and accuse them of being Communist sympathizers and summarily execute them. They would sometimes surround an entire Jewish village and kill everyone – men, women and children.

Rav Yitzchok Teumim who was a wealthy businessman and talmid chochom, came from a prominent family from Butchatch, a Galician town. But this wasn't enough to save his children. They were abruptly abducted one day by a ring of Polish militiamen and garrisoned in a nearby town which was entirely wiped out in a single night.

The brokenhearted Rav Yitzchok traveled to the Tzvi LaTzaddik, asking Rav Michel Malach Friedman, the Rov of Peremyshl, and Rav Meir'l Zunz to come along with him. He requested of the gabbai that the trio be allowed to speak to the Rebbe privately and that he should not under any circumstances allow anyone else in. To his two companions, Rav

Yitzchok did not reveal what his plans were, merely saying that he did not want to go into the Rebbe himself. The three men walked into the Rebbe, who was seated on his chair and smoking a pipe. Smoking a pipe was an old minhag among tzaddikim – the Baal Shem Tov would smoke a long pipe, called a lulka, when neshamos would come to him for a tikkun, and tzaddikim said that when the Divrei Chaim of Sanz would smoke and the room filled with smoke, it was like the ketores that filled the Kodosh Hakodoshim on Yom Kippur.

"Heilige Rebbe," Rav Yitzchok began. "I came to discuss a sacrosanct topic, that of rescuing the Jews who are subjected to daily abuse by the Poles. Every night, another Jewish town is slaughtered."

As Rav Yitzchok started talking, the Bluzhober Rebbe began letting out large plumes of smoke from his pipe.

Rav Yitzchok then withdrew a sefer from his pocket and showed the rebbe that it is possible to ask a question from shomayim and receive an answer via night vision, a dream. The sefer cites a list of requirements to access the sheimos needed for this, including fasting for 40 days and a mikvah regimen.

"We three will do the fasting," Rav Yitzchok declared, motioning to his two colleagues, "and the Rebbe will perform the mikvah process and other requirements. Klal Yisroel must know what is wanted from us in shomayim."

"I am convinced," he added, "that the Rebbe can accomplish this."

The Rebbe turned ashen. He silently continued to blow hefty rings of smoke from his pipe for several long minutes. He finally looked up.

"Teumim," he addressed his petitioner, "Do you believe that the Rambam had Ruach Hakodesh?"

"Yes," Rav Yitzchok responded.

"Do you believe," the Rebbe inquired further, "That the Taz had Ruach Hakodesh?"

"Yes," replied Rav Yitzchok, bewildered at the Rebbe's line of questioning.

"And the Baal Shem Tov? And the Rebbe Reb Meilech of Lizhensk? And the Chozeh of Lublin?" The Rebbe enumerated a number of other celebrated tzaddikim.

"Yes," Rav Yitzchok responded forcefully to each question. "I believe all these tzaddikim had Ruach Hakodesh."

The Rebbe was quiet for a minute before continuing.

"Believe me," he told his visitors, "If all these Baalei Ruach Hakodesh would be around today, they, too, would not know why all this is happening any more than the tzaddikim who are alive do."

"Back in 1914," the Rebbe continued, referring to the year that the First World War began, "They brought the malach in charge of the world into a heavenly chamber. Since then, there has been an unending series of screams emerging from there. Malachim and Serophim stand outside the heichal, trying to make sense of it, but they don't understand what the screams are about.

"Teumim," the Rebbe addressed Rav Yitzchok again, "You are frightened that they kill some Jews in the villages. A time will come when nebach, nebach..." the Rebbe's voice trailed off ominously, hinting at a time when the murder of hundreds of Jews will be seen as an afterthought. "Only this white beard," the Rebbe added, grabbing his beard, "will no longer be alive then."

The Rebbe passed away four years later. And indeed, while a few hundred is an achingly large number, the stupendous number of six million far surpasses human comprehension.

**To be continued BE"H**

*(Continued from page 1) The Brisker Rav*

The Gemara says (Sanhedrin 63b): "The righteous Eliyahu walked among the people dying of hunger in Jerusalem. He found a child who was swollen from hunger, lying in the garbage heaps. 'From which family are you?' he asked. 'From such-and-such a family,' the child answered. Eliyahu asked, 'Is there anyone surviving from that family?' The child said that he was the only one left. Eliyahu asked him, 'If I teach you something through which you will live, are you willing to learn it?' The

child answered yes 'Say every day, "Hear O Israel, Hashem is our G-d, Hashem is One."' The child said, 'Be quiet, do not mention the name of Hashem!' For his father and mother had not taught him that. Immediately, he took out his idol from his bosom and hugged it and kissed it until his stomach split, and his idol fell on the ground and he fell on top of it, to fulfill the verse, 'I will place your corpses on the corpses of your idols.'

The Brisker Rav used to repeat this passage often, and he would say, "This is the situation today.

People see that rebelling against Hashem will not succeed, and that because of the establishment of the State we are suffering bitterly from our Arab neighbors. Every day people are killed and wounded, may Hashem have mercy. All the arms of the Zionists do not help to stop terror. And still, people continue to support the State and think that it is the salvation of Hashem and the redemption of the Jewish people. They do not understand that this is a threat of destruction to the Jewish people!" (Uvdos Vehanagos Leveis Brisk v. 4, 191)





# הם אמרו

מענין לענין : יסודות מרבתינו

## Rav Yitzchok Feigelstock -Part I

"The recent holocaust unleashed at European Jewry from shomayim was a punishment - because they threw off the yoke of Torah and Mitzvos. The Gedolei Hador revealed to us that the disgusting popular Jewish movements of pre-WWII were the cause of that calamity.

Until 200 years ago, there did not exist the concept of 'freiye yidden' - as a group. Then, there arose in Germany a movement called the "Enlightenment" [השכלה]. The founders of the Haskala still kept the mitzvos, but they preached a poisonous doctrine; namely, that Yidden should seek to integrate into the goyishe society. They deemed it proper that Yidden should be part of the goyishe culture - and act like goyim. Their followers discarded Torah completely.

"Over the next few years, the Haskala spread to all the countries of Western Europe, ensnaring about 80% of Jews in its trap. And then, the cancer of Haskala spread to Eastern Europe. (Although Eastern Europe still was the home to many yeshivos and Torah-learners, still, a large part of the population was caught in the clutches of shmad.)

"The Haskala split into several branches: Reform, Zionism, Socialism, Communism, etc. All of them share one purpose - to tear Yidden away from the

*reineh mesoirah* which had always been the center of our existence.

"And indeed, as the Ramban explains, the trajectory of the punishment follows that of the aveirah. The destruction of European Jewry erupted from Germany - precisely the place where the Haskala first reared its ugly head.

"Already in תרל"א when the head of the Reform movement in Germany, Abraham Geiger, שר"י published a "new Shulchan Aruch", the Kelmer Magid Zt"l predicted the exact punishment that was to come from shomayim. The idea of Geiger's book was to bring Jewish law "in sync with the times." The Kelemer Magid said: "Geiger has made a new Shulchan Aruch in Germany. The response from shomayim will be a "new German Shulchan Aruch" which says: 'Kill even the best Jew'."

"And that is exactly what happened. Sixty years later, the German government enacted the so-called 'Nuremberg Laws'. The Nuremberg Laws cruelly took away the rights of the Jews, and caused them to descend into financial ruin. The Nuremberg Laws went into detail describing exactly 'who is a Jew' - and subject to all the restrictions. These 'halachos' were split into 'simanim' and 'se'ifim' - just like a 'Shulchan Aruch.' The situation for the yidden deteriorated drastically from then, ending in the killing of six million yidden. Exactly as the Kelemer Magid predicted."

## Rav Nosson Wachtfogel:

Reb Nosson said over, "In the early years, everyone sent their children to college, young and old. How did Reb Aharon build Torah? He went from shul to shul stood on the Bima and said, 'It is Ossur to go to college! Men darf lernen Torah! It is a stira (contradiction)! Limudei chol is a stira!' (At the time the colleges weren't learning Kefira and the like.) People didn't listen. They kept on sending them to college. But in the end, Reb Aharon was Matzliach. He built Torah in America.

"Recently, the Gedolim in Eretz Yisroel made a demonstration (against one of the Zionists decrees)," Reb Nosson said "I hear people asking, why are they making such a ruckus? Someone who asks such a question, it's a sign that he doesn't understand anything about the evil itself that is hidden in a man. The first yesod is *macha'a*! Those who don't understand and have questions, tzrichin bedika. Against the *ra*, you have to make a *macha'a gedola*. Unfortunately...why don't they understand this? Must be they have no connection to this concept. The Chofetz Chaim used to say that every *macha'a* makes a *roshem*, if not now, then eventually - a *macha'a* burns the *Koach hara*.

By Moshe Rabbeinu it says ויצא משה ויאחי, the first thing it says about Moshe Rabbeinu is that he saw an *avla*, he went and was *Mocheh*. That's how he became what he did."

## MESIRAS NEFESH

### Reb Nosson Wachtfogel:

Reb Nosson once said, "Someone once complained to me about something that the Rosh Hayeshiva Reb Aharon Kotler did. I told him, "If one would look into your heart, they would see inside a 'shtick goy', and in your veins they would find blood mixed with all kinds of tchunos and hanhagos of the goy. However, if you would look into the heart of Reb Aharon you would see only Torah."

**Reb Aharon** was once involved in a Ma'aracha for Yiddishkeit and someone came over to him and told him that the newspapers were full of slander against him (the Rosh Yeshiva) and called for all to stop funding the Yeshiva. Reb Aharon called together a number of Talmidim and said to them, "We are prepared to eat bread and water, but we will not give up this battle!"

Reb Aharon said over the Midrash (B"R 82 8) that there had been a Gezeira from the Romans forbidding Torah study, and two Yidden were arrested on the charges that they were learning while dressed up like non-Jews. The judge acquitted them saying that they could not have been Talmidei Chachamim because a Talmid Chacham is Moser Nefesh, and says 'Oy Yehudi Oy Tzaluv' - 'either I am a Jew or I am prepared to be killed', and would not have dressed up like a Goy.