

Let's Be Real – Elections, Nov. '25

Dear Klal Yisroel,

We just went through elections that were full of apprehension, anxiety and desperation – both in New York and New Jersey. Everyone was hopeful that it would turn in favor for us Yidden; much campaigning and much efforts were expended into bringing the results we were all hoping for.

We were hoping for a better future in our cities, and hopeful for relief in tuition and other areas as well. However, when we awoke the next morning [for those who slept!], we came to the realization that after all our efforts, not only did we not get what we wanted, we have gotten negative results. How do we deal with our disappointment currently?

When I awoke that morning, I received the news that unfortunately Mamdani had won the election. A little while later I got another message that Jack Ciattarelli had lost as well. After that my friend sent me a long message of chizuk. It was a longer letter, but I will share with you one snippet.

He wrote that “as Yidden we shouldn't fret. Let us remind ourselves of what Chazal say “lev melachim visarim biYad Hashem”. He continues on a whole discussion that he cannot do anything to harm us.

So obviously, I will not and cannot argue on the concept of what Chazal say. However, I will say the following point, that I feel that this maamar Chazal is not the only one we should be focusing on at this time. Allow me to explain.

Chaal tell us that Achashveirosh's appointing Haman to be Prime minister, raised him to be the second most powerful person in the kingdom and in the world.

It would seem from the Megilla that at that time, there was no uproar from the Yidden. As far as I understand, there was no fasting or teshuva at that time. However, if you think about it, one should be perplexed. Haman, the sworn enemy of the Jews becomes the Prime minister, isn't that frightening enough to do teshuva?!

One suggestion we can perhaps say is that they were counting on Esther to save them. We live in a time when we have officials in the government who work on our behalf. However, we may not simply rely on them, we must place our trust solely in Hashem.

A second suggestion is perhaps that they came with this reasoning of “lev melachim visarim biYad Hashem”, so why is there any reason to be concerned; Hashem will straighten things out for us!

However, this was a grave error, as the same Hashem on Whom it is that “lev melachim visarim biYado”, is the One Who appointed Haman. Which would imply that at that time, Klal Yisroel needed to ask themselves that yes, Hashem is in full control over the hearts of kings, but why did He allow this evil person rule over us to begin with? What is the message for us?

Story: This reminds me of a story of a young, secular Jew who said to Rav Noach Weinberg a startling comment. He said “I don't need to be religious, as I know Hashem loves me just as I am”. Rav Noach asked him to explain himself.

He explained that he was riding his motorcycle and fell off a cliff, and while his motorcycle was twisted and mangled, he got up without a scratch. He concluded that if G-d didn't love him, why would He save him like this!

Without missing a beat, Rav Noach said “I understand that Hashem has saved

you, but did you ever wonder Who pushed you off the cliff to begin with?” Certainly he loves you, and that is why He saved you, but He wants you to get a message. In this case, it was quite a frightening one, but all He wants from you is to come closer to Him!

Likewise, we must realize that while it is true that Hashem controls even the evil monarchs, the fact that Hashem allowed him to take office is in itself a loud message calling out to us. Hashem is clearly talking to us, the only question is *are we are listening?*

Perhaps if Klal Yisroel at the story of Purim would have taken the message to heart, and done teshuva right when Hashem had Haman appointed as prime minister, the entire decree to wipe out Klal Yisroel R”l could have been averted.

The truth is that Hitler rose to power many years before the Holocaust, and he stated clearly what his feelings and his plans were with regards to the Yidden. He even wrote a book about it. [The book is still out there in the world – shame on them. As a matter of fact, they that in recent years, it has been mass-printed in India, as college students are reading it to glean management skills from it, as he had a very methodical plan as to how to exterminate the Jews. Indeed, gedolim have said that to be wicked takes much effort and organization too – it is not so simple to do what the Nazis did. But the Ribono Shel Olam gave man skills, and they can be used for great or evil purposes.]

Unfortunately, many people didn't take the warnings very seriously. While there were those who did, many others – perhaps because they were used to tzaros in galus – simply said that he was a lunatic and that he will never be successful in conquering Europe. We are not pointing fingers, but the bottom

line is that they didn't take the clear messages of Hashem seriously – even as they became louder and clearer – especially when there had been one-hundred years of deterioration from Reform and other such groups of the Haskala, and especially in the ten years prior to WWII, the deterioration of entire Jewish cities was great, as Rav Avigdor Miller points out, so the threats should have meant more, yet any ignored them, and they suffered greatly R"l.

THE MESSAGE: So, the million-dollar question is what is the message at this time? Allow me to ask our readers the obvious question: Doesn't Hashem want us to live in peace? Doesn't Hashem want the government to help us?

If so, what is the message with these elections? For starters, the Ribbon shel olam is testing our bitachon, and He wants us to be mechazek ourselves in our Emuna. This is all true, but I believe that there is another vital message as well. I think it is very simple and obvious, you just need to be in-tuned with reality.

Imagine if Cuomo or someone else would have won. I believe that the Yidden in New York would breathe a sigh of relief and go back to their 'normal' life. If Ciattarelli would have won, there would be celebrations that we can anticipate a better normalcy in New Jersey.

Rav Dan Segal said during Covid, and he has been reiterating this message often, that we are not going back to the normal that we have grown up with. Obviously, Rav Don Shlit"a doesn't need any support for his statement, but his prophetic words are crystal clear. Since the onset of Covid, the world has been an "upside down roller coaster".

What about the fact that there is currently a government shutdown, and as a result, many Yidden have not received their much awaited EBT that they are counting on? What is the message?

Again, the basic message is that we must solidify our emuna and bitachon; perhaps we have been relying on the government excessively, and we must place our trust only in Hashem. After all, everything is from Him. However, as we said earlier, perhaps Hashem is giving us a pinch so that we should not feel too comfortable here in galus, since we have so much going for us.

Back to our current abnormal situation: I heard that some people are considering moving out of New York; some people are considering moving to New Jersey [although it doesn't seem to be much better], while others have already made their decisions on where they are moving to.

Should one do this or not? I would recommend asking a rav this question before making such a drastic decision. However, if this is the full extent of one's reaction to the current crisis, then I am sorry to say that they have "missed the boat".

Hashem wants us to realize that it is time to move on, like when Yakov saw that Lavan was showing him an angry face, he knew that it is time to move on. We too must realize that it is time to move on. The question is where to!

The answer is just as with Yakov – he understood that he belongs in Eretz Yisroel, his home. We too must realize that Eretz Yisroel is where we belong. Now, I am not saying that everyone should move to Eretz Yisroel right now. Yes, if one could move there now that is fantastic, and there is a mitzvah of Yishuv Eretz Yisroel even today. One should consult with their Rav before they make these decisions.

The point is where everyone's hearts and minds should be – that enough is enough, we must return to our true home which is Eretz Yisroel, with the Bais Hamikdash. Even now, Eretz Yisroel is wonderful and full of kedusha, but it is also likened to a home without a father [kaveyachol]. So, it is very nice

to move home, but we still must beg Hashem to bring us back to a home *with* our Father and the Bais Hamikdash.

The army draft: The fact that Eretz Yisroel is run by secular Jews who are out to destroy the Torah, is within itself another reason to yearn for the return of Malchus bais Dovid. Perhaps this is one of the messages the Yidden in Eretz Yisroel should be hearing at this time, when the government is attempting to draft the bachurim and imprison those that evade the army. (This is a terrible gezeira, as the gedolim have reiterated time and again that the entire purpose of the army is to shmad the Yidden and turn them into Zionists who think and act like Goyim and just have a bit of "kosher style" – just as if we would be any nationality – with its flag, styles and foods. In the past few years, the gedolim have made it crystal clear that no one should even obtain a deferment from the army; they should simply not respond to the draft notice at all, and this was the purpose of the million-man protest just recently, to make a clear statement about this.)

Chazal tell us that Hashem wants to return to His Home, the Bais Hamikdash, but He is waiting to hear *our desire* to come home. The Kli Yakar writes that there were many times in history that a Keitz had arrived, but Hashem did not see enough interest from Klal Yisroel to leave Galus, so Hashem said 'you are happy there?! You can stay there' R"l.

After the story of Purim, Klal Yisroel didn't show enough interest in returning, and this is why the Bais Hamikdash was missing the ten daily nissim, as there wasn't much desire and love on our part. We must show Hashem that we *do* desire His return, and that we want to come back home. If we do that, then Hashem will whisk us away *al kanfei nesharim* back home, and we will once again be reunited with our Father in our land, in our home. Amein!

גוט שבת, פינחס הלוי דאפעלט