

BS" D
Pesach 5773 2013

Erev

A VIGOROUS PROTEST

“Whoever disgraces the sages doesn’t have any portion in the World to Come, and he is included in what is written *“Ki D’var Hashem Baza Hikares Tikares Hanefesh Hahi* - For he has despised the word of Hashem, that soul shall be utterly cut off etc.”

(Shulchan Aruch Yoreh De’ah 243 Se’if 6)

We are dumbfounded and heartbroken about the terrible rumors which are being spread pertaining to things that aren’t at all possible, are completely inconceivable, delusional and disconnected from any basis of reality, which *“Inshi Delo Ma’ali”* (a negative term for not-good people) dare with their *Chutzpah* and haughty hearts to open their mouths full of arrogance against the holy honorable Rabbi Rav Eliezer Berland Shlit”a, a real *Talmid Chacham* from the greatest of the generation who all he has in his world is torah, tefilah/prayer, kedushah/holiness, *perishut/asceticism* and abstinence, *Zikui Harabim*/helping the public, and self-sacrifice for any Jew whoever and wherever he is. Woe to those who permit the blood of this Tzadik to be spilled in public, he who is the spiritual guide of thousands of students and followers of his teachings, all of them G-d fearing and sincere people, and many others have witnessed salvations through his prayers.

Woe to us that such has come about in our days, that a terrible cursed culture has gotten up, arose and is standing like Korach and his followers to open the mouth against a holy man of G-d, an angel of Hashem, who turned many away from transgression, and no sin comes to him at all (Avos 5, 18). And it is obvious that all that is spoken are lies and false libels, of evil and cursed *Ba’alei Machloket* (trouble-seekers) who are trying to defame the Rav Shlit”a. And about them it is said “Whoever disgraces a Talmid Chacham has no repair” (Shabbos 119), and they have no portion in the world-to-come, like an *Apikores* -heretic and a *Megale Panim BaTorah* – he

who reveals false Torah ideas (Sanhedrin 99b), and they deserve excommunication like one who disgraces a Talmid Chacham (Shulchan Aruch, Yore De'ah 334 Se'if 43).

AND MAY THE PUBLIC KNOW:

That the things being said are completely false. Woe to the one who entertains even a passing thought in his heart to believe these fantasies and lies as explained in the Talmud "Whoever has a passing thought against his Rabbi it's as if he has thoughts against the *Shechina* Divine Presence" (Sanhedrin 110a). This halacha is ruled by the Rambam (Hilchos Talmid Chacham chapter 5) and by the Shulchan Aruch (Yoreh Deah 242:2).

Woe to us that in the days leading up to the holiday of freedom and redemption of the Jewish People, instead of dealing with anticipation of the redemption of Jerusalem and its rebuilding, we are forced to mourn over its destruction before our very eyes, as it says "Jerusalem was only destroyed because of the insult caused to Talmidei Chachamim".

May the Good Name atone for His entire Nation of Israel.

Writing in pain and with a boiling heart for the sake of the honor of the Torah and its scholars,

Rav Shalom Arush (Head of Chut Shel Chesed Organizations)

Rav Meir Sirota (Leading Posek of Badatz Eida Chareidis)

Rav Yaakov Shechnazi (Leading Posek of Badatz Eida Chareidis Sphardi Division)

Attached to that letter was a long letter by Rav Aharon Tzvi Rompler shlit"a head of Tehillos Yisrael. More signatures of leading Rabbi's were attached to this second letter.

BS”D THE LIGHT OF THE THIRD DAY (MONDAY NIGHT) OF THE SECTION “THEY SHALL NOT DESECRATE MY HOLY NAME” (PARSHAS EMOR) 13TH OF THE MONTH OF IYAR 5773 (APRIL 23 2013) IN THE HOLY CITY OF JERUSALEM

It is clear that the one who speaks and all the more so the one who disseminates *lashon hara* and *motzei shem ra* even against a simple person and ignoramus transgresses many biblical transgressions and his portion is with the arrogant of the nation and he inherits hell, and someone who embarrasses another in public has no share in the World to Come.

And there is also no permission to believe [lashon hara and motzei shem ra], and the one who hears, accepts and believes the things that the gossipers publicize also transgresses many biblical transgressions, as all this is explained at length in the Chofetz Chaim on the laws of Lashon Hara.

All the more so when the words spoken and publized are against an awesome and huge talmid chacham Torah Scholar, and it is known what is written in the Talmud and in the Shulchan Aruch (yoreh deah 334:43) that someone who disgraces and talmid chacham requires excommunication¹ and also he has no repair (forgiveness) for his wounds, and he is considered an *apikores*/heretic, and he is included in “[those who have] despised the word of Hashem” and he has no portion in the World to Come as it says in the Talmud (sanhedrin 99b) and in the Shulchan Aruch (yoreh deah 243:6), and also the destruction of Jerusalem was because there a Talmid Chacham was disgraced² **and, *ben b’no***

¹ see what the Chofetz Chaim says (hilchos lashon hara klal 8:4) and these are his words “[the status of] Talmid Chacham is according to the generation, even in our times, if he is only fit to instruct [halacha], and he toiled in torah, he is considered a “Talmid Chacham”, and someone who disgraces him, even with simple words, even if it was said not in his presence, it is a serious crime, and he requires excommunication, as it says in the Shulchan Aruch Yoreh Deah, and more-so when he speaks about him words of defamation he holds back many people from serving Hashem, because through this... and much more damage.

² and in our many sins also in our generation there is a huge deficiency brought about through it, therefore nothing is progressing on the spiritual destruction and the destruction of the Torah, and all the

***shel kal v'chomer*, so very much more so, that we are dealing with here with someone who not only is an awesome Talmid Chacham and he labors in Torah day and night, he is also known from childhood to be an *oved Hashem*, servant of Hashem with tremendous self-sacrifice and he is completely abstinent from all mundane worldly matters³, and he is known**

many tragedies that happen in the world today, and the delayed redemption so much after the time has already passed (as is known that from the year 5760 (2000) it is considered that the time of redemption has come). However, as the Sages teach (Sanhedrin) that even though all the times have passed, the Son of Dovid has not come until the people do teshuva. And this sin is certainly holding back his coming, because if this sin caused the destruction then it is certainly preventing its rebuilding (as the Chofetz Chaim says on his notes on Rashi Rosh Hashana 17a). We must sound a great alarm about this thing that any bully feels free to disgrace any Talmid Chacham that doesn't find favor in his eyes and that doesn't understand things the way he wants. However, this itself [the bullies who disgrace] would not have influence on the public if not for all the silence [among other influential individuals] that they place a hand over their mouths and bury their face in the ground, because each one is concerned for their own status, in order that he himself shouldn't be disgraced as well if he speaks out in protest against them [the bullies]. Woe to us that this has happened in our days that people care more about their own honor than the honor of heaven, and who knows what kind of terrible disasters and decrees much harsher [than the current one] can happen [to the Jewish People] as a result of this sin. And let not the one say "what will it help if I protest alone" because at least he will save his own soul, and also maybe other will learn and gain courage to do the same, and through this he will earn merit for himself and for the entire generation.

³ and someone who can even fathom to entertain a suspicion of this sort on a man like this it is a sign that the person is on an extremely low level and very far from anything spiritual, and he has no conception at all of the nature of spirituality and a of a spiritual person who is far from anything mundane, and himself must be checked how he is with regards to matter of [adultery], for it is known what our Sages teach "*kol haposel b'mumo posel* - He who own imperfection invalidates others" (his own imperfections he throws on others), see what its says in the responses of the RaShDan (yoreh deah 215, and the Chofetz Chaim in hilchos lashon hara klal 6 in be'er mayim chaim 31 mentions this RaShDan) about a story similar to ours, that whoever believes in the Torah of Moshe it is forbidden for them to believe in the rumors, and anyone who is not sure (that is he suspects that the rumors may be true) is someone who himself is infected with this disease (he does those things which he suspects the righteous of doing), those are his [the RaShDans] words. And it is known what one of the Tzaddikim said that if those who go after physical pleasures and desires would know the pleasure that we feel when we say "Nishmas" on shabbos kodesh, which is a thousand times more pleasurable than the physical pleasure that they feel during their indulgent in pleasures and sins, they would abandon all of their physical pleasures, would return in teshuva to become sincere servants of Hashem and Tzaddikim. Behold, this pleasure is felt by anyone who is engrossed in the service of Hashem and the study of the Holy Torah, and therefore, whoever occupies himself with Torah and *avodas Hashem*, it will not enter his heart at all to begin to believe any of these stories about another servant of Hashem, for he knows that it's just not possible.

And just like it is against all logic to say about someone who is eating and enjoying sweet honey that maybe he would rather leave it and desire the sweetness of salt, and it is known what the Rambam says that the evil inclination and sinful thoughts are only found in a heart that is void of torah, therefore (and someone who studies torah but his heart is not yet fully engrossed in it that is considered that his heart is void, because the torah has not yet engulfed his heart rather it is still only in his mind), only those who are engrossed in physical desires are able to believe that a servant of Hashem is no different than him, and therefore they love finding fault in those who serve Hashem, because subconsciously it calms them to feel that they are no lower than those who serve Hashem, and that they themselves are good honorable Jews

to tens of thousands of people to be a Tzaddik of tremendous stature.

And all that it is taught that it is forbidden to believe it's also if the person talking is an honest sincere person, even if he would come to a *beis din* rabbinical court to testify, the *beis din* is required to give him lashes since there aren't two witnesses it is forbidden for him to talk due to the sin of lashon hara, **and all the more so in the situation before us, that the person who is talking and spreading the rumors is someone who is known to be suffering from mental illnesses and is delusionary and his wife is also like that (besides for the fact that a women is not counted as a halachic witness), and the other two women who spoke already admitted that they were paid by the persecutors of the Rav to say these lies.**

like them. This is the real explanation of the words of the RaShDan mentioned above, and what we see with our eyes, that the sicker the person is the happier he is and the more pleasure he receives when there are rumors spread about an honorable person and he quickly accepts the lashon hara about these kind of things. Therefore, any person who accepts and believes this lashon hara he is proving to the fact that he himself is sick and extremely vulgar, and even more so if he receives pleasure and joy in that these rumors are spoken, that is certainly a proof of the tremendous rottenness within him and that he is contaminated to the depths of his heart. And even someone who it just doesn't pain him or he just doesn't care about it, that is a proof about his evil heart, and that his heart and mind are infected, G-d forbid.