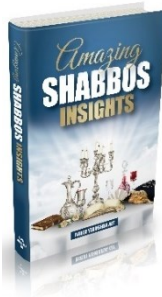


Fascinating INSIGHTS

כ"ו אלול תשפ"ב
September 23, 2022

פרשת נצבים
10th year, edition 454

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Booking Moshiach

R' Shlomo Kluger¹ tells us that each sefer that is published serves to hasten the coming of the final redemption. Moshiach's arrival is accelerated by sefarim being written. This is just like Moshiach's arrival is dependent on all the neshamos in Heaven being born.²

The pasuk says *אין קץ הרבה ספרים*, the making of many books is without limit.³ R' Shlomo Kluger explains *אין קץ הרבה ספרים* as a directive meaning produce many

sefarim. Why? Because *אין קץ*, the termination of our *galus* hasn't arrived yet. Once the quota of sefarim that Hashem has determined must be written has been met, only then can Moshiach come. The arrival of Moshiach is contingent on these sefarim that need to be written and learned.

Surprising Uprising

R' Menachem Ziemba⁴ repeatedly and emphatically gave sanction to the Warsaw ghetto uprising

¹ Tuv Taam V'daas, Hakdama.

² Yevamos 62a.

³ Koheles 12:12.

⁴ R' Menachem Ziemba's (1883-1943) father, R' Elazar, died while Menachem was still a young boy and the orphan was brought up by his

grandfather R' Avraham Ziemba. R' Avraham had been a chassid of the Kotzker Rebbe and a student of the Chiddushei Harim, and was now a follower of the Sefas Emes of Gur. R' Ziemba was brought up in the Gerrer Chassidus by his grandfather and remained a loyal chassid his entire life. He was very humble and when he visited Ger, he was called by his first name and refused to sit at the Rebbe's top table, an honor

and he considered it to be an act of Kidush Hashem. it is recorded that R' Menachem Ziemba told the people in the ghetto "...and for this reason it appears to me that according to halacha it would be a mitzva to revolt for the strategic good of the overall war effort ... There would be a Kidush Hashem in doing so and this would be considered a *milchemes mitzva*.⁵

R' Menachem Ziemba was purported to have advised the inhabitants of the ghetto "I speak to you from the very depths of my conscience and warn you that there is only one way out for us. To revolt! To resist! Every able-bodied man must revolt and resist!

R' Shlomo Leiner of Radzin instructed his chassidim to rebel and to join forces with the partisans in the forest. He declared a *taanis* in Lublin and organized a rebellion. When the Nazis learned of these plans, they presented an ultimatum: either the rebbe surrenders to us or the entire town would be wiped out. Without informing the Rebbe of this ultimatum, his gabbai dressed as the Rebbe and presented himself to the Nazis where he was immediately killed. The Nazis subsequently learned the truth and then the Rebbe had no choice but to surrender to the Nazis. He gave up his life⁶ *Al Kidush Hashem*⁷ after

reserved for visitors of note. At the age of eighteen, he married the daughter of a wealthy local merchant, which enabled him to learn Torah unhindered for the next twenty years. His fame spread further, attracting the attention of R' Meir Simcha of Dvinsk among others. He once confided that he authored more than 10,000 pages of Torah novellae (original chidushim) during this golden period. When his father-in-law died, R' Ziemba found it necessary to help out in the former's store in order to continue supporting his family. He was offered the prestigious position of Chief Rabbi of Yerushalayim, but turned it down. After the untimely death of R' Meir Shapiro, R' Ziemba was offered the position as his successor as both Rabbi of Lublin and Rosh Yeshiva of Yeshivas Chachmei Lublin. For unknown reasons, this never came to pass. R' Shraga Feivel Mendlowitz invited R' Menachem Ziemba of Warsaw to teach in Mesivta Torah V'daas in New York and worked hard to procure an immigrant visa for him. Though the visa eventually came, it was already too late to save R' Ziemba from the Warsaw Ghetto. In the Warsaw Ghetto, he set up secret locations for Torah study, and at great personal risk, constantly visited these clandestine places to strengthen those who studied there. His wife died in the ghetto. R' Ziemba was one of the few rabbinic leaders who called for armed resistance against the Germans. R' Ziemba established a committee to provide Pesach supplies for the Ghetto inhabitants. He was under constant surveillance by the authorities, and as such, could not become personally involved with the Ghetto underground. However, when money was needed to obtain ammunition, he was the first to donate, and added personal blessings to this resistance movement. R' Ziemba was eventually killed in the Warsaw Ghetto when he was shot during Pesach 1943. Tens of thousands of pages of works authored by R' Ziemba were destroyed in the burning of the Warsaw Ghetto. Among these was a treatise on the entire Rambam called *Machazeh Hamelech*, another on Talmud Yerushalmi called *Menachem Yerushalayim*, as well as hundreds of responsa and novellae on Bavli, Shulchan Aruch, Midrash and many other parts of the Torah. In 1958, upon learning that the Polish Government was planning to rebuild the area of the ghetto that included Rabbi Ziemba's grave, his nephews R' Avraham and R' Yitzchok Meir Ziemba (who were with him to the very end) and others expended great efforts to exhume his body and bring it to Eretz Yisrael. After weeks of work by surveyors and others, his grave was finally located—all landmarks remembered by the survivors had been destroyed in the interim. His body was flown to Eretz Yisrael and after a funeral attended by all the Moetzes Gedolei HaTorah and tens of thousands of people, he was finally laid to rest on Har Hamenuchim.

⁵ Hatzofeh 1947, number 17. Hillel Seidman who was involved in the Warsaw Ghetto uprising wrote in the "Diary of the Warsaw Ghetto" in a

being beaten and tortured.⁸ He remained defiant until the end and with his last breath he cried out, "Revolt! Never surrender to evil! Shema Yisrael!"

There was a Rav in the Warsaw Ghetto who actively participated in the uprising: Rav Zemelman, the Rav of Peshaitz. He snuck out of the ghetto into the Aryan part of the city. Posing as a non-Jew he obtained weapons that he smuggled into the ghetto. He urged the youth to utilize the weapons and revolt against the Nazis. R' Tzvi Hersh Meisels, author of *Shu"t Mikdashei Hashem*, also supported the uprising.

Rabbi Alt merited to learn under the tutelage of R' Mordechai Friedlander ztz"l for close to five years. He received semicha from R' Zalman Nechemia Goldberg ztz"l. Rabbi Alt has written on numerous topics for various websites and publications and is the author of four books including the recently released *Amazing Shabbos Insights*, in addition to being the host of *The Fascinating Insights Podcast*. His writings, some of which have been translated into Yiddish, Hebrew, German and French, inspire people across the spectrum of Jewish observance to live with the vibrancy and beauty of Torah. He lives with his wife and family in Kiryat Yearim (where the Aron was for 20 years [Shmuel 1, 7:1,2]) where he studies, writes and teaches. The author is passionate about teaching Jews of all levels of observance.

1943 entry, "I remember one famous Chassidish Rebbe who said why was the Beis Hamikdash built on Har Hamoriya and not Har Sinai? Because a place where a Jew has been moser nefesh is more important than the place where there was Matan Torah. "Where else have so many Jews fallen *Al Kidush Hashem* than these roads of the Warsaw Ghetto? Every street is a Har Hamoriya, every stone is an akeidah. If, by some miracle, I survive this madness, perhaps I should bring a stone from Nalewki Street to Eretz Yisrael and place it alongside the Kosel Hamaaravi. When Jews come on pilgrimage to that sacred site, they should weep over this stone for the loss of all their loved ones, for the destruction of a large segment of Klal Yisrael."

⁶ It is known that the Chofetz Chaim davened often that he should merit to die *Al Kidush Hashem*.

⁷ When the members of the Mir Yeshiva fled Europe due to the Holocaust, winding up in Shanghai, China, they were treated well by the local Chinese. Yet, there was a group of Chinese people that hated these Jews and plotted against them. They secretly arranged to kill these Jews of the Mir. However, a Chinese man, who had an affinity for these Jews, found out about this plot, and informed the authorities, resulting in a foiled plot. This Chinese man was discovered by the group that planned the attack and had him killed. This incident troubled the boys in the Mir Yeshiva immensely because this Chinese man saved many Jews from a horrific death, not for his honor or money but because it was the right thing to do. Why did Hashem punish him like this? They took their question to R' Chatzkel Levenstein. When they approached the door to his office, they heard him crying, "**Hashem, this non-Jew was a wonderful man but he was not Jewish. This was the only time he helped boys in yeshiva, and yet You gave him a gift—to die *Al Kidush Hashem*. I, Chatzkel, have served You faithfully my entire life and have helped boys many times. Why didn't You give me this present to be *Mekadesh Shem Shamayim* like this Chinese person?"**

⁸ It is related that the Vilna Gaon told the *ger tzedek* that by using the names of Hashem, he would be able to get him released from his predicament. The *ger tzedek* told the Gaon that he prefers to die *Al Kidush Hashem*. Not only that, but he said, "I forgive all those who brought me to this moment because it is the most cherished moment of my life. I know that when I reach the next world, this surely will not bother me. When I was young, I built a sand castle which my friend destroyed. I told my father who was in a powerful position to have this boy executed because he demolished my sand castle. My father of course declined to fulfill this wish of mine. In hindsight, the request to have the boy executed was absurd. Similarly, when in the next world when I look back, I will see that there is nothing to be upset with these wicked people that brought me to this point to be killed *Al Kidush Hashem*."