

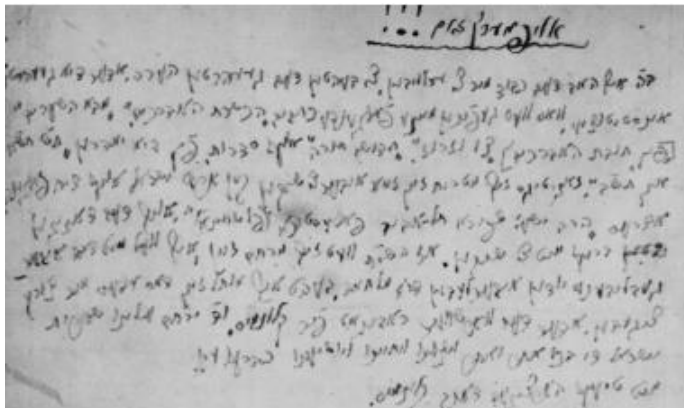
# Profiles in Persecution - Rav Kalonymus Kalman Shapira The Rebbe of the Years of Rage



Emmanuel  
Ringelblum  
1900-1944



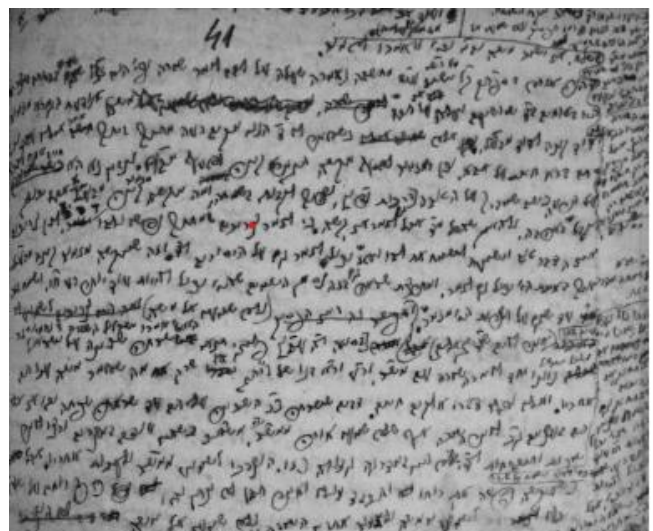
Warsaw Ghetto registration card of Rabbi  
Shimon Huberband, 1909-1942



### ATTENTION!!!

Blessed is God. I have the honor of requesting the esteemed individual or institution that finds my enclosed writings *Hakhsharat Ha-Avreichim*, *Mavo Ha-She'arim*, (from *Hovat Ha-Avreikhim*), *Tsav ve-Zeruz*, *Torah Insights on the weekly readings for the years 5700, 5701 and 5702*, to please exert themselves to send them to the Land of Israel to the following address: Rabbi Yeshaya Shapira, Tel Aviv, Palestine. Please also send the enclosed letter. When the Blessed One will show mercy, and I and the remaining Jews survive the war, please return all materials to me or to the Warsaw Rabbinate for Kalonymus, and may God have mercy upon us, the remnant of Israel in every place, and rescue us, and sustain us, and save us in the blink of an eye.

With deep, heartfelt gratitude,  
Kalonymus<sup>5</sup>





Chapter 12 p. 122

והתירשלותו, תענוגו. וכאמת האם יש דבר קל בתורה, למשל בשהתחלת ללמוד גמרא למדו עמוך בראשונה בכבא מצינעא שנים או חזון שהיא קל ללד. והאם באמת קל הוא, וכמה טרחו כרו והעמיקו בעלי התוספות ושאר המפרשים הראשונים והאחרונים בזה וגם לך יש עוד מקום להתגדר בו, וכשתתנצע ותנקה, עוד הרבה תגלה בו. ובכל מקום ובכל ענין, יכול אהה להתנצע להעמיק ולהוציא חלק יותר גדול מכחך ומנפשך ומנשמתך לדבקם בתורה ובהאין סוף הנמצא בו.

וזה העקר בתורת החסידות שלא יסתפק האיש בשכלו לבר אשר קובע בעבודה, כי ההתקשרות אשר בשכל לבר, אינה קשר של קטמא, יכול הוא לשעברו ולדעת ברור בשכלו שרק את ה' צריך הוא לעבד בכל פרטי מחשבה רבור ומעשה שלו, ומבל מקום לבו וכל גופו רחוקים. את כל נפשו והיות גופו צריך הוא לקשר, צריך להודיר אל נפשו להעלותה

Metzora 1940

Therefore, it is explicitly taught in the Torah that even though the leprous mark on the houses was *tameh* (unclean) and could make people *tameh*, God still made of it an instrument for the good of the Jewish people. First it was *tameh* for seven days, and only then was the treasure revealed. And so the law states: A person must say, "It looks to me as if there is [something] like a [leprous] mark in the house." (Leviticus 14:35) Even if he is a scholar and knows the exact definition of a leprous mark, he must still use the phrase "like a leprous mark."—for, as we said above, a person is never able to tell whether what is happening to him is a curse or an event. All he can say is that it looks like a curse. The truth however, as the Torah announces, is that what God is doing with us is for the good of Israel.

כב חובת התלמידים

ולעוררה שהתלהב בכל מצוה בתורה ובתפלה, התענג בענג רוחני ותשמת בה, ובשמשך גם את נפשו אף חיות גופו, אז חוץ מזה שהמצוות והעבודה שעושה, יותר עלאיות הן ויותר קדושות, עוד זאת, בטוח הוא יותר שיוכל לעמוד נגד יצרו ולא יקרע מן מקור החיים וישלך כל כד סתרה אל הבאר שחת על ידי פתוי יצרו.

Shelach 1940

Chanuka 1941

What excuse does a person have to question God and have his faith damaged by this prevailing suffering more than all the Jews who went through suffering in bygone times? Why should a person's faith become damaged now, if it was not damaged when he read descriptions of Jewish suffering from antiquity to the present day in Scripture, the Talmud, or Midrash? Those who say that suffering such as this has never befallen the Jewish people are mistaken. There was torture comparable to ours at the destruction of the Temple and at Beitar, etc.\* May God have mercy and call an end to our suffering; may He save us now, immediately, forthwith and forever.

"'We must go forth and occupy the land,' [Caleb] said. 'We can do it!'" (Numbers 13:30)

Let us attempt an understanding of this episode. If the spies spoke with reason, saying, "the people living in the land are aggressive, and the cities are large and well fortified," (Numbers 13:28) why did Caleb not enter into a debate with them, trying to demolish their argument and their reasoning? Why did he limit himself to the simple statement "We must go forth . . .?"

This is how the faith of a Jew must always be. Not only when he sees reasonable openings and paths for his salvation to take within the laws of nature must he have faith that God will save him, and take heart—but also, God forbid, when he sees no way for salvation to come through natural means, must he still believe that God will save him, and strengthen himself in his faith and his belief. In fact, at just such times it is better not to look for natural paths for salvation to take, for if such a way is not apparent and, God forbid, a person's faith should become damaged, a blemish in the person's faith and in his belief in God may actually prevent the salvation from happening, God forbid.

\*[Note added by author on the eve of the holy Sabbath, Kislev 18–November 27, 1942.] Only such torment as was endured until the middle of 1942 has ever transpired previously in history. The bizarre tortures and the freakish, brutal murders that have been invented for us by the depraved, perverted murderers, solely for the suffering of Israel, since the middle of 1942, are, according to my knowledge of the words of our sages of blessed memory, and of the chronicles of the Jewish people in general, unprecedented and unparalleled. May God have mercy upon us, and save us from their hands, in the blink of an eye.

Ekev 1941

True, at a time when every head is sickened and every heart is breaking, it is difficult to study or pray as we ought to. On the other hand, it must be admitted, there are people today who make too much of the troubles, doing nothing but wasting time and words all day. Is it too much to demand that they use their spare time to learn things that do not require too much concentration, or at least to recite psalms?\*

\*[This note was added by the author in 1943.] The above was said and written in 1941. Then—however bitter were the troubles and suffering, as is apparent from the text above—it was at least possible to lament, to find words to describe a handful of events, to worry about the survivors, and to grieve for the future—how will they rebuild the schools and yeshivas, etc.? We still had the wherewithal to admonish, and inspire those who remained, with the desire for Torah and worship. This is no longer the case, now at the end of 1942, when the holy congregations have been annihilated in a radical excision. Those individuals who survive, pitiful and few, are broken in slavery and Egyptian bondage, downtrodden and terrified for their lives. There exist no words with which to lament our woes. There is no one to admonish, and there is no heart to awaken to worship and to Torah. How many trials must one undergo as the price of a prayer, and how many tests must be withstood, just to observe Sabbath, even for those who genuinely long to observe it? There is certainly no spirit or heart left to grieve for what the future holds, or to plan reconstruction of the destroyed edifices at such time as God will have mercy on us and save us. Only God, He will have mercy and save us in the blink of an eye. As for the rebuilding of all that has been destroyed, that will only happen with the final redemption and the resurrection of the dead. God, alone, can build and heal. Please, O God, have mercy; please do not delay rescuing us.