

Rabbi Frankel Resignation Speech

Birshus etc.

Hareini Muchan Umizuman Ikeyem mitzvas asaai shel Vnikdashti Bsoch Bnei Yisroel.
Vihi Noam...

[Recording of speech can be found here: <https://www.dropbox.com/s/pchtybg4sgovivq/AUDIO-2020-05-19-08-56-32Frankel.mp3?dl=0>]

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It's time for a moment of truth. The words that I will share with you are only a small percentage of what I really *would* like to share with you -- words that are maybe politically incorrect to share with you. I may be sacrificing a lot, but it's not about me. I'm here to represent the Torah. I'm here to represent Hashem Yisborach, and be mekayem the mitzvah of kiddush Hashem, in which we're mechuyav to throw ourselves into a kivshan ha'eish for the Eibishter -- like Avraham Avinu did, and like our zeidas did all the doiros. This is what I'm here for. I put all my benefits aside, and I share the truth, although it will not be popular. I share truth, although it may be ridiculed. I share truth, although it pains me to share this truth with you, my taiera brider chaveirai that I love with every fiber of my being that I care for and am ready to take my shirt off my back for you. Yes; it's through that ahavah that I share with you this truth. The eibishter should give you the koach to be able to deal with it.

Pinchos Frankel speaking – A.K.A. Rav d'K'hal Igud Avreichim. This seems to be my farewell address as Rav d'K'hal Igud Avreichim. You're really nice, special people, and I really love you. but it's clear to me that you have no need for a rov. I am talking to each and every one of you; don't look at anyone else, look at yourself. I know each and every one of you, and I mean *everyone*. Perhaps it's embarrassing for you not to have a rov; perhaps it makes no sense for a kehilla without a rov, but for that, I am not necessary. Perhaps you will find other people. I can help you if you want, but I'm only a prop. You don't need me.

Let me share one more secret with you: On May 1st, our dedicated treasurer came to my house. He wanted to give me my salary for the month, which I really can use, I said, "Not yet." He tried again later on, and I said, "Not yet." The chairman begged me on Friday -- our dedicated chairman: "Please take the salary; you deserve it." I said, "Perhaps I deserve it, and perhaps I'll still take it, but not now. Not yet. As of now I cannot take the salary. You don't need a rov; I do not deserve a salary."

I want to be very candid with you: I do not need to be a rov. You need to *have* a real rov. How embarrassing it is that you don't feel the need to have a rov. *I'm* okay. For me, it's not a problem. I don't need this. I can't go back to K'hal B'nei Shlomo Zalman, but that's okay. I

don't need to be a rov. It helps me for the parnassah, but the eibishter will help me, contrary to the baalei batim who understand that a rov needs the baalei batim for his parnassah. What a pity when a baal habayis walks around and thinks, "The rav needs me." Guess what! Yes, it's your zechus to help your rav; the eibishter set it up that way. Yes, who would go into rabbonis if they wouldn't get a few petty dollars that doesn't help them to get through the month? But you get from a rav much more than a rav gets from you.

I don't know if you know: Quite a few years ago -- you probably *don't* know -- I received an extremely large check from someone. I hated it; I realized what it's about. I called him over and I explained to him exactly what *I'm* about, and I returned the check. There was one winter for a few months that for some reason or other I noticed that I wasn't being paid. I really was desperate; I never opened my mouth. I'm not in this for money. I'm not in this for kavod. At K'hal B'nei Shlomo Zalman, I was an employee; I was established. I said a shiur Chol Hamoed, over a hundred people joined and listened. I say a shiur here, petty few people join. I don't care; it's not about me. If someone tell you a half an hour before Mincha that if you come I'll give you thousands of dollars, "Oh, I'm too lazy to get there; I'll lose it." The one that's giving out the thousand dollars loses? He's not losing. But you're -- sorry for the term -- acting very stupidly. How could you give up on that?

But that's not the issue, rabbosai; I don't need you to come to my shiur, I don't need your rabanus. There's nothing in this for me. Yet for you, how important it is -- *that* you do not realize. *That* you do not understand.

By the way I would like to point out two points before I go further: Number one, each and every one of you should know that I will be there for you forever. I love you, I care for you, and this will not stop. I don't have to be your rav for that. I am here for you. Many of those that have already left keep up ties with me -- yes, baruch Hashem. You can *also* keep up ties with me. I'm here for you. I also will not chalilah abandon the ship in middle of a crisis. You need a captain; I will stay with you to prepare a smooth transition, to work things out, and we'll figure out how to deal with it. I will not leave you; I will not abandon the ship. I will make sure everything works out well, b'siyata dishmaya. But the capacity of a rav is unnecessary. The salary is unnecessary, and you can keep the money.

Many years ago, a group of yungeleit came to invite me to become the rov. You arrived without hats and jackets. I was shocked in utter disbelief. I grew up here in Flatbush -- I'm not coming from Williamsburg, I'm not coming from Boro Park, I see Flatbush people. But this was like a new generation: a generation that took off their hats and jackets and didn't have the decency upon the first time introducing themselves to a potential rav who was already a rav at the time to come with hats and jackets? To come with T-shirt or something -- whatever you looked like? And then I asked, "What time would you like to start davening Shabbos morning?"

Listen to the answer I got from the very mature, responsible young man -- he probably doesn't remember: "When we start makes no difference; the most important thing is when we finish." This was my introduction to the rabbanim of K'hal Igud Avreichim. Mind you, I almost threw up in the moment. I kept my composure; I said, "Perhaps I will be able to do something with these people. Perhaps they're ready; perhaps they're interested in leadership. Let me see what I could do for them." And l'shem shomayim, I gave up the job that I had, which I cannot go back to and I don't care. When discussing salary, I didn't bother finding out what I'm worth, what my value is. I was getting a minimum salary at K'hal bnei Shlomo Zalman, and I would be stupid and irresponsible not to ask for a little more, so I asked for a little more. That was it. And I never even ask for the money. He brings it; I get it. The job is not about money. It's not about kavod. It's about you. I care for you you you you you. But I got to feel that you appreciate it. I got to feel that you're looking for this.

What recent events have told me is that you do not care. K'hal Igud Avreichim is closed. In this present situation. Of course of course of course pikuach nefesh, whatever. Sunday morning, we still had a minyan there. Tuesday or Wednesday I get a call that the shul is closed. Now mind you, there's nothing going on in the shul during the week. We only convene on Shabbos. Why is it important that I send out a message on Wednesday that the shul is closed? What was this about? Because we're joining the great chillul Hashem that has been produced in Flatbush that davening in a shul kills? One rav, Yosef Rabinowitz, stood up -- one Mordechai Hatzaddik stood up -- against the whole Flatbush and announced that closing shul is not the way to deal with this corona situation. Never in history have shuls closed for a mageifah. And those mageifos were much worse than *these* mageifos. Why are baalei batim calling Tuesday and Wednesday that they have to pressure me to close the shul that's not even open -- there's nobody there, there's nobody learning, there's nobody davening there? We can decide Friday! But guess what! I didn't want to say anything. You know what I did? I followed orders. "Good boy." You're not coming anyway; what's the point? The shul is closed.

A rav called me Thursday. Rav Pinchas, when are you opening your shul? I said, "Nobody called me; nobody's interested."

You know these big ads? "Stop the Talking" movement. You know the new religion "Stop the Talking" movement? It goes along with "Stop the Davening", don't you worry. Those that don't talk don't daven either; it's okay. Maybe they daven to themselves; nobody hears their davening. Most places that are busy with "Stop the Talking", the davening takes maybe an hour and a half on Shabbos. It's not about davening; it's a new religion: "Stop the Talking" movement -- "10,000 people!" all these big things. What are you talking about? They're not coming to shul. There's no shul in Flatbush that's open, because it's an aveirah to open a shul. A new aveirah. Find me this aveirah in the Torah, where is this aveirah: opening a shul.

Rav Yosef Rabinowitz -- one Mordechai Hatzaddik. I baruch Hashem found out that Rav Yisroel Reisman shlitah had a minyan straight through. Straight though; yes. I found out that dedicated Baal Koreh Yosef Chaim Perlman had a minyan straight through -- yes; outdoors, social distancing... Nobody died. I promise you, nobody got sick. So why was I getting pressured Tuesday and Wednesday to close the shul? For what? You weren't coming anyway. Okay, so don't come. But joining the koach of the Yetzer Hara, that the Chasam Sofer says in Drashos Chasam Sofer in Parshas Eikev that the Satan wants a mageifah to be matzliach, and the people who daven in the shuls the people who do everything right with tefillah -- this is going to kill the mageifah, so he says, "Close the shul," and guess what! People died! There's no Amein Yehei Sh'mei Rabbah, people died, guess what!

Corona didn't kill anybody. You close shuls, people die -- yes. In Meiah Shearim nobody did any social distance. Nobody did anything. In Kiryas Mattersdorf, they did everything. Lifnim meshuras hadin -- no minyan no nothing. In Meiah Shearim they had davening with a minyan and they did everything regular. In Yerushalayim, Meiah Shearim had the smallest percent. Kiryas Mattersdorf unfortunately had the biggest percent. So much for those that say -- like two yungerleit who called me this past week -- "You did a great job." There's no great job. The places that were able to continue to daven with a minyan -- the places that they kept chadarim open -- *those* did a great job, yes. Close chadarim and you expect people not to die? What do you think? What are you talking about? What is this about?

I should give it a few week? In Boro Park, Williamsburg, Monroe, everybody's walking around regular. Hatzalah didn't get any calls for a full week. And the **rav** sends out a psak halacha that tefillah btzibur is a chiyuv. For someone to tell me that it's a d'var aveirah? And for people to be up in arms when giving out such a psak? Is this Yiddish? Is this connected to Hashem?

Before Shabbos Parshas Parah, right after Purim, Thursday, I got a call from two of our members with a bunch of ideas of what we have to do to prevent the corona. Where is that coming from? What is this about? What are you doing? Do you have any idea where this is coming from? Other than a few media outlets? And a few people in the Five Towns with nothing to do with their time who are trying to save the universe?

Erev Shabbos Parshas Parah suddenly the shuls in the Five Towns closed down. What happened? Oh, one nice doctor decided that it might be a problem. Instead of contacting his own rav, who would have called his bluff, he found a different posek -- of course you don't do anything without a posek -- and he presented to that rav, that posek, that it's pikuach nefesh. And guess what? You call a rav an hour before Shabbos and you tell him keeping the shuls open is pikuach nefesh, what's he *supposed* to say? He didn't know who are you from Adam. Why didn't you go to *your* rav? "I'm not going to go to my rav; my rav will call my bluff. He knows

I have nothing to 18:03. Maybe I'll go to a *different* rav. Let me go to someone who has no time to talk to me about this and discuss it with me. All the shuls in the Five Towns closed without any rav saying that that's what should be done. What a pity on K'lal Yisroel that shuls closed down because the baalei batim closed it instead of the rabbanim.

If this is not a decision from gedolei Torah, it's not a decision for ehrliche Yidden. The Moetzes Gedolei HaTorah, in their name the shuls are closed, and the Moetzes Gedolei HaTorah never knew about it. Isn't it sad that they gave out a letter to close the shuls and they were never told? Is that what Agudah stands for? Is that why we're here?

As one rov/rosh hayeshiva said very clearly, he told me, "Rav Pinchas, the doctors and the politicians are running the world, are running K'lal Yisroel. The leaders can't do anything. They're being intimidated, they're being threatened; there's nothing they can do."

In Shulchan Aruch there's a very clear halacha: A doctor in Shulchan Aruch is one who says, "Makir ani es hacholi; I know this sickness." *That* in halacha is considered a doctor, and he can help the rav -- not decide *for* the rav -- but help the rav decide on pikuach nefesh.

Are we stupid? Is there any doctor that knows corona? It was never around. It didn't exist! And they still don't know. If a doctor says he knows, he's a liar. Do not listen to what he has to say. Does it make sense that there should be some sort of distance? There definitely does, without a doubt. Do you think the six feet is Halacha L'Moshe MiSinai? Do you think they really experimented and took a person and put him 5 ½ feet from another person and he died and then they put him at 6 feet and he had techiyas hameisim? Are we crazy? Everyone's walking around with masks and social distancing -- exactly six feet? This is herd mentality. This is stupidity, this is avodah zara, this is getchke. This is not hishtadlus.

And guess what happens? When tefillah b'tzibur becomes an aveirah, mesirah becomes the mitzvah. For all of history, if anyone in K'lal Yisroel who did anything close to mesirah was thrown out of the community; no one was mishtadech with him. And here mesirah became a mitzvah. Take a look at siman shin pey ches: We're mechuyav to kill a moser kill a moser yes kill him yes. Now don't do it. But that's what he advised them.

I don't know what *your* mindset is, but the mindset of the Flatbush community is that everyone who was moser did a mitzvah. How funny; how hilarious. Someone came in a car to Avenue L with Rabbi Landau's shul which is still trying to be open -- doing this terrible aveirah of keeping a shul open -- and someone's talking to him about it, they got into some sort of argument, and the person who was in the car, who came to stop the shul from being open in the name of retzicha, actually turned on the motor, pressed the gas, and threw the guy down with his car. Baruch Hashem, he survived. This is in the name of pikuach nefesh? Guess what! When

tefillah b'tzibur becomes an aveirah, mesirah becomes a mitzvah. Yes, that's what the Yetzer Hara is all about: Omer l'aohr choshech v'lachosech ohr. Omer l'tov ra v'lara tov.

Harav Hagaon Rav Moshe Wolfson zul zein gezunt and shtark didn't give in; nothing doing. He set it up with social distance and everything, and baruch Hashem nobody got sick, nobody died, Satmer 52nd. Once they made sure to have minyanim then this stopped; whatever life you were, stopped. Torah Temimah had a minyan straight through, Bershteen, the Cheder, many others. What happened to us? This has never been in history.

"President Trump called a rebbeh who then closed a shul." President Trump didn't call no rebbeh. It was a Yiddisheh person who probably didn't put on tefillin in who-knows-how-long. He's mevazeh the White House. And he got President Trump to call the rebbehs to force them to close the shuls. "Mehorsaich Umachrivayich Mime'ch Yetze'u." The biggest disruptors in K'lal Yisroel are unfortunately our very own Yidden, and we unfortunately weren't able to see this.

Many rabbanim came up with all types of reasons for not davening b'tzibur... None of the reasons have any basis in Shulchan Aruch, I found out. I went through all the halachos. There's not one single psak from any single rav that has any basis in Shulchan Aruch that tefillah b'tzibur's an aveirah. There's no such concept. There's no such metzius. They're misleading K'lal Yisroel. But they were under tremendous pressure. I wasn't the only rav under pressure to close the shul. We weren't the only roshei yeshivos under pressure to close the yeshivas. The pressure of the baalei batim was not able to be dealt with. And at that time, there was a lot of behalah, a lot of panic. And at that time, it was very hard to talk logically to people -- it was very hard for us to address this. But now the dust has calmed; now, at the moment of truth, we got to make a cheshbon hanefesh: Is that your achrayos to close a shul? Is that your achrayos to say there shouldn't be a shiur on Shabbos afternoon for about 4 ½ people? Is that the danger?

This whole story with the kinderlach has no basis. This whole thing that they could be carriers without symptoms, there's no proof to all of this. This is hogwash; this is garbage.

And finally, we saw there are a few askanim getting involved, and helping the shuls get open. How disappointed -- all the rabbanim all around from all over the universe were horrified to read the documents -- the papers, the letters, whatever you want to call them -- that were given out in the name of the Agudah on how to reopen the shuls, which really said how to *close* the shuls. Which really were directions on how not to have any more kehilos in K'lal Yisroel. They had the chutzpah of writing a paper with the haskamah of Moetzes Gedolei HaTorah. None of whom knew what it said. I spoke to each and every one of them. I read to them what it says there, and they were horrified. This is good for a Conservative shul, or for a Reform shul. They couldn't believe it! I said, "Didn't you see it?" They weren't given the time. There was

supposed to be a meeting this past Monday, last week. They said they let them know on Thursday night that there's going to be a meeting – a rushed meeting Friday at 9:30.” What's the meeting? Nobody knew. Because ad hayom hazeh nobody nobody nobody could explain why this was sent out bichlal. The rabbanim just got more confused, nobody has any idea what the 26:30 was for, there was no logic, no reasoning for this other than the O-U sent a letter so the Agudah has to send a letter. There's no other reason for this.

Now I said before, “V'nikdashti b'soch B'nei Yisroel.” This is kiddush Hashem -- I may be thrown out of the community -- but I do not care. This is a moment of truth. We will not let the doctors and the politicians run K'lal Yisroel. We have Gedolei HaTorah, and they are the ones in charge of K'lal Yisroel. Nobody else.

So late Thursday night at 12:00, the documents that were so confusing and so hard to read were sent to the Gedolei HaTorah. The moetzes, you could only get into there once you're past 60. Because people who are a little younger have some more energy. They're able to fight with the politicians. So first, you have to be 60. Then you can enter the Moetzes; then you're already calmer. So 12:00 at night -- and you can imagine Rav Shmuel Kamenetsky and Rav Dovid Feinstein meeting at 12 at night, what do you think? Then 9:30 in the morning was the meeting. And Harav Hagaon Rav Malkiel Kotler said, “I can't do this; I'm in yeshiva now; it's not possible. Why can't we do this on Sunday?” And there was no real reason. But the Agudah got very excited, because the one and only person from the Moetzes Gedolei HaTorah who has the courage to open his mouth to the politicians and leave the Agudah is Harav Hagaon Malkiel Kotler, shlitah. They wish he would be on the other side of the Moetzes, but the name *Kotler* is more important to them. So they just put up with him for the time being. So Harav Hagaon Rav Malkiel Kotler shlita said he can't be there, and they got very excited, they said, “Oh wow! That's great!” And they just 28:18 whatever it said; they had no time, they had no patience, and everything was just, “Okay!” and the document went out and now they're getting calls from every rav in the world: “What did you do to us?”

They never really read this document. And if you need proof of what I say, take a look at the document. It's a six-page document, it covers everything on the face of the earth, and Hashem's name is not mentioned once in the document. Not “Baruch Hashem”, not “B'chasdei Hashem”, not “Hodu La'Shem” not “Tefillah La'Shem”. The governor is mentioned -- yeah, don't do it without the governor.

As a little 16-year-old bochur told me, “Och in vai tzu the Yidden az zei vatten far a goy tzu effenin a shil und tzu effenin a yeshiva.” Is this your Agudas Yisroel? That to open a yeshiva, to open a Talmud Torah, you need the governor?

And they respect the governor. But a moment later -- the next week -- they hear the governor is doing this only for the economy. The economy and politics. We closed shuls and Talmud Torahs because we have to wait for the governor, and then it's only because of the economy and politics? What are you doing? What are you writing? That document took all of the 29:34 and ripped it to pieces. The Sefer Torah that Yidden hugged and kissed in all generations, wherever they were able to kiss the Sefer Torah -- this was what killed. This was the very first thing that came out about corona before social distancing, before anything: Don't kiss that Sefer Torah. How stupid can we be that kissing the Sefer Torah kills? What are we? What are we?

I know it's past a half an hour, I wrote, "approximately a half an hour", but I've got to continue. I'm far from finished my message.

Last night, I cried to Rav Chaim Dovid 20:21 and I cried to Rav Shlomo Werdiger. And I've already cried to Rav Chaim Dovid 20:21 numerous times since Pesach: "Can't the Talmud Torahs open?" Guess what! They did not even try to talk to a rav about opening Talmud Torahs. You want to know who's at fault? *You* are at fault! All of you of K'hal Igud Avreichim! Not one of you picked up a phone to me and said, "What's gonna be? Our children are not in cheder for so many weeks already!"

"No, it's fine, it's great. They get a little bit of learning; they get a little bit of playing. It's great."

Maybe it's good for *you*. But then I have pity on you. Let's say it's good for you; what about the families in Boro Park? What about families who are trying to send their children to cheder but they can't use the spacious buildings? What about the families that baruch Hashem live a life of Torah -- the ladies are not into career, they do the tafkid of Yiddisheh ladies they dress tznius -- they dress like the Torah says, like they were taught in Bais Yaakov -- they do their tafkid, they have babies, they have families, and they care for them -- they live in small apartments. They don't have big houses; how are they supposed to exist? Did you think about that? Do you *care* about that? Does that *mean* anything to you? How come nobody calls to ask, "What's with cheder?" nobody nobody nobody -- Why? Because it's pikuach nefesh?

What pikuach nefesh? Are we stupid? Don't you realize that everyone got exposed on Purim? Don't you realize that? No? You don't realize? Go back -- nobody knew on Purim. We were laughing in shul; the only thing being discussed was the stock market, nothing else. Giving out mishloach manos to everyone -- to Babbes and Zeides -- everything was regular. Everybody got exposed Purim -- of course, guess what! Purim was Tuesday and Wednesday; Thursday was when we realized what's going on. Thursday was when Trump closed the borders; Thursday was the time when everyone was starting to get all scared, thinking efsher

aherr efsher ahin. Whose design was that? None other than Hashem. Yes. Hashem wanted to bring korbanos. And we don't know.

Now we know social distance. Do we think Hashem's a fool? Now he can't bring corona? What's nogeia? It's from Hashem. It wasn't because you didn't do social distance. It wasn't because you weren't aware. Hashem *made* that you shouldn't be aware. Now that we're aware, it's 33:03 and they left.

The fact that Hatzalah had no calls is not enough proof because the media is telling you there could be a second wave? They make like they have any idea? They predicted 20 million in America, whatever -- nothing materialized. This gracious governor of New York killed more people than corona killed. Look what's coming out about the nursing homes. What about the edict of not letting children come to their parents in the hospital? How many people died from that and not from corona? They had corona, but they would have lived through the corona; but if their children don't come to them, then they die. Any sick person that the child doesn't come dies -- what do you think? The governor *wanted* more people to die, it keeps him in power.

We go through all this garbage; we believe in all these getchkes and all these avodah zaras. But morai v'rabbosai I want to share with you something: I am aware that what I'm saying about cheder is very unpopular. I'm aware that you are scared out of your wits to send all your children back to cheder. You're all convinced that this is mamesh who-knows-what. But I want to tell you something: In Monroe, all the yingelach are going to cheder, baruch Hashem. Every single yingeleh goes to cheder from morning to night. They can't be in the building; they can't have a spacious building, so the governor is trying to help them have social distancing, cracks them up. And they go to cheder. And you probably think, "Oy! These crazy people! They're not doing social distance!" On Friday, everyone was very big that I should add to my psak that we should do social distance. Is that a rav's job, that he should teach about social distance? That's for the doctors.

But the doctors became poskim. We had doctors running around Flatbush here turning tefillah b'tzibur into retzicha – "Minyan kills". You know what we found out? That these doctors aren't even infectious disease doctors; they're pediatricians. Pediatricians? You know about corona? Minyan kills? Huh? Huh? If any of you know these pediatricians, never patronize them. Scream at them. They made such a terror on the rabbanim and on everybody.

It's a moment of truth, rabbosai. I'm talking the truth and *only* the truth. Maybe I'm risking my life. Maybe these doctors will kill me, but I do not care. Let the truth rise; let the truth come across. This is not Yiddishkeit. I don't *know* what this is. But it's not Yiddishkeit. "Tefillah b'tzibur an aveirah and mesirah a mitzvah" is not Jewish. It has no shaichos. Not

sending the children to cheder for some eingereder dimyonos is not Yiddishkeit. To respect the governor is not Yiddishkeit.

Do you know what was going on in Purim, in Paras u'Madai? (Which was by the way before Chanukah; I don't know if you know. It happened much before Chanukah.) You know what happened? There was a seudas Achashveyrosh with a hechsher, with everything, and Mordechai Hatzaddik announced that you're not allowed to go to the seudah. You think he was popular? He was ridiculed! The Agudas Yisroel would have announced that we're *mechuyav* to go to the seudas Achashveyrosh. That's what the Agudah is busy with – taking care of the governor. That's our agenda now: "Let's be nice to the governor who hates us." Chazal say, "Halacha hi b'yadua: Eisav sonah es Yaakov." He couldn't care less about our health from here 'til tomorrow. And you know what happened later? When everyone bowed to Haman and Mordechai didn't bow? You know what what went on; Mordechai was ridiculed from the third year of Melech Achashveyrosh until the nes happened in the 12th year. Can you imagine? 9 years. You know, you learn this, and you think that Mordechai was a hero. No hero. He was ridiculed; he was vilified.

You know what happened when Yavan came in? You know when they went to shpiel the dreidel, and you got all excited? You think *you* would have been there, huh? No way Jose! Never in a million years. How many people were there with Matisyahu? How many people learned with the dreidel? Very few. The Satmar Chassidim. Like they're doing *now*. And you *laugh* at them. You're *angry* at them. "Who, them? Doing such a thing; they're going to bring a second wave!"

The Chasam Sofer says, as I told you before: That if you close the chadarim, the Satan will be more successful. Hevel pi shel tinokos shel beis rabban -- this is what we need to stop the corona; not social distancing. Not avodah zara; not a getchke. Don't breathe onto yenem? okay. Don't want to stay closer? Fine. Don't believe in all this.

Rabbosai, let me share with you where this all comes from. Let me share with you what's behind all this: To quote a letter from our honorary president Trump -- whom we owe so much for the chesed that he does with us, being a good shliach. And so writes president Trump. Listen carefully: "As we wage total war on this invisible enemy..." Do you find anything stupid about this? Do you find anything funny about this? You see the president doing a briefing every day like in times of a war, the governor doing a briefing every day like in time of a war? A war against an invisible enemy? Who's the enemy? Fighting a war against *who*? Could this be anyone other than Hashem? "Oh, he's a goy; how does *he* know?" When you read about Pharaoh by Makkas Dam, that's not your reaction. You feel Pharaoh's stupid. Chazal say that Mitzrayim was trying to find a refuah for how the mayim could come back to mayim and ois dam. And you think, "Oh, stupid people -- they didn't realize it's Hashem?" Guess what! Did

you laugh when you saw this “wage war”? Did you think it was stupid? If you did, I’d be impressed. But I’m afraid not. “War”, “briefing”... What?! Did Trump ever wage war on lions? He can do something to corona? Who knows how many molecules can be on the width of a hair? “The war on corona!” It’s all Hashem; don’t you see?

But why do *I* laugh and for some reason have the impression that you’re not laughing because you didn’t notice it? I’ll tell you why -- it’s a very simple reason. The reason is because you’re connected. To something called a smartphone. You are connected to every single **41:00**. To every Yiddisheh kofer and every Yiddisheh apikores out there on the street.

Erev Rosh Chodesh Sivan is coming up. A few years ago, the Skulene Rebbe, zichrono livracha, along with Rav Matsiyahu Solomon. They got together and they were able Baruch Hashem to bring the message to 40,000 that something has to be done about the technology. Boro Park, Williamsburg, Monroe, Skver, and Monsey all followed, and you didn’t. Look at the difference. They’re trying to get the children back into cheder and you’re not. They’re getting the shuls open and you’re not. You know why? Because your god is a smartphone. Because your rov is a smartphone. If your god is a smartphone and your rov is a smartphone, I am not your rov. God is not your god. Hashem is nothing to do with you, and you can get a doctor from the Agudah to represent what you all are. You don’t care about god and neither do they.

One of the Moetzes Gedolei Hatorah, Asked R’ Chaim Dovid Zwibel “what are you doing about the Shuls?”. And he says, “I daven better at home.” You daven better at home? It’s about you? It’s about you? Is that what Shulchan Aruch says? It’s about where you daven better? There’s supposed to be tefillah b’tzibur. Is it how you daven? Is that what it’s about? Where are you? And let’s say you *do* daven; do you represent K’lal Yisroel? Is that Yiddishkeit? You’re Agudas Yisroel, by the way? Maybe **42:32**, but guess what! We’ve got to recognize the truth; we can’t let the doctors, who don’t know what corona is and they can’t hide their egos.

I tried to get someone who was involved to try to get the chadarim open, and he said, “Get five doctors who will be able to help us.” Doctors? How are they doctors for corona? What do they know about corona? They’re liars, big liars. Does any doctor pasken whether you should do chillul Yom Hakippurim? The rabbanim pasken that. I’m much more lenient than the doctors. Doctors say, “Make a bris,” we look in the Shulchan Aruch and say, “No.” Pikuach nefesh is muttar. But this isn’t pikuach nefesh; this is dimyonos. This is a getchke.

Taiara chashuve mispallelim. If at this present moment you took your god, your getchke, your smartphone, and you now break it like Avraham Avinu broke the avodah zara, you may need a rav. You may connect to the Ribbono Shel Olam. Not yet; it may take time, but you may connect to Hashem. As long as you have your smartphone, he’s your posek, you will get your

psakim from all the rabbanim all over the place -- rabbanim that you never knew existed, rabbanim that you never asked a shaylah to. Yom Kippur you come to me; chillul Shabbos you come to me; niddah shaylos you come to me; money shaylos you come to me. Why not? I should be the one responsible for carrying all your responsibilities, all your aveiros, why not? L'havdil, a galach does that too, right? You go to the galach, and you confess to him. Why should I be the one that says, "Yes; let me take that achrayos," I should tell you not to fast Yom Kippur, I should tell you chillul Shabbos, and then you'll tell me that tefillah b'tzibur's an aveirah? I pasken tefillah b'tzibur's a mitzvah. "Ooh, terrible." But did I *force* you to daven tefillah b'tzibur? So many psakim that I paskened you couldn't care less; I told you about the mechitzah, you laughed. You came to the shiur -- "Ooh! Very nice!" I told you to daven in hats and jackets, maybe one or two people cared; there's a halacha in Shulchan Aruch, but who cares? You're not about Shulchan Aruch. You're about what's good for you.

"Stop the Talking"? You know who's involved in "Stop the Talking"? You know who's busy not tolerating people that talk? Maybe ich veis I don't know someplace -- in a shul that they don't even care. These are people that promote tolerance. You should tolerate the boys and girls -- teenagers who are michalelei Shabbos, who if they don't have *actual* gilui arayos they have avak gilui arayos -- *that* we have to tolerate. But we can't tolerate tefillah b'tzibur during corona -- no, that can't be tolerated. Zero tolerance. We can't tolerate talking in shul.

When I grew up in K'hal B'nei Shlomo Zalman, there were a lot of talmidei chachamim; it was a packed shul. The talking by davening was like a chicken coop. The only one who cared was the rov. The only one. I remember an eltereh yid [45:28](#) zichorono levracha came to the rav and [45:32](#). And they were much ehrlicher than all of you, believe me. They wouldn't have shuls closed for so long; they would lose their mind. They wouldn't have children without cheder, which there's never been in K'lal Yisroel. Zoom? That's cheder? Zoom is cheder? Not interacting with the rebbi on a personal level -- that's cheder? That's how you were brought up? That's cheder? Not davening with rebbeim, not hearing about middos tovos, not seeing how you interact, this is cheder to you? This is not "hevel pihem shel tinokos shel beis rabban". This is a substitute for cheder?

[46:24](#) comes over to me: "It's not enough, they're still talking here, they're talking there..." Talking in shul is only the rav's achrayos; it's not *your* achrayos. You take care of your nisyonos. You take care of your wife dressing tznius; you take care of your hat and jacket; you take care of loshon hara and rechilus. The loshon hara and rechilus that's going on on these blogs -- that's not part of the Torah? Only "Tefillah b'tzibur is retzicha," that's the new testament? The new Torah? What is this? What kind of Yiddishkeit are you living? Who is your god?

If you are ready now to break that smartphone, you may need a rov. If you want to come, you can talk to me about being your rov. I must know for sure that you broke that smartphone. Other than that, don't even try.

School. They get the parents together and start screaming about technology. Then the parents get up in arms and they feel they have to close up because of the parents. Are you crazy? The schools are protecting your children. Are you stupid? Don't you know that there are things about depression, suicide, things about gilui arayos, shficas damim... Don't you *know* that? Are you stupid? You have tainos on the schools? You come and tell me that you gave a phone with text to your children and "Oy vey! What's happening?" and you're crying, *now* you cry? Where was I *before* you gave that phone with text to your child? I wasn't able to help you and guide you whether you should or you shouldn't. Where was your school *before*? You weren't able to ask them -- is this a proper time to do it -- should I or should I not?

People come and tell me R. Chaim Kanievsky says you're not allowed to daven in a shul where they talk by davening. He also says you have to wear a beard, and he also says that you shouldn't wear a watch. What happened to Rav Chaim Kanievsky? "That's not nogeia. I don't wear a beard." Pick and choose. Comfortable Yiddishkeit.

If I do have the option to be a rav in a shul, everyone should come in to that shul and talk their heads off. Shul is your home; be comfortable there. Learn how to daven, and you'll be busy davening -- you won't talk. But talk and enjoy being in shul. Shul is not a killer. Ten thousand people made a commitment that they're not going to talk in shul. Come to shul already -- open the shul already -- don't be busy not talking.

I'd like to finish up with what I began, that although at this particular point we seem to be parting ways, I am not abandoning ship. I am here with you; I'm going to help you through this new transition b'siyata dishmaya. And I hope you feel the love and the passion that I have here, and the eibishter zul helfen you should be zoche to have much hatzlacha and much siyata dishmaya, and much nachas from your kinderlach. We should all be zoche b'karov to have our children back in cheder, yeshivas back open, shuls back...

Time to get back to normal. Stop with your avodah zaras, stop with your getchkes, it's enough. 4 weeks, Hatzalah didn't get a call in Boro Park. And don't worry about the second wave and all that -- leave that to the Goyim. We'll leave the kinderlach in cheder, open the batei midrashim, say "Amein y'hei shemi raba," again. Realize that it's *because* we closed the shul -- that's why so many died unfortunately. Zul the Eibishter helfen that we should only have simchas. We should learn the lesson, we should break that smartphone, break the getchke, look for the Ribono Shel Olam, look for rabbanim, look for hadracha, and we should be zoche etc.

50:43.