

WE'RE ALL ON THE SAME SIDE OF ALL THE IMPORTANT ISSUES.

As Torah Jews, we all share the vision to raise the next generation to be ovdei Hashem. We all recognize the importance of Limud Hatorah; we all cringe at the eroding morality in the world; we all want not to lose even one child to the lures of society; we all love Eretz Yisrael; and we are all concerned for the safety and wellbeing of Jews all over the world.

If at times, people seem to be at odds, it cannot be about the issues, because all Torah Jews are on the same side of the issues.

Take the matter of our boys, as an example. We would all be delighted that all our boys would shteig and learn Torah all their days. Some will and some won't.

We are all desperate to figure out ways to inspire our disenchanted teens to find passion in the classroom (this, in fact, is the theme of this week's Torah Umesorah Convention) and be enthusiastic about their Torah learning and shmiras mitzvos. We are all grappling for solutions how to hold onto our weak bochorim and build them up. And we are all supportive

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להבין

Parshas Emor / 17 Iyar 5778 / May 2, 2018

EDITORIAL

BY: RABBI YOSEF BERKOWITZ

From time immemorial, the Yetzer Hara has used one approach more than any other in his efforts to lead human beings astray: By mixing mitzvah and aveirah, kedusha and tum'ah, good and evil, into one indistinguishable, inseparable whole. Ever since that fateful moment in Gan Eden M'Kedem when Adam and Chava partook of the fruit of the Eitz Hada'as Tov V'ra, representing the da'as, or intimate connection, between

*it often seems that the greater the aveirah at hand,
the harder does the Satan work to convince its perpetrator of the holiness and indispensability of his
cause.*

good and evil, Man's clarity of distinction between those diametric opposites was blurred almost beyond repair.

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EDITORIAL

BY: RABBI YOSEF BERKOWITZ

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And ever since, history has witnessed a parade of characters, many of them people of enormous potential and even of great stature, committing the most egregious sins for the most noble of motives.

Rarely do people do an evil deed fully cognizant that it is so. Far more often, the evildoer labors under the illusion that what he's engaged in is at the very least benign, if not a downright mitzvah that will redound to the greater good of society and the greater glory of G-d. Indeed, it often seems that the greater the aveirah at hand, the harder does the Satan work to convince its perpetrator of the holiness and indispensability of his cause.

a renaissance of the Torah community burst into full bloom. Mosdos of higher Torah learning, of tefillah and chassidus opened in the hundreds, bright-eyed children filled thousands of yeshiva and Bais Yaakov classrooms and the community of Torah-true Jews grew exponentially in quantity and quality across the length and breadth of the land.

It is tragic enough when an individual's delusions of self-righteousness lead him to the very threshold of Gehinom, until it is too late. But what happens when large sectors of Klal Yisroel, comprising hundreds of thousands of genuinely well-meaning Jews, proceed down a path that is

marked with the signposts of supposed mitzvah, yet is leading to a coming communal catastrophe?

We need not imagine – for that frightful scenario now unfolds, stage by terrifying stage, in our Holy Land.

In the decades since a broken, dispirited remnant of our people gathered in Eretz Yisroel following the near-annihilation of Yahadus Eiropa, a renaissance of the Torah community burst into full bloom. Mosdos of higher Torah learning, of tefillah and chassidus opened in the hundreds, bright-eyed children filled thousands of yeshiva and Bais Yaakov classrooms and the community of Torah-true Jews grew exponentially in quantity and quality across the length and breadth of the land.

replicating what occurred at the very dawn of our people's history, a cry issued forth from the surrounding society, and its words were not "Hava Nagila," but "Hava Nis'chakma Lo

But then, replicating what occurred at the very dawn of our people's history, a cry issued forth from the surrounding society, and its words were not "Hava Nagila," but "Hava Nis'chakma Lo," Let Us Become

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Litzman In the Presence of the Gerrer Rebbe shlita: United Chareidi Front Could Have Seen Draft Law Passed; They'll Leave Coalition if Not Passed By Tisha B'AV



In a speech given in the presence of the Gerrer Rebbe, shlita, at an Ichud Mosdos Ger convention, in Davos, Switzerland, MK Yaakov Litzman spoke passionately about the Draft law. “We requested, through the directives of the Moetzes Gedolei Hatorah to pass the Draft Exemption Law for Yeshiva students in three readings before Pesach and before the passing of the budget...The budget was not a burning issue. It could have waited until next Pesach, but the law regarding the drafting of Yeshiva students is “burning” already in September...If we (the Chareidi parties) would have been united, it could have happened. In the end, we passed a law in a preliminary reading that is ‘mamash gornisht’ (just about nothing),” he said.

“The proposed law, which was pre-

sented at the preliminary reading, will not stand up to judicial review,” said Rabbi Litzman, so it is valueless.

“In another week or two the summer session of the Knesset will begin. We have time to pass the law until the 9 days.” If it is not passed by then, it will not be passed before the September deadline set by the High Court.

Rabbi Litzman stressed that “Truthfully, everyone who wants to learn will learn. We see what is happening with one-party demonstrations” (referring to the Peleg Yerushalmi) “see what will be when all the parties will demonstrate.”

Rabbi Litzman concluded, “If two months elapse and the (appropriate) Draft Law doesn’t pass, the Moetzes Gedolei Hatorah will convene, and we will leave the coalition.



United rally protesting the recruitment of religious girls to the IDF





Visionaries

By the Chofetz Chaim (Sefer Chomas HaDas, Ch. 1)

Our Leaders Who Built For The Future

In These Times, A Person Needs To Strengthen Himself Exceedingly Regarding The Service Of Hashem

It is written in the pasuk, “It is a period to do for Hashem; they have nullified Your Torah!” (Tehillim 119:126) Seemingly, how is it possible to specify a time period for this? Doesn’t a person need to serve Hashem all of his days?

However, it follows the familiar concept that “The Kingdom of Heaven [operates] similar to an earthly kingdom.” In earthly kingdoms, it is well known that kings generally conscript a citizen into the Army only for a period of several years. Then, he is given the right to return home, and enter any occupation he wishes for his personal benefit. The government doesn’t interfere at all, since he has discharged his obligation, fulfilling all his requirements.

It’s not enough that they don’t want to serve Hashem personally; they also endeavor to abolish the Law from others. In such a dark time, we’re all obligated to perform His Service the entire day, each one according to his capacities.

But all this is when the country is at peace. But, Heaven forbid, when there are many rebels against the King, and he has to go out to war, then ALL are responsible to serve. Even a Banker has to go out to war! At times, he may be forced to do with rations just like those of the other Army men, much lower than him in social status.

So too, as well, in the Service of the King of the World! It is known what our Sages said (Shabbos 31A) that when they bring a man in for Heavenly Judgement, they ask him, “Have you transacted your business matters in good faith? Have you set up fixed times for Torah study?” So you see that it suffices for a person to set up a specific time for Torah study, and during the rest of the time each day, he may attend to his affairs.

But all this is when there is tranquility in the world. Not so at a time when there is an increase in those who defy Hashem’s authority or rebel against Him. And it’s not enough that they don’t want to serve Hashem personally; they also endeavor to abolish the Law from others. In such a dark time, we’re all obligated to perform His Service the entire day, each one according to his capacities.

Just as we have written in the 4th Essay (Chizuk HaDos) on what was written, “Respect Hashem from your amassed wealth (“meiHoincha”)", and the Sages said, “Don’t read ‘meiHoincha’ but ‘meiChoincha’ (since the letters Aleph, He, Ches & Ayin may be interchanged) – from whatever He bestows on you!” There are those that Hashem has bestowed on them the ability to learn Gemara (Talmud) with commentaries of Rashi & Tosafos – so they are required to make an effort to teach Torah to others, whether to Baalei Batim (lit., homeowners. I.E., working people) or the youth. There are those to whom Hashem granted wealth, and they’re able to spread Torah through their wealth. There are those to whom Hashem has imparted the ability to expound words of Mussar to awaken the Nation to guarding the Shabbos, to Torah study, and towards educating the children to Torah and Fear of Hashem.

IN SUMMARY: EVERYONE IS RESPONSIBLE TO EXPEND ALL EFFORTS FOR HASHEM’S HONOR AT ALL TIMES – and not leave himself time except a small amount to profit enough to provide his household needs. This is similar to the Banker sufficing on meager rations while he’s on active duty.

In an era when those that reject the Law proliferate in the world, those that remain must gird themselves with Valor entirely for Hashem’s Honor, and to undertake all possible activities so that His Law doesn’t budge, Heaven forbid!

It is also fairly typical that the Banker must travel with his platoon from location to location – and they don’t demean him by doing so, since this is the statute for all the King’s subjects. In exactly the same manner, the true Servant of Hashem must act. If he sees he can accomplish with his Drashos (sermons) to awaken Hashem’s nation to Torah & Divine Service, then even if he needs to travel from city to city, he shouldn’t be lethargic in doing so. Similar to what we find by the prophet Shmuel, “And he went yearly, and he made his rounds through Beis El, Gilgal & the Mitzpah, etc.” (I Shmuel 7:16) A similar idea is expressed in Tana D’Bei Eliyahu (Eliyahu Rabbah, 11:3).

This is what the pasuk means, “It is a period to do for Hashem.” That is, there are periods in history that it is proper to do solely for Hashem. When is that? During an era when “they have nullified Your Torah.” That is, in an era when those that reject the Law proliferate in the world, those that remain must gird themselves with Valor entirely for Hashem’s Honor, and to undertake all possible activities so that His Law doesn’t budge, Heaven forbid!



EYE ON THE NEWS

By : F. Liebeskind

WE'RE ALL ON THE SAME SIDE

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

of efforts to be mekarev traditional and less-religious young men to come and join the Yeshiva world.

It would be laughable to imagine that the Torah community would decide to commit themselves that hundreds of boys should leave Yeshiva every year. It would be unimaginable that as a community we would agree that thousands of boys and young men 18-25 MUST not be learning.

This is a concept that we obviously all agree to.

If boys go out to work, that is their choice. If boys leave the Yeshiva, we need to know how to hold on to them. But that we would insist that they leave, or **commit** that there **will** be a fallout numbering in the thousands is preposterous.

We are all on the same side.

Shocking, then, is the report of a diplomatic success of an enlistment quota of only “3300 boys annually.”

Committing to “meet the enlistment quota” means guaranteeing that 3300 boys will be out of yeshiva annually.

To reiterate, not 3300 boys in total. 3300 new enlistees. 3300 additional young men from Chareidi backgrounds or learning in Yeshiva or former attendees of Yeshiva will be designated **to certainly not** be in yeshiva.

Surely, some of these boys would have independently chosen to go to the army. That, though, is not the point.

When the head of Chareidi recruitment stepped down from his position at the end of 2017 the media touted his success saying that “When Katz arrived in his position, the annual enlistment figures were about 300 chareidim a year...”

We can be saddened by 300 bochorim leaving the yeshiva each year. Or we can say that it is “normal attrition.” Or perhaps, these young men needed to leave, and readying themselves for the work force was the best thing for them. This can be determined by them, their parents, and their Rebbeim. And this is not a decision to be made lightly, even on an individual level.

Then, the quotas were established, and plans were put into place using the intelligence and know-how of the world-famous Israeli Defense Establishment, to insure that the quotas would be met. The highly-qualified Israeli government developed plans and an infrastructure to insure success.

The article complimenting Katz’s efforts continued, “From the time he took office, the enlistment grew by more than 1,000%, with an annual chareidi enrollment rate of about 3,000 enlisting.”

It is thus safe to assume, and something upon which we can all agree, that if not for these quotas and resultant efforts, that there are many, many boys who would otherwise be in Yeshiva. Are the quotas being filled with spiritually weak boys? With boys from weak backgrounds? With poor boys who appreciate the monetary incentive? With naïve boys who don’t understand what’s at stake? With brave boys who are looking for excitement? With idealistic boys who are

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When the head of Chareidi recruitment stepped down from his position at the end of 2017 the media touted his success saying that “When Katz arrived in his position, the annual enlistment figures were about 300 chareidim a year...”

WEDITORIAL

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Wise to Them and the Threat They Pose. The single most urgent issue for the secular Israeli elites and the societal institutions of which they are in total control – the courts, the political establishment, the media – became that of how to stop and reverse the never-ending, burgeoning growth of the religious community.

The courts issued rulings at every turn undermining and denying Jews' religious rights. The media incessantly portrayed religious Jews as Israeli society's Public Enemy Number One, a wholesale anathematization of hundreds of thousands of innocent men, women and children. And the government issued edicts designed to radically transform the character of the Torah community and forcibly propel it towards ever-greater integration into the secular majority culture.

Their strategy for bringing about the dissolution of the Torah community also follows the precise script of incrementalism used by those who first pronounced "Hava Nis'chakma Lo" so many millennia ago. Israeli governmental documents describe a consciously incremental and multi-pronged plan to effect fundamental change in the values and worldview of the Torah community.

the government issued edicts designed to radically transform the character of the Torah community and forcibly propel it towards ever-greater integration into the secular majority culture.

With an unerring but malevolent sense of what constitutes Klal Yisroel's life sources, it has identified two primary points of entry into our nation's Kodosh HaKodoshim, intending to contaminate all it finds within. First, by exerting control over the education of our young. Under the direction of a specially designated "Charedi division" in the education ministry, the noose grows tighter with each passing year, as they begin to dictate both what cannot be taught and what must be taught even in the limudei kodosh curriculum – something considered outrageous in any other democratic country on earth.

Second, by employing the military draft to, in its words, "empty the pool" of the yeshivos hakedoshos. They seek to use the gargantuan engine of societal homogenization called the IDF to wreak the same spiritual and moral havoc on an entire generation of budding bnei Torah that it has wrought on the ranks of the dati leumi community, where high percentages of its members emerge from military service either irreligious or with their Yiddishkeit severely damaged.

Yet, as these documents also make clear, the government is keenly aware that were it to face the unified, uncompromising opposition of the frum community as an unyielding monolith of faithfulness to Hashem and His Torah, its chances of success would be nil. It knows only too well that were it to be seen by the frum Jews of Eretz Yisroel as imposing a "gezeiras Antiochus" – the government's very words in a submission to the Supreme Court! – all its carefully laid plans would be doomed to failure.

Was it not the case, after all, that when the originators of "Hava Nis'chakma Lo" began their campaign to decimate the Jewish people in long-ago Egypt, they too found their evil designs boomeranging back in their faces. Far from receding due to Pharaoh's murderous decree, the Jews' numbers skyrocketed, as all the while, the Shechina looking down from On High intoned, "Kein Yirbeh v'Chein Yifrotz."

How, then, to stifle the opposition of the Torah community to this comprehensive assault on its way of life? How to anesthetize from Yidden to the slow rotting of their communal foundations from within due to the government's concerted efforts from without?

With an unerring but malevolent sense of what constitutes Klal Yisroel's life sources, it has identified two primary points of entry into our nation's Kodosh HaKodoshim

It is here that the Yetzer Hara has entered the fray, putting to work its time-tested magic trick whereby mitzvos are suddenly turned into aveiros and aveiros disappear and return as mitzvos. And thus did something called "The Machlokes" come into being.

In its initial form it was easy enough to understand: A chilukei dei'os had developed, and continues to exist, between gedolei Torah in Eretz Yisroel in regard to how to respond to the military draft. Differences of opinion between great leaders over the hanhaga of Klal Yisroel are

over time, another, strange new narrative developed, whereby "The Machlokes" was no longer a specific disagreement over a specific issue, i.e., our community's response to the drafting of bnei Torah. It instead had transmogrified into a multi-headed serpent that was present in every threat facing Klal Yisroel.

nothing new, and are not inherently problematic. We also know, of course, from many tragic instances in our national history just how deeply injurious machlokes can be and how essential it is to flee from it as from a fire raging out of control.

But, over time, another, strange new narrative developed, whereby "The Machlokes" was no longer a specific disagreement over a specific

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Rebbetzin's Recipes

By: Menucha Ostrow

Rebbetzin Malke Feinstein's Fried Lokshen Kugel

Rebbetzin Malke Feinstein is the wife of HaRav Dovid Feinstein, shlita, Rosh Yeshiva of Mesiftha Tifereth Yerushalayim and the daughter-in-law of Rav Moshe Feinstein zt"l

Ingredients:

10 – 12 oz Medium lokshen
4 eggs
Salt and pepper
2 heaping Tbsps sautéed onions

Directions

1. Cook the lokshen
2. Add salt and pepper to taste
3. Add the eggs and onions and mix.
4. Put a little oil into a round frying pan. Fry it for a minute or two on high flame. Then cover the pan and lower the fire to medium for about 10 mins. Leave the cover on until the kugel crisps and you can turn it over easily. If it's breaking, leave the cover on for longer. Then turn the kugel over and let it crisp on the other side without the cover.



The Coffee Nut Cake of Rebbetzin Schechter, a'h

Rebbetzin Schechter a'h was the wife of HaRav Aaron Schechter, shli'ta Rosh Yeshiva of Chaim Berlin
Her daughter said "It's a big hit! It always goes. My mother used it for simchas!"

Ingredients

6 eggs separated
2 c. sugar
1 tsp. vanilla essence
1 c. coffee – tsp coffee dissolved in a cup of hot water
1/2 c. oil
2 c. flour
3 tsps. Baking powder
1 c. ground walnuts

Frosting

3/4 stick margarine
1 or 2 eggs
3/4 box of confectioner's sugar (1 1/2 - 2 cups)
Mix, then separately mix
1 1/2 Tbsps of instant coffee dissolved in a little hot water
1/2 Tbsp rum/vanilla extract
Combine both as icing then ice the cake
Optional- sprinkle nuts/crunch on top

Directions

1. Beat egg whites until stiff – put aside
2. Mix the egg yolks with the sugar
3. Add all of the other ingredients except the nuts.
4. Then add the nuts
5. Mix then combine that mixture with the egg whites.
6. Now mix by hand (better not with a mixer)
7. Bake at 350° for about one hour
8. Can be baked in almost any kind of pan, e.g. 9 x 13, bundt pan

Rebbetzin Ozeri's Chicken Blintzes

Rebbetzin Ozeri is the wife of Rabbi David Ozeri shlita from Yeshiva Ateret Torah

Ingredients for blintzes

1 onion
1 big celery stalk
2 lbs ground chicken
1 can black olives (sliced into rings)
1 box fresh mushrooms
Salt & Pepper to taste
1 pkg. puff pastry dough

Directions

1. Finely dice the onions, cut the celery into small pieces and sauté them together
2. Add the ground chicken and mushrooms and cook for 5 – 10 mins.
3. Add salt, pepper and black olives (drain the juice).
4. Stuff the pastry – the long way – and freeze.
5. When you are ready to serve it, bake it at 350° for 20 mins.

Sauce ingredients

1 or 2 onions cut into thin rings
1 box of fresh mushrooms
1/4 cup soy sauce
2 cups water
3 tsps. Flour

Directions

1. Fry the onion rings until light brown.
2. Add the mushrooms and cook.
3. Add the soy sauce and water. Thicken the sauce with flour and cook on low- medium flame until it reaches a creamy consistency.
4. Before serving the blintzes top them with a few spoonfuls of hot sauce.





EYE ON THE NEWS

By : S. Liebeskind

WE'RE ALL ON THE SAME SIDE

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In depth
investigative
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on issues of
concern to
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eager to protect their country? With Sephardim? With Ashkenazim? With Chasidim? With bochurim? With yungerleit?

The details are irrelevant to the issue. Before the quotas were set in place, a few hundred chareidi boys chose to join the army after the quotas, thousands.

That, is painful and unconscionable.

The concept of quotas makes the blood of a Jew curdle. Quotas are in the context of the Cantonist Decrees, which brought such devastation, externally and internally to Klal Yisroel. The Cantonist Decrees of Czarist Russia, pulled

the Jewish youth away from Torah and mitzvos and indoctrinated them with Russian ideology. And internally, it pitted brother against brother, rich against poor, well-connected against the widow and the orphan in an attempt to save their own children.

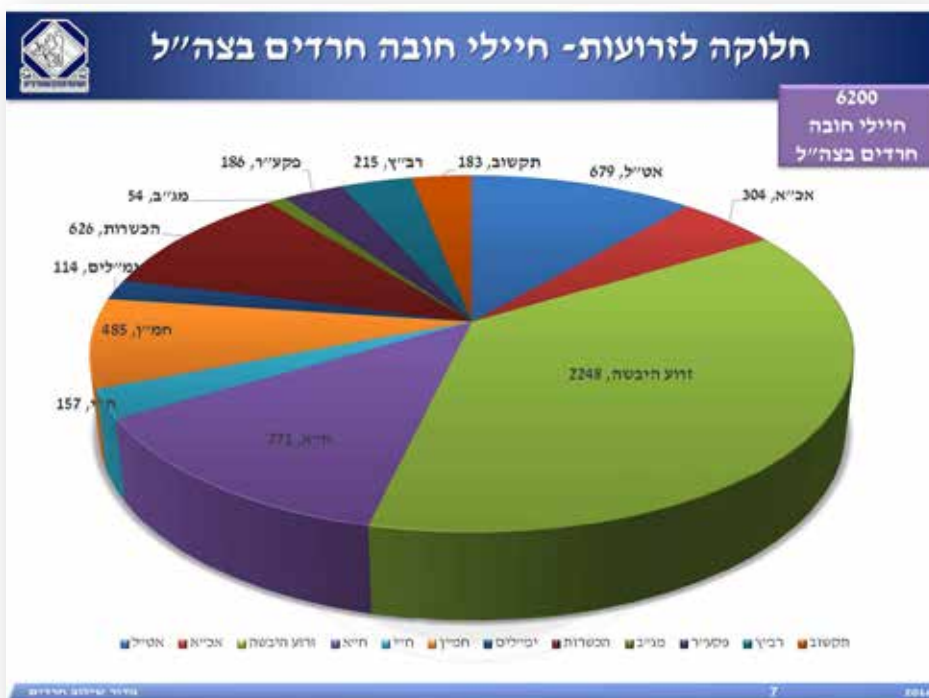
Hashem yiracheim. We cringe at the word.

Or quotas. That which prevented our brethren from finding refuge in the United States during Hitler's attempt to murder every Jew, because the quotas of people being allowed to enter this safe haven, were already filled.

As members of the Torah community, we cannot condone, or even tolerate, efforts, for any reason, to pull our boys out of Yeshiva. And as Jews, with a Jewish past, we cannot sit idly and allow quotas to be in place.

In this true frame of understanding, it is obvious that we are all on the same side on this issue.

But what about other issues?



The years from 17-20 are transforming years in a young person's life. It is during those years that she charts the course for the rest of her life. It is then that she can act upon all that she's been taught, and build a foundation for a Torah-true future

We celebrate the Ba'al Teshuva movement. We applaud the efforts of the kiruv schools and seminaries, of the community kollelim and the devoted Rabbis and Rebbetzins, and most importantly, of the brave young men and women who uplift themselves and devote themselves to living Torah-true lives.

How important is it for a young woman to attend seminary after high school? How much of a difference does it make in the life of a modern Orthodox girl if she spends a year or two in seminary, or if she goes straight to college? How significant is it if a girl, from a marginally traditional family, who has attended a kiruv school her whole life, continues her growth the year after High School?

Ask. The years from 17-20 are transforming years in a young person's life. It is during those years that she charts the course for the rest of her life. It is then that she can act upon all that she's been taught, and build a foundation for a Torah-true future. It is at that time that girls make the commitment to the type of future that they want.

Ask anyone "in the know," and they will agree.

Isn't it therefore obvious, that we all agree that even if a girl hasn't been totally tzanua or is shaky in her observance, we should do all that we can to keep her in the fold and not allow her to be coerced, cajoled, or forced to join the army, a place

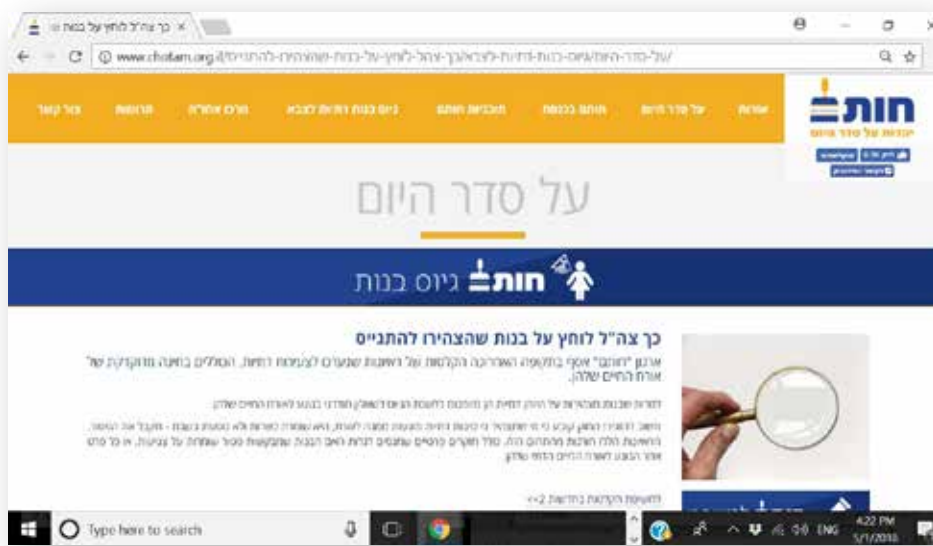
that even the non-Chareidi Rabbonim understand seriously compromises her Yiddishkeit and morality?

Can we not all feel the pain of Rav Mutzafi shlita or Rav Ades shlita, who wrote:

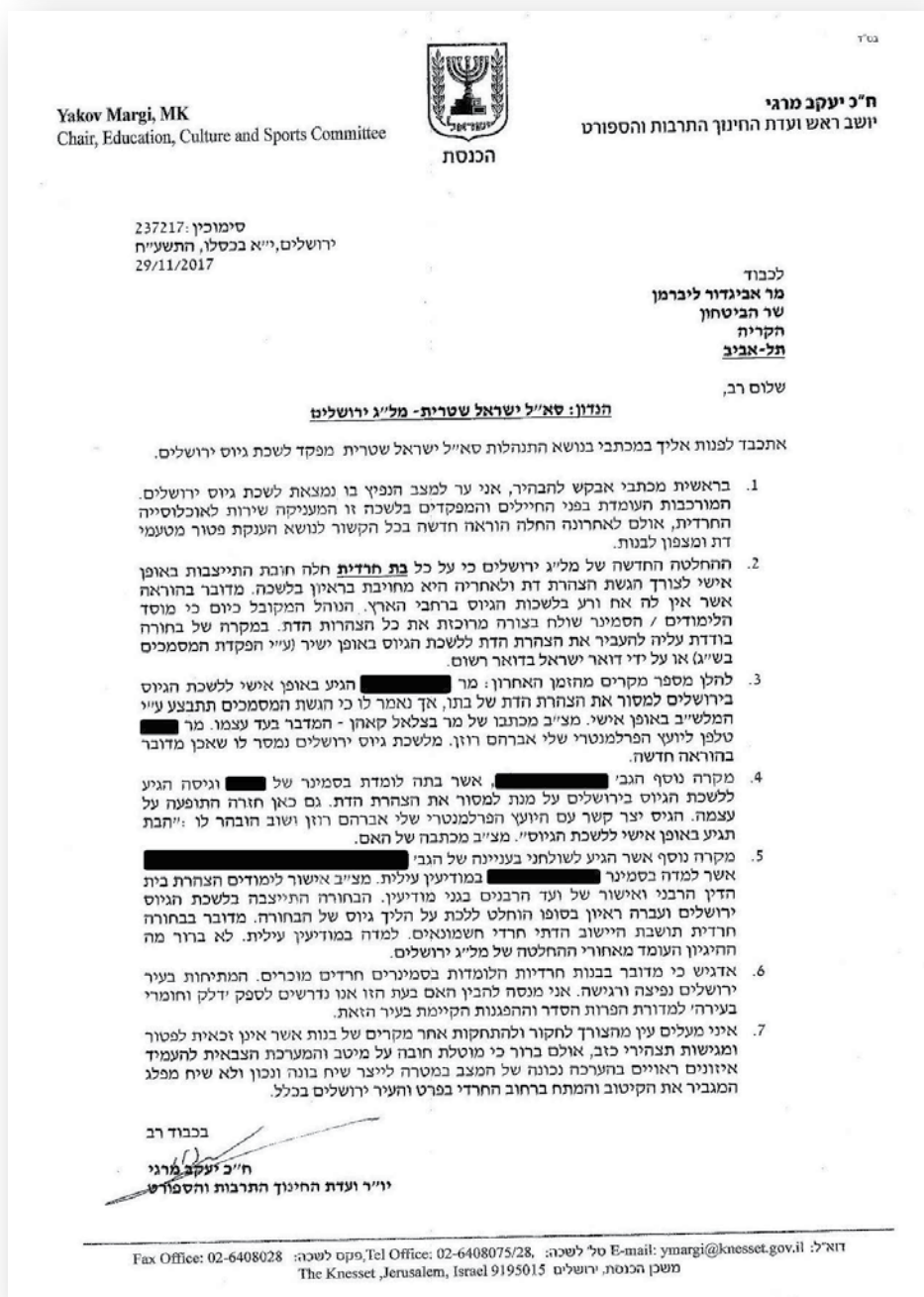
"...many thousands of girls until recently had been exempt because they are in the process of becoming religious, however, their exemptions are now being canceled. The numbers the assistant had told me were much higher than I actually said, but to avoid being overstated, I say only thousands.

"They bring evidence against the girls that they are not religious enough. After all, a girl who begins to repent does not happen in one day. There are those who leave everything and repent, but there are many who are a matter of process, and these are rejected today.

"Thousands of girls who were supposed to repent today, to our great regret, are secular because of this terrible decree, they have changed the procedures, and what used to happen easily has resulted into probes into their lives. This they claim is nothing! We are dealing with thousands of women. Anyone working with baalei teshuvah know this to be so, as they are just interested into doubling their numbers."



"...many thousands of girls until recently had been exempt because they are in the process of becoming religious, however, their exemptions are now being canceled."



Is there any Torah Jew who is on a different side of this issue and thinks these girls should be recruited into the army?

Or a different issue.

We all want to raise our children to be ovdei Hashem: To be G-d fearing, Torah observant Jews, with Emunah implanted deep in their hearts. We want them to continue going in the footsteps of our forefathers. We want their heroes to be the Avos and Imahos, the giants of yesteryear. We wish for our children to strive for the ideals of our parents.

We all agree.

We agree that every community has a mesorah of how to teach the children. Perhaps they differ one from the other. Litvish, Chassidish, Sephardi, Torah im Derech Eretz. Different in the details. All good. All authentic Torah.

What if we were told by outsiders specifically what to teach on every Parsha, carefully chosen not by our Rabbonim and not by our mesorah? There may be ma'amarei Chazal, but each was chosen to promote a specific agenda. Charitzus-diligence, to work the field, Lag BaOmer – a time to focus on properties of fire and fire safety, Shavuos – a wonderful time to discuss the workings of a beehive and the makings of honey. (Chalav u'dvash tachas l'fi?)

Meet the Machoz Chareidi. Not "what if" but "what is."

What if we were told to no longer teach our little children about Akeidas Yitzchok because it is "too scary" or about Brias HaOlam, because it is "too intangible?"

Clearly, we would all resist such interference in the chinuch of our children.

Then we all agree that we must resist the efforts of the Machoz Chareidi of the Israel Ministry of Education, in every way possible.

Yes. If we hear the facts and stick to the facts, we can all agree that we all agree.

We're all on the same side.

EDITORIAL

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issue, i.e., our community's response to the drafting of bnei Torah. It instead had transmogrified into a multi-headed serpent that was present in every threat facing Klal Yisroel.

In other words, "The Machlokes" was weaponized by a limited number of cynical individuals for use as a club with which to beat all others into silence. Great numbers of good, well-intentioned Jews have been led – tragically misled -- into believing that to speak out against unprecedented and unspeakable assaults against their own brethren,

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ren, both physical and spiritual –assaults that are unanimously seen as threats to the beating heart of our people -- is to take part in "The Machlokes." And which self-respecting ehrliche Jew would ever have a part in that?

And thus, slowly but steadily, the Israeli government, the courts, the police, have realized they have free rein to run roughshod over the Torah community, sowing the seeds of a coming communal churban in our midst, as all the while, some of our best people, talmidei chachomim, ehrliche ba'alei batim, yirei Hashem, stand off to the" side, or are not even being told what is happening to their own community.

The Yetzer Hara has used its ancient wiles to stifle all outrage and opposition to what is being done to us by getting our very own brethren to silence themselves regarding issues that have nothing at all to do with "The Machlokes. With one sleight-of-hand, he has turned the mitzvos of Kiddush shem Shomayim and Lo Sa'amod Al Dam Rei'acha into the severe aveira of machlokes.

how can it be that when people do learn of these terrifying facts, they are told they must keep quiet and not raise a cry of protest to the very heavens, because, after all..."The Machlokes"?

Let us put aside for the moment the contentious issue of giyus bonim, and speak instead about giyus banos.

Is there any Jew in Klal Yisroel who doesn't relate to the drafting of Jewish girls with the awesome severity with which all gedolei hador of past and present generations treated it? Is there one whit of difference between the crisis of giyus banos today and that of the days of the Chazon Ish, when, responding to the Israeli prime minister's question of how he expected to prevent the government to compel girls to do

Must that, too, be ignored and withheld from the frum community because, after all..."The Machlokes"?

national service, he opened his shirt and said, "We will say, 'Shoot!'"

How, then, is it possible that the average frum Jew in both Eretz Yisroel and America doesn't even know that various stages of giyus banos are now underway and that Jewish girls are weekly being threatened and imprisoned for not enlisting? Or that the rabbonim of the national-religious community, who prohibit military service for girls with the utmost severity, are anguished that the number of religious girls willingly enlisting has more than doubled, into the thousands. Why are the frum media outlets, with few exceptions, imposing a news blackout on these facts? And how can it be that when people do learn of these terrifying facts, they are told they must keep quiet and not raise a cry of protest to the very heavens, because, after all..."The Machlokes"?

Is there a Torah Jew alive who would remain silent in the face of policemen beating Jewish women and attacking unarmed, nonviolent protestors with weapons capable of causing serious injury and death? How, then, can it be that the average frum Jew has no idea what occurred in Yerushalayim on April 15? On that morning, Yuval Dadon, a recent ba'alas teshuva, reported to the Jerusalem military draft office to present her papers for a religious exemption from service. She was kept there for many hours, threatened with arrest and pressured intensely to enlist, her right to refuse induction denied based on evidence from her non-religious past.

After she contacted a group of female advocates for young women facing military induction, word circulated that Yuval was about to be transferred to military prison. Hundreds of concerned Jews gathered, engaging in civil disobedience to prevent her imprisonment and forced induction.

The police responded by beating women, using horses and a high-velocity water cannon – which they trained on a seven-year-old boy, requiring him to be hospitalized – and illegally launching scores of stun grenades –which are capable of causing loss of limbs, blindness and death -- into dense nighttime crowds of unarmed protestors, injuring numerous Jews. Meretz MK Mossi Raz observed, "Had they used these grenades at a protest by Peace Now activists or by settlers, the entire country would be in an uproar – but it was just charedim, so no one cares..."

This is about the drafting of a Jewish girl, which has no connection whatsoever to "The Machlokes." This is about the use of stun grenades by Jews against Jews who came to the defense of a Jewish sister following the directive of all gedolei Torah, past and present. Not armed even with fists, nor preventing anyone from getting to or from work, they engaged in the kind of civil disobedience for which the civil rights marchers of the 1950s and 60s justly have won the esteem and gratitude of all of American society. Must that, too, be ignored and withheld from the frum community because, after all..."The Machlokes"?

Can someone please tell us in how many years from now will we be permitted to speak out, and after which decree imposed by the Israeli government will we finally be free to protest?

And one last question: Who, please tell us, will be left to protest?