Bs"d,

The Kdushas Tzion has been distributing a monthly Alon (pamphlet) to Yeshiva's and Chareidi communities throughout Israel, as well as via email. Our alon focuses on what we refer to as "Drishas Tzion Al Tahras Hakodesh", or basically, a complete Torah approach on topics such as Yishuv Eretz Yisroel, the movement of the Talmidei Hagra"h (Geulah Bderech Hateva and Moshiach Ben Yosef) and our obligation to work towards the establishment of a Torah based government here in Israel. For around the past two years, our alon has been distributed in Hebrew only, and despite efforts to cater to the English speaking crowd, whether here or abroad, nothing really took off. Recently, we decided that until we have the capabilities to distribute an entire alon in english, we can at least translate little "tidbits" from the Hebrew alon and share them with those who would otherwise not be able to enjoy our content. We will Iy"h distribute each week a translation of a selected piece from the Hebrew monthly alon, as well as any other english material we have related to the subjects we discuss. Any feedback or ideas for expansion are more than welcome. For any other questions about the alon, to join the email list or in order to donate, feel free to contact me via mail [yrabin620@gmail.com] or cellphone at 0536237128. Sincerely, Yosef Sholom Rabin, Member of the Hanhalah at Agudas Kdushas Tzion.

\*Thank you to our proffessional translator Shlomo Wrubel- for any translating needs he can be reached at 216-315-2764/ s\_wrubel@live.com

This week, we would like to focus on a new topic in the *Kedushas Tzion* pamphlet. Below, is a translated letter to the writer, Rabbi Chaim Freidman, and his response regarding the topic of the *Aliya* of the *Chassidim* to *Eretz Yisroel*. Due to the lack of time and with regard to space constraints on this page, I am only focusing on their correspondence. I will b’ezras Hashem continue with this topic and the details of the articles about the history itself in the following weeks.

[Kedushas Tzion pages 16-17]

During this last period, the editorial board of *Kedushas Tzion* received letters about discussing the topic of the *aliya* of the *Chassidim* to *Eretz Yisroel*. I will relay one of those letters that was sent on *Erev Peasach* of this year:

[Letter to the Author]

I had much pleasure reading the excellent article by Rav Chaim Freidman, in which he gave a comprehensive account of the years ת"ק [1739/40] and ת"ר [1839/40] that during this time was the beginning of the redemption. It was enjoyable and well explained.

However, I was a little surprised at the complete disregard for the subject of the *Aliya* of the students of the *Ba’al Shem Tov* that also took place in those years.

I hope that this is a mistake and not a bias.

With blessings for much success.

I get much pleasure from reading these fine articles every time.

With the blessings of a Chag Kasher V’sameach.

[Author’s Reply]

I will answer BS”D:

Well done on that important note.

I am sorry and apologize for the omission that was made by mistake and not on purpose. I had no intention to leave out the prominent place of the *Chassidim* in the *Aliya* to *Eretz Yisroel*.

By *Kriyas Yam Suf*, the sea was spilt into twelve pathways and each *sheivet* went on its own path. Just as *chazal* say, “Rebbe Eliezer says,

פרקי דרבי אליעזר פרק מ״ב)) on the day that the water subsided was the same day that it hardened and was made into twelve paths, each one for the twelve tribes. It was made into walls of water, and between each pathway, there were windows from with which they were able to see each other. And they saw *Hakadosh Baruch Hu* leading them in front.”

I heard in the name of *Hagaon* Rav Yaakov Landau *zt”l*, *Av Beis Din* of Bnei Brak, that this parable is applicable for all generations. The *Yidden* will be divided into tribes and sects, and many times, there will be a difference of opinion between each of them. Nevertheless, from another perspective, “they were able to see each other,” to look with “*ahavas Yisroel”* both in their own tribe and with those that share their opinions, together with those that were of different opinions.

Consider, when we seek out someone who can tell about the miracles that occurred on each pathway that *Hashem Yisborach* separated into during *Kriyas Yam Suf­*, it is best that an individual from Reuven tells about the path that the tribe of Reuven went on. This is because, in order for one to tell about the specifics and the fine details, it is not enough that they saw the others; however, they need to have been there physically. In any case, there is no reason to suspect that one from *sheivet* Reuven has a tendency to hide (stories about) *shievet* Shimon from others, *chas v’sholom*; however, he will likely tell the stories that are rooted within his *sheivet* and those that they had acquired during their childhood.

So too is the writer. From my youth, I grew up in the *beis hamedrash* of the *talmidei HaGra*, and it is from them that I brought forth my words and writings. The details that I have written now for the public are built on various things that I had written down for my personal studies. Therefore, naturally, I am accustomed to writing about the students of the *Gra*, because I identify with them more in the sense of “our fathers told it to us.”

However, in no manner do I have a predisposition for hiding the story of *Aliya* and m*esirass nefesh* by the children of the other tribeto *Eretz Yisroel*, *chas v’sahlom.* On the contrary, the esteemed editor, our friend who has been *moser nefesh* for Eretz Yisroel and it holiness— Harav Yehuda Epstein, testifies that at times, I privately aided him with conveying the words of *Gedolei chassidim* (In *Gilyon* 28 *Sivan* 5778 I sent him added highlights from the words of the *Admor* of *Zvill*.

But now, with the permission from the editor *shlita*, (I proclaim) with a call of endearment to the *talmidei chachamim* from the Chassidic sects to join the ranks of the writers in the *Kedushas Tzion,* and tell in *Tzion* aboutwhat was absorbed in their father’s house and their study halls regarding the return to *Tzion* with the *Aliya* of the *Chassidim*, in the sense of “it happened to me.” Then, the benefit of the knowledge of the Aliya of the Chassidim will be far greater.

[To be continued…]