

Leh Levin

TO INFORM CARING JEWS להודיע האמת לבית ישראל

אבינו מלכנו קרנ רונ גזר דיננו

BRINGING THE **INSIDE OUT** EXCERPTS FROM WITHIN

EDITORIAL | PAGE 2 I couldn't believe my eyes. Finally, finally, the reality had penetrated. At long last, Jews were awakening from their stupor, as the anesthesia that had been administered to keep them apathetic and numb was actually wearing off.

EYE ON THE NEWS | PAGE 7 Physical warfare has changed. The new frontiers include home-grown terrorists. Nuclear missiles. Cyber threats. Underground tunnels. The use of children as human shields. Attacks from the air. Chemical warfare.

NEWS | PAGE 14 The bipartisan bill is an official condemnation of the terrorist group Hezbollah's use of human shields, "a gross violation of internationally recognized human rights."

SCIENCE NEWS | PAGE 18 In their research, the team discovered that cancerous DNA sticks differently to metal than healthy DNA.

PARSHA RIDDLES | PAGE 29 Which letter of the Aleph Bais is not in Yehuda's Brochah and why? Why is Tefillah compared to a bow and arrow?

RAV GIFTER ON CHANUKA | PAGE 30 One who cleaves to HaShem to such an extent, and has such a perception of the world, views zealotry, not as a form of extremism, but as part and parcel of life's normalcy.

RAV SHACH | PAGE 30 I would like to open up my heart and unburden myself of a pressing problem. We are living in an era when, coming to Bnei Brak, all appears to be well and fine. Everyone is immersed in Torah study.

HARAV YECHIEL LONDON | PAGE 32 He never liked to talk about his achievements, and it wasn't only out of modesty. Although his humility was truly astounding, there was a more important factor in his abhorrence of reminiscing about the past--it wastes time which could be used to deal with the many problems faced by the Jewish people today.

MOETZES GEDOLEI HATORAH:

Beseech Hashem...that ..our Torah Remains Eternally in our Mouths and in the Mouths of our Children and Grandchildren

קריאה ובקשה לעם ה'

ה' טבת תשע"ט

מעייכ הרבנים הגאונים שליט"א, וכל הציבור הנאמן לה' ולתורתו, שפעת שלומים וישע רב:

הנה כבר ידוע ברחבי העיר ובכל מדינת נוא יארק, כי מרחפת עלינו סכנה קרובה וחשש גדול הנוגע לנו ולדור הצעיר המתחנכים במוסדות הקודש באהבת תורה וביראת שמים. אמנם חוגים ידועים בתוך הממשלה ומחוצה לה מתכוננים כעת להכביד ולכפות על בתי האולפנא שלנו סדר חינוכי מקיף במקצועות לימודי חול אשר יתן טעם לפגם בכמות ובאיכות בכל מסורת הקודש שקיבלנו מאבותינו. ואנחנו זקוקים לרחמי שמים לבטל מעלינו גזירה קשה הזאת, היו לא תהיה.

לכן נועצנו יחד והננו קוראים לכל קהל עם ה' המתאספים בבתי כנסיות ביום עשרה בטבת הבא, וגם לרבות תלמידי הישיבות הקדושות, לשפוך שיח ולהרבות באמירת תהילים בעת תפלת המנחה. ואבינו שבשמים ישמע שועתינו ויקבל את תפילותינו שלא ימוש דברי תורה מפינו ומפי זרעינו ומפי זרע זרעינו עד עולם.

הכו"ח בצפ"י לישועה,

מועצת גדולי התורה באמריקה

In response to the terrible gezeira being promulgated against Torah education, and our future in New York, the Moetzes Gedolei Hatorah called urgently upon the entire Jewish community to beseech the Ribono Shel Olam.

"There is much hishtadlus being undertaken. Yet it is vital that we focus on Klal Yisroel's primary strength, the power of prayer," wrote Torah Umesorah in a letter to principals.

continued on page 17



ROSH YESHIVAS HAICHEL HATORAH
Harav Yechiel London zt"l
see Page 32



WE WERE EXCITED TO REPORT PROGRESS

To our dismay see page 5

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Lehovin
 להבין

Please see attached a past issue of Lehovin. We are currently printing close to 50,000 copies, which are distributed free around the world.

They are given out door to door in Lakewood, Flatbush and English speakers in Eretz Yisroel, as well as in the stores in Boro Park, Flatbush, Monsey, Passaic, Queens, the Five Towns, California, Chicago, Cleveland, Boston etc... and all over the mountains.

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LESSONS FROM ONE CRISIS FOR ANOTHER

The two-inch high headline, written in block letters and blood-red ink on the front page of a leading New York Jewish newspaper, screamed its message for all the world to hear: **ATTACK ON THE YESHIVOS!!**

I couldn't believe my eyes. Finally, finally, the reality had penetrated. At long last, Jews were awakening from their stupor, as the anesthesia that had been administered to keep them apathetic and numb was actually wearing off. Inside this same publication, page after page was devoted to reporting on the developing story of an edict of unprecedented severity, which had roused Jews to fight it with all the resources at their disposal.

In an unprecedented move, leading rabbinic figures had even ventured into the public square of the surrounding society, using its media to raise their voices in pained protest at the travesty committed against Torah Jewry. Every avenue of resistance was being explored and utilized, no stone was being left unturned in this fight against the effort to interfere with the kodesh kodoshim – the Torah education of our young.

Say what? Those newspaper headlines and articles, the tefillah gatherings and drashos, the petitions and mass emails, the videos and letter-writing campaigns -- they're all targeting the issue of government's new rules on secular studies in yeshivos in New York State – not in Yerushalayim Ihr HaKodesh?

An unprecedented g'zeirah had provoked an equally unprecedented backlash on our community's part. We would not stand silently by as the government wrapped its tentacles around our schools, seeking to squeeze the lifeblood – chinuch habonim -- from its veins, the essential oxygen it needs to survive – Torah study – out of its lungs.

My amazement only grew as I noticed that a statewide Yom Tefilla had been announced, for Jews to gather in shuls everywhere to pour their hearts out to the Borei Olam, beseeching him to annul the harsh decree against our yeshiva students, so reminiscent of the darkest days of Czarist Russia. This, after rabbonim in hundreds of batei knesses across the region had held forth from before the Aron Kodesh on the ominous clouds gathering on the horizon, as government signaled its willingness to close yeshivos and moved in to take control of our schools, dictating what could and couldn't be taught and for how long.

Apparently my earlier cynicism about communal apathy had been misplaced all along, my despondency over our predicament shown to be baseless. *Ehrliche* Jews *did* care, after all. The hearts of bnei Torah were *indeed* full of caring for their brethren in trouble in Eretz Yisroel. I'd have to ask mechilah of all those media organs I'd found wanting in my mind of not being concerned with their flesh-and-blood fellow Yidden across the ocean.

Say what? Those newspaper headlines and articles, the tefillah gatherings and drashos, the petitions and mass emails, the videos and letter-writing campaigns -- they're all targeting the issue of government's new rules on secular studies in yeshivos in New York State – not in Yerushalayim Ihr HaKodesh?

All this flurry of outraged protest and frenzied activism, all the expressions of terrified concern here in the center of frum life in America has nothing at all to do with the radical g'zeiros being foisted upon the elementary



schools in Eretz Yisroel by a governmental agency literally known as “the Charedi Department”? None of it whatsoever is against the law about to be passed seeking to “empty the pool” of 60% of the bnei Torah in the yeshivos gedolos??

Oh.

There’s no question about it: We will take full part in the mass tefillos and petitions and in every other form of hishtadlus on behalf of New York State’s yeshivos. But we will do so not because we happen to live here and because it affects our children, cousins, neighbors and friends, but because it affects Yiddishe kinderlach. How can we not? We are part of Klal Yisroel and it doesn’t matter whether the brothers and sisters who are in distress live down the block or in Timbuktu, nor whether they follow this odom gadol or that one. A brother is a brother is a brother.

But what can we say? To be completely honest, we only so deeply wish that every one of our fellow frum brothers felt the same way about the Yiddishe kinderlach in Eretz Yisroel. It’s so hard to watch as the frum Jews in New York turn the world upside down – as they absolutely should, must do – on behalf of their yeshiva children and their bnei Torah, when until three weeks ago, everything now happening in New York had been happening already in Eretz Yisroel for years – without so much a tear being shed, a kapitel Tehillim being said, a one-page news story written, about this monumental crisis.

When, just three short weeks ago, everything was still wonderfully quiet in New York, a fire raged out-of-control in Eretz Yisroel, one that has already consumed thousands of yeshiva bochorim, and is now burning in the chadorim and ganin and Bais Yaakovs – a fire of attempted government intervention and control and kefirah. Yet through a conspiracy of silence – I’m sorry to have to call it that, but there’s simply no other way

to describe it – the knowledge of that fire, its intensity, its scope, its casualties, have been consciously kept from the average frum Jew.

I’m not one to dabble in conspiracy theories. I don’t believe the first moon landing actually occurred in a California desert, nor that the CIA or the Mossad was behind the toppling of the Twin Towers on 9/11. But the total silence in the United States frum community about the crisis of governmental efforts at a takeover of Eretz Yisroel’s chinuch is so glaring, so weird and inexplicable, so egregious, that there must be those who are making it happen. Who are they? We don’t know. But the Eibershter does, and that’s what matters.

But perhaps I’m being too rash, excessively, unfairly judgmental. Maybe there are good reasons for refusing to acknowledge the crisis of which we speak.

And so, I wrack my brain trying to figure out a possible motive, even a remotely plausible one. If there is a “Charedi Department” in the Israeli Ministry of Education, staffed by chareidim and with the express purpose of introducing values foreign to Torah into our schools as a first step toward transforming the Charedi chinuch system into one that will produce graduates who will take full part in Israeli society, its army, its universities, and its workplaces, why would this be something any frum Jew would want to hide from his fellow Jews.

Why in the world would a Torah-true media outlet that reports copiously and conscientiously on the slightest threat to the Jewish community anywhere in the world – that can devote five paragraphs to an anti-Semite hiccupping somewhere in Anytown, USA -- want to actively stifle knowledge of such a proven crisis of huge proportions affecting its own people?

Let’s see...Is it true such a governmental unit exists, employing scores

of inspectors and educational supervisors and teacher trainers and curriculum experts and much else and that they are operating in scores of schools throughout Eretz Yisroel? Check. It’s not a matter of debate, no one denies it. You can check it out on the Internet or however else you verify universally agreed-upon facts, but it’s as verifiable as the rising and setting of the sun.

Are the above-stated goals really the ultimate purpose of this Department? Check. Its director, Meir Shimoni, said so on 7 Cheshvan 5776:

The central purpose of this department is to improve the Charedi educational system – both boys’ and girls’ of all ages – so as, in the future, to integrate them in the workforce – and into society in general....

We started the department overnight ... with the help of – first of all – the inspectors – some are sitting here now – talented people – “agents of change.” There are people sitting here upon whose shoulders rest the responsibility for social change... the generation growing up now in the Charedi community is your respon-

efforts to infiltrate our chinuch system. This issue bears zero relation whatsoever to that one. So that, too, can’t be why there’s a wall-to-wall news and information blackout on the existence of the Department and the evil it perpetrates on our little brothers and sisters.

But wait – maybe the absence of any mention at all about the crisis in chinuch in Eretz Yisroel isn’t malevolent in the least or part of any conspiracy of silence. Maybe it has a simple, innocent explanation: that we American Jews feel helpless in its face.

When you don’t know what to do, or know you can’t do anything at all, you try to make believe it doesn’t exist. Perhaps making believe all’s well in Artzeinu HaKedosha is a psychological coping mechanism to protect ourselves, because otherwise it’s just too painful to watch our frum brothers and sisters under sustained attack when we think there’s nothing we can do to help them.

Perhaps.

But along comes a crisis for the

I’m sorry to have to call it kefirah, but there’s simply no other way to describe it – the knowledge of that fire, its intensity, its scope, its casualties, have been consciously kept from the average frum Jew.

sibility to assure that in twenty, perhaps ten, years there will be a better society here – much better.

Let’s continue. Is it, perhaps, that the existence of this Department is entangled with that horrible phenomenon known as “the Machlokes,” which we want nothing to do with and which we must ensure does not “come to America”? No, the crisis of governmental intervention in chinuch in Eretz Yisroel doesn’t have one scintilla of connection, Boruch Hashem, to “the Machlokes.”

No one claims, as some do about the draft issue, that it’s all a manufactured crisis or that “it’s being taken care of quietly behind the scenes” or that “we have to choose the lesser of two evils” or that any gadol in the world believes we should cooperate with the Israeli government in their

yeshivos in New York to teach us there’s so much to do when Yiddishe kinderlach are in danger of being harmed. There’s tefillah b’rabim and wall-to-wall media coverage and petitions and videos and fear and outrage and so much else. Some of it is intended to provide actual help and some of it just comes from the reality that, as the Brisker Rov famously said, *az s’tut vey, shrayt mehn*, when it hurts, you cry out.

So now that we know that we can help and how to do so, can the frum media please write a few words, just a few to start, about the Israeli government’s slow-motion takeover of the chinuch system, so that regular Jews who will learn of the scope of this crisis for the first time can shed a few tears? **L**

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Dear Editor,

Thank you for your most exceptional paper. It is truly a light amidst mounds of darkness.

In regard to your article about those who are standing up for the truth today in Erets Yisrael are a minority. Your point is very true and important.

I would like to add that in reality those who oppose giyus are the many not the few. The reason for the silence of a big portion of Klal Yisrael is not due to a hashkafic conflict. Rather they are temimosly believing what they are told by the askanim and main stream media, that all is well, and no yeshiva bachur or avreich ever did, and never will enter the Army.

I would like to point out an interesting phenomenon that has occurred to me time and time again when I get into a debate over the current issues in Erets Yisrael.

Those with strong Torah hashkafos always answer me like I have mentioned above, they say, Are you crazy? Do you think they will ever be able to take even one bachur? And other things to that extent. But whenever I debate someone with more "left" hashafos, I get things like this, "Not everyone can stay in kollel for life", or "they have units in the Army for frum boys too", or they say in the name of the gedolim that one who is not learning full time should actually join the army.

I am baffled at the genius of those pro-giyus askanim who have been able to play to the ears of both types of people a very different tune, and have each group quiet in the face of such terrible reality, all for the sake of shmading our dear brothers and sisters in the Holy Land.

May we only hear good tidings,

Berish Gross

Dear Editor,

I commend you for providing a source for ALL of the answers to the Parsha Riddles. Keep up the great work. Looking forward to the next Parsha Riddles. Thank you!

A Reader

Dear Editor,

Thanks so much for your paper.

I was especially intrigued by the science article which said that "it is already known that the aging process is accelerated in outer space."

I was really amazed to hear this fact. I was also struck that if the scientists "already know" that certain circumstances or places quicken the aging process, even to the point that they are using that phenomenon for experiments, in the name of truth, they should admit that there is no proof at all if they find old bones.

Thank you again,

A Fascinated Reader

Dear Editor,

I rarely read newspapers, but recently your paper has come to my attention. I have seen the pure Torah hashkofos expressed within, and I bench you and your staff with all the berachos of the Torah.

To contrast, I remember glancing not so long ago at a popular "frum" newspaper. As a skimmed through the pages I was horrified at the left wing (when I say "left wing", I mean "anti-Torah" because the Torah is very right wing, like it or not!) ideals expressed there, and their idolizing the State of Israel and its secular leaders.

It's a shame we had to wait for such terrible gezeiros in Erets Yisrael to earn such a beautiful Torah based publication like yours.

Behatzlacha,

Rabbi Yossi B.
(Talmid of Harav Avigdor Miller)

continued on page 38



It Must End! Stop Making Fake News to Promote Sinas Chinam!

On December 16th, a leading Chareidi news outlet printed an article with the headline “Peleg Threatens to Break the Deal with Bnei Brak City Hall Regarding Shul Being Removed.” The connotation of the article is certainly that Peleg is a ‘hoodlum-like’ faction which reneges on agreements, at their whim.

The article begins “While Bnei Brak Mayor Avraham Rubinstein reportedly reached agreement with Peleg Yerushalmi representatives regarding the removal of Beit Knesset Darchei Shmuel, which was established on public land designated as greenery area, the Peleg is now threatening to break the agreement. City Hall announced the shul, which is located in the Kiryat Herzog neighborhood, would be removed as the city cracks down on buildings situated illegally on public land, along with a Belz-Chassidus affiliated shul, which is also on public green land.”

At the outset, the readers are told that the Mayor kindly designated a new location for the Beit Knesset Darchei Shmuel to be built, despite the fact that the original shul had been illegally built on public land.

And now? The Peleg Yerushalmi representatives have the audacity to threaten to break the agreement.

Only upon further reading, do the readers get to hear the truth.

“Work has started on preparing the land near a community center for the shul. The person responsible for the community center (Matnas), a Likud activist, is expressing his objections to placing the shul near the center.”

They haven’t yet begun, and they discover that the location that they were given is already fraught with controversy. The land is near a community center, and the person responsible for the community center objects to the shul being built. Does this sound like the Mayor brokered a fair deal? That he presented an honest solution?

And if that was not enough, the article continues to report that “Following the objections, Peleg leaders have learned the plot of land designated for the shul is at the heart of a controversy with the Jewish Agency for Israel, which claims ownership of the land.”

Fascinating. The land that they were given to rebuild the shul (which was only recently completed, at the cost of a fortune of money; and to rebuild the shul will once again cost a fortune in communal funds), is land that the Jewish Agency claims to own (meaning that the Mayor never had a right to give it to them in the first place.)

To clarify. The Mayor of Bnei Brak issued an order, the day after he was elected, to destroy a shul, allegedly because it was built on green space, land that they should not have used for a shul, despite

Peleg Threatens to Break the Deal with Bnei Brak City Hall Regarding Shul Being Removed



the fact that the previous Mayor had given them the land.

After an outcry and public pressure, there were reports of an agreement whereby the mayor agreed to designate a new location where they could rebuild the shul, which is the halachic pre-requisite for knocking down a shul.

Now, just a few days later, it is being reported, in the same article, that “The Jewish Agency succeeded in getting a restraining order against the city regarding the plot of land, preventing the city from beginning construction on the plot of land in question. Peleg officials are angry with the city’s top legal advisor, Ariel Yunger, insisting there is no way in the world that he is unaware of the fact that the city is offering a contested piece of land as the new site for the shul.”

‘Peleg officials are angry’? Would Agudah officials or Degel officials or Shas officials or Bayit Yehudi officials, or anyone, for that matter, not be angry?

The article states that “the Bnei Brak Councilman Shmuel Deutsch, who is affiliated with the Peleg,” is somehow reneging by “now stating it is absolutely prohibited according to the Torah to remove the shul until the new shul is up in its place.”

The inaccuracy is astounding. To call the Rosh Yeshiva Rav Shmuel Deutsch, shlita, a “Bnei Brak Councilman,” is appalling.

They conclude the article that “Adding to the anger, some Peleg avreichim took loans to obtain funding to begin building and now, they have learned the money has been invested in a controversial plot of land. It remains to be seen if talks between the Peleg and City Hall

will continue or if the Peleg will blow up talks and return to protests against the removal of the shul.”

Does it not seem like hate-provoking propaganda to write that “Peleg will blow up talks,” when, the article makes it quite clear that ‘Peleg’ was misled into a bogus agreement?

Shouldn’t they, and every G-d fearing Jew protest against the destruction of a shul? Why would a Chareidi news site imply otherwise?

I am disappointed. The public expects honest reporting. Chareidi news sites should hold themselves to an even higher standard.

Using a Chareidi news site to mislead the public and promote sinas chinam is shameful.

They should be zoche to do teshuva.

And the Bnei Brak municipality should also do teshuva and leave the shul standing.

Klal Yisroel expects it and will not stand idly by at the attempt to destroy a Home of Hashem.

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ב"ד
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בנוכח השלמת ארבעת חודשי המלחמה, חייבים להודיע על המצב הקשה של הישיבות והתלמידים. המצב הקשה של הישיבות והתלמידים הוא תוצאה של המלחמה וההתנתקות. המצב הקשה של הישיבות והתלמידים הוא תוצאה של המלחמה וההתנתקות. המצב הקשה של הישיבות והתלמידים הוא תוצאה של המלחמה וההתנתקות.

הרב דוד מאיר דרוקמן
רב העיר קריית מוצקין

הרב ברוך בועז יורקביץ
רב ק"ק חב"ד לוד

הרב ישראל יוסף הכהן הגדול
רב ק"ק חב"ד מגדל העמק

הרב ישעיהו הרצל
רב העיר נצרת עלית

הרב טוביה בלוי
רב ק"ק חב"ד נוה יעקב

הרב אהרן שמירא
אב"ד ק"ק פרס כ"ב

LETTER FROM LITVISH AND CHASSIDISH RABBINIM

K'lal Yisrael in Crisis: Re: Impending Draft Law – 'Chok Hagi'us'

The following is a reply to leading Rabbanim in America, from preeminent Roshei Yeshiva and Admorei Chassidus in Eretz Yisrael

In response to your inquiry about the current situation here:

As the 'Menshala's' legal counsel has already made clear, the impending bill is designed to upend the *Olam Hayeshivos*, as well as to stymie the mores and ethos of *emunah* and sanctity of *Yahadut*.

To begin with, any deferral of *B'nei Yeshiva* is linked to the caveat that the *Chareidi* community at large, fill quotas of conscripts. We're talking about recruiting thousands periodically, to compensate for those who continue to study full time; if this proviso isn't met, all yeshiva students will forfeit their deferral status.

This places the entire future of the Torah community at risk, since the only way to fill the actual total of required recruits will be to conscript many *B'nei Torah* who are *Torasum unmasom* – full time learners, as well; not to mention the Torah observant, not currently studying full time, who opt to live a life of fealty to our *mesorah*.

The 'Tzavah' or army's environment and atmosphere is not particularly user-friendly to a Torah-true lifestyle. – The reality testifies that so many were impacted by their army experience in a less than positive manner – even to abandon Torah and mitzvos, ו"ל.

The adjustment of the 'chok' or law will have a seismic effect on, and will change the contour, of the entire *Chareidi* segment of the population.

The sponsors of this bill claim it can't be implemented without the cooperation of the *Chareidim*; to acquiesce is to spell our own spiritual demise, ו"ל.

There is a school of thought that argues, things can be mitigated by adding a clause to the law, that within six years, the government will author a new *chok* to address the issue.

This is irrelevant, as the past has demonstrated that any new bill has always been more stringent than the former. The Supreme Court struck down the old law in order to promote *'Shivyon'* or equality. If the totals don't reach numbers of equal proportion to those in the secular sector, the High Court will negate this law as well.

Our only option is to oppose this 'chok' with *mesiras nefesh* – we ask the *Roshei yeshivos* and heads of *Chassidus* in *Chutz la'Aretz* to spare no effort that this bill not pass. Would this be a situation of life and death, you in the Diaspora would do all you could to prevent disaster. We are now in a predicament of *'hatzolas neshamos'* in a literal sense.

We affix our signatures with awe, fear, and a *tefilla* that Hashem grant us *rachamim* with salvation, very soon.

מאיר היילער
ראש ישיבת עמק התלמוד

יוסף דוד טיטלבוים
רב האדמו"ר סטאטוב
משה ברובובסקי

יוסף משה שניאורסאון
ראש ישיבת מנחם מענדל - טשיבין
יוסף בנימין וואונגר

לכבוד מרגן ורבנן גדולי התורה האדמו"רים שליט"א

ידועים ומפורסמים דברי קודש חוצבי לבבות של כ"ק רבנו: "... בני הישיבות אין לגייסם ולא יבאו בצבא, ולימודם תורתנו הקדושה בהתמדה ושקידה מגן ומציל על ארצנו הקדושה ת"ו ועל הדרים עלי". (אג"ק ח"כ ע"ב ע"ד)

לצערו הגדול וכאב לבנו, הולך ומתבשל לאור פסיקת בג"ץ הסכם בין ממשלת ארצות הברית לבין מליטיקאים "חרדיים", המהווה, כביכול, "פשרה", ולפי תוך זמן קבוע יש להגיע ל 60% מתחזור הגיוס באופן קבוע, ובכך בעצם מחייבים רבבות בחוגי ישיבות השוקיים על התורה להתגייס בעל כורחם דחיל כדי למלא את היעדים שנקבע בחוק החדש.

מניין יגיע איתם בחורים? מי יוכל להמשיך ללמוד ומי יאלץ להתגייס לצבא? לצערו הרב חלק גדול ממילוי היעדים נלקחים גם מילדי אנשי, וכפי הנראה בחוק החדש תהיה רק ילך ויגדל הילית.

ידוע שכ"ק האדמו"רים שליט"א חברי מועצת גדולי התורה הביעו התנגדות נחרצת להסכם האמור, ובאנו בזה בראש ובראשונה לחזק את ידם ולהצטרף למחאה חד משמעית נגד ההסכם המוצע שיבא הילית לגיוס בני הישיבות.

פונים אנו בזאת לכל מי שיכול לפעול נגד חוק הגיוס המסוכן האמור, ולעשות כל מאמץ כדי לסכל את המדימה הנוראה.

בזכות לימוד התורה נזכה במהרה לישועה ולהצלה האמתית והשלמה בקרוב ממש.

LETTER FROM CHABAD RABBINIM

The Rabbis of Chabad have sent an urgent letter to the Moetzes Gedolei Hatorah of Agudas Yisroel in Eretz Yisroel.

In it, they plead and "appeal to anyone who can act against this dangerous recruitment law, to make every effort to thwart the terrible plot."

They quote the Lubavitcher Rebbe that "Bnei Hayeshiva should not be drafted and should not go to the army. Their learning of our holy Torah with hasmada and diligence shields and saves our Holy Land and those who reside in it."

"To our great sorrow and pain to our heart, in light of the ruling of the High Court of Justice, agreements between anti-Orthodox parties and ultra-Orthodox politicians are being formulated, as a "compromise" according to which, within a fixed period of time, 60% of the boys of draft age will be enlisted...In effect, this obligates tens of thousands of Yeshiva students who toil in the Torah to enlist against their will to fulfill the goals set out in the new law."

"From where will those bochorim come? Who will be allowed to continue to learn? And who will be forced to enlist in the army?"

"To our deep pain, a large percentage of the fulfillment of the quotas are being taken from our community. And as we see it, with the new law, this will only increase. "

"It is known that the Admorim Shlita, members of the Moetzes Gedolei Hatorah, expressed strong opposition to the agreement. We come to strengthen their hand and join the unequivocal protest against the proposed agreement which will bring to the drafting of the yeshiva students.

"We hereby appeal to all those who can act against this dangerous recruitment law, and to make every effort to thwart the terrible plot, and by virtue of Torah study we will soon receive salvation and redemption, and the true and complete geula, b'karov mamash!"

THE WORDS OF RAV SCHACH ZT"l ECHO: "COMING TO BNEI BRAK, ALL APPEARS TO BE WELL AND FINE. EVERYONE IS IMMERSSED IN TORAH STUDY. BUT WHAT IS HAPPENING OUTSIDE?"



EYE ON THE NEWS

By : F. Liebeskind

In depth
investigative
reporting on
issues of concern
to the Jewish
community

SAME WAR, NEW WEAPONS

There are those who can visualize a "Gezeiras Shmad." They imagine soldiers holding guns to the heads of the Jews, screaming "bow to the cross, or you'll be killed!"

Anything short of that, in their minds, is not a gezeiras shmad.

Physical warfare has changed. The new frontiers include home-grown terrorists. Nuclear missiles. Cyber threats. Underground tunnels. The use of children as human shields. Attacks from the air. Chemical warfare. And on and on. Traditional wars with armies facing off on visible "front lines," is not the methodology of modern warfare.

So too, spiritual warfare. No longer are Jews being dragged to the gulag if they refuse to write on Shabbos. The tactic of investigating if a woman lit Shabbos candles, under penalty of death, is outdated. Today, the methodology is different. The tactics are more sophisticated, more targeted, more subtle, but the goal is the same.

The question thus becomes, if the goal is the same, but the means are different, does it mean that the war is any less severe or the losses any less tragic? If soldiers are missing in action is it less painful than if there are bodies to be buried?

A detailed letter, signed "with great trepidation and a broken heart," by leading Sephardic Rabbis, including Rav Dovid Batzri, shlita, Rav Tzion Boaron, shlita, Rav Yaakov Shkinazi, shlita, Rav Menashe Shua,shlita, and many others, details some of the new tactics in the deliberate effort to destroy the Chareidi world, read Torah, as we know it.

As you read, you will understand that this meticulously crafted campaign, shrouded in legalese, is with the clear intent to disqualify boy after boy, from receiving their deferments. No amount of preparation, no amount of "I" dotting or "T" crossing can compete with the cunning, expertise, and determination of the world-renowned IDF in the execution of their mission.

The Rabbonim write:

1. A few years ago, a fundamental change was made regarding the drafting of Yeshiva students, in that until a few

LETTER FROM SEPHARDI RABBINIM

זעקת הצלה

מאת גדולי והכבדי התורה הספרדים שליט"א

בעדות אישית על השמדה המתחוללת בקרב בני הישיבות הספרד

כבוד מרצן ורבנות תלמי התורה וראשי הישיבות שליט"א מרעני עיר ישראל בנותל אמריקה

הגנו בזה לשלוח אליכם בקצת הצלה רחוקה, על דבר הפגע הנורא והקשה השורר בארצנו הקדושה במדינת תלמי התורה הנשחטת והמנוגדת על

ובפנים אצל ציבור הספרדים ופחות המוסר, אשר כבר רבים חללים חסידים במסור.

ראשית, ובמדי ארץ לנו שום ישיבות לכל ענין המולדת, בין גדולי התורה בארצנו, ולא באנו לרצן ולהכניס בטשטש זה בלל, רק

דברים כדאיתן, להקדים מה שידוע לנו היטב, סיפור הדברים המתרחשים בארצנו הקדושה מזה כמה שנים, כאשר הפגע הנורא מאד טרם

ולעוקב ולהפיל התענים לפני מלכת המוות, לחוש לערעור ולפסול ולעשות כל אשר בידכם להחריב הנגזר הזה מלפנינו, לקיים בניו

הבנו (ולשירותן) באחרית, כאשר נשגנו כי יש לתרועע נחלה אצלכם לקבל לגנות זה בנינו, להציל נשמת הנותרים ופנים בני

בארצנו, ורעננה לברר מציאות הדברים והמנוגדות.

ונבאר בקצרה מנס שמתחולל כאן בשנים האחרונות:

א. הגנה לפני כמה שנים, נחשבלו הדברים שהיה קיים בענין גיוס בני הישיבות, ונשתנה דבר יסודי, שעד אז לא היה הצבא

את בני הישיבות, אמנם מאז שנתבטל ההסדר החלו לרצן ולחקור כיצד יוכלו להצליח לגייס את בני הישיבות, ומאז ועד הנה

החוק עוד כמה פעמים מ"ם הם פועלים בדרכים רבים אשר קבועים מפורש בחוק להביא לגיוס בני הישיבות לצבא וצירוף לאומי

ב. קום הקצת בחוק, ישנם יעדים שנתיים, שכבר כעת נעשים על מספר נמוך מאד של אלפים רבים, אשר הצבא אולי יח

מוציאים לפסול בכל הדרכים להביא לגיוס בחורים ואברכים חרדים וישראלים לאומי ולמלא את היקף השטחי יעדיהם אלו ו

משנה לשנה עד לעוד כמה שנים, או ודאי כל בני הישיבות למעט מספר מנומנים של יעילים להתגייס לגבא.

ג. מוטב ועתה קום החוק לעמוד ביעדים שנקבעו, הם פועלים מזה בכל הדרכים בהכנסת נחלה לרצן, קיי ששולחים א

שולח מזה לבישים בדרמים ממש ומסומנים בשיבות ובתי הכנסת ובר וישכנעם בחורים ואברכים לגיבא את ספסלי בית

בלימוד הגיוס פעמיים אשכ"ח ומסומנים נחלים למשך את לב בעירי הארץ.

ד. ועוד מנסים בכל דרך להקשות על בני הישיבות רבים לנטע מזה לקבל את החריף המנוק להם קום חוק, ככל מביא אמרו

שנים ומשנים (בטן שמעונים שלא דובר בכבוד הפקודי השלטה, או שמעונים שהחתימה של ראש הישיבה מושהת ובדור) ובפר

פחות מוכשרים או כבלי רקע משפחתי חלש, וכן בחורים שנמצאים בזמן של משבר או רצין בלשה, ובקצרה טבני עדות המרת

ה. גם החלו להקשות מאד על כל החוקים והתקנות המפורשים, ואינם מגלים שום נמישות בזה, באופן שכל מי שחרת מן

בזמן שאחר להגיש את התעודות ביום אחר או שחסי אזה מסכך אחר (ושעטים רמת מנוי שהמטכ"ל לא מניעים להטבו

שמעונים וכן קני מאד לפני המועד אחר אותן החוקים למרד כל המטכ"ל, ככל זה מניעים לא קרה בעבר שהמטכ"ל בחורים נ

אם היו שום ימים בעת הכל היה מתערך תוך ימים ספורים קיי חביר הכנסת ובר, ובדואר שלא היה עוקב נ

ישיבה במספר על כטן אר, אבל כעת הם החלו להקשות מאד, הרבה בחורים מסומנים מזה, רבים ימים או יושבים נ

וחלקם החלו להגיש לגבא באופן.

ו. וכן יש הרבה בחורים שיצאו לחו"ל, ונשלחו מזה הוסת לקבל דוחות, הם מסומנים כבר למעלה משנה בלא שום פתח

ז. גם נעשה שערורייה גדולה מאד, שהפקודים על הצבא בלשנות הגיוס מתירשים לוחה את הרבה החותמת של תלמי

הקדושים, להקנות ולמסור על בחורים כי אינם בני תורה מספיק וזכ"ל לא מניע להם דוחות, על אף שום לומדים בישיבות ויש

המטכ"ל הדרשים, בזמן כי שמעוני ללא כובד חליפת, או שמעונות שלו (בזמן המסדר, נעלים, וכדו) מראה שהוא לא מספיק

לפי דעתם, או מי שמתברר (קיי הקצת דרישות שום עינים קודם לכן כל בחור ובחור שחתימה אצלם פנים אתה ורשום א

במור הלק פנים באזה מקום לא חילט או בכל מיני לבישים לא וליטום, או בחור שמתברר להם ככל מיני דרכים שהמורז ען

הדורים או בזמן המנוע ובדור וגם מניו שחברת נעשים מסומנים כשכילי סיבות שעות ומישים ובדור אף שאין זה באמת כלל),

ח. גם יש הרבה כאלו שמתבטלים מזה שנים ויודעים שאינם יודעים את הכללים ומה שנוטל עליהם לעשות בכל העשאר הזה, ו

החיות בלשנות הגיוס, וגם הקודים שם פעמים הרבה בזמן ובמסרת לחתום על מסמכים שונים כלי ויודעים, הם מנסים שאין

והחיות ליצור ולבני הישיבות בענין זה.

ט. מוטב כל הניל, נעוד הפגע שיש הרבה מאד בחורים ואברכים תלמידי ישיבות וכוללים שאינם מקבלים דוחות אף שיהי

ולחסידי את מפגדים, ורבים טרם ישיבו כבר במספר, וחלקם התגייסו כסופו של דבר לגבא, ועוד הרבה מסומנים ומתגוננים ל

בחרים ואברכים מנסים לפנות לכל המפקדים והנשיאים שארצנו לפסול בזה, ושעטים רמת שאף פני לבנה ראשי ישיבות מ

מוסר ומורים שאין בידם מה לתשוב, וקול וקצתם חקקו חרדים עלה נר חקיק.

י. וגם יש הרבה מאד בחורים ואברכים שהתפתחו קיי יאיתם ניישים ומישים שפלה מתוך הערעור החרדי והלבו לגבא, ובו

ישיבות ממש מסומנות ואף מנסים השוכנים, נעשים שם בזמן קצת מחללי שבתות וחובים בריאות ה"ר, דבר שלא היה מנוי

ורעם וקט אלוני מן האדמות.

מאז עתה בחריה נחלה חוק

דוד בציור

ראש ישיבת תלמי

דוד בציור

דוד בציור

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years ago, the army was not making efforts to recruit Bnei Yeshiva. As of a few years ago, they began to seek ways how they would succeed in enlisting Bnei Yeshiva. Since then, although the law changed a number of times, they are nonetheless working in many ways that are explicit in the law, to facilitate the

enlistment of Bnei Yeshiva into the army and National Service.
2. The new law established ANNUAL QUOTAS. Even now, these quotas number in the THOUSANDS, that the army and all the arms of the government are obligated to make efforts through various

means, to enlist Chareidi Bochurim and Avreichim into the army and national service, to fill these quotas. These quotas increase yearly, until, in a few years, all the Bnei Yeshiva, except a (relatively) small number of outstanding students, will be enlisted.

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1. הגנה לפני כמה שנים, נתבטל ההסדר שהיה קיים בענין גיוס בני הישיבות, ונשתנה דבר יסודי, שעד אז לא היה הצבא מנסה לגייס את בני הישיבות, אמנם מאז שנתבטל ההסדר החלו לרצן ולחקור כיצד יוכלו להצליח לגייס את בני הישיבות, ומאז ועד הנה החוק עוד כמה פעמים מ"ם הם פועלים בדרכים רבים אשר קבועים מפורש בחוק להביא לגיוס בני הישיבות לצבא וצירוף לאומי.
2. ע"פ הקבוע בחוק, ישנם יעדים שנתיים, שכבר כעת נעשים על מספר גבוה מאד של אלפים רבים, אשר הצבא וכל זרועות השלטון מחויבים לפעול בכל הדרכים להביא לגיוס בחורים ואברכים חרדים וישראלים לאומי ולמלא את היקף השטחי יעדיהם אלו והולכים וגדלים משנה לשנה עד לעוד כמה שנים, או ודאי כל בני הישיבות למעט מספר מנומנים של יעילים להתגייס לגבא.

Parshas Vayechi / 11 Teves 5779/ December 19, 2018 Lehovin 7



SAME WAR, NEW WEAPONS Continued from page 7



שנת גיוס	יעד הגיוס ²⁶	מספר המתגייסים	שיעור המתגייסים מתוך יעד הגיוס לאותה שנה
2013	2,000	1,972	99%
2014	2,300	2,203	96%
2015	2,700	2,475	92%
2016	3,200	2,850	89%
2017	לא נקבע	3,070	

²⁶ סעיף 26טו (ד) (ה) (ו), סימן ד: יעדי גיוס, פרק ג': שילוב בוגרי ישיבות ומוסדות חינוך חרדיים, לחוק שירות ביטחון (ניסח משולב), תשמ"ו-1986.

²⁷ סעיף 26טו (ז), סימן ד: יעדי גיוס, פרק ג': שילוב בוגרי ישיבות ומוסדות חינוך חרדיים, לחוק שירות ביטחון (ניסח משולב), תשמ"ו-1986.

²⁸ החלטת ממשלה מס' 638, שילוב חרדים ובני מיעוטים בשירות צבאי ואזרחי לצורך שילובם בשוק העבודה ולצירת שוויון בנטל הביטחוני והכלכלי, 28 ביולי 2013.

²⁹ ש.פ.

³⁰ רס"ן נועה הרפז-יוז, רמ"ד כנסת, ממשיך וציבור בלשכת הרמטכ"ל, מכתב, 31 ביולי 2018.

³¹ לשכת שר הביטחון, דיווח לוועדת החוץ והביטחון של הכנסת, מספר מתגייסים חרדיים בשנת הגיוס 2017, מכתב, 13 בספטמבר 2018.

³¹ החלטת ממשלה מס' 638, שילוב חרדים ובני מיעוטים בשירות צבאי ואזרחי לצורך שילובם בשוק העבודה ולצירת שוויון בנטל הביטחוני והכלכלי, 28 ביולי 2013.



נספח 8 סת"ק 23

מרכז המחקר והמידע

Until a few years ago, the army was not making efforts to recruit Bnei Yeshiva. Now, these quotas number in the THOUSANDS. The army and all the arms of the government are obligated to make efforts through various means, to enlist Chareidi Bochurim and Avreichim into the army and national service, to fill these quotas.

3. Because of their obligation to fill the quotas, they are working through many devious means to achieve their evil goals. They have representatives, some of whom are dressed like Chareidim, who circulate in the Batei Medrashim and shuls etc.. to convince the boys and young men to leave the 'benches of the Beit Medrash.' Additionally, in the Lishkat Hagiyus (Draft Office) special, experienced people are designated to lure the hearts of the young kids.

4. They also attempt, in every way, to prevent the Bnei Yeshiva from receiving the deferments to which they are entitled by law, with all types of excuses (for example, since he did not speak with sufficient respect to the draft officer, or by alleging that the signature of the Rosh Yeshiva was forged, etc..) Specifically, those that are less intelligent or of weaker family backgrounds, or those who find themselves even in a slight downturn or weakened state, and particularly, boys and young men from Eidot Hamizrach.

5. They have also begun to be extremely particular regarding every nuance and detail of the regulations, to the point that even the slightest deviation from any detail results in the loss of a dichui (deferment.) For example, if a person submitted his paperwork a day late, or one attachment was missing (as it often happens that the letters from the draft office don't arrive at the correct address or arrive only days before the young man must appear, not leaving him ample time to assemble all the necessary paperwork.)

In the past, it was unheard of that a young man would lose his deferment on account of this. And even if they had

3. מחמת חובתם ע"פ החוק לעמוד ביעדים שנקבעו, הם פועלים בזה בכל הדרכים בחכמה גדולה להרע, ע"י ששולחים אנשים מטעמם שחלק מהם לבושים כחרדים ממש ומסתובבים בישיבות ובתי הכנסת וכו' ומשכנעים בהורים ואברכים לעזוב את ספסלי בית המדרש, וגם בלשכות הגיוס מעמידים אנשים מיוחדים ומומחים גדולים למשוך את לב צעירי הצאן.

4. ועוד מנסים בכל דרך להקשות על בני ישיבות רבים למנוע מהם לקבל את הדיחוי המגיע להם ע"פ חוק, בכל מיני אמתלות ותירוצים שונים ומשונים (כגון שמוענים שלא דיבר בכבוד לפקודי הלשכה, או שמוענים שהחתימה של ראש הישיבה מזויפת וכדו'), ובפרט כאלו שהם פחות מוכשרים או בעלי רקע משפחתי חלש, וכן בחורים שנמצאים בזמן של משבר או רפיון כלשהו, ובעיקר מבני עדות המזרח.

5. גם החלו לדקדק מאד על כל חוקיהם ותקנותיהם לפרטי פרטים, ואינם מגלים שום גמישות בזה, באופן שכל מי שחרג מעט מהנהלים, כגון שאיחר להגיש את התצהיר ביום אחד או שחטר איזה מסמך אחד (ופעמים רבות מצוי שהמכתבים לא מגיעים לכתובת הנכונה או שמגיעים זמן קצר מאד לפני המועד ואין שהות להספיק לסדר כל המסמכים), בכל זה מעולם לא קרה בעבר שהסתבכו בחורים מחמת כן, וגם אם היו עושים להם בעיות הכל היה מסתדר תוך ימים ספורים ע"י חברי הכנסת או ועד הישיבות וכדו', ובוודאי שלא היה מעולם שישב תלמיד ישיבה במאסר על כגון דא. אבל כעת הם החלו לדקדק מאד, והרבה בחורים מסובכים מחמת כן, רבים מהם ישבו או יושבים כעת במאסר, וחלקם רח"ל התגייסו לצבא באונס.

6. וכן יש הרבה בחורים שיצאו לחו"ל, ונשלל מהם הזכות לקבל דיחוי, והם מסובכים כבר למעלה משנה בלא שום פתרון נראה לעין.

7. גם נוסף שערווייה גדולה מאד, שהפקידים של הצבא בלשכות הגיוס מתיימרים לזהות את הרמה הרוחנית של תלמידי הישיבות הקדושים, ולקבוע ולטעון על בחורים כי אינם בני תורה מספיק וע"כ לא מגיע להם דיחוי, על אף שהם לומדים בישיבה ויש בידם את כל המסמכים הנדרשים. כגון מי שמגיע ללא כובע וחליפה, או שהמראה שלו (כגון: תספורת, געליים, וכדו') מראה שהוא לא מספיק ירא שמים לפי דעתם, או מי שמתברר (ע"י חקירות ודרישות שהם עושים קודם לכן על כל בחור ובחור שהתייצב אצלם פעם אחת ורשום אצלם) שאותו בחור הלך פעם באיזה מקום לא הולם או בכל מיני לבושים לא הולמים, או בחור שמתברר להם בכל מיני דרכים שהבחור עבד פעם בבין הסדרים או בבין הזמנים וכדו' (וגם מצוי שהרבה נרשמים כעובדים בשביל סיבות שונות ומיסים וכדו' אף שאין זה באמת כלל).

problems, they were resolved within a few days through the intervention of members of Knesset or the Vaad Hayeshivot, etc... And certainly, no Yeshiva student sat in jail because of it. Now, they have begun to be exceedingly particular and many boys have had complications as a result, with many having sat or who are currently sitting in jail, and a portion who r"l have gotten drafted against their will.

6. Likewise, there are many bochurim who have gone to Chutz La'aretz and have lost their right to a deferment, and

they are tangled in the bureaucracy already for more than a year with no end in sight.

7. Another tremendous scandal is that the army representatives in the Draft Office claim to determine the spiritual level of the students of the holy yeshivot, and to determine and argue that boys are not sufficient 'bnei Torah', and therefore are undeserving of a deferment, even though they are learning in Yeshiva and their documents are entirely in order. For example, if someone comes to the draft office without a hat

and jacket, or his 'look' (his haircut or his shoes etc..) appears that he is not enough of a Yirei Shamayim, in their opinion, or someone who they discovered (through the investigations that they make before regarding each bochur who appears before them for their one-time registration before them) that he went one time to some inappropriate place or wore inappropriate clothes, or a boy that they discover, using all their various means, that he once worked during bein hasedarim or bein hazmanim..., he will not get a deferment.



רשומות

קובץ התקנות

26 בספטמבר 2017

7868

ר' בתשרי התשע"ח

עמוד

- 2. תקנות שירות ביטחון (תנאים נוספים לדחיית שירות לתלמידי ישיבות והוראות שונות), התשע"ח-2017.
- 5. תקנות שירות ביטחון (אמות מידה לניבוש רשימה של ישיבות), התשע"ח-2017.
- 11. החלטת משכורת נשיא המדינה (הוראת שעה), התשע"ח-2017.
- 11. החלטת שגר שרים וסגני שרים (הוראת שעה), התשע"ח-2017.
- 12. החלטת משכורת נושאי משרה שיפוטית (הוראת שעה), התשע"ח-2017.



- 3. (א) מיועד לשירות ביטחון שטרם ניתן לו צו דחיית שירות רשאי להגיש בקשה לצו המועד להגשת כאמור לא יאוחר מיום א' בניסן הקודם למועד שבו הוא אמור להתייצב לשירות בקשה ביטחון.
- (ב) מיועד לשירות ביטחון שניתן לו צו דחיית שירות רשאי להגיש בקשה לצו נוסף לא יאוחר מ-14 ימים לפני מועד פקיעת תוקפו של הצו הקיים.
- 7. מפקד מיטב רשאי להתיר בקשה ליציאה מחוץ לישראל לתקופות נוספות על אלה יציאות לחוץ לארץ המנויות בתקנה 6, ובלבד שטרך כל התקופות לא יעלה על שישה חודשים ושהתקיים בהיור מיוחד אחד מאלה:

קובץ התקנות 7868, ר' בתשרי התשע"ח, 26.9.2017 3

- (1) התקיימו נסיבות מיוחדות המצדיקות זאת בהחלטה מנומקת בכתב;
- (2) בוטל צו דחיית השירות הוגל על המיועד לשירות ביטחון, ובתום התקופה שאושרה לשהייתו מחוץ לישראל ייקרא המיועד לשירות ביטחון להתייצב לשירות סדיר לפי סעיף 13 לחוק.

They prevent the Bnei Yeshiva from receiving the deferments to which they are entitled by law. Specifically, those that are less intelligent or of weaker family backgrounds, or those who find themselves even in a slight downturn or weakened state, and particularly, boys and young men from Eidot Hamizrach.

8. Also, there are many who get entrapped because they are not sufficiently knowledgeable regarding what is required of them, and they mistakenly sign papers at the draft office, and the officials at the draft office mislead them into signing various papers, without realizing what they are signing...

9. Because of all of the above, a situation has arisen that there are many boys and young married men who are yeshiva students who do not receive deferments, despite the fact that they want to register and confirm their status. Many of these boys have already sat in jail, and a portion have already been drafted as a result. Many are pleading for help, turning to the responsible askanim, who say that they cannot do anything. "Ein mah la'asot!" Their cries and the cries of their parents are ascending to the Heavens!

10. Additionally, there are many boys and young married men who have succumbed to the persuasion of the recruiters and those within the Chareidi community who cooperate with them, among them boys from well-known Yeshivot, and within a short time, they have become mechalilei Shabbos and chayavei krisut, r"l, something that has never happened in the past. The voice of their blood is crying out from the ground!

11. A situation has been created that even for those who are ultimately successful in getting their deferments, it is after a long a difficult fight and arduous appeals. They often must pay expensive legal fees, beseech the Knesset members and the Gedolim of the generation, expend many efforts, and only then, do they get the deferment to which they were legally entitled in the first place. The result? Those who are not strong willed or do not come from a strong background or who are in a difficult circumstance at the time, don't have the wherewithal to fight, and instead, enlist in the army.

12. There is another great obstacle. According to the law, any Yeshiva or kollel that wants to be recognized in order for their talmidim to receive a deferment, has to have a minimum of 15 students, 10 of whom are "draft deferred." In the past, the age for draft deferrals was 18-30, the new law changed that to 18-24. Thus, in order to be recognized, a yeshiva or kollel has to have a minimum of 10 avreichim between the ages of 18-24. This is nearly impossible for small kollels, as most young men are not getting married before 22, and most not until 23-24. The kollels,

8 ח. גם יש הרבה כאלו שמסתבכים מחמת שאינם יודעים את הכללים ומה שמוטל עליהם לעשות בכל הנושא הזה, והרבה מועים וחותמים בלשכות הגיוס, וגם הפקידים שם מטעים הרבה בזדון ובערמה לחתום על מסמכים שונים בלי ידיעתם. וזה מחמת שאין שום הוראות והנחיות לציבור ולבני הישיבות בעניין זה.

9 ט. מחמת כל הנ"ל, נוצר המצב שיש הרבה מאד בחורים ואברכים תלמידי ישיבות וכוללים שאינם מקבלים דיחוי אף שרוצים להתייצב ולהסדיר את מעמדם, ורבים מהם ישנו כבר במאסר, וחלקם התגייסו בסופו של דבר לצבא, ועוד הרבה מסובכים ומתחננים לעזרה. ואותם בחורים ואברכים מנסים לפנות לכל העסקנים והגופים שאחראים למפל בזה, ופעמים רבות שאף פנו לכמה ראשי ישיבות מפורסמים, אך כולם אומרים שאין בידם מה לעשות, וקול זעקתם וזעקת הוריהם עולה עד לרקיע.

10 י. וגם יש הרבה מאד בחורים ואברכים שהתפתו ע"י אותם גייסים ומשתפי פעולה מתוך הציבור החרדי והלכו לצבא, וביניהם בחורים מישיבות ממש מפורסמות ואף מחוגים חשובים, ונעשו שם בזמן קצר מחללי שבתות וחייבי כריתות ה"י, דבר שלא היה מעולם, דמם ודם זרעם זועק אלינו מן האדמה.

11 יא. נוצר מצב, שגם מי שמצליח בסופו של דבר לקבל את הדיחוי המגיע לו, זה אחרי מלחמה קשה והגשת ערעורים, ופעמים נצרך שכירת עויד, ופניה לכל חברי הכנסת וגדולי הדור, ולחצים מרובים, ורק אחר כל זה זוכה לקבל את המגיע לו מלבתיחילה ע"פ החוק. וזה גורם שכל מי שאינו חזק בדעתו, או שהוא לא מבית חזק, או שהוא באיזה תקופת משבר, עלול ליפול לצבא.

Continued on page 42



Nearly 1,000 Cases of Immoral Improprieties Reported in IDF in 2018



The intense efforts of the IDF to increase the number of female soldiers has borne significant results, as Deputy Minister Michael Oren tweeted in August that “in the past month, another 1,000 female soldiers drafted into field units — an all-time record.”

On Tuesday, December 11th, the Foreign and Defense Committee held a quick debate at the initiative of MK Mossi Raz (Meretz) and MK Revital Swid (Zionist Union) on the “increase in the reports of gender related harassment in the IDF.”

Brigadier-General Sharon Nir, Women’s Affairs advisor to the Chief of Staff, commented that “the IDF conducts on-

going work to mitigate the social phenomenon of harassment [of the female recruits].” Nir explained that the reported crimes, which only represent a percentage of the actual incidents, ranged from “inappropriate statements to grave acts.”

So far, 2018, had the most ever reported incidents, as 993 cases under military circumstances were reported. MK Anat Berko (Likud) conceded that “The army is a totalitarian framework,” one that wields power over all aspects of a soldier’s life, “but this totality does not need to be translated into total domination over the soldiers.”

Israeli Police Kill Terrorists



The IDF and Shin Bet killed two terrorists in one day, both wanted for committing terror attacks. Ashraf Walid Suleiman Na’alawa had been on the run since October after killing two and injuring another in the Barkan Industrial Park. Saleh Omar Barghouti was wanted for an attack he committed on December 9th which injured seven in Ofra.

Na’alwa had been able to evade capture on several occasions, but no longer. Interrogations to determine his whereabouts revealed that he was planning to commit another terrorist attack. He was responsible for killing Kim Leven-grod-Yehzekel and Ziv Hajbi in an attack at the Barkan Industrial Park where he had been employed as an electrician.

Na’alwa was specifically hard to track as he refrained from using any cellular phone or other trackable communication device. He was killed in a gunfight in his apartment during his capture.

Barghouti was the son of a West Bank Hamas leader and was arrested in connection with the terrorist group that shot at a group of Israeli civilians waiting at a bus stop in Ofra. Seven were injured, including a pregnant woman. Because of her injuries, her baby was delivered via emergency c-section and unfortunately did not survive. According to the Shin Bet, “the suspect tried to harm our forces as he attempted to flee,” and was therefore shot and killed.

Netanyahu: Expedited Demolitions



As a punishment for the murder of Israeli special forces sergeant 20-year-old Ronen Lubarsky the home of Islam Abu Humaid has been demolished.

This is not the first time the Abu Humaid home has been destroyed. As four other Abu Humaid sons are in Israeli custody, two for the murders of five Israelis, the home has been destroyed and rebuilt previously. Islam Abu Humaid told his interrogators that his murdering of Lubarsky was to avenge one of his brothers who had been injured in an Israeli army raid. “This is an enemy who thinks that by doing such actions they will terrorize us and make us fear them,” said Abu Humaid’s mother, Latifa. “On the contrary, our animosity becomes stronger, and

with it our perseverance and strength.”

Although rights groups have opposed the measure of demolishing family homes, the Israeli Supreme Court has upheld the policy, calling it “punitive and a deterrence to potential attackers.” The IDF has said that they “will continue operating in order to thwart terror and maintain security in the area.”

The demolition, a consequence for a crime committed in May, was carried out this week in response to several attacks that occurred, resulting in the deaths of several Israelis. In response to the attacks, Israeli Prime Minister Benjamin Netanyahu ordered that any slated demolitions be sped up and carried out as soon as possible.



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Chareidi Women Deprived of Walt Disney Employment



Decreased Incentives Result in Decrease in Chareidi Employment; Chareidi Women Deprived of Walt Disney Employment

The Knesset Finance Committee held a discussion on December 11th, on the issue of “Haredi employment and encouragement to join the workforce.”

The Knesset Committee reported The Central Bureau of Statistics (CBS) data indicate that the numbers of Haredi men joining the workforce has lessened this year, as a result of the cancellation of incentives for their employment. As a result, the numbers are falling short of the targets set by the state.

In their ongoing effort to secularize the Chareidim, the Knesset has developed a three-pronged campaign of recruitment to the IDF, involvement in Chareidi education, and integration in the workforce, to which they have allocated significant funds and resources.

At the Committee meeting, MK Mickey Levy stated that: “I wanted to hold the discussion out of deep concern. I am looking for ways to integrate the Haredi population into employment... I ask what the Ministry of Finance is doing for this. Where are the standards and where is the program for affirmative action? If the government does not take steps we will pay a heavy price,” of slowing down the integration of Chareidim into secular society

Among the presenters at the Knesset committee meeting was Rachel Lev, who works tirelessly to integrate Chareidi women into the secular workforce, as Director of an Animation Training Program for ultra-Orthodox women.

There is a specific additional interest in integrating women into professional training and employment in secular venues. The Israel Democracy Institute has reported that as more Charedii women join the secular workforce, the Chareidi birthrate declines, solving the ‘Chareidi problem.’

At the Knesset committee meeting, Rachel Lev lamented some of the ill-fated results of her attempts at integration. She illustrated her disappointment, by recounting the following incident: “We received a request from a large studio in early 2017 that needed a group of women to work for the Walt Disney Corporation. They indicated that they would prefer ultra-Orthodox women...”

Ms. Lev was enthusiastic about the opportunity as The Walt Disney Corporation is a model of secular entertainment and opportunity.

“We chose 30 (Chareidi) women from the field, and started the most expensive training in Israel with the help of the Ministry of Economics. The women left their jobs, and spent two years of intense training, hardly seeing their families and children, in order to achieve their desired positions. The company’s CEO came regularly to the training and expressed admiration. At the end of the period, 17 women were accepted to work. In actuality, only seven women began to work. Surprisingly, they then received a demand for additional 5-months of non-paid training, five days a week, until six o’clock each evening, which was against the terms of the contract.”

Goals must be achieved, and despite the unreasonable demands, the women pushed onward.

“They completed the training period, and in the end, only four women were accepted without a contract. The excuses were that it was a business, that it was dynamic. These women agreed to do everything, and in the end they were sent home. We went out in disgrace after a very, very expensive program.”

MK Levy said that he would “examine the case, for in the general sector it would not have happened.”

Too Many Tragedies



These past weeks, the Jewish people suffered greatly with murderous attacks on our brethren in Israel.

On December 9th, an Arab shot at people waiting at a bus stop on Route 60 near Ofra. Seven people were severely injured, and another 6 people were lightly to moderately injured. Among them was a young, pregnant woman, whose baby died r”l, as a result.

Then, on December 13th there was another shooting attack, at the Givat Assaf junction in which two young men, Yossi Cohen and Yovel Mor Yosef, both soldiers from Nachal Chareidi,

were killed by”d. The depth of this tragedy is still unfolding.

These incidents were followed by a car ramming near Ramallah, the stabbing of two police officers in the Old City and the knifing of a soldier guarding Beit El.

Shira Ish-Ran, the pregnant woman who lost her baby showed remarkable strength, the strength of a ma’amin, “I took three bullets to the leg, but with G-d’s help I will be able to walk. Our enemies can kill us, kill our children, but they cannot break us.” She vowed B’ezrat Hashem to “bring many more babies into this world.”



Hamas Leader Calls For More Terror

Quoting passages from the Quran to inspire the people, former Hamas leader Khaled Mashal calls for increased resistance against Israel in the West Bank.

“I resist, therefore I am.” This, according to Mashal, is the driving force of Palestinians. Abandoning this mantra leads to humiliation and death, as resistance is the “pinnacle of life. A person who lives under occupation, and who does not resist, is in fact dead.”

Mashal continued by describing all of the advances that the Palestinians acquired as having been achieved only through active resistance. “When did

Israel retreat from Gaza? After the Intifada in 2000 and the heroic resistance.” In this vain, he questioned why the West Bank was not preparing for guerilla warfare. “The West Bank spans 5,600 square kilometers and has mountains and valleys. It has everything necessary for guerilla warfare. Why are we not preparing for that?” he asked.

Resistance is how the Palestinians believe that they will rise from beneath Israeli occupation. “Today we are being called and preparing to force Israel to retreat from Jerusalem and from the West Bank. This is on the way to its retreat from all of Palestine.”



Fly the Russian Flag



According to Russia's Kommersant newspaper, Moscow has given permission to Hezbollah and other pro-Iranian groups operating in Syria to carry Russian flags to protect themselves from Israeli airstrikes.

Russia has remained angry over the loss of one of its planes during an Israeli Air Force (IAF) bombing in Syria in September. The plane was downed by Syrian missiles that were targeted at the Israeli planes, but Russia blames Israel for not providing a sufficient warning that would allow the Russian plane to reach safety before the raid.

Russian flags were seen flying near the military airport in Hama, a Syrian city with Iranian installations that have previously been attacked by the IAF. Flags were also seen in several other cities, as well in the Syrian desert.

Israel has complained to Russia that its flags were seen on Iranian compounds in Syria. The Russian Defense Ministry has said that their "position remains unchanged. The chaotic damage done to Syrian infrastructure by the IAF, on the pretext of an Iranian threat, is unacceptable to us." They are not expected to take action in response to Israel's complaint.

Will the U.N. Declare Hezbollah a Terror Group ?



In light of the recent discovery of Hezbollah tunnels reaching from Lebanon across the Israel-Lebanon border, the United States has called for the United Nations Security Council to meet to discuss violation of UN security council resolution 1701.

UN security council resolution 1701 was drafted in 2006 in order to negotiate a ceasefire between Lebanon and Israel. Now, the tunnels which cross the border violate the condition that states that the two countries must respect the border which demarcates their territories. At the meeting, Israeli ambassador Danny Danon will present Israeli material and findings related to the violation of the resolution. Lebanese officials will also participate in the meeting.

According to Danon, while Israel has no expectation that the council will condemn Hezbollah for its construction of

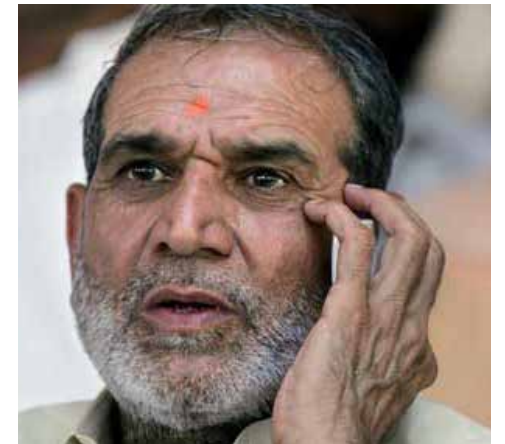
the tunnels, the hope is that they will at least officially define Hezbollah as a terrorist organization. "We must use every measure against Hezbollah to silence it and destroy its military and terror apparatus," said Danon. If Hezbollah is officially recognized as a terror group, Israel will more free in its efforts to delegitimize and sanction it. While Israel, Canada, the US, and the Gulf Cooperation Council have recognized Hezbollah as a terrorist organization, the European Union has only recognized its military branch as a terrorist group and not the organization as a whole.

Following the December 19th meeting, Israeli Prime Minister Benjamin Netanyahu plans to meet with UN Secretary-General Antonio Guterres to demand that he condemn Hezbollah's "violation of Israeli sovereignty."

Better Late than Never

Nearly thirty-five years after the Sikh riots killed around 3,000 people, the leader of the main opposition at the time of the riots, has been sentenced to life in prison for his role in the events. Former Congress member of parliament, Sajjan Kumar, at the time serving the first of three terms in parliament, was convicted of criminal conspiracy and "for delivering provocative speeches instigating violence against Sikhs." He was ordered to surrender by December 31st.

The 1984 anti-Sikh riots, also known as the 1984 Sikh Massacre, was a series of attacks against Sikhs by anti-Sikh mobs in response to the assassination of Indira Gandhi by her Sikh bodyguards. Gandhi's assassination was revenge for her sending in the army against Sikh separatist militants who were in the Golden Temple — Sikhism's holiest shrine — in the northern city of Amritsar. Many people were killed in the army assault, among them the leader of Sikh militants, and there was heavy damage to the temple. In the days after the Prime Ministers' death, mobs of Hindus went from house to house across north-



ern India, pulling Sikhs from their homes, hacking many to death and burning others alive. In their ruling statement the judges wrote how "a majority of the perpetrators of these horrific mass crimes enjoyed political patronage and were aided by an indifferent law enforcement agency. The criminals escaped prosecution and punishment for over two decades." Kumars' lawyers are appealing the case, and over the past 20 years, similar cases have been overturned during appeals.

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Immigration Protests in Brussels



The pact, which is not legally binding, aims at ensuring an approach to migration that “reaffirms the sovereign rights of states to determine their national migration policy and asserts the fundamental importance of legal migration.” While this language seems benign, many European critics believe that immigration will be increased across the continent as a result.

Thousands of protestors in Brussels have joined to demonstrate against a United Nations migration pact which they fear will increase immigration into Belgium. The United States, Austria, Hungary Italy, Poland, and Slovakia were among the few who refused to sign the agreement which was signed by 164 countries.

In Brussels, 5,500 protestors joined to protest the prime minister’s decision to sign the pact, carrying signs with messages such as “Our people first!” Police were present at the protests, using tear gas and water cannons to disband clashes that broke out. A left-wing organized counter-protest was attended by 1,000 people.

North Korea at Odds with United States

In response to increased sanctions placed on officials from their country, North Korean officials have warned that discussions of denuclearizing the country may not be an option for much longer.

North Korea has condemned the United States for imposing sanctions and threatened to return to an “exchange of fire.” The new sanctions were imposed on three officials, including leader Kim Jung Un, in response to alleged human rights abuses.

There has been little development in the talks of denuclearization since the summit between President Trump and Kim Jung Un in June. The two countries have yet to schedule another meeting after the one scheduled in November was canceled.

Pyongyang has credited Trump for wanting to work on the relations between the two countries but accuses the U.S.



of being “bent on bringing the relations back to the status of last year which was marked by exchanges of fire.” According to a statement made by the foreign minister, “if the U.S. administration believes that heightened sanctions and pressure would force Pyongyang to abandon its nuclear weapons, it will count as its greatest miscalculation and will block the path to denuclearization on the Korean peninsula forever, a result desired by no one.”

US Russian Relations Get Dicey Over Venezuela

Two TU-160 Russian bombers, capable of transporting short-range nuclear weapons, landed at Simon Bolivar airport in Venezuela. This came shortly after the Presidents of these closely allied countries, Nicolás Maduro and Vladimir Putin met in Moscow.

US Secretary of State Mike Pompeo said that “the Russian and Venezuelan people should see this for what it is: two corrupt governments squandering public funds, and squelching liberty and freedom while their people suffer.” Col Rob Manning, spokesman for the Department of Defense said according to NBC that the US recently sent a hospital ship to provide medical support for Venezuela “contrast this with Russia, whose approach to the manmade disaster in Venezuela is to send bomber aircraft instead of humanitarian



assistance.” The Kremlin responded that Pompeo’s comments were “highly undiplomatic”.

Spokesman Dmitry Peskov said “as for the idea that we are squandering money, we do not agree. It’s not really appropriate for a country half of whose defense budget could feed the whole of Africa to be making such statements.”

More Anti-Semitism in France



According to a European Union survey filled by more than 16,000 Jews, 90% of European Jews feel that there has been a rise in anti-Semitism in their countries in the last five years. News of the desecration of a cemetery in France, therefore, does not come as a surprise, as it serves as proof that anti-Semitic occurrences are indeed on the rise.

Vandalism was discovered on the tombstones of the Jewish cemetery in Herrlisheim, a town in northeastern

France. Tombs were marked with swastikas and other neo-Nazi and pro-Hitler messages. This is the fourth time in two months that anti-Semitic messages were discovered at Jewish sites in the region. In two of the incidences, Jewish mayors were the targets of the graffiti.

With anti-Semitic occurrences increasing throughout Europe, 38% of E.U. Jews have reported that they have considered emigrating because they no longer feel safe as Jews in their countries.



Yellow-Vest Protests Continue

Despite government orders not to, yellow-vest protester took to the streets of France for the fifth consecutive week. The government order came after a terrorist attack killed four people, and may have contributed to the diminished numbers, as nearly half the amount of demonstrators from the previous week didn’t show up. The protests got its name when organizers urged people to take the streets wearing the yellow vest that are mandated to be in every car. The Yellow-vest protests originally started to address the rise in fuel taxes but have subsequently evolved to protest many other (mostly) economic issues, such as pen-

sions and school enrollment. Some of the protests have been closer to riots as there has been violence, vandalism and chaos as police had to use tear gas and water cannons to control the protesters. Due to the protests, France’s tourism has taken a hit, as sites and museums had to be closed. President Macrons’ response to the protests was a cut to the fuel tax rise, a promise of an additional €100 (\$114) a month to those who earn minimum wage, and a tax cut for pensioners. Although he gave them more than they originally wanted, it’s still not clear if what he did was enough to calm the angry public.



Search Over: Marines Declared Dead



After searching 35,000 square nautical miles over a span of 900 hours, the United States Marines has ended its search for its five missing service members and officially declared them dead. The marines were lost after a U.S. aircraft crashed off the coast of Japan.

“Every possible effort was made to recover our crew,” said the commander of the III Marine Expeditionary Force (III MEF), Lt. Gen. Eric M. Smith in a statement. “Every member of the III MEF family mourns this loss and stands alongside the families of the fallen in this terrible moment.” This statement marked the conclusion of the search operation for the five missing crew members. An investi-

gation has been opened to determine the cause of the accident.

There were a total of seven Marines aboard the aircraft when it crashed. Two were immediately rescued, although one, Captain Jahmar F. Resilard, was pronounced dead as soon as he was found. The others have not yet been publicly identified.

On the decision to call off the search, commanding officer Lt. Col. Mitchell T. Maury has said that “We know this difficult decision was made after all resources were exhausted in the vigorous search for our Marines. Our thoughts are heavy and our prayers are with all family and friends of all five aircrew.”

Turning Trump’s Inflammatory Rhetoric Into Good Foreign Policy

In an interview marking her final days as U.S. ambassador to the United Nations, Nikki Haley detailed her strategy for garnering support for legislation in the U.N. While some have expressed criticism over President Trump’s unpredictable and volatile ways, Haley explains how she used his behavior to the country’s advantage.

President Trump is known for his inflammatory rhetoric. Haley would capitalize on this to sway ambassadors from other countries in favor of her agenda. The President would express his anger over an issue, after which she would go to the ambassadors and say, “You know, he’s pretty upset. I can’t promise you what he’s going to do or not, but I can tell you if we do these sanctions, it will keep him from going too far...I got the job done by being truthful, but also by letting him be unpredictable and not showing our cards.”

Haley also addressed speculations that she and the president often differed in opinion on political matters, saying that it only seems as such because “our styles are very different. In truth...I’ve never strayed from where the president was or never strayed from where his policy wants



to go.”

President Trump has nominated State Department spokeswoman Heather Nauert to succeed Haley. Haley has shown her support, saying “I want her to be successful, only time will tell whether her appointment was a good one.” As far as concerns that Nauert does not have the proper knowledge of foreign policy to have success in the U.N., Haley dismissed them by saying that many had the same concerns about her.

Human Shields Act



to 120 days if he reports to Congress that the waiving is crucial to national security.

The bipartisan measure has received much support from groups such as the Endowment for Middle East Truth (EMET), American Israel Public Affairs Committee (AIPAC), and the Foundation for Defense of Democracies (FDD). “This is the first time Congress has taken legislative action against this heinous practice,” said an AIPAC spokesperson. “The importance of this legislation is underscored by the recent discovery of Hezbollah terror tunnels into Israel that originated under the cover of civilian houses in Lebanon, and just weeks ago, using the cover of civilian populations in Gaza, Hamas fired 500 rockets at communities across southern Israel.”

A bill to impose sanctions on using human shields in war has passed the House of Representatives after unanimously passing the Senate, and now only awaits the signature of President Trump in order to become law. The bipartisan bill is an official condemnation of the terrorist group Hezbollah’s use of human shields, “a gross violation of internationally recognized human rights.”

Representatives Mike Gallagher and Tom Suozzi introduced the bill, which was co-sponsored by 25 representatives. It is officially titled the Sanctioning the Use of Civilian as Defenseless Shields Act, also known as the STOP Using Human Shields Act. The bill provides that the president impose sanctions on any group that “knowingly and materially supports, orders, controls, directs or otherwise engages in the exercise of human shields,” which refers to the specific practices of terrorist groups Hezbollah and Hamas. The president may waive sanctions for up

The other organizations echoed these sentiments. “There is nothing more cowardly and more craven than hiding behind defenseless women and children while waging acts of war, a practice that is commonplace among the terrorist groups Hamas and Hezbollah,” said EMET founder. FDD CEO Mark Dubowitz also issued a statement, saying that “Terrorists and their sponsoring regimes must be held accountable for their brutal practice of using civilians as human shields.”

The bill has sparked the hope in many that the United States and its allies will be able to fight the horrific crimes of terrorist groups, thus saving the lives of innocent civilians.

Continued on page 16

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Lying Doesn't Pay



from at least 1971 to the early 2000s, the company's raw talc and finished powders sometimes tested positive for small amounts of asbestos, and that company executives, mine managers, scientists, doctors and lawyers fretted over the problem and how to address it while failing to disclose it to regulators or the public." J&J's vice president of global media relations Ernie Knewitz, wrote in an emailed response to Reuters' findings that "Plaintiffs' attorneys out for personal financial gain are distorting historical documents and intentionally creating confusion in the courtroom and in the media," adding that, "This is all a calculated attempt to distract from the fact that thousands of independent tests prove our talc does not contain asbestos or cause cancer. Any suggestion that Johnson & Johnson knew or hid information about the safety of talc is false." Subsequent to the Reuters report, the J&J stock has gone down by more than ten percent, totaling about \$40 billion in losses.

According to a Reuters report, the medical devices, pharmaceutical and consumer packaged goods manufacturing company, Johnson & Johnson has been lying to the public for over 30 years. The report states that their popular baby powder contained asbestos, which could cause cancer, and the company knew about it and purposely hid the information from consumers and regulators. The Reuters report says it has reviewed documents that "were shielded from public view by court orders," after which, "A Reuters examination of many of those documents, as well as deposition and trial testimony, shows that

Court Rules Obamacare Unconstitutional

Just one day before the deadline to enroll for coverage for 2019, United States District Judge Reed O'Connor in Fort Worth, Texas has ruled that the Affordable Care Act, colloquially known as Obamacare, is unconstitutional.



considered constitutional, thus invalidating the entire Obamacare Act, as obtaining health insurance cannot be made mandatory.

The ruling does not yet have any practical ramifications. Enrollment will still be processed, and

Judge O'Connor's ruling was in agreement with a coalition of 20 states that said that a change in tax laws invalidated the premise of the Obamacare law. Previously, there was a tax penalty enacted on those who were not covered by health insurance, called the individual mandate. Now, with the elimination of the penalty, the individual mandate can no longer be

the law will remain pending an expected appeal to the Supreme Court, according to White House spokeswoman Sarah Sanders. Many are worried that the loss of Obamacare will pose a challenge for those with pre-existing conditions, but President Trump is calling for a "STRONG law that provides GREAT healthcare and protects pre-existing conditions."

Preventing Porch Thefts



As online shopping is on the rise, so is the rate at which packages are being stolen from people's front porches. To combat this problem, police in Jersey City are joining forces with Amazon to catch "porch pirates" in the act and to minimize the growing number of thieveries.

Although Amazon, UPS, and FedEx have declined to report on the number of people that have had packages stolen after delivery, estimates are as high as one in 12 people. To curb this growing problem, Amazon has provided equipment for the police force to plant phony packages equipped with video cameras and GPS

tracking capabilities. According to Police Chief Michael Kelly, the boxes and cameras were planted based on crime statistics both from their department and from Amazon. This operation is an improvement from the standard method of relying on home-security cameras, as the GPS will allow the police to track the travels of the stolen goods. One arrest was already made within one day of implementing the operation.

USPS estimates that it will deliver approximately 900 million packages between Thanksgiving and New Year, and UPS estimates about 800 million packages. Even with the bait package operation, they still expect a large number of thefts before the year is over. To combat this, delivery services recommend taking precautions when expecting a package, like ensuring that someone is home to receive it or requiring a signature if an expected item is of value. Even installing a door bell camera may help prevent falling victim to theft.

More Us Airstrikes In Somalia



The US Military had a busy weekend in Somalia, carrying out six airstrikes in the Gandarshe region, killing a total of 62 al-Shabab extremist rebels. This was the deadliest air strike on Somali terrorists since November 2017 when 100 militants were killed. Al-Shabaab, which is allied to al Qaeda and Africa's most active Islamic extremist group, controls parts of rural southern and central Somalia and continues to stage deadly attacks in the capital, Mogadishu, and other cities. Just last month, the US military said it killed 37 in airstrikes near Debatscile, Somalia.

Since President Donald Trump took office, Somalia has seen a sharp increase in the number of air strikes and casualties. According to the Bureau of Investigative Journalism, "at least 400 people have been killed in air strikes since the beginning of 2017, far more than the previous 10 years combined." In the latest air strikes, carried out in co-ordination with the Somali government, "no civil-

ians were killed," the US military said in a statement, "alongside our Somali and international partners, we are committed to preventing al-Shabab from taking advantage of safe havens from which they can build capacity and attack the people of Somalia." The statement also added that "Al-Shabaab uses parts of southern and central Somalia to plan and direct attacks, steal humanitarian aid, extort civilians to fund its operations and shelter radicals," the terrorist group has not since responded to the strikes. In the state departments' most recent report on terrorism it states that Somalia is a "terrorist safe haven" and al-shabab is still a threat, even though they've had setbacks. The jihadist militant group, retains control over a large part of the country, and "has the ability to carry out high-profile attacks using suicide bombers, explosive devices, mortars and small arms," according to the report. There is also a number of ISIS fighters who are targeted in the strikes.

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MOETZES GEDOLEI HATORAH

Continued from page 1



Asara B'Teves was utilized as an auspicious opportunity to "daven to our Father in Heaven, to avert this decree, on a day devoted to Teshuva and Tefilla. What better koach hatefilla do we have than the pure prayers of our Tinokos Shel Bais Rabban!"

May Hashem Yisborach accept our tefillos, and may Klal Yisroel continue to turn to the Ribono Shel Olam with teshuva and tefilla, for He is our only salvation.

An Urgent Call to the Entire Jewish Community from the Moetzes Gedolei HaTorah

5 Teves, 5779

To respected Rabbonim and the community:

It is already widely known in New York State and in New York City that **there is a clear and present danger that affects us and our children, who are being educated in our mosdos with ahavas Torah and yiras shamayim.**

Various government groups, instigated by outsiders, are preparing now to coerce our Yeshivos and Bais Yaakovs with a new set of comprehensive secular studies requirements which will have a terrible negative impact, quantitatively and qualitatively, on the *chinuch* of our children as has been handed down to us through the generations. We are in need of much *siyata d'shmaya* and *rachamei shamayim* to annul this difficult decree, may it not happen.

We are therefore calling upon the entire community who will be gathering in Shuls and Yeshivos this *Asarah B'Teves*, including the *tinokos shel beis rabban* and *bnai hayeshivah*, to beseech Hashem by publicly reciting extra Tehillim at Minchah time. May *Hakadosh Baruch Hu* hear our cry and accept our *tefillos* that the words of our Torah remain eternally in our mouths, and in the mouths of our children and grandchildren.

Moetzes Gedolei HaTorah of America

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לכן נועצנו יחד והננו קוראים לכל קהל עם ה' המתאספים בבתי כנסיות ביום עשרה בטבת הבא, וגם לרבות תלמידי הישיבות הקדושות, לשפוך שיח ולהרבות באמירת תהילים בעת תפלת המנחה. ואבינו שבשמים ישמע שועתינו ויקבל את תפילותינו שלא ימוש דברי תורה מפנינו ומפי זרענו ומפי זרע זרענו עד עולם.

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HEALTH AND SCIENCE NEWS

By: A. D. Cohen



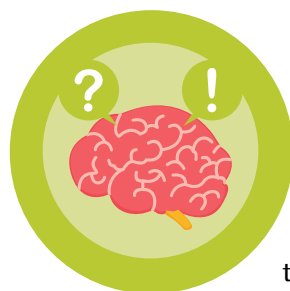
An Amazing Drop Of Blood

Researchers from Australia's University of Queensland have developed what is being considered a huge breakthrough in cancer diagnostics. Their new ten-minute diagnostic test which only requires one drop of blood is able to detect cancer anywhere in the body, replacing the need for invasive and expensive biopsies.

In their research, the team discovered that cancerous DNA sticks differently to metal than healthy DNA. Using this, they developed a test in which a drop of blood is added to a water solution that has gold nanoparticles. Depending on how the DNA in the blood sticks to the gold particles, the water will turn either pink or blue, pink indicating cancer, and blue indicating healthy DNA.

The goal of this technique is to provide an easy, quick, and universal cancer test. Tests that are currently used are limited to a specific kind of cancer or to a specific area in the body, such as when tissue is biopsied. This test will detect any cancer anywhere in the body, which can be used as a first step for doctors in determining whether a person has cancer. While it does not tell which kind or where the cancer is, it will alert the doctor of its presence. It currently has a 90% success rate in detecting four major types of cancers.

A cheap and easy cancer detecting technique is an exciting prospect for health care professionals. The test is now being used in clinical trials so that its efficiency can be determined in a larger sample size and in cases of rarer cancers. The research team hopes that it can become a widespread tool, even being used in regular physicals so that deadly illnesses can be detected early enough so that treatment could be more effective. They also hope that the test can be used to determine whether cancer treatments are having success, as the blood can be routinely checked to see if cancer is still present.



Not An Ordinary Leak

A man spent years trying to control his incessant congestion only to learn that what he thought was a persistent runny nose was actually fluid leaking from his skull out through his nose.

Greg Phillpots had a constant runny nose for five years. He blamed the condition on allergies, even receiving diagnosis from doctors of pneumonia and bronchitis. After years of annoyance, no relief, and an excessive amount of tissues, a cough that kept him up all night scared Phillpots into further investigating what was going on in his body.

Phillpots finally received the proper diagnosis from Dr. Alfred Iloreta of Mount Sinai Hospital. The doctor discovered that the fluid running from Phillpots' nose was cerebrospinal fluid, the fluid that cushions the brain and spinal cord to protect them from shock. Left untreated, the leakage of the fluid could lead to

a serious infection, as the fluid serves to prevent anything infectious from reaching the brain and spinal cord. Such a leak affects .00005% of the population. Its rarity makes it difficult to diagnose, when in truth the fluid leaking in no way resembles that of cold.

Dr. Iloreta performed a minimally invasive surgery to repair the leak. Doctors used a flap of Phillpots' skin from another area of his body to patch the leak that was allowing the fluid to leak out.

Phillpots is overjoyed to have finally found the relief he had been searching for for five years. "have You ever been so congested that you can't breathe, and all of a sudden you can breathe again?" he asked. "You know what a relief that was?"



Breathing Soles For Diabetic Health

While maintaining proper blood sugar is the obvious priority, there are several aspects of a person's health that must be monitored closely for one who has diabetes. One such aspect is that of infections, particularly in the feet. Because of the high occurrence of infection and the unfortunate necessitation of amputation in some cases, researchers at Purdue University have developed an insole that can help keep the feet of diabetics healthy.

When trying to prevent diabetes-induced complications, oxygen is a vital factor. In people with diabetes, simple cuts or blisters can quickly become a much bigger issue. This is because the sugar accumulation in the bloodstream and nerve endings of the hands, feet, and eyes prevents a proper supply of oxygen from reaching these areas. Without the proper oxygen, even a simple wound cannot heal properly and will likely become infected. Left untreated, often because of weakened sensation in the feet due to the diabetes, the infection can become severe to the point of requiring amputation to stop its spread.

the team discovered that cancerous DNA sticks differently to metal than healthy DNA.

Purdue University's technology is designed to deliver oxygen directly to the soles of the feet, improving the ability of the feet to heal from simple wounds. The insoles are designed to be worn inside of a cast, which is the typical treatment for foot ulcers in diabetics. It has small reservoirs of oxygen which is released when loaded with a pressure equivalent to a person standing. It continues to deliver the oxygen even when a

Without the proper oxygen, even a simple wound cannot heal properly and will likely become infected.

person is sitting. The insoles can be specifically designed depending on where on the foot the patient's wound is located, ensuring optimum oxygen delivery to the affected area.

The insole technology has not entered clinical trials and is still patent pending. In order to ensure affordability and accessibility, the team would like to design several options according to common areas of infection. Thus, a patient would simply get a prescription from his doctor and be able to buy the insole that most fits his needs. This technology offers hope to thousands of people with diabetes and to those struggling to ensure that their feet remain as healthy as possible.



Better Than An ECG ?

When it comes to heart attacks, every second is vital. The earlier the detection and subsequent treatment of a heart attack, the better the outcome. Thus far, an ECG was required in order to detect any significant heart irregularities, requiring a person to be in a hospital setting. A new mobile app called AliveCor developed by Dr. J Brent Muhlestein and his team from Intermountain Medical Center Heart Institute has been proven to detect heart irregularities and heart attacks as accurately as a standard ECG, which could provide lifesaving time for the person in question to receive medical care.

Often, a defective heart rate is only realized once a person is already experiencing the damaging symptoms of a heart attack. A STEMI heart attack is a serious form of heart attack, characterized by a complete blockage of the coronary artery, resulting in a large part of the heart being unable to receive blood. In this case, immediate medical attention is imperative. Many people experiencing a heart attack do not recognize the early signs, and therefore do not receive proper medical care in time. The new app has been able to detect troubles with heart rhythm as well as if someone is having a STEMI heart attack, alerting the person experiencing the attack to seek out the medical care that they would otherwise not be aware that they need.

204 patients with chest pain were tested using both a standard 12-lead ECG and an ECG through the app

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Lehovin

Pull out section for Kids



You just might remember that there was something very special happening last week... Yup, you got it! It was Shia's bar mitzvah Shabbos, and we haven't forgotten that we told you we'd give you an update of whatever *did* happen to poor Shia and Yitzy and the skunk fiasco... So, back to the story!...

Tzviki squinted at the Book of Natural Home-Grown Remedies again and cleared his throat importantly.

"Ah-hem! It says," he continued, "In case of contact with skunk spray, immerse the affected area in tomato juice."

There was silence for a second.

"So we're going to have to start washing our hands in *tomato juice*?!" Shia asked doubtfully.

Yitzy was smiling. "Shia, we'll just have to fill up a bucket with tomato juice and keep our hands inside, for... how long does the book say, Tzveek?"

Tzviki scrunched up his nose. "It doesn't say exactly... Oh, here: 'Continue this treatment until the smell goes away.'"

"Let's go for it!" exclaimed Yitzy.

So Shia and Yitzy each filled up a deep bucket of tomato juice, and we pretty much got used to seeing them shlepping those tomato juice buckets all around the house with them. Sometimes, when they really wanted to help out with stuff, they'd take their buckets with them and just pitch in with one hand at a time.

Like a few days later, when we were all stuffing invitations together.

"Shia, c'you please pass the small envelopes to this side?" called Chayala.

Shia grabbed a pile of envelopes with his non-tomato-juicy hand and then went right back to sticking stamps, while Yitzy licked and sealed envelopes.

Tzippy breezed by. "On my way to get more matching napkins and cups!" she said as she headed out.

"I almost dropped my rice spoon on the floor in disbelief. Well. On second thought, maybe I wouldn't be needing that spoon, anyways."



"Bring Mommy's cell!" Yitzy jumped up and ran to get it for her, running back with the bag of rice in hand.

You see, Mommy's cell had been doing much, much better lately, and it was *almost* in complete working order! But there were a couple of buttons that were still working not-quite-perfectly, and so we were still keeping it in the rice bag for as long as we could...

But in the meantime, there were so many things to do and places to go (and people to see) before the bar mitzvah, and Tzippy sometimes just needed to bring the phone along on those errands! And so, she used to shlep along the bag of rice with her wherever she'd go, and if she needed to call Mommy, she'd just slip it out of that bag, *shtup* the battery inside, and – Presto! – a working phone! Then she would take it apart again and put it back in the bag, until... next time...

But meantime, we were finding lots of trails of rice all over the house...

Tzippy grabbed the bag and sniffed.

"It sure still smells like lemons!" she grinned.

"Waddaya mean?" Chayala wondered. "I still polish the phone with my special lemon-flavorer every day, of course! It makes the phone smell yum!" she smiled.

"Okay, Chayala, we'll let you enjoy your lemons," Tzippy winked. "Anyway, gotta go!" and she was out the door.

"Look, everyone, we're making progress here, baruch Hashem!" I pointed to the growing pile of Ready-to-Send envelopes appreciatively.

Chayala shifted her feet. “There’s something *funny* in my slippers,” she frowned, bending over to pull one off. She grabbed her fuzzy pink slipper and shook it really hard, and out streamed... a little pile of rice, of course!

We all laughed (we were getting pretty used to seeing rice all over the place – I wonder if that bag had a hole?), but Chayala just sniffed.

“Umm... lemon smell... nothing like it!” she said dreamily.

“I even found some rice in my cereal box this morning!” declared Tzviki. “Now even my *Cheerios* taste like lemons!”

“Shia, I need you in the kitchen!” called my mother.

When Shia left, Tzviki gave me a little nudge. “Pssst! Pinny! Did you get all the pictures for Shia’s slideshow yet?”

We were working on making a super surprise slideshow for Shia to watch on Motzaei Shabbos with all the relatives. It would have pictures from when Shia was small, until now... (And even a few funny videos!)

“Yup!” I grinned. (We were sure working hard on this one!)

Well, the time flew by, and soon it was just a few days till the bo bayom. Shia and Yitzy’s hands were almost smell-free, but they were still carrying around their buckets for an extra day or two, for just-in-casies.

The week before the bo bayom, when Shia was at mishmar, Tzippy gathered us all together.

“I finished the last touches on the slideshow!” she exclaimed.

“Yay! Let’s watch it!” Chayala jumped with excitement.

“I want to see!” Dassy’s eyes were dancing.

“Me too! Me too!” my four-year-old sister Malky squeaked, and came over to watch it with us.

It was a pretty funny slideshow, and we were so excited for Shia to see it, too...

Before long, the day of the bo bayom arrived, and it was just amazing! Shia and Yitzy were completely skunk-cured by then, and even my mother’s cell was back to its good old self! (And out of the rice bag!)

The days passed by in a whirr, and soon it was Shabbos, which we had been excitedly waiting for the whole time. All our grandparents, uncles, aunts, and cousins were there, and what a smashing-fun time we had!!

On Shabbos night, we made sure to compliment Chayala, who had cooked lots of stuff for that meal with my mother.

And then it was time for the main course...

Chayala brought out a plate of chicken, and then uncovered a steaming platter of



“Well, could be worse, Chayala could have decided to serve tomato soup for the appetizer, instead!!”

rice with a flourish.

“Ta-da!” she exclaimed. “It’s a new recipe I made up. It’s called Rice Foné-a-La-Cell,” she added, looking pretty happy with herself.

It was a fancy rice with lots of mint leaves that Chayala must have picked and checked from our garden.

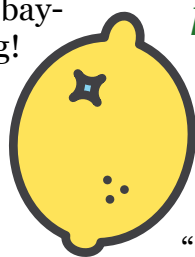
We oohed and aahed. “Wow! You must have worked so hard!”

Suddenly, Yitzy squinted.

“Something smells kind of suspiciously familiar here,” he said, peering at the rice.

“Something smells kind of suspiciously familiar here,” he said, peering at the rice.

“Kind of like... lemon!”



“Kind of like... lemon!”

“Lemon rice! How elegant! What a great idea, Chayala,” smiled my mother.

But Yitzy only sniffed again, “Smells kind of... just like...”

Then, he turned to stare at Chayala. “No. You didn’t.”

“Actually, I *did!*” Chayala sang out, and just beamed sweetly back.

“You *used Mommy’s cell phone rice for the bar mitzvah Shabbos!*” he yelped.

Tzippy blinked furiously.

I almost dropped my rice spoon on the floor in disbelief. Well. On second thought, maybe I wouldn’t be needing that spoon, anyways.

“Do you mean to say,” I gulped, “that Rice Foné-a-La-Cell is a fancy way of saying *Cell Phone Rice?*!”

“Uh, Chayala?” sputtered Yitzy. “You didn’t think we would actually *eat* this rice, did you?”

“Yeah, maybe it’s even dangerous!” piped up Tzviki. “Like maybe there’s radioactive cell phone waves in here, or something!” he grinned.

“I don’t know about radioactive waves,” added Tzippy. “But what I *do* know is that I went through rain, hail and snow on bar mitzvah errands, with that rice bag coming along with me every step of the way, and I can tell you, it didn’t exactly stay the cleanest...”

“Well, could be worse, Tzip,” offered Shia. “Chayala could have decided to serve *tomato soup* for the appetizer, instead!!”

We all burst out laughing at that, with memories of petrified skunks and buckets of leftover skunky tomato sauce still in our minds, but at that point the gourmet Rice Foné-a-La-Cell was ever-so-gently removed from the table. (But I don’t think Chayala was too insulted – I think she just tried cooking it up more for the kicks of it!)

And we had a super-wonderful time with our family that Shabbos, and of course, when Shabbos was over, we all watched Shia’s growing-up slideshow. And I think he really loved it a lot (although there were some moments - like when we got to the picture of him when he was two years old turning a bowl of saucy spaghetti upside-down on his head - where he turned a little reddish under his new bar mitzvah hat!)

All in all, we just enjoyed that bar mitzvah so much, and do you know why? It’s because we all got to spend time together preparing for it, and then again at the bo bayom, and of course all together with our grandparents and cousins on Shabbos!

’Cuz it’s all about... Family! There’s nothing like it! And even though they might shpritz lemon spray all over the whole house or walk around reading the Book of Natural Home-Grown Remedies or doing the one hundred and one other nutty things that make family so special, (or even

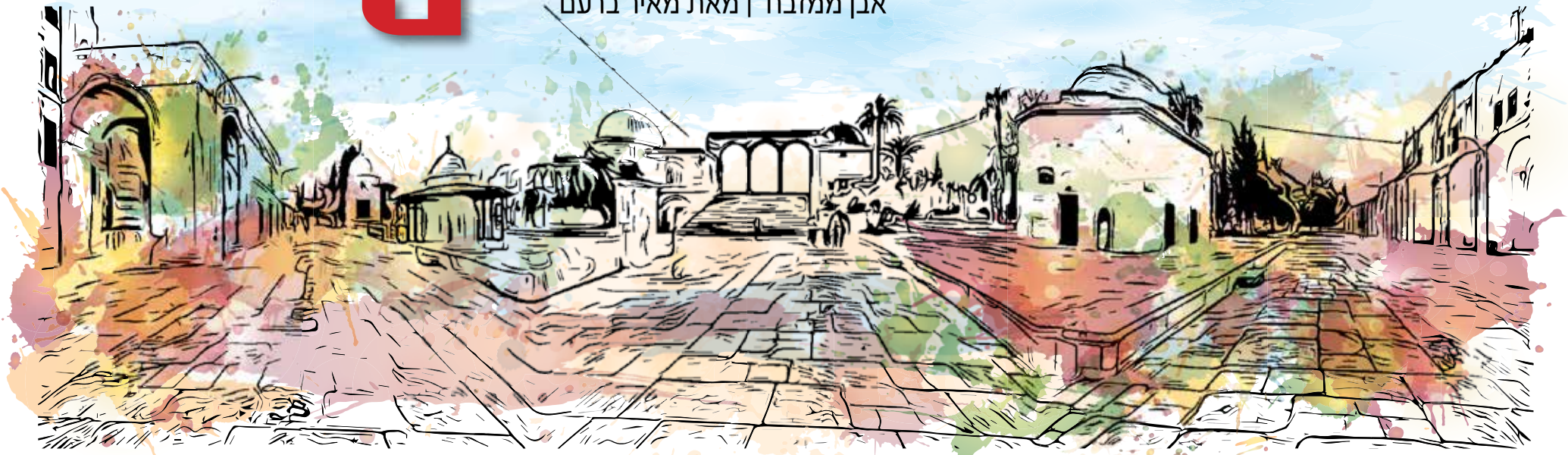
though they might boss you around with an annoying older sister/brother voice, or crawl out of their playpen and rip your homework notebook to shreds), they’re still, always and forever... Family! And there’s nothing like spending Family Time!

One thing is for sure – it was a bar mitzvah that none of us could possibly forget!

(Tomato soup, anyone?) 🍷

A CITY IN Disguise

אבן ממצבח | מאת מאיר ברעם



Recap: Rabbi Yos'e Ben Yoezer had an important conversation with his nephew Yakum. In it he reveals that the faithful Jews will emerge victorious. Who will lead them?

TELL ME YOUR VERSE

Dawn's pale rays felt their way across the black sky, and the rooster's call replaced the wailing of jackals. Two bent figures hurried through the narrow alleys of Tzreidah. They had to find refuge before the town stirred.

"We're here," whispered Yehudah excitedly.

He went through the dark entrance, with Elyakum at his heels.

The *tzaddik's* pleasant voice greeted them with "Welcome, my sons."

"Grandfather!" said Elyakum.

But Yehudah stood still in awe, and tremulously intoned the blessing upon seeing a sage: "*Baruch atah Hashem...shechalak michochmaso lireivav*" (Blessed are You, Hashem, Who has shared His wisdom with those who fear Him).

"Amen," replied Elyakum.

"Amen," came a voice from a corner of the room.

Yehudah and Elyakum turned. They were startled to see a Greek citizen eyeing them intently.

The *tzaddik* noticed their confusion, and quickly made the introductions.

"My grandson Elyakum, this is your cousin Yehoyakim, a Jew who has lost his way but who will ultimately return to G-d with all his heart.

"Yehoyakim, this is Yehudah, the redeemer of Israel, and Elyakum, his attendant arms bearer."

There was stunned silence.

Yakum had been informed that he would repent, Yehudah had received the answer for which he had come, and Elyakum had been given an important task.

Yakum was the first to recover his composure. He was troubled. "I don't understand, Uncle," he whispered, "how you know that the time of redemption has come. The time is not ripe for rebellion. The survivors are battered and scattered, without weapons or shields...You are pushing them into a suicidal war!"

The *tzaddik's* radiant smile shone in the light of dawn like a rainbow in the clouds. "The One Who knows who will live in every generation planned an end to suffering, my son.

"Yaakov *Avinu* saw the heavenly angels ascending and descending a ladder-the angels ap-



"The survivors are battered and scattered, without weapons or shields...You are pushing them into a suicidal war!"

pointed over the nations of the world rising to power and falling, winning and losing. We have a tradition that the heavenly prince of Greece ascended a hundred eighty rungs and then crashed down to the earth. This year the Greek empire will be a hundred eighty years old.

"Arise, Yehudah, and go up to your father in Modi'in. Gather all the Jews who are in hiding, assemble the scattered flock. The Torah's blessing will now be fulfilled: One of you will chase a hundred of the enemy; two of you will send ten thousand fleeing.

"The time has come, my son. Don't waste a minute!"

Yehudah bent down to receive a blessing, and asked tremulously for a farewell gift—a word of Torah to accompany him on his way.

The *tzaddik's* eyes shone like diamonds.

"Yes, my son, each Jew has his mission in life.

"I had the privilege of teaching Torah in troubled times. The Hellenists reared their heads, licentiousness was on the rise, and temptation winked from every corner. All my efforts were bent on stopping the erosion of morals and strengthening the observance of Torah. My motto has been, 'S

Me it in the dust of the Sages' feet, and drink in their words thirstily.' My efforts bore fruit: Thousands of people, permeated with faith and trust in Hashem, sanctify the Name of Heaven and loudly proclaim, 'Hashem is G-d!'

"You, Yehudah, have been chosen to redeem G-d's nation. Into your hands, Hashem will deliver His people's enemy. You shall proclaim loudly: '*Mi chamocha ba'elim, Hashem!* Who is like you among the mighty, O G-d!' There is none like Him in heaven or on earth. All the nations and their heroes are nothing compared to Him. For Kingship is G-d's, and He rules over the nations!"

"And I, Grandfather—what is my motto?"

"You, Elyakum, belong to a new generation that will rebuild the Jewish nation, erect the altar anew, and strengthen Torah study. But you must be worthy of redemption! You must sanctify and purify yourselves, guarding yourselves from any trace of sin.

"Your motto will be '*I will wash my hands in purity, and encircle Your altar, Hashem!*' (Psalms 26:6). Before doing anything, ask yourself: Is this purity? Will it prepare me for serving at the altar? Yes, my son, study this verse over and over, for it is an entire world."

With trembling knees and warm hearts, Yehudah and Elyakum left the *tzaddik*. Rabbi Yos'e ben Yoezer raised sparkling eyes to Yakum. "Well?"

Yakum was utterly confused. His whole world had come crashing down in a short time. He vaguely recalled having come here with iron determination to convince the Nassi of Israel to abandon his religion. Now he was ashamed of himself and of his foolishness. The Nassi's Divine Inspiration embraced the world, and the future was as tangible to him as his table. His faith was firm as a rock, and the eternal truth was fiery bright.

"Run, Yehoyakim." His uncle's voice cut through the fog in his brain. "They are headed for Modi'in. You can still catch up with them."

"No!" cried Yakum in fear.

He could not give up his mansion, with its spacious rooms, soft couches, beautiful serving tables. He could not give up his gem business and the flattery of high officials. No, he would not flee to the desert and sleep in damp caves, chew wild roots, and wear animal skins.

"No, Uncle, I am weak-weak and cowardly."

"I will go now, Uncle," whispered Yakum dejectedly. "Don't be angry. In vain did you say I would repent. I don't have the strength."

The *tzaddik* was silent. He never spoke a word in vain.

"I will go, Uncle, but I have one question. You chose a strange verse for your grandson, my cousin. I will wash my hands in purity, and encircle Your altar, Hashem! Is that not so?"

"Indeed, there are many verses from which to choose. But this verse will serve him well. Listen carefully..."

The two had a long, emotional conversation.

Yakum left with a smile that stayed on his face until he arrived home.

The *tzaddik* looked at the bit of parchment in his hand, sighed deeply, and prepared for the morning prayers, in which he would cry out to G-d to save his people.

The way to Modi'in wound through green woods and bubbling brooks. The two progressed quickly. The image of the *tzaddik* engraved in their hearts lit up their souls. The whole world seemed to be singing G-d's praises. Blooming flowers and green grass delighted their eyes, deer crossed their path, and birds waved their wings in greeting.

"You know, Yehudah," thought Elyakum aloud, "Grandfather chose a strange verse for me. I will wash my hands in purity, and encircle Your altar, Hashem!"

"Elyakum, it's a wonderful, powerful verse; none could be better. Listen carefully..."

Elyakum listened. Yehudah hummed a tune, and the hum blended in with the rustling of leaves and the chirping of birds. Yehudah's voice rose, and a surprised Elyakum picked up the melody and joined in the song:

"I will wash my hands in purity, in purity, and encircle Your altar, Your altar, Hashem!"

The gurgling of brooks, buzzing of bees and chirping of birds answered them with a joyous echo:

"Your altar, Hashem!"

A JEWISH WEDDING

Modi'in wore its holiday dress, and was enveloped in deep sorrow. Throngs of Jews came

"The tzaddik looked at the bit of parchment in his hand, sighed deeply, and prepared for the morning prayers, in which he would cry out to G-d to save his people."



down from the mountains to participate in the great rejoicing, their faces dark and mournful.

A rare event was about to take place: a Jewish wedding!

It had been years since a Jewish wedding was celebrated. For the depraved Greeks had issued a satanically immoral edict—every Jewish bride must first be taken to the palace of the Greek commander.

The Jewish girls were forced to marry quietly, secretly.

But now, a Jewish wedding was to be celebrated publicly. This was no ordinary wedding, either. Matisyahu the *kohen gadol* was marrying off his youngest child, Channah. A feast fit for a king had been prepared, and the town was lit with hundreds of torches to greet the guests.

The Jews who poured in from all sides to celebrate the joyful event looked fearfully at the Greek platoon that surrounded the *chupah* as it waited to march the weeping bride to the commander's palace.

Indeed, the commander had prepared ceremoniously for the Jewish wedding about to take place. Matisyahu's house had been whitewashed and the commander's house had been painted afresh. Torches lit up Matisyahu's courtyard and lamps lit up the palace. Here the wedding feast had been prepared, and there a repast fit for a king.

Darkness and fear filled the hearts of the Jews. The girl wept ceaselessly, and her friends responded with suppressed sighs.

Only Matisyahu walked about calmly, as he carefully supervised the wedding preparations. He greeted the guests warmly, with a beaming face.

The crowds came dressed in holiday attire and bearing gifts in their hands. They blessed the young couple and were blessed by the *kohen gadol*. No one dared ask questions. The radiant face of the *kohen gadol* was enough to reassure them.

The courtyard was packed. Around the tables sat the leaders and great men of the generation. The *chupah* was in the open, under the vault of heaven. Then the talking ceased. Everyone looked silently at the majestic figure of Matisyahu and the four sons standing at his side: Yochanan of Kadesh, Shimon of Tassa, Elazar of Chorán, and Yonasan of Vafas. They were strong youths and proud Jews, who feared G-d and sanctified His Name.

The crowd waited silently for the sign to begin, but Matisyahu was still. The tension among the guests mounted, and the soldiers fidgeted impatiently. One by one, the torches flickered and went out.

Someone whispered that the wedding would be postponed and the guests dispersed. Matisyahu would never hand his daughter over to the enemy! Another said that the *kohen gadol* was praying silently for Hashem's salvation.

New torches were lit. The tall, dignified figure of Matisyahu glowed in their light. The eyes of the people were riveted on him. His gaze was fixed on the dark horizon. No one moved.

Suddenly, there was a stir in the crowd. Someone made his way through the tight ring of soldiers and the mass of guests. It was a tall man with broad shoulders, leading a young boy.

"Yehudah, my son," whispered Matisyahu, "Welcome. Now we can start the *chupah*."

"Yes, Father," replied Yehudah. "Greetings from the Nassi of Israel."

"Why is everyone silent?" called Yehudah loudly. "This is a *simchah* (a joyous occasion), a Jewish wedding!"

When no one responded to his call, he signaled to Elyakum, and they began a lively melody.

"I will wash my hands in purity, in purity—"

For a moment the two sang alone. Then a hesitant hum was heard. Finally, the congregation burst into rousing song.

"— and encircle, and encircle Your altar, Hashem!"

No one understood what had happened; no one tried to understand. The lively song released their pent-up tension, worry, and fear. For a moment they stopped singing to listen to the wedding blessings. Then the song returned with redoubled strength.

The officer commanding the Greek platoon was stunned. The happy singing seemed to him a mad outburst. What did it mean?

"Stop!" he shouted. "This is rebellion. Soldiers, encircle the bride and march to the palace!"

"That will not be necessary," thundered Yehudah over the loud singing. "We shall bring her ourselves to the Quaestor. After all, we are celebrating a joyous occasion!"

The jaw of the commander dropped in amazement. A strange people, the Jews...

Matisyahu took the dazed groom, Elazar, by the hand, and returned with him to the empty house.

They passed through the deserted courtyard, where dozens of torches cast a reddish light over the laden tables. They went through the doorless entrance and began to pray fervently. Echoes of the rousing song reached their ears. Channah was being led to the ruler's palace...

Pale and dazed, Channah walked along the dirt path. Around her strode four of her brothers, surrounded by a ring of armed soldiers, and around them the masses of guests. All were walking toward the gaily lit palace of the commander.

Before her marched her brother Yehudah. He jumped and skipped, juggling four burning

Continued on page 26

torches with astounding dexterity. What was he rejoicing about? As if through a curtain of fog, she heard him singing, and the crowd responding:

“I will wash my hands in purity, in purity!”

Strange, so strange. Why was everyone so happy? Where was she going in the darkness, and what were those lights over there? No, no...

The commander looked out the window and squinted into the dark night. In the distance, dozens of torches lit up Matisyahu’s deserted courtyard, and on the path he saw a circle of light created by four flaming torches chasing each other through the air. What was going on out there? A strange song reached his ears, and he heard the footfalls of a large crowd. Where were his soldiers? Something suspicious was going on, something was not right...

At last they were coming. Here was the bride, dressed in white. How pale she was... No matter, good wine would restore her color. Who were those four men around her? There were his soldiers, the fools- surrounded by a mob of jubilating Jews. What were *they* so happy about?

“Disperse!” he shouted. “Soldiers, disperse the crowd!”

The singing stopped. The soldiers drew their swords. The Jews looked questioningly to Yehudah.

“Disperse, brothers, and Hashem will repay your kindness. You have done a great mitzvah-gladdening a bride and groom.”

A murmur of astonishment rippled through the

crowd. Shrugging their shoulders, the Jews scattered silently.

Yehudah raised both arms toward the lit window.

In each hand, he held two burning torches. “Hey, *mazel tov!*” he called out merrily. “We have brought our sister!”

“Your sister?”

“We are five brothers, and an only sister. We have a joyous occasion today, our sister’s wedding. Have you prepared drinks?”

“The man is crazy,” thought the commander, “or else drunk.”

“Drinks!” demanded Yehudah. “Open the doors, we have brought our sister!”

“Wine!” shouted the brothers. “We have a wedding. Drinks!”

Had the Jews accepted their degradation? Or was it a clever trap?

“Soldiers!” ordered the commander. “Search their clothes for arms.”

The search revealed nothing.

“What a way to greet guests,” complained Yehudah. “And we thought the Greeks...”

“Silence, Jew-boy,” screamed the commander. “I have prepared a table fit for a king. Come and see. Enter!”

“Come, Channah,” said Yehudah. “The commander is waiting.”

Channah shook her head, but the fog was not dispelled. As if in a trance, she followed her brother. One could depend on Yehudah.

“Leave the torches outside!” ordered the commander. Who knew what these Jews were plot-

“Since you are an honored man among your people, we give you the honor of fulfilling the king’s order, as it has been fulfilled in all the provinces under his rule, including Judea and Jerusalem. Sacrifice the offering to our idol, and we will make you wealthy!”



ting. It would be best for them to come with empty hands.

“Of course,” roared Yehudah. “I need my hands to hold the wine goblet.”

They crossed the hall and entered the drawing room.

A branching silver candelabrum lit up a heavily laden marble table. Beside it was a wide couch. A small granite idol set on a pedestal attracted Yehudah’s attention.

“What is that?”

“Oh, it’s a statue of one of our gods.”

Yehudah bent over to examine the idol from up close. The events that followed moved with dizzying speed. The idol was snatched from its pedestal and smashed over the head of the commander. Before he fell to the ground, Elazar had already severed his head and thrown it out of the window into the midst of the platoon guarding the palace. The soldiers shrieked in terror and scattered in all directions.

Yehudah signaled to his sister. She nodded her head. Of course, they had to leave the frightful palace. Bells were ringing in her head, and the fog did not leave it. But she knew that one could rely on Yehudah. What was Yehudah saying? Yes, he was thanking Hashem.

The rebellion had begun.

Word reached the desert caves and breathed new life into the hiding fugitives. Yehudah and his brothers gathered them together and organized them into fighting units.

Word of the rebellion reached even the captured city of Jerusalem. The news did not fit into the plans of Philip, commander of the Acra fortress. The Jews were supposed to have disappeared already.

“Modi’in?” he repeated the unfamiliar name. “Where is it?”

“It’s a village at the foot of the hills, right at the beginning of the lowlands.”

“And they killed the commander, and escaped to the desert?”

“Yes. They are sons of the village chieftain, a venerated old man.”

“Hm, this sounds to me like a local incident. And this old man, is he one of ours?”

“No, he is one of the doorless Jews.”

“There you have it. We must not leave these Jews alone. ‘Bow down or die’ is my motto. Order preparations for a journey. Let’s take a look at this remote village.”

The Greek forces spread out over Modi’in. The village looked deserted, but the soldiers knew that hundreds of eyes were following them from doorways and windows. While a huge altar was being erected in the village square, Philip went to look for Matisyahu.

He found his prey at home, sitting and learning with his son-in-law Elazar. Philip ignored this violation of the king’s decree. Studying Torah had been forbidden on pain of death, but he needed this Jew alive and well.

“Are you the village elder?” “I am he.”

From where did these Jews get such bright, penetrating eyes?

“Come with me!”

Elazar and Channah helped Matisyahu to his feet. He was a head taller than the commander, whom he regarded with a mixture of indifference and disdain.

The four went out to the sun-drenched square. Fire was crackling on the new altar. At its foot a soldier stood holding a bound pig. Upon seeing Matisyahu, the villagers hesitantly came out of their houses. Philip raised his voice so that all would hear.

“Listen, Matisyahu of Modi’in! Since you are an honored man among your people, we give you the honor of fulfilling the king’s order, as it has been fulfilled in all the provinces under his rule, including Judea and Jerusalem. Sacrifice the offering to our idol, and we will make you wealthy!”

A smile of disdain played on Matisyahu’s lips. He looked at Philip as if the Greek had shrunk to the size of an insect. “Listen, foreign commander, to the words of Matisyahu, son of Yochanan: Even if all the nations of the earth serve you, we will not budge from the laws of Hashem our G-d.”

While the words were still on his lips, one of the Hellenists from Philip’s camp stepped forward and took the pig from the soldiers. For an instant Matisyahu’s eyes widened. Then he drew a short dagger from the folds of his robe. In a twinkling, the Hellenist lay in a pool of blood on top of the bitterly squealing pig. Philip tried to give orders, but all that issued from his throat was the gasp of a dying man. The soldiers screamed in fright and scattered in all directions. Then Matisyahu smashed the huge altar with youthful strength.

Moments later, Matisyahu stood on the pile of rocks that had just been an altar, raised his bloody dagger aloft, and proclaimed in a mighty voice:

“*Mi lashem, elai!* All who are faithful, follow me!” 🗨️



לזכות רפואה שלימה חי' מלכה בת-שבע

What are you grateful for today?

Every day choose from one of the categories below and write a full sentence about what you are grateful for.

SUNDAY	Category: _____ _____	WEDNESDAY	Category: _____ _____
MONDAY	Category: _____ _____	THURSDAY	Category: _____ _____
TUESDAY	Category: _____ _____	FRIDAY	Category: _____ _____

Categories



Fax the completed form to 718-436-7358 or email to hashemthanku@gmail.com
Name: _____ Address: _____
Phone: _____

SAMPLE: THE QUASI REBBETZIN'S SUBMISSION

This week it's all about Health.

What are you grateful for today?

Every day choose from one of the categories below and write a full sentence about what you are grateful for.

SUNDAY	Family. I thank Hashem for every member of my family, even those who are catalysts for my tikkun hamiddos.	WEDNESDAY	Clothes. I thank Hashem for the fact that everyone in the family has plenty of clothing, even if it manifests itself in loads and loads of laundry.
MONDAY	Food. I thank Hashem for the fact that we have plenty of food, even if it means that some people are challenged by it.	THURSDAY	Health. As I look at the mounds of laundry, I thank Hashem for healthy children who make mounds of laundry.
TUESDAY	Talent. I thank Hashem for each child and their individual strengths and talents. They are all different and may Hashem bless each one to use theirs in His service.	FRIDAY	Yiddishkeit. I thank Hashem for the Torah Hashkafa which enables me to look at all sorts of things- challenges, children, laundry, to name of few - differently and positively.

Categories



Fax the completed form to 718-436-7358 or email to hashemthanku@gmail.com
Name: Quasi-Rebbetzin Address: _____
Phone: _____

To all those who would like to join this great program:

This is an amazing program that's simple, free, and can earn you exciting prizes! It is open to participants of all ages. All you have to do is choose a category for the week, and write down something that falls under that category that you thank Hashem for, each day of the week. For example, if you choose the category "family" for the week, one day you can write "Thank You Hashem for my brother who keeps me company and plays ball with me", and another day, "Thank You Hashem for my mother who cares for me", and yet another day "Thank You Hashem for my grandfather who learns with me", and "Thank You Hashem for my baby who is so cute", etc.

When the page is complete, fax it in to 718 436 7358 or email it to Hashemthanku@gmail.com. You will be entered into a raffle to win great prizes. But the biggest prize you will get is an appreciation for Hashem's goodness to you and a newfound awareness of just how lucky you are!

SUDOKU

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LEVEL 1

LEVEL 2

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| DIE | LEARN | THIRST |
| DONKEY | LION | WOLF |



R' Koppel Wolpert (Kelmer), a talmid of R' Baruch Ber Leibowitz, related that a man once visited R' Leibowitz with a shaila...

Rebbi, I am wondering if this chicken is kosher?

Why are you coming to me? I am not the dayan in Slobodka; there are dayanim here who can answer you!

I went to R' Moshe Mordechai Epstein and also to another dayan, and both of them were not home.

I hear. Please, sit down and be comfortable, and I'll be back to answer you soon.

We'll go together across the bridge and show this chicken to R' Lazer Lerner, the dayan in Kovno.

When they arrived at the dayan's home...

What an honor!

Overjoyed to see each other, they were soon engrossed in Torah conversation...

After some time...

Rebbi, what will be with the chicken?

Ah, yes, of course...

Is this chicken kosher to eat?

It's treif

On the way back home...

Oy! What will be with that poor Yid! He only has one small chicken for Shabbos. What will we do now? How can we tell him that he has no chicken to eat after all?

When they returned to R' Leibowitz's home...

Where has the Rosh Yeshiva been? Is the chicken a problem after all?

Tell me, do you maybe have another chicken?

I don't. This chicken was paid for with my last ruble.

Please wait here. I'll be back in a moment...

Here is a chicken for your Shabbos seudah. And about your other chicken... feed it to the dogs... And you should have a Guttan Shabbos!



Visionaries

EXCERPTS FROM

A Cry From The Heart

Based on an address by Rabbi Elazar M. Shach zt"l
Rosh HaYeshiva of Ponevezh

The Reach of Human Insight

Rabbi Yehuda said in the name of Rav: "The Prophet says, 'Who is the wise man who can understand this, ... he who is spoken to by G-d, that he may explain: Why was the land destroyed {at the time of the destruction of the First Temple}, abandoned like a desert without inhabitants?' (Yirmiyahu 9, 11-12)

"This question was posed to wise men, to prophets, and to celestial angels, and they could not explain it. Until G-d Himself did. As is written: 'And G-d said. Because they forsook My Torah.'

(The Gemora asks further) "But this sin is already referred to in 'They did not listen to Me'; it is the same as 'They did not walk in the way [of Torah].' (Yirmiyahu, *ibid*). "Said Rabbi Yehuda in the name of Rav, "That is to say, they did not pronounce the required bracha [on Torah] in advance [of their study}." (Nedarim 8la.)

The RAN in his commentary explains. "If the expression 'Because they forsook My Torah' were to be taken literally, it would imply that the Jews (of that era) simply ceased to study Torah. That, however, would have been obvious to the wise men and the prophets. So apparently they were constantly engaged in Torah study, and that is why the wise men and the prophets were puzzled ... until G-d Himself, who plumbs the depths of the human heart, explained. 'Because they did not say the bracha... That is, Torah was not of sufficient importance to them to be worthy of a blessing. They did not study *lishmo* [i.e. for the sake of Torah itself] and as a result, they were careless with the bracha."

The transgression of the people of the generation of the destruction of the first *Beis Hamikdash* was so subtle that neither wise men nor prophets could detect it. In their view, everything was in order. The people then, were simply lacking in a degree of *chassidus* (piety), and yet it was sufficient cause for the destruction of the *Beis Hamikdash*. One might well wonder: if the transgression of that generation was so subtle that the spiritual elite of the time could not perceive it, why were the people held responsible for it? Are ordinary folks expected to be more perceptive than sages and prophets?

Suddenly I realized, *Rabbosei*, what *Chazal* {the sages of the Talmud) are telling us in this discussion! I must tell you, that when I grasped the implication of their words, I felt as though the very walls of my house were trembling: A person's innermost feelings are hidden from sages and prophets alike. Even the angels on high are not privy to his private thoughts. Only the Creator knows what stirs within a man's heart. The person himself, however, possesses a *neshama* that is "a portion of G-d Above." [As we say every morning:] "You created it, You fashioned it, You breathed it into me." When G-d breathes, so to speak. His breath emanates from within. Possessing this *neshama* breathed into him by G-d, a person is better equipped than a sage, a prophet, or a *malach* to understand himself. He can recognize his innermost feelings and can be aware of things that they can never know. He recognizes his own shortcomings, no matter how subtle. . . Such is the greatness of man.

The Extent of Human Responsibility

Chazal relate that G-d took hold of Yeravam ben Navat's garment and told him, "Repent, and then I and you and [Dovid] the son on Yishai will stroll together in Gan Eden."

Asked Yeravam, "Who will lead?" G-d replied to him, "The son of Yishai will lead."

Responded Yeravam, "If so, I have no need for it. I have no desire for that."

Yeravam was of so lofty a stature that G-d spoke to him directly, and on that very occasion Yeravam rebelled against Him. The very same person possessed

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children! Yet today our entire
higher educational system is
under siege.**

elements of unimaginable greatness side-by-side with the capacity to defiantly ignore his Creator: "The L-rd has fashioned you forgetful and you have forgotten G-d your Creator." Such are the paradoxical facets of the human character!

In spite of overwhelming evidence from miracles of nature that offer incontestable testimony to the existence of the Creator and His involvement in the workings of the universe, man perversely says. "Yes. But..." He devises theologies that envision a Creator who set up the cosmos but is distant from its daily affairs, simply not in control of them, *chas v'shalom*.

But man is expected to see beyond such spurious theories. He is even expected to perceive that which is suspect within himself-even when it evades the sages, the prophet and the angels. He is responsible for every nuance in his devotions. And he is surely liable for his every gesture, for every time he raises his hand in a vote] against Torah.

Monitoring one's Legacy

Indeed, the Torah sees significance in a person's every word. When Korach's lineage is recorded: "Korach ben Yitzhor ben Kahos ben Levi" (*Bamidbar* 16), special note is made of the omission of Yaakov, as Levi's father. This was in response to Yaakov's prayer: "Do not unite my glory with their assembly" (*Bereishis* 49,6).

Yaakov Avinu was especially concerned that he not be identified in any way with the rebellion of Korach, his offspring. For mention of Yaakov's name in such a context could imply responsibility, no matter how remote he was from his progeny's time.

This care is in place, for Divine justice is very exacting. *Rambam* points out that G-d Himself weighs sins and credits in Divine judgment, not delegating this delicate task to any celestial agent. Should a person desecrate the *Shabbos*, G-d examines all the influences that came to bear on him, tracing them back to his ancestors' upbringing. A great-grandfather may have been deficient in the manner in which he bought up his son, making him ineffective as a parent... causing indirectly, but nonetheless in a traceable manner, the straying of his children's grandchildren. Judging the *mechalel Shabbos* entails judgment of the early ancestor. No wonder that Yaakov begged not to be mentioned in the context of Korach's rebellion!

How imperative it is then, especially in today's society, that we exercise the utmost care in the education of our children. Who can divine the ramifications seemingly minor errors can have in future generations?! Who can project the implications of a misspoken word on the conduct of children and grandchildren?!

A child may recall how his grandfather said such-and-such, and did this-or-that, using it as a license to do much worse! Yet today our entire higher educational system is under siege.

A Battle Against Moshe Rabbeinu

I would like to open up my heart and unburden myself of a pressing problem. We are living in an era when, coming to Bnei Brak, all appears to be well and fine. Everyone is immersed in Torah study.

But what is happening outside of the halls of Torah study, on Rechov Allenby, on Dizengoff? The youth in those places are our children! They comprise our next generation, and they never heard of Avraham, Yitzchak, or Yaakov! They are unaware of who Moshe *Rabbeinu* was! They do not know what *Shabbos* is!

Centuries ago, the Inquisition threatened to wipe out Judaism in Spain, and today the leftist *kibbutzim* are waging a *Shmad* campaign of their own! *Gevald*-How frightening?! How awesome?! What will be the outcome of this new generation? There are people in the Knesset who learned neither Scripture nor *Mishna*...and with the raising of a hand (in a vote to revoke the draft deferment for yeshiva students] they act to destroy *Klal Yisroel*. I marvel that their hands did not wither when they raised them in a vote against Avraham, Yitzchak, and Yaakov... against all generations of G-d fearing Jews... against Moshe *Rabbeinu*, against the *Rif*, *Rambam*; they aspire to uproot everything sacred... Are they aware of what the *Gemora* contains, that they cast a vote against it?

They propose a course of action for our sacred ye-

I marvel that their hands did not wither when they raised them in a vote against Avraham, Yitzchak, and Yaakov... against all generations of G-d fearing Jews... against Moshe Rabbeinu...

shivas and cast a vote... as if they could determine the manner in which Torah should be transmitted by voting this way or that!

I am an old Jew and I have no strength, but I say clearly: If the day arrives when *gezeiros* (decrees) will be promulgated against the Yeshiva world, I raise my hand and declare. "If I forget thee, o Jerusalem, let my right hand forget its cunning." The *bnai Torah* will not forget *Eretz Yisroel*, but they will exile themselves from *Eretz Yisroel* so that Torah will not be forgotten from *Am Yisroel*. May the Knesset Members take note that we are not engaging in child's play where one may change the rules at will. They may vote as they wish, but the methods of Torah study will not be amended.

In the event a *gezeira* is passed against the yeshivas, not one yeshiva fellow will remain in this country; and without Torah, there can be no Jewish People. . . . Picture the confrontation: Moshe and Aharon on one side challenged by Shulamith Aloni, Yossi Sarid, and Warshawski, who tout themselves as builders of Israel but in fact are destroyers of *Eretz Yisroel*.

For two thousand years we have held aloft the banner of *Eretz Yisroel*. Every year on Tisha B'Av we have sat and wept for our exile from the Land. And they are attempting to coerce us to raise the flag instead. Not to fly the flag is in their view a capital offense. And to refrain from public expression of patriotism is a national calamity, but public desecration of the *Shabbos*-the sign of G-d's covenant with Israelis not a national calamity?!...

Making Jewish Policy


It is not our intention to wage war, or to hurl stones at anyone. We only want to continue living as we always have. After all, in what merit do they lay claim to the Land? Only because of the Jews who sat in mourning on

Tisha B'Av all these centuries, and wept over the *Churban*. Only as part of this historical continuum do the leaders of the State have any right to the land . . .

The long-time residents of Yerushalayim's religious enclaves whom the secularists hold in such contempt, are the sole basis of their title to the Land . . . those whom they so disdainfully describe as *chaluka Yidden* (Jews who live from the handouts of others), whereas in truth *they themselves* subsist only because of collections made on their behalf. Not just for basic necessities, but to enable them to build stadiums and public swimming pools.

In Rosh Ha'ayin, a public swimming pool was opened in face of our protests; the secularists fail to understand our objections. They cannot live without their swimming pool. But we survived thousands of years of *golus* by preserving our Jewish image, not by sullyng it with public display of immodesty and immorality. We went through fire and water to keep that Jewish image pure. Had their predecessors not been so intent on assimilating into non-Jewish society, their "hosts" would not have turned upon them and killed them.

How, indeed, is public policy made? Before World War I three representatives spoke on behalf of their millions of Jewish brethren who lived in Czarist Russia. Never did they act on their own, but instead consulted with the Torah sages of their time. By contrast, the Israeli Chief Justice who does not possess a modicum of Torah knowledge has the audacity to pass judgment on the way yeshivas should function!

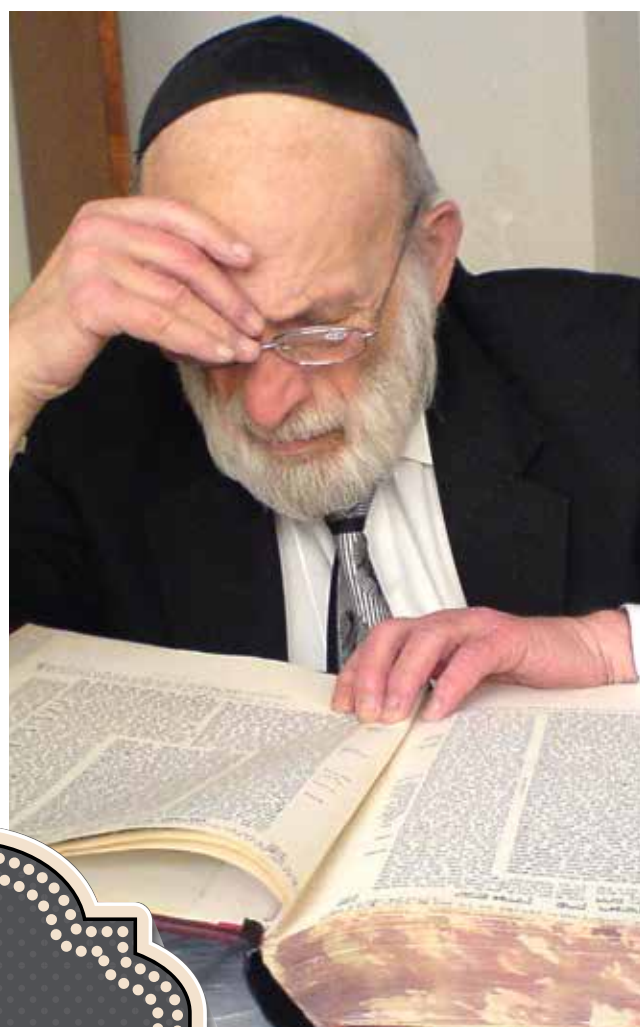
The Foreign Minister lectures *rabbonim* on the importance of extending recognition to Reform rabbis, so as to preserve unity within *Klal Yisroel*. But the Reform are the very ones who brought divisiveness to *Klal Yisroel*, who wrought destruction and spiritual chaos in its ranks. Perhaps the Minister's approach makes good politics, but it is totally illogical and spiritually destructive. Torah study, Torah wisdom, and a Torah life are the mainstay of our existence. We must do our utmost to strengthen them. And we dare not compromise on them. 

10 WAYS

TO HELP YOUR CHILDREN (and yourself) DO TESHUVA.

- 1 Focus on the tremendous love Hashem has for everyone of us.
- 2 Recognize that Hashem only wants to bestow kindness upon us, not to punish us – be confident in the knowledge that all He wants for us is to return to Him.
- 3 Ask Hashem to help us do Teshuva and draw us closer to Him
- 4 Know that Teshuva is within our reach – the essence of repentance is a firm resolve not to make the same mistake again.
- 5 Begin the Teshuva process with a small step in the right direction.
- 6 View the Teshuva process as a rejuvenation of our relationship with Hashem, not only as a means of repenting for specific Aveiros.
- 7 Reflect on how far we have distanced ourselves from our Father, our King. This realization has the power to draw us closer to Him.
- 8 Cultivate *Yiras Shamayim* – fear of G-d – within the context of Hashem's love and desire to forgive us – otherwise the fear can be paralyzing.
- 9 Understand the difficulty of admitting our shortcomings but realize that this admission is essential for the process of change to take place.
- 10 Remember, it is never too late to do Teshuva! Any judgment against us can be eradicated through Teshuva, Tefillah and Tzedaka.

A PROJECT OF THE PRIORITY -1 COMMUNITY TRAINING INITIATIVE



Sunday 22 Teves,
is the ninth Yahrzeit of

**HARAV
YECHIEL YEHUDA LEIB
LONDON ZT"l.
ROSH YESHIVAS HAICHEL HATORAH**

Written by a talmid

I met Rav Yechiel London zt"l for the first time about thirteen years ago at the Selechnik Shabbos Yeshiva, a division of Yeshiva Haichel Hatorah. I was a sophomore at New York University, and a friend of mine encouraged me to attend a new Shabbaton program in Flatbush. The target audience was male college students and recent graduates who had a Jewish day school background. (Subsequently, the programming has been expanded to offer a separate monthly Shabbaton for girls.) Rabbi Mayer Friedman was given my number, and after receiving an additional invitation from him, I decided to go.

It was an amazing experience. The truth is that I was a bit of an outsider, since most of the attendees had gone to Jewish schools throughout their childhood and adolescence, plus a year or so in Israel. As a growing *ba'al teshuva*--a public school guy--I was somewhat out of the loop. However, the atmosphere was amiable and supportive, and I never felt like a foreigner.

The meals were something to behold. The food, the songs, the *divrei Torah*--not your average lunch. The accommodations downstairs in the London household were comparable to a four-star hotel. And everything revolved around learning; *chavrusa* (paired) learning on Friday night, a class in the morning taught by Rabbi Friedman, another one before *mincha* by Rav London, and a lecture by Rabbi Eli Mansour between *mincha* and *maariv*. It was thought-provoking and simply unforgettable. When I thanked Rebbetzin London and told her that I had a great time, she responded, "You're welcome. We'll see if you actually mean it if you come again!" Now I really had no choice; I had to come again.

I must admit. In the beginning, I had no idea what

was going on in Rav London's classes. He would delve into very complex topics in Jewish law. The terminology was also new to me. *Hutra* this. *Dechuya* that. What are those, African tribes? Whatever it meant, it sounded fascinating. I had never been so challenged. I had to know. What was the Rabbi so bothered about? I wanted to be part of the conversation.

As time went on, and the Shabbos Yeshiva program itself found its way, we started to realize that it wasn't only the questions in the *Minchas Chinuch* that kept Rav London up late at night. When he would open up a discussion at the afternoon seuda about the situation

on college campuses, he had to struggle to hold back his tears--and it was often to no avail. Guys who had a lifetime of Jewish education were taking off their *yarmulkes* after setting foot onto the university campus. Countless others weren't attending *minyan*. Laying *tefillin* became an infrequent occurrence for many. What were we going to do to help our brethren? What commitments would we make to strengthen each other? How were we going to take a leading role, to show others that it is possible to be a religious Jew in the tough environs of the college campus?

Rav London demanded action. He wanted results, and he would do anything he could to help us achieve them. Not enough people are coming to *minyan*? We cannot simply sit and mope about it. We have to make an additional, later *minyan*; give the students more options. And if that meant Rav London, who was then an octogenarian, would have to come in four days a week from Brooklyn to Manhattan to help that burgeoning 9am *minyan* in the dormitory cafeteria, then he would gladly do so, without a trace of complaint. If it meant he would have to come back to that same cafeteria, later that same day, in order to recruit more guys for the *minyan*, he would be there.

My involvement in that *minyan* offered me the privilege of being and learning with Rav London on a regular basis. By the grace of Hashem, I was afforded the opportunity to catch a glimpse into the heart and mind of one of the humble giants of the 20th century.

Rav London was solely motivated by the desire to increase the honor of our Creator in the world. Everything was for the sake of Hashem, His Torah, and His people. Thus, ideology was not a part of his vocabulary; he admired everyone from Rav Shamshon Rafael Hirsch to the Chasam Sofer, Rav Aaron Kotler to

Harav London was solely motivated by the desire to increase the honor of our Creator in the world.

Everything was for the sake of Hashem, His Torah, and His people.



the Satmar Rov. On the occasion of her *yahrtzeit*, Rav London praised Bais Yaakov founder Sarah Schenirer as being one of the greatest leaders of the Jewish people in her generation. All of the aforementioned individuals, notwithstanding their differences of opinion on certain issues, were united in their dedication to *klal Yisrael* and the transmission of the Torah. What else mattered?

Rebbe Yochanan ben Zakkai teaches us (*Avos 2:8*), “If you have learned a lot of Torah, *al tachzik tova l’atzmach...*” Others translate this statement as, “Do not take credit for yourself,” but Rav London understood it to mean, “Do not *keep it* to yourself!” His message was that it is not enough for us to keep ourselves inspired; we must be concerned for our fellow Jews. He led by example, always trying to bring out the greatness in everyone. I once relayed to him a remark I heard from a scholar who said that one of the *Rishonim* (medieval Rabbinic authorities) literally had the power of invisibility. The look of frustration on his face was striking. “Why does he have to turn Rashi into the ‘Invisible Man’?” He felt that such an attitude was ultimately detrimental, because it created an artificial disconnect between the great lights of Israel and the younger generation. Every young person had to know that he or she, too, could become a leader.

It is no wonder that over the course of six decades in Jewish outreach and education, Rav London produced innumerable such leaders. Many graduates of Yeshiva Haichel Hatorah, a yeshiva established by the London brothers in the 1940s for Jews from non-religious backgrounds, ended up becoming prominent figures in the world of Torah education. A number of them were even recruited to be counselors for the Rabbis’ next project in the 1950s, Machane Torah, a summer camp for kids from all over North America. After their experience at the camp, many of the youngsters decided to go to yeshiva, a choice which undoubtedly saved them from the perils of assimilation in public schools. And then there was Rav London’s work with Russian immigrants, opening Nefesh Academy, a day school for girls in Brooklyn. And then there was the Shabbos Yeshiva... and everything in between.

Another important factor in his ability to inspire others to become teachers was his own passion for Torah study. Nobody learned a Blatt of Gemara like Rav London. Aside from his renowned brilliance, he had so much emotion. The Gemara in Chagigah (3a) discusses two mutes who would never miss an opportunity to go to the study hall. Though they lacked the gift of speech, they would listen carefully to their rebbe’s classes, and move their lips to his words. Eventually, their rebbe prayed for them, and they were healed. They were proven to be tremendous scholars. When Rav London and I learned this piece of Gemara, tears poured out of his eyes. He was so moved by the desire of those Jews to learn and come closer to

Although his humility was truly astounding, there was a more important factor in his abhorrence of reminiscing about the past--it wastes time which could be used to deal with the many problems faced by the Jewish people today.

Hashem, despite the lot they had been given. Indeed, this is what Rav London dedicated his life to--helping those whose lips were silent from Torah utter its beautiful words.

(It is particularly relevant to note that we learned this piece of Gemara in a car which the Rabbi had called to go to another college campus. Like our Sages tell us, Torah scholars do not have rest, neither in this world nor the next.)

In his last month at the hospital, there were several nerve-wracking moments. His Rebbetzin later noted that it looked as though there was a struggle between the higher and lower worlds over Rav London’s holy *neschama* (soul). After a few close calls, the doctor said that he wanted to discuss end-of-life issues. He respectfully informed the family that, even in the best possible scenario, Rav London would probably only have six months to live. The doctor wanted to know if the potentially painful methods of resuscitation were really worth it if only six months could be gained. I imagine if Rav London would have heard the remark, he would have immediately jumped up out of his bed and said, “*Only six months?*” For a man like him, every *moment* was precious. He understood that time is the scarcest resource, and much could be done even in one day if it was used properly.

He never liked to talk about his achievements, and it wasn’t only out of modesty. Although his humility was truly astounding, there was a more important factor in his abhorrence of reminiscing about the past--it wastes time which could be used to deal with the many problems faced by the Jewish people *today*. In fact, if this article ends up being a mere obituary, it would have been a waste of time in his eyes. Instead, let it be a call to action. Will you take the inspiration gleaned from this and learn an extra fifteen minutes each day? Will you call a friend and encourage him to come to *minyan* tomorrow morning? Will you take on a bigger role in your community, whether it be through outreach, Shabbos hospitality, gathering a group of your peers to visit the sick, or anything?

Pardon my idealism. I can’t help it; I’m a student of Rav London.

The Gemara in Berachos (5b) says that when Rabbi Elazar became ill, Rabbi Yochanan came to see him. Upon entering, he found Rabbi Elazar lying in a dark room. Rabbi Yochanan uncovered his arm, and, in doing so, illuminated the room. To his surprise, Rabbi Elazar was crying. After a short exchange, Rabbi Elazar eventually revealed that his tears were due to the realization that Rabbi Yochanan’s incredible beauty would ultimately end up in the dirt. Rabbi Yochanan responded, “For this, it is definitely appropriate to cry,” and they proceeded to cry together.

The question is obvious. Even the simplest Jew sings Shlomo HaMelech’s immortal words every Shabbos night, “Grace is false, and beauty is vanity” (*Mishlei 31:30*). How can two of the greatest Sages who ever lived break down over something so superficial?

The Maharsha answers that although it’s true Rabbi Yochanan was a handsome man, they were not crying over his good looks. They were crying because he represented a link to the previous generation, when Yerushalayim was in its glory (see Bava Metzia 84a). When Rabbi Yochanan would eventually pass on to the next world, that link would be lost from this one.

Rav Yechiel London zt”l was our link to the previous generation of *Gedolei Yisroel*. He was a student of Rav Dovid Leibowitz zt”l, and he was close to all of the leaders of the Torah world, from Rav Aharon Kotler zt”l to the Satmar Rebbe zt”l. He imbibed their selfless dedication to *Klal Yisroel*. Many people only have the opportunity to *read* about great leaders of our people; those who merited to know Rav London got to *see* one, and *eino domeh sh’miyah l’ri’iyah*. For this loss--even after almost a decade--it is definitely appropriate to cry.

It’s true, there are still *gedolim* in the world. *Lo alman Yisroel*, etc. But Rav London was *our Gadol*. He was the one who came to NYU, to Rutgers, and many other dark rooms, and *he* uncovered his arm--putting aside his own honor (see Rambam Hilchos De’os 5:9, *va’dok*)--casting the desperately-needed illumination.

Let us do whatever we can to live by his example, never to be complacent, and always consider what more we can do for the Jewish People. *Z’chuso yageinu aleinu v’al kol Yisroel.* 🕊



AROUND THE SHABBOS

PARSHAS VAYECHI

“And Yaakov lived in the land of Egypt for seventeen years, and Yaakov’s days, the years of his life, were a hundred and forty seven years” (47:28)

There is no space or break in the text of the Sefer Torah between Parshas Vayigash and Parshas Vayechi. This is the only such instance in the entire Torah. Why is the usual space between parshiyos closed? R’ Michel Berenbaum zt”l, the mashgiach of Mesiftha Tiferes Yerushalayim, explained that the Torah is visually illustrating that the era of the Avos was coming to a close. There were only three Avos and they were on a level of their own that has never been matched. With the death of Yaakov, people the likes of the Avos ceased to walk the earth.

As we arrive at this point in the Torah, it behooves us to think about the lives of the Avos that we have read about over the last few months and see to it that our priorities and values are aligned with theirs. Are we emulating the chessed and outreach of Avraham, the emunah and unquestioning willingness to listen to Hashem of Yitzchak, the commitment to Torah and honesty of Yaakov?

We should look to the examples set for us by our fathers and aspire to achieve greatness.

“And Yaakov lived in the land of Egypt for seventeen years, and Yaakov’s days, the years of his life, were a hundred and forty seven years” (47:28)

Rabbeinu Bachya writes that Yosef supported Yaakov for the 17 years that he lived in Egypt. This was an appropriate reward for Yaakov having supported Yosef until the age of 17 when Yosef was sold.

We find another example of Hashem’s precise rewards later in the parsha. Yosef personally attended to his father’s burial even though he was an important person. Chazal (Sotah 9b) say that since he took care of his father despite being the most important member of his family, he merited to have Moshe Rabbeinu, the most important Jew, personally attend to his own coffin years later.

Hashem keeps a ledger for everything that we do and pays us back for all of our actions, for good or bad, precisely in the way that we deserve. The calculation is very exact and no deed – nor any particular aspect of said deed – goes unrewarded.

“When the days approached for Yisrael to die, he called his son Yosef and said to him: If I have now found favor in your eyes, now place your hand beneath my thigh, and you shall deal with me with lovingkindness and truth; do not bury me now in Egypt” (47:29)

Why does the Torah say that “the days of Yaakov to die approached,” in plural form? After all, there was only one day on which Yaakov died. The sefer Kav HaYosher cites the Zohar which says that with Yaakov’s impending death, the days of his life were coming to testify that Yaa-

Hashem keeps a ledger for everything that we do and pays us back for all of our actions, for good or bad, precisely in the way that we deserve. The calculation is very exact and no deed – nor any particular aspect of said deed – goes unrewarded.

kov had been productive.

When a person’s time in this world ends, his days present themselves before Hashem for judgment. Yaakov used every day to its fullest and therefore, every single day of his life had an enormous amount of good about which to testify.

We should remember that each day of our lives counts, has the potential to be used for great things, and one day, we will need to answer for each and every day of our lives.

“So he blessed them on that day, saying: With you, Yisrael will bless, saying, ‘May Hashem make you like Ephraim and like Menashe,’ and he placed Ephraim before Menashe” (48:22)

Rashi explains that Yaakov blessed Yosef that Jewish parents would always bless their children that they should grow up to be like both Ephraim and Menashe. What was unique about the two of them that makes them such great role models for our children?

R’ Moshe Pivowitz zt”l taught that when Yaakov crossed his hands and gave priority to Ephraim, Menashe could have been jealous of his brother and Ephraim could have developed a sense of pride. However, they maintained a harmonious relationship despite these blessings and neither one felt any differently toward the other. It is this that we want our children to emulate.

We bless our children not to be jealous if someone has more than they and not to be haughty if they are more successful than others. This is the best blessing that we can bestow upon our children. הוותל המדק קרא דרד, respectful behavior toward others is a necessary first step to acquire Torah.

Another explanation as to why we bless our children to

develop in the mold of both Ephraim and Menashe is because each one excelled in a different area. Ephraim was devoted to his Torah learning and, according to Chazal, became Yaakov’s preeminent student after he moved to Egypt. Menashe, on the other hand, was politically inclined and acted as his father’s assistant in providing for the welfare of the country. We bless our children that they should be blessed with talents for both Torah study and communal activism. However, the Torah stresses that Yaakov placed Ephraim before Menashe because the Torah has to come first. Only through the perspective of Torah can one learn the best way to help the community and personify the unique aspects of both Ephraim and Menashe.

Above all, we bless our children that “Hashem should make you like Ephraim and Menashe,” acknowledging that our children will need the help of Hashem to realize any aspirations. Of course, they will make the choices that will take them down that path, but to be successful in doing the right things in life requires the guidance of Hashem. We remind our children that they should turn to Hashem and seek His help as they aim to follow in the footsteps of Ephraim and Menashe.

“Yisrael stretched out his right hand and placed it on Ephraim’s head, although he was the younger, and his left hand on Menashe’s head. He guided his hands deliberately, for Menashe was the firstborn” (48:14)

Why does the Torah need to repeat the fact that Ephraim was the younger brother? Shaarei Aharon cites a Midrash from the Bereishis Zuta which explains that the word קטן in this context means “smaller” rather than “younger.” The Torah is teaching us that he made himself humble and was small in his own eyes, which is how he earned the firstborn status. If this is true of the younger brother, certainly if an older and greater person humbles himself, he will earn a tremendous reward.

Chazal teach us that humility is the key to greatness. People who think highly of themselves often do not achieve greatness, but those who do not seek it are the ones who attain it. This is the meaning of the Gemara in Megillah 31a: “Wherever you find the greatness of Hashem, there you find His humility as well.” Throughout Tanach, Hashem’s greatness is tied directly to His humility to teach us that humility is what creates greatness.

“He blessed Yosef and said: “Hashem, before Whom my fathers Avraham and Yitzchak walked, Hashem Who sustained me as long as I am alive until this day” (48:15)

Chazal tell us (Pesachim 118a) that it is more difficult for a person to earn a livelihood than for the redemption to arrive. Yaakov associated his redemption with “the angel who redeemed me,” but associated his livelihood with “Hashem who sustained me.” We see that Hashem personally had to intervene to ensure his livelihood,

TABLE

Divrei Torah
for everyone
to share

while an angel was sufficient to carry out his redemption. What does this mean?

The Torah Temimah attempts to explain this by means of a similar teaching of Chazal: "A person's livelihood is as difficult to achieve as the splitting of the Yam Suf." What is the connection between the two? Furthermore, nothing is difficult for Hashem, who is Omnipotent. Why should the splitting of the Yam Suf be considered difficult for Him?

We can understand this through the Midrash that describes how the Satan was trying to prosecute the Jews as they were standing by the Yam Suf, saying that they were idolaters just like the Egyptians and did not deserve to be saved. Hashem had to defend the Jews against these claims, which was "difficult" because they were indeed guilty of many sins. Nevertheless, Hashem stood up for them and found merit for them. The act of splitting the sea was not difficult, but defending them so that they

were entitled to such a miracle was "difficult." Thus, we see that any benefit which a person must earn based on his own merits requires Hashem to overcome the difficult accusations of the Satan to bestow those blessings upon him.

Parnassa is also dependent on personal merits. We see this from the final mishna in Kiddushin: "Have you ever seen an animal or a bird that has a profession? Yet, they find food without difficulty. And they were only created to serve me. I, who was created to serve my Maker, should certainly find sustenance without pain, but I have corrupted my ways and relinquished my rights to sustenance." Therefore, the Satan can always accuse people of being undeserving of parnassa. It thus becomes a "challenge" for Hashem to defend them, just as it was difficult for Hashem to defend the Jews when He split the Yam Suf. This is why Chazal say that the parnassa of the Jewish people is as difficult as Krias Yam Suf.

Now we can understand why parnassa is associated with Hashem while redemption is associated with an angel. Parnassa requires Hashem's direct intervention, since it depends on merits. On the other hand, our eventual redemption will take place at some point in time regardless of our merits, although it can be brought earlier if we earn it. That is why it can be associated with an angel, whereas sustaining us, every day of our lives, requires Hashem's direct intervention, as he seeks our merits and defends us against the Satan.

"But his bow was stayed with strength, and his arms were gilded from the hands of the Mighty One of Yaakov; from there he sustained the rock of Yisrael" (49:24)

Chazal (Sotah 36b) explain the expression that "his bow was stayed with strength" as a reference to Yosef's great self-restraint when seduced by the wife of Potiphar. When he was about to succumb, he envisioned his father's face in the window. This vision of his father told him that one day the names of all the tribes would be inscribed on the stones of the ephod worn by the Kohen Gadol and that his name would be erased if he were to sin. Immediately, Yosef controlled himself and stopped himself from sinning.

The same deterrent that saved Yosef from making a terrible mistake can help us too. In the heat of the moment, Yosef pictured in his mind how his actions at that moment could wipe out his promising future. Recognizing that fact, he abstained.

We too have to picture the future that is in store for us, the legacy that we are working to build through our actions each and every day, the Jewish family that we want to raise. If we make the wrong choices today, we can easily lose the opportunity for a beautiful future with a Jewish family and a Jewish home to carry on our legacy. Each one of us has to be able to picture this future for himself, just like Yosef pictured the ephod with his name on it, and then we too will be able to stop ourselves when tempted to sin. **L**

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From the Happy Diary of a Quasi-Rebbetzin

By: Q.R.



Do you know the octopus mother? She is a first cousin to the quasi-Rebbetzin.

Hashem created everyone and everything with precision. Everyone has the exact right amount of eyes, ears, noses, blood vessels, and even hands. There are exactly the right amount of minutes in every hour, hours in the day, and days in the week.

To some people this may seem quite obvious. To others, it takes a lot of work to understand this.

How many times have you heard people say “there just aren’t enough hours in the day!?” Well, here’s the news. There are enough hours in the day. Hashem made days and Hashem made hours. And He did a perfect job. (Unlike me, who is only the quasi-Rebbetzin, and nothing I do is perfect, but I can be happy about it anyway, because people, unlike Hashem, are not perfect. We can keep trying, but we need to live with reality.) There are philosophers who claim that we create our own realities. But we don’t. Hashem creates realities and we just need to work with them. (Like, it is really 12 o’clock. I can’t make it earlier or later. But if I wait long enough, it will be 1 o’clock. So, did I create a new reality? I don’t think so, even though it’s now 1 o’clock. So much for philosophy.)

I live in a realer world than that. I am reminded of a joke.

That’s my kind of reality. Do what you need to do. Be happy. And realize, that Hashem has given me all I need to do to do all I need.

There was an elderly millionaire who had a few nephews. One, Sam, kept desperately wanting to know if he would be in the will, and he regularly dropped hints to the uncle. After 120 (probably it wasn’t 120), the uncle passed away, leaving word that his will was to be read at a meeting with the entire family present. They began reading the will, listing all the members of the family and tzedaka causes to which he had left money. And then, “To my nephew Sam, who always wanted to know if he’d be remembered in my will, I say “Hi! Sam!”

Oh! Well! (or Oh! Will!)

That’s my kind of reality. Do what you need to do. Be happy. And realize, that Hashem has given me all I need to do to do all I need.

For example, Mothers have a lot to do. They do homework, hold children, wash dishes, make supper, play games, and sometimes (or often) this seems to need to happen all at once!

Don’t get overwhelmed! If Hashem gave it to you, he gave you the ability to handle it- and if it’s good things (or people) even if it’s a little harrying, you can do it and enjoy it!

What’s to be done? Everyone is important and everything needs to happen. So, mothers of the world, take a deep breath, and remember that you have exactly as many hands as you need, and it will be okay.

Hence, the phenomenon of the octopus mother. She is endowed with extra Siyata Dishmaya to be able to do many things at once. More than even she thought she could.

As a young girl she needed her sleep. She could-actually she said that she really needed to- sleep. Please wake her up with just enough time not to miss zman tefilla (or chatzos). Then, she gets married and b’ezer Hashem they are blessed with a baby. Mazal Tov! Suddenly, this sleeping beauty is getting up three times a night for her precious baby. Happily. Tiredly. But somehow, she manages to do what she couldn’t do before. She gets half the sleep she used to, and she still manages. How is this possible?

Hashem has given her new-found abilities. Same person, same systems, somehow new strength.

Hashem has created your new reality. Take a deep breath! Don’t get overwhelmed! If Hashem gave it to you, he gave you the ability to handle it- and if it’s good things (or people) even if it’s a little harrying, you can do it and enjoy it!

“Ma, this!” “Ma, that!” “Ma! This and that!” “Ma! This, that, and the other thing!”

And you, Ma, are bewildered. You think you can’t do all of it – at once. But think again! Hashem gave you these wonderful children and he gave you the exact right number of hands and strength to deal with them!

Hence, the octopus mother. You think you only have two hands, but somehow mothers manage to do feats which require eight hands. Please, ask any mother, she will tell you that she has had the “octopus mother’ experience.

So, instead of feeling overwhelmed, think these happy encouraging thoughts, you will find that you can do all those things.

(And if you can’t, at least you will have had the pleasure of thinking happy encouraging thoughts!)

I’ll give another example. If you think you can’t handle it and you might be losing your patience, stop! (Don’t drop and only roll if you have a good joke that leaves you ‘rolling’) Think to yourself, I have the abil-

ity to deal with this. I can be “Mother Hillel.” I can follow in the footsteps of the great Hillel and not lose my patience at all. I can answer a thousand silly questions (How come I always have to be the one to....? Or How come she always gets....? Or How do you clean up a thousand pieces of glass from the floor? Or Do I really have to do my homework? Or Do I really have to clean my room?)

I can count my blessings, enjoy them, take a deep breath (not too deep), and do what I need to, with eight hands, a deep breath, and some good humor.

Say it ten times “Hashem gave me exactly what I need, and I have become both an octopus mother and mother Hillel.” (Probably by the time you’re done you will either have hypnotized yourself or be saying something like ‘Hashem gave me an octopus and I’m coming to give it to my brother Hillel, oh! Well!)

Mothers of the world, enjoy!

Non-mothers of the world, also enjoy. You can be Miss Hillel or Mr. Hillel or Rabbi Hillel. You can live with the knowledge that Hashem gave you whatever you need, to do whatever you need to do. If it doesn’t feel like there are enough hours in the day, think again.

We can’t do everything we would want to do, but, if we can’t, we can’t! We can try our best, and then, that’s it. No more hours in the day. Tomorrow is another day.

Hashem put the exact right amount of hours in every day. Maybe we need to organize ourselves better, maybe structure the day better, but whether we do or whether we don’t, there are the exact right number of hours in the day!

Quite possibly, we can’t do everything we would want to do, but, if we can’t, we can’t! We can try our best, and then, that’s it. No more hours in the day. Tomorrow is another day.

Which brings me to how the octopus mother and the quasi-Rebbetzin are first cousins. There is a will involved (you know what they say, if there’s a will, there’s relatives!). But I mean it differently.

They both have the will to do what needs to be done. They both have the will to do the will of Hashem. And whether they do it perfectly or not, they are happy with the knowledge that they will be endowed with the ability to do whatever they need, even if it’s not perfectly done, because Hashem has created do-able realities. 🕒

Rebbetzin's Recipes

By: Menucha Ostrow

Rebbetzin Kanarek's Easy Roast:



Rebbetzin Kanarek is the wife of Harav Elya Kanarek shlita Rosh Hayeshiva of Yeshiva Ohr Hameir of Peekskill

Ingredients:

- 2 lg. onions sliced
- 5-6 cloves of garlic
- 3-4 lbs. roast/brisket
- 1 c. barbeque sauce
- 1 c. apricot jam

Instructions:

1. Put onions and garlic at the bottom of a pan.
2. Put the roast on top.
3. Mix the barbeque sauce and apricot jam and pour it on.
4. Bake at 350° for 1 ½ -2 hours.
5. Enjoy!

Rebbetzin Tauber's apple crumb kugel:



Rebbetzin Tauber is the wife of the Bobover Dayan shlita and daughter of the Bobover Rebbe zt"l

Ingredients:

- 6 cortland apples
- 2 c. flour
- ½ c. oil
- ½ c. sugar
- 1 Tbsp. vanilla sugar
- 1 tsp. baking powder
- 1 egg

Instructions:

1. Mix everything except the apples with a fork until crumbly.
2. Shred the apples.
3. Line up 12 fluted pans and put ½ of a shredded apple into each.
4. Top it with a lot of crumbs.
5. Bake on 350° for 45-55 minutes.
6. Enjoy!
7. P.S. This freezes very well!



YOUR THOUGHTS



We have refrained from any involvement in the vaccination conversation. Hashem wants people to do the appropriate hishtadlus, and it is for each person to consult with their Rov as to the appropriate hishtadlus that they should engage in, in every facet of their lives.

Is vaccinating against chicken pox as important as vaccinating against polio? Should people refrain from vaccinating against rubella just because they don't want to vaccinate against the flu?

Do people have a right not to vaccinate if they think it puts their children in sakana? Do people have a right not to vaccinate their children if other people think it puts them in sakana?

Should children with family histories of adverse reactions to vaccines be mandated to vaccinate?

Should non-vaccinated children be able to come to Yeshiva or shul, when there have been known cases? When there are elderly or sickly people? When there have been no known cases?

Should the government be regulating the Yeshivos?

So many questions, many without simple answers.

As Torah Jews, we must each follow the directives of our Rabbonim, and, like we have written so many times in these pages, we must recognize that there may be other different or nuanced opinions of other Rabbonim. And, if they are coming from authentic Torah-authorities, we must acknowledge that "eilu v'eilu divrei Elokim chaim", and maintain mutual respect, even as we follow the da'as Torah and piskei halacha given to us.

We received this letter from a zakein, a G-d fearing holocaust survivor. Out of respect to this zakein, we are printing (a slightly abridged version of) of his letter.

An Open Letter:

I was deeply impressed by [Rabbi Chaim Dovid Zweibel's] speech at the recent Agudah Convention, in which [he] warned the Jewish Community that there are "Fires Burning" all around us—the fires of Jew-Hatred—and we must be vigilant and pro-active in defending ourselves...

You will recall that, a few years ago, the NYC Department of Health (DOH) viciously attacked Traditional Bris Milah and our Holy Rabbinical Mohalim, accusing them of murdering our children. Thank G-D, Agudath Israel led a vigorous legal effort to counter this vicious Blood Libel, and we emerged victorious.

Today, however, NYC prepares to levy massive fines—\$50,000—against each and every Yeshiva and Bais Yaakov School which does not expel its completely healthy students who didn't follow the orders of the DOH and vaccinate as ordered.

Hundreds of perfectly healthy boys and girls have already been thrown out of school in this reign of terror on intimidated Menahalim.

As one of the last remaining Holocaust survivors still alive, I cannot help thinking back to the well-meaning Judenrats who facilitated the extermination of the six million in Europe by registering the Jews and assuring them that all would be well if they cooperated with their Nazi overlords. Only Rabbi Michoel Ber Weissmandel was wise enough to see through the Nazi deception and to warn the Jews that escape and resistance was the only viable option.

The lesson is that Jewish organizations who deal with government must always be on-guard against being co-opted and turned into government agents....

Measles is not a legitimate "Health Emergency." It has traditionally been considered an innocuous, routine childhood disease in the United States, not a life-threatening emergency, like the "Black Plague," or smallpox, or Ebola, which killed tens-of-thousands in Third-World countries, fully justifying extreme quarantine measures to protect the public from contagion.

Before the advent of the measles vaccine in 1963, doctors did not make a big deal over measles. They simply treated measles with vitamin A, in the form of Cod Liver Oil, and the children survived and thrived with a greatly improved natural immune system that gave them protection for a lifetime, unlike the measles vaccination in current use.

In fact, doctors even encouraged parents to expose their children to measles, in order for their children to obtain the benefits of lifetime immunity and a greatly improved immune system.

Now, NYC is, once again, using the tried-and-true method of the Blood Libel, this time against Jewish Children who are perfectly healthy, who have dared to commit the unforgivable sin of defying the arrogant bureaucrats at the NYC DOH. NYC is determined to teach these Jewish "Refuseniks" a lesson by trampling on their civil rights.

If you have been paying attention, you have probably noted that NYC proudly labels itself a "Sanctuary City" for illegal immigrants, and in pursuit of this ideal, NYC proudly ignores all the virulent diseases that these illegals are bringing into the City, diseases like AWG, a form of polio, for which the vaunted DOH claims total ignorance, that it is of "unknown" origin, or tuberculosis, which is experiencing a comeback in this country.

A Harvard study has demonstrated that illegals studiously avoid doctors, for fear of being discovered and deported, preferring to anonymously use hospital emergency rooms when they have a medical issue. NYC has not instituted a comparable terror campaign among the one million students of the public schools to expel illegal alien children who don't meet community health standards....

The U.S. "Vaccine Court" has already awarded four billion dollars to vaccine-damaged children, even though Dr. David Aaron Kessler, former Commissioner of the FDA, has publicly stated that only one in 100 vaccine damages are reported to the CDC by doctors.

Since there is no compulsory surveillance by the CDC on vaccine damages, as there is in measles, and in herpes after a Bris Milah, no doctor in his right mind reports vaccine damage. Doctors routinely deny any connections to the vaccines they give, even if the damage occurs just a few hours after vaccination....

According to a survey by the Associated Press, parents who refuse vaccinations are overwhelmingly well-educated people who have discovered that the U.S. Congress and the Supreme Court have openly admitted that vaccines are "Unavoidably Unsafe," and that, therefore, drug companies cannot be held liable for vaccine-related brain damages, autoimmune diseases, and deaths.

These parents have reviewed the opinions of many highly-qualified doctors, like Robert Mendelsohn, professor of Pediatrics at the University of Chicago, Meyer Eisenstein of the Homefirst Clinics Group in Chicago, prolific medical author Richard Moskowitz of Boston, Lawrence Palevsky of the Integrated Medicine Clinic in Long Island, and many, many others.

J. Anthony Morris, PhD, former Chief Vaccine Control Officer of the FDA, and Dr. Malcolm Kendrick, Center for Evidence-Based Medicine, Oxford University are both highly critical of dangerous flu shots and vaccinology in general.

Hagaon Rav Moshe Feinstein OB"TM openly stated that many doctors are Reshoim, because they unnecessarily terrorize the public to achieve their agenda. He condemned people who treat doctors as if they were a form of

Avoda Zorah—strange idols. He has also stated, in Igros Moshe, Orach Chaim-90, that all medications—and especially injections—are risky.

Rabbi Jonathan Rietti agrees: "Many people believe that the letters M.D. stand for "Minor Deity;" others believe that they stand for "Major Deity."

...The death rate of babies in the United States is 6/1000, double that of other advanced countries, like Japan and Sweden (CIA World Databook.)

The number of vaccines given to young children in the U.S. is approximately double that of advanced countries like Japan and Sweden— 26 compared to only 12 in Japan and Sweden.

Can't you discern the straight-line relationship between number of vaccines given and death rates?

(The death rate of children in Israel is 4/1000—right in between Japan and the U.S., and the number of vaccines is also right in between—18.)

The Menahalim of the yeshivos and the principals of the Bais Yaakovs are not capable of fighting the rogue bureaucrats at the DOH alone. They lack the expertise and the funding. They are easily victimized by manufactured propaganda. Only Agudah has the ability to get to the truth and to leverage the courts to reign-in the rogues and scoundrels at the DOH.

I hope you will listen to those two great Roshei Yeshiva on Your Moetzes Gedolei Hatorah, Rav Shmuel Kamenetsky and Rav Aryeh Malkiel Kotler, as you always claim to do, and immediately take action to defend our Yeshivos and Bais Yaakovs against this Blood Libel, before it's too late to save the hundreds of innocent Jewish children who are now in serious trouble.

A fire is burning our children. The time to act is now!

With great sadness,

Rabbi William Handler

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חינוך על טהרת הקודש



L-R Harav Shmuel Deutch, Harav Tzvi Friedman and Harav Yisroel Yitzchok Kalmanowitz



SAME WAR, NEW WEAPONS Continued from page 9

Many boys and young married men succumb to the persuasion of the recruiters and those within the Chareidi community who cooperate with them. Within a short time, they have become mechalilei Shabbos and chayavei krisut, r"l, something that has never happened in the past.

therefore do not have 10 young married men under the age of 24. Therefore, tens of kollelim, particularly those in the small towns have been disqualified (and therefore the young men learning there do not qualify for deferments.) After a great tumult was made, the government revised the number to 5 qualifying avreichim under the age of 24, but this has in no way solved the problem..., and as a result, many young kollel men are tangled in the bureaucracy and a large number have been drafted into the army or national service, against their will.

13. And now, they are making new regulations whose entire purpose is to make it more and more difficult for Yeshiva students and Kollel men to get their deferments. Whatever 'improvements' have been made are miniscule

and the matter is quite severe. (In addition to the new serious interference in the content of the studies and giving excessive authority over the Yeshivot, to the Minister of Defense).

They conclude the letter by writing that,

"Everything that we have written above, are things that are clearly known to us, things that we are witnessing that are occurring in our Yeshivot and communities.... We know about this for a few years and we are seeing this frightening situation becoming worse and worse... our hearts are melting... But our hands are tied with chains, because of many reasons. The little we can do, we are trying to do... But the destruction is severe, and most of the Roshei Yeshivot and Rabbonim here in Eretz Yisrael do not have the strength

קובץ התקנות

11. עבר מיועד לשירות ביטחון שחל עליו צו דחיית שירות ללמוד בישיבה אחרת, יגיש בקשה חדשה לפי תקנה 4 בתוך 14 ימים מיום המעבר והפוקד יאשר את קבלת הבקשה בתוך 30 ימים לאחר הגשת הבקשה; לא הגיש המיועד לשירות ביטחון בקשה כאמור, יפקע צו דחיית השירות שבו הוא מחזיק.
12. (א) ביטל שר הביטחון הכרה בישיבה, יודיע על כך מי שהוא הסמך לכך, בכתב, לתלמידי הישיבה האמורה שהם דחויי שירות בהקדם האפשרי ולא יאוחר מ-7 ימים מיום ביטול ההכרה כאמור.
- (ב) צו דחיית שירות שניתן לדחויי שירות שקיבל הודעה כאמור בסעיף קטן (א), יוסיף לעמוד בתוקפו עד יום תחילת הלימודים שלאחר תום החופשה הקרובה מהישיבה הנזכרת בתקנה 5 ממועד קבלת ההודעה האמורה; נרשם דחויי שירות ללימודים בישיבה מוכרת אחרת בתוך התקופה האמורה – יודיע על כך לפוקד בתוך 14 ימים; לא נרשם דחויי שירות לישיבה מוכרת אחרת בתוך התקופה האמורה – יפקע תוקפו של צו דחיית השירות.

שמירת תוקפו צו דחיית שירות לתלמידי ישיבה שהכירה בה ביטלה

4. (א) השר ראשי לכלול ישיבה ברשימת הישיבות לפי החוק אם מצא כי מתקיימים בה הכללה ברשימת כל אלה:
- (1) הבקשה הוגשה לפי תקנה 2, ונכללו בה כל המסמכים הדרושים לפי אותה תקנה;
 - (2) במועד הכללה ברשימת הישיבות, מספר התלמידים בישיבה הוא המספר המזערי לפי תקנה 5, לפחות;
 - (3) ראש הישיבה לא הורשע בעבירה פלילית שמפאת מהותה, חומרתה או נסיבותיה אינו ראוי לשמש בראש מוסד דיוני;
 - (4) ראש הישיבה הצהיר כי ישיבה מתקיימים לימודים תורניים והיא מחונכת להתנהלות בדרכי נועם;

(3) בכולל שנכלל ברשימת הישיבות ביום הקובע –

- (א) עד יום ל' באב התשפ"ב – 15 תלמידים, מתוכם 5 לפחות שהם דחויי שירות או 18 תלמידים, מתוכם 10 לפחות שהם דחויי שירות או ששירתו בשירות סדיר;
- (ה) מיום א' באלול התשפ"ב – 15 תלמידים, מתוכם 7 לפחות שהם דחויי שירות או 18 תלמידים, מתוכם 10 לפחות שהם דחויי שירות או ששירתו בשירות סדיר;

12. גם יש תקלה גדולה, שע"פ החוק כל ישיבה או כולל שרוצה ליתן תצהיר בשביל הדיווח, חייב שיהיו מינימום 15 לומדים ומתוכם מינימום 10 דחויי גיוס' היינו 10 אברכים או בחורים בניגול הגיוס. אמנם בעבר ניל הגיוס היה מגיל 18 עד גיל 30, אבל בחוק החדש נקבע כי ניל הגיוס יהיה רק עד 24, ומוזה יוצא שכל כולל או ישיבה צריך שילמדו בהם לפחות 10 אברכים בין גיל 18 לגיל 24, וזה לא אפשרי בכלל שדרך כלל מתחתנים בגיל 22, והרוב בגיל 24-23, וקשה שיהיה 10 אברכים נשואים ושיהיו מתחת גיל 24, אם לא בכללים גדולים מאד שמועדים רק לאברכים צעירים. ומחמת זה נהיה שעשרות כוללים ובעיקר במקומות קטנים כפרופריה וכדו' נפסלו, ואותם אברכים שלומדים בהם (מדובר לכה"פ במאות אברכים) לא יכולים לקבל דיווח. ואמנם אחר שנעשה הרבה רעש מזה תיקנו שיהיה צריך רק 5 אברכים בגיל הזה אבל עדיין אין זה מספיק ורוב הכוללים הללו עדיין לא הסתדרו (וגם מה שתיקנו שלא יחול על הפרופריה, ההגדרה של פרופריה בחוק היא כמעט רק על ערים חילוניות לחלוטין ולא מועיל כלל לענייננו). ומכת זה הסתכנו כבר הרבה מאד אברכים והלקם כבר התגייסו בעל בורחם לצבא או לשירות לאומי.

13. יג. עתה הוסיפו לתקן תקנות חדשות שכל מטרותן לכבד ולהכביד יותר ויותר על בני ישיבות ואברכים לקבל את הדיווח, ואף שבס"ד תיקנו מעט שבמעט, עדיין נשארו בעיות קשות והדרבים המורים עד מאד. (וביותר מה שהכבידו על עולם הישיבות בהתערבות המורה בתכני הלימודים ונתינת סמכות מופרות ושליטה ע"ז ביד שר הביטחון).

כל הדברים הנ"ל, הם דברים הידועים לנו כבר, הן מה שמתרחש בישיבות ובקהילות שלנו, הן מה שראינו בעינינו והובאו לפנינו הבחורים בעצמם, או ששמענו מבלי ראשון עובדות הרברים, והן מה שאנו מכירים מקרוב מתוך מה שאנו מעורבים ומסייעים בפועלם הגדול של 'איגוד בני התורה הספרדים' אשר פועלים לשם שמים בנאמנות ונקיות להציל נפשות ישראל ולסייע ביד בחורי ישראל. (וכאן המקום להגיד בשבחם של אותם אברכים נאמנים וראוי ה', ולהעיד על יושרם ונאמנותם, אשר אנו מכירים מקרוב אותם ואת מעשיהם הברוכים והנחוצים).

הדברים האלו, ידועים לנו מזה כמה שנים, ואנו רואים בעינינו את המצב המחריד, ההולך ומידרדר ללא עומד בפרץ, וליבנו נטם ויהי למים. אמנם ידינו אסורות בנחשתיים מכמה פעמים ידועים, והמעט שבידינו לפעול אנו משתדלים לעשות ככל עת, אבל החורבן גדול, וגם רוב ראשי הישיבות והרבנים פה בארצנו אין בכוחם להשפיע וכמעט שאינם יכולים להשפיע את דעתם בזה, ואין בוחנו לעצור את הנגף.

על כן אנו באים לפניכם, ככבוד ובמורא, בדברינו אלה, למסור עדותנו הנאמנה ולהביא לידעתכם העובדות לאשורן. להשפיע את זעקת בני התורה בארצנו הקרושה ובפרט מבני עדות המזרח, ולבקש מאתכם למהר לפעול ולעשות כל אשר בידכם בענין זה אשר הוא נשמת האומה, ולעמוד לימין עולם התורה אח"כ הנאנה ונאנק בדוחק השעה.

to influence and can barely voice their opinions. We have no power to stop the plague....

We are making heard the cries of the Bnei Torah in Eretz Yisrael, and particularly those from the Eidot Hamizrach (Sephardim), and pleading with you to act quickly and do whatever you can in this regard, for it is the soul of our nation, and to stand with the Olam ha-Torah in Eretz Yisrael who are groaning and crying...

The tactics of war seem to have changed. There are no blazing lights calling out "Gezeiras Shmad," 'Convert or be Killed.'

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Perhaps, the masses are beginning to learn that war is war, regardless of the details of the techniques. **L**

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AliveCor using a two-lead attachment that was moved around to several areas to mimic the 12-leads of a regular ECG. The study showed that the app was equally competent in accurately diagnosing a STEMI heart attack compared with the regular ECG. Additionally, the app recorded ECG can be sent directly to a cardiologist so the person can receive an immediate diagnosis from a professional.

Thankfully, treatment for a STEMI heart attack is a simple procedure in which a balloon is inflated within the blocked artery to restore blood flow. However, the speed at which one suffering the attack receives the treatment, what doctors call “door-to-balloon time,” is of the utmost importance. The recommended time is less than 90 minutes. By diagnosing the heart attack early, it is likely that a person will receive quick treatment and avoid a life-threatening situation. By having an easy way to diagnose a suspected heart attack more people will be able to receive the lifesaving care that they need.



A Good Hot Bath

For those who are regulars at their local gym, they should keep it up. But those who are less inclined to get on the treadmill or pick up some weights may achieve some of the benefits of working out by simply getting into a bathtub.

While not actually acting as a replacement for proper exercise, researchers are saying that a hot bath can provide some of the health benefits that one with a sedentary lifestyle is lacking. They say that sitting in a hot water bath can help reduce inflammation and control blood sugar much in the way that exercise does. Studies have shown that raising one's body temperature can influence the body's inflammatory response. This is important, as low-grade inflammation, which can be combatted by exercising, contributes to health conditions like obesity and diabetes. In addition to fighting inflammation, a rise in body temperature increases the body's production of nitric oxide, which helps improve the transportation of sugar throughout the body.

Researchers are saying that a hot bath can provide some of the health benefits that one with a sedentary lifestyle is lacking.

To test whether the effects of a hot bath are actually comparable to exercising, a team from Loughborough University in the United Kingdom led by Dr. Christof Leicht recruited a group of 10 overweight or sedentary men. The ten volunteers first sat in a room that was 80°F for 15 minutes and were then divided into two groups. One group sat in water that was 102°F for an hour while

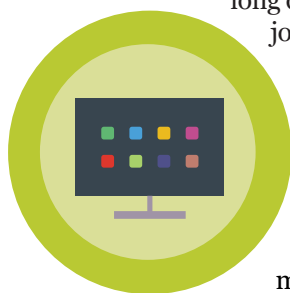
the other sat in a room that was room temperature for an hour. At 15-minute intervals, measurements were taken of the volunteers' heart rate, blood pressure, and core temperature. Blood samples were also taken, both before, right after, and two hours after the test in order to check for biomarkers of inflammation, insulin levels, and blood sugar. Three days later the groups switched places. Finally, each volunteer completed ten hot-water baths within two weeks, varying in length from 45 minutes to one hour.

The results from the first hot water bath did show a positive effect. Levels of interleukin, the chemical in the body that controls inflammation, had risen, as did levels of nitric oxide. Following the two-week period, even greater effects were seen. Fasting blood sugar and insulin levels were down, as were levels of low-grade inflammation, the same effects that are seen from exercise.

These results can be hopeful for those who are unable to exercise. While exercising does provide a much wider array of health benefits, for those who are not exercising, even just improving these two aspects of overall health is beneficial. Bathing is already used to relieve stress, so learning new reasons to take a hot bath after a

One significant finding of the first 4,500 tests that were conducted is that children who spend more than seven hours a day show signs of premature thinning of their brains' cortex.

long day may make it all the more enjoyable.



NIH Screens

The National Institutes of Health has just released preliminary results of their \$300 million endeavor to determine the effects spending time on screens has on children. While their research is expected to span several years, even their initial findings are noteworthy. While there is much debate over how much time children, with their still-developing brains, should be allowed to spend time on media devices, many are certain that screen time can only be detrimental. This landmark study aims to determine, and quantify, the effects.

This huge research product is being conducted on 11,000 children, now aged 9-10, at 21 testing facilities across the country and will continue over the next decade. The researchers would like to determine how the use of digital devices affects their brains, emotional development, and mental health. One significant finding of the first 4,500 tests that were conducted is that children who spend more than seven hours a day show signs of premature thinning of their brains'

cortex, the part of the brain that processes sensory information. The data also showed that kids who spend approximately two hours a day on screens scored lower on language and reasoning tests.

One goal of the study is to determine whether screens are in fact addictive, a question which can take years to definitively answer. For this part of the study, the brains of teenagers were scanned by an MRI. While they lay in the MRI machine, a screen showed them pictures from their Instagram accounts. The machine scanned for changes in levels of dopamine, the brain chemical associated with cravings. The results from this portion of the study have not yet been publicized.

As the digital age becomes more and more advanced and screens are becoming more easily accessible, it is important to gain an understanding as to what the long-term effects of such a media onslaught can be. The NIH, with the millions of dollars that they have dedicated to the project, hopes to uncover the kind of lasting impact growing up in the age of technology is having on our children.




Wasp Venom As Antibiotics

In an era in which antibiotics are commonplace, there is growing worry that within the next few years most antibiotic treatment will no longer be effective. Already, 'superbugs,' or bacteria that are antibiotic resistant, have been spreading and infecting people at a rapid pace. Therefore, it is particularly exciting that researchers from the Massachusetts Institute of Technology (MIT) have discovered anti-microbial properties in wasp venom that has proven to kill off the antibiotic-resistant bacteria *Pseudomonas aeruginosa*.

Pseudomonas aeruginosa is known for causing antibiotic-resistant infections that are contracted in hospitals, such as ventilator-associated pneumonia and several sepsis syndromes. This is specifically dangerous, as the people most at risk for becoming infected are those who are already very ill and are not equipped to fight the infection. Hospitals take precautions to prevent such infections, such as routine sterilization of equipment, but there are still an estimated 51,000 cases of health-care-associated *P. aeruginosa* infections in the United States per year.

An intense fear of wasps is familiar to many, and many will recall picnics that were spent cowering in fear from these flying pests. While being stung by wasps may not be pleasant, their venom may actually be the source of a treatment for deadly anti-biotic resistant infections. When tested for its effectiveness in killing *P. aeruginosa*, the research team from MIT led by microbiologist and immunologist Dr. Cesar de la Fuente-Nunez found that wasp venom completely wiped out the bacteria within four days. The speed and total success of the treatment surprised and pleased the team, as most antibiotic treatments take longer to fully clear an infection from a person's system.

The venom treatment has been tested effective both in cells and in mice. The team is working to determine the smallest possible effective dose in order that the treatment will be as safe as possible. They hope that their trials will continue to prove successful so that there will be another weapon in the arsenal to fight antibiotic-resistant infections. 



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נספח 8 מתוך 23

מרכז הפחקי והמיליטרי

רבים מתחננים לעזרה, פונים לעסקנים האחראים, ואלו אומרים להם שהם לא יכולים לעשות כלום. "אין מה לעשות!" זעקותיהם וזעקות הוריהם עולים עד לשמים!

ולעשות מה שאתם יכולים בנושא זה, שהוא נשמת עמנו, ולהתייצב עם עולם התורה הגונח ובוכה בארץ ישראל...

אכן, שיטות הלחימה השתנו. לא עוד אורות בוערים בקריאה "גזירת שמד", "המירו דתכם או תיהרגו"; המספרים של הנופלים עולים מיום ליום; המבוגרים גונחים ובוכים. המספרים מדברים; הרבנים וראשי הישיבה מושתקים. ואולי, ההמונים מתחילים ללמוד שמלחמה היא מלחמה, בלי קשר לפרטי השיטות.

עד לפני כמה שנים, הצבא לא עשה מאמצים לגייס בני ישיבה.

כעת, המכסות מסתכמות באלפים, והצבא וכל זרועות הממשלה מחויבים לעשות כל מאמץ ולפעול באמצעים מגוונים לגיוס בחורים ואברכים חרדיים לצבא ולשירות לאומי, במטרה למלא את המכסות הללו.

הם גם מנסים בכל דרך למנוע מבני ישיבה לקבל את הדיחוי שלהם הם זכאים על פי החוק.

הם עושים זאת במיוחד לבחורים פחות מוכשרים, בחורים עם רקע משפחתי חלש, כאלו שמוצאים את עצמם בירידה כלשהי, ואפילו קלה, כאלו שמצויים במצב חלש מעט, ובעיקר בחורים ואברכים צעירים מבני עדות המזרח.


שפקידי הצבא בלשכת הגיוס אף מתווכחים עם הבחורים על כך שאינם מספיק "בני תורה" ולכן לא מגיע להם דיחוי, אפילו שהם לומדים בישיבה ושהמסמכים שלהם מלאים ומושלמים לגמרי. לדוגמה, אם מישוהו מגיע ללשכת הגיוס בלי כובע וחליפה, או שהמראה שלו (תספורת, נעליים וכדומה) לא מספיק להם

והפקידים בלשכה מטעים אותם לחתום על מגוון מסמכים, בלי להבחין ובלי להבין על מה הם חותמים...

מתחננים לעזרה, פונים לעסקנים האחראים, ואלו אומרים להם שהם לא יכולים לעשות כלום. "אין מה לעשות!"

בנוסף, יש הרבה בחורים ואברכים צעירים שנכנעו לפיתויי המגייסים ומשתפי הפעולה מתוך הציבור החרדי.

בתוך זמן קצר הם נעשו מחללי שבת וחייבי כריתות רח"ל, משהו שמעולם לא קרה בעבר.

לא לו שאינם נחושים מספיק או אינם מגיעים מרקע משפחתי חזק, אין האמצעים להילחם, ולכן הם מתגייסים. 

בעלי נחישות חזקה כזאת, אינם מגיעים מרקע חזק או שיש להם תנאים קשים באותה עת - אין להם הכוחות להילחם, ובמקום זאת, מתגייסים לצבא.

יש עוד מכשול עצום. לפי החוק, כל ישיבה או כולל שרוצה להיות מוכר כדי שתלמידיו יוכלו לקבל דיחוי, צריך להיות בעל מינימום 15 תלמידים, כשעשרה מהם הם חייבי גיוס. בעבר גיל חייבי הגיוס ומקבלי הדיחוי היה 18-30, אך החוק החדש שינה זאת ל-18-24. כך, כדי שישביה או כולל שמעוניינים לקבל הכרה, צריכים לפחות עשרה אברכים בגיל 18-24. בכללים קטנים זה כמעט בלתי אפשרי, משום שרוב האברכים הצעירים אינם מתחננים לפני גיל 22, ורבים לא לפני 23-24. לכן לכוללים רבים אין עשרה אברכים נשואים מתחת לגיל 24, וכך נפסלו עשרות כוללים, במיוחד אלו בערים הקטנות, ולכן האברך הצעיר הלומד שם, אינו זכאי לדיחויים. אחרי רעש גדול שנעשה, הפחיתה הממשלה את המספר לחמישה אברכים זכאים מתחת גיל 24, אבל זה לא פתר את הבעיה כלל... כתוצאה מכך, אברכי כולל צעירים רבים מסובכים בבירוקרטיה ורבים גויסו לצבא או לשירות לאומי בניגוד לרצונם.

כעת הם עורכים תקנות חדשות, שכל מטרתן היא להקשות יותר ויותר על תלמידי הישיבה ואברכי הכוללים לקבל את הדיחויים המגיעים להם. לא משנה אילו "שיפורים" ייעשו, הם מזעריים, והמצב הוא חמור מאוד. (זאת, בנוסף להתערבויות החמורות החדשות בתוכני הלימוד בישיבות, ובנתינת סמכות מופרזת לשר הביטחון על הישיבות).

הרבנים מסכמים את המכתב וכותבים: "כל מה שנכתב לעיל, הם דברים שידועים לנו בבירור, דברים שאנו עדים להם ומתרחשים בישיבות ובקהילות שלנו... אנו יודעים זאת כבר כמה שנים, ורואים את המצב המחריד נעשה גרוע יותר ויותר... ליבנו נמס... אבל ידינו קשורות באזיקים, בגלל סיבות רבות. את המעט שאנחנו יכולים לעשות, אנו מנסים לעשות, אבל החורבן נורא, ולרוב ראשי הישיבות והרבנים פה בארץ ישראל, אין את הכוח להשפיע, והם בקושי יכולים להביע את דעותיהם. אין לנו כוח לעצור את המגיפה..."

אנו משמיעים את קריאותיהם של בני התורה בארץ ישראל, ובפרט של אלו מבני עדות המזרח (הספרדים), ומתחננים אליכם לפעול במהירות

עושים זאת במיוחד לבחורים פחות מוכשרים, בחורים עם רקע משפחתי חלש, כאלו שמוצאים את עצמם בירידה כלשהי, ואפילו קלה, כאלו שמצויים במצב חלש מעט, ובעיקר בחורים ואברכים צעירים מבני עדות המזרח.

הם התחילו גם להקפיד מאוד על כל ניואנס ופרט בתקנות, עד כדי כך שאפילו סטייה קלה מפרט כלשהו, גורמת לאובדן הדיחוי, לדוגמה, אם אדם הגיש את המסמכים יום אחד מאוחר יותר, או שאחד המסמכים היה חסר. (קורה לעיתים קרובות, שמכתבים מלשכת הגיוס אינם מגיעים לכתובת הנכונה, או מגיעים לבחור רק כמה ימים לפני היום בו הוא נדרש להתייצב, ולא משאירים לו את מרווח הזמן לארגן את כל המסמכים הדרושים).

בעבר לא עלה על הדעת שבחור יפסיד את הדיחוי שלו מסיבות אלו, וגם אם היו בעיות, הן נפתרו תוך כמה ימים, תוך התערבות חברי הכנסת, ועד הישיבות וכדומה. ובוודאי, אף בחור ישיבה לא ישב בכלא בגלל זה. כעת, הם התחילו להיות קדנניים ביותר, ובעקבות זאת הסתבכו בחורים רבים. רבים מהם ישבו או יושבים כעת בכלא, ויש גם שרח"ל גויסו בניגוד לרצונם.

בדומה לכך, יש הרבה בחורים שנסעו לחוץ לארץ ובזאת איבדו את הזכות לקבל דיחוי, והם מסובכים בבירוקרטיה כבר למעלה משנה בלי אור בקצה המנהרה.

עוד שערוייה עצומה היא שפקידי הצבא בלשכת הגיוס מתימרים לקבוע את הדרגה הרוחנית של התלמידים בישיבות הקדושות. הם אף מתווכחים עם הבחורים על כך שאינם מספיק "בני תורה" ולכן לא מגיע להם דיחוי, אפילו שהם לומדים בישיבה ושהמסמכים שלהם מלאים ומושלמים לגמרי. לדוגמה, אם מישוהו מגיע ללשכת הגיוס בלי כובע וחליפה, או שהמראה שלו (תספורת, נעליים וכדומה) נראה לפי דעתם שהוא לא מספיק ירא שמים, או מישוהו שהם גילו (תוך הקירות שהם עורכים מראש על כל בחור שמגיע לפנייהם, כבר בעת הרישום ראשוני). שהלך פעם אחת למקום לא ראוי או לבש בגדים שאינם ראויים, או שהם מגלים בכל האמצעים המגוונים שלהם, שבחור עבד פעם במשך בין הסדרים או בין הזמנים - כל אלו לא יקבלו את הדיחוי.

וכן, יש הרבה שנלכדים בשל חוסר ידיעה של מה שנדרש מהם. הם חותמים בטעות על מסמכים בלשכת הגיוס, והפקידים בלשכה מטעים אותם לחתום על מגוון מסמכים, בלי להבחין ובלי להבין על מה הם חותמים...

בגלל כל הנ"ל, נוצר מצב שיש הרבה בחורים ואברכים צעירים בני ישיבות שאינם מקבלים את הדיחוי שלהם, למרות העובדה שהם רוצים להירשם ולאשר את מעמדם. רבים מהבחורים כבר ישבו בכלא, וחלקם אף התגייסו כתוצאה מכך. רבים מתחננים לעזרה, פונים לעסקנים האחראים, ואלו אומרים להם שהם לא יכולים לעשות כלום. "אין מה לעשות!" זעקותיהם וזעקות הוריהם עולים עד לשמים!

בנוסף, יש הרבה בחורים ואברכים צעירים שנכנעו לפיתויי המגייסים ומשתפי הפעולה מתוך הציבור החרדי, ביניהם בחורים מישיבות נודעות, ובתוך זמן קצר הם נעשו מחללי שבת וחייבי כריתות רח"ל, משהו שמעולם לא קרה בעבר. קול דמיהם צועק מן האדמה!

נוצר מצב שאפילו אלו שמצליחים לבסוף לקבל את הדיחוי, מקבלים אותו לאחר מאבק ארוך ומסובך ותחנונים עצומים. לעיתים קרובות עליהם לשלם לעורכי דין ממון רב, להתחנן בפני חברי הכנסת וגדולי הדור, להשקיע המון מאמצים - ורק אז הם יכולים לקבל את הדיחוי שהם זכאים לו חוקית, מלכתחילה. והתוצאה? אלו שאינם

ישנם כאלו שיכולים לדמיין בעיני רוחם גזירת שמד. הם מדמיינים חיילים מפנים רובים לראשיהם של יהודים, וצועקים: "תשתחוו לצלב, או שתיהרגו". מבחינתם, כל מה שלא דומה לכך, אינו גזירת שמד.

הלוחמה הפיזית השתנתה. החזיתות החדשות כוללות טרוריסטים מתוצרת עצמית. טילים גרעיניים. איומי סייבר. מנהרות תת קרקעיות. שימוש בילדים כמגן אנושי. התקפות אוויריות. התקפה כימית, וכן הלאה. מלחמות מסורתיות של צבאות לוחמים חזית מול חזית, הן כבר לא חלק מהאסטרטגיות המודרניות.

כך גם בלוחמה רוחנית. לא עוד שולחים יהודים לגלות בגולאג, אם הם מסרבים לכתוב בשבת. שיטת החקירות האם אישה הדליקה נרות שבת, וגזר דין מוות על כך, יצאה מהתחום. היום השיטה היא שונה: הטקטיקות הרבה יותר מתוחכמות, יותר ממוקדות, יותר מעודנות - אבל המטרה זהה.

השאלה בעקבות זאת היא, אם המטרה זהה אבל האמצעים שונים, האם המלחמה קשה פחות? האם האבדות טראגיות פחות? האם כשיש חיילים נעדרים, כואב פחות מאשר כשיש גופות של חיילים שזקוקות לקבורה?

מכתב מפורט חתום "בדאגה גדולה ובלב שבור" על ידי רבנים ספרדיים חשובים, כולל הרב דוד בצרי שליט"א, הרב ציון בוארון שליט"א, הרב יעקב שיכנזי שליט"א, הרב מנשה שוע שליט"א ועוד רבים אחרים, מפרט חלק מהשיטות החדשות במאמצים המחושבים להרוס את העולם החרדי, קרי התורה, כפי שאנו מכירים אותן.

ככל שתקראו, תבינו שהקמפיין המתוכנן בקפדנות ואופן מונחים משפטיים, מכוון למטרה ברורה של פסילת בחורים רבים ככל האפשר, מקבלת הדיחוי שהם זכאים לו. לא הכנות ואף לא דיוק בכל קוצו של יוד, יוכלו להתחרות עם המומחיות ועם הנחישות של צה"ל בעל השם העולמי, בדרכו להשגת מטרתו. המכתב המקורי מופיע בכתבה שבוע 7, שם הוא מתורגם ומוסבר באנגלית. להלן התרגום של הנכתב בכתבה באנגלית.

וכך כתבו הרבנים:
לפני כמה שנים התחולל שינוי קיצוני בנושא גיוס בחורי הישיבות. עד לפני כמה שנים, הצבא לא עשה מאמצים לגייס בני ישיבה, אך לפני כמה שנים, הם התחילו לחפש דרכים להצליח בגיוס בני הישיבה. מאז, למרות שהחוק השתנה מספר פעמים, הם פועלים בכל זאת במגוון הדרכים המצוינות בחוק, כדי לקדם את גיוס בני הישיבה לצבא ולשירות לאומי.

החוק החדש קבע מכסות שנתיות. אפילו כעת, המכסות מסתכמות באלפים, והצבא וכל זרועות הממשלה מחויבים לעשות כל מאמץ ולפעול באמצעים מגוונים לגיוס בחורים ואברכים חרדיים לצבא ולשירות לאומי, במטרה למלא את המכסות הללו. המכסות עולות מדי שנה, עד שתוך כמה שנים, כל בני הישיבה, למעט מספר נמוך (יחסית) של תלמידים מצוינים - יגויסו.

בגלל המחויבות של הגורמים למלא את המכסות, הם עובדים במגוון דרכים ערמוניות להשיג את מטרותיהם הזדוניות. יש להם נציגים, חלקם לבושים כחרדים, שתפקידם להסתובב בבתי המדרשות, בבתי הכנסת ועוד, כדי לשכנע בחורים ואברכים צעירים לעזוב את ספסלי בית המדרש. בנוסף, בלשכת הגיוס מוצבים מומחים מיוחדים שתפקידם לפתות את ליבם של הנערים הצעירים.

הם גם מנסים בכל דרך למנוע מבני ישיבה לקבל את הדיחוי שלהם הם זכאים על פי החוק, עם תירוצים מסוגים שונים. (לדוגמה, משום שהוא לא דיבר מספיק בכבוד לפקיד בלשכת הגיוס, או בהאשמה שחתימת ראש הישיבה מזויפת). הם

לעזור את "חוששים"

איך קרה שאנו כל כך אדישים לנוכח המוות הרוחני של אלו שאינם בני ישיבה, צעירים יהודיים, בנים ובנות, שהשירות הצבאי יסתום לנצח את הגולל על גורלם כיהודים שומרי מצוות? מה קורה כאן?

את היוצרות, ומנסים להשפיע עליהם לשנות את הוראתם הברורה. הקשיבו למילותיו של דוד אמסלם: "הם [חברי הכנסת החרדיים] צריכים את הזמן [שבעה חודשים] גם כדי, כפי שאתם כבר יודעים, לערוך את הסבבים בין האדמו"רים... ולשכנע את הרבנים לתמוך בחוק". לפי חבר הכנסת יעקב מרגי מ"ש, אגודת ישראל "אשמה במבוי הסתום שאליה הגיע עכשיו חוק הגיוס, כי הם לא הסבירו מספיק טוב לאדמו"רים את החשיבות שבחוק".

הגמרא פוסקת שממשלה שכופה על יהודים וגוזרת עליהם להחליף את צבע השרוך בנעל, במטרה להניא אותם משמירת התורה – הרי זו גזירת שמד, שדורשת מאדם למסור את נפשו עליה! והכול בגלל שינוי הצבע של שרוך הנעל.

האם יש מילים, אי אלו מילים, לתאר גזירת גיוס ששואפת להשמיד את הישיבות והכוללים, והופכת את לימוד התורה לעוון פלילי? איך בכלל ייתכן שהגענו לנקודה שבה אנו מקבלים בציינות ובשלווה את גזירת השמד האיזומה, ועוד עורכים דמוניזציה לאותם יהודים שקוראים לגזירה בשמה, ומתנגדים לה?

מי ייתן ותקיעות השופר, שכפי שכותב הרמב"ם מיועד לעורר אותנו מהשינה העמוקה, יצליחו לעורר את הכוח של "חוששים בן דן" בתוך כל אחד מאיתנו, להרגיש, לחשוב, לשאול, ולסרב ליפול לתרדמת השתיקה וההשלמה עם האסון לדורות, העומד כעת לפתחנו.

ובימים גורליים אלו, נתפלל להשם מכל הלב להעביר את רוע הגזירה. L

האם אנחנו מבינים לאן הגענו? אנחנו יודעים עם מה השלמנו? מה קורה כאן?

שנים על גבי שנים של הסתגלות, שבהן התרגלנו לבלתי ייאמן, עד שאנו מקבלים כשגרת ואף לא ראוי לציון מיוחד, את המצב שבו הממשלה רכונה על תכנית השמדת עולם התורה, וכפי שהם קוראים לך "ריקון הבריכה". המדינה מטילה מכסות על הציבור החרדי, ומחייבת אותו למסור חיים יהודיים לצבא, כדי שלא יענישו את הישיבות, פיננסית ופוליטית. והמכסות עולות ועולות, עד שהם יממשו את המטרה המוצהרת שלהם: שירות צבאי לכולם.

הם מנהלים את ראשי הישיבות כמו מריונטות תלויות על חוטים, וכופים עליהם למלא את ההוראות שלהם "להפריש מעשר" מתוך תלמידיהם שלהם. הם מסתובבים סביב בני התורה ומורים להם היכן, איך ומתי הם חייבים ללמוד – אחרת הם יצטרכו לשבת בכלא בעוון השתמטות מגיוס.

יש להם את הפוליטיקאים החרדיים, את התקשורת החרדית ואחרים, שעושים עבורם את עבודת ההרס, משתיקים את כל מי שנושא קולו במחאה, או אפילו מטיל ספק בהאפלה התקשורתית ובאווריה המבויתת של "אין צורך לדאוג. הכל בסדר. כל מי שרוצה ללמוד יכול ללמוד". ובה בעת, הם עורכים עסקאות בסתר עם אויבי התורה, משחקים משחקים ציניים עם העתיד של כלל ישראל.

במקום להיות שלוחים נאמנים של גדולי ישראל, הם הפכו

הרב משה יהושע לנדא, מגדולי תלמידי החזון איש, מצטט את הוראת רבו לעסקני הציבור, לעשות כל מאמץ ולהשתמש בכל אמצעי כדי לעזור לכל בת יהודייה שאינה דתייה ומעוניינת להיפטר משירות צבאי, לא פחות מאשר לבחורה חרדית, גם אם הסיבות שלה להימנע מגיוס אינן קשורות כלל לאמונתה הדתית וגם אם ברור שכשתשוחרר מהצבא, היא לא תתחיל לקיים מצוות. והנה, התרגלנו. הורגלנו לכך שבנות יהודיות מזומנות ללשכת הגיוס לבחון את שמירת התורה שלהן על ידי חיילים שבעצמם מפירים את כל התורה. בנות בית יעקב נדרשות למסור את נפשן ולא להציג את כף רגלן בלשכות הגיוס – אך באורח קבע מחייבים אותן להיכנס לשם לראיונות ולחקירות.

איך קרה שאנו כל כך אדישים לנוכח המוות הרוחני של אלו שאינם בני ישיבה, צעירים יהודיים, בנים ובנות, שהשירות הצבאי יסתום לנצח את הגולל על גורלם כיהודים שומרי מצוות? מה קורה כאן?

למרות מה שאומרים לנו חברי הכנסת החרדיים, אנחנו יודעים שאין ספור בחורי ישיבה משרתים או שירתו בצבא, בעוד אחרים נאסרו, נמלטים מהצבא או מצויים בתסבוכת חוקית עמוקה כתוצאה מחוק הגיוס.

אם כך, עלינו לשאול: איך יכול להיות שאפשרנו שנים על גבי שנים של פשרות ועסקאות, שנים על גבי שנים של לקיחת תקציבים בסכומים גבוהים מהממשלה, שנים על גבי שנים של הנאה מהגישה לכוח ולהטבות – כדי לקעקע באיטיות את החוששים שלנו, להקהות את המוחות ולמנוע מאיתנו להבין ולהרגיש את הזוועה במצב שבו אנו מוצאים את עצמנו?

זה חייב להיגמר!

הפסיקו להמציא "פייק ניוז" כדי להתיר שנאת חינם!

פתח להכשיר מבחינה הלכתית את הריסת בית כנסת. והנה, כמה ימים לאחר מכן, מדווח באותה כתבה כי "הסוכנות היהודית הצליחה להשיג צו מניעה נגד העירייה בעניין הקרקע המדוברת, ומנעה מהעירייה להתחיל בנייה בקרקע זו שיש לגביה שאלות. אנשי הפלג כועסים על היועץ המשפטי של העירייה, אריאל יונגר, וטוענים כי לא ייתכן כלל שהוא אינו מודע לעובדה שהעירייה מציעה שטח קרקע שנוי במחלוקת, כמיקום החדש לבית הכנסת". ונשאל: מה פירוש "אנשי הפלג כועסים"? האם אנשי אגודה, דגל, ש"ס, הבית היהודי או כל אדם אחר, לא היו כועסים במקרה שכזה? הכתבה קובעת כי "חבר מועצת בני ברק שמואל דויטש המזוהה עם הפלג", מפר את ההסכם בכך "שעכשיו הוא קובע כי אסור לחלוטין על פי התורה להרוס, בית כנסת לפני שבית הכנסת החדש עומד על מקומו".

מזעזע. לקרוא לראש הישיבה, הגאון רבי שמואל דויטש שליט"א, "חבר מועצה", זה מקומם.

הם מסכמים את הכתבה וכותבים "מה שמוסיף לכעס, הוא שכמה אברכים מהפלג נטלו הלוואות כדי להבטיח את המימון שיאפשר את התחלת הבנייה, וכעת, הם מבינים שהסכף הושקע בקרקע שנויה במחלוקת. כעת נותר לראות אם יימשכו השיחות בין העירייה לפלג, או שהפלג יפוצץ את המשא והמתן, וישוב למחאות נגד העברת בית הכנסת".

האין זה נראה תעמולה רוויית שנאה לכתוב "הפלג יפוצץ את המשא ומתן", כשהכתבה מבהירה שהפלג הוטעה וההסכם הוא מזויף מעיקרו?

האין נדרש מהם ומכל יהודי ירא שמים, למחות נגד חרבת בית כנסת? מדוע אתר תקשורת חרדי מביע אחרת?

אני מאוכזב. הציבור מצפה לדיווח אמין. אתרי החדשות החרדיים צריכים לדרוש מעצמם רף גבוה עוד יותר.

להשתמש באתר תקשורת חרדי כדי להטעות את הציבור ולהתיר שנאת חינם, זו בושה.

שיזכו לעשות תשובה. גם עיריית בני ברק צריכה לחזור בתשובה, ולהותיר את בית הכנסת על כנו.

כלל ישראל מצפה לכך, ולא יעמוד מנגד למול ניסיון להחריב את בית השם. L



בתחילה מספרים לקוראים שראש העיר ייעד באדיבותו מיקום חדש לבניית בית הכנסת דרכי שמואל, למרות העובדה שבית הכנסת המקורי נבנה בשטח ציבורי באופן בלתי חוקי. ועכשיו? לנציגי הפלג הירושלמי יש את החוצפה לאיים בביטול ההסכם!

טוענת לבעלות עליה. כלומר, לראש העיר מעולם לא הייתה הזכות להעניק אותה מלכתחילה.

להבהרה, יום אחרי בחירתו לראשות העיר, הטיל ראש עיריית בני ברק צו להרוס את בית כנסת, לכאורה משום שנבנה בשטח ירוק, שאינו מיועד עבור בית כנסת – וזאת למרות העובדה שראש העיר הקודם נתן להם את הקרקע.

לאחר מחאה ולחץ ציבורי, דווח על הסכם שלפיו ראש העיר הסכים לייעד שטח חדש לבניית בית הכנסת מחדש, ובכך לפתוח

היינו שמחים מאוד לדווח על התקדמות... אך לצערנו, אין בפנינו בשורה.

16 בדצמבר פרסם כלי תקשורת חרדי מוביל כתבה תחת הכותרת "הפלג מאיים לשבור את ההסכם עם עיריית בני ברק לגבי העברת בית הכנסת". מהקונטרס של הכתבה מובן כי 'הפלג' הוא סיעה בריונית שמתכחשת להסכמים ומפירה אותם על פי גחמותיהם.

בראשית הכתבה נכתב: "בעוד ראש עיריית בני ברק, אברהם רובינשטיין, הגיע כמדווח להסכם עם נציגי הפלג הירושלמי בנוגע להעברת בית הכנסת דרכי שמואל, שהוקם על קרקע ציבורית המסומנת כשטח ירוק, הפלג מאיים כעת להפר את ההסכם. מועצת העירייה הכריזה שבית הכנסת הממוקם בשכונת קריית הרצוג יפורק, כפי שהעירייה פועלת בחומרה בבנייה לא חוקית בשטח ציבורי, יחד עם בית הכנסת המסונף של חסידות בעלז, שגם הוקם על שטח ירוק ציבורי".

כלומר, בתחילה מספרים לקוראים שראש העיר ייעד באדיבותו מיקום חדש לבניית בית הכנסת דרכי שמואל, למרות העובדה שבית הכנסת המקורי נבנה בשטח ציבורי באופן בלתי חוקי.

ועכשיו? לנציגי הפלג הירושלמי יש את החוצפה לאיים בביטול ההסכם!

רק בהמשך קריאת הכתבה, זוכים לקוראים לשמוע את האמת. "החלה פעילות להכנת קרקע ליד מרכז קהילתי עבור בית הכנסת. האחראי על המרכז הקהילתי (מתנ"ס), פעיל ליכוד, מביע את התנגדותו למיקום בית הכנסת ליד המרכז".

בקושי התחילו, וכבר הם מגלים שהמיקום שנתנה העירייה כבר שנוי במחלוקת. הקרקע היא ליד מרכז קהילתי, והאדם האחראי על המרכז הקהילתי מתנגד לבניית בית הכנסת. האם נשמע מכאן שראש העיר הציע עסקה הוגנת? האם הוא מציע פתרון אמיתי?

ואם זה לא מספיק, הכתבה ממשיכה לדווח ש"בעקבות ההתנגדויות, למדו ראשי הפלג כי חלקת הקרקע המיועדת לבית הכנסת, מצויה בליבה של מחלוקת עם הסוכנות היהודית לישראל, הטוענת לבעלותה על הקרקע".

מדהים. האדמה שניתנה כדי לבנות מחדש את בית הכנסת (שרק לאחרונה הושלם, בעלות של הון עתק; לבנות את בית הכנסת מחדש, יעלה שוב הון עתק מספיק הציבור), היא קרקע שהסוכנות היהודית

לעורר את 'חוששים'



כולנו מכירים את מה שחז"ל מספרים במסכת סוטה יג, ע"א, על חוששים בן דן נכדו של יעקב אבינו, ועל תפקידו בעת קבורת סבו הצדיק. שבטי קה ויוסף בראשם עשו דרכם ממצרים לעיר חברון שבארץ כנען, כדי לתת כבוד אחרון ליעקב אבינו, בעוזבו את העולם.

אבל אז פתאום התגלעה בעיה: עשוי אחי יעקב הגיע באופן בלתי צפוי למקום ועצר את הלווייה, בטענה שיעקב כבר נטל את חלקו במערת המכפלה, וקבר בו את לאה אשתו, וכי הוא ולא יעקב הוא הבעלים של חלקת הקבר שנתורה, ובה עמדו לקבור את יעקב. בניו של יעקב ענו לו כי עשוי מכר את זכויותיו בקבר ליעקב, והוכיחו לו זאת מפסוק בתורה, בו יעקב אמר זאת בפירושו.

עשוי נשאר בשלו, והתעקש שיציגו בפניו שטר מכר שיוכיח את בעלותו של יעקב על חלקת הקבר במערת המכפלה. אבל השטר היה במצרים, הרחק הרחק ממערת המכפלה, לידה עמדו כולם. השבטים הבינו שלא יצליחו להזיז את הדוד שלהם מעמדתו הנחושה. מה עושים? נפתלי המהיר כאילה שלוחה, נשלח למצרים להביא את שטר המכירה.

והכול נעצר. יעקב אבינו מוטל טרם קבורתו, ובמקום כבוד אחרון - עשוי הרשע מעניק לו ביזיון. מאות ילדיו ונכדיו של יעקב אבינו - כל כלל ישראל - עמדו חסרי אונים, מחכים נואשות לשובו של נפתלי. כך היה נראה, עד -

עד שאחד בלבד מכל צאצאיו של יעקב אבינו שהיה שם, הלך בתומו לכיוון הארון, ושאל את השאלה הפשוטה ביותר בת שתי המילים: "מאי האי?" מה קורה כאן? חוששים בנו של דן, מסבירים חז"ל, היה כבד שמיעה, ולכן לא שמע את חילופי הדברים הסוערים בין עשוי לשבטים על הבעלות והזכויות על חלקת הקבר, ואף לא את המשא והמתן הנואש ואת הניסיונות להפיס את דעתו של עשוי. כל מה שידע חוששים בן דן היה רק מה שראו עיניו: סבו שוכב טרם קבורתו, כשעשוי עומד לצידו מאיים בזעף. וזה בדיוק מה שהוא היה צריך לדעת.

חוששים לא יכול היה להאמין למשמע אוזניו, כששמע את התשובה לשאלתו: מחכים שנפתלי יחזור ממצרים עם שטר המכירה של חלקת הקבר. ועד אז, תמה, אבי אבא ישכב כאן בביזיון? אך הפעם הוא לא המתין לתגובה. הוא תפס מקל והכה את עשוי בראשו, כה חזק שנעקרו עיניו ממקומו והתגלגלו לרגליו של יעקב. הרשע נפל מת, וסוף סוף המשיכה הלווייה של יעקב אבינו בכבוד. רבי חיים שמואלביץ מלמד את הלכה ממעשהו של חוששים בן דן. לאדם יש תכונה של התרגלות - היכולת להתרגל ולהסתגל לכל מצב שהוא וללמוד לחיות איתו, לא משנה עד כמה קיצוני הוא ובלתי נסבל. ההרגל הוא בעל שני צדדים: הוא יכול להיות ברכה, וההפך. זה מה שמאפשר לאדם שלכוד בתנאים מחרידים, כמו במחנה ריכוז רח"ל, לשרוד כאדם שפוי ללא פגע.

אך ההרגל יכול גם להיות תכונה מסוכנת ומזיקה במושגים רוחניים. ההרגל מאפשר לאדם להיות אדיש וחסין מפני מצבים שאיש אינו אמור להשלים עמם. הוא מאפשר התפשרות עם המזעזע ביותר, וסובלנות למה שלגמרי בלתי נסבל.

משפחת יעקב ניצבה בפני מה שבתחילה נדמה כמזעזע לחלוטין, הניסיון של אחיו הרשע למנוע את זכותו של יעקב להיקבר ליד אדם וחווה, אברהם ושרה, יצחק ורבקה, ואשתו לאה. אבל ככל שהתקדם הזמן והוויכוח הגיע למבוי סתום, ככל שהשאלה 'האם יעקב ייקבר בקבר זה' הפכה להיות נושא לגיטימי לדיון ואפילו למשא ומתן - כוח ההרגל עשה את שלו, ומה שנראה היה בלתי מתקבל על הדעת, הפך להיות אפשרי ונסבל. כתוצאה מכך, יעקב אבינו היה מוטל ללא קבורה, ואיש לא תפס את החרפה המוחלטת שבכך.

חוץ מחוששים. חוסר היכולת שלו לשמוע כרגיל, השאיר אותו מחוץ לנעשה, ומנע ממנו להשתתף בטיעונים ובדיונים בנושא הבעלות על קבר הסב, אבל זה גם היה הברכה הגדולה ביותר - נמנעה ממנו ההזדמנות להתרגל ולהתאים את עצמו לסיטואציה. כך היה מסוגל לגשת לעניין במבט רענן, בראש נקי ובלב מרגיש. ומה שראה בעיניו זעזע אותו; הוא מיד ידע מה צריך להיעשות, ואכן עשה זאת ללא שהות.

בשלב הנוכחי בהיסטוריה היהודית, כלל ישראל זקוק למישהו כמו חוששים בן דן. לא; נכון יותר לומר, כי אנו - כולנו - צריכים להיות חוששים בן דן.

חוששים לא יכול היה להאמין למשמע אוזניו, כששמע את התשובה לשאלתו: מחכים שנפתלי יחזור ממצרים עם שטר המכירה של חלקת הקבר. ועד אז, תמה, אבי אבא ישכב כאן בביזיון?

אלו שמנסים להחריב את יסודות הציבור התורתי בארץ ישראל, משתמשים למעשה בכוח ההרגל כדי להטיל את כולנו לשאננות מול השמד. הם פועלים להרדים אותנו ולהפוך אותנו למנומנים, כהכנה לניתוח באיברים החיוניים ביותר שלנו, בו הם מוציאים החוצה את הלב הפועם של האומה שלנו; עוקרים את הישבות, את תלמידי החכמים, את האברכים ואת הבחורים - מהגוף הפועם של כלל ישראל.

אין זה ביטוי ציורי לתפארת המליצה. זה בדיוק כך. אם רק היינו פותחים את אוזנינו ומוחנו כדי להקשיב להם, היינו שומעים אותם אומרים זאת בצורה חד משמעית וברורה ביותר.

בחוק הנוכחי הדורש את גיוסם של בני התורה (שבית המשפט העליון פסל, וכעת רוצה הממשלה להחליף בחוק אחר, חמור הרבה יותר), מוקצבת תקופת זמן של כמה שנים, בהן עולות מכסות הגיוס של בני הישבות לצה"ל מדי שנה, עד שבסופו של דבר המכסות מסתיימות, וכל בן ישיבה חייב להיכנס לכור ההיתוך הצבאי.

ואיך קורא החוק עצמו לתקופה הזאת? תקופת ההסתגלות. כלומר, תקופה שבה מתרגלים, מסתגלים למציאות ועורכים התאמות אליה. אי אפשר לומר זאת ברור יותר...

רק לפני כמה שבועות עתרה הממשלה לבית המשפט העליון בבקשת הארכת זמן של שבעה חודשים, כדי לחוקק ולהעביר חוק גיוס חדש. הבג"ץ סירב לבקשה זאת, והעניק ארכה של שלושה חודשים בלבד. יו"ר ועדת הכנסת הממונה על העברת חוק הגיוס החדש, חה"כ דוד אמסלם מהליכוד, התראיין בתקשורת על ההתפתחויות הללו.

האזינו נא לדבריו של אמסלם, האדם האחראי על כל התהליך של גיוס חרדים. הוא מדבר בפתיחות אודות מה שהוא ועמיתיו מנסים לגרום לנו לעשות לעצמנו -

"ביקשנו את שבעת החודשים האלו כדי להכין את החוק, כי החרדים עצמם צריכים את הזמן הזה כדי להסתגל למציאות החדשה. החברה שלהם עוברת תהליך מורכב של שינוי חברתי, שלמעשה מחלק את הציבור שלהם לכמה מגזרים, והם צריכים זמן כדי לעכל את מה שקורה..."

אני כל הזמן אומר שאנחנו צריכים לרתום לכך את החרדים עצמם. זה למעשה אפשרי, וזה משהו שבעיני רבים מהם כבר מוצא חן, והם מעוניינים בכך בעצמם... [חברי הכנסת החרדיים] צריכים גם את הזמן הזה... לערוך את הסבב בין האדמו"רים... לשכנע את

הרבנים... לתמוך בחוק... זה תהליך חברתי... ואם זה לא יקרה - לא השגנו שום דבר".

אם המילים הצלולות והברורות האלו אינן מספיקות, כדי לגלות שהמטרה שלהם היא לשנות את הציבור שלנו מקצה לקצה, ובמקביל להרדים, לפתות ולשדל אותנו להסכים להיות שותפים מרצון בשינויים האלו - אין עוד מה לומר.

איך עלינו להגיב בעת משבר זו, כנעשים כל המאמצים לגרום לנו להתאים את עצמנו, לאמץ את השינויים, להסתגל ולהתרגל להתפוררות החברה התורתית, ולהיטמעותנו המהירה בזרם המרכזי בישראל? יש רק תגובה אחת: להפוך להיות אומה שכולנו "חוששים בן דן".

הם משקיעים מאמצים להרדים את החוששים שלנו, לקעקע את רגש הצניעות, את אהבת התורה והערך לתורה, את ההבדלה מן האומות, כל ערך יהודי וכל תכונה יהודית יקרה - ואנו חייבים להילחם כדי להחיות את החוששים האלו, לחדד ולהרגיש אותם היטב, ולהילחם בכל מי שמעז לחבל בכך.

בדיוק כמו שחוששים ניגש לוויכוח הפוגע בכבוד הסבא שלו, יעקב אבינו, אנחנו חייבים לגשת מחדש לכל נושא גיוס החרדים ובני התורה, כאילו אנו רואים אותו לראשונה. אז נראה אותו בדיוק כפי שהוא: גזירה קורעת כל לב יהודי. אנחנו חייבים להתעורר מההרדמה, מהשתקת קולה של הנשמה, מאווירת "צריך להשלים עם המציאות"; "זה מה שיש - תתרגלו"; "וזה הרע במיעוטו" - ולהגיב: לא, בא' רבתי.

כמו השאלות של חוששים בן דן, מוטל עלינו לשאול את השאלות הבסיסיות והממקדות ביותר, ולא לקבל שום דבר כנתון מוחלט. אנחנו חייבים לדרוש תשובות לשאלה של "מאי האי", "מה קורה כאן?"

אנחנו צריכים לשאול: חברי הכנסת החרדים אומרים לנו שהמכסות שבגינן גייסו כבר 14,000 חרדים לצבא בחמש השנים האחרונות, 45,000 אלף החרדים שהחוק החדש רוצה לגייס בשנים הקרובות, הם כולם נושרים, אלו שממילא אינם לומדים בישיבה כל הזמן, אז זה בסדר.

באמת? זה בסדר? מה קורה כאן?

גם אם היינו מניחים שכל עשרות אלפי היהודים החרדים האלו, שהלכו ועוד יילכו לצבא, הם בחורים שנשרו מהישבות, שזו למעשה הנחה הזויה לחלוטין - ממתי נהיה קביל לשחק בנשמות, לסחור בנשמות יהודיות כאילו הן סחורה? מתי התחילה התורה להרשות לנו להפקיר חיים של בחורים יהודיים חרדיים טובים ומקסימים, שאינם בישיבה, לגזור עליהם גזר דין של שמד ולהטילם לחממת הפריצות של צה"ל?

לפני כמה שבועות נפגשו עשרות אדמו"רים ורבנים חסידיים חשובים בבני ברק, כדי להביע את כאבם ואת דאגתם הכנה לנוכח גיוס החרדים, בניס ובנות. הם חזרו שוב על פסק ההלכה של הרב שמואל וואזנר לצוק"ל שקבע, כי "ישנם כאלו שחושבים שהצבא מנסה לגייס רק את הנושרים. לא הגיוני להאמין כך במקרה דנו, אבל גם לו היה זה נכון, עדיין אסור לחלוטין לוותר אפילו על נשמה יהודית אחת, ומעשה כזה הוא מעשה עמלק ממש". האדמו"רים סיכמו לא לזוז כהוא זה מפסק הדין של רבן של ישראל, ולא להתפשר אפילו על נשמה יהודית אחת, אפילו כדי להציל רבים אחרים.