



Yeshivas HaOlim

Oh *Hashem Elokim*! Who would grant that we would for a moment forget this oppressing thought: That everything has happened before, thousands upon thousands of time. That the great ones have already spoken, and that the small ones have already closed their ears. That all was without benefit, without blessing... that nothing can fix distorted hearts, that there is no escape from twisted concepts. Who would grant that we would for a moment forget this!...

In forgetting this smallness we would suddenly remember greatness. In destroying this despair we would suddenly renew souls. Evil would dissipate. Stupidity would dissipate. Surely a bridge would be built between man and his brother, a ladder would rise between Earth and Heaven.

A moment... Yes, that is what I said: "That they would forget for a moment!" For greater is the glory of one short moment than vast stretches of time enwrapped in desolation. What a moment can achieve years cannot...

Let us not wait [for this moment] till we come to shame... If it does not exist, let us create it...

"If the *tzaddikim* desire, they can create worlds" - if they desire...

It is told about the *Gr"a zt"l* that anyone who overheard him at the time of *Kabbolas Shabbos* saying: "Today, if you listen to His voice," would immediately become a *Ba'al Teshuva*.

Today! This moment! Immediately - and eternally.

But when will this moment come? When will it be sought? When will it be found? In every generation they ask this same question, and every generation answers with greater despair than its predecessors: "Who knows?"

But one [truth] I know! This response can only suffice for all Mankind, or for Israel as a whole. For an individual, the specific person who sits and writes or reads these simple lines, can he respond any other way to the question "when?" than with the reply of Hillel: "If not now... when?"

Now. Immediately. For now - and for all generations...

(R' Avrohom Eliyahu Kaplan *zt"l*, *B'Ikvos HaYirah*)

dy-nam-ic [dahy-nam-ik] -adjective. Also, **dy-nam-i-cal**.

1. pertaining to or characterized by energy or effective action; vigorously active or forceful; energetic...

<http://dictionary.reference.com/browse/dynamic>

To fulfill this hope, the undersigned committee has decided to found

The Society of Olim

Based on the ideas expressed by Dr. Nathan Birnbaum in his book "In the Work of Promise."

To attain its goal the society will use special techniques and regulations whose fundamentals have already been formulated, but whose details must still be resolved. With no shred of politics the society will educate all those who accompany it:

- To the capacity to withstand the modern rebellions against both *Emunah* in *Hashem* and *Mesorah* and against the laws of *Tzeniyus* and *Kavod Chachomim*.
- To strengthened *Emunah* and diligent Torah study.
- To imbue their hearts with true love and awareness of *Hashem*.
- To habituate themselves to the *middah* of *Rachamim*: empathy, assistance and good will in matters *bein adam l'chaveiro*.
- To arouse themselves to thoughts of *Kiddush Hashem* and to pattern their public lives in a splendid and majestic authentic Jewish manner.

Anyone who yearns to see *Yisroel* ascend to its proper level as a nation of destiny and example, and knows that he has the capacity to toil with his entire personality for the benefit of this purpose - should come and identify himself to us!

We must mention an individual that to our sorrow has already passed from among us: Rabbi Avrohom Eliyahu Kaplan z"l was among those who began to gather under the idea of "*Ha'Olim*." He signed this *Kol Koreh* some years ago. Were he still alive, he certainly would have had his name signed on the *Kol Koreh* as it is now being publicized. He surely would have participated and helped us now in our work.

Friends who want to support our ambitions in some specific area, even if they do not wish to enter the "society" - are of interest to us.

(Excerpts from the founding *Kol Koreh* of the Society of *Olim*, Kislev 5688, 1927)

Why do we need a new, "Dynamic" Yeshiva? To revive the principles of the Society of *Olim*, and to approach Chinuch from that ancient, yet fresh perspective. A yeshiva in which talmidim will be empowered to actively pursue a truly well rounded approach to learning.

But what makes Yeshivas HaOlim different from any other Yeshiva?

Yeshivas HaOlim aims to craft independent learners, to engage their passions and emotions and broadens their intellects holistically – all from the perspective of *Ratzon Hashem, ahavaso v'yira'so*. It follows the precedent set by R' Avrohom Eliyahu Kaplan, who viewed *Mussar* as the scale against which all should be measured. This opinion informs, for example, his perspective on the balance of Torah and secular studies - a matter of great importance in the land (Germany) of *Torah im Derech Eretz*. Yeshivas HaOlim follows the criteria that R' Avrohom Eliyahu, who established four basic Halachic parameters to define the relationship between *Limudei Kodesh* and *Limudei Chol*: a) Torah study must be one's primary concern and not a peripheral matter; b) One's most regular and intensive study should focus on the acquisition of Torah wisdom; c) One must not define Torah concepts on the basis of secular concepts; d) One cannot say: "I have mastered Torah, now I shall concentrate on secular studies."

Yeshivas HaOlim contextualizes the place of *Chochmas Ha'Umos* [one of the –

although far from the only one of the - components of the *Derech Eretz* of *Torah im Derech Eretz*] within *Chochmas Yisroel* (the secular within the Torah-based quests for wisdom). The quest to know everything and define all - both the mundane and the divine - is the basis of *Chochmas Ha'Umos*. Ultimately, however, man must recognize that he cannot know and understand everything. Despite mankind's quest to reveal and grasp, the mysteries of the distant past, the ultimate future, the minutiae of the atom, the vastness of the cosmos, and the "why" of it all, these questions will never be resolved. Science is limited. It cannot answer the basic questions that underlie its explorations. Moreover, the secular perspective is that science and philosophy are intellectual disciplines, whereas fearing G-d is a matter of pure will: One who wants to fear G-d fears Him! The Torah vehemently disagrees. *Yir'as Hashem* is an *Avodah*, a Wisdom which must be pursued and acquired - beginning with *Mussar*, continuing with Halacha, and successfully ending with *teshuva u'ma'asim tovim*. *Chochmas Yisroel* is that quest of the *Oved Hashem* to perfect himself.

Thus, the purpose of Yeshivas HaOlim is to create a new generation enriched by the full scope of our rich heritage. Yeshivas HaOlim will encourage and urge its students to ask any and all questions, affording the *talmidim* an honest and open approach to the full breadth and depth of Torah and *Yahadus*. The Rabbeim of Yeshivas HaOlim will be fully capable of such a novel pedagogical approach, as their breadth and depth of both Torah and secular knowledge are truly spectacular. Yeshivas HaOlim strives to emulate the call of Rav Hirsch, "Everything that you think and feel, everything that you strive for and desire, and everything that you possess, shall be unto you only the means to, only have value to you, for getting nearer to G-d, for bringing G-d near to you."

Yeshivas HaOlim consists of both a Yeshiva Gedolah and a Mesivta, both true to the principles of T.I.D.E.

Accordingly, Yeshivas HaOlim strives to accomplish one of the ideals of T.I.D.E. that has never been fully realized - viz., to position its secular studies within the complementary frameworks of understanding the Torah (as per the Vilna Gaon's statement, cited in the introduction to the *Pe'as HaShulchan*, that the more a person lacks in secular learning, the more he will lack in his understanding of *Toras Hashem*), of cognition of *Nifla'os HaBorei* and *Yad Hashem* in history, of human nature and psychology and *Mussar's* relationship to them, and of *Avodas Hashem* in general. This will be achieved by ongoing interactions among Rabbeim, faculty and students directed at such contextualization.

The Yeshiva Gedolah will be the primary vehicle by which to instill the values of *HaOlim*:

A 1927 Address by Dr. Nathan Birnbaum, with some comments:

[Organized Orthodoxy] is obliged to come together and create societal tools that will teach: 1. How to deepen our awareness of *Hashem* out of love for Him [*Da'as*]. 2. How to dedicate ourselves to love our fellow human beings [*Rachamim*]. 3. How to pursue modesty [*hatznei'a leches*] as a manifestation of the glory of our *Hashem* [*Tiferes*]...

We must admit that cold intellectualism has penetrated our relationship with *Hashem*. Following through with that metaphor, *Ha'Olim* cannot remain at ease with this frigidity. They must toil until within their societies, within each of their groupings and within each of their members there arise divine *hislahavus* and inner spiritual feeling.

To achieve ***aliya in Da'as Hashem*** there float before my eyes [the following ideas]:

1. **Torah study in a more profound manner:** Every "*Oleh*" is required to expand and deepen his knowledge of Torah and *Chochmas Yisroel*. Before all else, if he does not possess basic knowledge, he must acquire it upon entering the society. The society must constantly supervise its members to ensure that they are fulfilling this obligation. It must provide the opportunity to learn and grow through *shiurim* that it will conduct within its circle. The society shall campaign among its members, their children and their students to convince them to embark upon a term of study in a yeshiva or under a renowned *talmid chacham* for one to three years.

[Although this first clause was primarily directed at the German-Jewish milieu for which it was written, it is readily translated to address the crying contemporary need of the day. Good boys, who may do well in other subjects in high school, are often miserable when compelled to learn Gemara. They may have never had a Rebbe who gave them a *geshmack* in the profound analysis of a Rashi, the minute dissection of a Rambam, the intellectual challenge of a *Tosafos*, the scientific approach of Reb Chaim, or the philosophical profundity of Reb Shimon. Some yeshivos teach from an axiomatic religious imperative; others from "subject among other subjects" - albeit, under the best circumstances, a "first among equals" - approach bereft of specialness. And so fine *talmidim* can go through twelve years of traditional *Chinuch* with but the most fleeting glimpses of the *areyvus* of Gemara, of its *hod v'hadar*, of that which makes one exclaim: *Ma ahavti Torasecha!* Particularly in the T.I.D.E. milieu that Yeshivas HaOlim promotes, a solid one to three years *Kodesh la'Hashem* out of *Simchas HaTorah*, is an essential cornerstone for life-long exciting and uplifting pursuit of Talmud Torah *k'neged kullam*.]

2. **Festive gatherings of *Charedim*, for spiritual purposes** (such as the introduction of the Eastern European *Shalosh Seudos*, etc.).

3. **Special instruction in the history and development of *Hislahavus* and *Dveykus*** in Israel and its practice.

[The davening in many contemporary yeshivos needs improvement. In some places, there is somewhat more of a sense of *tzurah*, of decorum. But *ha'tzad ha'shaveh* is that for all too many *talmidim*, davening is "down-time" - for shmoozing, at best for sleeping and/or sleeping. Yeshivas HaOlim will strive to make davening meaningful and uplifting, and to ensure a *talmid* is not just "acting," but knows and means what he is saying. This can be accomplished by *shiurim* and *va'adim* in *Emunah*, in the power of davening, and *biurei tefillos*.]

4. Great emphasis must be placed upon a stipulation that every *Oleh* to refrain from any **excesses or immodesty** in speech, clothing, deed and from any **competitive sport or gambling**.

5. The development of a pure esthetic that will free the architecture of our *Shuls* and the nature of our music from the influence of other religions...

To achieve **aliya in bein adam l'chaveiro** I consider:

1. Instruction in the issues of *bein adam l'chaveiro* and guidance in expanded practical applications. Both modern and classic texts should be employed, with a particular stress on current situations. To develop a greater sense of belonging to Orthodox society as a whole. 2. The obligation of every *Oleh* to engage in **Cheshbon HaNefesh** at least once a week, to ascertain if, and to what extent, he has fulfilled *mitzvos* and refrained from *aveiros* according to the instruction and guidance provided to him.

3. An outright ban on certain material pursuits.

4. Substantive and apolitical common counsel to resolve Jewish societal problems in the spirit of Torah and *Mesorah*.

Even if the manner in which we display the public image of our lives does not currently convey our glory as the Chosen Nation, even if we are uncertain how to properly become the glory [*pe'er*] of the world, *Ha'Olim* cannot allow the status quo to continue. They must attempt to rectify as much as possible.

To achieve **aliya in the manners of creating public lives**, I depict to myself:

1. Instruction in issues concerning glory [*Tiferes*] and its correlation to religion and *Mussar*... [and] practical guidance in the application of these principles to the creation of appropriate public lives.

2. The development of an independent Jewish social structure following Judaism and *Mussar*.

3. The development of arts, especially architecture, music and poetry, rooted in the spirit of true Jewish *Mesorah*, and the establishment of competitions in these areas.

4. The previously mentioned (in the section on *Da'as Hashem*) ban on excesses.

[The Internet is here to stay. There is no way the bulk of *Yahadus HaTorah* can hide their collective heads in the sand. And if that means that a *bachur* today – even a “good” *bachur* – is exposed to pornography, we have to deal with it. If it means they will be texting constantly, acting inappropriately on blogs and on Facebook, we also have to deal with it. Many of our *talmidim* are into “*goyishe* music,” are up on TV and movies (even if we have no TV's in our houses! even if we have extensive web filters – amazing, right?! Are you aware, for example, of the existence of a site called bahalt.com? – check it out!!). So we have to deal with it. Moreover, but we have hid our faces to our detriment for far too long from the problem that many *bachurim* with the prohibited behavior that we can delicately call *ni'uf b'yad*. So we must deal with it. Part of the problem is that many of our *talmidim* find a certain *sippuk* in these pursuits that we are not giving them (in no small part because 75 years ago we failed to implement the vision of Dr. Nathan Birnbaum). Yeshivas HaOlim will deal with it. (This is not the place to explain how, *od chazaon la'mo'ed*.)]

As a means of ascent in all three aforementioned areas I consider:

Involvement in **the education of young men and young women** according to the demands of *Ha'Olim* - an involvement that will become especially substantial when it will be possible to arrange such education among large groups of *Ha'Olim* or in their respective communities...

[*Maharal, Be'er Ha'Golah*, end of *Be'er* 7 (free translation):

When an individual does not intend to scoff - rather only to state his belief - even if these positions stand against your belief and system, don't say to him: “Don't talk, seal your mouth!” For then the system will not be clarified. On the contrary, in such matters we should say: “Speak as much as you want, all that you want to say, so that you will not be able to say that were you granted permission to expand you would have spoken further and convinced me with your beliefs.” If, however, you do close the questioner's mouth and prevent him from speaking, that points toward a weakness in the system. This approach is the

converse of the general impression, which is that it is not permitted to discuss the system, and that thus the system is strengthened. On the contrary! That approach undermines the system!... It is only by inviting questioning that a person comes to the inner truth of matters... For any hero that comes to compete with another to demonstrate his might wants very much that his opponent muster as much strength as possible - then, if the hero overcomes his opponent, he proves that he is the mightier hero. What might, however, does the hero display if his opponent is not permitted to stand strong and wage war against him?...]

The High School of Yeshivas HaOlim follows a traditional *Seder HaYom*, with *Limudei Kodesh* until mid-afternoon, *Limudei Chol* and a Night *Seder*. Uniquely, however, its curriculum is based on a college-like credit system. *Talmidim* are required to complete a certain number of course credits to graduate. Basic courses will be required (basic *Limudei Kodesh* and *Limudei Chol* - *Gemara*, *Chumash*, *Nach*, *Halacha* and *Machasavah*,, English literature, English writing, math, history, sciences), and then to fill the rest of the required credits with courses that they are inclined to with some kind of required proportion between *Limudei Kodesh* and *Limudei Chol* electives (advanced *Iyun*, *Bekiyus*, advanced *Halacha*, advanced *Chumash*, advanced *Machashavah*, Jewish history, advanced mathematics, AP courses, history, law, psychology, economics, business, vocational, etc.). *Chinuch l'naar al pi darcho*

Moreover while not eschewing the goal of producing *Gedolei Torah*, *chas v'shalom*, Yeshivas HaOlim will create a learning experience that provides pragmatic guidance to *talmidim* who aim to support a family while still drinking the sweet waters of Torah. Yeshivas HaOlim prides itself on its tight-knit personalized environment. Being a small Yeshiva, it will encourage students to design an individualized program with parental and faculty guidance. The Yeshiva will offer two tracks: a College/Professional track and a Hands-On skill based track. Both tracks will have core knowledge requirements in the traditional subjects, but will be specifically tailored to each of the two tracks. The College/Professional Track will offer rigorous college prep classes, whereas the Hands-On Track will require high standards for the core requirements, but will devote more time to life skill topics - viz,, personal accounting, small business management, small business computer skills etc. Yeshivas HaOlim will supply students in both tracks with unique opportunities for real-time apprenticeships in their desired fields.

Last, but not least (rather, *acharon*, *acharon chaviv*!) Yeshivas HaOlim will bring a special profundity to the study of *Gemara* and other *Limudei Kodesh*, providing the electric effect that leads to the realization of *ki heim chayeinu v'orech yameinu*.