

# English Highlights from the Kedushas Tzion

Issue 4

פרשת בהעלותך תשע"ה

## BS"D

### L'zecher Nishmas Ronen Ben Valdimer

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 email [yrabin620@gmail.com] or cellphone at 0536237128.

Here at *Kdushas Tzion*, we mourn the loss of Staff Sgt. Ronen Lubarsky *Hy"d*, who was critically injured as a result of a large marble slab thrown at his head by Arab monsters in a town neighboring Ramallah this week. Unfortunately, Ronen did not survive, and we have dedicated this edition in his memory. We are also thankful for the miraculously low number of injuries near the Gaza border after numerous rockets were fired and hope the Israeli Government will increase their efforts to fully eradicate Hamas and return the Jewish presence in its place. May Hashem continue to guide *Am Yisroel* on the pathway of Redemption and inspire our leaders to play an active role in

fulfilling the Jewish vision!

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

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In this issue of the English *Kedushas Tzion*, I am submitting an article from the first Hebrew pamphlet published in Ellul of 5775 (2015). It was suggested that I add this piece in order to give the reader a clearer introduction about the organization and its agenda. This is one of the first articles that the Hebrew-speaking audience read when the organization began publishing. The introduction is by the editor-in-chief, Rabbi Yehuda Epstein.

In addition, I am continuing the story of the *Aliya* of the *Chassidim* to *Eretz Yisroel*.

As always, comments and ideas for future article are more than welcome.

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דבר המערכת  
הרב יהודה אפשטיין  
(גיליון מספר 1 אלול התשע"ה)

A brand-new year awaits. This is a time when we take a moment to reflect on the year that has passed, one's good deeds, those of a lesser merit, what one is able to do, and what he has not yet done. This is what we have become accustomed to hearing from the *sifrei hamusar*, the many lectures of the *mashgichim*, and from the fiery sermons of the *maggidim*. However, this also involves a basic human statute, in which everyone is obligated, because humans are free thinking, that there is a purpose for our world. The world was not created in

vain. This is a concept that we must constantly rouse. But, our rabbis have revealed to us that there is a time even more apropos and apt for repentance. These are the *aseress yimei teshuvu* that are approaching. During the month of *Ellul*, all of *Klall Yisroel* have a custom to prepare for this time. But even before we arrive at this time, it is appropriate that we clarify a simple question, with which the answer may change our outlook on reality, on the mitzva of repentance, and on the account of our opening. This question is likely poking at the mind of every scholar and every knowledgeable person— “**Who are we?**”

**W**hat is the answer to “who are we?” The answer is clear. We are Jews, the children of Avraham, Yitzchak, and Yaakov. We stood at the foot of *Har Sinai* and received the Torah. As it is understood, this is a correct answer. However, we are required to further improve this answer more in order that we will be able to obtain a new insight: **Who are we?** Are we a group of hundreds of people that were commanded about the Torah and *mitzvos* and that each of us tries to contend with the many challengers who stand in the path of our existence? Or there is something beyond, that the idea of *Klall Yisroel*, a Jewish nation, has an additional meaning? Maybe, we have joint purpose, specifically because we are a nation. Maybe, we have a purpose beyond the scope of world history, with which obligates us to personally contend with everyone.

**A**nyone who reads the word of Hashem, the Torah that He gave, and the words of the holy prophets, all that know how to read and understand, know the answer to the aforementioned question. Everyone whose eyes are not clouded from seeing knows that the Torah was given to a nation—a nation that struggles to live on their land and fulfill a complete agenda of a Torah life. The Torah was not given in order to solve everyone’s problems. It was given to create a complete structure for life. A complete wrap of reality embraces the whole world and fills it, in order to stamp the seal on human history with the rulership of Hashem the G-d of Yisroel and on all of creation.

**T**his is true that we do not usually think in this way. Our sages say about the terrible exile (ספרי עקב מ"ג) that this is the most severe curse. This exile took us away from our land, and with severing our bond from our holy land, they wish to degrade the concepts of authentic Torah values instead of being a nation that acknowledges Hashem. We were turned into many separate entities, who try with whatever possible to stop others from their traditions of worship, which at one time was connected to the lives of an established nation on its own land.

**T**his terrible exile consists of everything hard both physical and spiritual. When we see the end of the journey, we see the terrible holocaust from physical perspective. From a spiritual perspective, we see the diminishing spiritual level of the generations before the war in Europe. Many desecrated the Shabbos, and the prestige of Torah scholars was in a constant state of decline.

**T**he shepherds of *Klall Yisroel*, who Hashem incorporated into those generations, did whatever was in their ability in order to contend with the spiritual and physical tragedies that were cast on the Jews during those years. However, we are still situated in the exile. This is a desperate joint battle that was intended to watch over the religiousness of the Jews. Of the alternative, our sages say, that we were not required in those commandments, except so that the laws will not be new to us when we return to the land. (ספרי). We cannot renew our close bond to the source of life in the exile, as it does not absorb the root of holiness.

**B**ehold, with the great mercy and kindness of the Creator, after all the tribulations, we were fortunate to have been returned to our land and to have the ability to grace its ground. Approximately two-hundred years ago, the students of the *GR”A*, who were literally *moser nefesh* for returning to *Tzion*, many years before a Viennese idea of a Jewish State (Herzl). Nevertheless, at the right time, they overcame these wicked people, who took over the Yishuv and prevented those who fear Hashem from establishing with a Torah-based foundation. Nonetheless, all of this does not take away from Hashem’s great kindness that he returned us to

*Tzion*. These conditions obligate us to work even harder for the purpose of a Torah-based establishment.

**W**ith this concept, we now stand in a stance of a general soul searching. What have we done to promote the purpose of this establishment? There is a great suspicion creeping in my heart, that according to this, there is no connection to what we have done for the intellectual development to what has been done for divine purpose, by the way of the *passuk* in *Chaggai* that is brought in an interesting story in this pamphlet. \*

**A***gudas Kedusahs Tzion*— the intent of this name is to return us to the original ideas that we have forgotten—a dearness for *Tzion*, *mitzvos* concerning the land, conquering the land, driving out the enemy, the establishment of an authentic Jewish state with Hashem ruling over its inhabitance—all through the purity of holiness, without compromising on anything in the Torah. This pamphlet, that serves as the grandeur of the *Aguda*, will display the forgotten truths for the reader, and will bring from the words of our rabbis the authentic philosophy without fear.

\*An article brought in the same edition by *Rav Aryeh Segol*.

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**צאצאי תלמידי הגר"א הזכירו לשבח את  
"עליית החסידים"  
Continuation of  
עליית החסידים לארץ ישראל**

**A**lso, the students of the *GR" A* who came with the main intention of educating about the institutions of the *talmidim* of the *GR" A*, did not have any prejudice to that would let them forget about the share that the leaders of the *Chassidim* had in returning to *Tzion*.

**A**s *Hagaon Rav Tzadok Kraviz zt"l*, the great grandson of *Hagaon HGarav Tzadok Haleivi M'shklov*, who was from the students of the *Vilna Gaon* and was with one of the first convoys to enter *Eretz Yisroel*, came with his

contemporaries from the students of the *Goan*, began his introduction to *Aliyas Eliyahu* with “זכור ימות עולם,” Remember the days of the world.” So, say the students of the *GR" A*, may his merit protect us, who shot the first stone, the dear ones of the settlement, first and foremost of our *Ashkenazi* brothers in the Holy City.

**N**evertheless, he also wrote, “It is upon us to remember for the good of the students of the *Ba'al Shem Tov* and *Ba'al Hatanya*, the *Chasidim* from the founders of the *Ashkenazi* settlement in *Tzfas*, that after this, they joined with the *Perushim* in *Yerushalyim*— and together they worked with all their might to strengthen the *Yishuv* with *mesiras nefesh*.

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**עליית החסידים בשנת תק"ז, תקכ"ד,  
ובעיקר מתקל"ז ואילך**

***Aliya of the Chassidim in  
1747, 1764, and 1777 onwards.***

**D**uring this time, until all this work could be accomplished through others in a more successful and detailed manner, with the sense of “our fathers told us, “I bothered to go find and gather from the *seforim* “*Chazon Tzion*” and “*Mossad Hayisod*,” what was written on the *Aliya of Chassidim*.

This is what I was able to bring out, with Hashems help, from the *sefer* “*Chazon Tzion*” ( פרק י"א “קומץ היהודים בארץ ישראל השוממה” עמוד 50). There he tells about the students of the *GR" A* that went to *Eretz Yisroel* in 5570 (1810). The author speaks about how the land was desolate, and there was only a handful of Jews. “According to the old-timers, there were only about one-hundred *Sephardi* families, and about fifty *Chassidic Ashkenazi* families to be found. Most of the Jews lived in *Tzfas* with a small percentage in *T'veria*, *Chevron*, and *Sh'chem*, with the remains of the previous agricultural settlement *Peki'in*, and a handful of *Sephardim* in *Yerushalyim*.

**T**he author goes on to specify about the *Aliya*

of the *Chasidim* from the beginning:

“...and sometime before the *Aliya* of the caravans from the students of the *GR”A*— the *Chasidim* came to the land, from the students of the *Ba’al Shem Tov*, and amongst them were rabbis and scholars, who struggled to strengthen the *Yishuv*. They sent messengers to their brethren in the exile to raise support for the Holy Land and for the return to *Tzion*.

The first of the *Chasidim* to arrive in *Eretz Yisroel* was *Rav Gershon Kitover* the brother-in-law of the *Ba’al Shem Tov*. He arrived in 5507 (1747) with his family and settled in *Chevron*. Afterwards, he moved to *Yerushalyim*. Five years later, he was *niftar* in 5517 (1757).

In 5524 (1764), the *tzaddikim*, *Rav Nachman M’Horodenka* and *Rav Meir M’Premishlan* came to *Eretz Yisroel*.

In 5537 (1777), a group of *Chassidim* arrived with three *tzadikim*: *Rav Menachem Mendel Moyitvisk*, *Rav Avraham Kalisker*, and *Rav Yisroel Politzker*. They all settled in *Tzfas*.... Many *Chasidim* attempted to awaken the dearness of *Eretz Yisroel* in their brethren’s hearts and to gain their support as a joint effort.

In the years that followed, many more groups of *Chassidim* followed in pursuit, and settled in *Tzfas*, *T’veria*, and *Chevron*, and later on, specifically after the turmoil in *Tzfas* in 5597 (1837), in *Yerushalayim*.

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Also, in the *sefer*, “*Mossad Hayisod*,” in the second chapter, *Alyias Hayisod* (pages 13-14), in 5537 (1777), *Chassidim* from the *Maggid of Moritz* and his *Rebbe* the *Ba’al Shem Tov*, and *Chasidim* of the *Ba’al Hatanya*, all arrived in *Eretz Yisroel*. Thy consisted of tens of families who settled in *Tzfas* and *T’veria*.

The heads of the *Aliya* of the *Chasidim* were prestigious *Rabbonim*: *Rav Menachem Mendel Moyitvisk*, *Rav Avraham Kalisker*, and *Rav Yisroel Politzker*, *Rav Avraham Meir Miladi*, *Rav Chaim Issur M’Molihov*, and others.

In those days, the trip took about twelve months. It was a very dangerous journey, with much of the time spent in sailboats, under harsh conditions. They settled in the *Gallil*, in *Tzfas* and *T’veria*, mostly, as would make sense, up, north.

The leaders and all who joined in this *Aliya* worked with great energy to build the first settlements. The hard work came with loss of lives and much money and property. There are many individual stories of about their suffering and their desire to work to make *aliya* and settle during the devastations of those days in *Eretz Yisroel*.

[To be continued...]