

THE STRUGGLE FOR JEWISH EXISTENCE
IN OUR TIMES

An inside look of the many trials and tribulations experienced by our revered and holy Rabbi in his struggles for Jewish existence in the vast world of Judaism, covering all aspects of Jewish life. This book tells of our Rabbi's dedication to Sanctify His name and protect His People from descent into the pits.

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The Sage and Admor of Holmin, Shlita

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MEMOIRS OF THE RAV OF HOLMIN

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MEMOIRS OF THE RENOWNED SAGE AND SCHOLAR
THE ADMOR OF HOLMIN, SHLITA

With profound respect and great pride we attempt to write this work so that we may fulfill our obligation to an elevated human being of our Nation, the great and renowned Gaon and Hassid, Rabbi Sholom Yuda Gros, esteemed official of the High Court of Holmin, in whose shadow we tread and whose life and ways teach us. From his blessings we thrive and we give thanks for this merit.

For many years we, his students and followers have managed to collect pearls of his wisdom. His holy campaigns of the past and present to preserve the holiness of Yiddishkeit, prove a rich collection that fill many thick files and bindings. Due to the dire need, we have decided to compose and publish these works for the benefit of our brethren who from these words will see, hear and learn how to preserve themselves and beware from all evil. In particular from those who wear the mask of "fanatic" and in this way thwart the public, exposing them to eat treifus and other obstacles.

Our esteemed Rabbi has devoted his life for Klall Yisroel, wherever they may be. He is willing to sacrifice his life to reveal the truth and save his people from the wicked. He is the pioneer who will lead the camp so that Am Yisroel will treck the right path, and drink from the springs of Kashruth, and eat only the purest in Kashruth, not from items stamped in vain that have nothing to do with Kosher at all.

The shining countenance of our esteemed Rabbi has spread throughout the world. His works have reached all four corners of the earth and he is known to be a leader and guide.

We thank Hashem for the Chesed he has shown us to give us this greatness, to fight for and towards our purity and in his merit we will see the right way.

A man may be praised only an eighth and therefore we mention only a minute amount of his greatness. In the future we hope to reveal much more of this exalted being.

As was mentioned above, this work has been collected over the years since hearing and following our great leader. We have protracted the elite of information and if we have omitted vital facts of any nature, please forgive us. We have done our best to insert all the facts but we will make any corrections in our next publishing.

The merit and work of our great Rabbi will stand by us at all times and in the merit of those good deeds we will see the true redemption of Yisroel and the coming of Moshiaich.

Compiled by

Students and Hassidim of our Great Rabbi of Holmin

Words of Introduction from the editor and compiler

Many people have yearnings in their lives. Some people succeed and make their dreams a reality. Others are not worthy, so their dream remains a dream.

One of the reasons for failure to realize a dream is the lack of financial and physical means. In such a situation not all people succumb. Some persist against all odds and make the impossible - possible.

Such a person was our Grand Rabbi, Shalom Yehuda Gross, Shlita the Rav of Holmin. He succeeded for his people even at the brink of death, when all plotted viciously against him and used every realistic possibility to prevent him, he overcame all the physical and financial obstacles.

The history of our Grand Rabbi is long and interesting. It began in the community of his father in Haifa, Israel.

Our Rabbi was born to Reb Y'shaya Zev who died at a young age, and grew up in Haifa. In Haifa he nurtured the principles and ways of his father.

He learned how to slaughter, examine the animals and was appointed as one of the best Shochtim. He went to slaughter with the intention of performing his duties of representative of the public that required the strictest adherence to the letter of the law. He believed that this was a vital and holy task and in certain ways more important than the job of a Rav.

The schochet has a great responsibility and a drive to fulfill every Jewish soul's wish that the slaughterer should slaughter and examine the animals according to all the rules and regulations that were established. He presented himself as a loyal soldier for this dedicated task.

Here he encounters tremendous disappointments. His eyes were opened to the realization that no attention was being paid to detail and the entire supervision was lax. He found serious deficiencies when the shochtim would slaughter in total disagreement to all the rules they were taught. He would go back and review that one must slaughter with great care, one must check the knives very carefully, one must slaughter slowly, check the lungs and kosher the animal according to the law.

His conscience began to bother him. He asked himself if this is what we pray for. If the public knew what was being done at the slaughterhouses which in most cases constituted feeding the public unkosher meat, something which he could not agree with. Therefore, he started going from the owners of the slaughterhouses to the supervisors, to the Rabbis in charge of kashruth in an effort to change the situation and return the high standards of the old slaughtering. He hoped he would be able to make changes and the situation would improve.

When he turned to the owners of the slaughterhouses with the request that they make improvements, he was treated disgracefully. He was too naive to understand that these reforms cost money and that the owners would never agree to that. He couldn't understand how money could be more precious to the owners than upholding the Halachah, but this was only his first lesson in the ways of the world.

When he saw he could not change anything he turned to the mashgichim, (the supervisors). They were afraid of losing their jobs by going against their bosses- the owners of the slaughterhouses. He then turned to the Rabbonim in charge of Koshering. They too stalled until he was compelled to delve into depths of the topic in order to bring about a change.

One of the Rabbonim in charge of slaughtering, who was a partner with one of the big butchers was staunchly against any reforms. He was not willing to do anything that would harm the butchers' profit. He fought like a lion for his people and did not spare pity for the cause of reforms in schita so all his efforts to save all the meat under the Kashrus supervision of Hisachdus Harabonim from being under the category of non kosher was for naught.

With him were Schochtim who knew and believed that his battle was a righteous one but, after they saw that his efforts were unsuccessful threw up their hands in defeat.

A Jew like our Grand Rabbi will never give up in defeat. He decided that now was the time and it was his calling and obligation to delve into the topic, to start the battle and not succumb. He decided to leave the field of schita since he did not want the responsibility for the consumption of non-kosher meat.

In this book we bring interesting chapters from the long and interesting history of our Rav from Holmin from the days of his youth. When the spirit of fear of heaven and holiness burned in him, through his young years as a student in Yeshiva, a young married man in Kollel, a public figure in kashrus until our days when he sits in his exalted chair as Grand Rabbi in the Holmin Dynasty.

His history is paved with interesting experiences on what was done to guard the quality of Jewish life amongst the G-D fearing Jews.

If it seemed that these problems were far away from this community, he was convinced that the problems among them were too much to bear and must be corrected.

The period of time that he spent as a young man in yeshiva was the time that motivated him to dedicate his time to correct the serious problems in the nation of Israel. He came to realize that there were very few G-D fearing young men in Yeshiva Satmar.

He was dismayed to see such breeches in orthodoxy in such a Yeshiva which was said to be a symbol of zealousness. There were not many young men who could carry on their shoulders such a heavy task, but our Rabbi was one of the few that took it upon himself and over a period of time he succeeded to bring about revolutionary changes.

From the time that job was started, he did not cease, not even for a day. He did not sit in silence when he saw people talking during prayers. He fought in newspapers and booklets in order to publicize his works which is the way to wage battles in the field of kashrus.

Here he found a great gap. There were major breeches in the field of kashrus and nobody was interested at all in details i.e.: eating stuffed cabbage that was never checked for insects. There was a long list of issues to which noone stood up for, and we sit and quietly eat without the slightest fear of eating forbidden foods.

On the topic of Schita, there is no need to elaborate. The years during which he was a shochet were enough to teach him the "goings on" in that field and on the dangers in the field of kashru and in schita. Our Rabbi published many books on this topic and the more we elaborate on this we only lessen its importance. Thousands of articles and books are witness to the fierce battles fought in kashrus.

The books show the praise and glory of the work of our Rabbi. Even though he did not write most of the books himself (he only compiled them), he still did a great service to the public by doing this. He made sure that many of his books on day to day topics be expressed in a major way.

At the time that he fought about the importance of answering Amen, he printed a book called "V'imrie Amen" .He did so with every subject that arose, printing a book pertinent to that topic. In this way it was difficult for this opposition to counter attack. He was endowed with special strong powers that were hard to oppose.

As was written previously, the activities of our Rav present a large and interesting account. We have enumerated several accounts in his life which enlighten us to what occurred at the time.

Our Rabbi received his schooling from his father, Rav Y'shaya Zev Grosz. A person who has witnessed first hand the great works of our Rabbi could understand how he succeeded in bringing up a G-D fearing generation that is a pride and joy to orthodox Jewry.

Our sages said there is always one person from the Jewish nation who, in his youth, performs so many good deeds for the benefit of his nation, Israel, that he seems like an old man at the end of his days. The saying very appropriately describes the Famous Goan and tzaddik, Reb Yeshaya Zev Grosz. He accomplished so many good deeds and established so many organizations for charity and philanthropy in his younger years. Hundreds of people that reach the ripe old age of eighty or ninety aren't able to accomplish as much as he.

When Hashem saved him from the Nazis, (may their name be blotted out) and he arrived in peace to Haifa and saw how hundreds of refugees were arriving daily without a penny to their name and lacking necessities, he immediately established a free loan association called "kupat melaveh." It extened loans to hundreds of Jewish refugees, giving them the opportunity to set up households in Isreal.

When he saw hundreds of Jews that were saved from the flame of the Nazi murderers that came to the Holy Land and were depressed and far away from Torah and Mitzvos, he tried with all his strength to talk to them, comfort them and bring them back to the fold. He slowly got them used to Torah Observance until they totally returned to the true religion.

After awhile, there were many children and no suitable schools for them. With great selflessness, he set up a Talmud Torah called "Baer Moshe" and a yeshiva "Machzikei Hadas" with a big synagogue and a beautiful mikva for the surrounding area.

When he started establishing all these organizations, nobody could believe that this frail body had the strength to establish and run these grand institutions. He himself did this all with very little help. He was immensely admired for accomplishing so much, in such a short time

span.

Words cannot adequately describe all his deeds. Had they been told they would not be believed. He did many small and varied things in Torah, charitable deeds and helping others. Whoever needed some help knew that the most helpful address was the one of Reb Yeshaya Zev Grosz who was ready at any time to go through fire or water with his last remaining strength for him.. He was never too weary and there was no stumbling block to prevent him from helping a poor, downtrodden soul who came to him. When he was seen running through the courtyard, one knew he was running for some urgent need- to establish a charity fund, a Talmud Torah, to help some depressed individual, to assist Jewish Children and orphans and widows.

One of his main rescue efforts was when a shipload of hundreds of families from Europe arrive and all the families were immediately dispersed to different kibbutzim, He did not rest until he saved as many of the young people as he could. He brought them into his home, gave them room and board and other necessities such as clothing and medicine and cared for them in his house or in other orthodox homes until their wedding when he could see with his own eyes that they set up a Jewish Home that would be a pride to the community.

Some of these families became what are today some of the best families in the Holy Land.

He himself, his wife and children lived a simple life almost on the verge of poverty. He lived in a narrow old apartment with cheap furnishings. But for the public he built the most beautiful and elaborate buildings. The mikva had to be clean with new bathtubs and the most beautiful walls to attract the masses to purity. The yeshiva walls and the Talmud Torah were luxurious but in his house simplicity reigned.

The biggest guest house in the Holy Land was in his house. It was well known that whoever enters his doors felt right at home. He made his house accessible to all. Thousands of people lodged at his home at one time or another. Even the Satmer Rebbe stayed in his home a few times when he travelled to Israel.

Reb Yeshaya Zev gave many lectures. Even on Friday night many people gathered in his home to hear his lectures on Torah and Mussar (ethics). Hundreds of students of his Yeshivos married and spread over Israel to disseminate his Torah and ways of thinking.

We must remind ourselves that he was wont to argue with his acquaintances, asking how is it possible that none of the orthodox organizations saw fit to save the holocaust survivors from the clutches of the Zionists and the missionaries who spread their net on everybody who reached Israel. Despite the pleas and requests, the organizations did nothing to save Jews from forced

conversions. The newspapers printed blazing headlines on the distress- calamities caused by the missionaries. 600,000 children were forcibly converted by the missionaries in one year and nobody from these organizations lifted a finger to try to help.

Even before he left Israel to travel to the United States he found a substitute, Reb Chaim Elya Sternberg to take his place. Reb Chaim Elya had set up Yeshivos in Jerusalem and a Talmud Torah School for boys in several settlements in Israel. He was the author of about 22 books among them "Bais Eliyahu". He became the leader of the institutions set up by Reb Yesahya Zev Grosz.

Reb Yeshaya Zev told his substitute that the first thing he would do when he arrives in America would be to build a big synagogue, bigger than any one that it had until now and next to it he would build a big Yeshiva. He did not think of the reception he would receive upon arrival to a strange land, only the good could he do for the Jewish nation and how could he spread Torah knowledge. All his deeds were done modestly, without fanfare for he was an exceedingly humble person and kept his deeds hidden.

Unfortunately, he wasn't able to bring to fruition his last holy wish because he was forced to come to America without money and he passed away a short time thereafter. A tall fruitful tree that brought forth good, sweet fruit was chopped down. The sun rose in high noon and saw the end of this great Zaddik.

When he left Israel with his family, the entire city grieved. The people said " when this righteous man left the City, all it's beauty and light also left. Where else can we find such a public servant like him?.. a leader, teacher and father to the poverty stricken and downtrodden.

Our only comfort is our knowledge that the light of Torah that he lit in the hearts of hundreds of his students will enlighten all with its splendor and dignity and they will spread the teachings of Torah and fear of G-D in settlements all over Israel, America and other nations in the world.

As aforementioned, this book is a miniature of the events of the life of Grand Rabbi of Holmin and his great deeds.

MEMOIRS OF THE ADMOR OF HOLMIN

CHAPTER I

SPIRIT OF LIFE, HIS YOUTH

FROM THE LIFE OF OUR RABBI

The atmosphere in which he grew up from the time he was a baby in the house of his father, Rebbe Yeshaya Zeev Gros Zatsal in Haifa until his youth, was one of holiness and purity and the fear of Hashem. It was natural that everything opposing this way of life bothered him immensely.

In public life it is natural to find people and ways of life that do not match up to the spirit of education, and orthodoxy and thus reach levels of aggression. This caused our Rabbi to become uneasy particularly when he saw this among religious Jews.

When reminiscing about those days he tells what activated him. He saw that the public was spoiled in many areas. He saw that they spoke during davening, in the middle of Shmoneh Esrei and Kaddish etc. Thus, when he was 20 years old he wrote and published a sefer called "veimru Amen" to try and correct this dire situation. He sent it to all the Rabbis and all the Synagogues gratis. He went from Shul to Shul and sold them privately for \$.50. (Greater detail of this account in further chapters)

CHAPTER II

INFLUENCING OTHERS IN HIS YOUTH

When he was studying in Satmar Yeshiva in the United States and saw that the youth there were of such low calibre and that only very few boys were G-D fearing, he learned with a number of them the sefer "Rashis Chochmoh" so they will know what grave sins they were committing. One of the Supervisors told him then there was no need to study these issues.

Our Rabbi asked the Supervisor if he knew that in the entire yeshiva he couldn't find even five or six boys who were G-D fearing. didn't he know that these boys sinned publicly and that it was frightening. There were boys who had no idea what they were doing, and there was no one to teach them. To this the Supervisor answered that they should learn "Chovos Halevovos" and from this alone derive what was permitted and what was prohibited.

EMPTY CONVERSATION DURING DAVENING

It was customary to talk in the middle of davening and even the best boys spoke comfortably without anyone chastising them. No one gave a thought about answering 'amen'. When they were intense on a specific topic no one was able to interfere.

It was this reason that motivated our Rabbi to mingle among the boys in the middle of Shmoneh Esrai and Kaddish. He interefered in their conversations and they looked at him as a "religious fool" with no other care than to see who is saying 'amen'.

He spoke to many Roshei Yeshiva regarding this matter. However, not many were interested. Those that showed a minute interest suggested the learning of 'Musal'. Our Rabbi felt it was his responsibility since there were boys who truly wanted to be G-D fearing but were ignorant.

There is much to tell about that era and it is no wonder that our generation is where it is at today.

After a while our Rabbi learned that young men were of extremely low calibre and he asked Rabbi Berkowitz, principal of Bais Rochel for Girls and asked him why was this so. To which Rabbi Berkowitz answered that it is because there is not enough suitable reading material. He therefore decided to prepare proper reading material for the public and thereafter in every sphere that he was active in he wrote about.

CHAPTER III

OPERATION 'TAHARAS HAMISHPACHA'
SANCTITY OF THE HOME

Immediately after his wedding it was the custom of our Rabbi to attend lessons of the Rabbi of Kapish, Zatsal. He would learn 'Yoreh Deah" and he became very close to the Rebbe. On Fridays he would discuss many subjects of the Kollel and everyday occurrences.

The Rabbi of Kapish told him then that in his opinion the matter of 'Taharas Hamishpacha' was in total deterioration. He noted that the young men never had any 'questions' pertaining to these matters and he was the only Rabbi to answer questions of this sort. It was also revealed that the wives of these young men never went to the Mikva or kept the sanctity of the home, and this was done without the knowledge of their husbands.

When our Rabbi heard all this he asked the Rabbi of Kapish if perhaps the young men are asking other Rabbis and mentioned the Rabbi of Landsberg or the Rabbi of Shafran, however, the Rabbi of Kapish had spoken to these Rabbis about the subject as well and they stressed that the ignorance is very great which must be the cause of this problem.

There was contact with the 'Mikvah Ladies' who told the Rabbis about the many women of important families that do not come to the Mikva and they were asked to start making lists of all the women who do not attend.

The Rabbis then decided to print a Sefer 'Geder Olam' of the Chafetz Chaim - 5000 copies which they mailed to Mikvas.

After publishing this work our Rabbi met R' Mecheleh Naiman who told him that he is working on a book about Taharas Mishpacha and needed help to print it and send it all over the world. Together with the help of R' Hershel Weber our Rabbi printed 1200 copies of a book about Taharas Hamishpacha. After awhile an additional 20,000 were printed and then a third edition of 40,000 copies. All in all over the course of 6 months 72,000 copies were printed.

The packages of books were divided between our Rabbi and Rabbi Hershel Weber, his neighbor. They lived in the same building at 171 Taylor Street in Williamsburgh and they sent the books to all the Mikvas according to the number of women attending.

R' Mechele Naiman continued his work and continued to reedit the book, translate it and print it in many different languages.

CHAPTER IV

OUR RABBI BRINGS TO THE PRINTING HOUSE
BOOKS ABOUT MUSAR AND YIRAS HASHEM

Our Rabbi continued his work and published the Sefer 'Nidchei Yisroel' of the Chafetz Chaim in Hebrew and in Yiddish. The sefer Lev Tov, Simchas Hanefesh, and Even Shlomo and Taamai Minhagim in Yiddish. He spread the books and infiltrated the public with suitable reading material. Rabbi Berkowitz told him he must print more kosher material to save Klall Yisroel who is in danger of all the vile reading material around. He claimed that this material is what is damaging the generation. That is when our Rabbi decided to concentrate on this project and find the appropriate books.

Unfortunately, the people do not like reading books of 'Musal' and our Rabbi lost lots of money printing them. He decided to 'fool' the People and print the Musar in the form of stories, since the people love to read stories.

With a special effort, our Rabbi printed a special set of 20 various books, printed and bound elegantly at a low price. The name of the set was "In the light of Torah" the cost of which was \$8.00 . 2,500 copies of each book were printed (total of 50,000). As soon as the 50,000 were printed, he printed an additional 4 parts from 21 to 24 and printed it in one thick version. This new edition had 8000 books. The cost of this work was astronomical and although he was successful in compiling 150 books he could not continue to finance this project.

We quote part of the notices publicized regarding these books. The procedure of compiling 24 books, preparing them for print, took two years.

He received approval from the Rabbi of Sharmash (zatsal), the text to follow in further chapters.

CHAPTER V

KRIAS SHEMAH AND DAVENING ON TIME

After awhile our Rabbi saw that the Congregants come to Shul at a late hour and they daven after the allowed time for Krias Shemah. He then decided to prepare a book on this subject. He began to search for material and found a book called "warnings of the time for Krias Shemah" which he printed immediately. The name of the Sefer was "Hours of Zadikim, warnings of Prayer and Krias Shemah". This happened in the year 5729.

CHAPTER VI

AND AS YOU GO ON THE PATH...

On a random trip to Manhattan our Rabbi noticed that people travel an hour each way and most of them instead of looking into a Sefer were passing the time with unfit papers and reading material. He spoke to many travelers asking them why they don't take a Chumash or sefer to which they answered that it was too heavy to carry. He then decided to prepare a sefer fit for traveling. He came upon the sefer "Chek Leyisroel" every portion of the Torah translated to Yiddish in large clear letters. He turned to the Rabbis and explained the situation to them whereas they immediately lit up on the idea. He received approval from the Rabbi of Sharmash whom he was very close to.

Our Rabbi also printed four portions at once and started traveling the bus to Mahattan used by religious people and sold them the Sefer. He also traveled to factories and sold the Sefer for \$.50 per portion and was therefore successful in having the public learn the sefer on the way to work and back.

In the year 5729 54 portions of the Torah were printed separately this multiplied by 1500 totaled 81,000 books.

Aside from this 500 deluxe sets were printed, totaling 5000 bindings.

This work took two and a half years. Our Rabbi had debts of \$30,000 and lost about \$10,000 on this tremendous difficult project.

There were three reasons for the loss.

1. All the sets were not printed at once and entire sets were sold due to financial difficulties.

2. Being that he traveled buses and went to factories there were weeks when he could not go and thus some weeks 700 portions were sold and some weeks only 200. Many parts of the set were missing and to print from start the price for 200 was the same as for 1000.

3. Twice he had floods in his storage space and much of the merchandise was ruined. He then sold it to a merchant for a quarter of the price. He was not a businessman and had no idea how to make money. The merchants still owe him large amounts of money.

The sets were printed over and over again being in such large demand.

CHAPTER SEVEN

ATTACK IN BELGIUM.....

On a trip on the way to the U.S. while still a lad of 16 and a half, our Rabbi stayed in Belgium by his uncle, R' Avrohom Shmuel Gross. Due to technical difficulties with immigration papers, he had to stay there three months. During his stay he mostly davened by Reb Itzikel whom he became very close to.

On many other occasions, our Rabbi davened in the Satmer shul which was near his lodgings. There prayed a G-D fearing Talmid Chochom who learned with fellow Jews there. However, during Kaddish and Shmoneh esrai he would talk. Our Rabbi went over to him twice and showed him that it is written in the Mishneh Brurah that it is prohibited to speak. The first time he was called "Mechutsaf" (fresh) and the second time he received a slap in the face. R' Zalman Biner who was there at the time went over to our Rabbi after Davening and encouraged him, he told him that he has a perfect Sefer regarding the answering of 'amen' and it is called "Veimru Amen".

R' Zalman gave our Rabbi the Sefer which he studied thoroughly and which gave him the strength to continue in his beliefs. He went over to the same man who slapped him and told him : " I will not stop bothering you until you stop speaking during davening. You can hit me and shame me as many times as you want, (I received enough beatings from the police in Israel and it did not scare me) but it is a desecration to His name.....At first this man was convinced that our Rabbi was a 'nudnik' and somewhat crazy and who is to start with a crazy-man...And he stopped talking in middle of davening.

Our Rabbi was very close to Rev Itzikel and he prayed and learned there frequently. He also learned with R' Yankel many books of Hassidism, Prayers of Shabbas, Beer Mayim chaim etc. which afforded him many wonderful experiences.

RAB ITZIKEL PREPARES BREAKFAST.....

R' Itzikel would not let our Rabbi go home without serving him breakfast first. Our Rabbi always claimed his uncle would be angry for not eating at home, but he could not refuse R' Itzikel and thus had breakfast there.

Our Rabbi stayed in the company of R' Itzikel and discussed various topics with him. R' Itzikel was a very humble person and holy in his ways, but one who was close by could see how great he was. He sent vast amounts of money to Eretz Yisroel. He had many purses with money which he sent away. He always moved his lips but no one knew what he was saying. Our Rabbi discovered that whenever he moved his lips he was going over portions of the Gemara.

Every Shabbas R' Itzikel would learn the portion of Shabbas by heart. He almost never looked into the text but knew it all by heart.

'MA AIN OLAM HABOH', THROUGH THE FOREST.....

During the summer our Rabbi attended the Satmer Camp in Belgium. There he served as a teacher and counselor for children. During those times he was awake until 2-3 A.M. for at that time no one bothered him and he was able to learn in the Bais Medrash that was in the forest. It was those hours and at that place that he felt as if he was in another world.

One day, R' Yosef Rosenberg, the brother of R' Yudel Rosenberg from America, reprimanded him for being up so late at night and for using costly electricity. To this our Rabbi answered that since it is known that the Anti semites burned Jewish Homes and synagogues he served as a night watchman. However, this excuse was not accepted and our Rabbi was forbidden to learn at night and use the electricity.

During that time R' Itzikel was in the camp for a few weeks. Upon repeating this story to him R' Itzikel told our Rabbi that he can learn in his house all night if he wished, and that it would not bother him at all. As a matter of fact he would sleep better knowing he was there. From then on our Rabbi learned in R' Itzikel's home. Our Rabbi noticed that R' Itzikel went to sleep with a large hat on his head and that an entire night R' Itzikel's lips moved...

CHAPTER VIII

SUCCOTH IN THE HOME OF R' ITZIKEL

Before Succoth, our Rabbi caught cold and was coughing chronically. His uncle refused to let him sleep in the Succah, but our Rabbi said he would sleep in R' Itzikel's Succah.

Before Succoth R' Itzikel fell on his foot and it was put in a cast. He was in terrible pain and had to be in the hospital. However, Succoth approached and R' Itzikel refused to stay in the hospital and he was brought to the Succah on a hospital bed.

After the meal R' Itzikel went to sleep and our Rabbi asked permission to sleep on the bench in the Succah. R' Itziekl asked him to sleep with him in the bed but our Rabbi refused adamantly saying; "surely you mean my comfort, but I will be afraid every moment that I might kick you and hurt you and I will never sleep." R' Itzikel then agreed that he sleep on the bench but only on condition that he took his nice fur to cover himself.

R' MORDECHE'LEH OF NADVORNAH APPEARS IN A DREAM

Our Rabbi slept fitfully and although coughing heavily, after covering himself with a fur he fell fast asleep. He then dreamed that R'Mordeche'leh of Nadvorna came to him. He told R' Itzikel of his dream and he also told it to the Rebbe of Kretchnoff of Kfar Ata and he described exactly how R' Mordche'leh looked. Our Rabbi does not recall if he wrote down this dream, but the second time he did dream of R' Mordeche'leh was in 5738 regarding Schita and this he did write down).

There is much to tell of our Rabbi's time with R' Itzikel and we shall do so at another opportunity.

CHAPTER NINE

ORDER OF EATING AND DRINKING IN YESHIVA TORAH VEYIROH

The Gemoroh states that a man is recognized by his pocket, his glass and his temper. The order of the Yeshiva during mealtimes was frightening to see. Breakfast was understandable, but when lunchtime arrived and the main course was meat, it was terrible. The cook at that time was R' Yosef Schwartz, father of R' Levi Yitzchok the Chazan who was a very notable personality.

When the distributor of the food walked into the dining room with a tray that carried 8 portions, 20 boys would pounce on him grabbing the portions. This one wanted a wing, this a thigh etc. And then fights would break out. You would think the boys came from concentration camps and haven't eaten for three years!

The meal took over an hour. It was most disgusting and our Rabbi could not bear to watch such behavior. He made himself two sandwiches of bread and egg and took it to the Yeshiva. In the afternoon he ate by himself and in 12 minutes was finished eating, thus he gained an additional hour of learning a day. Without knowing it he was saved from eating unfit food.

CHAPTER 10

As a young man in Camp

Our Rabbi learned by the Rav of Shapran and he was tested by him weekly on Orech Chaim and Yoreh Deah. He became very close to him. They used to learn together Tikunei Zohar with Eitz Chaim in the forest. They would learn, overcome with tears and emotion especially during the month of Elul. He used to learn Shas and other topics with him at his table.



CHAPTER 11

The Satmar Chicken's Kashrus in after the fact

As a young man in Kollel (in Camp Zupnick) our Rabbi often went on walks with the Rav of Shapran. On these walks they discussed many topics. One time he asked him about the Satmar Chicken that were being sold at the local butcher shop. Everybody bought their chickens there. Was it really as Kosher as it should be? The Rav of Shapran answered, it's kosher only after the fact. Why? he asked. The Rav answered that many questions arose while they were koshering the chickens and many times they are pronounced non-kosher and in the meantime they were mixed up with the kosher chicken so they were brought home and eaten without knowledge on what had occurred. He advised that it would be much better if they themselves would go to slaughter and kosher the animals.

He immediately told this story to his friend Reb Hershel Meisels, the son-in-law of the Rav of Shapran, and he was shocked and distressed to hear of this. Eventually, the story spread through the whole kollel. It was decided among the men that every week another person would go to slaughter and kosher the chickens and would bring back chickens for the whole kollel and everybody would contribute a sum to purchase a freezer.

One morning the Rav of Shapran arrived at the kollel and started to loudly rebuke our Rabbi. "Could it be that you went and told the whole city the Satmar chickens are Kosher only after the fact? The owners of the butcher shops are complaining that he told this to our Rabbi and

everybody is attributing this statement to him. True, our Rabbi told this story but not to the whole city, but only to the members of the kollel. The rebuke of the Rav were on a very loud tone so he answered that he only told his son in law Reb Hershel Meisels and he explained that if he doesn't eat such chickens he too does not have to, but he did not tell the whole city. After the screams of outrage from the Rav of Shapran the whole idea of buying the freezer was null and void.

CHAPTER 12

The history of the printing of "Veimrei Amen" in America in the Year 1925.

As a young man after his marriage, our Rabbi prayed in the synagogue of the Satmar Chassidim. He saw how the congregation was very lax in answering Amen and not only that but they spoke during prayers. Also, when one would go over and ask them to refrain from talking they would mock and laugh at him.

There was an important Jew by the name of Rabbi Wolf. This man used to circulate and say in a loud voice, "Nu!" to quiet them. He had a long red beard. The other men would grab at his beard from all sides and tell him, you have such a nice beard... They would grab at it with such force, that he would cry out and they would laugh loudly so all would turn around and watch. Afterwards, they used to throw his hat off and yell to somebody else, Why are you pushing me? and would push him in return.

This poor unfortunate Jew received such treatment all because he interrupted their talking for one minute during Shmoneh Esrei and Kaddish. Rabbi Wolf had tremendous patience; he never did anything for revenge and he would laugh together with those mocking him but he would still continue to prevent them from speaking during the prayers.

These incidents angered our Rabbi very much. He was jealous of the reward of this Jew in the afterworld.

There was another man, Rav Leib Glick that would prevent those around him from talking. He would accomplish this with brains, not with force. He would entreat them to stop....

The Afterworld of Rav Wolf

Our Rabbi knew those mockers from his Yeshiva days. These were the youths that came to the synagogue to converse, not to pray at all.

It also hurt our Rabbi that when the Rabbi of Satmar would read from the Torah Scroll, one could barely hear him. They continued to converse. Then they would really yell to be quiet, but it did not help. Truly, it was a huge congregation that came from the entire vicinity. They appointed guardians over the quiet, not because of the talking during the torah reading, but because they could not hear the Rabbi's voice. The Rabbi had a low sweet voice that could only be heard if there was absolute silence in the whole synagogue.

So how does one make sure of absolute silence? These things bothered him. It was hopeless.

A lesson in Zohar

Our Rabbi attended a lecture on the Zohar every Thursday night. One time, during the course of his studies, he came across the topic of the holiness in a synagogue and answering amen. It awoke in him very strong feelings that this was one of the basis of Judaism so he decided to print a few announcements on a small pamphlet on the topic of answering amen. He immediately began to research and collect material on the topic.

While busy researching, he remembered that in Belgium he had seen a book "Veimrie Amen" so there was no need to start from scratch. He sent an urgent telegram to his uncle in Belgium and asked him to locate that book for him. He finally located the book and sent it air mail. Within a week it was in America.

The printing of "Veimrie Amen"

He had a good neighbor Rabbi Yitzchik Amsel who had printed the book "Darkei Tshuva". He turned to him and said he wants to print "Veimrie Amen" to distribute it among the public. He told him that the printer Reb Avrohom Yitzchok Friedman had estimated the cost to be \$1800 for 3,000 copies, a very high sum indeed. But in such a case of a desecration of G-d's name there was no choice so our Rabbi went to collect donations.

Reb Yitzchok Amsel then gave him \$100 which gave him encouragement to continue his work. He also suggested that our Rabbi should make an appointment with the Grand Rabbi of Satmar and tell him about his work and he would surely receive a big contribution.

Our Rabbi had another problem. A few pages of the book were printed unclearly and hard to read. So he had to find another copy of this book. Where could he find another copy? Then he thought that surely the Rabbi of Satmar would have this book among his vast book collection and he would borrow the book from him.

The Grand Rabbi of Satmar lends the book.

Our Rabbi immediately went to the Satmar Rebbe and showed his book and told him about his plan and asked if he could borrow his copy and for his written approval of the book. With that the Rebbe leafed through the book and said that he had a copy. Together they read the written approval given to the book and they were shocked to find an approval written by Harav Kook. Our Rabbi asked the Rebbe how it could be that the author went to get an approval from Rav Kook. He answered that he knew the

author, the Rav of Kanskivoliye, Reb Yehoshua Alter Waldman very well. He was a Talmud Scholar and a tremendous genius and G-D fearing Jew that corrected many flaws in his generation. He was not a chassid of Harav Kook but he took the approval so that he could influence a wider circle of people. The Rabbi said that he could print the book without the written approval of Rav Kook.

He asked our Rabbi where was he getting the money to print the book. He knew he was learning in Kollel and earning just \$30 a week- not enough to live on. He answered that he would borrow the money because he could not stand the public talking during Kaddish and the Torah Reading. The public simply is not aware of the great sin they are committing. He wanted to send copies of this book to all the synagogue to educate the public so they can correct their wrongdoings.

CHAPTER 13

The Satmer Rabbi gives his blessings

The Rabbi wished him good luck. Then our Rabbi asked if he could loan the book "Veimru Amen" because he needed a copy for the printing as his copy was not clear. The Rabbi then arose, gave him his copy again wished him good luck and said that this truly was a good deed.

He did not receive money from the Rabbi, he probably forgot to give and our Rabbi was too embarrassed to ask.

Our Rabbi thought to himself that surely Heaven wills it this way and that he must pass the test, too

Our Rabbi succeeded in obtaining \$125. instead of the \$250. promised to him.

The book was finally printed and ready for circulation.

Rabbi Wolf gives him encouragement

When the book was ready, our Rabbi turned to Reb Wolf and said to him: "you surely know who are the people who talk during prayers. Go and sell them the book. Take only \$.50 per book. If they don't want to pay, give it to them for free. The main thing is that they should read it. The book will already do your work for you and you won't have to get upset anymore." Reb Wolf began the job and succeeded in selling a few hundred copies of the book in the Satmar synagogue.

Afterwards our Rabbi himself went to several synagogues and sold copies of the book for .75 to \$1.00, depending on how much they wished to pay. He also managed to obtain the addresses of synagogues outside the city, and sent copies of his book to hundreds of them. Our Rabbi also enclosed with the shipment of books an envelope for donations to cover the cost of printing and shipping.

From the donations received by our Rabbi, he wasn't even able to cover the shipping costs. Only 2% of people who received the book sent back envelopes with contributions. Among these people was a man from the synagogue in Washington Heights that tried to make the congregation aware of the importance of answering amen. He ordered ten copies of the book and so did other synagogues outside of New York. Our Rabbi's mind was set at rest when he saw the success of his plan. In fact, in many places the talking during prayers stopped, and part of the credit for that belongs to our Rabbi.

Our Rabbi took a written approval for the book from the Rav of Shapran. He also wrote a small introduction to the book.

Our Rabbi did not advertise his book in any newspaper. He only advertised it after his other line of books, "Nidchei Yisroel", Lev Tov, Simchas Hanefesh, Torahs Hachsidim Harishonim, Evon Shloma were well known.

CHAPTER 14

Campaign for Ahavas Yisroel (Loving your fellow Jew)

Our Rabbi saw in Williamsburg an active campaign of "hating your fellow jew". It was not necessarily directed at Israeli Jews, but even among men and their friends, especially against other sects of Chassidim. People felt that it was permissible to physically attack them and of course, it was permissible to talk badly about them.

It was not possible to explain to such a public about "loving your fellow Jew", or "do not hate your friend in your heart."

Therefore, our Rabbi decided to print a booklet written by the Chofetz Chaim by the name "ahavas Yisroel". He printed 5,000 copies and distributed them in synagogues and schools. When one distributed books for free, they are usually snatched up quickly until there is not even one copy left.

CHAPTER 15

Campaign for Tznius (Modesty)

Even when our Rabbi was still a young unmarried man, he used to preach to older young men that when they are ready to marry, they would not consider a match with a girl who would wear a wig after marriage, but agree to wear only a kerchief.

Our Rabbi discussed this topic a few times with the Satmar Rebbe. He would enter the Rebbe's house at 2:30 a.m. (because that's when our Rabbi would get up to learn) when all were still asleep except for a youth, Reb Akiva, who lived in the Rebbe's house. The Rebbe would then be learning out loud. He once entered and found the Rebbe learning "Eitz Chaim."

Our Rabbi would stand by the door to hear how the Rebbe learned. It was very interesting. In the middle of his studies, the Rebbe would look up and when he saw our Rabbi he would call him into the room and they would converse. Our Rabbi went out very strongly against the wigs. He was so strong that the matchmaker complained that if somebody wanted a stupid boy, they could wear a wig, but if the girl wanted a good, smart boy who would sit and learn, she was forced to wear only a kerchief. The girls also complained but they were obligated to comply. This campaign was a great success.

The 'devil' Nosson Yosef Meisels

Reb Nosson Yosef Meisels, then a young Maggid Shiur in the Yeshiva, used to say things in the name of the Rabbi. Actually, the Rabbi did not talk to him as much as he made it seem.

One day he came shouting at our Rabbi, "how could it be that the young men should talk about wigs at all?" At the moment our Rabbi pretended that he did not know what he was talking about at all. So he elaborated with great detail.

"Why did you tell this boy that if they suggest a match between him and a girl who wants to wear a wig, he should not agree?"

"What's wrong with that? He asked him. "Aren't our books filled with facts like if a woman wears a wig one may not say a blessing in her presence?"

But he continued on his view that young men should not talk about these topics at all.

This argument continued on until he told our Rabbi, in the name of the Satmar Rebbe that all talk on this topic should cease.

The Rebbe Disagrees

On the day that Reb Nosson Yosef told our Rabbi that the Satmar Rebbe ordered all this talk to stop our Rabbi decided to go to the Rebbe to ask if he actually said that. The Rebbe told our Rabbi that it was totally untrue. He never said such a thing.

He had a second opportunity when Reb Nosson Yosef came to him and told him in the name of the Rebbe not to talk about the subject. Our Rabbi answered him that he himself had spoken to the Rebbe and he had said that he had never said such a thing! Reb Nosson Yosef was dumbfounded and silenced!

He did, however, let our Rabbi know that he would talk to the Rebbe about this. He went and told the Rebbe lies about our Rabbi. The Rebbe told our Rabbi what Reb Nosson Yosef said about him and gave him advice to quietly work on the topic so Reb Nosson Yosef would not pay attention him... Reb Nosson Yosef suspected that the boys would organize themselves against him. In fact, afterwards, they did have many complaints against him.

Chapter 16

Secular Studies in Yeshivos

One bright day, the boys in the yeshiva received a notice from the administration that for those who are interested, there will be classes in English three times a week at night.

This subject caused a storm among a few boys that were especially G-D Fearing and they decided that they must come out with a strong outcry against the administration. How could it be that they will learn secular subjects in Satmar? (Even in Lubavitch, they still did not learn secular subjects). They probably did this to be eligible for government funds. They also probably claim they did this with permission from the Rabbe, just like all their other tall tales.

Our Rabbi helped set up a very sharp notice in Hebrew against the administration and they distributed it in the Yeshiva and the surrounding areas.

As soon as the notice reached the public, a big tumult arose. Reb Nosson Yosef began to shout and preach. He told exactly what he had spoken to the Rebbe about this notice and that he knows exactly who had a hand in the shocking notice and that they should throw this boy out of the Yeshiva. He suspected a few boys, but the administration did not know who set up and distributed the notice.

English classes in Satmar

Because of this notice, the plans to have English classes did not succeed. The religious boys did not, under any circumstances, want to learn English and even though the administration wanted the classes to be held, they were forced to desist.

Afterwards, they apologized and explained that they wanted to prevent those boys who went to secular schools to learn bookkeeping from attending outside schools.

They told everybody how important it was for older boys to learn English for when they have to go out into the world, they have to be able to speak the language.

After a short time, many students were owners of non-kosher booklets so the administration voted to expel 40 students from the Yeshiva. At the end, they did not expel them, they only quieted down the whole subject so the story would not be known.

CHAPTER 17

"The Booklet of Reforms"

When our Rabbi sat and learned in Kollel with the Rav of Shafran and discussed the subject of wigs, the Rav told him a deep secret--that the "Booklet of Reforms" (Choveret HaTakanos) written by the Grand Rabbi of Satmar when he was still in Europe, opposes wigs, learning English in Yeshivos and other topics.

Our Rabbi immediately turned to Reb Berkowitz, the principal of Satmar Girls School, and asked, "Can you please loan me the 'Booklet of Reforms'?" He agreed WITH the condition that nobody would know that he gave it him. He asked him "Why is this such a big secret?" He answered that the ones close to the Rebbe do not want this booklet publicized.

'Berkowitz suspects that the person who gave the booklet would be revealed'

He suspected that if our Rabbi would reprint the booklet, in its present form (by Xerox or other means) everybody would know where he got hold of the booklet so our Rabbi was forced to reprint it anew. He published it under the name "The Booklet of Reforms", translated it into Yiddish, printed 5,000 copies and sent it all over Williamsburg by mail.

In a matter of a few days, the whole Williamsburg was in a turmoil. Many people were happy, since they had what to show to verify the Rebbe's ways. However, they were concentrating on who publicized the booklet and why it wasn't published until now and why R' Yosef Ashkenazi did not put it out until now?

What was important was to find that daring person who sent the booklets to every house. Since the world is standing, a case such as this never occurred in Williamsburgh!

Our Rabbi went in the street and heard R' Yosef Ashkenazi conversing with R' Sender Deutsch regarding the publication of the booklet. Our Rabbi then decided to interfere in their conversation and say that he does not understand how such a terrible thing can be done, by printing the booklet without their permission. Everyone knows that everything the Rebbe says is 'theirs'. Our Rabbi then concluded that the author must be found and uprooted.

When our Rabbi reached the Kolliel he met Elimelech Schwartz who patted him on the back and told him what good work he had done.

Our Rabbi patted him back on the back and said: "You do it and you pat me on the back?!" In the end Elimelech Schwartz was ousted from the Yeshiva and one of the faults found in him was that he was the one who printed the booklet as well as being the head of the "blacks" (fanatics).

Chapter 18

"Das Moshe V'Yehudis"

A while after the incident of the 'Booklet of Reforms', our Rabbi came across the book "Das Moshe V'Yehudis" on the subject of wigs. After he had delved into its contents, our Rabbi came to the conclusion that this book could be of great help. He organized a group of young men to print the book, adding a few additions of his own. Among them, a chapter on modesty. They printed 5,000 copies and sent it by mail. The reaction was quite favorable. It caused people to get more involved field of Tznius.

A little later, our Rabbi wanted to publish the whole "Das Moshe V'Yehudis" and its additions in Yiddish, in the newspaper "Torah Velt". All this was later printed in the booklet "Tznius Yisroel K'Hilchoso".

When the "Torah Velt" first was published, our Rabbi printed announcements in it saying that it is forbidden to study the languages of the Gentiles. Then this story occurred....

'The Government Budget'

When the government drew up a new budget and allotted money for special programs, they made a stipulation that for a school to qualify, their curriculum would have to include a language. Therefore, the administration of Satmar printed announcements that according to the law, one must learn English so Satmar will now have classes in English.

Meanwhile, a great tumult arose among the Pennsylvania Amish because they refused to have secular education higher than third grade. They hired a team of lawyers to represent them and they finally won the right not to teach English in their schools.

Then our Rabbi publicized in "Torah Velt" a list of reforms where he states clearly that the Satmar Rebbe said that it is forbidden to learn English. He also wrote the outcome of the ruling on the Amish. It came out that many of the boys did not want to learn more English but they were forced to because of the law. Then the administration encouraged them to learn even more. This gave them the ability to read newspapers and other unfit reading material.

Chapter 19

"The Impure Books With Pictures of Monastaries"

In the year 5737 when our Rabbi's small daughters were studying in Satmar school, they often brought home impure schoolbooks. Our Rabbi would sit down and censor the books from indecent pictures and from all topics that taught the children about churches - something that was liable to harm their beliefs.

Our Rabbi then telephoned the Rav of Kashoi, Reb Berkowitz and a few others. They made a big tumult and the truth was revealed that the school knew that somebody must censor the books but they did not want to pay a teacher to do it so the teachers would instruct the girls what to censor but they never actually did. One of our Rabbi's Chassidim showed him that it was written in one of these schoolbooks that the world exists already a few million years. Our Rabbi could not believe that these zealots against atheism whom when Zionism is spoken about they would not budge an inch from their principles and here in middle of their own classrooms they are studying atheist doctrine. They wanted to announce this in "Der Yid" but the newspaper did not allow it.

"Words of Atheism"

Our Rabbi then turned to the administration and protested that anything written by an atheist should not enter the school building. He requested that the pages with forbidden pictures should be totally covered. His pleas were ignored. The only thing that helped was that new books - proper ones were being printed for the children.

The heads of the administration always said that all that they do is with the approval of the Rebbe. This was a total lie because it is well-known that our Rabbis put bans against learning foreign languages and books written by atheists. From here we learn a great lesson - not to rely on our schools.

Our Rabbi was not the only Crusader in this holy war; hundreds of young men joined him to fight against corrupting our children with these books.

CHAPTER 20

OPERATION KASHRUS

In the year 5726 close to Shavuot, our Rabbi went to collect money and he entered The Viennese Shul. There he met an unbearded Jew who asked him ; "Do you wear a Shtraimel and Beketshe ?" to which he answered yes. He then proceeded to ask him "do you wear white stockings?" At this point he was very bothered thinking that he wants to pick on him so he answered that for \$.60 he can buy white stockings.

Our Rabbi then asked the man, 'what do you want by asking these questions?'

The man then replied " I'll have you know that I am a simple man who works in plumbing but I do not eat worms, Whereas you fine Jews who wear white stockings, thrive on worms that you eat!"

Our Rabbi then asked the man to tell him how it is that we eat worms.

The same man replied that he worked in a company that prepares cabbage for orthodox Jews and he saw how the cabbage was sold with a stamp saying it was examined and is strictly kosher. The cabbage wasn't examined at all and was full of worms. Puerto Rican gentiles stand by cut the cabbage in four and throw it into the machine which cuts the cabbage in fine pieces.

This story surprised our Rabbi and he spoke to his friend, R' Hershel Weber about it. After many discussions it was decided that a Board of Kashrus must be established to check the food plants, for who knows what is happening with milk, meat, fish etc.

The plan was established as follows:

1. To organize two members of each Community to work with the Kashrus Board, who will travel together to the factories and wherever they found that the Kashrus was not in order, all the members of the Board will gather to check out the situation and declare what can be eaten and what not.

2. Three cars were needed to transport the members.

3. R' Hershel Weber traveled to the Squerer Rebbe and spoke to him about the situation, elaborating on the story about the cabbage and it was decided to carry on this vital work and not to be still for a moment.

THE SQUERER REBBE GIVES ENCOURAGEMENT...

The Squerer Rebbe Zatsal, was most encouraging regarding this matter and promised to support the project the first year with \$4,000.

The Admor of Cleveland was also very devoted to this cause and gave his support in the form of \$2,000 for a year.

The Rebbe of Ungvar, Rabbi Menashe Hakoton (Klein) contributed as well and gave \$2,000. for the first year.

In short, the first step was to check out the factory where the cabbage was made. To everyone's dismay the situation was very bad and the report was 100% true. There were another two witnesses to the fact that the cabbage was not checked at all.

A large meeting was then organized to plan the next steps for fear that the Rabbis would not want to sign against the supervising Rabbi of this plant and it was decided to ask the Rabbis what to do.

12. Rabbis were presented with the following:

On Saturday Night I had Yohrtzeit for my father OBM. and my wife prepared a meal for 150 people, Chassidei Wishnitz. One of the things prepared was stuffed cabbage. In the middle of the meal one person asked if my wife examined the cabbage to which I replied, that my wife is reliable and knows the laws of the torah and can be trusted.

The same person then turned and requested that I ask my wife how she examined the cabbage, being that she prepared for so many people, did she do it properly.

I then telephoned home and asked my wife how she examined the cabbage. She answered that she cut every cabbage in 4, looked to see if worms were not crawling and when not seeing any, used the cabbage.

I returned to the Bais Medrash and repeated my wife's answer, to which a great commotion arose. The public asked how could they possibly eat th is cabbage?!

We then turned to The Rab of Shafran and other Rabbis and they all declared that the cabbage is prohibited. When claiming that my wife will be ashamed and she will lose her trustworthiness, it was to no avail, no pity and the cabbage was forbidden.

After receiving these answers from the rabbis who would not listen to any compromise or plea i.e., Shalom Bayis, necessity of the hour, loss of money etc. we posted a notice saying that we saw how the gentile cuts the cabbage into four and throws it into the machine. The Rabbis declared that the Cabbage is not kosher and the utensils have to be koshered for further use.

This notice was posted in the street in the middle of the night all over the City. When the people came to daven in the morning they saw the posters. Lots of people returned the cabbage some returned half jars, yelling at the grocers 'how can you sell us cabbage with worms?!' The Grocers did not know what was happening and they did not know what to answer, especially since on the jar it was written in large letters, "cabbage checked Limehadrin min Hamehadrin". The bottom line is that the cabbage was no longer sold or bought. As long as the people did not know what they were eating, they ate, but as soon as they found out they stopped.

The owner of the Factory went from shul to shul to remove the posters. The Supervising Rabbi was in Eretz Yisroel at the time. He arrived two weeks later and ran to the Rabbis that forbid the cabbage screaming that it is all a lie.

The Supervising Rabbi called the Rebbe of Ungvar and asked him how such a Foster can be posted stating that the cabbage is not kosher?

The Rabbi of Ungvar replied that he never made the poster against him but just replied what he was asked regarding the subject whereas the Supervising Rabbi exclaimed that the posters were typed with the Rebbe's typewriter, so how could he deny it. The Rebbe said many people surround him and anyone could have done it, but he only replied what he was asked.

Rabbi Klein revealed to the Supervising Rabbi that there were witnesses of workers and others who saw how the cabbage was prepared...At that moment the Rabbi received a call from the owner of the factory. Excusing himself from Rabbi Klein, he put down the receiver on the table and picked up another phone. the owner was saying that they were found out, the situation is bad and what were they to do?...all this while Rabbi Klein could hear everything from the open phone on the table.

The Supervising Rabbi was most flustered and wanted Rabbi Klein to declare that he never said the cabbage was not fit....He was also sure the other Rabbis would agree.....Rabbi Klein never wrote any such letter.

The manufacturers of the cabbage hired an investigative service to find out who posted the notice. The investigators turned to a typewriter company that stated that in New York Rabbi Klein in Williamsburgh is the only one who can match the typing on the notice. They also revealed that among the 12 Rabbis who signed was the Rebbe of Tsalem, Zatsal who never agreed to retract his statement.

After the Supervisor found out who wrote the notice, he turned to the Rabbis to sign that he is a certified Supervising Rabbi whose authority in Kashrus is valid. He succeeded in obtaining 11 signatures except for the Rebbe of Tsalem who refused to sign.

After our Rabbi saw the signature of the Rabbi of Shafran he turned to him and said he doesn't know what to do since his wife came home with two cartons of cabbage that were certified examined and strictly kosher under the supervision of.....After asking her how she could buy this cabbage when it needed examination for worms she answered that the Rabbi of Shafran gives the Hechsher and it is even advertised in "Der Yid". to that the Rabbi of Shafran answered fervently: "G-D forbid, I do not given any Hechsher at all especially not on cabbage!"

Our Rabbi explained that his wife will not hear of anything until she sees it written in "Der Yid". She says she will not even ask a Rabbi, and that I am doing this because I do not want her to enjoy the cabbage and that I am too strict for her. When we talk about Similac, she understands but when 12 Rabbis sign that it is kosher, how can I say different?!

After hearing many such stories and being that the Rabbi of Shafran was truly a pious Jew, he publicized in "Der Yid" that he never said the cabbage was kosher, he just wrote that the Supervising Rabbi was one that could always be relied upon.

It is interesting that this tryst was done on all the Rabbis but none were willing to publicize the truth.

Rabbi...once called that Vadilaver Rebbe, Zatsal, and asked him about the cabbage story and how can he possibly deem it kosher. He answered that cabbage can never really be kosher for many reasons:

1. You can see on the cabbage that it was cut while still whole in the machine.

2. You can also see the other pieces of cabbage and see that they are different.

3. The most important factor is to see how much a package of cabbage cost, how much the work cost, how much time is needed to check it and then figure out how it can only cost \$.59.

The Rabbi of Vadislav gave some more pointers as to the credibility of the cabbage. But he did add that he does know the supervising Rabbi since Europe and cannot refuse to give him a letter of recommendation.

The owner of the company hired two black men who went with a truck and waited for R' Zvi Weber. Our Rabbi and a friend stood watch over Zvi. They had long iron pipes for self defense in case they were attacked by the black men. His wife was very frightened. Many days went by and such measures not to be mentioned, were taken until the owner discontinued his threats.

After our Rabbi and his friends saw that the Rabbis are not interested in helping the cause of Kashrus, even though they knew very well of its deterioration, they were forced to stop the work of the Board of Kashrus. After a while they started operation "Hatsalah" headed by R' Hershel Weber.

Notices regarding same were put in "Der Yid" and in the "Morning Journal".

CHAPTER 21

"OPERATION HATSALAH"

When "Hatzoloh" began, there were just three people involved.

It was Yom Kippur at night and three people had to go at once.

That same Rosh Hashono our Rabbi went to save a well known individual who was an author and was dangerously ill. He lived near the Bais Medrash of Satmer. This individual felt that he was going to die any minute and our Rabbi was forced to sit the entire day and order doctors for him. He was unable to go to shul and he blew the Shofar for himself. Since saving a life comes before anything else this had top priority.

That day there were many calls about Hatzoloh and everyone was occupied with patients.

In the first stage, our Rabbi did much to help "Hatzoloh" but he then began work on composing "Nefesh Yeshaya" on forbidden foods, since he felt and explained to R' Hershel that all the tragedies occurring were due to the forbidden foods people were consuming.

One story must be repeated when one Motzai Shabbos when our Rabbi was at one person's home at 12 midnight. Three calls for help arrived at once. One instrument showed that this person was not breathing at all. Our Rabbi commanded that all the windows be opened for air, since it was very hot.

Our Rabbi prayed to Hashem and went over all the Mitzvas and this Mitzva of saving lives and that the merit of this Mitzva should help him. within five minutes the man regained consciousness. He was taken to the Hospital and lived for another 20 years!

The matter of "Hatzoloh" cost our Rabbi much, spiritually as well as materialistically. He was extremely busy at the time. He also printed many notices about Hatzoloh some which were posted, others not.

CHAPTER 22

OPERATION STAM

In the year 5725 when Our Rabbi lived at 171 Taylor Street with his neighbor, R' Zvi Weber, someone told him that he gave his Tfilin to check and he found that the Farshiyos were defective. Our Rabbi then declared that one must be extremely cautious when purchasing Tfilin and Mezuzahs and only buy them from a G-D Fearing Scribe.

Our Rabbi relayed the story to R' Hershel Weber to which R' Hershel told him the following:

A few years ago someone bought Tfilin By R' Yosef Ashkenazi who was then the 'Shamash' of the Satmer Rebbe. The Tfilin were totally defective. The 'Batim' had the seal of the Rabbinat of Israel but inside they were empty. There were no Farshiyos inside.

The first thing R' Hershel Weber did was post a notice against those scribes that sell faulty merchandise. However, he felt this would not be sufficient because everyone would still feel confident buying from R' Yosel. So he sent a young man from England to Go to R' Yosef Ashkenazi and purchase an English Siddur, a Mezuzah and a cover as well as a pair of inexpensive Tfilin under Supervision of the Rabbinat and to ask for a receipt. The young man did as he was instructed and then R' Hershel took the entire package straight to the Satmer Rebbe, opened it before his eyes and to their dismay when they opened the Tfilin the 'Batim' were empty! He informed the Rebbe that these Tfilin were bought in a store called "Yerushalayim" from R' Yosef Ashkenazi. He showed the Rebbe the stamp of Kashruth from the Rabbinat of Israel, the official receipt and everything that was purchased.

The Satmer Rebbe was boiled over in anger, grasping his beard and crying : "On my beard defective Tfilin and Mezuzahs are sold!"

The Rebbe then devised a plan where the next day someone would be sent to R' Yosel for another purchase. I will tell him tonight what happened and see if tomorrow he will still sell the same. R' Hershel told the Rebbe he is afraid to come because R' Yosel will catch on right away that it was he that told the Rebbe, since he knew that R' Hershel posted notices regarding this issue. But the Rebbe assured him that if he comes at 2:30 in the afternoon, no one will be there and the Rebbe himself will open the door for him.

The next day, R' Hershel sent someone to make another purchase and he brought the package again to the Rebbe. Once again they found the exact same items.

The Rebbe was very angry. He said that since he was going to Washington D.C. to demonstrate against Israel, that would be a perfect place to speak about this issue, since there would be thousands of Jews there. However, he reconsidered after second thoughts.

The Rebbe, however, did speak about Tfilin and Mezuzahs that are not kosher. There was a large commotion and it really did help alot.

After R' Hershel told our Rabbi this entire story, our Rabbi was livid. He cried that R' Yosel, who is considered one of the finest and most important Jews in the City, sells not kosher Tfilin and Mezuzahs and he will fool an entire City?! This cannot possibly happen.

Our Rabbi immediately searched for a tape recording of the Rebbe's speech, rewrote every word and immediately distributed it throughout the City. He then printed it in his book "Nefesh Yeshaya", Chapter 7.

A few years later, our Rabbi was in the factory of R' Yosel looking for books. a Jew walked in and asked for small Mezuzahs and the merchant gave him tiny Mezuzahs. The person then innocently asked "are they kosher?". The merchant then answered that here was a Jew who just came from Eretz Yisroel and brought the Mezuzahs, and immediately called over another person there and said "aren't these Mezuzahs kosher?" Whereas the person said, I know nothing about Mezuzahs, I am just a messenger who brings them in a closed box and I take no responsibility for their Kashruth. This messenger was then asked if at least the person who sent him was a G-D fearing Jew?!!

After the first customer left the store, our Rabbi went over to the Messenger and asked him where the Mezuzahs come from. He answered that he knows nothing other than he comes a few times a year and brings a few thousand Mezuzahs in closed boxes for R' Yosel and he is very well paid for the job. But he never dreamed that 'on his beard' people would be buying unkosher Mezuzahs and he refuses to bring anymore!

Our Rabbi then took further steps. The owners of bookstores and Religious Articles wanted to swallow him up. Once when he came to a bookstore to sell his own books and the deal was going quite smoothly, suddenly there was a phone call and then the owner started screaming : "you want me to sell your books and you say I am a thief!" Our Rabbi asked him what he meant by this whereas the merchant said, come and I will show you....

Our Rabbi then went to the house of the merchant who opened the Sefer "Oholei Yisroel" where he writes that today Tfilin with portions and straps can be bought for \$22. and that the portions are plain paper and the straps are rope etc. The merchant asked how he can have the audacity to write such things when he himself buys it for \$16. sells it for \$19. where in other stores they sell

it for \$22. each portion, and certified by the Rabbinat and thousands of Jews use them and it is 100% kosher!! So from where does our Rabbi get the 'Chutzpah'. He returned the books to our Rabbi and said he won't deal with him anymore.

Our Rabbi also received many harsh letters from other book stores regarding the notices he posted.

The owner of a book store by from Crown Heights, thanked our Rabbi for what he wrote in his book. He gave him some of the large and small Mezuzahs that were nonkosher and our Rabbi has those Mezuzahs until this very day.

He also told our Rabbi that he is sorry he didn't get to know him before, because a while back someone brought him a Mezuzah that was 6 inches long. He saw that the writing was very nice with outstanding lettering. He turned the Mezuzah over and saw that it said "printed in Japan".

The merchant ordered the Mezuzahs from Japan on parchment like paper and could hardly be differentiated from the real parchment. He just forgot to warn the factory in Japan not to print the above label!

Part of the notices printed to the public were also printed in the following books:

1. Ohalai Yisroel
2. Tiferes Matisyahu
3. Mezuzahs Yisroel Kehilchasa

All the warnings helped enormously as well as a speech held by our Rabbi in a large Bais Medrash in Boro Park.

MIRACLES REGARDING THE MEZUZAH

Our Rabbi relayed what is written that with a Mezuzah great miracles are seen. All those having a Mezuzah are saved and whoever does not have one is harmed. He told of a story that occurred then. A plane was flying to Argentina with 170 passengers. The plane blew up in the air and everyone was killed except 6 Jews. One of the six later died and then there were five. One got caught hanging on a tree but was unharmed and the others were hurt only slightly. The story was printed in the papers then. Out of curiosity the Mezuzahs of these passengers were checked and it was found that the Mezuzah of the person who died was not kosher and all the others were kosher.

After this speech someone approached our Rabbi and asked him to wait until the end of Shabbas so that he can bring him his Mezuzahs to check. He brought the Mezuzahs and said that when he went to buy the Mezuzahs he told the merchant that he wanted 100% strictly kosher Mezuzahs.. All 9 Mezuzahs were found unkosher with the possibility of saving one..they were very small 1 and a half inches. Luckily there was a scribe from Eretz Yisroel present who verified our Rabbi's findings.

The man was instructed to go back to the store where he purchased the Mezuzahs and demand to exchange them for Kosher ones. Our Rabbi turned to the bookstore and told the owner that two rabbis say that the Mezuzahs he sold were not kosher. The owner then turned around to say that these Mezuzahs were never bought in his store. The customer was shocked and asked the owner how he can just stand there and lie outright. However, it was to no avail the customer left without Mezuzahs and without money.

Our Rabbi then advised this person that in the future when he buys a Mezuzah he should pay with a check and get a detailed receipt describing the Mezuzah in full along with the name of the scribe and to have them checked by a reputable scribe. And this is the way the public is led astray by the most reputable merchants in the City.

"Cracow in America"

In the year 5735, there was an outcry against those who cause masses of Jews to eat non-kosher meat. People tore their hair in grief after finding out that they had been eating non-kosher meat for years. Suddenly they received in the mail "Das Yiddishe Licht" from Israel. Inside was a review of a book 'Bais din HaGadol She B'Yerushalayim'. Our Rabbi skimmed through this book and found a story that took place in Cracow, during the lifetime of the 'Megale Amukos', when two butchers admitted to selling non-kosher meat as kosher after having done it for 30 years.

Our Rabbi realized that even a great person like the 'Megale Amukos' who had revelations from Elijah when he wished and he ordered public fasts when tragedy struck didn't realize that the terrible decree on the city happened because of non-kosher meat consumed there.

Our Rabbi understood that heaven was showing him the way because in his time people found it hard to believe that so many Jews were eating non-kosher. Here in this book it clearly illustrated that yes, it happened in Cracow and it could certainly happen here.

Due to fear of retaliation, he printed the book under a different address - 192 Canarsie Street. It was the address of a Yeshiva's empty basement which he used as the mailing address.

"Hoodlums search for our Rabbi"

One day a few hooligans from those selling non-kosher meat entered the Yeshiva building and asked, "Where is that bum who printed the book?" Just at that moment one of our Rabbi's supporters was passing by so he asked them who are they looking for? They answered, "That sinner who printed the book!" He answered that he doesn't know anything about it.

The same hooligans then sent a letter in English to the address of the Yeshiva and threatened that they would kill the author of the book when they would catch him and that distribution of the book should stop immediately.

Our Rabbi printed first 2,000 copies and later another 5,000 copies of the book. The third time, he printed the book with a few 6x9 photographs. He decided that the book should be translated into English. The book was 110 pages long with colored photographs together with the 'Encyclopedia of Kashrus'. Afterwards, they printed 1,000 copies of the book together with the 'Encyclopedia to Tzizis' and later 5,000 copies were printed in English with the 'Encyclopedia for Shabbos'.

The book was very popular and it enlightened those who were just beginning to believe what they were hearing about the Kashrus situation.

Chapter 24

"Medicine on Pesach"

When our Rabbi established the Kashrus Committee in the year 5734 ,they had just started clarifying which medicines where kosher for Passover.

He had a few owners of pharmacies who helped him by clarifying ingredients with the laboratories and writing letters to the manufacturers of medicines asking what process they used in production.

Once our Rabbi went to visit one of the Great Rabbis of our generation who was at the time very ill. He asked him if some of the medication he was taking were kosher for Pesach. Our Rabbi said that they were all permissable. He realized that life and death were at stake here so much work had to be done in this field.

Our Rabbi turned to the great Rabbi who had big connections in medication manufacturing and together they formulated a plan. They listed all the chemicals that were kosher for Pesach and for the whole year, which are problematic, all the types of medication and left room to write in a text.

"Chometzduk (leavened) Medication on Pesach"

They planned that they would print a list of 1500 types of medications before Pesach. Meanwhile, replies came back from many companies with names of factories because the ingredients were always changing.

So instead of making a list of 1500 kosher for Pesach medicines, they were forced to print a booklet "Shalom La Rochok V'La Korov Amar Hash-m U'Refativ". The booklet included letters from the companies showing that one cannot rely on lists of medicines. It was also printed in the "Algemeiner Journal".

This material was printed in "Afyas HaMitzvos HaShalom" part 1 and "MaDrich L'Kashrus" part 31 and in other books where the topic of medicines is discussed.

It is interesting to note that the heads of 'Hisachdus HaRabbonim' who knew very well the truth, persisted in writing lists of medications that are kosher for Pesach.

Chapter 25

"The War on Matzos for Pesach"

In the year 5737 ,there was a big tumult on the subject of wheat found in Satmar Matzos. What happened was this:

Many groups of Torah scholars and G-D fearing Jews would go in groups to bake matzos in the Satmar bakery. One day the Rabbonim found unground grains of wheat inside the matzos. They discarded all the dough and started a new batch. This happened a few times so they complained to the head of the bakery, Reb Yudel Rosenberg. He told them to check the flour. They checked it and found it in order. They asked him, "why are we finding unground grains but the flour itself is finely ground?" He answered that the flour is being ground too finely and the dough burns so they mix it with the outer kernels of wheat and that is why they are finding unground kernels.

The story spread through the city like wildfire. Many private groups who came to bake did the sifting themselves and found many unground grains. They tried to remove them but when they heard the story they decided to ask Rabbi. The Rabbonim who decreed that it was forbidden to eat those matzos are 1. The Rav of Pupa

2. The Rav of Kashoi

3. HaRav HaGaon Reb Avrohom Leitner

4. HaRav HaGaon Reb Fishel Hershkowitz - Head of the Bais Din of Klausenberg

The public found out only a few days before Pesach that those matzos were forbidden. Whoever had matzos from that bakery was forced to look elsewhere for matzos in time for Pesach. Unfortunately, not everybody succeeded. The Satmar community shook from anger.

A meeting was called for and they decided that the matzos are kosher and fit for Pesach. To their great sorrow, the Rabbis did not agree with the decision and maintained that the matzos were unfit. They did not want to take the responsibility for people who might be eating leaven on Pesach.

"Satmar Matzos are Unkosher"

It came a time that the Satmar community could not bear that the Rabbonim were saying that their matzos were unfit so they sent hoodlums to harrass the Rabbis. They sent firefighters, policemen, and ambulances to their houses. The campaign of harrassment continued full force until the Rabbis were forced to stop discussing the topic of the matzos.

But there were a few G-d fearing Jews in the Satmar community who did not bow to this harrassment and they publicized the topic of the wheat found in the matzos and other breaches that were occuring at that time.

Right after this incident there was a problem found in the mikva and it was not publicized. This incident also set up a storm among the Jews.

The year before that, the workers from the matzo bakery had cut the wheat while it was still raining and none of the other bakeries had wheat yet so they set about trying to import wheat from other sources like Arizona and Israel.

The Satmar community was the only one who had wheat and there where many doubts on that wheat. Later they obtained wheat that was free from any doubt but they felt it was a shame to throw out so much wheat so they used the questionable wheat anyway.

Before this, that bakery had a fire and the firefighter had wet much of the flour. It was said that the bakery used much of the wheat that was wet by the firefighter's hoses.

Our Rabbi himself found hundreds of problems and breaches there. When he went to bake matzos with other Rabbonim, he decided that booklets must be published informing the public about baking matzos so they could find the problems themselves and the owners of the bakery could not hide anything.

Our Rabbis then published 2 booklets - one on baking matzos and one on eating matzos.

Our Rabbi himself went to synagogues to sell the two books. It sold very well. He also sent copies to all the Rabbonim and to Israel.

The printing yielded 1,000 copies. In Israel they printed 1,300 and then in America 2,000 copies were printed just of part 1. In Israel then were published 3,000 copies of the set of books of which was later included in the set of 6 parts of books on Kashrus.

Chapter 26

"The Booklet 'Kol Yaakov' (The Voice of Jacob)"

In the year 5738 , after our Rabbi had already published a few of his books he was very much in debt. Even though he owed much money certain topics bothered him very much and he wanted to correct them. For example; telvevision, shaatnez (wearing a forbidden mixture of linen & wool), medicines, women going without escorts to male doctors.

Our Rabbi decided to take out a loan of \$700 to publish the booklet, 'Kol Yaakov' and send it to all the synagogues in the United States with the request that the Rabbis should instruct the masses because our Rabbi no longer had the strength for more debts and to print more books. Whenever he printed a book, it took much time away from his learning which he could not afford.

He sent 2,500 copies all over America with return envelopes to help defray the costs. The money that came in did not even cover the postage. Now our Rabbi could sit and learn in peace and quiet.

One day, our Rabbi recieved a telepjone call from a Reb Moshe Jaffe. He had a big problem. He had seen the booklet "Kol Yaakov" in the synagogue. He said that he had written some 40 years before on answering Amen and on the holiness of the synagogue and he had already spoken to writers who wanted huge sums of money. . He knew these men could not be trusted, they wanted money and did nothing in return.

Our Rabbi answered that he would help him as much as possible without payment but printing and distributing the book would cost a fortune. Where would they get the money from? The man answered that he had a donor who also wanted this to be printed so money was no object.

"A Flame of Holiness"

This man would come to our Rabbi and read him the material in English and our Rabbi would translate it into Yiddish. This man had a flame of holiness burning within him and had gone many times to the Rabbonim and cried that they should do something about the talking during the prayers and Torah reading but it was like talking to the wall.

So he had decided to commit his thoughts to writing but the paper did not truly capture his feelings so he would tell our Rabbi his ideas on how to arouse the public interest on these issues.

During the course of conversation it came out that Reb Moshe was a grandchild of the "Lvush" so it was no wonder that he had such holiness burning in him.

This man cried, "How could it be? Nobody cares, the Rabbis don't want to talk about it, the Gabbaim don't do anything....and here stands a Jew who sees this all and every word that spoken pierces his heart." Our Rabbi had great pity on this man.

"There is Only Hash-m Himself"

Our Rabbi was very happy that Hash-m still had such true Jews who want only to do His will and will make great sacrifices for Him. Like Reb Mordche of Nadvorna used to do when he reached "Boruch Leemes Yitenu...Ki Hu Levado Murom". He who say in Yiddish 100 or 150 times - "Only he alone, only he alone..." that his whole being should absorb the fact that there is nobody besides Hash-m himself.

Our Rabbi was very impressed by this man but he had a problem. Our Rabbi did not understand English so how could he work Reb Moshe's manuscript? It needed rewriting, organizing and preparation for printing. Then he came up with an idea. He would prepare it in the form of a collection of short essays and they would print 30,000 copies and distribute it all over America.

Reb Moshe also thought it was a good idea but most of the people who would receive this book understood only English. Our Rabbi answered that after it was ready it could be translated and printed in English.

After 2 months 32 pages of "Aniyas Amen K'Hilchoso" was ready. 6,200 copies were printed and sent out by mail. This greatly helped the situation.

"The Book is Translated Into English"

Immediately after the Hebrew printing they began the English translation. Reb Moshe greatly enjoyed the work. They decided that a booklet must be written for the Rabbis and teachers so that they could educate the public.

Our Rabbi went to speak to the Debreczener Rav who promised to preach a sermon on the topic "the Holiness of the Synagogue" and our Rabbi would have it immediately printed and distributed.

The Debreczener did as he promised and his sermon was printed in "Madrish L'Aniyas Amen". It has 32 pages and 7,000 copies were printed.

They took the 2 books "Aniyas Amen K'Hilchoso" and "Madrish L'Aniyas Amen", compiled them and translated them into English under the name "Amen Response". They added to this a booklet in English on the topic of mezuzos and tfillin. The book was 128 pages long. 5,000 copies were printed and were sent to Rabbonim and teachers all over America. It had a colorful cover in order to attract readers.

At the same time, they printed "Aniyas Amen K'Hilchoso" together with "Madrish L'Aniyas Amen" and "Tiferes Mattisyahu" in Yiddish and English. It was 128 pages long and 3,000 copies were printed.

This wasn't enough for Reb Moshe whose goal was to educate the young children so they printed in the course of 2 years a book "Yitzchock La Suach" on the holiness of the synagogue. It was printed in Yiddish with 224 pages. It also had a colorful and interesting cover. 3,000 copies were printed and distributed.

In 2 years they printed "Tiferes Mattisyahu" on the mezuzah. It was printed in Yiddish and English with 48 pages. They printed 5,000 copies in each language.

Chapter 27

"The Beard in Jewish Law...The Appearance of a Jew"

In the year 5739 , when our Rabbi was at the printer he saw the book "Hadrass Panim Zakan" on the topic of the beard waiting to be printed. He said to the printer that the book was interesting but it took 500 hours to go through the whole thing and he himself had a booklet 20 pages long that could be read in an hour or two and it clearly shows that it is forbidden to cut the beard. The printer answered that the author is paying to have it printed so the main thing is to print it. Our Rabbi said, "Tell the author to call me." A few hours later he received a telephone call from Rav Weiner who asked him if he had anything to sell on the topic of shaving a beard. He answered, "Yes!" They met and reviewed the booklet. They made a few additions and had it printed. It was immediately translated into English and distributed.

Thousands of copies were printed and many people telephoned to say that after having read the book they understood their obligation to start growing a beard.

"A Jew Starts Growing a Beard"

Our Rabbi asked one of his congregants, "Why didn't you start growing a beard?" He answered that he prayed in many congregations and by many great Rabbonim and nobody had ever told him that one must have a beard.

Our Rabbi took the booklet and learned with him for 10 minutes and he already understood that he must grow a beard. Since he hasn't touched his beard. He had complaints against those people who knew it is a great sin to remove a beard and had never told him.

The wife of this man was at that point in Israel for a few months and when she returned, her husband had already cultivated a long beard. She became frightened and didn't recognize him. She asked, "In your old age you decided to grow a beard?" He answered that he had learned only a few lines on this topic and he came to realize that it is forbidden to shave a beard so now he has a beard and the appearance of a true Jew.

Chapter 28

"Campaign for Modesty - Yichud - Doctors -
Committee for the Holiness of the Jewish Woman"

In the year 5739 , Rav Taller telephoned our Rabbi and said that he would like to meet with him to discuss an urgent matter of life and death. They arranged a meeting and this Rav told him a few shocking stories.

He began with stories of women who went alone to doctors and that way were guilty of Yichud. The doctors are sinners and are corrupting the modesty and holiness of the Jewish woman. Many Jewish women don't know how to manage and prevent such problems.

He also performed an investigation and collected many stories about women who strayed from the right path.

Our Rabbi turned to the Rav of Kashoi who was the only one in his generation who could find a way to correct every breach found among the Jewish people. Sometimes things were corrected in 48 hours and sometimes even in 24.

"The Rav of Kashoi Fights the Breaches"

The Rav of Kashoi answered our Rabbi that he had written an essay on the topic of Yichud the lack of modesty in business offices, the problems involved with women going to male doctors and he had included all the details on what actions the woman should take to prevent problems. He had spoken about this in many speeches so no woman would go to the doctor without an escort. It was printed in "Kol Kures" and also in "Pesach HaOhel HaShalem" that was jprinted by Yeshiva Ohel Shmuel in Kiryas Kashoi in Bedford Hills, New York.

Our Rabbi then sent documents to the Rav of Kashoi and other Rabbonim so they should see what the newspapers write about the brazeness of doctors. Our Rabbi also printed it into Yiddish. Afterwards, he spoke to the Debreczener and Ungvarer Rav about this topic.

Our Rabbi immediately publicized the stories in the newspaper. Rav Taller helped him compile a list of a few thousand female doctors in New York in all fields of medicine.

They also organized a list of all the hospitals that have female doctors and printed it in the book "Oholei Yisroel - Hilchos Yichud HaShalem". They announced in the newspaper that anybody looking for a female doctor should call Rav Taller who will refer her to one.

After all the advertisements and publicity, the following books were printed on the topic:

1. "Tznius Yisroel K'Hilchoso" 32 pages
3,000 copies
2. "Ohr HaTznius B'Yisroel" 16 pages
3,000 copies
3. "Kedushas Yisroel Al Hilchos Yichud"
128 pages
3,000 copies
4. "Madrach La Tznius B'Yisroel"
128 pages
1,500 copies
5. "Madrach Le Tznius" 16 pages
printed together with "Minchas
Yehuda"
3,000 copies

CHAPTER 29

TORAH LAWS OF ISRAEL

In the year of 5740 our Rabbi visited a very prominent individual in Boro Park regarding a most important matter. As the saying from the Holy Baal Shem Tov goes: "If you do, you do for yourself". This same person told our Rabbi that he too was on his way to see him and speak about a very important matter. He said that he had a Din Torah with a certain Jew and the Rabbis did not act according to the Law by telling him that he is a wealthy person and that money has no meaning to him; and he should, therefore, relinquish to the other person (a poor person) the sum of One Million Dollars!

He continued to say, that one might think the other person was truly poor. Not so..He was a most wealthy person who promised the Rabbis a large amount of money...and since 'money talks' that is what the Rabbis had to say.

Our Rabbi was then asked what to do. Not only did this person lose the 'Din Torah' but now they are taking him to court to ruin him further. He just doesn't understand how Jews especially Rabbis can do this to one another?!

Our Rabbi then advised him what to do and with this he won the case in court.

'Fixed' Din Torah

Following this outrage pertaining to 'fixed' Din Torahs such as the one that occurred by Rabbi Shlomo Sweitzer Rabbi of Congregation Darkei Noam in Monsey, Our Rabbi decided to publicize the book "Dinei Torah Beyisroel".

The Story with Rabbi Sweitzer is as follows: He had a Din Torah with three famous Rabbis with whom he became involved and he asked what to do. Our Rabbi told him that he should know that these fine Rabbis are nothing but a bunch of bribe taking thieves, who not only do it in private but in public as well. He then advised him to tape the entire Din Torah so that he will have proof of the entire procedure.

Rabbi Sweitzer did as he was advised and when it came time for the Judgement to be rendered, the Judges put both sides down in writing. Rabbi Sweitzer then jumped up saying : " I never said those things!" "The Rabbis are lying". etc. Rabbi Sweitzer then turned to the Rabbis asking them if they could swear that he said those things to which they affirmed they could and that was that.

Rabbi Sweitzer then asked them what they would do if he could prove that he never said those things at which time he took out his tape recorder and told them to listen to the tape at which time they would hear all the lies.

He opened the tape recorder and one of the Rabbis grabbed the tape. The judgement stayed as is and that is how Rabbi Sweitzer, a father of 16 children was robbed of \$70,000.

Rabbi Sweitzer then published the work "Even Makir Tizak" where he publicized all the illegal judgements made and he even publicized a list to the newspapers regarding false Din Torahs in America. He also composed an entire work on this subject.

Our Rabbi opened a Beis Din Zedek for Din Torahs, gratus and urged all the Congregations to do likewise.

Congregations such as Klosenberg, Ungvar, Monsey Wishnitz, Bobo etc. did so.

Our Rabbi then published the work "Hamisphat Beyisroel Kehilchoso" 64 pages in Yiddish. He also composed a work on the subject of theft of 80 pages, which was immediately translated into english. These books helped alot in the matter of Din Torah. Naturally, there was lots of controversy in the United Rabbis Organization about the 'fixed' Din Torahs.

The war against the Rabbis was a most difficult one. Lots of strength, nerve and time went into this effort. For the main goal was to prevent poor people from being misproperly judged. It was very heartbreaking to see big prominent European Rabbis turn into thieves.

CHAPTER 30

THE WAR AGAINST INJECTIONS INTO CHICKENS
 UPSIDE DOWN WORLD. IN ERETZ YISROEL IT IS FORBIDDEN
 ENTIRELY AND IN AMERICA ALL IS PERMITTED.

In the year 5739 Rabbi Avrohom Leitner telephoned our Rabbi and told him that Rabbi Weiss of Jerusalem publicized a written prohibition against chickens that were injected with hormones.

The matter of injecting chickens is very serious in all that pertains to Kashrus of the live chicken. They could be injected on the day of hatching and then when they are 4 and 5 weeks old, making them not kosher.

The infiltration of these chickens into our Community can cause terrible obstacles concerning what we eat. The Beth Din Zedek of Jerusalem forbids the use of these injection machines used throughout the U.S.A. to inject the chickens the day they are born and thereafter when necessary.

This notice was publicized in the month of Tamuz in the year 5739 to the attention of everyone throughout the world.

Rabbi Leitner asked our Rabbi to verify what is happening regarding this matter in the U.S. for if what the Beth Din of Jerusalem says is true, then chickens are surely forbidden in the U.S.

The first thing our Rabbi did was write letters throughout 50 States in America for details regarding these injections.

Within a few weeks almost all 50 States replied that they too do almost exactly as is done in Israel, which means that the chickens are not fit for our consumption according to Halacha.

Our Rabbi met with Rabbi Leitner and showed him all the replies he received. After reading the letters, Rabbi Leitner exclaimed "Di Gevald" "the situation is terrible, we really cannot eat the chickens in America and we must see to it to obtain chickens that are not injected."

Rabbi Leitner continued to say that according to his knowledge this is a very difficult situation and almost impossible to prohibit all the chickens in the U.S. And to correct the situation all over is also almost impossible.

Rabbi Leitner then said that it is not possible to speak with anyone, and until a book is written it takes too much time and therefore it is urgent to print up the Judgement of the Beth Din Zedek of Jerusalem as well as the letters from the various Governments and only then can a commotion be

raised. However, our Rabbi insisted on writing a Book about the matter and began immediately.

It took four weeks of arduous labor and the work was ready to be edited and printed. Our Rabbi went by car to see Rabbi Leitner. The car service waited outside for two hours waiting for our Rabbi, since every moment was precious and our brothers were G-D forbid, eating Treifus,.

Rabbi Leitner gave his full agreement on the book and our Rabbi gave it to print the same day. It was given over to bind by "Tiferet Binding" owned by Mr. Rosenzweig.

It then became known that one of the workers at the binders is a son of a Schochet who took it unbound to Vineland Poultry. When our Rabbi found out about this he realized it was a complicated matter.

Naturally, when the people of 'Machnut' abbreviation for Machilei Nevelos Utrefos Chelev Vedom, will find out about this they will immediately get a 'heter' without any kind of clarification.

Our Rabbi called Mr. Rosenzweig and told him he must finish work on the book that very same day and if not he does not need the book at all. Mr. Rosenzweig went to great lengths to finish the book by Wednesday evening. Our Rabbi was sure that by Thursday an article will already be in 'Der yid' ascertaining to the Kashrus and the fact that our Rabbi is contradicting the Satmer Rebbe when saying Treif while the Rebbe says kosher.....

Not having any other choice, that very same night the books were sent by a special car service from house to house to precede the article in 'Der Yid'.

As anticipated, on Thursday morning a notice was written in 'Der Yid' with signatures of many Rabbis verifying the Kashruth of the chickens. One of the Rabbis signing was Rabbi Abraham Leitner. Our Rabbi was shocked with this signature and immediately called him to ask what is happening here?

Rabbi Leitner then relayed the following: A meeting of Rabbis was held in Monroe in the Bais Medrash of the Satmar Rebbe and Rabbi Bick suggested that a letter go out validating the kashrus of the chicken. Rabbi Leitner then asked how such a lie can be written? Rabbi Bick answered to that first it should be written that the chickens are Kosher Mehadrin and then they will check it and if it is found not kosher (which to his mind was nearly impossible) then they will say so. This Rabbi was promised money and respect as well as high positions for his sons and family....

The signatures were signed and sent to 'Der Yid' against their will.

A week later a letter was published in 'Der Yid' from Rabbi Weiss of Jerusalem saying that the chickens are kosher. (and that he said they weren't only in Israel)!

Our Rabbi was shocked. How could the head of the Beth Din say this when all the Rabbis, even the Zionistic ones agreed with him and had the settlements stop giving injections to the chickens and if they were given then they were given only in the leg so as not to distort any of the signs? And here in the U.S. he can allow it?! The newspapers in Israel said the chickens were not kosher and here 'Der Yid' permits the chickens?!

Our Rabbi lost much sleep over this situation and couldnot believe what was happening. He thought that perhaps this letter was a forged one and published without Rabbi Weiss' permission. Of course, If Rabbi Weiss would want to dispute it in 'Der Yid' that paper would not print it, therefore, our Rabbi decided to find out for himself what the truth was. He called Rabbi Weiss at home and he was told that Rabbi Weiss is in Switzerland. After much effort he found Rabbi Weiss in Switzerland and he said as follows: " Sholom Aleichem! This is Sholom Yuda Gros, the Rabbi of Holmin of Boro Park. I have just published the book "The eating of Chickens according to Halacha", 4 parts and in a special pamphlet I printed the answer of Rabbi Weiss that he wrote regarding injections to the chickens in Israel." He also explained about the letters he got from 50 different States affirming the fact that the chickens are injected just as they are in Israel. That according to Rabbi Weiss, the chickens are prohibitted in thge U.S as well. "I see that in 'Der Yid' there is a letter saying that the chickens in the U.S. are kosher, I would like to know the truth and whether you wrote the letter or if someone lied in your name?"

Rabbi Weiss confirmed the fact that he wrote the letter and then our Rabbi asked if he wrote " And all those that doubt my words will in the future be judged"? Rabbi Weiss, said yes, he did write those words.

Our Rabbi then continued to ask him how can he explain that in Israel the chickens are not kosher and in the U.S. they are.

Rabbi Weiss answered that he was forced to sign that letter, that he did not write the text of the letter, but it was dictated to him and he signed against his will. (He was threatened that if he does not sign the letter, funds will stop coming into the 'Aida Hacharadit".).

The letter then turned into an 'entire Bible' by the Organizaed Rabbis. They printed in "The Key to Kashrus" (which others called "The key to Treifus") that the sole purpose of the pamphlet was to permit unfit meat, etc.

These are our leaders!

Thereafter, our Rabbi printed many notices in the newspapers regarding the injections and he photocopied the letters of the Governments. The public took his words seriously. And it is important to state that after this was printed in the Jewish Press, Empire Poultry only injected the chickens in the leg. The difference in cost to the Poultry industry was a third of a cent for every half kilo of chicken.

The Organized Rabbis never thought that with a bit of money the entire situation can be corrected. It was all written in our Rabbi's compositions but they just weren't interested.

Now let us look and see what the G-D fearing Rabbis and Rebbes did.

1. A large number of G-D fearing Jews stopped eating chicken even though they had long stopped eating beef.
2. The Rebbe of Square and the Rebbe of Wishnitz, MONsey, ordered chickens grown by those who do not inject them.
3. An entire truck of chickens was brought in from Montreal.
4. Messengers were sent by the Rebbes and Rabbis all over to find out where injections are given and where not and to this day only use chickens not injected.
5. A group of young men publicly announced where healthy chickens can be obtained.
6. Our Rabbi received a letter from a cousin of the proprietors of Empire Chickens who lives in Israel thanking him for writing the Book "Eating chickens per Halacha", that it clarified the entire situation very well and to take note that Empire immediately corrected the situation.

The other members of the Organized Rabbis did not improve the situation at all and even though it would have been a fraction of the cost, it wasn't done.

It is unfortunate that we cannot rely on our Rabbis of today.

Chapter 31

"The Campaign to Implement the Use of Two Shochtim"

In the year 5737, our Rabbi began reforming the Shchitah to make it fit and proper according to Halachah, and to implement two Shochtim at every slaughtering; one to examine the knife and the other to slaughter the animal. Also a Mashgiach would be present at the time of slaughtering and slaughtering, in general, would be done on a much smaller scale to lessen the possibility of error. Already many of the members of the Kollel had stopped eating meat from large slaughtering operations and smaller operations were springing up everywhere.

Announcements were made in favor of small scale slaughtering because of the fact that there would be a person solely in charge of checking the knives. In fact, according to the Vilna Gaon it is preferable to eat dairy of Shabbos than to eat meat from a Shochet that wasn't supervised in this method.

Then came Rav B who said in his Shabbos HaGadol Droshe that there is a crazy man who wants to forbid all the chickens slaughtered in America on the basis of what he found in the sefer "Maase Rav" written by the Vilna Gaon. Rav B felt that America is a big country and you cannot do here exactly what was done in Europe !

(It is interesting to note how Rav B became a Chasid of "Hisachdus HaRabbonim" and started to work with them)

In 5735, when the problems in these big slaughtering operations were revealed it was Rav B who once thundered in his synagogue that it is an abomination and unkosher...and nobody should eat from their meat...many of the Litvishe Yeshivos had stopped using their meat...so why was he suddenly singing another tune?

The reason is that he was promised much money and honor. One can clearly see this from what the Hisachdus writes about them in "Der Yid". It is therefore not surprising that he gave his approval to all sorts of non-kosher foods, showed contempt in public for those who have done no wrong and went against the reform to implement two shochtim.

"Rav B Turns a Deaf Ear to the Chasam Sofer"

Our Rabbi telephoned Rav B and disguised his identity. He asked him, "I heard from our Rabbi that there is an old law that two shochtim must be present at a slaughtering. What are Rav B's thoughts on the matter?" Rav B answered that he thinks our Rabbi is crazy and he doesn't understand that this is America and we cannot conduct ourselves like they did in Europe and you cannot stop everybody in the United States from eating meat.

Our Rabbi answered, "But it isn't it written in the Chasam Sofer on Yoreh Deah, Siman 13, and in "Tshuvos Divrei Chaim" Chelek Yoreh Deah, Siman 12, and other places that it was customary everywhere to have two Shochtim present. Rav B answered, "There is no Chasam Sofer that says that". Our Rabbi continued and said, "Excuse me but I have the sefer in my hand and I am right now at those very words!" Rav B shouted in return, "There is no Chasam Sofer that says that!" Our Rabbi persisted, "How could you tell such a lie? Please take the sefer and see for yourself. Is it possible that maybe you don't know the whole Chasam Sofer by heart? The words are in front of my eyes so how could you say they don't exist? You are an unbelievably conceited person!" and he quickly hung up before Rav Bick could hang up on him.

"The Lies of the Rabbonim"

Our Rabbi saw then how far the falsehoods of the Rabbonim had reached. He then printed "Sheilos V'Tshuvos Zivchu Zivchei Tzedek" and "Shchitas V'Achilas Basar K'Hilchoso" on this topic.

Afterwards, somebody telephoned Rav B (this was after our Rabbi had mailed him a copy of the book) and asked about this subject. He answered him what he answered before when questioned on this. The man asked, "But doesn't it say in this and this sefer...?" Rav B answered that this isn't "Toras Moshe". The man shouted at him, "How dare you disgrace this great commentary...! Rav Bick hung up on him; he did not want to admit the truth.

In several places they did put this reform into action and many Jews themselves went to check the slaughtering knives. He taught many Rabbonim how to check knives and they caught many shochtim with unfit knives.

Chapter 32

"A Rav In Israel Claims That the Shchitah in America Is Not Shchitah At All"

In 1985, Our Rabbi was at the doctor on Erev Shabbos. There, he met an expert on Nikkur (deveining) by the name Reb Reuven Perlowitz who was a special student of Reb Moshe Feinstein ztl. He was a straightforward individual, a religious Jew and a Talmid Chacham who prayed many times in our Rabbi's congregation.

Many years before, when our Rabbi wasn't yet involved in the problems in Nikkur he had said that there wasn't anybody in the United States who knew Nikkur well. It didn't bother him too much because he knew that the Shchitah wasn't proper so the animal wasn't kosher anyway and even if the Nikkur was good, it wouldn't make the animal kosher.

This man told him that he now arriving from the Rachmistrivka mikva and he had met there a Rav and Shochet from Israel who to America to check the Schitah. He claims that all the Schitah in the United States isn't Schitah at all and the animals aren't kosher at all!

Our Rabbi asked Reb Reuven to arrange a meeting for him with this Rav because he wanted to speak to him personally. Reb Reuven said that he is now at the mikva and he could just go there and speak to him. No introductions were necessary.

"The Rav From Israel"

Our Rabbi immediately went to the mikva pretending that he was just planning to use the mikva and not looking for anybody in particular. This Rav was at that point getting dressed so our Rabbi quickly went to use the mikva. He speedily ran outside and asked the Rav, "Are you by any chance from Bat Yam. You look very familiar." The Rav asked him, "Who are you?" He answered, "Rav Gross. I put out many books on Kashrus and other subjects." The Rav then said that he had received our Rabbi's sefer, "Shchitas V'Achilas Basar" and it had been a great help. Being a Rav and Shochet he understood the need for such books. Our Rabbi asked him, "What is your business in America?" He answered that he came to solve the problem of Nikkur here.

Israel had bought tons of meat from America, especially tongue, liver, brains, calve's legs...and nobody ever thought to doubt the Kashrus. After all, the Rabbis giving the Hechsher had sent a tremendous amount of money to Israel so of course the meat was Kosher! After they heard that there was a problem with the forbidden fats so they started to check the livers and they realized that all these years they had been using livers that hadn't been 'MeNukar'. Now he was here to make sure that they perform the proper deveining procedure and remove the forbidden fats from the livers.

He added that he had mentioned to the owners of the butcher houses that if this wasn't done, in Israel they would stop buying their meat. While he was in America he decided to investigate the process of slaughtering in America. He saw that the situation here was very bad...the Schitah wasn't Schitah at all.

"The Unfit Schitah"

Our Rabbi asked him, "What do you mean exactly?" He answered, "In such a huge slaughtering operation when a Shochet is alone and doesn't have somebody next to him to check the knife, how could such a Schitah be Kosher? In Israel they slaughter five animals an hour

or 70 and there is only one man."

This Rav said he went to a well known shochet, checked his knife and found it unfit. When he called his attention to it the Shochet became insulted and shouted at him, "You Zionist go back to Israel where you came from!" The Rav asked him, "I'm telling you that your knife is unfit and you call me a Zionist? I'm far from it. I'm a Brisker. Just put down the knife...it happens that they become unfit..." But the Shochet just continued shouting, "Crazy man, go back to Israel!"

A similar story happened when he confronted another Shochet. It seems like anybody who catches somebody else with an unfit knife is accused of being a Zionist!

The Rav said he had checked 23 Shchitah runs and did not find even one of them kosher.

He later went to the place where they salted calves legs and he saw that they don't salt them. They just dip both ends into salt. He asked them, "Why don't you salt the whole leg?" The man answered, "The leg is full of hair. How are we supposed to salt it?" The Rav answered that you are supposed to salt it with the hair. The man said, "Who are you trying to fool. I've been here for thirty years and we've always done it this way." The Rav asked the Rav HaMachshir, "Did you permit him to salt like this?" He answered that he never would allow such a thing.

Rav Tuvia Stern from Miami said at the meeting of "Agudas HaRabbonim" in Miami that he was at 23 Schitos and only two of them were found to be kosher, Glatt Kosher was too much to hope for.

Some of the things he said on Kashrus were printed in the 'Algemeiner Journal' in 1985.

It seems that this Rav from Israel was together with Rav Stern at these 23 slaughtering.

The Rav from Israel immediately stopped purchasing meat in America and started buying it in Europe.

"The Cover Up"

From this story we can see how money blurs the eyes of the Israeli Rabbonim.

The Rabbonim from the "Rabbanut HaRoshit" didn't check the Kashrus from the meat from America at all. They assumed that it must be Kosher if these Americans donate so much money to them and to the State of Israel. In their favor thought, we can say that as

they immediately stopped using it.

Later on, the Bais Din from Jerusalem permitted the meat from America even though they already knew that American meat is full of 'Chelev' (forbidden fats). They had been threatened that they would not receive \$160,000 from 'Keren Hatzala' that gave money to institutions in Israel who took money from the 'Keren and from the State of Israel using two different names of course.

When the topic of hormone injections given to chickens arose, the same thing happened. The Av Bais Din, Dayan Weiss, was forced to sign to permit these chickens because he was frightened from the political terror or from losing honor or money.

"Ten Tongues for Each Animal"

Another thing we can learn from the story. It was always known that in America the butchers sell ten times as many tongues as they sell animals.

A Rav who used to buy the tongues and export it to Israel said that there was a very good market in Israel for the tongues and livers. They would always take it for granted that they were kosher but now a person who is buying must assume that it is probably non-kosher.

Another question that bothers investigators of Kashrus of slaughtering in America is that if there are so many 'Glatt Kosher' tongues and livers shipped to Israel, how do they have enough for the American market too?

Our Rabbi told a story that he heard from the Rav of Ungvar. The Rav had once visited a slaughterhouse and he saw how doctors were injecting the livers that were cancerous with the color green to warn people not to eat them. He was interested to find out what happens to the livers afterwards. He saw that all the livers (cancerous or not) were dropped through a pipe into a big trap that was on a floor below. Next to it was a butcher that took out the livers and prepared them to be sold to the public. He asked the butcher, "How do you know that these livers are kosher?" The butcher answered that all the livers here are kosher!

There is no need to explain how ridiculous this statement is. We aren't talking about Kashrus here. We are discussing diseases that are a public danger.

CHAPTER 33

THE MIKVAS IN THE COUNTRY

In the year 5732 our Rabbi was in Liberty, New York in a camp by R' Noach Klein. Our Rabbi saw that there were 30 orthodox families there and there was no Mikvah. On Shabbos morning only a few young men went to the pool. During that time our Rabbi was a Schochet for Margareten. He made a good living but since there was no Mikva he offered the young men to stay there for a week and build them a Mikvah. The cost would only be \$350. Our Rabbi would dig a well, call a company to pour Cement and there would be a Mikvah.

Our Rabbi stayed for a week, prepared the Mikvah, ruined a good pair of pants and shoes, but in the end there was a Mikvah and the total cost was \$500. Interestingly enough, when our Rabbi offered to do the same for the Schochtim at the plant, they all refused to chip in and pay any money.

There our Rabbi compared the young men who wanted to have a Mikvah and the Schochtim who never even felt it was missing. So how can you call that Schochet an exalted G-D fearing man? (There are three translations for 'exalted' see "Schitas Veachilas Bosor Khilchosoh" page 62 sign 30: The examiner has to be an exalted G-D fearing person knowledgeable in Yurah Deah sign 39 paragraph 11, 13 ; translation of "marbim" by Rashi (Nechemia 7 posuk 2) meaning from Ancient times- but the explanation of Even Yichya in Mikraos Gdolos is-'more than the highest and greatest in Yisroel; and in 'Daas Torah' sign 39, it was heard in the name of the Gaon the head of the Beth Din of Levov the Gaon of Batshash z"l, the meaning is that in public he is known to be G-D fearing and according to this he says that if the public is mistaken and see that he is not what he should be (even if they only imagine so) that he is forbidden to be a Schochet and a Bodek).

As is known a Schochet is obligated to go the Mikvah each and every day. These Schochtim do not go and even though they could have had a Mikvah for a few hundred dollars, didn't and those young men who needed the Mikvah only for Shabbos and Sunday- who weren't there all week- and only for two months- immediately agreed to have it made....

CHAPTER 34

MITZVAS HACHNOSAS ORCHIM
(HOSPITALITY TO GUESTS)

One time a guest arrived to our Rabbi and spoke with him almost an entire night. It was truly precious time but our Rabbi thought that if the Holy Books say it is important to speak to a guest, and even if he knows he might be tempted to speak of others, it is still vital to keep this Mitzva.

The guest then confided his problems to our Rabbi and various topics were discussed until they arrived to the subject of the Mitzvahs of Tzizis, Mezuzah, Shabbos, Yichud etc. and the guest became so excited asking what has happened to our Rabbis of today that do not protest. Our Rabbi answered that he could solve the problems and erase these problems that the guest mentioned. He can compose a book and send it to all the Yeshivas and Synagogues and through this Book help erase these problems.

And do you not have any questions about the layman, just about the Rabbis?!

The guest asked how many books were needed and our Rabbi replied about 16 that will have a total of 2000 pages. The guest inquired as to the cost and our Rabbi calculated the price of printing, binding and mailing totaling a sum of \$20,000.

This guest made a contract with our Rabbi saying that he wants the books ready within two years. Our Rabbi agreed and complied and with Hashem's help the books were ready on time.

This same guest managed to get other supporters and he even helped to have the books translated into English.

From here we see how important the Mitzva of "Hachnosas Orchim" (Hospitality) is....At the same time our Rabbi also printed the book about Hachnosas Orchim.

CHAPTER 35

FIRST BOOK 'NEFESH YESHAYA' ON FORBIDDEN FOODS

In the year 5727 our Rabbi had a question pertaining to Gentile's milk for a young child (sick).

The story began as such: Our Rabbi visited the renowned sage, the Rav of Shafran Zts"l. He asked him his opinion about gentile's milk for a baby being that a prominent physician and expert from Flatbush told our Rabbi to use this milk called 'Similac' for his child. He used to give him Jewish milk mixed with water but the Doctor said that due to the problems the child has (originating from the fact that he was given 'kosher milk') he must give the child 'Similac'.

The Rav of Shafran then told our Rabbi that his grandson had the same problem and that the kosher milk was harmful to him. The doctor prescribed a medicine and gentile's milk was then unnecessary. The Rav continued to reassure our Rabbi that the child will be alright without the similac, for we must remember that we must build the proper foundations for our children and that cannot be done by giving him something we are forbidden. (The sefer 'Machane Efraim' parshas Ekev, brings this down).

After hearing that in the most orthodox homes, similac is being used due to the doctors' orders, The Rav of Shafran ordered our Rabbi to publicize writings on this subject.

"SIMILAC"

Our Rabbi then began to organize an outcry against gentile's milk for small children (it seemed that in all of Williamsburgh not more than three families were using kosher milk- Cholov Yisroel- they were all using Similac!).

The writing was done, however the newspaper 'Der Yid' refused to publicize it even for ten times the price it cost to print a notice. The editor argued that he cannot print something that would be against his very own child and the children of the entire community.

Our Rabbi then told him that he does this under instruction from the Rav of Shafran, but the editor only told him that if he wishes to publicize a notice about an unkosher product he must do so via the "Hisachdus Harabanim" (the Organized Rabbi's Union).

Our Rabbi turned to "Hisachdus Harabanim" and spoke to some prominent people asking them what to do. They told our Rabbi that they cannot publicize the fact that it is not kosher until an alternative is found that is kosher. Our Rabbi was very angry and said "that means that you cannot forbid Pork until kosher pork is found?!" To which the reply was "that is the way of the Satmer Rebbe".

The Rabbi replied that he understands completely but how can they put this onto the Rebbe? Did they think he was from Cracow to tell him such tales? However the people at 'Der Yid' remained adamant.

Our Rabbi then went to the Rav of Shafran and relayed all that had occurred. The Rav advised that he go again to 'Der Yid' to see a Rabbi Goldstein who is a mosre serious person and who might help. But this too was to no avail.

Our Rabbi had no other choice and was forced to print a booklet and thus was the beginning of the 'Nefesh Yeshaya'. The first printing had 80 pages printed on an ordinary typewriter. However, the booklet grew to 530 pages.

When the book came off the press our Rabbi made an arrangement with the book company 'Jerusalem' where they would pay for half the cost of the book if our Rabbi would sell a large amount of books all over the world. There was then a large notice in 'Der Yid' saying that they first sales would be in 'Jerusalem' Book Company. there was also a blessing from the Satmer Rebbe (although his fanatics came out with lies that the Rebbe threw the book on the floor etc.) There was also an editorial about the book.

When going to the various Synagogues to sell the book Our Rabbi saw how naive the people were saying why is such a book printed at all, we only eat kosher!

Our Rabbi had to answer that he has a house full of children he must feed and he is selling the books for a living. When they wanted to give him a dollar donation he said that they are shaming him so if they want to pay \$5. for the book fine if not, it wasn't necessary but he does not want any donations. And that is how he went from place to place to infiltrate the books all over. In Satmer he succeeded in selling 500 books.

A year later our Rabbi printed 'Nefesh Yeshaya' on a smaller format of 62 pages. He printed 23,000 booklets and sent them to every Jewish address he had. In Boro Park alone he sent 10,500 booklets and in Williamsburgh 5,000. The rest he sent to Flatbush, Crown Heights, Montreal, Toronto, Monsey, Square and more.

This was done until the People awoke from their sleep and began to think about the subject of Kashrus.

CHAPTER 36

THE FIGHT FOR KEDUSHAS HASHABBOS IN BOOKLYN

In the year 5740 someone came to our Rabbi and suggested doing something about the sanctity of the Bais Medrash. Our Rabbi told this person that since in Boro Park there is a very big problem of Chilul Shabbos in public, where every few weeks different stores open up and remain open on Shabbos, something must be done in this matter. Our Rabbi said that he spoke to many Rabbis about this but his words were totally disregarded.

Our Rabbi said that he wanted to call out to all the Rabbis to do something about Kedushas Shabbos.

This person agreed and our Rabbi prepared an article for the newspaper. When he called the person over to look at the article he was disappointed and said that this is not what he meant, he thought our Rabbi was preparing a large ad and not an article and he refused to pay for the article. Our Rabbi said that if he does not want to pay he should at least guarantee it and our Rabbi would pay from his own pocket. This man never paid for the article however, later on he found our Rabbi some donors to help for the cause of Kedushas Shabbos.

After a while this same person connected our Rabbi with the Committee for Keduash Shabbos led by the Rabbi of Yasa, Rabbi Ashkenazi. there were a number of meetings and they succeeded in collecting notices about Shabbos as well as making their own notices to the public not to buy in Waldbaum's located on 13th Avenue in the heart of Boro Park and open on Shabbos.

These notices were printed in 'Der Yid' The Algemeiner Journal etc. Tens of posters were posted in the streets and thousands of posters were distributed.

A long line of letters were written to the owners of Waldbaum's, saying that since their father was a Jew, they must respect the Jewish Community and close on Shabbos. All to no avail.

A meeting of the Rabbis of the Board of Kashrus was held and it was decided to hold a large demonstration on Shabbos against the store. Within a few weeks everything was ready for the demonstration. Shabbos after davening crowds of people gathered on 13th Avenue near the Bais Medrash of "Holmin" presided by our Rabbi. (This was dangerous to our Rabbi, since his shul was near the store and it was known that among the owners of the stores were violent people.). But for Shabbos one must do everything. A part of the Rabbis joined in the demonstration and even though it rained, the people came to demonstrate and it was a great success and a great Kidush Hashem.

Suddenly one of the great Rabbis of Boro Park arrived to hold a speech. He said that some heads of the Council came to him and said that there were Italians who threatened to kill people if the store was closed since it is the only store open to them on Shabbos in the entire vicinity. Therefore, the Rabbi commanded that the demonstration be stopped immediately.

The people then answered the Rabbi that this is a political stunt of the Council and that they must keep the peace for the police. The Rabbi then realized that he was used and he then held a warm speech regarding 'Shmiras Shabbos'.

Our Rabbi did not want anyone to know that he even had a minute part in the organization of this demonstration, so that there would not be those against it. Only a few rabbis knew of his part and did not reveal this secret. they wanted to make demonstrations every week, just like in Jerusalem, but to this the Rabbis disagreed, feeling it was too dangerous.

A few years later the manager of the store was killed and put into the freezer. The store then closed for good.

CHAPTER 37

OPERATION KASHRUS AND SCHITA

In the year 5733 when our Rabbi went on an all out crusade about Schita, the Schochtim went after him and threatened to kill him.

One of the Schochtim traveled 400 miles to catch the Rabbi and according to reliable sources he had a loaded gun in his possession. Our Rabbi ran to a high mountain and hid out there four hours. When the 'murderer' found out that our Rabbi ran away he too left the place for fear that our Rabbi went to call the police.

That same Schochet who ran after our Rabbi and did not catch him began making threats on the other Schochtim that if they continue to work with him they will not be allowed in to the Bais Medrash of Satmer, their childrens' shiduchim will be ruined, all their Simchas will be crashed into and other such terroristic tactics, all so that it will be thought that the Rabbi of Margareten with whom our Rabbi worked for the last five years threw him out and he will not have a job. Then they can publicize all over whatever they want to.

The Schochtim went home and two of them came to the Rabbi of Margareten and told him they are afraid to continue to work because of the terrorism and oposition against our Rabbi.

The Rabbi of Margareten informed that he will not send any Schochet away. Whoever does not want to come doesn't have to. Although he jeopardized the entire works of his plant (because even 2 Schochtim is a large percent of his Schita), he did not give in knowing how our Rabbi gave his life to have a good Schita. Our Rabbi said that he would stay home so that the other Schochtim could go in to work, but the Rav insisted that our Rabbi continue to work.

The two Schochtim that went home told the murderous Schochet of their conversation with the Rabbi of Margareten and he then turned to all the butchers threatening that if they buy from Margareten their butchers will be terrorized. The store owners called the Rabbi of Margareten and told him of the threats they received. Our Rabbi turned to one of the Schochtim and told him to inform all the other Schochtim, particularly the two Schochtim from Satmer, that they can go to work since he won't go, even though the Rav wants him to.

The Schochtim all gathered in order to travel to work as usual, however, in the middle of the ride the doors suddenly opened and the Schochtim flew out of the car. Some of them were hospitalized for a few days, otherw were injured slightly but suffered aches and pains. The Schochtim then said this happened because of what they did to our Rabbi.

The Baal Shem Tov, said that what a person does, he does to himself. Our Rabbi knew that as long as he is in Kashruth he must see to it that our People eat Kosher. When he left he felt he must continue to rectify the wrongdoings and began to organize the Board of Kashruth.

Our Rabbi turned to a number of G-D fearing Jews from various Congregations, including some Rabbis. He made speeches in all the Yeshivas and told everyone what was happening with the Kashruth and what our People are being fed. Young men, Rabbis, Congregation leaders, teachers and leaders organized and it was decided to print a booklet on Kashruth called "Madrach Hakashruth".

the only thing missing was the name of a Rabbi in whose name the booklet would be published. Our Rabbi turned to many rabbis but they all refused. He told them he had an entire organized group and that he himself would finance the project and that the Rabbi would only have the glory of it, but they all refused for fear of the terrorism involved. The knew very well what happened in Satmer and Spinka and Dosh and 30 other great Congregations and they did not want to undergo the same.

Hashem helped and they finally came to the Rabbi of Debricin and he agreed to have the booklet printed in his name. He understood that this booklet would be made for the purpose of awareness in Kashruth and that the Rav would answer on the many questions raised. They added that there is a donor who would pay for such a booklet to be released every two months.

Withing a few weeks the first "Madrach" was published after which twenty other Rabbis wrote articles of support in the booklet regarding Kashruth.

The following are the names of Rabbis who added to the success of the Board of Kashruth: Rabbi Eliezer Zusia Portugal, the Rabbi of Skolin; Rabbi Shlomo Halberstam, of Bobov; Rabbi Nachum Mordechai Perlow, the Novominsker Rav; Rabbi Hillel Lichtenstein, the Rav of Krasne; Rabbi Moshe Neuschloss, the Ravo of New Square; Rabbi Chiel Deutsch, the Rav of Helmetz; Rabbi Moshe Sternbuch, the author of the Sefer Moadim Uzmanim; Rabbi S. Moshe Halevi Ungar, of Nitra; Rabbi Avrohom Meir Israel of Honiad; and Rabbi Yitzchok Isaac Eichenstein of Kiviyashd.

This activity had a lot of influence. There were over 120 people involved and it became a strong power in the United States. The merchants trembled. It was revealed that the Supervising Rabbis didn't even know the names of the products that were under their supervision. The power revealed secrets that the merchants were amazed how this information was obtained.

Everything was fine until they got onto the subject of Schita. What happened then would fill another two volumes. The turmoil was tremendous.

Whoever is interested in reading about the sequence of events with the butchers, and what went on in Williamsburgh and Boro Park can read it in the following books:

1. Madrich Lekashrus, parts 14,15,16,19,20, 61.
2. Sefer Achilas Bosor Halacha Lemaaseh.
3. Shelos Utshuvos Zivho Zivchei Zedek
4. Kuntrus Al Hanisim.
5. Schitas Veachilas Bosor 2 parts.
6. Sipurim Niflaim Mezadekei Yisroel.
7. Pninim Yekarim.
8. Nikur Chelek Pnimi.
9. Matsav Hanikur in the U.S.
10. Elbonah Shel Torah.
11. Emek Habochoh.
12. Nefesh Yeshaya, Schita.
13. Nefesh Yeshaya, Nikur.
14. Di Shtot Cracow.
15. Madrich Hakashrus parts, 32,33,34,35,36,37,38,39.
16. Kol Haschita (Yiddish).
17. Kol Haschita (Hebrew).
18. Milchems Kodesh (Hakdomoh L120 Sifrei Nikur).
19. Vichtig Far Yeden.
20. Sefer Shmah Yisroel.
21. Bosor Glatt Kosher Bizman Hazeh.
22. Michtavei Hisorrerus.
23. Kol Haschita (English).
24. Milchemes Hashem.

CHAPTER 38

OPERATION TZIZIS AND SHATNEZ

In the year 5740 it became known to our Rabbi that unkosher Talesim are being sold in the stores. They were sold as wool but were really mixed with polyester.

A certain Rabbi told our Rabbi that a known merchant in Williamsburgh brought in 10,000 Talesim with mixed material.

Our Rabbi printed notices and warnings regarding the Talesim in the papers and in "Di Torah Velt", and Allgemeiner Journal, also in a pamphlet called 'Kol Yaakov'.

There were many questions about Shatnez as well and our Rabbi publicized notices regarding this as well.

After the notices were printed many book stores called up saying they were in deep trouble, since customers came to buy and did not believe the Talesim were wool. Our Rabbi said that the solution was simple. Let the people check everything in a Shatnez Laboratory.

The merchants returned the unfit merchandise. (It was sold to a more modern public, but only after the commotion died down.).