

להבין

Lehovin

TO INFORM CARING JEWS להודיע האמת לבית ישראל

EDITORIAL

By: Rabbi Yosef Berkowitz

INSIDE THE IDF

The following is an excerpt from an article that appeared in the 'Be-sheva' Hebrew-language weekly newspaper in March 2018, written by Rabbi Eliezer Melamed, the head of Yeshivat Har Bracha and author of "Pininei Halacha" and other works:

Following my column two weeks ago about the obligation for soldiers to protest religious infractions in the army that affect them, I received responses that shook my soul....I will share the most detailed response from someone I know to be trustworthy and honest.

"Rabbi, I studied carefully what you wrote about the obligation of a soldier to protest about any issue harming his ability to fulfill the mitzvot of the Torah. I am aware that other rabbis also think we should act in this way, however, I feel compelled to say that the problem is much more difficult and complex. Rabbi, I would appreciate it if you could give this your consideration, and instruct us on how to act in practice."

"For three years I served in the Armored Corps, and I was extremely careful not to let anyone harm my religiosity. There were other soldiers who also felt the same way, and we tried to hold our ground. On the other hand, there were some observant soldiers who became weakened in their religious observance. This distressed some of them, but assessing that they could not change the system, they decided to lower their heads.

There were a host of problems in matters of religion. Here are just some of the stories that came to mind while reading your column:

The Life of a Religious Soldier:

(Some of the quotes have been changed or modified to be more appropriate for our readership) (והמבין יבין)

1) In one army outpost we had a television room. Sometimes soldiers would turn on the television on Shabbat, and would often watch inappropriate shows. There was no other place for me to relax when I could take a break.

2) The mixing of the genders in the men's quarters without any modesty (והמבין יבין)

3) Music played over the loudspeakers during breaks was generally inappropriate.

4) Several times practice exercises of enemy attacks on a convoy or on the army base, were held on Shabbat. I refused to obey those orders, and by the grace of G-d, my commanders refrained from court-martialing me.

5) Food is brought to outposts on Shabbat, even though they can do so before the Sabbath.

6) Soldiers blast loud music on Shabbat.

7) Training begins very early in the morning without giving us time to pray.... At the last minute, my direct officer would do me a favor and give me ten minutes to recite 'Shema Yisrael' and don tefillin.

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GEDOLEI YISROEL SPEAK OUT

"Our Job is to Cry and Warn the Nation...This Law is Disgraceful and Endangers the Nation.."

Chacham Yosef Harari-Rafal shlita, member of the Moetzes Gedolei Hatorah in America and Rosh Yeshivat Ateret Torah, spoke through a pre-recorded derasha at the Atzeres held at the kever of Chacham Ovadia Yosef zt"l, in Yerushalayim, on Monday evening.

"Morai v'Rabbotai! Medinat Yisrael, and those standing at its helm have merited, during the seventy years of its existence, to recognize the reality which the Gedolei Yisrael have expressed, that someone "Torato U'mnato," whose Torah learning is his profession, is free from army service, and Jewish girls are free unconditionally.

Behold, we are witness to the situation where they are trying to challenge these principles, through a small minority who have not merited to recognize Yahadut and who do not have a share in the fundamentals of Judaism. Through our great sins, they have established a position among the people.

Our job is to cry and to warn the nation, its representatives, and the government, not to be pulled to grave errors, which has already happened many times in history and has caused a bitter and dangerous future for Judaism and Jews in general.

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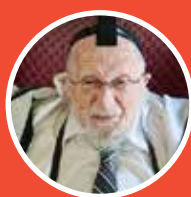


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EDITORIAL

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8) The nisyonos of Inyonei Kedusha are terrible, especially in outposts. (and it is not for this forum to explain, (והמבין יבין).

9) Nivul Peh was rampant, the atmosphere polluted, and even public conversations of the commanders were embarrassingly full of nivul peh. (והמבין יבין).

Matters of Kashrut

1) At times during my regular service, drivers and Bedouin trackers hunted porcupines and cooked them in kitchen utensils.

2) A common phenomenon in reserve duty is that cooks prepare dishes using hard cheese, contrary to the stipulations of the Military Rabbinate (which forbids dairy cooking, ed.).

3) After complaining about the violations of kashrut, they transferred us to another company. We had to adapt to the new company.

4) A year later while in reserve duty, a cook brought spices and non-kosher knives from his home.

Evening Events for the Platoon

1) Evening events for the platoon in regular and reserve duty, intended to solidify and unite the group, almost always have problems of kashrut involving the meat and the grill. All the secular soldiers eat to their heart's content, while some of the traditional soldiers try to find a partial solution. And the observant soldiers, for whom kashrut is imperative, make do with pita and hummus.

2) For many of these evening events and outings they bring live entertainment (והמבין יבין).

3) For one evening event they bought non-kosher meat from an Arab village. Following my complaint to the Rabbinate, they bought kosher meat for the observant soldiers. Afterwards, my commander scolded me, asking why I got the Rabbinate involved, and didn't leave the issue between the two of us.

I estimate that when I was a soldier, I would have had cause to send a complaint to the Rabbinate every other day. Even if I did it only once a month, in the eyes of my fellow soldiers I would have been considered a "rat", and an "informer." In such a situation there are no words to describe the army service awaiting the tattling soldier. It would be like prison for him. He would be isolated, alienated and subject to hostility from all those around him. Chances are he would suffer violence... and his officers would wake him up in the morning by screaming at him....There's also a good chance his commanders would give him all the most annoying jobs. Over every little thing that commanders usually turn a blind eye to and do not punish, he would receive an even greater punishment. And he wouldn't even have someone to talk to about it. Needless to say, promotion would be totally out of the question."

There really isn't much more to be said after reading the above.

But one thing must be said, in order not to mislead readers. There are some who might read the foregoing and think to themselves, "So that's why there's such a huge outcry over the draft law..."

But that's not the whole truth. Understanding what is at the very core of the uncompromising opposition of gedolei Yisroel to the giyus bnei hayeshivos is essential not just because this is a time of existential crisis for the Torah community of Eretz Yisroel – it is equally as essential for an understanding of why we are in this world and what it means to be a Jew.

The depiction presented above by a soldier of the army as a place shot through with the lowest, most putrid immorality and rampant chilul Shabbos and tarfus may be correct, but that's not why the Brisker Rov and Rav Shach declared it sh'mad for a single ben Torah to enter the Israeli military.

It is sh'mad because the purpose of the draft – as stated by the government itself -- is to rip a Jew from the study of Hashem's Torah and weaken him as a Jew. It is sh'mad because, as the Chazon Ish said, for a Jew to be intentionally placed in a situation in which his Yir'as Shamayim is cooled off to any extent is a matter of yehoreig v'al ya'avur that must be fought to the death. Even were the IDF not rife with licentiousness and the trampling and mocking of everything holy, to force a Jew out of the beis medrash and into the army would constitute sh'mad.

An Asifa not to have missed

Last Sunday night, I traveled to Lakewood to participate in a gathering of over 1,000 bnei Torah who packed a hall to overflowing to listen to the impassioned words of the Rosh Yeshiva, Rav Malkiel Kotler; Rav Shmuel Deutsch, one of Eretz Yisroel's greatest ge'onim; and Rav Elya Ber Wachtfogel, rosh yeshiva of South Fallsburg. They presented the facts of the numerous crises closing in on the Torah community of Eretz Yisroel and

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EYE ON THE NEWS

By : F. Liebeskind

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

BEHIND THE SCENES AT THE KNESSET



FLASH 90

הכנסת
הכנסת ה-20

לרשימת הוועדות

"ח"כ דוד אמסלם: "אחרי 70 שנה אנחנו מביאים הסדר היסטורי בהסכמה ביוני 2018, כ' בתמוז תשע"ח, בשעה 16:35

ח"כ בצלאל סמוטריץ': אדם שתורתו אומנתו תורם ומשרת את המדינה לא פחות מחייל שמשרת בצה"ל ח"כ מירב בן ארי: האוזניים שלי נשרפו למשמע דבריו של ח"כ סמוטריץ'

הוועדה המיוחדת להסדרת מעמדם של תלמידי ישיבות, ושילובם של בוגרי ישיבות בשירות צבאי, בשירות לאומי-אזרחי ובתעסוקה בראשות ח"כ דוד אמסלם, התכנסה היום (יום ג') לישיבה הראשונה.

יו"ר הוועדה ח"כ דודי אמסלם אמר "אחרי 70 שנה, אנחנו מביאים היום לדין הצעת חוק בה מוצע הסדר היסטורי בהסכמה ולא בכפייה, הסדר שיהיה טוב לכל הצדדים."

הדיון נפתח בסקירה של היועמ"ש של מערכת הביטחון ויו"ר הוועדה שמינה שר הביטחון עוזי איתן אופיר אשר הציג את מסקנות הוועדה שעל בסיסם נכתבה הצעת החוק "סברנו שיש צורך בהסכם פרגמטי. וכן לתת זמן לתהליכים התרבותיים כלכליים שמתרחשים במגזר. הוועדה מכירה בערך לימוד התורה בעם ישראל. קבענו יעדים ל-20 שנה בעליה הדרגתית. הצבנו יעדים שמבחינת צה"ל מאתגרים את הצבא וניתן לעמוד בהם. בטווח הנראה לעינינו לא נצמצם את אי השוויון החלוטין. היעדים מחולקים לעשור, לפי טבלה מספרית שמשקפת עליה קבועה בשיעור שהולך וקטן מ-8% עד 5% בסוף העשור.

החל מהעשור השני, הצענו גידול דומה לשנתון הגיוס שהיום עומד על כ-9,000 איש בקצב ממוצע שנתי של כ-4.5%. אי עמידה ביעדי הגיוס, תציב השלכה כלכלית. לשנתיים הראשונות לא יהיו משמעויות לאי עמידה ביעדים. אי עמידה ביעד, תגרום לקיצוז מתקציב הישיבות בשנה שלאחר מכן.

אם שיעור הגיוס יעמוד נניח על 92% מהיעד, בשנה השלישית והרביעית הקיצוץ יהיה בשיעור אי העמידה ביעד, קרי הפחתה של 8%. מהשנה החמישית ואילך, הקיצוץ יוכפל ל-16%. יש ישיבות ששיעור הגיוס בהם הוא אפס וכנראה יישאר אפס. אולם אנו סבורים שלא ניתן להשית קנס גדול יותר על ישיבות שמהם לא מגייסים כלל. לקבוע שיש ישיבות שלא יגייסו כלל, יפגעו באחוז גבוה יותר מהתקציב, זו אמירה קשה. מתוך הקיצוץ, נוציא ישיבות מעודדות גיוס. ישיבות שמתוכם יתגייסו 20% ומעלה. ברגע שיש עוברת את רף ה-10% גיוס, נבודד אותה והיא תהיה מחוץ למעגל הסנקציות. אם נגלה אי עמידה ביעד הגיוס, לא יהיה ניתן להעלות את התקציב של השנה הבאה. שנה בה אי עמידה ביעדי גיוס יהיה מ-94% ומטה, בסיס התקציב המקסימאלי לשנה הבאה, יהיה גובה התקציב של השנה שעברה."

הגיב לדבריו ואמר "הסנקציות הכלכליות על הישיבות, יחולו על כולם ח"כ בצלאל סמוטריץ' "צדיק כרשע". אתה לא יכול למנוע מאתנו להגדיל את התקציב זה לא חוקתי. אם אני יבקש להגדיל את תקציב הישיבות, אתה בעצם אומר שתמנע זאת ממני. זה לא יעלה על הדעת. תיאורטית, אם שר האוצר יהיה יאיר לפיד, והוא יקצץ את תקציב הישיבות בחצי כפי שאכן קרה בעבר, בעצם לא נוכל להחזיר את התקציב למתכונתו הקודמת בממשלה אחרת."

**At the First Reading of the Draft Law, on Monday July 3rd.
Committee Chairperson Amsalem: "After 70 years, we are bringing to the debate today a bill in which a historic arrangement is proposed by agreement and not by coercion..."**

The Knesset recognizes that this bill is intended to change the reality which has existed in Eretz Yisroel for seventy years.

Furthermore, The Knesset Chairman recognizes the importance of the perception that the drafting of Bnai Yeshiva is being agreed upon, not forced upon them.

Presumably, if the Chareidim do not agree, the law would be perceived as forced, changing the reality of its passage.

"...We proposed a similar increase to the current year of recruitment, which currently stands at about 9,000 at an average annual rate of increase of 4.5%. Failure to meet the recruitment targets will have an economic effect. The first two years will not have any implications for not meeting the targets. Failure to meet the target will result in a setback from the yeshiva budget in the following year.

If the funding rate is assumed to be 92% of the target, in the third and fourth year the cut will be the rate of failure to meet the target, ie, a reduction of 8%. From the fifth year on, the cuts will double to 16%".

There are yeshivas whose enrollment rate is zero and will probably remain zero. However, we believe that it is not possible to impose a greater fine on yeshivas from which they do not enlist at all. To deter-

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Dear Member of Knesset,

We are distraught at the thought of selling out yeshivos and yeshiva bochrim. We are counting on you to stand strong in following the tradition that the gedolim of previous generations directed the frum members of Knesset;

All yeshiva bochrim must be exempt from army service.

The chinuch of our children must be independent- with no involvement whatsoever by government authorities.

All girls, even those only moderately religious, cannot be subjected to serve in any form at all, whether in the army, sherut leumi, or even by having to personally present papers or be interviewed by government officials.

The kedusha of Shabbos is to be protected.

Giyur must be only k'Halacha.

The kedusha of the Kosel must be restored- Giving absolutely no presence to reform or conservative Jewry to conduct their services.

Efforts to entice Jewish women out of the home and into the secular workplace must be stopped.

We reiterate, that it is essential that every vote that you cast be only to uphold our Torah values in the way they had been in Eretz Yisroel, under the guidance of HaRav Shach and HaRav Elyashiv.

May Hashem, who has miraculously protected us, continue to protect us as we stand true and strong to Torah learning and authentic mitzvah observance.

American Jewry is closely watching all the goings on in the knesset and its committees. We will not stand silent.

Signature: _____ Name: _____ Address: _____

THOUSANDS OF FAXES AND EMAILS HAVE ALREADY BEEN SENT.

Every one makes a difference.

Please make copies of the enclosed petitions and have every member of your family fill them out and send them. Please give copies to your friends, as well.

For your convenience, we have enclosed fax numbers and email addresses where they should be sent.

May our efforts bring rachmei shomayim upon us and an end to this terrible gezeira.

To: Chareidi member of Knesset,

I am a Jew in America who cares deeply about Eretz Yisroel and the Jewish people. We understand that we are at a crossroads regarding the future of Torah Jewry in Eretz Yisroel. As a Chareidi member of Knesset you shoulder the responsibility entrusted to you by the gedolim of previous generations. And therefore we urge you not to compromise an iota and not to give up a single bochur to the draft. Let it be known that we will view any compromise as a betrayal of the trust that the gedolim and all of Kial Yisroel have entrusted you with. We are encouraging you to be strong and not give in even though there is pressure to do so.

It is not a coincidence that Avigdor Lieberman proposed this law and set a forty day deadline ending with Tisha B'Av.

We should understand the strong message - that agreeing to this law with or without compromises would be a destruction for Klal Yisroel and Eretz Yisroel, like the other destructions of Tisha B'Av.

You represent Torah Jewry. We are counting on you and hold you accountable to maintain the kedusha of Eretz Yisroel, the growth of Torah in Eretz Yisroel, the pure Chinuch in Eretz Yisroel, and the protection of our sons and daughters- those who are strong and those who are struggling.

Chazack V'Ematz! We are counting on you!

Signature: _____ Name: _____ Address: _____



	Telephone	Fax Number	Email Address
Moshe Gafni	050-414-1411	03-940-9011	mgafni@knesset.gov.il
Yaakov Litzman	02-508-1325	02-565-5993	ylitzman@knesset.gov.il
Aryeh Deri	02-670-1405	077-444-8800	sar@moin.gov.il
Mayer Porush	02-560-3925	02-537-3816	Lss@education.gov.il
Uri Maklev	02-640-8135	02-649-6514	umaklev@knesset.gov.il
Yisrael Eichler	053-312-3555	02-640-8475	ieichler@knesset.gov.il
Yaakov Asher	02-640-8364	03-940-9094	yakova@knesset.gov.il
Eliezer Mozes	02-640-8850		mmozos@knesset.gov.il
Yanon Azulai	02-675-3205	02-654-0483	yazulai@knesset.gov.il
Yoav Ben Tzur	02-640-8338	02-649-6713	ybentzur@knesset.gov.il
Yitzchok Vaknin	02-640-8412	02-649-6079	yvaknin@knesset.gov.il
Michoel Malkieli	02-640-8589		malkielim@knesset.gov.il
Yaakov Margi	02-640-8075	02-640-8028	ymargi@knesset.gov.il
Meshulom Nahari	02-6408448	02-649-6447	mnahari@knesset.gov.il
Dan Sidoh	02-640-8023	02-640-8389	<u>dans@knesset.gov.il</u>

Please remember the time difference. Eretz Yisroel is 7 hours ahead.

A MESSAGE FOR Bein Hametzorim

Many of you have written to me with a variety of questions that, to date, I have not addressed publicly. I want to thank all of you for all your chizuk, comments and submissions.

At the outset, I share and recognize, that even with the purest intentions, we can and will make mistakes. We ask for *mechila b'rabim* for them and daven to Hashem to have the *z'chus* to only bring a *ribuy of k'vod shomayim* to this world.

In the previous issue we raised the topic of uniting and raising the funds necessary to free the yeshivos from the financial stranglehold of the Israeli government. In our sincere effort of trying to be most helpful to the Roshei Yeshivos, we encouraged people to call them to offer financial support especially in these most difficult times. Unfortunately, there were some who misinterpreted our intentions, even though we were very clear. We apologize and ask *mechila b'rabim* for any misunderstandings.

We are still sincerely interested in encouraging and helping relieve the tremendous financial stranglehold from the yeshivos and Bais Yaakovs in Eretz Yisroel. We are looking for people to volunteer to be part of this tremendous opportunity and ask you to call or email us to offer your assistance.

It is an incredible *z'chus* to be living at this time of tremendous growth of Torah and B'nai Torah. After the devastating losses of World War II, there was a special *siyata d'shmaya* in building and rebuilding what was lost. Around the world, Hashem, *b'rov chasdo* gave us giants to lead these efforts and lift the tzibur to strive to live and dedicate their lives to Torah and Avodas Hashem. It was not always easy. There were many obstacles, but they never wavered. The incredible *dor* that we have until now is thanks to them and the chesed of Hashem.

Unfortunately, today, the *kochos hara* have once again become increasingly stronger around the world, attempting to undermine everything we hold precious. The pure chinuch in England is clearly in peril. The extremely liberal agenda has unknowingly been brought into Mosdos Hatorah v'chinuch in America. Technology advances are destroying our children, and even in Eretz Yisroel, where the government has seen the tremendous *sh'mira* that Eretz Yisroel has because of the *Limud Hatorah* and *ameilus baTorah*, they have nonetheless undertaken a massive campaign to halt it because of demographic changes and their fear of losing power.

We are in the midst of a great *milchomo* of *ra* and *tov*.

By Yam Suf, the pasuk says: "*U'Paroh hikriv, va'yisoo B'nai Yisroel es einayhem, v'hinei Mitzrayim nose'a achrayhem vayizaku B'nai Yisroel.*" Why does the pasuk have to tell us that B'nai Yisroel lifted their eyes and saw the matzav that they were in, wasn't it quite obvious?

The answer is that they only cried to Hashem the way they did because they understood their matzav. It is possible that people can be in a terrible matzav and be in denial. To know what is really happening is the key to motivating us to cry out to Hashem for the yeshua. Over these last few years, the *kochos ho'ra* have attacked us viciously but, since it is not reported, very few know about it.

Horav Dovid Cohen, shlita, the Rosh Yeshiva of Chevron, recently spoke and cried out about the government's involvement in the admissions to the Bais Yaakovs. He bemoaned how the wrong element in our schools undermine the chinuch of our children. The text of his speech was printed, but this part was censored. Lehovin is trying to bring Klal Yisroel the news; the facts that will move us to cry out to Hashem for the Yeshuah.

Rabbosai, the faster that we recognize that we are back to the days of the *yevonim* and the *misyanim*, the sooner we will unite and cry out to Hakodosh Boruch Hu for the Yeshua Gedolah.

Now, in the Three Weeks, let us have a heart-to-heart talk.

We know our pain when our children are not going in the path that we want them to go in. Why don't we at least talk about the pain of the shechina that is still in Golus? We know our own pain when our children don't want to come home. Why don't we at least talk about Hashem's pain, that His children don't want to come home? Why don't we finally realize that our Father in *shomayim* knows us well and wants us back home, for him to treat us royally. There is so much good in store for us. He is just waiting for us to want – to truly and sincerely want the Geula. The medrash says "*Yesh dor shemachakim lemalchusi u'meyad nig'olim.*" "There is a generation that will truly yearn for My kingdom and immediately they will merit the Geula."

Today I heard that HaRav Moshe Tzadka shlita had a dream where he saw three Torah Giants from previous generations wearing sackcloth. He asked them why they were wearing sack cloth. They told him that Hashem wants to bring the Geula now and they are afraid that we are going to miss the opportunity and cause it to be pushed off again for a while.

All over the world we are certainly in a matzav of *U'Paroh Hikriv*. Anti-Semitism and overwhelming challenges surround us.

If we will only do our part of "*Va'yisoo B'nai Yisroel es einayhem*" – if we will only all lift our eyes and truly see the attacks on chinuch, Shabbos, marriage, Torah, tzniyus and how *toeiva* is even given a prominent place in Eretz Hakedosha we will certainly be moved to cry. Why can't we finally cry out, "Tatteh, we want You. We want to come home to You. We want the Bais Hamikdosh. We want the Melech Hamoshiach. We don't want this government and their money. We want You to take care of us." All we need to do is cry out and really mean it.

At Lehovin we try to bring the facts to Klal Yisroel and only ask of Klal Yisroel to inspire themselves, their children, their talmidim and talmidos, their friends, relatives, and neighbors to cry out to Hakodosh Boruch Hu.

Mi she'omar le'olomo dai yomar letzoroisaenu dai. Let us show Hashem that we really mean it now. Please send Moshiach and the Geulah Shelaimah!

May we all merit, still this year, to serve Hashem together in the Bais Hamikdosh in Yerushalayim.



PHOTOS BY FLASH 90

Over Ten Thousands gather at the kever of Chacham Ovadia Yosef zt”l: SEFARDI GEDOLIM CRY OUT IN PAIN



A massive atzeres tefilla was held Monday night at the kever of Chacham Ovadia Yosef zt”l, to pray and pour out hearts, in response to the terrible gezeirot being decreed in Eretz Yisrael.

Thousands of people joined the Sephardi Gedolim, led by HaRav Moshe Tzadka shlita, Rosh Yeshivat Porat Yosef, to decry the new draft law.

The event began with the recital of Selichot by Rav Eliyahu Toufik shlita, Rosh Yeshivat Be’er Yehuda.

When the great Mekubal, Rav Dovid Batzri shlita came to the podium, he broke into tears. The Rav read a letter signed by Rabbanim, led by Chacham

Ovadia zt”l, against the drafting of girls to the army. “We are here in the Beit Hakvarot of the tzadikim who signed. One hundred and one Rabbanim signed that they should not draft Jewish girls... Let us read their names... Now they want to take the Jewish girls to the army.”

“They are making now a harsh decree against us, to take the Bnei Yeshivot, to draft the Bnei Yeshivot, those that are learning Torah, those that are protecting the Jewish nation. The greatest mitzvah is to learn Torah. No one should make a deal and cheshbonot at the expense of Am Yisrael... They can-



not, under any circumstances draft the Bnei Yeshivot. They are the ones that are protecting Am Yisrael....”

The Dayan, Rav Tzion Boaron shlita spoke next. “To our sorrow, the situation in Medinat Yisrael is harsher than anywhere in the entire world. Here there is religious persecution! No place in the world do they obligate Jewish girls. Only here in the State of Israel. It is b’nafsheinu! And this is primarily affecting the Sephardi tzibur...”

“Until three years ago when Lapid was in the government, it wasn’t like this. A girl brought confirmation from a dayan and she got confirmation of her exemption. During these past three years, they are causing tzarot, aggravation and problems, for all the girls. Thousands of girls are being enlisted.”

“They gave in. To our great distress, there is no leadership. Not in the Ashkenazi tzibbur and certainly not for the Sephardim. The askanim decide what they want and they then have the Moetzes Gedolei Hatorah rubber stamp it. And then the Moetzet of the Sephardim...”

“We feel that we are viewed in their eyes as non-Jews. This is the truth. It pains me. No one cares about the Sephardim. The Chareidi representatives said that they would vote against the law but it passed. They are putting indescribable pressure upon the Rabbonim not to participate in the rally. Who is fighting us? Members of Degel, Agudah and Shas...”

“No one can make harsh decrees against us. No one will threaten Am Yisrael...All the Bnei Torah are needed and obligated to protect us all. We will not be silent until they annul the decree. They should not think that the world is hefker. What they want to do, they can write, but they cannot do anything...”

“They are taking to prison...they are taking the Sephardim, especially the Sephardiot, the Sephardi girls... And we, who come to protest, we get pressure and threats from all sides. Even to protest, they do not allow.”

The Rosh Yeshiva of Porat Yosef, HaRav Moshe Tzadka spoke next. “We are now in the Beit Almin where tzadikim hador are found. It is known that if there is a sick person, people go to daven at the kever of tzadikim. We have come to daven. Nothing else. Not for one sick person. Not for two. For the Yeshiva Bochorim! They are the foundation of Am Yisrael. There are those who want to take them with some ideas, goals and quotas.”

“But you cannot give even the fingernail of one Ben Torah!”

“...A person kills another, it is truly awful. He is a murderer. But the victim goes to Olam Haba. But when a person causes another to sin, the victim has no Olam Haze and no Olam Haba.”

“How is it possible that Yeshiva students who are holding up the world, are being taken?”

“How many Bnei Torah. How many Bnei Torah are there that had a yerida

GEDOLEI YISROEL SPEAK OUT

Continued from page 1



Please protect Israel and do not pass a law that is shameful for us and you, a law that is disgraceful and endangers the nation!

As they have understood for the past seventy years, this is the tradition, and it is upon us to continue the same tradition.

Our future is in our hands. May we be successful to uproot the future which endangers the Jewish people. Tradition and history has already shown that people devoid of Yahadut have risen and brought a holocaust upon the Jewish nation.

We are confident and we pray “*ki lo yitosh Hashem amo,*” that Hashem will not abandon his nation, “*v’nachalato lo ya’azov,*” and He will not forsake His inheritance, and even the small, loud minority that espouses anti-Jewish principles will recognize their mistake.

Stop spoiling the tradition of the State that listened to the Gedolei Yisrael! Please listen again to the words of Maran HaRav Ovadia Yosef, *zech-er tzadik l’vracha,* as he spoke to the Prime Minister when he came for nichum aveilim. From the depths of his heart, Chacham Ovadia expressed his concern over the handling of this law.

Shuvu! Shuvu! Return! Return from this mistaken path and continue the tradition of the State. And Hashem should come to the aid of Klal Yisrael, Amen!”

and then went up again? Only the Roshai Yeshiva know. How can we agree that they should take our sons? The sons of Hakadosh Baruch Hu? To bring them down to the depths of the abyss? How can such a thing be?”

“...They want to take from us, from our Yeshivos, good boys, bachurim who haven’t pulled themselves together. There are those who say, “Let them enter (and take the boys),” After all, there are quotas!”

“Everyone understands what this does. How can we sit and be silent? How can we not daven to the luminaries of the generations that they should save us?”

“If those people knew what Torah was, they would never do such things....”

Even if it were true that the army is lacking soldiers, should we give over Talmidei Hayeshiva? Absolutely not!”

The Mekubal, HaRav Benayahu Shmueli shlita added: “They want, chas v’shalom, to uproot the Torah. They want to uproot the Yeshiva students from learning Torah. The world has a neshama, and the neshama of the world is the Torah. If there is no Torah, there is no world. There is no way to go to the army-it is a spiritual holocaust.”

The Mekubal, Rav Yaakov Ades, shlita then led the tzibur in a resounding Kabbalat Ohl Malchut Shamayim.

May Hashem, Master of the World, the Omniscient and Omnipotent, protect His beloved nation from all those who seek to harm them and the holy Torah. L



Continued from page 7

Army Compromises Chareidi Lifestyle



The commissioner of soldiers' conscripts, Maj. Gen. (res.) Yitzhak Brick, published the annual report in which he surveys and characterizes the complaints of IDF soldiers which reached his desk.

According to the report, in 2017, the Commission dealt with a number of claims made by soldiers who maintain a religious way of life, which they say were not properly addressed, and there were also cases where army orders on religious issues were not properly implemented "in a manner that harms soldiers who maintain a religious lifestyle," the general said

For example, a soldier complained that he was forced to work during the Sabbath to repair a power failure at the base, when military orders on Shabbos and holidays in the IDF stipulate that all work in the IDF will be halted, except for work essential to the security of the state, the army and its installations, which this was not.

In another case, a soldier complained that he and his colleagues in the unit

were not allowed to exercise their full entitlement to the days of "Torah study," when the General Staff's order on "Torah study for religious soldiers" should be allowed for an average of one day a month.

The immorality which pervades the IDF was likewise highlighted recently, when an IDF lieutenant-colonel was suspended for 14 days after being questioned by the Military Police Criminal Investigation Division over suspicions of improprieties with a female soldier under his command.

Rather than this incident being an anomaly, these types of incidents seem to be prevalent in the army. In an internal military survey conducted by the Chief of Staff's Gender Adviser which had been sent to thousands of female soldiers and officers to fill out anonymously, the vast majority of female soldiers who took part in the survey said that they had been harassed or worse, during their service.

Highest Percentage of Jews In Eretz Yisrael

At a meeting on Monday, with the Committee for Immigration, Absorption and Diaspora Affairs, it was reported that Israel now has the largest concentration of Jews anywhere in the world.

According to the report, more than six million Jews reside in Eretz Yisrael. The next largest concentration of Jews

is in America, which claims 5.7 million, followed by France, England, the Ukraine, and Russia.

As the number and percentage of Jews in Israel increase, there may be halachic ramifications, as there are laws regarding "rov Yisrael al admasam," the phenomenon of the majority of Jews living in Eretz Yisrael.

Ancient Coins: Not Freedom, Redemption



In an "Archeological Experience" offered to the general public in the Emek Zurim National Park by the City of David, children and adults are invited to sift through artifact-rich soil.

This week, as 'The Three Weeks' began, there was a rare discovery made, of a bronze coin from the fourth year of the great revolt against the Romans. The coin was minted by Jews in the year immediately prior to the destruction of the Second Bais Hamikdash.

Inscribed on the front of the coin are the words "for the redemption of Tzion" with an image of a goblet underneath. The back of the coin contains an image of the Arba Minim and the words "Year Four," referring to the fourth year of the Jewish resistance against the Romans.

Archeologist Eli Shukrun explained that "coins minted in the second and

third years of the revolt are plentiful and easier to find, but coins from the fourth year are much more rare," although a hoard of fourth year coins were found in March of this year.

Coins from years two and three were inscribed with the words 'for the freedom of Tzion,' whereas the fourth year coins were inscribed 'for the redemption of Tzion.' Evidently, whereas previously they had thought that they would free Tzion from the hands of the enemy, by this point, they understood that redemption was what they needed.

Shortly after this coin was minted, Yerushalayim was overtaken, and the Bais Hamikdash was destroyed.

May we merit redemption, not just freedom, and may the Bais Hamikdash be speedily rebuilt.





Keep the Kedusha of the Kosel

The Jewish communities who value Judaism, are enraged by the Reform effort to desecrate all that is holy in Eretz Yisrael. In an ongoing effort to destroy, the Reform movement has been pressuring for legalized presence at the kosel, in an ever-increasing form.

The discussion now is to enlarge an area at the kosel, for mixed-gender services. This plan was proposed and then frozen, and has now re-surfaced.

Rav Shlomo Amar shlita, recently sent a letter to the Charedi parties in the Knesset, stating that by doing this, “the Israeli government is giving recognition to the destroyers of religion, that they will be falsely considered a stream of Judaism. Who can fathom the far-reaching results of such a move? Please! Have mercy on the Holiness of the Heavens and gird yourselves with strength. Put Hashem before your eyes and stand strong and firm. Hashem will help you, and you will be successful.

Other Rabbis also sent letters encouraging everyone who respects Judaism, to stand strong and not cave in to the reform pressure.

It should be noted, that the Reform efforts are only for recognition, not because they actually need or want to utilize this space for ongoing prayer. The area that they have already been given remains empty, nearly all the time. They are not praying at the kotel, except when it garners publicity and sympathy for their destructive cause.



Netanyahu Takes Power to Recognize Reform and Desecrate the Kosel

Early Tuesday morning, the Israeli government announced that it would transfer the powers of the committee dealing with the Kosel, from the Culture and Sport Ministry to Prime Minister Netanyahu, and from Justice Minister Ayelet Shaked to Energy Minister Yuval Steinetz.

This unprecedented move was prompted by the resignation of both Miri Regev and Ayelet Shaked from the committees, in their refusal to expand the mixed gender prayer plaza at the Kosel.

Mrs Regev announced last Wednesday that “she could not approve work on the prayer pavilion, citing her conscience and Jewish tradition. Ayelet Shaked also could not approve this, but this is not standing in the way of Mr. Netanyahu.

The Prime Minister brought a proposal to the Knesset to allow him and his designees to transfer the authority to make the decision out of the hands of

the authorities who had been in charge. The Knesset website leaves no doubt as to the Prime Minister’s intentions, as it clearly states “The purpose of the transfer of powers is to allow for changes in the “Western Wall outline” and the expansion of the mixed gender prayer plaza along the southern part of the Western Wall, known as ‘Ezrat Yisrael”

Forty eight MKS voted in favor, while only one lawmaker, Bezalel Smotrich objected. There were no abstentions.

MK Smotrich explained. “Yesterday (Shiva Asar B’Tamuz), on the day marking the fall of the wall of Jerusalem, the plaza designated for the reformist was empty. They don’t want rights to the Kotel; they merely seek recognition of the distortion of traditional Judaism. Yizhar Hess (Executive Director and CEO of the Conservative Judaism movement in Israel) is irresponsibly dragging US Jewry after him, and the Prime Minister is following him into the ditch he has dug.”

Thousands of Non-Jewish Soldiers in IDF - Hundreds Convert Each year Without Chief Rabbinate Approval

At a Knesset meeting on Tuesday of the Committee for Immigration, Absorption, and Diaspora Affairs, it was reported that 800 soldiers convert each year in the Nativ military conversion course, and convert number 10,000 is about to be converted.

Nativ is the only state-recognized conversion system in the country not controlled by the Chief Rabbinate. Yesh Atid MK Elazar Stern — a founder of the program during his military career, considers Nativ “one of the cornerstones of conversion in Israel..”

Through Nativ, hundreds of soldiers, most of them non-Jewish immigrants or descendants of immigrants from the former Soviet Union, enter the army’s conversion system each year. Stern considers Nativ to be “one of the most important projects for the IDF as a people’s army.”

The first Nativ course opened in 2001.

Nativ’s budget shortfall of nearly NIS 20 million (\$5.6 million), in early June 2018 would have left approximately 2,500 students undergoing conversion, in limbo. According to an agreement reported then by Hebrew-language media, the program was saved by a commitment from the Prime Minister’s Office and the Ministries of Finance, Diaspora Affairs and Defense, to each give the program NIS 5 million (\$1.4 million).

Lt. Col. Dorit Maoz reported at Tuesday’s committee meeting that “there is ongoing improvement in the army’s activity... The Alon Education and Higher Education Center military base, which accommodates an estimated 1300 new immigrant soldiers from 41 countries, engages in teaching them Hebrew... and about 700 soldiers are in the Nativ conversion course.” She also noted that there are about 4,000 soldiers with potential for conversion each year.



Movies Inspire Crime

On Sunday, 46 year old Redoine Faid made his second prison break.

At around 11:20 am, armed men dressed in black and wearing hoods took Faid from the visitors' room in the Sud- Francilien prison, into a helicopter in the prison courtyard, which they had previously hijacked. Since the prison courtyard was not protected by a net, they were able to escape through the prison courtyard.

Faid had been serving a 25 year sentence, which began in April 2018, for a failed 2010 robbery, in which a police

women, Aurelie Fouquet, was killed.

Mr. Faid made it known that his lifestyle was inspired by Hollywood gangster films, which he watched often. He acquired the knowledge of the skills necessary for a bank robbery, by reviewing the movies dozens of times. In fact, upon meeting a movie director at a Paris film festival, Faid told him "You were my technical advisor."

There is currently an intensive police search throughout the Paris for Mr. Faid.

Iraqi Executions to Placate Public



Last Wednesday, eight Iraqi security forces were found dead, believed to have been murdered by ISIS.

Amaq, ISIS's media wing had put out a video a few days earlier showing six men being held hostage and demanded that the government release ISIS female prisoners and ISIS leaders from Iraqi prisons. In a different Amaq video, ISI said that they were holding eight people hostage and they threatened to kill the men if the ISIS prisoners were not released in three days.

The murder of the hostages infuriat-

ed the Iraqi public against their government for not acting quickly.

On Thursday, Haider al-Abadi, Iraq's Prime Minister responded to his country's frustration by directing "the immediate implementation of the fair punishment of terrorists condemned to death whose sentences have passed the decisive stage."

Immediately, on Thursday, Iraqi officials followed the order and executed twelve ISIS members. Mr. Abadi intends to continue the execution of all convicted terrorists until the fight against ISIS is over.

China Issues Us Travel Advisory

As US-Chinese trade relations become more tense, China's Washington embassy has issued security warnings to its citizens considering travel to America.

China frequently issues travel warnings to its citizens, primarily in war-affected areas. This time, the Chinese embassy warned that "Public security in the United States is not good. Cases of shootings, robberies, and theft are frequent. Travelers should be alert to their surroundings and suspicious individuals and avoid going out alone at night."

The embassy also warned Chinese citizens of searches and seizures by customs agents, communications fraud, natural disasters, and expensive medical bills.

These warnings come on the heels of President Trump's announced intention to impose tariffs on \$34 billion dollars' worth of additional goods from China, and duties on up to \$450 billion dollars in Chinese imports.



When asked, the Chinese ambassador did not acknowledge the political motivation of the warnings, rather explaining that many Chinese travel during the summer season and the Chinese embassies have an obligation to warn their citizens of the potential risks when travelling abroad.

EGYPT TO GO NUCLEAR

On Sunday, Egypt announced that it will begin construction of its inaugural nuclear power plant, by the end of 2020. The plant, to be built by Russia, will be located in Dabaa in Northern Egypt.

As per a 2015 agreement, Russia will provide a loan worth \$25 billion and would finance 85% of the value of each work contract, the equipment shipping, and the services.

They aim to be operational by 2026.

IRANIAN DROUGHT

Iranians are feeling the serious effects of a year long drought and are protesting. In Khorramshahr, a city 400 southwest of Teheran, people are complaining that salty, muddy water is coming out of their faucets.

As a result, civilians have been protesting about the water scarcity. Videos from a Sunday demonstration showed Iranian security forces shooting at the protesters.

The Iranian Meteorological Organization estimates that 97 percent of the country is suffering from some level of drought. A recent report by a UN agency wrote that "although Iran has a history of drought, over the last decade, Iran has experienced its most prolonged, extensive and severe drought in over thirty years."

According to a Times of Israel Report, at a Sunday news conference Iranian Brigadier General Gholam Reza Jalali blamed Israel for the drought,



asserting that "Israel and another country in the region have joint teams which work to ensure clouds entering Iranian skies are unable to release rain. On top of that, we are facing the issue of cloud and snow theft."



Breakfast in Buffalo, Lunch in Lucerne, Dinner in Delhi



The world's largest aircraft manufacturer, Boeing (BA), intends to make an airplane that can transport passengers around the globe at speeds hitherto unheard of.

With top speeds exceeding 3800 miles per hour, Boeing says the jet could get people anywhere in the entire world in one to three hours. If the idea is realized, it will rank as the quickest planes ever flown, surpassing twice as fast as the renowned Concorde, and it

will also be quicker than the famous Lockheed SR-71, which, in 1976, carried two Air Force officers at speeds of 2193 miles per hour.

Boeing's spokesperson, Brianna Jackson, says the concept is still in the early stages, and it may take 20 to 30 years for the plane to become a reality. Upon release of this news, Boeing stock rose to be one of the most sought after stocks in the Dow.

New Transparency in Casualty Counts

In a fairly new effort to be "as transparent as possible," said United States Military spokeswoman Maj. Audricia Harris, Congress has passed a new requirement for 2018 mandating the government to provide information about civilian casualties caused by United States military operations.

In a report released to the public, the Pentagon said that in 2017, almost 500 civilians were killed and 169 injured in Yemen, Syria, Iraq, and Afghanistan. There were also many casualties and injuries in Libya and Somalia but there are no credible reports of exact numbers.

The Pentagon neglected to provide a breakdown of the deaths and how they happened. The numbers may even be higher, as there are about 450 civilian reports that have not been dealt with yet.

This is the first time the Pentagon re-



leased the number of civilian casualties caused by the U.S. around the world, but it does follow a precedent. In 2016, then-President Obama signed an order requiring the release of the number of victims specifically from U.S. airstrikes meant to target people fighting in non-war zones. The numbers then were allegedly reported at 64 civilians between 2009 and 2015. That figure is highly contested.

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EDITORIAL Continued from page 2

conveyed with pristine clarity the obligation of every Jew in this time of foreboding danger.

Why did I make the trip from New York? Well, if you had a chance to be in a room in which the spirit of the Brisker Rov, Rav Aharon Kotler and Rav Leizer Shach were palpably present, wouldn't you travel great distances to be there too?

I went because those leaders of the last generation and this one wanted me to be there. In letter after letter during the g'zeiros of the 1950s and

1970s, which are precisely the ones we face as this is being written, the Brisker Rov, Rav Shach and the Steipler Rov implored – nay, commanded – the Jews of Chutz La'Aretz to do everything humanly possible in word and deed to avert those dreaded decrees. All those letters are available to be studied today. Did they come with some sort of expiration date?

And as Rav Malkiel said on Sunday night, his zeideh wrote awesome things about a person who remains unmoved by the suffering of the tzib-

bur and ignores it to concern himself only with his own interests. For such numbness to the pain of other Jews, one will not be forgiven even with yisurim - only death can atone for such a sin.



"R' Aharon explains further," the Lakewood Rosh Yeshiva continued, "that in actuality the hishtatfus with the tzibbur is what brings about the yeshuah, and R' Aharon stresses that the chiyuv is even greater on Bnei Torah, as they have the responsibility to be concerned about the ruchniyus of Klal Yisroel. R' Aharon was speaking to American Bnei Torah, urging them to be mishtateif in the tzaros in Eretz Yisroel of giyus banos, etc.

"Those who refuse to speak about

it, keep things quiet and say 'it's not our business', this is the most severe aveirah of chilul Hashem. May Hashem help that our atzeres and our inspiration should be a chizuk for our brothers in Eretz Yisroel to stand strong against the gezeiros. Hashem should hear our tefillos and see how we are feeling with the pain of our brothers, and it should be a zchus that He be mevatel the gezeiros of giyus banim, giyus banos and the gezeiros on chinuch."

How fortunate are we to have in this generation those who can transmit to us what these towering manhigei hador want of us – Rav Dovid Soloveichik, faithful son of his father, the Rov; Rav Shmuel Deutsch, one of Rav Shach's greatest talmidim; and Rav Malkiel, the mamshich of his heilige zeideh and tatte at the helm of America's greatest makom Torah.

The question, then, isn't why I was in Lakewood Sunday night. It is, rather, why anyone wasn't there.

In the same vein, people sometimes ask me: Why don't you ever take a break from this topic of the tzaros in Eretz Yisroel? Can't you spend just one week writing about something else?

But, tell me, if the Brisker Rov, Rav Aharon Kotler, Rav Shach and the Steipler told you to write and write and write about this topic, not stopping for a moment, what would you do?





Second-Oldest Supreme Court Justice Announces Retirement

Supreme Court Justice Anthony Kennedy has announced his retirement. At the age of 81, Kennedy is the second-oldest and longest-serving member of the Supreme Court. He was nominated in 1987 by then-President Ronald Reagan.



list,” Trump said. Senate Majority Leader Mitch McConnell (R-Ky.) told the Senate, “We will vote to confirm Justice Kennedy’s successor this fall.”

Democrats argued that because the Republicans blocked then-President Obama’s pick for the Su-

preme Court saying that it should wait until after the 2016 presidential election, the confirmation vote for the new Justice now should wait until after the midterm elections. However, Republicans do not plan on waiting.

Kennedy has been considered the court’s swing vote on my issues, although he primarily votes to the conservative end. With four liberals and four conservatives, Kennedy is known to be the tie-breaker. President Trump called Kennedy a “great justice” who “display[ed] great vision” and “tremendous heart.” One of his most important and recent stands was his vote for the Trump travel ban.

There is a list of 25 candidates for Kennedy’s successor that was put together in case of an opening on the bench. “It will be somebody from that

Kennedy said in a statement that while his family does not mind if he continues serving, he is choosing to retire and spend more time with them. He said, “It has been the greatest honor and privilege to serve our nation in the federal judiciary for 43 years, 30 of those on the Supreme Court.” His retirement is effective July 31.

Supreme Court Okays Travel Ban



The Supreme Court has voted in favor of the conservatives and allowed President Donald Trump’s travel ban to be upheld. The travel ban, an executive order issued by President Trump, does not allow immigrants from countries thought to be dangerous, to enter the country. The countries included in the ban are Libya, Iran, Somalia, Syria, Yemen, North Korea, and Venezuela. Five out of the seven countries are predominantly Muslim.

The ban only suspends immigration and non-immigration visas to the United States. However, visitation for specific reasons is dealt with on a case-by-case basis, and is allowed at times. There is also an allowance for student visas, although potential students must undergo extensive background checks and vetting.

The ban was upheld in the Su-

preme Court with a 5-4 victory. The court’s conservative members stated that President Trump, as president of the country, has every right, within the limits of reasonable suspicion, to guard his borders and protect his people from possible danger.

The fact that the majority of countries targeted are Muslim does not matter. Even if Trump arguably has a measure of Islamophobia in his ban, his legitimate concern for the security threat still stands.

“This ruling is also a moment of profound vindication, following months of hysterical commentary from the media and Democratic politicians who refuse to do what it takes to secure our border and our country,” the president said in a statement by the White House after the decision was announced.

US Al-Qaida Sympathizer Plots Fourth of July Attack

FBI in Cleveland and the Joint Terrorism Task Force announce on Monday that the arrested a man who was planning to detonate a bomb in Cleveland during July Fourth.

Demetrius N. Pitts, a 48 year old Moslem, was charged with attempting “to provide material support or resources to a foreign terrorist organization.” Mr. Pitts, is alleged to be a home-grown terrorist, having been radicalized in the United States.

The FBI learned about Mr. Pitts’ negative attitude towards the United States in late 2015, after discovering alarming Facebook activity under the name Abdur Raheem Rafeeq, an alias of Pitts, as revealed in a court affidavit.

In 2017, Pitts “expressed a desire to recruit people to kill Americans that were against Muslims and also stated he would have no remorse if he killed in the name of religion.”

On June 15, 2018, Pitts met with an FBI undercover agent posing as an al-Qaida “brother” and eventually they scouted downtown Cleveland to find a location where Pitts could detonate an al-Qaida bomb which would result in many casualties, as people gathered for July fourth fireworks.

“This plot underscores the threat we continue to face from home-grown terrorism,” said US Senator Rob Portman.

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HEALTH AND SCIENCE NEWS

By: A. D. Cohen



Hope To Remember Again

New studies which have successfully reversed the symptoms of dementia in mice may have huge implications and could be a source of hope for those suffering from dementia. The reversal was achieved using a drug which was developed for the treatment of asthma, which has already been FDA approved and is on the market. If the study proceeds in a successful direction, this drug may begin helping people in an entirely new way.

A major goal in dementia research involves the reversal of memory deficits and impairments in spatial learning. Understanding the cellular pathways is key to unlocking the mystery of the progression of dementia and has evaded scientists until now. Researchers from Temple University have begun research which is allowing them to begin understanding this long-standing mystery. They have shown, using an animal model, that tau pathology, an important lesion in the brain in patients with Alzheimer's disease, can be reversed using a drug. This means that medical professionals may be able to intervene and help those who have already had an onset of dementia.

The team discovered that inflammatory molecules called leukotrienes, which attempt to protect nerve cells with the onset of dementia, actually damage them in the long run.

The team discovered that inflammatory molecules called leukotrienes, which attempt to protect nerve cells with the onset of dementia, actually damage them in the long run. They attempted to determine whether blocking the leukotrienes from protecting the cells in their natural way in patients that already had symptomatic dementia could repair the memory and learning that had been impaired by the tau pathology.

Mice were specifically engineered to mimic the human tau pathology conditions, characterized by neurofibrillary tangles, disrupted synapses (junctions

between neurons), and declines in memory and learning. At 12 months of age, the mice were treated with zileuton, a drug that blocks leukotriene formation. This drug already exists because leukotrienes are also involved in the asthma.

After treatment, the mice were given maze tests to assess their working memory and spatial learning. The mice that were treated with zileuton performed significantly better than the mice that were not, although they had all had similar tau pathology symptoms prior to the treatment. The treated mice reported a 90% reduction in leukotrienes and a reduction in the protein which causes damage to the synapses. In fact, the mice that had had degenerative tau pathology but were treated with the drug had synapses that were comparable to ordinary, healthy mice. Inflammation had completely disappeared in the treated mice as well.

The results of this study are extremely exciting, as a simple drug has been proven to reverse damage caused by lesions from dementia. Not only does the drug stop the progression of the damage, but it restores functionality to damaged parts of the brain. The research must be verified and tested on humans, but there is a lot of hope on the horizon for people suffering from dementia.



Far from Fat

Kayla Rahn from Alabama entered the emergency room after her abdominal pain became too much for her to bear. She was also complaining of constant shortness of breath, as well as excessive weight gain. Doctors had previously told her that by losing weight she would be relieved of her symptoms, but the medical staff at the emergency room ran tests and found the source of her pain.

The doctors discovered a 50-pound ovarian cyst, which they diagnosed as a benign mucinous cystadenoma. "This is one of the largest I have ever seen or certainly removed," said Dr. Gregory Jones. The doctors successfully removed the growth, and Rahn is urging others who suffer from mysterious pain not to let their symptoms go ignored.

Similarly, Kevin Daly, a 63-year-old healthy and athletic man, lost 34 pounds but could not rid himself of his ever-present beer belly. Daly was persistent to determine why he was not losing weight. He convinced doctors to perform a CT scan, which may have saved him. He was diagnosed with liposarcoma, a rare cancer that develops in fat cells of soft tissue. Patients often ignore the tumor growing in their abdomen because they assume its normal weight gain. Doctors approximate that it took ten to fifteen years for Daly's 30-pound tumor to grow and were able to remove it and restore his displaced organs to their proper positions.



Giant Hogweed Effects

While the characteristics of the Giant Hogweed plant seem straight out of a fairy tale, this plant has recently been spotted and its toxic effects are not to be written off as imaginary or fantastical. While it may appeal aesthetically, touching it can cause third degree burns or even blindness,

Giant Hogweed can be identified by its thick leaves which grow large clusters of white flowers in an umbrella-like pattern. The plant can grow up to 14 feet tall, and its lovely flowers make it seem like a wonderful choice for a home garden. However, touching this plant causes severe effects, and those who spot it are warned to report it to authorities.

For the next 12 days, while being served catered meals, the participants will be observed for flu-like symptoms e.g. fever, runny nose, or sneezing and coughing.

This plant, a member of the carrot family, contains sap that is extremely toxic. It contains chemicals called photosensitizing furanocoumarins, which cause a reaction in the skin that makes the skin extremely sensitive to light, while simultaneously causing dark, painful blisters. The long-term increased light sensitivity can cause third degree burns if one is in a lit area, and can cause blindness if sap gets into the eyes.

Because the reaction begins as soon as 15 minutes after exposure to the plant, there are several precautions a person can take to prevent the toxic effects even after exposure. Putting on sunscreen and sunglasses may prevent light from penetrating the skin if one is unable to wash immediately, thereby preventing any adverse effects. Aluminum acetate, available at pharmacies, can also provide relief from irritation.

Giant Hogweed has recently been found in Virginia, but is also known to grow in New York, Pennsylvania, Ohio, Maryland, Oregon, Washington, Michigan, Vermont, New Hampshire, and Maine. Visitors and residents of these areas are cautioned to beware of this dangerous plant.

Continued on page 29



OUR SCHOOLS, OUR LIFE

Extracts from the *Draft Independent School Standards – Advice for Schools (March 2018)*, highlighting issues posing particular challenge for *chareidi* schools

The full draft document *The Independent School Standards: Advice for Schools* is available at <https://consult.education.gov.uk/school-frameworks/operating-the-independent-school-regulatory-system/>

“The Secretary of State has also signalled that he will be taking a firmer approach to enforce the standards when there is evidence of non-compliance.”

Part 1 – Quality of Education

All points relate to Question 7 on the response form

- *Paragraph 13:* Independent schools may teach creationism as part of a belief system, but it should not be presented as having a similar or superior evidence base to scientific theories.
- *Paragraph 17:*... there is currently no requirement for [intimate] education in independent schools. However, this will change when the requirements in the Children and Social Work Act 2017 are implemented...
- *Paragraph 18:*...the PSHE curriculum must be designed to encourage respect for other people, with particular regard to the protected characteristics set out in the Equality Act 2010. It is not sufficient for a school to say that it meets this standard because its curriculum encourages respect for all people in a general way; that is not paying particular regard to protected characteristics. We would expect pupils of secondary school age to know about the protected characteristics.
- *Paragraph 22:* Schools should.... make sure that pupils have a broad view of the careers options open to them rather than the options being restricted to those that are available within a certain faith community.
- *Paragraph 26:* A properly designed curriculum policy will need to take into account that pupils will inevitably have some contact with wider society even if they choose to continue life in a particular community, and need to be equipped for that contact; and also that some pupils may choose to leave their home or faith communities. Therefore, schools should be preparing pupils with.... contact with a wide range of members of society in England.
- *Paragraph 27:* Schools will also have to show that the children are being prepared for engagement with communities where gender mixing is common.

Different countries. Different tactics. Different responses.

Similar perpetrators.

Trying to distort our values and corrupt our youth.

Some call themselves Humanists, others, liberals. They espouse secularism.

Let us provide some definitions.

Humanism is defined as “an outlook or system of thought attaching prime importance to human rather than divine or supernatural matters. Humanist beliefs stress the potential value and goodness of human beings, emphasize common human needs, and seek solely rational ways of solving human problems.”

In other words, Humanists consider man to be by far more important than G-d, r”l. Humanists believe that all human problems can be solved by people, without the help of Hashem. Humanists have an agenda to eradicate all which is holy.

Secularism is defined as “a system of political or social philosophy that rejects all forms of religious faith and worship; the view that public education and other matters of civil policy should be conducted without the introduction of a religious element.”

One can understand that secularism is antithetical to Judaism.

Can you maintain a Jewish school with secularist or humanist teachings? Obviously not.

To be liberal, one must be “willing to respect or accept behavior or opinions different from one’s own.”

Can a true Torah Jew respect and accept all different types of behavior and opinions?

Obviously not.

Torah teaches respect of people, but not of all behaviors and opinions. To the contrary, Torah teaches clearly that there is right and wrong. Right is to be honored and wrong is to be denounced.

Right and wrong are unchangeable. What was right yesterday or a hundred years ago is still right today, and what was wrong or immoral or evil last decade or last century is still wrong, immoral or evil.

People have always had a yetzer hara. There have always been people who gave in to their yetzer hara and made bad decisions.

Torah says they must do teshuva. They can then begin anew. They can then be accepted and respected. But the wrong behaviors and opinions can never be accepted or respected.

COME THE HUMANISTS

“One of our aims is to promote a humanist perspective on public policy issues. Many humanists have had a profound interest in education and so the school curriculum has naturally been a focus for us. In practice, we concentrate on aspects of the curriculum where the humanist voice is excluded or weak or where others are actively promoting policies at odds with our principles.”

To explain. The humanists desire to change public policy. They endeavor to promote their values on public policy issues. Thus, they have a profound interest in education.

Education and the school curriculum is key to effecting public policy change.

Get the children to think like humanists, get the children to value human needs more than G-dly will, and secularism will prevail throughout the land.

Thus, the humanists, secularists, and liberals who seek to keep G-d out of this world, are focusing their efforts on education.

Different countries. Different tactics. Different responses.

In the United States, the Humanists have taken more of a covert approach. We do not see their infiltration unless we look for it. And then, if we do look for it, it will hit us between the eyes.

In Eretz Yisrael, secular humanism’s efforts to infiltrate Chareidi chinuch is in toddlerhood. They are testing the waters and taking careful steps, attempting to cloak their philosophy with holy concepts.

In England, they are being open. They are in an open war against traditional Torah chinuch. And the Torah community is begging for our help.

And help we must.



Let our politicians know that we are extremely offended by the attack on our religious beliefs, and let our businessmen who do business or have influence in England, make our position clear.

THE WAR IN ENGLAND

The UK Humanists write: "...Ofsted reports published by Humanists UK in 2016 exposed the situation within...Charedi schools, revealing that the curriculum 'encourages cultural and ethnic insularity' and prevents pupils from 'developing a wider, deeper understanding of different faiths, communities, cultures and lifestyles...'

We therefore campaign for the introduction of the legal provisions necessary to take meaningful action against such schools. As part of this we call for robust regulation of out-of-school settings or part-time schools (e.g. madrassas and yeshivas)..."

The Humanists have clumped the yeshivas with the Islamic madrassas in order to garner public support for their war on religion.

They campaign for "legal provisions" to take action against Yeshivas, by creating the concept in the mind's eye of the public that religion of any sort is the public enemy. Belief in G-d is tantamount to promoting terrorism, and must be put to an end.

Unimportant is the reality of the morality and lack of criminal activity, let alone terrorist activity, perpetuated by religious Jews.

The Humanists have an agenda. And they will perpetuate it amongst the masses. "Hen am l'vadad yishkon," is reason enough to close down the Yeshivos. This concept "promotes insularity."

They are calling for robust regulations to put this to an end.

In 2010 the government passed laws that even independent schools had to follow. For example, "the PSHE curriculum must be designed to encourage respect for other people, with particular regard to the protected characteristics set out in the Equality Act 2010."

What happens when laws are on the books?

They can be enforced.

And if they are enforced, "better to leave than to capitulate."

Chinuch is under attack.

In 2014, the government began clamping down more harshly.

Then, in 2018, the government issued new regulations, on exactly how the laws must be implemented.

For example, the new regulations state that "It is not sufficient for a school to say that it meets

this standard because its curriculum encourages respect for all people in a general way; that is not paying particular regard to protected characteristics. We would expect pupils of secondary school age to know about the protected characteristics."

In other words, if the Yeshivos and Bais Yaakovs do not teach, in detail, regarding all the particular immoral behaviors that should be tolerated and respected, they are in non-compliance.

Paragraph 58 states: "Respect ... requires acceptance that other people may be different and that that is equally valid."

Perhaps the ramifications of this statute are lost on you.

In order to be compliant, the level of respect must reach the understanding that every other way of life is equally valid.

Equally valid?

Christianity is certainly not equally as valid. Nor is Islam or any other religion or non-religion.

Every menuval's way of life is surely not as valid as a Torah life. Even the beliefs of people who espouse humanitarian concepts, devoid of a Divine mission, are not valid.

Immorality is as valid as morality? Belief is as valid as atheism?

Chas v'shalom to utter such words!

But, to teach the children of the unique Emes of Torah would become illegal if and when these regulations will be enshrined in law.

THE GATESHEAD ROV SPEAKS

Rav Shraga Feivel Zimmerman shlita, Rov of Gateshead, in an interview with Lehovin, discussed the issues and the need for the involvement of the American Jewish community. The Rov expressed that the situation is quite *chomur*, not to be ignored or taken lightly.

The government cannot implement the law without studying its impact, but already before the law was presented, in a previous study, the Rov explained, they determined that this law would affect Orthodox Jewry the most, and the Orthodox Jews might even have to close down their schools and attend secular schools.

Yet, the laws were passed.

The Rov expounded: Previously, a school would have opportunity to appeal or correct failures or issues of non-compliance. The new 2018 regulations would require schools to be shut down immediately if an inspection revealed non-compliance.

Rav Zimmerman shlita asked us to impress upon American Jews the role that they fill. The Chareidi community in England, although numbering in the many thousands, only represents a small percentage of the population of the UK. The Chareidi community in England may be viewed as insignificant.

However, if the Chareidim in England are viewed as part of an international community, as part of something much bigger, then the results may be quite different.

English government protocol calls for an impact study, prior to implementation of the law. If the attack on chinuch in England is perceived as an offense to world Jewry and the international public, the government may view that as a noteworthy negative impact, and consequently reconsider its implementation of the law.

"Otherwise," cautioned Rav Zimmerman, "we must remember that there are NO guaranteed freedoms in England."

Freedom of religion is not even on the English books. There is no guarantee of the right for Jewish children to learn Torah.

The Rov pleaded: "Get the message out. Let everyone use whatever connections to the English government that they have. And Daven."

Let our politicians know that we are extremely offended by the attack on our religious beliefs, and let our businessmen who do business or have influence in England, make our position clear.

And most of all, let us all daven for our brothers and sisters in England.

"There is no time to wait," said the Rov. They can choose to implement these laws at their whim.

The severity of the situation is enormous.

When we asked the Rov what they would do if chas v'shalom the law will be implemented, the Rov was quick to respond. "We would certainly faster leave than capitulate."

There is no way we can capitulate. Rachmei Shamayim are needed. Our hishtadlus is needed.

And this writer was moved to think hard.

To admire the steadfastness of English Jewry who understand that the chinuch of their children must remain entirely pure, with a readiness to leave the country of their birth, rather than to give in to the curriculum of anti-Torah forces.

To admire the unity of a community who, though numbering only in the thousands, managed to write and send nearly 15,000 letters to the officials.


To admire the understanding of English Yidden who know that the keys are in the hands of the Ribono Shel Olam and have organized Yemei Tefilla attended by thousands, in attempts to eradicate this decree.

The zechus of the community should stand them in good stead.

And should be an inspiration to us. To act on their behalf. And also to act on our own behalf.

Rav Zimmerman told us, that this terrible gezeira in England is part of a worldwide situation going on in Eretz Yisrael and America too. It is part of a worldwide culture war against our values.

The Rov knows. Do we know?

This writer is thinking. More be"H to follow. 

YOUR THOUGHTS

Dear Editor,



OFSTED in the UK is a government branch designed to look after the welfare of children in all the schools. They used to be only concerned with ensuring health and safety and that the children are receiving a proper education.

However, according to their new rules and regulations, any school that does not actively promote Atheism, LGBT, and teach sex education will be shut down. They believe this to be a strong step towards combatting Islamic extremism.

Understandably this will close all faith schools in the UK unless they comply.

They are prepared to put 20,000+ Jewish children on the street, but they believe that eventually they will all be integrated into the public school system.

obviously, no Jewish parent will send their child to a non-Jewish public school.

This means that Jewish life in Britain will cease overnight.

Anglo-Jewry is on the brink of extinction and you have no mention of it in your newspaper!

It is your responsibility as an international newspaper to inform the world of our plight and create a worldwide ruckus.

Zevi Ehrlich

Dear Editor



I wanted to express my greatest appreciation for all your amazing work for klal yisroel. One can only imagine how much physical and emotional effort are put in to this huge service. Finally a truly frum toire'dike newspaper! I wish you to be fully successful b'ezras Hashem.

He'oro: Although I can identify well with the Hashkofos of the newspaper, I find the news articles and editorial to make an extremely heavy read. Although this might be the right thing for some, the hamon am would be better engaged by a lighter manner, perhaps, without the full intensity.

The Quasi Rebbetzin does a great job but it's not enough. One gets the vibes that the writers were upset as they wrote their terrific articles. As Bnei Torah we know and live that while we do our hishtadlus, we are actually doing nothing, everything is done by the Ribono Shel Oilom. This should enable us to gently and humbly, with a smile, express ourselves for the benefit of the klal.

True ahavas yisroel is a prerequisite for achieving results in this arena. On a public scale, and especially in chu"l, untouched by machalokes the achrayus is huge.

May you be zoche to be the true bearers of our nation's flag bs'D.

Thank You

To the Editor:



Firstly, I am ecstatic about your newspaper. It is a voice that should resound loudly and reverberate continuously throughout the Torah community.

Secondly, I would like to comment on Rabbi Moshe Brody's article which recommended that Kolel graduates should enter the field of teaching secular subjects in yeshivos. Rabbi Avigdor Miller ZT"L once commented that in Europe students gained more Yiras Shomayim from their secular teachers than from the Rabbeim. He explained that the Rabbeim were restricted by time to focus on the Gemora in depth, whereas the secular teachers had the flexibility to broach a broader range of subjects and would explain how to see the hand of Hashem in the subjects they were teaching.

I have seen Rabbi Brody's idea work.

In the highly idealistic high school in which I am privileged to teach Halacha several hours a week, Nefesh Academy, the secular staff is an inspiration. In addition to the excellent teaching which they do, they serve as role models for the students.

The math teacher is bubbling over with comments on the Parsha, the music teacher with her guitar reaches the neshamos of the girls, and the science teacher could put many a Rebbetzin to shame with her Tznius style dress. At the recent graduation, to the sound of much applause, a student publicly thanked the science teacher for changing her life.

Rabbi Brody's idea is excellent and should be implemented in all Yeshivos.

Lehovin should be blessed to continue its wonderful work for many long and successful years.

Yosef Friedman

Dear Editor,



First of all, I would like to give you a hartzige yasher koach for all that you are doing. For those of us who are trying to follow and care about the matzav in Eretz Yisroel, your paper is a major chizuk and toeles. Yehi ratzon that it should be able to make an impact on the broader tzibbur,

ויהא כבוד שמים נתרבה על ידך.

Once again, I wish you much hatzlocha in your truly important work.

Z. Berman

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Lehovin

להבין Pull out section for Kids

Q: What is something that is שבת on מותר
but חול המועד on אסור

**LAST
ISSUE'S
ANSWER**

A: To hire a goy with a set price to build you a house which is out of the תחום of any Jew. Same is true for an אבל as it is only a problem of עין מראית. On שבת where it's out of the תחום no one can see.



**TORAH
RIDDLE:**

Answer will appear in next issue

Where is it שבת on נרות to light מותר
but not on יו"ט?



**A WORD
FROM
THE WISE:**

**IMAGINE IF YOU WOKE UP
TOMORROW WITH ONLY
THE THINGS YOU THANKED
HASHEM FOR TODAY.**





Boy oh boy, am I excited to be in camp again!!

Pinny and I have been going to Camp Gevaldig for the past three summers, so you can be sure that we were counting down the days these past few weeks, till the first day of camp finally arrived! The kids in our bunk are mostly staff kids, and they've also been going for the past few years, so we're basically all great friends by now. We have a blast doing the activities together, going to sleep together in our rickety old bunkhouse, and sometimes, even, playing some old-fashioned pranks on each other...

We were lounging around in the bunkhouse one afternoon, when we had some free time. Swimming was not for another hour, and we were all trying to come up with something really fantastic that we could do together.

But, as much as we racked our brains, so far we were still sitting around with nothing to do, and some kids were getting kind of bored...

"Maybe we should just write letters and do our laundry, that kind of stuff," suggested Sochy. "We can do something fun another time. After all, looks like we're not coming up with any great ideas anyway..."

Avi groaned. "You've got to be kidding, Sochy. We need some excitement!"

"I think Sochy's got the right idea. It would be great to clean up a little around here, or even get rid of some of the smelly laundry that's been piling and piling up..." commented Meir, the new kid in camp.

"A wash? Huh? This is *camp*, everybody!! Who does laundry in camp?!" Shmuelly yawned.

"Yeah, come on! Don't you know the song? Black socks, they never get dirty, the more

that you wear them, the blacker they get..." warbled Zevi.

"I don't know. I'm out of here," said Meir, gathering up his clothes and picking up his laundry bag that was sitting so neatly at the foot of his bed. "I'm off to do my laundry. Have fun *klutzing*. I like sleeping on *clean* linen!" he called, with a good-natured grin.

That's Meir for you. Always perfectly neat

and keeping his laundry squeaky clean. He washes his linen once a week for sure! But whatever.

"Sooooooooooo," drawled Shmuelly, turning to the rest of us. He looked pretty bored. "Anyone have any *interesting* ideas of what we could do with our time?"

"Yes! Let's get a move on!" exclaimed Zevi. Avi, who had been pretty quiet for a while,

"Alright! We'll show him how to have some fun around here! After all, it's his first summer in camp, he could use a little loosening up..."



suddenly looked up with a gleam in his eye.

“Actually,” he said, slowly, “I just might have an idea.”

“So let’s hear it!” crowed Zevi, bouncing up and down in his creaky bunkbed.

“You know Meir. Always being so careful and doing laundry every single week. It’s time to get him to have some good old-fashioned fun! We’ll do some sort of shtik with his laundry, when it comes out of the dryer, like, like...”

“Throw it under the head counselor’s bunkhouse! Or across his lawn!” shouted Shmuelly, catching on.

“Alright! We’ll show him how to have some fun around here! After all, it’s his first summer in camp, he could use a little loosening up...” added Zevi.

I stole a glance at Pinny. This idea *did* sound like it could be pretty funny. I mean, I think. Umm? Catching Pinny’s eye, I could see that he was just as unsure as I was.

“You think...” Pinny began hesitatingly. “You all really think it would be so fun? You know how proud Meir is of his clean linen and spotless t-shirts. What if...”

“Oh, c’mon! Don’t be such a soursport!” interrupted Avi. “Don’t you know how to have any fun?! That’s what camp’s about, after all! Playing pranks, and having a good time!”

Zevi was nodding, and so was Shmuelly. Even Sochy looked like he was in!

“So, we’ll meet right after swimming hour? Meet you all in the laundry room!” called Avi, as he sauntered out of the bunkhouse, probably in search of a bunk with a little more action.

Sure enough, after swimming was over, I noticed Zevi and Shmuelly making a mad dash to change back into their clothes and heading out of the pool area with Avi even before the lifeguard blew his whistle. Sochy was right behind them, but he kind of kept on glancing back towards me and Pinny as he followed.

“Sochy, want to join us? We’re going to practice for those relay races that are taking place later this afternoon,” I offered.

Sochy looked torn. “I – well...” Then, taking one last glance at the others, he gave a relieved kind of smile and headed back towards the pool. “Alright, I’ll join you!”

It could be it really is just harmless fun, I thought to myself as I stuffed my towel into my swimming bag, *maybe we should have joined?* But then – *Nah, better safe than sorry,* I decided, and with that thought, I slung my bag over my shoulder and headed out for an afternoon of great fun with Pinny and Sochy.

We had to cut our relay race practices a little short, because just through the second round, we heard thunder beginning to rumble from a distance.

“A summer thunderstorm! The first one so far this year!” exclaimed Sochy.



Muddy, mucky clothes were thrown randomly all over the grass. I stared, along with Meir, at the red and white striped sleeping socks, at his mud-streaked camp shirt, at the teddy bear pajamas strewn lopsidedly across the lawn.



“Yikes!! We’d better get into the bunkhouse FAST!!” Pinny yelled.

And we raced back to the bunkhouse, and not a moment too soon, because the very second we slammed the door behind us, the big fat raindrops began to fall.

Just a few moments later, the door slammed again, as Zevi, Avi, and Shmuelly joined us.

“Whew! That was close!” panted Zevi, laughing. “We almost got stuck in that flood!”

Avi smirked when he saw Sochy sitting on the floor with Pinny and I. “You guys sure missed out on some fun!” he said with a wink. “Mission accomplished!”

Just then, Meir walked in from the bunkhouse next door. His face lit up when he saw us. “Great! You’re all here! I was just looking for something to do ’till this downpour is over. Then I’ll be able to pick up my laundry from down the hill. But in the meantime, how about some board games?”

We were just finishing up a game of Sorry when the crashing sounds of rain banging on

our window started getting quieter.

“Let’s go check on the storm,” suggested Shmuelly.

By the time we peeked our heads out of the bunkhouse, the rain had finished falling.

“YAY! Time to pick up my clean laundry!” shouted Meir excitedly.

“We’ll come along with you,” I said quickly, throwing a worried glance at Sochy and Pinny.

For some reason, Avi, Shmuelly, and Zevi decided to join, too, and before long, we were all traipsing down the hill towards the laundry room. Just by the way, our head counselor’s house happens to be on the path on the way to the laundry room.

We were all in great moods, laughing and joking and jumping straight into the massive puddles along the path.

Suddenly, Meir stopped short.

“What, Meir?” I asked.

He didn’t even say a word. He just pointed.

I followed Meir’s shocked gaze, right across the path, to... the head counselor’s backyard. And then I saw it.

Muddy, mucky clothes were thrown randomly all over the grass. I stared, along with Meir, at the red and white striped sleeping socks, at his mud-streaked camp shirt, at the teddy bear pajamas strewn lopsidedly across the lawn.

Avi shifted from one foot to another. “So, umm, how do you like it, Meir? It’s, it’s, pretty funny... right?” he said, trying to smile.

Shmuelly and Zevi looked miserable.

Meir just turned white, and was awfully quiet.

“We’re so sorry, Meir,” Pinny spoke up. (Good old Pinny! Taking some of the blame when he had nothing to do with it!) “We thought it would be good shtik, a prank. Kind of like... a joke.”

A joke. Right. But somehow, looking at Meir’s white, white face, it just *wasn’t so funny*.

“Don’t worry,” Meir said quietly. “Most of it will probably come off in the wash, anyway.”

“We’ll help you,” Sochy said bravely, starting to pick clothes up from the lawn. We were quick to follow, and we worked quietly.

Don’t get me wrong. Pranks can be great fun. But I think we all learned a thing or two that afternoon. See, we all have that voice inside of us, the little voice that tells us when we know we’re about to go too far. But it can be easy and so *tempting* just to kind of *ignore* that voice... But sometimes, we’ve just got to pay a little more attention to it. Otherwise, we can end up... kind of stuck. Like Avi. And I can tell you, he did *not* feel very good.

Because after all, camp is about... enjoying yourselves, and playing pranks, yes, but also... having a good time. *Everyone* having a good time.

Isn’t that right? 🟢

Parshas Pinchas

By: Yisroel Bitach

Parshas Pinchas
Is the Parsha this time.
Read on and we hope,
You'll enjoy the rhyme.

Hashem commanded
Moshe Rabbeinu and Elazar too,
From age twenty to sixty,
To count each male Jew.

The Dor Ha'Midbar.
Was a special generation.
Why count them again?
What's the explanation?

There is reason to know
Are they less? Are they more?
Than the last time they were counted,
Thirty-nine years before.

Because every Shayvet,
Would get land of its own.
Its number of Yidden,
Had to be known.

(Source Ibn Ezra)

The daughters of Tzelofchod,
To Moshe Rabbeinu they came.
The Torah mentions,
Each one by name.

When they heard of the counting,
They came with a question,
Land in Eretz Yisroel,
Would they get their possession?

Together they came,
All of the five.
A question they posed,
Their father was no longer alive.

Why were they different,
Than any other?
It's because they had
No father or brother.

Among Yorshei Ha'aretz,
They wanted to belong.
Their Love of Eretz Yisroel,
Was so very strong.

Like their great grandfather
Yosef,
Whose love of Eretz Yisroel
was so dear
Their request of Moshe,
Was wholehearted and sincere.

Moshe Rabbeinu
Had no answer that day.
A question for the Shechina,
What would Hashem say?

With a reply to their request,
Moshe Rabbeinu returned.
An answer in the Torah,
Is a zechus that they earned.

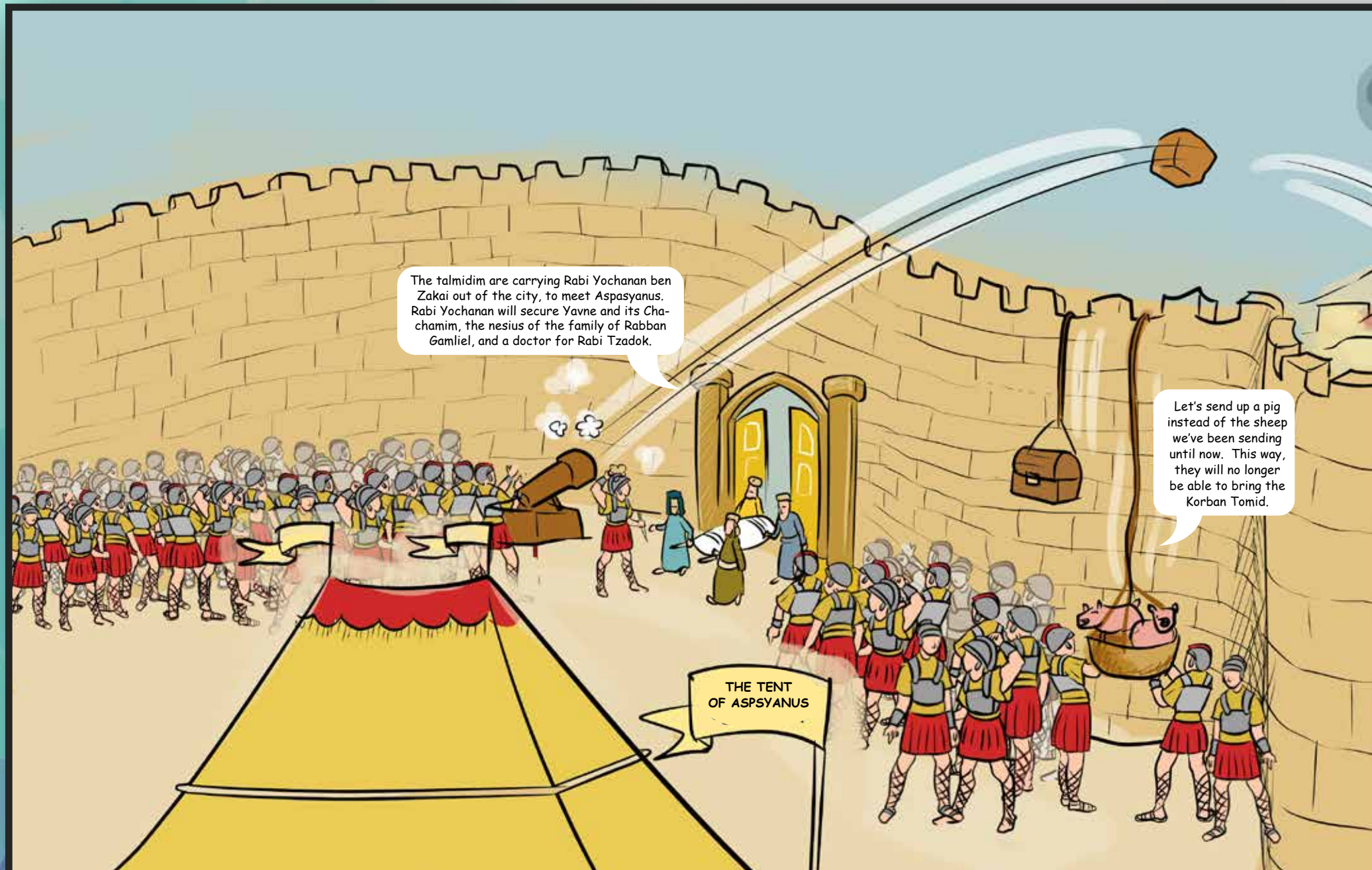
(Source: Rashi from Sifre)

The laws of Yerushah,
Who inherits the land.
Through a command from Hashem,
We would now understand.

The daughters of Tzelofchod,
And everyone in their situation.
Would be given their land,
Among our great nation.

And a portion of the Torah,
Was added because of them.
For their love for Eretz Yisroel,
Was recognized by Hashem.

(Source: Rashi, Sifre)



Word Search

A C J R I I G G V N M D B N V L I L V S
 S B E P W N M P O S K N H C R N N A H E
 T R J N I A M S A B O A Z D H Y I N V P
 A U E Y S E V A S K U L D E B C N R Y C
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 D B X J B C M V L Z V I X Y Q T Q L C U
 R H D B X O L D A P T H E L V M X K Z L
 F L G S E C N A E G N E V H F V Y G Z V
 J A Y J T B R Y S G Z T V V U Z J R X Q
 M H P I K P M K F K V J L S A M I T E R
 P L A G U E B S C U J E P S K R V K R F
 A I P Q M Y V P S B I F Z F F U X W G V

CENSUS
 DAUGHTER
 EIGHT
 ETERNAL
 HEIR
 INHERITANCE
 LAND
 LOT
 PLAGUE
 SAVE
 SAYING
 SEE
 SON
 STAND
 VENGEANCE

SUDOKU

Level 1

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9	1		3	2				
			6	7		1		9
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Level 2

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	2							9
1			6		7			
			7	2				8
9					3	1		
6					1		4	

Find the Hidden Picture





OF RAINSTORMS

& BRAINSTORMS

By: Chavie Lev

“If all the raindrops were lemon drops and gum drops, oh what a world this would be”... Chaya Sara’s sweet soprano voice soared in unison with all the Bunk Daled girls’ high-pitched singing on that dreary, humid August afternoon in the dinky day camp house.... “I’d stand outside with my mouth open wide and I’d keep on wishing for raindrops all the time...”

After a few more rounds of singing and a bit of indoor relay races, it was finally time to go back home, which was what this rickety old bungalow was for the summer. Chaya Sara ran into the kitchen, almost slipping on the muddy linoleum floor. “Mommy, what should I d-o-o-o? A day in the country without swimming is like...”

“Shabbos without ices,” Yitzy quipped from the bedroom where he sat forlornly near the window, watching the rain patter to the ground in utter boredom.

“How about some Play-Dough, kids?” Mommy suggested, sounding upbeat and enthusiastic, despite the challenge of being holed up together with five children in their sometimes-too-cozy little abode. “OK.” Chaya Sara said submissively, “I guess that’s better than staring out the window and the clock...”

An hour of colorful challah braiding, house-building, name writing and excited discussions over the best colors and over the rule about not mixing colors, passed by a bit quicker than expected and then it was time to eat supper. “When is it gonna stop already? I am itching to ride my bike already!” Yitzy’s voice could be heard loud and clear.

“So am I,” interjected six-year-old Chaim. “I finally learned how to ride and now I am scared I am going to forget and have to start all over again...”

“Let’s both close our eyes, wish this chocolate milk away and daven for something better,” Yitzy wisely suggested. “This time, though, it should be something really nutritious that will not make us feel sick. Can you think of anything?”

“If all the wain dwops were lemon dwops and gum dwops, oh what a world this would be...” Simi chirped. Though she was just four-and-a-half years old, she managed to keep up with the cheers and songs in day camp and loved to show off her talent, to the delight of her adoring older siblings.

“Imagine,” Chaya Sarah proclaimed in that melodramatic tone that she often used to draw attention, “if all of the raindrops were *really* lemon drops and gum drops...”

“The kind that the dentist never lets us have...” Chaim piped up.

“Yeh, we would be running outside and quickly eating and stashing some away in our drawers...,” Yitzy added. “Ooh, yum!” Simi squealed, licking her lips at the thought of the sticky confections. Little Russy ran into the kitchen and tried to find the source of the commotion, ie, the yummy nosh on the table but to no avail. “Yum, yum!” she cried and refused to get off the chair. As a precocious two-year-old and youngest member of the Katz clan, it seemed to be her foremost goal in life never ever to be left out of any excitement, despite her size, especially when it came to enjoying goodies...

Someway or other, supertime passed and the kids hustled off into bed way earlier. Sleep was not so fast to come, though, with all the extra energy they hadn’t expended, being in the day camp house and bungalow all day because of the incessant rain. The Katz clan enjoyed each other’s company as they each layed in bed reading, thinking and schmoozing.

Suddenly, Chaya Sara found herself blinking in amazement. There, right in front of her wide, blue eyes, was a confetti of colorful gum drops in a range of blue, yellow, green, purple, pink, orange, and some white pouring down from the sky. She opened her

mouth wide after making a heartfelt shehakol and felt the sweet, sticky gum drop hit her lip. “Wow,” she whispered, but did not let the little bump on her lip take away her pleasure of eating this rare treat. After several more delicious drops, she felt her head spinning. She was about to sit down on the porch chair when she felt a gum drop hit her nose, and then another hit her toes. Suddenly, a pink one hit her on the head. Aside for the bruise she got as a result, Chaya Sara wondered how on earth she would ever get it out of her hair! She tried pulling it out, then ran it under cold water and mixed it with shampoo, but the sticky sweet just sweetly stuck to her blonde bangs. Closing her eyes in exhaustion and despair, she realized her awful mistake. “It’s all because of me,” she decided. “I was hoping and praying for lemon drops and gum drops, so that is what I got. I guess it really was not as delicious and exciting as I dreamed it would be.”

“Hey,” she heard Yitzy comment, “Maybe daven for some other form of rain and it will happen, too! Like maybe, soda or chocolate milk.”

“That’s a great idea,” Chaya Sara enthused. She silently whispered a prayer for chocolate milk rain and waited on the porch eagerly to see her prayers answered.

Slowly and steadily, clouds began to form and soft, brown raindrops fell quietly to the ground. “At least no one is getting hurt this time,” Chaya Sara said as she ran into the kitchen to bring as many cups and pitchers that she could find. Yitzy washed out the baby bath that Mommy had used to bathe Russy in until she was six months old. Only someone like Yitzy could think of such a brainstorm and actually find it in the shed and bring it in a jiffy.

After several minutes of steady rain, the downpour became a drizzle and then a trickle (was it thanks to Chaya Sara’s prayers again?) and the drinking began. “Wow! This is delicious!” Yitzy said as he filled up his third cup and wiped his brown milk mustache. “Right- I agree – we must get the recipe from Shamayim! Oy- but my stomach is starting to hurt – and where are we going to get a fridge that is big enough to store all this milk?”

“It would really be a waste just to spill it out. And imagine the smell it would make if we just left it out here in the sun for a couple of hours,” Yitzy concluded.

“Oh! No! Will it bring the cats?” Chaya Sara said, creases of worry forming on her way-too-young forehead.

“Let’s both close our eyes, wish this chocolate milk away and daven for something better,” Yitzy wisely suggested. “This time, though, it should be something really nutritious that will not make us feel sick. Can you think of anything?”

“Let’s both close our eyes, wish this chocolate milk away and daven for something better,” Yitzy wisely suggested. “This time, though, it should be something really nutritious that will not make us feel sick. Can you think of anything?”

Chaya Sara smirked and said “Leave it up to me like you did before and you’ll be surprised! “

A soft wind blew the chocolate milk away and new, heavy clouds began to form.

Before they could say boo, huge, canon-like raindrops began pelting down mercilessly (or was it mercifully??) in the form of ripe, red apples. All around, people scurried for cover. It was downright dangerous to be the potential target of a Red Delicious

“And it still remains the source of all the yummy rain you wished for – sugar cane for gum drops, grass for cows to eat so they can produce milk, and of course moisture needed for the cacao bean for the chocolate and for the apples to grow!”

apple falling from a height of several thousand feet.

Chaya Sara watched in horror as the neighbor’s brand new minivan began to look ready for the junkyard, with its smashed windows, rearview mirror and dented roof. Oh, and let’s not forget the poor apples themselves! None of them landed on Earth gracefully enough to remain intact in shape, color and beauty. Even Yitzy, a sworn apple-lover, had to be forced to taste a piece after Chaya Sara cut away most of the original apple that was covered with bruises and dust. Traffic came to a standstill for several hours as the city workers industriously drove snowplows through the apple-strewn streets to gather all the smashed and battered apples from the streets in order to ensure a smooth and safe ride for the drivers lucky enough to have cars in working condition.

This time, Chaya Sara threw up her arms in defeat. In a low, submissive and oh-so-humble voice she whispered “I guess rain is best in its original water form after all. Even if we didn’t appreciate it while it was coming down.

Yitzy, ever so wise and thoughtful, added “And it still remains the source of all the yummy rain you wished for – sugar cane for gum drops, grass for cows to eat so they can produce milk, and of course moisture needed for the cacao bean for the chocolate and for the apples to grow!”

“And much, much more! Why, I am actually feeling so thirsty for some plain old water now.” Chaya Sarah exclaimed.

“My hands could use a good washing after all this mess – with not-so-plain water, after all.” Yitzy said. They stood together on the porch as the last of the apples were deposited in the trash bins, quietly digesting the wisdom of the Divine Plan.

“Don’t sing that song!” Chaya Sara admonished her stunned little sister with a hearty laugh, upon awakening.

“Which song? And why can’t I sing it?” Simi asked surprised at the tone of voice used to convey this strange request.

“Oops – sorry, it was just a dream,” she said impishly, the faraway look once again in her round blue eyes. Noticing the befuddled expression on Simi’s face and now the rest of the clan’s faces as they awoke, Chaya Sara graciously announced, “On the next rain day, I’ll tell it to you all!”

And four pairs of eyes darted to the window, now hoping for the rain to start. 🌧️

A HOMEY GIFT BOX

By: Blumy Abenson

YOU CAN DO IT TOO

You will need:

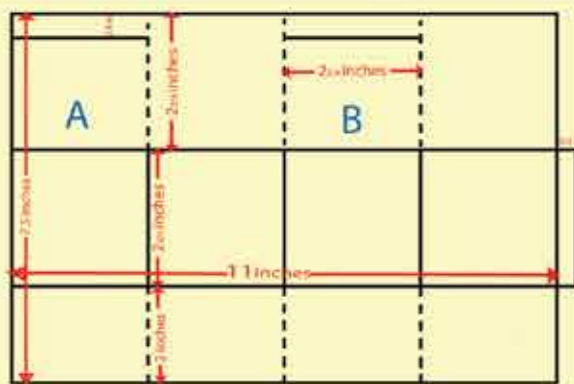
- colored card
- patterned card or paper
(these should be minimum 11 3/4 x 8.5 inches)
- matching ribbon
- craft bits
- colored markers
- glue
- scissors
- ruler
- pencil



The Bais Hamikdosh was destroyed because of sinas chinam. Leah and her sister Miriam show Ahavas Yisrael to their new neighbour, by welcoming them with this cute little gift box filled with baked goods. Who can you bring happiness to with your gift box?

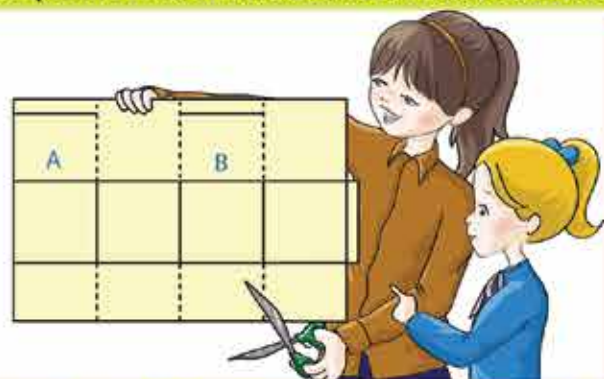
step 1

On a colored card, draw this diagram following the measurements shown.



step 2

Cut out the diagram. Cut on dotted lines. Fold on completed lines. Lines should be inside the fold.



step 3

Trace shape A twice onto patterned paper. Cut out the 2 drawn shapes.



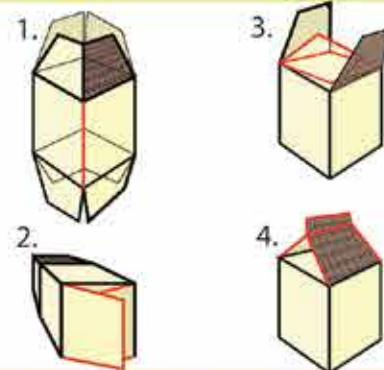
Stick the patterned shapes onto shapes A and B, on the side that does not have the letters A and B on it.

step 4



Assemble the house: 1. join sides. 2. join bottom flaps 3. join top 2 plain flaps. 4. join patterned flaps on top fold

step 5



Punch 2 holes at the top of the roof. Tie ribbon through. Design and decorate with colors and craft bits.

step 6



10 THOUGHTS

TO HELP STRENGTHEN YOUR BITACHON

- 1 Hashem is in complete control of everything that happens to me- even things that seem insignificant to me.
- 2 Nothing in my life can change for better or worse unless Hashem wants it.
- 3 Hashem is the only source of goodness and blessing and the only One who can affect my livelihood.
- 4 I know I must do my Hishtadlus, but regardless of my efforts, only Hashem accomplishes.
- 5 Hashem has been good and compassionate to me constantly, even though I may not have deserved it.
- 6 I know Hashem is consistent. He has helped me in the past when I did not deserve it, so He will certainly continue to help me now.
- 7 Hashem has been good and compassionate to me throughout my life, even in the face of difficulty and adversity
- 8 I am completely confident that I can surrender my fate to Hashem and He will care for me.
- 9 Hashem orchestrates my life's situations during difficult times just as He does during good times - it is always for my benefit.
- 10 I know that Hashem is like the most loving father - He cares about me, He is concerned about me and my family and He is involved in every detail of.

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 call 800_-33-FOREVER. or email in fo@priority-1.org



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

FAMILY	FOOD	HEALTH	CLOTHES	YIDDISHKEIT	TALENT	SCHOOL	SPECIAL
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Fax the completed form to 718-436-7358 or email to hashemthanku@gmail.com Name: _____ Address: _____ Phone: _____

SAMPLE: THE QUASI REBBETZIN'S SUBMISSION

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: Food. I thank Hashem for ALL FOOD, especially after a long fast.	WEDNESDAY Category: School. The kids are really appreciating school now that they're bored since there's no school!
MONDAY Category: Clothes. Boruch Hashem for safety pins! Don't ask what happened, but suffice it to say that the lovely clothes were saved by safety pins!	THURSDAY Category: Talent. Boruch Hashem I have a talent for being late and smiling.
TUESDAY Category: Health. Boruch Hashem for FINGERTIPS. Could you imagine if the tips of my fingers didn't bend?	FRIDAY Category: Yiddishkeit. I love Erev Shabbos, not just Shabbos. We enjoy the erev Shabbos camaraderie.

Categories

FAMILY	FOOD	HEALTH	CLOTHES	YIDDISHKEIT	TALENT	SCHOOL	SPECIAL
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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!



Visionaries

HaRav Chaim Pinchos Scheinberg, zt'l

How to Rebuild the Beis Hamikdash The Fatal Factor of Selfishness vs. the Power of a Leiv Tov

The Heart of The Matter

If we give sufficient thought to what caused the destruction of the *Beis Hamikdash*, we can help rebuild it. The Gemara (*Yoma 9b*) says that while idolatry, immorality and bloodshed brought about the destruction of the First *Beis Hamikdash*, the Second *Beis Hamikdash* was destroyed solely because of *sinas chinam* – unwarranted hatred.

This Gemara also stresses that during the time of the Second *Beis Hamikdash*, we learned Torah, performed mitzvos and even extended acts of kindness toward one another. Apparently, *Klal Yisroel* exhibited a reasonable norm of acceptable behavior, yet *sinas chinam* was as totally destructive as idolatry, immorality and bloodshed combined.

The questions are obvious: What is the connection between *sinas chinam* and the *Churban* (destruction)? And why is *sinas chinam* as severe as idolatry, immorality and bloodshed?

We can approach these questions by referring to Rav Chaim of Volozhin's *sefer Nefesh Hachayim*, wherein he describes the spiritual dimensions of the human body. Each part of the body has a spiritual counterpart and a divine function, correlating to the *Beis Hamikdash* above. The heart is the most vital physical and spiritual organ of all. It pumps life force to all parts of the body, and so, Rav Chaim writes, "It corresponds to the *Beis Kodesh Hakadashim* – the Holy of Holies, the Temple's inner sanctum." Hence, we can understand how *sinas chinam* – a disease of the heart that contaminates one's thoughts and actions – singlehandedly brought about the *Churban Bayis Sheini*.

The Gemara (*Yoma 39b*) describes how for forty years before the *Churban Bayis Sheini*, Hashem sent clear and direct warnings to arouse *Klal Yisroel* to *teshuva*, and thus to avert the impending disaster. For example, every morning, the doors of the *Heichal* (Antechamber of the *Beis Hamikdash*) opened by themselves. Rashi explains that this was intended to prompt *Klal Yisroel* to realize that the gateway was open wide for our enemies to enter the *Beis Kodesh Hakadashim*. We should have realized the message and taken it to heart. Hashem Yisborach was very patient, but to no avail.

The Heartbreak Of Hatred

Because of Hashem Yisborach's patience, the results of our actions are not immediately apparent. Therefore, we do not sense any direct connection between our sins and their destructive consequences. An injury to *ruchniyus* is very abstract and remote to our senses. If not aroused, we will most likely remain insensitive to the gravity of the damage we caused.

The Rambam Hilchos Ta'aniyos 1:1-3 writes:

If we do not cry out and sound trumpets, and instead say that this is something natural that is happening to us, and this misfortune is just a coincidence – this is derech achzariyus [cruelty], and it causes them to remain steadfast in their evil deeds, and other tragedies will be added to their suffering.

Indifference and insensitivity to hardships – Hashem's Heaven-sent message to arouse us to *teshuva* – should be described as *apikarsus*, and not *achzariyus*. Recognition of the fact that nothing happens by chance is a principal of *emuna*. To deny that Hashem directs the world with *Hashgacha Pratis* – with a specific purpose and plan – is heresy. Why does the Rambam describe it as cruel and heartless?

First of all, the Rambam is teaching us that all tragedies, public or private, are personally addressed messages from Hashem. They are not someone else's problem, somebody else's heartbreak. The tragedy is ours and the grief is ours. If we do not think and feel this way, it is *achzariyus*. We must search out ways to arouse our hearts and feel pain.

If our hearts are closed and insensitive to the suffering of others, we may eventually

find ourselves suffering our own pain. The *Yalkut Shimoni* (on Tehillim 137) cites the pasuk "By the rivers of Bavel: There we sat – we also cried, when we remembered *Tziyon*." The *Yalkut* explains that we cried over the departure of our prophet Yirmeyahu. After the first *Churban Habayis*, Yirmeyahu escorted his newly captive nation to the furthest point – and then, when our exile for Eretz Yisroel was inescapably about to begin, he returned to Yerushalayim.

The *Yalkut Shimoni* records that, as a result of our tears, Yirmeyahu's final words of rebuke were: "May the heaven and the earth bear witness to me: Had you wept one tear while you were still in *Tziyon* – you would not have been exiled." The time to shed tears was *before* the First *Churban Habayis*, while we were still in our homes in Yerushalayim.

We should not mistakenly think that this rebuke is abstract and irrelevant for us. The Talmud Yerushalmi (*Yoma 1:1*) implicates all of us, for "Every generation in which the *Beis Hamikdash* is not rebuilt is considered as if it [were the generation in which it was] destroyed."

Rabbeinu Yona in *Sha'arei Teshuva* (1:12,13) explains that even a slight loss of money is difficult for a person to accept. "But if someone loses his wealth through misfortune and is left penniless, he becomes mournful, sigh-laden and embittered." The intensity of sorrow that we experience corresponds to the recognition of the gravity of the loss. Therefore, we can easily grieve over a loss of money, for we realize the aftermath right away.

Concerning *ruchniyus* (spirituality), Rabbeinu Yona writes that we must be stricken to the core and "realize how tremendously evil it is for one to rebel against his Creator. A person must enlarge his sense of misery, release a whirlwind that thrashes about in his mind, and moan with bitterness of heart."

Remorse over what we have done, Rabbeinu Yona continues, "will depend on the degree of bitterness and the severity of the anguish; this is the *teshuva* that will result by means of the soul's purity and refinement of intelligence. For according to one's wisdom and the degree to which he has opened his eyes, so shall be the

If we do not cry out and sound trumpets, and instead say that this is something natural that is happening to us, and this misfortune is just a coincidence – this is derech achzariyus [cruelty], and it causes them to remain steadfast in their evil deeds, and other tragedies will be added to their suffering.

magnitude and severity of his regrets of his many transgressions."

If we can train ourselves to become sensitive, we can then more clearly realize our plight in this world. Would we prefer to place our lives in jeopardy? When confronted with a life or death situation, would we be so foolish as to brush it off as coincidental? "Thank G-d, as long as it is not happening to me" is the smug thought of an *achzar!*

A Perfect Solution

In the second chapter of *Avos*, Rabban Yochanan ben Zakkai asked his talmidim to seek out the best path to pursue in life. Each of his five talmidim gave a different answer: a good eye, a good friend, a good neighbor, foresight regarding the consequences of one's actions, and a good heart. Rabban Yochanan ben Zakkai accepted this last answer, the opinion of Rabbi Elazar ben Arach, who answered that a *leiv*

tov is the best pathway in life because it encompasses all the other answers. Rabbeinu Yona, in his commentary on this Mishna, quotes the Rambam: The attitude of a person stems from the heart. [Thus] when the heart is good, all personality traits and attitudes are properly aligned. Consequently, the person is content, associates with good people, and only desires that which is beneficial and not harmful.”

What we seek in life, how we select and pursue our life goals, and how we go about achieving them depend on our hearts.

Ramchal, at the end of the sixteenth chapter of Mesillas Yescharim, describes the heart as the king and director over every part of the body. Therefore, if the heart “is not involved in *avodas Hashem Yisborach* (Divine Service), the *avoda* of the rest of the limbs is nothing...”

Tantamount To Tainted Generosity:

A Matter Of Interest

Most of us act kindly, even generously, as long as the act of kindness does not conflict with our personal interest. Chesed of this sort is easy and spontaneous – almost impulsive. If, however, chesed beckons when we are tired, hungry or irritated, we may think twice and even shy away from helping others. If an opportunity for chesed demands time or money, we may even need to be persuaded.

If *da'as Torah* guides our emotions, however, our opinions, choices and behavior will be appropriate and sound. *D'aas Torah*, then, is crucial. Good intentions, logic and practicality on their own do not indicate the truth, validity or success of any particular path we take in life.

For example, lending with interest is considered a normal business practice. The world of finance would cease to exist without it. Banking institutions and financial empires have risen on its foundation. With it, investment, construction, and trade take place. The economy flourishes. Besides, there is chesed involved. The borrower is grateful for the loan, even though it comes with added costs.

Common sense clearly suggests that lending at interest is both a necessary and desirable business practice, but the Torah teaches us otherwise. The punishment for lending with *ribbis* is severe. Chazal (Pirkei deRabbi Eliezer 33) say that those who lend with interest will not merit the great miracle of *techias hameisim*, the resurrection of the dead. The Talmud Yerushalmi (Bava Metzia 5:8) brands those Jews who lend with interest as heretics.

Rabbi Shimon Shkop zt”l once explained that the laws of *ribbis* are listed in *Yoreh Deia*, which deals with *issur* and *heter* ritual law, and not in *Choshen Mishpat* (business law). If *ribbis* were related to theft or robbery, its laws would appear in *Choshen Mishpat*, but charging *ribbis* is not stealing. The borrower pays the interest willingly, as part of the business agreement. Nonetheless, even though the money legally belongs to the lender, it is *treif* and forbidden. The Torah requires us to lend money as a pure act of chesed – totally generously, without any selfish elements whatsoever.

Ribbis is just one example of how the Torah expects us to purify our chesed. Chesed that is free from any ulterior motives may seem like a lofty pursuit, but this goal causes us to think about why and how we perform the chesed we do. Such introspection is vital, because our unconscious motivations and ambitions direct our lives much more than we think. Our thought and motivations must therefore stem from and conform to *da'as Torah*. If not, we are on a very risky path.

The Ultimate Egalitarian Society

A Mishna in the fifth chapter of Avos describes four types of people, one of whose beliefs are that of an *am ha'aretz*: “What is mine is yours, and what is yours is mine.” This may seem to be a very kind and civilized ideal. Chazal, from their perspective of truth, teach us that this worldview is based upon ignorance. Alas, the ignorance behind this attitude did not impede its acceptance as a popular political philosophy.

Vast, modern societies established themselves on this supposedly humane premise of rising above the selfishness of private ownership. In reality, such societies were far from G-dliness in their beliefs and far from kindness in their actions. Moreover, as history has proven, these societies were neither practicable nor lasting. Even though these societies were very far from righteous, their leaders did, at least temporarily, organize and govern their countries.

Such national endeavors, even to succeed for a short time, require intelligence. If so, Chazal are teaching us something very specific about ignorance. When characterizing “what is mine is yours, and what is yours is mine” as the attitude of an ignorant person, Chazal are referring to ignorance of the Torah. In addition, it refers

to the person's lack of insight into their true motivations. No person, taking into account his own needs and ambitions, could honestly conclude, “what is mine is yours, and what is yours is mine.”

The *sefer Even Shelaima* (4:17) states in the name of the Vilna Gaon:

All behaviors of a person are influenced by the *ratzon harishon* (his primary desire). For, in the form that it emerges to his consciousness, the *ratzon harishon* is clear and correct in his eyes...Who can say “My heart is pure and there is no deceit in my inner self”? [If he could,] can such a person truly cleave to the attributes of Hakadosh Baruch Hu? If, however, Heaven forbid, there is in his heart a slight source, whose wellspring is bitter and malignant, then he will behave according to his *ruach* (inclination).

When doing chesed, we may believe that we are well-intentioned, kind and giving. However, our innermost emotions and our deepest intellectual processes – our attitudes and behaviors – originate in the heart. Our true motivation may be very far from what we think. So often our chesed is tainted with ulterior motives and therefore limited. Pure chesed requires a pure heart.

Yerushalayim is being built each and every moment through the fusion of these flaming sparks of devotion.

Even Shelaimah concludes:

Though his conduct appears correct in his eyes, he will fall from heaven to the earth until he cannot stand. He will turn from the ways of Hashem, and he will not realize it on his own. Therefore, do not rely at all on human reason. [That is to say,] do not come to a simplistic decision based upon what seems logical. Rather, search and thoroughly scrutinize the recesses of the soul to find the source of the *ratzon harishon*, and to see if there is any bias or inclination to this. See that the deeds and thoughts conform to Hashem's will.

Bringing The Shechina Home

Our daily *Shemona Esrei* concludes with the *beracha*: ‘And to Yerushalayim, Your city, may You return in compassion, and may You dwell within it, as You have spoken. May You build it soon in our days as an everlasting edifice, and may You speedily establish the throne of David within it.’

The *beracha* then concludes, ‘Blessed are You, Hashem, the Builder of Yerushalayim.’ This is what we normally say, but on Tisha B'Av, there is a special addition to the prayer's conclusion: ‘For You, Hashem, consumed her with fire, and with fire You will rebuild her, as it is said, ‘I will be for her...a wall of fire around her and I will be glorious in her midst.’ Blessed are You, Hashem, Who consoles Tzion and rebuilds Yerushalayim.’

Fire destroyed the *Beis Hamikdash*, and we pray that soon, Yerushalayim and the *Beis Hamikdash* will be rebuilt with fire. Fire burns, consumes and destroys. How does fire build? Furthermore, why do we phrase this *beracha* in both the present and future tenses?

The commentary *daveir Shalom* in the *sefer Otzer Hatefillos* explains:

Yerushalayim is being built each and every moment through the fusion of these flaming sparks of devotion.

The *Beis Hamikdash* and Yerushalayim are constantly being rebuilt – through our efforts in Torah, mitzvos and prayer. This gives us an insight into the significance of our exertion in Torah study, fidelity in fulfilling the mitzvos, and concentration in prayer. Wanting the *Beis Hamikdash* and knowing what it means for us are basic attitudes for every Jew.

The power of our own prayers, when they come from our hearts, should not be underestimated. Ramchal writes in Mesillas Yescharim (Chapter 19) that we must feel “constant, actual grief for Yerushalayim and the *Churban*-to yearn for the *geula*, for through it, there will be an exaltation of Hashem's glory...[We are called upon] to continually pray for the redemption of Klal Yisroel and the return of the glory of Heaven to its former greatness.”

Ramchal concludes, “And if someone will say, ‘Who am I and what is my worth that I should pray for Yerushalayim? Is it due to my prayers that those in exile shall be gathered in and the salvation shall be forthcoming?’ The answer [as Ramchal explains,] is that we have to do as much as we can. This is what Hashem expects of us.”

True, the *geula* depends upon the will of Hakadosh Baruch Hu. In the meantime, however, we have our *avoda*, and our prayers, which Hashem uses to build the walls of fire, the walls of Yerushalayim. We have to repair our hearts, to change them from what they are into a *lev tov* and then the Shechina will return to our hearts, to our lives and to the world – a testimony to the everlasting glory of Hashem's reign. Is there a greater chesed than that? 🕉



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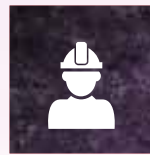
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Some major construction was going on,
That a passerby was viewing.
Then he got up the nerve to ask one guy
About what he was doing.



"I'm just drillin' some holes
In this wood here," the worker darkly grumbled.
Then the onlooker walked a few more feet.
He paused, and then he mumbled:



"What you up to, young fella?"
To a worker standing near
Who was wielding a hammer.
The fellow answered loud and clear:



"I'm making the frame of a building,"
The man declared with pride.
The passerby smiled, then walked on more,
Still not satisfied.



So he asked another worker,
Also drilling away,
About what he was doing,
How was he spending his day?



The man looked up, eyes sparkling.
His entire face was beaming.
And he responded with great joy,
Even though his sweat was streaming:



"I'm helping build a synagogue!
So I like my job a lot.
Me – building a House for G-d!
It's a holy job I've got!"



How do I view all that I do,
Seeing value in each chore?
And do I see its *highest* purpose,
Imbuing each job with much more?



Changing diapers, or driving carpools,
Shopping for food, or paying bills,
Can be demeaning or uplifting,
Like hammering nails or using drills.



But the same work can send us sparkling,
From an enlightened inner core,
Each time that we can focus
On what we're doing all this for.

Rebbetzin's Recipes

By: Menucha Ostrow



Rebbetzin Plitnick's Whole Wheat Challah

Rebbetzin Plitnick is the veteran mechaneches at B.J.J.

Ingredients:

2½ lbs whole wheat flour
1 Tbsp salt
1/3 cup light brown sugar
(demerara)
1 Tbsp dry yeast
2½ cups lukewarm water
(a little warmer than lukewarm)
½ cup oil
Optional:
1 egg
Sesame/poppy seeds

*"Practice makes much better.
Don't despair!"*

*"A very important ingredient is
to say L'chvod Shabbos Kodesh
as you are making it!"*

Directions:

1. Mix the flour, salt, and sugar together with a wooden spoon.
2. Then put in the dry yeast and mix again
3. Add 2 cups of the lukewarm water
4. Then add the oil
5. Then add the other ½ cup of lukewarm water.
6. Mix
7. Knead with hands. If the mixture is too wet add some more flour, if it's too dry add some more water.
8. Keep kneading until it is well kneaded and smooth (not sticky)
9. Put the dough into a big bowl
10. Cover the top of the bowl with a plastic bag
11. Leave it to rise for at least an hour until it becomes at least double in size
12. Then punch the dough down.
13. Take off challah without a bracha (unless you've doubled the recipe, in which case you can take off challah with a bracha)
14. Braid it however you want.
15. After it grows a little you can mix an egg and paint it on the challah
16. Sprinkle with sesame or poppy seeds
17. Bake it in the oven at 350° until it turns a nice color on the top

Rebbetzin Zahava Braunstein's a"h Dessert Whip Crumb Cake

"Bubby used to make this to send for Mishloach Manos"

Ingredients:

1 tsp vanilla sugar
1½ cups sugar
½ cup oil
1 stick margarine
3 cups flour
2 tsps cinnamon
3 eggs
2½ tsp baking powder
1 small container dessert whip

Directions:

1. Mix the vanilla sugar, sugar, oil, margarine, flour and cinnamon
2. Take out one cup of these crumbs for the topping and leave on the side.
3. Add the 3 eggs to the original mixture, one at a time
4. Then add the baking powder and the whip
5. Mix
6. Pour into a 9 x 13 pan
7. Sprinkle the crumbs on the top
8. Bake at 350° for an hour.





AROUND THE SHABBOS

PARSHAS PINCHOS

“And the name of the Midianite woman who was slain was Cozbi the daughter of Tzur, a national leader of a paternal house in Midian” (25:15)

Rashi notes that Tzur is described as the head of all the Midianite families, but in next week’s parsha he is third on the list of the five Midianite kings. This is because he truly was the most important of the kings, but because he degraded himself by allowing his daughter to act immorally, he is only listed as the third king.

R’ Yosef Leib Bloch, the Rosh Yeshiva of Telz, asks: How is being mentioned third a punishment for Tzur? This downgrade only occurred after his death, so how did it ever affect him?

Rav Bloch zt”l answers that Torah is forever and the soul is forever. If Tzur is written third, this causes him pain and embarrassment in the Next World because his neshama and the Torah still exist in the Next World. His awareness of his downgrade and his feelings of shame are even stronger in Olam Haba.

Complaining solves nothing. Communicating concerns in the right way to the right people will produce results.

In fact, writes Rav Bloch zt”l, it is a shortcoming on our part if we have this question in the first place. Belief in the World to Come and living our lives with Olam Haba consciously on our minds, is crucial. We must train ourselves to remember that existence continues on another plane beyond our perception in this world, and we must continuously reinforce our emunah in the reward and punishment that await in the Next World.

“Take a census of the entire assembly of the Children of Israel, from twenty and above, according to their father’s houses, all who go out to the legion in Israel” (26:2)

In the context of this posuk, the word “rosh” is taken to refer to a counting of the Jewish people. However, the literal meaning of the word “rosh” is head or leader. This suggests that every person has the ability to be a leader of the Jewish people. Each individual is referred to as a “rosh” because the census was held in order to determine the number of individuals and potential leaders in Klal Yisrael.

Every boy is blessed by his parents to be like Ephraim and Menashe and every girl to grow up like Rachel and Leah. We tell our children to aspire to become great because they have the ability to do so.

Rav Moshe Feinstein zt”l asks: Why do we bless our children to be like Menashe and Ephraim? Wouldn’t it make more sense to bless them to be like the great people of contemporary generations, someone that they can better relate to? After all, Menashe and Ephraim were such great men who lived a very long time ago and were on a level that we can never hope to attain. He answers that when one aims for a very lofty goal, even if he falls short he will have accomplished a lot. When he sets the bar lower, he will not get very far.

Every individual can be a leader in his own way in his own sphere. Many times people underestimate their abilities and their talents and despair of accomplishing anything of importance. One should be aware of the abilities that he has and strive to make the most of them.

“The descendants of Binyamin according to their families: the family of the Belaites from Bela, the family of the Ashbelites from Ashbel, the family of the Achiramites from Achiram” (26:38)

The Gemara in Sotah 36b explains that Binyamin gave all of his names that would remind him of his lost brother Yosef and the suffering that he experienced in Egypt.

Ashbel was so named because “sheva’o Kel,” “Hashem captured him.” If that is the source for this name, why is Hashem’s name split up in it, with the aleph at the beginning and the lamed at the end?

R’ Avrohom Yitzchak Shain shlita writes in Birkas Ish that Binyamin understood that Hashem definitely had a bigger plan for Yosef, but this bigger plan was hidden. Even though at first glance it was unclear what Hashem was doing, as is often the case when we experience challenges in life, Binyamin was confident that Hashem had a plan. In the end, this plan was made clear. As Yosef later told his brothers, it was not they who had sent him to Egypt, but Hashem had done it in order that their family should survive the famine.

To signify the idea that Hashem was present but hidden,

Parents are the leaders of their homes; teachers are the leaders of their students. Each must be able to deal with the individual accordingly, and thus bring each of their children and students, to their maximum potential in the service of Hashem.

Ashbel’s name contains the name of Hashem, but split up in a way that is not instantly recognizable without taking a second look.

If we look deeper at the events in our own lives, we too can discern that the hand of Hashem is involved in everything, from beginning to end, just as the name of Hashem is hidden at the beginning and end of Ashbel’s name.

“The name of Amram’s wife was Yocheved the daughter of Levi, whom [her mother] had borne to Levi in Egypt. She bore to Amram, Aharon, Moshe, and their sister Miriam” (26:59)

Why does the Torah specify that Miriam was their sister when they are all listed as part of one family?

The Torah teaches us the close nature of the sibling relationship. Miriam and Moshe had a relationship as a brother and sister, which is borne out through a number of episodes in the Torah, such as Miriam’s care for Moshe as a baby, Miriam’s concern for Moshe’s relationship with his wife, and Moshe’s prayer on behalf of Miriam when she was stricken with tzaraas. This is the relationship that the Torah wants to see between siblings.

We also refer to all Jews as “acheinu bnei yisrael,” as our brothers. We should feel this type of relationship with all of our fellow Jews, having the same con-

TABLE

Divrei Torah
for everyone
to share

cern for their welfare as if they were part of our immediate family.

“The daughters of Tzelafchad, son of Chefer, son of Gilad, son of Machir, son of Menashe, of the families of Menashe son of Yosef drew near - and these are the names of his daughters: Machla, Noah, Chagla, Milka and Tirtza” (27:1)

Rashi asks: Why does the posuk trace the lineage of these five women all the way back to Yosef? He answers that the posuk is showing us where they got this love of Eretz Yisrael from. They inherited this love of the land from their ancestor, Yosef HaTzadik. Before his death in Egypt, Yosef requested that his remains be transported back to Eretz Yisrael when Hashem would take them out of Egypt.

Rav Moshe Feinstein zt”l further explains that tracing their lineage back to Yosef and demonstrating that this love of Eretz Yisrael was in their blood, shows that their motivation for this request was not for financial gain but for love of the land.

For the daughters of Tzelafchad, it was not enough to love the land and have special feelings for it. Just being there was not enough for them, they wanted to own part of it in order for it to be theirs. Owning land in Eretz Yisrael is a special mitzvah for those who are able to do so.

We should appreciate Eretz Yisrael, its central role in Torah and Torah living, and thus, its importance to our people. We should pray with sincerity for the rebuilding of Eretz Yisrael and the Bais Hamikdash, and the return of the Shechina to Zion, speedily in our days.

“They stood before Moshe and before Eleazar the Kohen and before the chieftains and the entire congregation at the entrance to the Tent of Meeting, saying” (27:2)

When the daughters of Tzelafchad felt that they were not being treated fairly, they did not grumble to their friends and complain bitterly. They addressed their concern to the right person first and worked their way up the chain of command until they spoke to Moshe Rabbeinu himself. Eventually, as a result of their persistent efforts at respectful communication through the appropriate channels, their complaint was heard and they achieved the result that they desired.

If one truly wants to solve the problems that bother him, this is the way to proceed. Complaining solves nothing. Communicating concerns in the right way to the right people will produce results.

“Moshe brought their case before Hashem” (27:5)

Rashi says that Moshe turned to Hashem for guidance because he had forgotten the halacha. This was punishment for his earlier statement to the lower judges that they could bring any difficult court case to him to solve, which sounded haughty.

The Chofetz Chaim suggests that Moshe Rabbeinu may have known the halacha, but he could not respond to the question because he felt that he was not impartial. When the daughters of Tzelafchad mentioned that their father had not been part of Korach’s uprising – which they needed to say to eliminate the possibility that Tzelafchad had forfeited his share in the land – Moshe was worried that they were trying to get him on their side by saying that their father had supported him. That is why Moshe recused himself and brought the case straight to Hashem to decide.

Moshe was a man of truth and recognized when

When a person is overflowing with Torah knowledge and goodness, “naturally” the spillage will reach those around him.

there was potential for him to be biased. This is a lesson to us in how far truthfulness goes and how careful we must be to act with honesty at all times.

“May Hashem, G-d of the spirits of all flesh, appoint a man over the assembly” (27:16)

Rashi asks: Why did Moshe address Hashem as the “G-d of spirits” when discussing who would be the next leader of the Jewish nation? He answers that Moshe said to Hashem: “Master of the world! The personality of each individual is revealed before You; they do not resemble each other. Appoint a leader who can deal with each individual according to his personality.”

Thus, Moshe addressed Hashem as “G-d of spirits” as a way of asking Hashem to appoint a person

with this special quality of being able to understand and appreciate the unique individuality of each person. Hashem acceded to Moshe’s request and told him to appoint Yehoshua, describing him as “a man in whom there is spirit,” an obvious reference to Moshe’s suggestion. Rashi comments on Hashem’s description of Yehoshua that He was saying to Moshe: “As you requested, that he be able to act in a manner befitting the personality of each individual.”

R’ Chaim Shmuelevitz says in the name of Ramban that one may have thought that Kalev should have been the next leader of the Jewish people. After all, Kalev preceded Yehoshua in the listing of the spies, seeming to indicate that he was greater than Yehoshua. However, Yehoshua had the ability to understand each and every individual. Every person is different and has to be dealt with and treated in a different style.

A leader has to have patience and understanding of the unique strengths and weaknesses, challenges and accomplishments of each individual. Parents are the leaders of their homes; teachers are the leaders of their students. Each must be able to deal with the individual accordingly, and thus bring each of the people, the children, and the students, to their maximum potential in the service of Hashem.

This was one of the great qualities that deemed Yehoshua worthy of being chosen to succeed the great Moshe Rabbeinu as the next leader of Klal Yisrael.

“He placed his hands upon him and commanded him as Hashem had spoken through Moshe” (27:23)

Moshe Rabbeinu transmitted his spiritual capabilities to Yehoshua without diminishing himself in any way.

When the Dubno Maggid met the Vilna Gaon, he asked him for advice about how a person can influence those around him. The Gaon answered that when you surround a large container with smaller ones and overflow the large one, the overflow fills the smaller containers. Similarly, the key to influencing other people positively is to be filled with Torah and Yiras Shamayim.

When a person improves himself and becomes filled with Torah, his wealth of spirituality will spill over to those around him without taking away from his own growth.

A person who has amassed Torah will have plenty to give and will not lose by sharing with others because it will happen naturally. When a person is overflowing with Torah knowledge and goodness, “naturally” the spillage will reach those around him.

The way to transmit Torah to our contemporaries and to the next generation is by first filling ourselves up. As we burst with enthusiasm for Yiddishkeit and Torah knowledge, all those around us will certainly be affected.

“The burnt offering of each Sabbath on its Sabbath, in addition to the continual burnt offering and its libation” (28:10)

Why does the Torah say that the Shabbos offering must be brought on Shabbos? When else would it be offered? Rashi says that if the offering of one Shabbos is forgotten, it cannot be brought on the following Shabbos to make up for what was missed. Once that particular Shabbos is over, the opportunity to bring its korban is forever lost.

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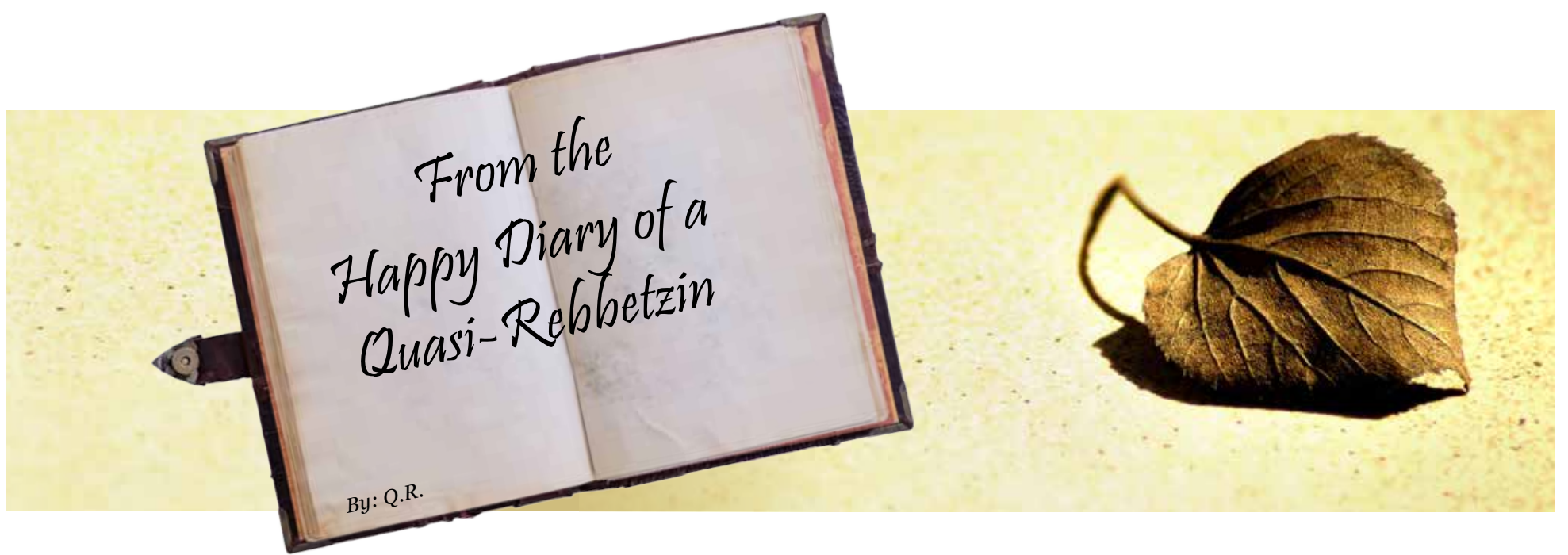
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The three weeks are here. A clear sign that the post-Shavuot wedding season is behind us. A time for reflection (please not in the mirror, the wedding season is not that far behind us).

Torah Jews are totally amazing! Incredible, incredible, wonderful women (men also, but as the quasi-Rebbetzin, I am familiar with women-folk) who you may think are ordinary, but are really far, far from it.

There are conspiracy theorists. I am a pro-spiracy theorist. (There is no such word in the dictionary, but I think there should be.)

A conspiracy is defined as a secret plan made by two or more people to do something bad, illegal, or against someone's wishes. If that's a CONspiracy, then presumably if you wanted to describe a secret plan to do something good, legal, and for someone's wishes, it would be a PROspiracy.

The ba'alas simcha gets a call from a young neighbor, "Mrs. Goldberg, we're going to be away the Shabbos you're making Sheva Brachos. Do you need an apartment for the chosson and kallah to stay?"

The conspiracy theorists think that people are plotting bad things, I, as a pro-spiracy theorist, know that there are incredibly amazing people plotting (or plodding) good things. These wonderful women might be your neighbors, your friends, your relatives, or maybe even you- AHA! You've been caught! They think and pro-spire (they even perspire- especially during these hot summer months), thinking of how to help a fellow Jew (or Jewess, in this case.) They contrive (or pro-trive?) ideas of how to help ba'alos simcha enjoy their simchas more and more. They share in the simchas, they carry in the challenges, and they persevere- period.

Let me give you some examples.

Do you know any women who run Gemachs? These wonderful women take of their time and their talent to run all sorts of fantastic gemachs. (Try to explain the concept of Gemach to a non-religious Jew. They have a mighty hard time wrapping their head around it. So, be super-proud to belong to the amazing-Torah-Jew-club!)

You see a well-dressed woman in the street. Do you know that she spends her days figuring out ways to make sure that kallahs and their siblings are well dressed too? Her gemach may be open for "only" a few hours a week, then, behind the scenes she is - finding the gowns, repairing the gowns, washing the gowns, answering the calls, thinking of more ways to get more beautiful gowns, making space for the gowns (do you have any idea how much space gowns and petticoats take up?), dealing with the cleaning ladies to make sure it looks just right before the next ba'alos simcha come, and then she starts again.

Not one, but many. Open up a gemach listing and you'll see all sorts, of so many gemachs. Gowns for the kallah, gowns for the sisters, gowns for the mothers, capes for the kallahs, shoes for the kallah, jewelry for the simcha, envelope addressers, Tefillah card givers, coat rack suppliers, pillow and blanket providers, and the list goes on and on.

But that's not all. Conspiracies are usually plotted in secret. So are Prospiracies. Hence, the other women. The women who don't run organizations, big or small, yet contrive to do all sorts of beautiful things.

The women who call their friends making a simcha - can I make you kneidlach for the soup? I have some great dip recipes for Shabbos, how many people are you expecting and I'll make the dips? I know your family likes my dessert, I'm making it for you, if you don't mind, just let me know how much.

Such kindness. Quiet women (or not-so-quiet women) who extend a hand with no fanfare (in this heat I could use a fan) and dream how to help another Jew.

More examples.

The ba'alas simcha gets a call from a young neighbor, "Mrs. Goldberg, we're going to be away the Shabbos you're making Sheva Brachos. Do you need an apartment for the chosson and kallah to stay?"

"Wow! That's so nice of you to offer."

That was when my pro-spiracy theory really solidified. Investigation revealed that despite the fact that our young neighbors are usually home for Shabbos, every time there's a simcha in the neighborhood, they "just happen" to be going away for Shabbos, and they offer their empty apartment to the ba'alei simcha.

Pretty suspicious.

Or what about the woman who "just happens" to be going shopping and would be delighted to pick up whatever you've forgotten?

Or the woman who not only offers to host your

guests, but offers to watch their sleeping babies too?

Yes, there's a cadre of women like me and you (probably more you) who are secretly pro-spiring to do good things for other people.

I went to a bris. The couple was blessed with a son after eight years of waiting. The simcha was palpable. I said to a woman, "Isn't it wonderful to be at such a

I said to a woman, "Isn't it wonderful to be at such a beautiful simcha?" Her response verified my theory. "It sure is wonderful. I feel like it's my simcha too. I've been davening for this every day for so many years."

beautiful simcha?" Her response verified my theory. "It sure is wonderful. I feel like it's my simcha too. I've been davening for this every day for so many years."

I was dumbstruck. Every day? For so many years? I'd also davened for them. But EVERY day? For all these years?

Pretty amazing.

Or when an older girl got engaged recently, and I wished Mazel Tov to a neighbor, a Bubby her mother's age. The woman's response? "I am so excited. Boruch Hashem. I will now take Chaya Devorah Basha bas Kraindel Avigayil off my Tehillim list."

Wow! I knew her as Chaya. I know her mother is Avigayil. I did not have her full name rolling off my tongue, as someone who's been davening daily for another's yeshua.

But secretly, there are women all over the world planning and doing good things, caring about others' concerns, wishing to fulfill others' wishes.

I am humbled. And glad that I introduced myself as a quasi-Rebbetzin from day one. Quasi is defined as "resembling," "having some, but not all of the features of," because if this is what "ordinary" Jewish women look like, the title of "Rebbetzin" is far too daunting.

I will be happy with my lot. Striving for better. Honest with myself. Quasi, not queasy, and so thankful to be part of the amazing-Torah-Jew-club! 🕊



Continued from page 3



FLASH 90

“Someone who studied Gemara has a tremendous head. Anyone who was in 8200 sees what they have. They learn in three months what the army teaches other soldiers in nine months...”

In other words, enshrined in this law, is that a minimal shortage of Chareidi enlistees will eliminate the possibility of increased Yeshiva funding, regardless of the circumstances. More talmidim, more inflation, more Yeshivos, nothing will be able to effect an increase in funding for Yeshivos even if the quotas are short by less than 10%.

MK Bezalel Smotrich (Bayit Hayehudi) reacted: You cannot prevent us from increasing the budget. That is unconstitutional. If I ask to increase the budget of the yeshivas, you are actually saying that you will prevent me from doing so. It is unthinkable.

Theoretically, if the finance minister is Yair Lapid, and he cuts the yeshiva budget by half as it did in the past, we cannot actually return the budget to its previous format in another government. “

MK Bar-Lev (Machane Zioni): “I know the value of Torah study. Those who really study Torah, should be allowed to study. Versus those who do not study, who will enlist. But it seems to me that you have set a low bar.”

She “knows” the value of Torah study, but she wonders why the government has set its sights “so low.” Who needs so many Torah learners? The government should insure that there should be far more Chareidim who choose not to study.

MK Bezalel Samotrich (Bayit Hayehudi): “There is no need to elaborate on the concept of the importance of military service, but no less, the very study of the Torah. A person whose teaching and art contributes and serves the country no less than a soldier who serves in the IDF. We do not measure the value of the service according to the rubbish. Sometimes a simple soldier in 8200 brings a very important piece of information, and he does not take any chances but sits in an air-conditioned room. The soldier and the yeshiva student are equal in their status and contribution to the State of Israel.”

MK Smotrich deserves to be recognized as unique among his peers, an individual who attempts to stand up for Torah and its values. And yet, we cannot agree that “the soldier and the yeshiva student are equal in their status and contribution to the State of Israel.”

We must remember and not forget the status of the Yeshiva student as “kol haolam kulo k’dai hu lo.” There is no greater contribution than the learning of Torah, for Torah learning is the ultimate occupation and protection of the Jewish people.

MK Meirav Ben Ari (Kulanu) responded to Smotrich’s words and said: “My ears burn at the words of MK Smotrich. How can you compare soldiers who fight and risk their lives to the Torah learners? There is no comparison... the soldiers risk their lives so they can learn Torah.”

MK Michal Rozin (Meretz) said, “I would like to have equality, but we must stop talking about slogans. Most of the soldiers are not fighters and only about 10 percent serve in the reserves. So there is no equality. If the goal is to produce equality, this proposal is far from producing it.... We want to free yeshiva students from the yoke of Yeshivas so that they can integrate into the employment market...”

Once again, here the truth is revealed. They do not understand the value of limud HaTorah and this is not about equality. The true goal of this law is “to free Yeshiva students from the yoke of the Yeshivos....”

Brigadier General (res.) Yehuda Duvdevani said, “I established the Netzach Yehuda Battalion for ultra-Orthodox youth. I have 20 years of experience. I started with 30 soldiers.

As of today, about 15,000 haredim have already served and we talk about a target of 3,000 soldiers a year...

“If the goal is to produce equality, this proposal is far from producing it.... We want to free yeshiva students from the yoke of Yeshivas so that they can integrate into the employment market...”



FLASH 90

mine that Yeshivos that do not enlist at all, will have a higher percentage of budget cuts, is a difficult statement.

Perhaps, the intention here is to “throw a bone” to the strongest Yeshivos. Yeshivos whose enrollment rate is zero will not be additionally penalized.

Once a Yeshiva exceeds the 10% threshold, we will isolate it and it will be outside the realm of sanctions.

If we find that the recruitment target is not met, it will not be possible to raise the budget for next year. A year in which non-compliance with recruitment targets will be 94% or less, the maximum budget base for next year will be the amount of last year’s budget.”

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נעימות בימינו נצח

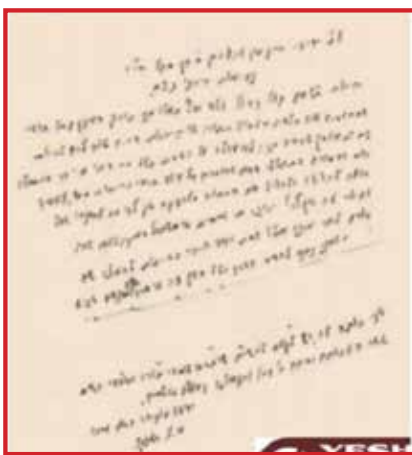
היות ששמע קול גדול ולא יסף כאילו אני תומך בענין נחל הרדי, שבחורים שהם חלשים בלמוד התורה או כיראת שמים טוב להם להיות שם וכמובן שדבר כזה לא עולה על הדעת כלל, מה שהי מדובר בהתחלה הוא שבחורים שמהללי שבת ועוברים על עוד חייבי כריתות ממש, ואביו רוצה להצילו ולהציל את הרחוב מלהזיקם שאין לנו כה למונעו אבל ודאי זה עון לא יכופר אם שמסית או משתדל באיזה צורה שהיא גורם למי שאינו מחלל שבת ועוד חייבי כריתות להמצא שם.

ואני נמנע להשיב בדרך כלל בענין זה כי דרך חלק מאנשים אפילו מאלה הנחשבים לחרדים לדבר השי"ת לפרש כל דבר בכל מיני פשטלך ונהנים לתת דופי באנשים, ה' יכפר בעדיהם כי אולי כונתם לשמים אבל היות שכ"נ שידוע לי שאינו ה"ו מהמחפשים ליתן דופי אני כותב לו, יש לקוות להשי"ת שיתרבו לומדי תורה ועובדי השי"ת אשר בזכותם ירחם ה' עמו וינאלנו נאות עולמים.

ידידו מוקירו כרום ערכו

א. ל. שטינמן

Netzach Yehuda was founded 20 years ago. It was called Nachal Chareidi, but it was established specifically for ex-Chareidim. Its enlistees were young men who already were not Torah observant. The enlistees were mechalilei Shabbos r'l. And they were 30 boys, according to Brig. Gen. Duvdevani.



Somehow, though, things changed. Manipulations, maneuvers and misrepresentations led the public to thinking differently. That somehow, the Nachal Chareidi was some sort of good alternative to Yeshiva. But it is not. Ask anyone familiar with the reality within.

Extensive efforts were made by the various government agencies to expand the numbers and recruit far more Chareidim, not just ex-Chareidim. They opened recruitment offices and hired recruiters, many who looked and dressed like Chareidim, eager to make a dollar and entice young men to join.

Then laws were passed and "enlistment goals" established. Not "quotas," but "enlistment goals." Perhaps the difference is semantics, perhaps the difference is the quotas come with known consequences while enlistment goals sound less threatening.

In any case, they've been quite successful, according to Brig. Gen. Duvdevani.

But they are not satisfied. They want total social change. They want to de-Chareidize the Chareidim and "integrate them into the employment market" and into the secular society.

Parenthetically, Brigadier General (res.) Yehuda Duvdevani inadvertently gave recognition to the uniqueness of those who learn Torah. : "Someone who studied Gemara has a tremendous head. Anyone who was in 8200 sees what they have. They learn in three months what the army teaches other soldiers in nine months..."

Nonetheless, they are eager to destroy the world that studies Gemara.

The law was passed in its first reading 63-39.

Avigdor Lieberman, the defense minister and Yisrael Beiteinu chairman, said after the bill was passed that "the Knesset showed responsibility and approved the draft law on first reading. 4 months ago we torpedoed a bad law that made light of the burden. Tonight most of the Knesset stood behind the law of the defense establishment. Statehood won... I hope that the law will be approved, in its writing and in its language, at the second and third readings in this session."

Hashem Yerachem.



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Not Quite the Drink You Think

Eating healthy has almost become a trend today, with numerous smoothie drinks containing a wide variety of fruits and vegetables promising to boost your stamina

Many drinks sport the label “zero added sugar.” While this may be true, many of these vegetable-looking blends are actually comprised predominately of fruit.

and impact your overall health. Consumers are now being warned that not all of these products, as green and natural as they may appear, actually provide the benefits that they promise.

Many drinks sport the label “zero added sugar.” While this may be true, many of these vegetable-looking blends are actually comprised predominately of fruit. Fruit contains a large amount of sugar, resulting in an equal amount of sugar in the smoothie as there is in many soda bottles of equal size. While these sugars may come from a natural source, the body processes them the same way it does a bottle of coke. If buying a vegetable blend, make sure that it has a high vegetable content and isn't actually fruit juice in disguise.

Many people turn to vegetables as their natural source of fiber. Fiber is important because it causes the slow release of sugars from food into the bloodstream, as well as because of many other benefits such

as lowering cholesterol levels and protecting against diabetes. Unfortunately, most commercial vegetable drinks contain less than a gram of fiber. To ensure fiber content, try blending up a vegetable smoothie in your own kitchen.

While trying to live a healthy lifestyle is admirable, and it is made easy by the myriad of products lining the shelves of grocery and health food stores, it is important to be an informed consumer and to make sure that your product of choice is actually offering the benefits you are looking for.



Move for the Kids

A new study has shown that physical activity, aside from benefitting one's own brain, can also impact the learning ability of one's future offspring. Physical exercise increases a certain RNA molecule that influences the neurons of the brain, enhancing their ability to communicate with each other and learn new information. This increase in RNA can be inherited by one's children.

It was always believed that a skill a person acquires during his lifetime will have no bearing on his children. Scientists have now proven that lifestyle factors and learned behaviors, such as diet, stress levels, and trauma, can be inherited, much like DNA. This form of inheritance is called epigenetic inheritance, implying that it is an inheritance unrelated to actual genes. Professor André Fischer and colleagues from the German Center for Neurodegenerative Diseases tested the possibility of hereditary abilities for learning.


While it is known that mental and physical activity improve learning ability and reduce the risks of diseases like Alzheimer's, it was previously thought that, like an acquired skill, it would not have much of an impact on future generations. Testing the theory that there could be an inheritance for learning ability, Fischer and his team exposed one group of mice to a stimulating environment with a lot of exercise, while a counterpart group was left in a stimulus free environment.

The results showed that the offspring of the mice benefitted from the exercise that their parents did. The mice born from the parents who exercised scored higher on tests which evaluated learning ability.

The results showed that the offspring of the mice benefitted from the exercise that their parents did. The mice born from the parents who exercised scored higher on tests which evaluated learning ability. The mice were found to have increased synaptic plasticity, meaning that their nerve cells communicated significantly better than the nerve cells in the counterpart group. The improved communication forms the basis for learning.

Further investigation determined the mechanism responsible for the inheritance.

They found two RNA molecules that were in a greater abundance in the mice that had exercised. These same molecules had previously been proven to stimulate the formation of synapses in the brain, which are junctions responsible for neural communication. They had also been proven to play a role in epigenetic inheritance.

While the benefits of exercise in mice offspring was apparent and relatively easy to track, it is more difficult to track the same benefits in humans. Research has begun to determine whether the quantities of the RNA molecules increase in humans after activity and will continue with the determination of the players involved in epigenetic inheritance in humans. 

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AROUND THE SHABBOS TABLE

PARSHAS CHUKAS

Even though at first glance it was unclear what Hashem was doing, as is often the case when we experience challenges in life, Binyamin was confident that Hashem had a plan.

The lesson contained in this halacha is that we cannot let any Shabbos go by without taking something away from it. Just as a missed korban cannot be made up, a person cannot write off a Shabbos and say that he will have an amazing inspiring Shabbos the following week instead. Every week, Shabbos gives us a fantastic opportunity for growth and each one is a once-in-a-lifetime opportunity. We must take advantage of every Shabbos and use the opportunity given to us to the fullest.

“And on the beginning of your months, you shall offer up a burnt offering to Hashem: two young bulls, one ram, and seven lambs in the first year, unblemished” (28:11)

Why is Rosh Chodesh referred to as “your Rosh Chodesh”? Or HaChaim says that this is because the date of Rosh Chodesh is determined by the testimony of witnesses. Since the exact date depends on the Jewish people and is not previously determined, it is “your Rosh Chodesh.” Seferno says that the observance of Rosh Chodesh as a minor holiday is a custom that was adopted by the Jewish people of their own volition. Because its status as a special day was initiated by the people, it is called “your Rosh Chodesh.”

What is the reason behind this custom? Seferno says that the success of the Jewish people is similar to the moon. Just as the moon has no light of its own and only reflects that of the sun, Klal Yisrael owes all of its success to Hashem alone. Every month, the custom of observing Rosh Chodesh as a holiday serves as a reminder that our success is entirely dependent on Hashem’s assistance.

“On the day of the first fruits, when you offer a new meal-offering to Hashem on your Festival of Weeks, it shall be a holy convocation to you; you shall not do any laborious work” (28:26)

Why does the Torah refer to the sacrifice of Shavuos as a new offering? Shavuos is the celebration of

the giving of the Torah. The Torah must always have freshness and must always feel new. When learning and mitzvah performance begin to feel old and stale, one will begin to mistakenly feel that they are not very important.

Every person must find ways to preserve the feeling that he has when doing a mitzvah for the first time and to experience that each and every time he does that mitzvah. A person can buy new sefarim or learn something new or approach a mitzvah from a new perspective.

One should do whatever he can to prevent his mitzvah observance from feeling like a chore, and rather to inject enthusiasm into mitzvos that he does every day. 🕒

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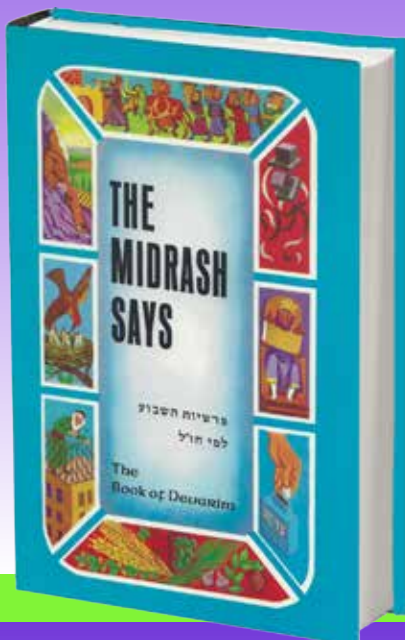
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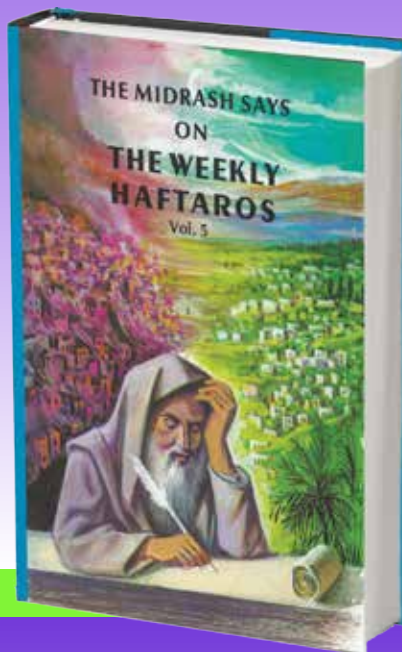
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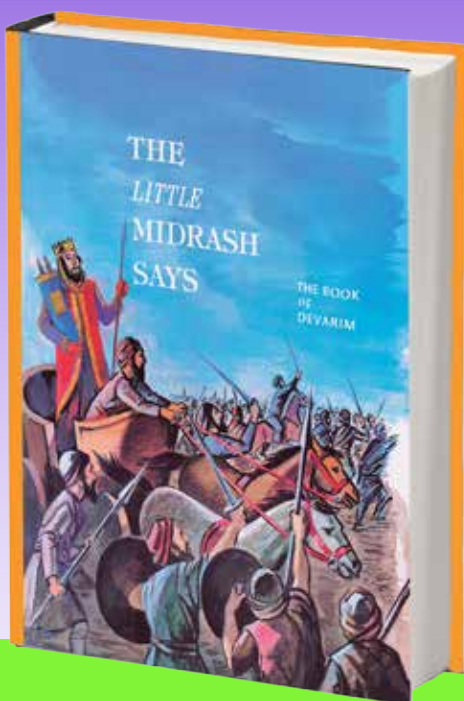
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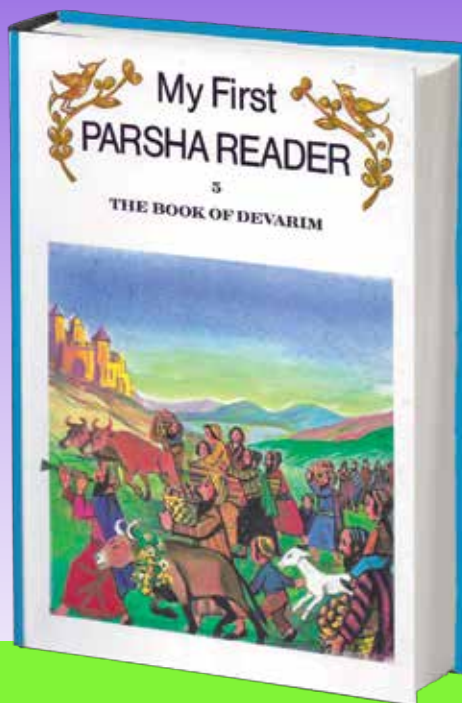
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