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carry guns, very few have experience using them.”

When the general security situation heats up, residents of Meitzad can find themselves absorbing refugees from other parts of the country who are seeking to escape rocket attacks. Whereas the recent onset of Arab Israeli violence has caught much of the Israeli police off guard, the army in Gush Etzion is well-prepared and trained to deal with upticks in Arab violence in Yehudah and Shomron.

Zilberman shared his opinion on why many *chareidim* have not considered areas beyond the Green Line despite what might seem like an obvious solution to the housing shortage, which is particularly acute in this sector.

“Forty years ago, the government encouraged the founding of new settlements, but for the past couple of decades, it has not allowed new settlement growth — only natural growth within preexisting settlements. During the time when the government did allow new settlements, Harav Elazar Menachem Man Shach, *zt”l*, discouraged founding settlements beyond the Green Line as an ideological goal — although he was not against Jews living in settlements on a pragmatic, practical level.

“While Harav Aharon Yehuda Leib Steinman and Harav Chaim Kanievsky, *zecher tzaddikim livrachah*, had no ideological reservations about Jews living beyond the Green Line, and in fact encouraged many to build and develop Meitzad and Maale Amos, still, the earlier trend of refraining from going beyond the Green Line remains.”

Of note is that mainstream *chareidi* communities such as Beitar Illit and Modiin Illit; and Yerushalayim neighborhoods Ramot, Neve Yaakov, Ramat Shlomo, Ramat Eshkol and French Hill are technically beyond or straddling the Green Line.

Yosef Rabin, an American-born lawyer and resident of Meitzad, sees a real shift taking place in *chareidi* society in the attitude toward living in Yehudah and Shomron.

“As the years go by, the *chareidi tzibbur* has been moving more to the right. More *chareidim* are connecting to Eretz Yisrael, and organizations like Kedushas Tzion promoting Eretz Yisrael are becoming more popular. *Bachurim* are going all over and seeing the beauty of Eretz Yisrael. In terms of practicalities, the *chareidi tzibbur* is growing, prices are through the roof, and people are starting to realize that we need to move out of Yerushalayim, Bnei Brak and Beit Shemesh and are starting to consider options that were previously not on the table. Every day, people are calling, asking questions, inquiring about housing. There is clearly a revolution going on here.”

“While most of us are familiar with the legitimate challenges that *frum* Jews face living in Eretz Yisrael, not enough of us are aware of the tremendous opportunities in housing, *chinuch* and *parnassah* that exist to overcome those challenges. By bringing some of these opportunities to light, we hope more people will take advantage of what is available, and create a *kiddush Hashem* through successful *yishuv haAretz*,” said Avraham Shusteris of the organization Nachliel, who was instrumental in preparing this article, as was Yoel Berman, of the organization Avira D’Eretz Yisroel.

BNEI BRAK

Vizhnitzer Rebbe: We Must Honor Our Torah Leaders

At the end of the Vizhnitzer Rebbe’s *divrei Torah* at *shalosh seudos* last Shabbos, *Parshas Korach*, he expanded on the importance of the leaders and *tzaddikim* of the generation in instructing the people according to the holy Torah. These great men, be they among the Chassidim or from other streams of the Torah-observant, stand as the *amud ha’eish* leading the people in the way of Hashem.

Therefore, humility and submission to these great men, the righteous of the generation, and their *daas Torah* is a foundation of *Yiddishkeit*.

“In all generations, the *tzaddikim* have stood at the head of the nation and conducted their *kehillos* in the way of Torah,” he said. “This is a foundation of *Yiddishkeit* in all generations.

“How much pain and sorrow it causes when there are people who underestimate the stature of these great leaders, and allow themselves to speak against them, or even print things against these leaders and spread them among the public. ... *Chazal* say that one who scorns a *talmid chacham*, there is no cure for his disease, and Yerushalayim was destroyed only because of the scorning of a *talmid chacham*.

“This is the case even if it is not the *tzaddik* and leader with whom you

have a *kesher*. In this case caution is doubly necessary. Can one really think that because he belongs to another *chatzer* or *kehillah* this gives him permission to belittle and speak ill of another *tzaddik*?”

“In all generations there have been such people, and the *tzaddikim* of those times fought them fiercely. I remember when there were those who split from Agudas Yisrael, and they allowed themselves to speak against the righteous leaders of Agudas Yisrael. I recall how the Imrei Chaim, *zy”a*, protested fiercely against those people, to the point that he did not want to give his hand to them until they did *teshuvah* and appeased those they had scorned, saying their behavior could harm their children’s going in the proper path.

“Our great leaders have never differentiated between the great *Admorim*. The Divrei Chaim of Sanz said: ‘If I ever hear one of my followers say that only his Rebbe is great and the rest are not, I will uproot him completely.’

“Each one has a way in *avodas Hashem*, each according to *shoresh nishmaso*, but *chalilah*, never to disqualify other paths in *avodas Hashem* that are rooted in holiness; all lead to the same destination.



The Vizhnitzer Rebbe, *shlita*

“This is said not only regarding other groups within *Chassidus*, but also of the *yirei Hashem* of all segments of the Torah-observant — one must be careful with the honor of others, and especially the leaders of *kehillos*.”

The Rebbe concluded by asking that his words be spread among those who fear the *dvar Hashem*, with the prayer that there be no division among the *yirei Hashem* and that there be only peace and tranquility. He then led the *kahal* with the *niggun*, “Hashem finds no vessel for holding a blessing for Yisrael other than *shalom*.”

PETACH TIKVA

Rabbanim Unite in Call to Purchase Only From Shomrei Shabbos

The Rabbanim of Petach Tikva have embarked on a campaign to strengthen Shabbos observance *b’farhesia*. A *kol korei* signed by some 80 Rabbanim and *Roshei Yeshivah* from all neighborhoods and segments of the community declares that Shabbos observance in the public sphere is the responsibility of the entire observant community of the city.

“We demand the honor of the Shabbos and the honor of our city, which was founded by people from the Holy City of Yerushalayim, and the work of Harav Baruch Shimon Salomon, *zt”l*, who worked so hard to guard the Shabbos,” the Rabbanim wrote.

The *kol korei* goes on to instruct: “Make sure to buy in supermarkets, gas stations, etc. that are *shomrei Shabbos* and have an updated *kashrus* certificate,” and to refrain from shopping in retail chains where some branches do not observe Shabbos and do not have a *kashrus* certificate.

In addition, the Rabbanim demand that elected officials increase enforcement on businesses open on Shabbos as required by law, and ensure that the amount of the fine will serve as a deterrent against violating the law.

The *kol korei* is the first step of an information campaign which

Rabbanim of the city are continuing in *drashos* in their respective shuls.

A conference took place several weeks ago, attended by dozens of Rabbanim from throughout Petach Tikva. There, the Shabbos Committee updated the Rabbanim on serious breaches in Shabbos observance in the public sphere by commercial chains operating illegally on Shabbos.

“We have all gathered here in honor of Shabbos, which unfortunately is now in a state of disgrace,” said Rav of Petach Tikva Harav Michah Halevi at the conference. “The very concept of *chillul Shabbos b’farhesia* expresses that there should be an atmosphere of Shabbos in the public sphere, to the extent that one who even thinks about violating the Shabbos immediately recoils, knowing that this is improper.”

Rav Halevi added that the message of *chillul Shabbos* is reaching the public throughout the week as well.

“Today there is desecration of the Shabbos in public even on a weekday: The very fact that stores use the term ‘24/7’ as a selling point is itself a desecration of the *Shabbos b’farhesia*.”

“If people can go around unashamed, in a city that is an *ir v’eim b’Yisrael*, a city deeply rooted in the holiness of Yerushalayim, which sent from its children to build here, and

in this place where Harav Baruch Shimon Salomon, *zt”l*, served as Chief Rabbi and fought mightily against the disgrace of the Shabbos — this means that we must take on an added level of responsibility for the atmosphere of Shabbos in Petach Tikva. Look at the depths to which the holy Shabbos has sunk here. *Am Yisrael* — look on in shame! We must be representatives of the nation the keeps the seventh day and makes it holy,” said Rav Halevi.

Harav David Salomon, *Rosh Yeshivah* of Nachalas David and president of the Shabbos Committee, spoke of his father’s devotion to Shabbos observance in Petach Tikva. He noted that all his father’s work in this sphere was with the guidance of the *Gedolei Hador*, which at times meant protesting fiercely and even being beaten, and at other times meant speaking calmly and patiently, time after time, in order to instill among the public and the store owners a sense of the holiness of the Shabbos.

Harav Moshe Pinto, *Rosh Yeshivah* of Pe’er Moshe and Rav of the city’s northern *kehillah*, gave practical suggestions as to how to strengthen Shabbos among the local merchants, as did Rabbi Yisrael Alper, head of the city’s Shabbos Committee.