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TO INFORM CARING JEWS להודיע האמת לבית ישראל

EDITORIAL

By: Rabbi Yosef Berkowitz

BROTHER, CAN YOU SPARE A TEAR?

For the purpose of the military draft in Eretz Yisroel, the law defines a “charedi” as someone who spent at least two years in a charedi yeshiva from the age of fourteen and up. Based on that definition, the Israeli army states that from 2012 through 2017, over 14,000 charedi young men have entered its ranks (including the 2018 figures, it probably closer to 17,000).

It’s so easy to just write or speak that sentence, but it’s much harder to let it sit in one’s mind, to sink deeply into one’s consciousness – and conscience. Numbers are like that – we say them and they roll off the tongue effortlessly:

14,000. So simple.

But try starting to count up to that number from the beginning – 1,2,3,4,5,6,7,8,9,10 -- and the magnitude of it begins to dawn. Each one of those 14,000 boys

is a world unto himself, with his own life story, his own challenges, triumphs and stumbles, hopefully his own mother and father filled with dreams and hopes for him and prayers for his future.

Now, for purposes of this discussion, we are going to assume that there isn’t a single ben yeshiva among those 14,000 boys, i.e., someone who either had his *ben yeshiva* status removed and was forcibly drafted into the army or was enticed or pressured by the army into leaving yeshiva and joining the army. It’s a preposterous assumption, of course, because there are factually documented cases of hundreds of such *bonei yeshiva* who have served in the army.

But we will make the assumption anyway, because it might be the only way to clear our heads of all the noise and the excuses

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CHODESH ELUL HAS ARRIVED



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GEDOLIM ADDRESS THE MATZAV IN ERETZ YISROEL



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ULTIMATUM TO AGUDAH

The Israeli Supreme Court has issued an ultimatum to Agudat Israel to change their religious values or at least to modify them on paper.

The court gave Agudat Israel thirty days, until September 2, “to resolve its position with its Rabbinic leadership and allow women to run for office.”

As a compromise, or stop-gap measure, they “recommended” that the Agudah remove an article in its charter which allows for only men to be included on its slate for public office,

even if the Agudah will not actually have women running on their ballot at this time.

“If you do not agree we will be forced to issue a legal ruling,” the judges said.

The petition was brought by Tamar ben-Porat, a secular woman, who was joined by attorneys Neta Ziv and Neta Levy of Itach Ma’akei – Women Lawyers for Social Justice, representing 10 women’s organizations who wished to join the petition. The petition was also supported by Nivcharot, an “ultra-Orthodox women’s movement” who are “fighting like the

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MAY WE BE ZOCHÉ TOGETHER TO BE MARBEH K'VOD SHAMAYIM.

We wish you, your family and all of Klal Yisroel a Ketiva v'Chatima Tova.

and the rhetoric and think – really, *really* think – about what is happening to our brothers and sisters in Eretz Yisroel at this very moment. And maybe, just maybe, thinking will lead to feeling something too, the smallest beginning of an empathic emotion in the collective Jewish heart for the truly heart-rending tragedy that has been unfolding in our midst.

So, let's consider: Who are these 14,000 boys, if not a single one of them is a *ben yeshiva*? They are young men, age 18 or so, who not more than two years earlier were talmidim learning Toras Hash-m for at least two years in either a yeshiva ketana – as high school is known – or in a beis

Everything, we are told, is “quiet,” “being taken care of,” by responsible people who know how to deal with the government and don't do anything without consulting the gedolei Torah first.

medrash, but are no longer.

In other words, they are yeshiva dropouts. In Eretz Yisroel, they call them noshrim, those who fell away, like so many rotten fruits off a beautiful tree producing succulent fruits. It's not a term of endearment or pride, to put it mildly.

But we are told that things are wonderful in Eretz Yisroel because, after all, not a single *ben yeshiva* has been drafted under the old law, or will be under the new law. Anyone who puts forth facts to the contrary is a conspiracy theorist, a ba'al machlokes.

Everything, we are told, is “quiet,” “being taken care of,” by responsible people who know how to deal with the government and don't do anything without consulting the gedolei Torah first. People like the powerful charedi MK who, on the Thursday night after the new law was introduced, said, “By us, everyone supports the new law. We are just waiting for Maran Rosh Hayeshivah... shlit”a to get up from shivah so we can inform him of the new law proposal and its details so we can issue an official announcement.” Oops, as they say in Hebrew.

True, we are told, the quotas demanding the drafting of thousands of charedim each year would require the immediate forcible induction of bnei yeshiva into the army. But, Boruch Hash-em, they have been spared, because their places in that army has been and will continue to be

taken by “the noshrim.” Our boys are safe, in Mir and Ponevez and Slabodka and Chevron and Orchos HaTorah, thanks to “the noshrim.” Thus far, it's over 14,000, and under the new law, another 45,000 in the coming years.

Please, I ask of you to pause here for a moment, to let the full meaning of this sink in to our heads, and then our hearts. These are not just words, for us to read and then to turn the page to something more pleasant. These are the realities of people's lives. Yidden. Our brothers and sisters, even if some of them don't look exactly like us or daven our nusach.

Dear reader, I implore you. Think about your immediate circle of family and friends and an even wider circle of friends of friends and of family here in America. Do you know any boys who learned in a yeshiva high school for two years, or four years, or even six years, but aren't learning full-time now? Do you know any boys who went through rough times, went down spiritually, maybe even way down, but who got things together and are now back learning full-time or mostly full-time or part-time?

Perhaps you know of boys who are in any number of yeshivos – we all know the names – good places, mekomos Torah, but with the more “chilled” atmosphere these boys need, with less learning, more sports, etc.? Are you familiar with any boys who are hardly learning at all, but are shomer Torah uMitzvos, who work and have a seder, and will go on to marry young women very much like them and establish solid frum homes?

Those questions are actually all rhetorical. *Of course* we know such boys, because there are thousands and thousands of them in our community. They are our sons and grandsons and brothers and friends, precious, bright-eyed boys who refuse to be broken by their experiences.

We celebrate the fact that as a community we have grown to appreciate the ups-and-downs boys go through. We have come to recognize that there need to be many different kinds of yeshivos for different kinds of boys, and that even boys who for various reasons aren't learning full-time or even part-time can lead wonderful, productive Jewish lives and take their rightful place in our community.

We host and attend fundraisers for these mosdos and their accomplishments fill the pages of our newspapers and the speeches of our rabbonim. Not to mention all of the energy, time and endless resources that go into working to lift up those of our children who have fallen and can't get up on their own. We refuse to write off even a single Jewish child, and it speaks so magnificently of the American frum community.

But not in artzeinu hakedosha. There, over 14,000 *Yiddische kinder* are looked upon as commodities for barter, as pitiable noshrim who can – must -- be offered up to the insatiable, wrathful secular god, who demands human sacrifices for Ben Gurion's “societal smelting oven that turns Jews into Israelis.” In order to feed that oven, it isn't even embarrassed before the whole world to join North Korea – that demonic hell on earth – in forcibly drafting women.

Never mind that as senior IDF reporter Yossi Yehoshua stated, “The army recently discharged thousands of secular soldiers before the conclusion of their term of service, and drafted others on only a “shavua-shavua” basis (which means that they serve one week, and the next week they spend at home), because there is a surplus of manpower in the IDF... meanwhile, the IDF has been vigorously drafting around 3,000 soldiers from chareidi homes...” That's because more than anything, the ever-hungry god especially wants charedim whose yir'as Shomayim it can destroy and whose lives it can ruin by turning them from future baalei mishpacha in Modi'in Ilit into yuppies with three dogs and no children in Tel Aviv.

Recently, I cited in these pages the first-hand report of a dati-leumi soldier about what it's like for a religious soldier in the IDF. Understandably, the editor changed some of the phrases in the original to conform with the standards of a Torah-true publication like this one. But please know that as shocking as what appeared was, his actual description of the moral depravity of daily life in the army was far beyond that.

But now, because their lives are the price to be paid for keeping the wolf away from the door of the yeshivos, the frum community has been

They haven't seen the frum parents whose “nosheir” child were taken into the army, and who are forced to attend his IDF graduation ceremony at the Kosel, as they stand off to the side shedding hot tears. Not tears of joy and pride, but of pain and sorrow.

taught to yawn as these so-called noshrim – again, good, frum young men who just recently were in yeshivos and might have been once again – are ripped from their families and dragged into an environment where transgressing krisos and misos bes din is a daily occurrence, where the Torah is spit upon and ridiculed.

Please teach me: The psak of the Brisker Rov that the drafting of boys is b'yehareig v'al ya'avur every bit as much as the drafting of girls – was it perhaps limited to those learning full-time? Or has it reached its expiration date? Is there a het-eir somewhere, anywhere, in kol haTorah kulah to be mafkir a single Jewish soul no matter how

much or little he learns each day to a den of iniquity, a kubah shel zonos like the IDF?

But the heart of thousands in our community has been so hardened that nary a tear is shed over this unspeakable tragedy, not a single asifas tefillah takes place to cry out to the Aibershter to tear up this gezeirah and save our boys – not the bnei yeshiva (who, again, in the alternate universe we are assuming for this discussion, are not in any danger at all), but their brothers out of yeshiva. contraire, these noshrim are held up exultantly as proof that the “ba’alei machlokes” are lying and throwing the country into an uproar for nothing. Boruch Hash-m for the noshrim! -- what would we do without them?

Einayim lahem v’lo yir’u. These people, they have eyes but see not. They haven’t seen the frum parents whose “nosheir” child were taken into the army, and who are forced to attend his IDF graduation ceremony at the Kosel, as they stand off to the side shedding hot tears. Not tears of joy and pride, but of pain and sorrow.

Aznayim lahem v’lo ya’azinu. They don’t listen to the heartfelt pleas of the heroes in Eretz Yisroel who run yeshivos for boys who fell away but came back, who had a mashbeir but pulled themselves together, as well as the rebbeyim in many regular yeshivos who’ve seen the same, who plead and say, “Dragging these so-called noshrim into the army is a spiritual death sentence for countless boys who left yeshiva but would have come back and eventually turn out to be fine frum Jews, and outstanding bnei Torah.”

Frum Jew in America, take your child, your nephew, your neighbor’s son and hug him tight. Thank Hashem he’s with you.

A last thought: What the Israeli government is trying to do to my community, to Klal Yisroel, with the g’zeiras hagiyyus (and the g’zeirah of asserting control of our chinuch and much else that’s going on) is unspeakable – but I understand them. They desperately want a society like the gentile ones they see when they travel around the world.

They are terrified of the time, 30 years from now, when their demographers tell them the charedim will constitute a majority of the population. They are full of arrogance at their booming economy and leadership in hi-tech and the sciences, and they fear the backward, impoverished will undermine all that. They’re deeply wrong and radically un-Jewish in all this – but I understand them.

I can understand what they have done and seek to do *against* us, but I will not forgive what they have done *to* us. That they have succeeded in turning my brethren in the Torah community, good Jews, into people who can’t spare a tear or a kapital Tehillim for those unfortunate neshamos caught in the army’s net, that they have turned frum Jews into people who treat “noshrim” like human refuse – that I will never forgive. **L**

Judge Neil Hendel said: “The party thinks that every matter should be addressed to the Council of Torah Sages. Must we deny the party this option, if this is their hashkafah? These are their choices,” whether or not they are ours, “it’s their party.”

Nonetheless, the High Court acted in what was described even in responses on secular media outlets as a “most egregious kind of interference in democratic process,” and insisted on dictating the practices of a political party and the beliefs of a religious party.

Some non-religious understood the danger in the High Court’s response stating that “It’s for political parties to choose whom to nominate. It’s for voters

to decide whom to vote for.” And that in “what kind of democracy does the judiciary give orders to a political party telling them who they have to include in their party lists. People who don’t approve of gender-exclusive parties and deem them misogynist can democratically express their displeasure by not voting for them.”

Nonetheless, the court gave Agudah a deadline to amend their charter or to face legal repercussions.

A similar petition was filed against Shas, which has a similar clause in its charter, but the hearings have been postponed until after a decision will be reached in the Agudat Yisrael case.

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POLICE MAKE ARRESTS AND SHOOT CANNONS

PROTEST BLOCKS TRAFFIC AT YERUSHALAYIM;

On Wednesday, August 1st, Nissan Raada a student at Yeshiva Reisheet Chochma was arrested in Northern Israel by military police for failing to report to an IDF induction center. Rabbanim announced that protests should take place on Thursday for the release of the Sephardi Yeshiva Bochur.

The Israeli Police stated that they will not stop the holding of a protest because they want to allow the “freedom of speech and protest”.

The protest was held in the intersection of Yaffa and Sorei Yisroel, where protesters sat in the street and sang songs including “Asher Bochar Banu”.

According to a Times of Israel report, “Police and Jerusalemites were already braced for traffic delays Thursday ahead of the capital’s Parade [of Menuvalim], which is to begin at 5:15 pm. Roads will be closed from 3 pm and, in addition, anti [toeiva] protests were planned at the entrance to the city and near the parade route in the city center.”

Although Chareidim, as all citizens, have the “freedom of speech and protest” and many street closures were pre-planned for Thursday, the police responded harshly to the Chareidi protesters.

They chased the demonstrators with horses, sprayed them with water cannons full of skunk spray, used riot gear and other resources and arrested 46 protesters.

According to The Jerusalem Post, police specifically used female officers to move the protesters because they knew that “the protesters would rather move than be touched by women.”



FLASH 90



Motti Rieger @motti2025
תארו לכם שוטרים בצהוב משפריצים חומר מתוך מיכל גז על מפגינים להטביעם בכביש איילון... תארו לכם איזה רעש היה קם פה במדינה... אבל הפעם שוב מדובר בחרדים, האלו שאין להם שום זכות להפגין או הכל סבבה ואפשר להמשיך הלאה



FLASH 90



FLASH 90

PROTESTS IN BNEI BRAK; POLICE RESPOND VIOLENTLY

The democratic right to protest was trampled upon, when Chareidi protesters in Bnei Brak were violently beaten by police, in an attempt to silence the Chareidi opposition to the army draft.

Extremely harsh measures were used, including the use of water cannons, the spraying of chemi-

cally altered liquids directly at the people, and the use of charging horses to disperse and suppress the crowd. Protesters and even onlookers, were beaten, sending numerous Chareidim to the hospital with significant injuries. (see related article about Romania, on page 30)



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“Egregious Interference in Democratic Process” as High Court Issues Ultimatum to Agudah

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As a compromise, or stop-gap measure, they “recommended” that the Agudah remove an article in its charter which allows for only men to be included on its slate for public office, even if the Agudah will not actually have women running on their ballot at this time.

“If you do not agree we will be forced to issue a legal ruling,” the judges said.

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Even though the court did not give a ruling, the case displays another effort to upend the Chareidi lifestyle, under the guise of equality.

The Attorney General told the High Court that the clause is legally valid because outlawing it would harm the religious beliefs of the party’s supporters.

Deputy President of the Court, Judge Hanan Meltzer, said that a party is a voluntary matter. “These women, 50 percent of the public, can set up

a party for themselves, why does that alternative not solve the issue?”

Judge Neil Hendel said: “The party thinks that every matter should be addressed to the Council of Torah Sages. Must we deny the party this option, if this is their hashkafah? These are their choices,” whether or not they are ours, “it’s their party.”

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נגד

המשיבים: 1. רשם המפלגות
2. הסתדרות אגודת ישראל בארץ ישראל

תאריך הישיבה: י"ט באב התשע"ח (1.7.2018)

בשם המשיבה 2: עו"ד אייל נון; עו"ד חגי וגפלד

בשם המבקש להצטרף כידיד
בית המשפט: עו"ד ד"ר אבינעם כהן

החלטה

תם הדיון ונשלמו טענות הצדדים. עורך דין נון יגיש עד יום 2.9.2018 הודעה במענה לאפשרות שעלתה בדיון לפיה תינתן הסכמת המשיבה 2 למחיקה או תיקון של סעיף 6א לתקנון המפלגה.

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המשנה לנשיאה

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GEDOLIM ADDRESS THE MATZAV IN ERETZ YISROEL



L-R Harav Yaakov Horowitz, Rosh Yeshivas Bais Meir, Harav Malkiel Kotler, Rosh Yeshivas Bais Medrash Govoha, Chacham Yosef Rafal, Rosh Yeshivas Ateret Torah, Harav Elya Ber Wachtfogel, Rosh Yeshivas Zichron Meir, South Fallsburg

On the Thursday night before Tisha B'av an Atzeres Tefilla was held in Camp Morris, to share in the pain of Klal Yisroel in Eretz Yisroel.

Harav Aharon Schechter, shlita, called the asifa saying that “the Nefesh of Klal Yisroel finds itself in a matzav of tzara and tzuka, and the nefesh of Klal Yisrael cries out and calls upon us to join with them.”

“The truth is, how can we hide our eyes from what is going on as if it doesn’t affect us? It’s nafsheinu, because the nefesh of klal Yisroel is one nefesh. So we came together to be zo’ek and Hashem b’rachamov yoshieynu.”

The Rosh Yeshiva continued, “I mentioned that they seek to make changes in Klal Yisroel. Firstly in the inyan of giyus. Firstly, Bonim.”

“The truth is, it may not be appreciated so much, but the very fact that it will take bnei Torah out of the bais medrash, that itself, just taking bnei Torah out of the bais medrash is a tremendous shinui in klal Yisroel. The koach Hatorah is the koach hachaim of klal Yisroel, so if they are taking people out of the bais medrash they are taking out the koach hachaim of klal Yisroel.”

“The second is what they do when they take the bochurim out of the bais medrash. When they go into the tzava, they are faced with gevaldike nisyonos. The pritzus, chisaron in tznus, chilul Shabbos, tarfus, and who knows what else. Shrekliche nisyonos. Those that are there suffer.”

But that is not all. The Rosh Yeshiva went on regarding another “frightful thing which they’re taking upon themselves, and that is the chinuch. They have tried, and they are succeeding a certain amount, to creep into the mekomos of the children, and mosdos higher than that, that they should have misleading ideas

“The truth is, how can we hide our eyes from what is going on as if it doesn’t affect us? It’s nafsheinu, because the nefesh of klal Yisroel is one nefesh. So we came together to be zo’ek and Hashem b’rachamov yoshieynu.”

about things that make up klal Yisroel’s hanhaga and understanding. To secularize their heads, to make them think more like goyim.”

And then, there is “giyus banos, taking young ladies into the army, which in itself is a nefila gedola... a hezek pnimi to those young ladies that get caught in this....It takes them away from their parents’ homes and their Yiddishkeit. It is terrible what is transpiring to Klal Yisroel.”

“Because of this, the nefesh of klal Yisroel has no menucha. It is b’tzaar and b’motzok and we too have no menucha and are b’tzaar and b’matzok. For this, for our klal Yisroel, we are here now.”

The Rosh Yeshiva expounded on the posuk of “v’zocharti es brisi Yaakov, v’af es brisi Yitzchok, v’af es brisi Avrohom ezkor,” (and I will remember the covenant with Yaakov, and also my covenant with Yitzchok, and also my covenant with Avrohom I will remember), questioning why the term of zechira, remembering, is used by Avrohom and Yaakov and not by Yitzchok.

The Maharal explains that “remembering” was not necessary by Yitzchok, because ‘the ashes of Yitzchok were gathered together on the mizbaiach,’ and since the ashes are there, there is no need to remember Yitzchok. The zechus of Yitzchok is seen b’chush, with the senses, on the mizbaiach.

What is the zechus of Yitzchok that he was zoche to that?

Because he was moser nafsho.

The Rosh Yeshiva explained that when Avrohom Avinu took Yitzchok as a korban, he did it because Hashem told him. Yitzchok layed on the mizbeiach b’rtzono, out of his own desire. He asked Avrohom to tie him well so there should not be a p’sul in the korban.

The Rosh Yeshiva thundered. “He was m’kabel this midas hadin. It wasn’t that he did an aveira. This wasn’t an onesh, but Hashem wanted to give him an Aliya. Hashem wanted to take his neshama and raise it higher. He was mekabel. He asked to tie him well, so there shouldn’t be a p’sul in the shechita. He was mekabel the midas hadin. Not for an onesh, but to bring for him an aliya.

And he accepted, because he was moser nafsho to be mekabel the din.

The din here is not onshin, but a demand on him to be an olah, to rise, to be moser nafsho, and because of



that he was zoche to be b'chush lifnei Hashem yisborach."

"When he was on the mizbeiach, he waited for the sakin, he waited for the Ratzon Hashem to be fulfilled on him with all his senses; he awaited it with his nafesh."

He was moser to the din, and he is a korban because he accepted it upon himself.

"That is what a korban is. Closeness to Hashem. Rei'ach nichoach to be a nachas ruach to the Aibishter. Then Hashem said *al ta'as lo me'uma*." And he is a korban. He leaves ashes on the mizbeiach before Hashem. This is the uniqueness of Yitzchok.

Hashem doesn't need to remember him, because Hashem still 'sees' his ashes al hamizbeiach, Hashem sees the nachas ruach, the kirvas Elokim.

We see that a nefesh that accepts upon itself the din that demands of him an aliya, and he accepts it with mesiras nefesh, becomes an olah, raised up to a different sphere altogether, a sphere of kirvas Elokim, and it is as if his guf becomes a nachas ruach to Hashem Yisborach.

Yitzchok did it. It wasn't done to him through some other means. He did it. He accepted upon himself the din to elevate himself to kirvas Elokim."

The Rosh Yeshiva then said that currently we face a gevaldige nisayon. The nisyonos are great, the matzav is terrible but we will not give in one inch.

Like Yitzchok, b'chush al hamizbei'ach lifnei Hashem, being moser nefesh for din will raise us. We will not give in; we will not compromise."

Then Rav Malkiel Kotler shlita spoke. He spoke of the chiyuv l'haria uliz'ok, to cry out and to daven, when a tzara befalls the tzibur.

The Rosh Yeshiva outlined the tzaros facing Klal Yisroel in Eretz Yisroel.

Gezeiro d'orayso. Gezeiros of giyus. The best case scenario, if the law passes, talks about the next 10 years, 54,000 people. Most would be bnei Torah. Then, al pi chok, the yeshivos would have to give so many and so many to the army.

It's a gezeiro on the Torah.

The gezeira of giyus banos is becoming more actual.

The gezeira on chinuch. Many small things. One, and another and another. They are looking for eitzos to weaken the olam Hatorah. And even if there will be many bnei torah who will not be affected themselves, it will weaken the whole olam Hatorah.

It's a tremendous tzara and we have come together l'haria uliz'ok.

Rav Malkiel spoke out the words of the Vilna Gaon on the tefilla "*Hashiveinu Avinu l'sorosecha, v'korveinu malkeinu la'avodosecha, v'hachazireinu b'seshuva shlaima l'fonecha*."

The Gaon says that this tefilla is k'neged the three amudei haolam-pillars of the world. Torah, avoda, and gemilus chassadim.

This tefillah is about galus. When we went out to galus, these three amudim were shaken up, more than that, they fell down.

The Rosh Yeshiva explained what it means to have lost it all, and then beseeched the people, "Rabbosai, we have to be mispallel for the Bais Hamikdosh."

He quoted the Maamer in Mishnas Rav Aharon that

"That is what a korban is. Closeness to Hashem. Rei'ach nichoach to be a nachas ruach to the Aibishter. Then Hashem said al ta'as lo me'uma." And he is a korban. He leaves ashes on the mizbeiach before Hashem.



Harav Malkiel Kotler, Rosh Yeshivas Bais Medrash Govoha

the biggest churban is the hefsed Hatorah, the loss of the Torah. This is the greatest blow. He elucidated with the narrative of Eli Hakohen and then with the incident with Yehoshua and the malach.

The Rosh Yeshiva then continued, "If there is any explanation of how Klal Yisroel exists in Eretz Yisroel, in a small land surrounded by hundreds of millions of Arabs with one matara that they raise their children with, from when their two years old, it is the zechus of the Torah."

"When they sent thousands of missiles over the past years and no one is killed, the army has nothing to do with it. It is the protection of the Torah. The biggest danger for klal Yisroel is if they weaken the olam Hatorah. They can make the strongest army in the world but it can't withstand the sinah of the world."

They want to weaken the olam Hatorah. They want to take people out of the bais hamedrash. They are endangering the whole kiyum of klal Yisroel. We're not talking about the kiyum of the Torah. We're talking about the kiyum of klal Yisroel."

The Rosh Yeshiva shared many thoughts and examples of the koach haTorah and then said that the Brisker Rav and Rav Shach said that going to the army is yehoreig v'al ya'avov.

"Some say that Rav Shach said that a bochur who is



Harav Aaron Schechter, Rosh Yeshivas Rabbeinu Chaim Berlin

not in the bais medrash should go to the army. This is sheker v'chozov. A bochur who is not learning in yeshiva can't go to the army, it's yehoreig v'al ya'avov. He shouldn't use the p'tur of a ben yeshiva. But he should certainly not go to the army.

So what she he do? He should be moser nefesh and not go to the army. Let them kill him, but he shouldn't go."

"You speak to anyone, there are thousands of bochurim who went to the army, and who knows what's going on there. Actually, we do know what's going on there and it's rachmana litzlan."

The Rosh Yeshiva described the grave sakana of how they are working to empty out the pool of Torah. Slowly slowly. They want to change the olam Hatorah, and slowly they are making it happen. They're starting with the chinuch in the mosdos hachinuch. They're not allowed to talk against enlisting in the army...

The gemara says that the only kiyum of klal Yisroel is because we turn to Hashem, and then He turns to us. And this is only in the zechus of the Torah.

"They want to make Torah like everything else... We're sitting from afar in the Batei Medrashim in America... How can we sit quietly? ... How can we not feel along and not be pained and try to do what we can?... "

"It means that we're okay with it... We're passive... Let a few bochurim from this yeshiva go, let a few bochurim from that yeshiva go... They do it very smart. They won't take them out of the yeshiva, they'll make sure that they'll never make it to the yeshiva...They're working on it. You'll never know that he could have been an odom gadol, a ben Torah...How many bochurim do we know that didn't take to Torah until 18,19,20, but by then he's gone... If he wasn't holding in learning, they already took him to the army..."

"They say let the olam Hatorah be trampled on... let it be in the towns....They make problems for so many bochurim...How can you deny the metzius?...Hundreds and hundreds of bochurim...we're talking about bochurim who tried their best to get the p'tur...hundreds ended up in jail...many couldn't withstand and ended up in jail, and of course, if you ask, they went willingly, of course they went willingly, they didn't want to sit in jail..."

MESSAGE FROM THE PUBLISHER

YAFFED Files Federal Lawsuit Against New York Governor, NYS Education Commissioner, Board of Regents Chancellor Alleging Unconstitutional "Felder Amendment" Denies Yeshiva Students Right to Basic Education

Hundreds of Millions of Taxpayer Dollars Support Schools that "Graduate" Students with Few Skills; Poverty Rates and Public Assistance Sky High

(New York, NY) – Today, Young Advocates for Fair Education (YAFFED), a nonprofit committed to improving educational curricula within ultra-Orthodox schools, filed a lawsuit in the United States District Court for the Eastern District of New York in Brooklyn against New York Governor Andrew Cuomo, the New York State Education Commissioner MaryEllen Elia, and N.Y. Board of Regents Chancellor Betty Rosa. YAFFED is represented by lawyers from the law firm of Quinn Emanuel Urquhart & Sullivan, LLP as pro-bono counsel.

The suit alleges that on April 12, 2018, when Governor Andrew Cuomo signed into law a budget that included an amendment to New York Education Law, Section 3204, section 2, known as the "Felder Amendment", New York created a carve-out to the statutory requirement of substantial equivalent instruction in non-public schools that applies to and is intended to benefit only certain ultra-Orthodox non-public schools. In doing so, New York violated the Establishment Clause of the First Amendment of the U.S. Constitution.

The amendment to Section 3204 is the brainchild of State Senator Simcha Felder and ultra-Orthodox community leaders who oppose state oversight of yeshivas. Senator Felder attracted much attention in late March when he single-handedly held the 2018 state budget negotiations hostage, demanding the Education Law be changed to inoculate ultra-Orthodox Jewish non-public schools from oversight before agreeing to pass the budget.

"All across America, special interest groups and individuals seek to chip away at a child's access and right to a comprehensive education. Nowhere have they been more successful than right here in New York, where many yeshivas have gotten away with providing no secular education at all, or at best a very limited one, to tens of thousands of children. This sub-standard secular education was codified into law with Senator Felder's amendment." said Naftuli Moster, YAFFED's Founder and Executive Director.

As of June 2018, there were 273 Orthodox yeshivas registered with the state; 211 of these yeshivas are located in Kings County. In 2013-14, there were over 52,000 students enrolled in 83 Hasidic schools in New York City, concentrated in the neighborhoods of Borough Park, Williamsburg, Crown Heights (all in Brooklyn). An additional 26,446 students were enrolled in Hasidic schools in places such as Monsey, New Square, and Kiryas Joel. Oversight of these schools by education officials in New York was already non-existent, resulting in many schools flouting state laws. It is projected that by 2030, between 8% and 13% of school-age children in New York City, and between 23% and 37% of school-age children in Brooklyn, will be Hasidic, meaning without action, even more students are on track to being denied a sound, basic education.

Simultaneously, there needs to be the acknowledgement and realization that we are under the attack of many terrible gezeiros around the world that are threatening the Nefesh Yisroel.

In Europe there are looming gezeiros on the chinuch and shechita, and growing anti-Semitism and attacks.

In the United States, secular books full of k'fira are being used in our Yeshivos and Bais Yaakovs, with proficiency in them a requirement for a diploma in some states. A pending court case is attempting to enforce significant 'equivalency' on the Yeshivos: 6 hours daily of secular studies, similar curriculum to the public schools, with oversight by government officials.

The Gezeira befalling many families, suffering, that their sons or daughters are not in Yeshiva.

And certainly not least, that in Eretz Yisroel the government is coordinating many different gezeiros to undermine everything sacred and precious to us.

They expanded the Machoz Chareidi, the division in the misrad hachinuch which is "dealing with" the chareidi problem using the educational institutions.

Their mission is to undermine Torah chinuch starting in Kindergarten, and they are being successful r"l.

They have encouraged chillul Shabbos.

They are denigrating the kedushah of Yerushalayim and the Makom Hamikdosh.

They have allowed reform and conservative a foothold, to destroy Yiddishkeit in Eretz Yisroel, as they have already attempted worldwide.

They have made gezeiros against Mekomos Hatorah by dictating how yeshivos should run and have gone so far as to regulate what can and cannot be spoken by the Roshei Yeshiva.

They are looking to totally secularize the Olam Hatorah.

They have set quotas and are enlisting thousands of chareidi bochrim into the Israeli Army, where they are not needed, as well as Bnos Yisroel for the sole purpose of integrating them into mainstream, Israeli society.

On the surface it seems hopeless.

It is not. As Jews we have been in "hopeless" situations before. And there is hope.

First comes the recognition that everything comes from Hashem. There is no value to *hishtadlus* if it goes against the will of Hashem. No one can help us if Hashem is not helping us. *'Im Hashem lo yishmor ir, shov shokad shomer.'*

Then, we are moved to action. *Teshuva, tefilla, and tzedaka ma'avirin es roi'ah hazezeira.*

A choshuve youngerman sent a letter to Maran Harav Chaim Kanievsky Shlita asking if the terrible gezeira of the g'iyus Bnei Hayishivos might be because HaKadosh Baruch Hu is not happy that we care about Limud HaTorah but don't yearn for Hashem's malchus to reign again in this world.

Chazal say clearly there will be a generation that will yearn for Hashem's mal-

מודל עבודה

<p>10 מנהלים ו-10 מורות</p> <p>10 מפגשים</p> <p>שני סיוורים</p> <p>10 יוזמות משותפות</p>	<p>10 מנהלים ו-10 מורים</p> <p>10 מפגשים</p> <p>שני סיוורים</p> <p>10 יוזמות משותפות</p>
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20 בתי ספר שותפים ניפגשים אחת לשבועיים

JERUSALEM מכון ירושלים
INSTITUTE למחקר חרדי
FOR POLICY معهد القدس
RESEARCH لبحث السياسات

UJA Federation
NEW YORK

מגמות שינוי בחינוך החרדי

14:00 - 9:00 | 19.03.18
7 יום תשע"ח



רח"ק 20
מכון ירושלים
למחקר חרדי

סדר יום:

9:00 התכנסות

9:30 ברכות

ליאור שלית, מנכ"ל, מכון ירושלים למחקר חרדי.

איציק דהבי, מנהל המחוז החרדי, משרד בחינוך.

10:00 - 11:30 מושב ראשון:

הפיקוח במחוז החרדי של משרד החינוך: בין רשות, רשתות והציבוריות החרדית

ד"ר ענת בארט: המחוז החרדי במשרד החינוך - האתגר שבגילוי.

אסנת אבוזצירא: מניעים וחסימים בירוקרטיים בהקמת מערך הייעוץ לגיל הרך במחוז החרדי - חקר מקרה.

אתי בינדר: היחס לחינוך החרדי ברשות מקומית מעורבת.

מרים אפרגן: מסרים משלימים ומתנגשים במפגש של גורמי סמכות בציבור החרדי עם מפקחי המחוז החרדי.

שחר שאער: תפיסת תפקיד המפקח של המחוז החרדי בקרב בעלי תפקיד בבתי ספר ממלכתיים-חרדיים.

פיגי כהן: שיח על תהליך כתיבת המפקחים.

11:45 - 14:00 מושב שני:

מחקרים על הישיבות התיכוניות החרדיות

פרופ' עמירם גונן: הצגת ממצאי סקר פוטנציאל הביקוש לשיבות תיכוניות חרדיות.

מר אליעזר הירן: התפתחות הישיבות התיכוניות החרדיות לסוגיהן.

הרב בצלאל כהן: חסימים העומדים בפני הישיבות התיכוניות החרדיות והדרכים להסירם.

הרב בנייה טבילה: חינוך על-יסודי לבנים חרדים, מבט מערכת.

הרב מנחם בומבך: ההתנגדות בהקמת המדרשה החסידיית בביתר עילית כמפעל חלוצי בקרב הציבור החסידי.

לרשמה

הצטרפו לאירוע גם בפייסבוק



מיפוי ארגונים לשינוי החברה החרדית



Reform and Conservative getting foothold



London chinuch rally

chus and immediately the Geula will come. Maybe there is a complaint against Klal Yisroel why we are not truly asking for the geula?

Maran Harav Chaim Kanievsky responded, "Yufeh Kusavto."

In essence, Rav Chaim shlita, affirmed that our obligation now is to be yearning for the Geula, for the Malchus of Hashem, for the Bais Hamikdosh, and for Malchus Bais Dovid.

During these Yemei Ratzon let us unite to plead and beg for the Geula Shleima. Let us daven and beg our Father, who loves us and misses us, that we are ready for the time when there will no longer be a children crisis, a shidduch crisis, a health crisis, a security crisis, a parnassah crisis, a housing crisis etc.... because we will be

זכור מכן ארון דורינו מור הקורא אילנה
 שיום ודרכה וכל אור סלם גאור אנשי משיגה דיג
 הגאור דני יונק ומהצט שמ דמול כחזל אנדדים שנה.
 דאחינוץ אלה דלמי מתקדק מה צעה אלקים לנו דגצירק
 הניגוב לו אדם דני היטורג הארצתי יהקדוסק.
 הארץ חים דמאמר רפוג איסודס פרוק א' מדוא
 פסיקטו (דמאמו גלוי) שאמר הקדק רבניקים לא ופה
 צטיגם שחידקם לטרגו ולא אכסא למלכא פני
 אפילו רבניקים המהדקין הגורק דופימו מהם א'
 לסינו קישודם, ודבר כס מקיר דאזוב כדאפעו דאג'
 א בור שחלם למלכא מור נאילין.
 ואולי כזו הקיץ מן זאפענו ודוכינו היו דור ש'
 מהלוי גורם ורקדק דורס מאמע זגנו אלהמטו.
 שאנו נחמאם כזו סורל יטוא ודורק הקדק הידיקו
 שאנו זקנו מהקדק וכדאפעו דפחמק' פני דמא דשאי.
 שביב גרעס א' הכזו יטוא אמה לא דיקטו דיג
 מהקדק.
 ורעיו דמפ לשאלו חוג דצע של הרק אילנה
 אמ שיק חומר שפה כל הקצנכ וכדאפעו דאג'
 אין יטואל כואם סימן אלהק אנ שיאכרו ויקדטו
 שטאם [מלכא טמי מלכא דיג קור דלנו דיג המהקדק]
 ויגקיים קני מקון סגל ודקטו אמ די אנקירם ואג
 דור מלכא וזי נצרג זכוא קומא קון ויכושק דלנו
 דיג מהקטו כדוא זואל רבך חופים דימענו יוש כוחמ
 ינה כזרת

In essence, Rav Chaim shlita, affirmed that our obligation now is to be yearning for the Geula, for the Malchus of Hashem, for the Bais Hamikdosh, and for Malchus Bais Dovid.

returning happily, as good children, to our Father's house. We will finally be home, and He who truly knows us and loves us, will be taking good care of us.

No more wandering.

With our sincere desire and Tefillos, all the Gezeiros that worry and harm us will be gone forever,

As we prepare for these 40 amazing days, let us all undertake together a 40 day commitment to inspire ourselves, our children, our friends, our talmidim and our talmidos to have kavana by the Bracha of *V'Leyerushalayim Ircha B'Rachamim Tashuv* and to understand the meaning of the words each time we daven Shmona Esrei.

On Shabbos and Yom Tov let us have special kavana by the Yehi Ratzon after Shmona Esrei, *sheyeeboneh Bais Hamikdosh Bimhairoh B'yomeinu* (because we don't say the brocho of *V'Leyerushalayim Ircha* on shabbos). Let it be the will of Hashem to build the Bais Hamikdosh speedily in our times.

If we will say this Tefilla sincerely, and perhaps even shed a tear or two, there is no doubt that they will certainly reach the Keesay Hakovod L'Ratzon. And then Halevai, Halevai, the "Solachti" that Hashem says to us this Yom Kipper will usher in the new era of "Ani V'Ato," the Yemos Hamashiach, and we will be zoche to eat the Seudas Livyoson this Shmini Atzeres after experiencing true simcha by the Simchas Bais Hashoeva in the Bais Hamikdosh to be followed by the real Simchas Torah.

Together, we can do it. Only together can it happen. Let us do it!