

English Highlights from the Kedushas Tzion

BS"D:

The *Kedushas Tzion* has been distributing a monthly *alon* (pamphlet) to Yeshiva's and *Chareidi* communities throughout Israel, as well as via email. Our *alon* focuses on what we refer to as "*Drishas Tzion Al Tahras Hakodesh*," or basically, a complete Torah approach on topics such as *Yishuv Eretz Yisroel*, the movement of the *Talmidei Hagra"h* (*Geulah Bderech Hateva* and *Moshiach Ben Yosef*), and our obligation to work towards the establishment of a Torah based government here in Israel. For around the past two years, our *alon* has been distributed in Hebrew only, and despite efforts to cater to the English-speaking crowd, whether here or abroad, nothing really took off. Recently, we decided that until we have the capabilities to distribute an entire *alon* in English, we can at least translate little "tidbits" from the Hebrew *alon* and share them with those who would otherwise not be able to enjoy our content. We will *iy"H* each week distribute a translation of a selected piece from the Hebrew monthly *alon*, as well as any other English material we have related to the subjects we discuss. Any feedback or ideas for expansion are more than welcome. For any other questions about the *alon*, to join the email list, or in order to donate, feel free to contact me via mail [yrabin620@gmail.com] or cellphone at 0536237128.

Sincerely,

Yosef Sholom Rabin

Member of the *Hanhalah*

at *Agudas Kdushas Tzion*.

*Thank you to our professional translator Shlomo Wrubel—for any translating needs he can be reached at: 216-315-2764 or s_wrubel@live.com

This week, I am focusing on pages 2-3 in the Hebrew pamphlet. This article was taken from a writing by Hagoan Rav Ezra Altschuler zt"l (1858-1938). He was a Rav in Lithuania and was the author of the *sefer* "*Takanas Ezra*" on *Masechess M'iyolah* and other *seforim*.

Additionally, I am adding a small section with a continuation of last weeks' article on the *Aliya* of the *Chasidim* to *Eretz Yisroel*.

A good Shabbos and a very good Yom Yov to all!

כימי צאתך מארץ מצרים אראנו נפלאות

During the *galus* in *Mitzrayim*, after they made the lives of our fathers bitter, the *Yidden* cried out and Hashem heard their pain and remembered His treaty. He sent forth to them a redeemer—*Moshe Rabeinu a"h*. Moshe came to the *Bnei Yisroel* and relayed the good news that Hashem had redeemed them, and with a strong hand, *Paroh* will send them to their freedom. Nevertheless, because the spirit of the nation had been stifled, and they did not believe that their salvation was in close proximity. There are those that said, nevertheless, it would be possible that in some time Moshe will have an impression on *Paroh's* heart that he will want to release them. **However, ambition cannot wait so long** because of the harshness of enslavement, and to therefore give up on the redemption because of this.

There are those that said that if there was a strong and established possibility that *Paroh* would set them free, let it be that after a few years they would anticipate the redemption. But, they did not believe that *Paroh* would agree with Moshe to free 600,000 men that toiled for him doing hard labor at all. **Hard labor is what will affect *Paroh* so that he will free them.**

As it is written, "**and they did not listen to Moshe.**" There were those that did not listen "**from short breath**" that they did not have enough patience to wait a long time and there were those that did not listen to Moshe "**because of hard work,**" that that they thought their hard work will be effective on *Paroh* that he will release them, even after a long time, to their freedom.

Behold, only twelve months past and *Hashem* saved them not because *Paroh* agreed for his

own benefit to free the Yidden. And they went out to freedom with a raised hand.

They traveled and camped until they arrived at *Midbar Paran*. They sent spies to explore *Eretz Canaan*. While the spies still had a "*Chezkas Kashrus*" and feared Hashem, Hashem said to Moshe in short, "let them go up in the south... and see what the land is about... and you shall strengthen yourself." However, when the spies returned from exploring the land they missed the point, and they brought out slander about the land. They said "let us pick a leader and return to *Mitzrayim*. Only Yehoshua and Calev from those that explored the land **knew the truth and publicized it, "because the land was very good."**

But, because of the terms that Moshe made with the spies when he said to them "והתחזקתם," "**and you shall strengthen yourself,**" (and the stress of cantillation was placed on this word for emphasis as an awakening connection,) because this is an imperative term, Moshe and Calev added another condition, the most essential, "**אך** **בה' אל תמרוד** **Hashem!**" And only then will it be insured, "אל תראו את עם הארץ... סר צילם מאליהם וה' אתנו אל תיראום." "You should not fear the people of the land... "Their protection has departed for them. Hashem is with us. Do not fear them!

And all that has been written until now is simple and clear and all children know this.

הגאון ר' עקיבא איגר—מהמעוררים

לגאול את ארצנו מהערכים

"Like the days when you left *Mitzrayim*, I will show you wonders" said the prophet.

During this last exile, we were exiled from nation to nation, kingdom to another country, and from downfall to downfall, until many of our brethren told us to give up on the redemption and they said that we should be like all the other nations. **We will not elaborate on this, after it is already known about the end of our brothers in Germany, who proposed for themselves to rely on the kindness and righteousness of Amalek and that of the international community. Now, most have**

already awakened from their dreams and saw that the racism controls hatred very much.

During these about one-hundred years, Hashem placed inspiration in the hearts of the *Geonei Yisroel*, *Hagaon Rav Akiva Eiger*, *Rav Hirsch Kalischer*, *Rav Elya Greidhtcher*, and others, **to enlighten all of Klall Yisroel to redeem our land Eretz Yisroel, through acquiring it slowly from the Arabs.** Responses were printed about this topic in *seforim* from the *Geonim* of that period **with proofs from midrashim and words of the Rishonim—that the Final Redemption will come with an agreement from the empires, as it is known.**

"הצהרת בלפור"—השגחת השי"ת עלינו

להשיב לנו את ארץ ישראל

However, all of this was only *L'halcha* and not *L'maaseh* ... They say, who can estimate how many years will elapse until this thing (redemption) will be fulfilled, and who is able to wait so long for this salvation at a time when the malicious waters have reached the soul. They did not believe because of "**impatience**"

The others did not believe because of the reason of "**hard work.**" Hard work is a very achievable method with the Arabs, and specifically for the government, whose desire to sell us the land is similar to what occurred during the Egyptian Exile. As the prophet said, "Like the days that you went out from Egypt, I will show you wonders.

But, whatever the mind does not do, and time does not allow, Providence has done for us for the good. Because after the terrible world war, **the governments of the world took a stand together to return to the land of our forefathers to our nation, under the guardianship of England through the renowned Balfour Declaration.** It is fitting that *Klall Yisroel* should now acquire the land easily like removing a hair from milk.

"והתחזקתם"—בכיבוש ארץ ישראל

"אך בה' אל תמרודו"—שמירת תרי"ג מצוות

However, unfortunately for all those who love his nation, this is not true. For after the announcement of the Balfour Declaration, the

Zionists made many assemblies and groups, and each group had a different agenda. Unfortunately for every sincere person from *klall Yisroel*, most of their (the Zionists') agendas' do not require religious preservation. The heart breaks and quivers upon hearing and seeing the pioneers, many of them, preparing here in the exile for Aliya to Eretz Yisroel—purposely transgressing on all the firm establishments and the essentials of religion. Also, when they make Aliya to Eretz Yisroel, the verse, "ובא פריצים וחללה" "and into it will come lawless people and profane it" is fulfilled. Woe is to the ears that heard this. **We are obligated to protest with all of our might and with all of our strength, every individual with all power that he has.**

We here request from all dispersed groups, **please our brothers, have mercy on our nation and join together as one! Join into one group and into one concise agenda.** Concise with only these two paragraphs:

"ויהתחזקתם" with all its explanation in their full scene. And: The second section's main point: "אך בה' אל תמרדו"

And only then will the verse of "אל תראו את עם" take place, "אל תראו" and we will be granted to see when the vision of *Micha HaNAvi* happens, "כימי צאתך מארץ מצרים, אראנו נפלאות" like the days when you left *Mitzrayim*, I will show you wonders, *b'mheira b'yameinu, Amen.*

עליית החסידים לארץ ישראל

הגאון ר' הלל ריבלין משקולוב

לאחד בין פרושים וחסידים למען מגמתם

המשותפת—כיבוש א"י

This topic, which encompasses the scope of *kibush Eretz Yisroel*, all needs to be united and merged into one, as we learned from *Hagaon Rav Hillel Rivlin*, the student of the *Vilna Gaoan* and author of the *sefer "Kol Hator,"* and as what he brought in the *sefer, "Chazon Tzion,"* in the twelfth chapter. (צפת תחנת מעבר לירושלים) (עמ' 51)

"Rav Hillel attempted to find a solution for the differences between the *Chassidim* and *Peirushim*. Also, the Rabbis of *Sephardi* communities respected him. Both the *Peirushim* and *Chassidim* sang the song of "ירושלים חמדה" together, Elders and children, scholars of Torah, both *Ashkenazim* and *Sephardim*, danced with passion." (This song is the beginning words of a *pizmon* from the *sefer* ברית אבות בסערת אליהו by Rabbi Yosef Rivlin zt"l)

It is brought in the supplements to the *sefer*, (עמ' 179) in 5581 (1820-21) they also established a *Kollel* in *Yerushalyim* through the *Chassidim* of the *Ba'al Shem Tov* and *Ba'al Hatanya*, which was initiated for then to settle in *Yerushalyim*. **They then established a joint committee between the two kollels called, "ועד הכוללות (פרושים וחסידים) פרו"ח"**

On the day that this institution was dedicated in *Yerushalyim*, Rav Hillel *M'shkolov, talmid* of the Gr"a [as it was known that he was an expert of *gematria* and would bring them up by every important occasion as hint for merit and success..) opened his address with "פתחו לי שערי" "פרושים וחסידים" and he said that "צדק אבוא במ..." add up to the *gematria* of "שערי צדק".

Also, (עמ' 120) "during that span of this time, they [the *Chassidim*] adapted and became acclimated to their brothers [the *Peirushim*], and for the most part, there was no remembrance of the old disagreement between the *Peirushim* and *Chassidim*. **The loyalty for Eretz Yisroel and the tough conditions, imposed on them a joint struggle.**

[To be continued...]