

Parsha Pearls

FROM THE WORDS OF THE GEDOLIM

And Yaakov called to his sons, and said, “Gather and I will tell you what will happen (yikra) to you in the end of days.”

The Satmar Rav asked: The word “yikra” is usually understood to mean “happen,” but then it should have been spelled differently, with a “hei” at the end. Why is it spelled with an “alef”? “Yikra” with an alef means “he will call.” The answer is that Yaakov Avinu was warning his children: In the end of days, when the time of the redemption arrives, you are not permitted to bring the redemption on your own. He, Hashem, will call you in the end of days. You must wait until He calls you! (Toros Veuvdos Mibeis Raboseinu, p. 109)



Zevulun will dwell on the shore of the seas, and will have ships on his shore...Yissachar is a bony donkey, crouching between the borders. (49:13-14)

Hashem knew that it was impossible for the entire nation to occupy themselves only with Torah learning, and that some must work, so when He divided up the Land among the tribes, He hinted that Yissachar and Zevulun would each fulfill complimentary roles: Yissachar would learn Torah, and from that tribe would emerge 200 heads of Sanhedrins, from which halachic rulings would issue forth to the Jewish people, while Zevulun would dwell by the sea, buying and selling merchandise. He would not have time for a fixed schedule of Torah learning, so he would support his brother Yissachar’s Torah. Since the world was created for Torah learning, Yissachar and Zevulun are both considered pillars of the world.

The Chofetz Chaim would say, “More than the supporter does for the learner, the learner does for the supporter. For the supporter, for a few pennies, gains a portion of eternity from the learner’s Torah. **The biggest punishment for the supporter would be if the yeshivos would stop accepting his donations.**”

Once a new yeshiva was founded with a new style of learning which, the Chofetz Chaim held, would bring destruction on Torah Jewry. The Chofetz Chaim asked his talmidim to write a letter to a certain wealthy Mr. G., asking him to stop supporting this new yeshiva. If not, he threatened, he would tell the heads of all the yeshivos to stop accepting donations from him. (Chofetz Chaim Al Hatorah, p. 85)

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At the Keren Hatzalah gathering in Tamuz 5754 (1994) during the current Satmar Rebbe’s visit to Eretz Yisroel, Rabbi Moshe Sternbuch told the following story: In the months preceding the establishment of the Zionist State, the Brisker Rav was very worried and he asked many rabbanim to work hard to prevent the new state from coming into being. After the State was established, the Chazon Ish heard that the Brisker Rav was feeling ill. He sent him a message, “You need not fear the State, for we have a rule that ‘a decree usually

becomes annulled' (Kesubos 3b). So the State will not last long." The Brisker Rav told the messenger, "Go back and tell the Chazon Ish that it is true that a decree is usually annulled, but that would only apply here if the community considered the State an evil decree. However, I fear that the community does not think of it as a decree at all, and religious Jews will join the Zionists

in running their state. Not only that, **I fear that the wicked will be nourished from our holiness, from the yeshivos and chadarim that they support. If so, it will be a bitter decree for us.** Go and tell the Chazon Ish that I fear that this evil decree will remain until the coming of moshiach!" (Uvdos Vehanhagos Levels Brisk v. 4, p. 209)



And Yosef said to his brothers, "I am dying; but G-d will surely visit you and take you up from this land, to the land that He promised to Avraham, Yitzchak and Yaakov." (50:24)

Yosef was warning them not to go up "as a wall" until a prophet sent by Hashem Yisborach comes and says, "I have surely visited you (pakod pakadti)." **And this is also a lesson for all generations, that the Jewish people may not leave exile on their own. This was the error of the Children of Ephraim: they left Egypt before the proper time. Even if a prophet had come to the Jews in Egypt and told them to leave and go to a different land (other than Eretz Canaan), they would have denounced him as a false prophet. The prophet must tell them to go to the land Hashem promised to the Avos, as Moshe Rabbeinu did. (Meshech Chochmah)**

The words of the Meshech Chochmah are an echo of the Targum Yonasan ben Uziel on the next posuk. The posuk says, "And Yosef made the children of Israel swear, saying, 'G-d will surely visit you...'" The Targum

Yonasan says, "You shall not sin and leave Egypt until the two redeemers come and say to you, Hashem has surely remembered you."

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The author of Meshech Chochmah, Rabbi Meir Simcha of Dvinsk, published the following letter in the early years of the Zionist movement:

"Hashem roars from on high, and from His holy habitation gives forth His voice (Yirmiyah 25:30), for there have arisen new rebels and traitors, who plan to lay the foundation of Zion and to establish a kingdom, and they have also raised the banner to gather our exile, in the promise that in the near future, they will put an end to all trouble and calamity and that they, the Zionists, will deliver Israel from all its troubles.

"I cannot utter with my lips

nor put down in writing all that is in my heart concerning these unstable men. We ask ourselves, what have these unbelievers heard, that they have come forth? Who called them and what do they want with us? They talk of redeeming us from exile, while we do not desire redemption at the hands of man, seeing that we know that its end is – Heaven forbid – destruction and vanity, and all this comes upon them through the desire for greatness and power that burns and consumes their hearts like fire.

"Heaven forbid that we should hasten the hour. Even were the foundation of a kingdom a basic commandment and even were we to hear a Voice from Heaven telling us that it is our duty to hearken to Dr. Herzl, then we should say that no attention is to be paid to a Voice from Heaven (Bava Metziah 59b), because this Zionist vision is driving – Heaven forbid – Israel to destruction. There is no need to say more." (The Transformation, p. 184)

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