



## Yeshivat Netiv Aryeh Newsletter

Parshat Bereshit 5769

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#### Snapshot

### Simchat Torah!



#### Bar Mitzva Dvar Torah (at Netiv Aryeh)

by Eric Grossman - son of Richard Grossman (5746), President of American Friends

*The following D'var Torah was adapted from the Bar Mitzva Drasha of Eric Grossman, delivered on the Netiv Aryeh balcony overlooking the Kotel on Chol HaMoed Sukkot.*

### LESSONS FROM THE BEGINNING

*Bereshit Bara Elokim.* The very first Parsha of the very first Sefer of the Torah begins by describing the six days of creation. Immediately the question may be asked, why did our infinite creator, limitless in power, chose to create the world in six days, rather than in a single instance?

Before offering two answers to this question, it is important to review that very first week, focusing on the individual creations of each day. The first day saw the creation of the Heaven and Earth, light and darkness. The second day introduced water, as Heaven and Earth were separated. The third day brought forth vegetation on this world below, while the fourth placed the Sun, Moon and stars in the

galaxies above. The fifth day He created water creatures and birds. The sixth day, Erev Shabbat, beheld the creation of land animals and man.

Rashi explains, by Hashem using the word Bereshit, "In the Beginning", as opposed to BaRishona, "first", the Torah was not coming to teach us the chronological order of creation. Indeed, we find in the Talmud, Mesechet Chagiga, that Hashem created the Heaven from fire and water. However, water was not mentioned until the second day. We can therefore conclude that Hashem did create the world in perhaps an instant, or at least the basic elements. Nevertheless, the question still remains: Why did He not implement all of these elements immediately?

A deeper look shows us the sublime message behind His choice of order. The eternal lesson is real success can only be achieved by working six days a week, instant gratification is a false hope, while patients and perseverance will lead to fulfillment.

We also see that everyday is different. Each creation is special in it's own right. Had the entire world been created in an instant, man would be no different than a flower. For example, Hashem created birds and fish on the fifth day to teach us, man, that our davening and teshuva can bring us to the heights of birds and the safety of underwater creatures. We were created on the same day as animals, not to cause us to be equal, but to instill in us free will. Use your free will properly, and you are part of mankind. Use your free will inappropriately, and you are just another biological being.

As we begin to read Bereshit shortly after Sukkot, one may seek a connection between the Yom Tov and Parasha. In Bereshit we find seven days of creation, on Sukkot we find seven ushpizin. Just as each day is uniquely different, so too each of our special guests has a unique characteristic. A deeper look shows us that each one of the Ushpizin actually mirrors a day of creation. Hashem created the world based on Chesed, the known trait which Avraham successfully epitomized. The second day shows Hashem's strength through the creation of the Rakia, strength being the prime characteristic of Yitzchak. On the third day, Hashem demonstrates his splendor, Tiferet, through vegetation, Tiferet is constantly identified with Yaacov. Moshe, a man of prophetic visions as high as the heavens, represents the fourth day, upon which the heavenly spheres were created. The fifth day places the fish and the birds, symbols of peace and tranquility, as the representatives of Aharon HaCohen, the peace-brining leader, fifth of the ushpizin. Yosef, the sixth of the ushpizin, was given the ultimate test of choosing between animalistic desires and human morality; animals and man were created on the sixth day, as mentioned above. Last, and certainly not least, is Dovid HaMelech, representative of Malchut. By keeping Shabbat, we declare Hashem's Malchut on all of creation.

As we begin a new cycle of Torah reading, may we be zocheh to see Hashem excersize his great Chesed and Rachamim, allowing us to witness the coming of the Moshiach and the rebuilding of the Beit HaMikdash.

**Rav Nebenzahl on Parshat Bereshit**

## HaRav Nebenzahl asks that his Divrei Torah are not read during Tefillah or the Rabbi's sermon

Given that Rosh Chodesh Cheshvan fell on Wednesday and Thursday, Sunday was still during the *bein hazmanim* recess and there was therefore no *sicha* delivered this week. Attached is the not-yet-edited edition of one of the *sichot* for Parshat Noach in the soon-to-be published book of HaRav Nebenzahl's *sichot* for Sefer Bereishit.

### BE LIKE HIM

#### HOW TO BE A TZELEM ELOKIM

"And G-d said: 'let us make Man in Our image as Our likeness... and G-d Created Man in His image, in the image of G-d He created him.'" (*Bereishis* 1:26-27)



We recite daily in *Birkos HaShachar*:

"May it be Your will Hashem, my G-d and the G-d of my forefathers, that You rescue me today and every day from brazen men and from brazenness... whether he is a member of the covenant or whether he is not a member of the covenant... always be a person."

The Rav (HaGaon HaRav Shlomo Zalman Auerbach zt"l) used to quote this *tefillah* and explain that before one worries about the distinctions between people, one must first and foremost be a *mentsch*. Man's task in this world is to cleave to Hashem and emulate His ways. Man was created *betzelem Elokim*, in the image of G-d, and our mission is to work on completing this *tzelem*. This means that our actions must display this G-dly image.

The introductory section of the Tomer Devorah written by Rav Moshe Kordevero is based upon the Thirteen Attributes of Hashem outlined in the book of Micha:

"Who is a G-d like You, Who pardons iniquity and overlooks transgression" (*Micha* 7:18.)

Before he explains how man can cleave to these attributes, he prefaces it by saying that man's obligation to do so stems from his being created in Hashem's image.

The Jewish people declared as they crossed the Yam Suf: "זה קלי ואגוהו" "this is my G-d and I will beautify Him" (*Shmos* 15:2.) The Gemara cites two interpretations of how to beautify Hashem: *Tanna Kamma* is of the opinion that this refers to having beautiful objects of mitzvah such as *tzitzis*, *tefillin*, *Sefer Torah*, etc. while Abba Shaul maintains that the Torah is teaching us to emulate the ways of Hashem: "Be like Him, just as G-d is gracious and compassionate, you also should be gracious and compassionate". (*Shabbos* 133b.) The Tomer Devorah clarifies that these two views are not contradictory. Abba Shaul is suggesting a different way of "beautifying Him". Beauty manifests itself in character as well as physical appearance.

Hashem only gives, He has no reason to take, for there is nothing which He lacks. One who only receives from others distances himself from Hashem. On the other hand, the more one gives, the closer one comes to Hashem. Man by his very nature is a taker in this world. From the minute a person is born he has needs: air,

milk, clothing, and a home. Receiving distances us from Hashem, our task is to give as much as we can in order to come as close as possible.

### **TAKING IN ORDER TO GIVE**

HaRav Sholom Scwhardron zt"l the famous *maggid*, once explained the concept of giving with the following parable: There are two storeowners in the same town who sell the identical merchandise. The first wishes to give to the Jewish community by proving them with *challos*, meat, fish, etc. If he just gave away all his stock declaring: "go, buy and eat, go and buy wine and milk without money and without price" (*Yeshayahu* 55:1), his supply would soon be depleted and he would not have the means to replenish it. In addition, if he would not be able to feed himself and his family, he would be unable to continue serving others. He therefore has no choice but to charge for his products. The other storeowner's only interest is to make a profit. He knows that of course if he were to simply hang a sign saying: "money can be deposited here" he would not have much success in reaching his goal - he therefore has no choice but to provide goods in exchange for the money he is given.

Both stores operate in the identical manner. The first man's desire is to give to others - he takes in order to give. He is drawing nearer to Hashem by emulating His ways of giving. The other merchant, on the other hand, is only interested in taking from others - he gives in order to take. Such a person is distancing himself from Hashem, for he is operating in a way that is contrary to Hashem's *middos*.

One may regard studying in Yeshiva in a similar manner: A student may come to the Yeshiva with the sole aim of availing himself of the Yeshiva's meals three times a day. He realizes that if he were to only appear in the dining room and not in the *Beis Midrash*, in no time at all he would be expelled. He therefore decides that it is in his best interest to learn a bit as well. Such a person transforms the Torah into "an axe with which to dig (for food)" (*Avos* 4:5). Let's take a look at another young man: His entire purpose in life is to learn as much Torah as possible, however, it is obvious to him that without food or a *kollel* stipend he would not be able to continue in his quest. In his case, his food or the stipend become an "axe with which to dig" - for the Torah. A person's task is to emulate Hashem to the greatest extent possible - Hashem only gives, He does not take anything. Although a human being is required to be a taker as well, he should do his utmost to insure that the taking is in order to give and not that he gives in order to take.

### **THE COMPLETE TZELEM ELOKIM - MAN AND WOMAN**

"And G-d said: 'let us make Man in Our image as Our likeness... And G-d created Man in His image, in the image of G-d He created him, male and female He created them' (*Bereishis* 1:26-27).

"This is the account of the descendants of Adam - on the day of G-d's creating of Man, He made him in the likeness of G-d. He created them male and female, He blessed them and called their name Man on the day they were created" (*Bereishis* 5:1-2).

It is only man and woman together that are referred to as "Adam" - Man. They are the complete *tzelem Elokim*. The love between man and woman, if one can speak in such terms, symbolizes the love between Hashem and the Jewish nation. *Shir HaShirim*, describing the love between Hashem and His people, is written as an

allegory of a love between man and woman.

Man and wife can solidify their relationship only when each is interested in giving more and more to the other. My Rebbe HaRav Dessler z"l used to counsel a *chosson* and *kallah* on the secrets of a long-lasting relationship: to give and to give and to give to each other. The same can be said regarding the relationship between Hashem and the Jewish people. Hashem gives without end, our task is to do our utmost to fulfill Hashem's wishes. Giving to others and doing as Hashem wishes serves to strengthen this union, otherwise, G-d forbid, the ties will be severed.

Avraham Avinu, was first and foremost good to his wife. We do read how he tried to come to the aid of the people of Sodom, he even invited three Arabs into his home (I would not recommend doing that today for who could guarantee that they really are angels). Love for his wife, however, came before Sodom. The story is told of a young man who observed a woman carrying two heavy baskets. Noting the obvious difficulty she was having, he ran to assist her, all the while proud of himself for his tremendous act of *chesed*. As he got closer, he realized that it was "only" his wife and he was very disappointed to have lost out on such a mitzvah - perhaps he then left her to fend for herself... In a similar vein, Rav Nosson Zvi Finkel, the Alter from Slobodka, was once having a talk with a young married man. By and by he asked him whether he helps out at home *Erev Shabbos*. The man responded: "what kind of a question is that! Does it not say in the *Shulchan Aruch* that we are obligated to involve ourselves with *Shabbos* preparations? The Alter from Slobodka responded "would you not have done your share had it not been dictated in the *Shulchan Aruch*? If a woman works so hard on your behalf is it not natural that you would want to help her? Before studying the *Shulchan Aruch*, one must first and foremost be a *mentsch*!

## **BECOMING A VESSEL FOR RECEIVING THE TORAH**

HaRav Chaim Vital asks why the Torah does not command us regarding *middos* - character traits (See *Shaarei Kedusha chelek 1, shaar 2*). He answers that *middos* are the major prerequisite for observance of the six hundred and thirteen *mitzvos*, and man should be imbued with the proper *middos* before he even begins to approach mitzvah observance. The well-known adage: "*derech erez kadma laTorah*" ( *Vayikra Rabba* 9:3) teaches us that whoever does not have proper *middos* cannot receive the Torah. I believe R' Chaim Vital's insight has a flip side as well. It is true that a person must have good *middos* before he approaches Torah and mitzvah observance, but the Torah also serves to develop our *middos* further. It is impossible to attain a high level of *middos* unless we are involved in Torah.

In this world vessels are made from earthenware, metal, or wood. In the Next World they are made from our souls. One who enters the Next World devoid of good *middos* (assuming one who lacks these *middos* even has the chance to enter the Next World), will not have what to do there. Only good character can serve as vessels for the soul in which to absorb the G-dly light. Entering the Next World without good character can be compared to one who tries to carry precious diamonds in a bag that has holes at the bottom. The only way to create a proper vessel is to work on oneself. The more one works on his character, the greater this receptacle grows and grows.

We can learn from Avraham Avinu and Moshe Rabenu that positive character traits and humility are the ways in which we can receive the Torah. Avraham knew the entire Torah because he considered himself as "dust and ash" (*Bereishis* 18:27). It was Moshe Rabenu, the most humble of all men, who had the merit of bringing the

Torah down to the Jewish people. The more "dust and ash" that we feel, the less we allow our own selves, our egos, to get in the way, the less separation there is between ourselves and the Torah, and the more Torah we will be able to receive in this world.

One with a true desire for Torah will not sit and ponder whether or not learning Torah is worth his while. Adam HaRishon was forbidden from eating from the "Tree of Knowledge of good and bad" (Bereishis 2:9). Would it have been so terrible if Adam and man in general knew how to differentiate between good and bad? Does Hashem wish that we all remain ignorant of the ways of the world? The Rambam explains that prior to Adam's sin, man was able to distinguish between truth and falsehood. After the sin, man became calculating - he began to make decisions based on what was good and bad for him.

The greatness of Avraham Avinu was that he did not make such calculations: "You found his heart faithful before You" (*Nehemiah* 9:8). Of Moshe Rabenu too, Hashem Himself testifies "in My entire House he is the trusted one" (*Bamidbar* 12:7), he does what Hashem wishes and not necessarily what is good for him. This is how one becomes a vessel for receiving the Torah. We may not be on the level of our forefathers, but our goal must be to reach as close to that level as possible. If this is truly our goal we can merit receiving the Torah and the G-dly light of the Next World.

#### Staff Dvar Torah

by Rav Tzvi Shiloni, Shana Alef Rebbe

### DIET MATTERS

Since when are the commandments for *maachalot asurot*- forbidden foods - punishable by death? One who eats *treif* is liable for *malkot*, one who eats *chametz* on *Pesach* incurs *karet*; but death? Since when? Why was *Adam HaRishon* told that the day he eats from *eitz hada'at* he is subject to death?



The commandment of *eitz hada'at* was a litmus test for a relationship. It was the barometer that measured whether the special relationship between G-d and man was still fully intact. So long as Adam would be completely faithful to his maker, he would live forever, and never cease to receive the full of G-d's blessings. However, if a breach would be created in that relationship, if Adam would cease to be completely faithful, then a repair would be needed.

It is known that all people who diet choose to begin their diets on the very same day... tomorrow! As long as there is a tomorrow we can postpone what we need to do today in favor of a day that is a bit further off into the distance. If the relationship between G-d and man needs repair, the first thing that must be established is a time limit for that repair. Death must perforce enter the world-stage, forcing man not to postpone that which he needs to do now. From now on, we have only so much time to bridge the gap between us and G-d.

How much time does each of us have to fulfill our role in the *tikun haklali*? A very good question indeed! *Chazal* coined this open question in a most fitting way- "*Shuv yom echad lifnei mitatcha*"- return the day before you leave this world! When is that day? G-d has a sense of humor!

A Jew was once taking down his *sukka* on *Isru Chag*. As he was wrapped up his *schach* and shlepped his boards down into his basement a thought occurred to him.

"That's it! The party's over! Time to pack up and go back home!" A moment later another thought occurred to him. One day the real party will be over. It'll be time to pack up and go back home, for good! I'd better make sure I bring back something before I leave. It's about time I started working on my *ruchniut!*

No better time to begin than now! Shabbat Bereishit!

**Alumni Dvar Torah**  
by Benjamin Crowne (5765-66)

### AS I WAS SAYING...

Opening the fifth chapter of Pirkei Avot, we learn with regard to this week's parsha that "with ten 'sayings' Hashem created the world". A number of sources - most famously in masechet Rosh Hashana (32a) - explain that this is a reference to the number of times a phrase beginning with "Vayomer" is used.

But there are, however, different accounts of what these ten 'sayings' are, as there are only eight which directly fit - from "Vayomer Elokim Yehi Ohr" to "Vayomer Elokim Na'aseh Adam". Different sources complete the set in different ways: the Gemara quoted above adds Hashem's blessing to Adam, which includes the word "Vayomer", and the opening phrase "Bereshit bara Elokim et hashamayim v'et ha'aretz", based on a verse in Tehilim (33:6) which reads "B'dvar HaShem Shamayim Na'asu".

A midrash in Bereshit Rabba, by contrast, includes "Bereshit" but omits Adam's blessing, instead preferring the passuk "V'ruach Elokim marchefet al p'nei Hamayim" (1:2). Other opinions favor a verse from the following chapter - "Vayomer Hashem Elokim lo tov heyot ha'adam levado" - which presages the creation of Chava. It's interesting to note that of the four verses suggested to complete the ten 'sayings', the one which is accepted by all opinions is "Bereshit bara" - which is linked to speech only through a drasha from a verse in Tehillim.

Making the inclusion of "Bereshit bara" is even more surprising due to the verse cited as a proof - "B'dvar HaShem Shamayim Na'asu", which could equally refer to the separation of earth and heaven which occurred on the second day, and which is described in one of the 'sayings' on which all sources agree. While two of the other verses explicitly include the word "vayomer" - one from each source; the final verse seems mysterious - what is the connection between "ruach Elokim" and these ten 'sayings'? Why is it considered speech over and above verses which describe actual speaking?

Answering the first question - the ubiquity of "Bereshit bara" - seems to lie in the Torah's account of Creation. Grammarians and scholars from Rashi onwards have translated the verse as "In the beginning of God's creating...", a translation which fits with the first creation (of light) not occurring until verse 3. The more obvious "In the beginning, God created..." differs by considering the first act of Creation to be the creation of the universe, only then followed by light and then the separation of earth and heaven. Taking the second approach, it would be very difficult to exclude "Bereshit bara" from the list of 'sayings' - as it presages and is required for all the subsequent 'sayings' - even though no direct speech is recorded.

Once the importance of "Bereshit bara" was realized, a proof-text was needed, and

one was found in Tehillim - "B'dvar HaShem Shamayim Na'asu". The second half of that verse then continues "U'varuch piv, kol tzva'am" - paralleling the second verse of Bereshit which deals with the "ruach Elokim", and linking it directly to the creation of angels. Seen as such, the classification of "Ruach Elokim" as a 'saying' changes from problematic to the most appropriate of the three competing verses - linked directly to "Bereshit bara", so self-evidently a 'saying' it did not even require direct speech.

Baruch haba b'shem Hashem

### Visitor Log, Mazal Tov's, Tehillim List Announcements from the Yeshiva

#### Photo Gallery

[Simchat Torah in Yeshivah](#)

#### Mazal Tavs

The Yeshiva would like to wish a Mazal Tov to:

- The President of the Board of American Friends of Yeshivat Netiv Aryeh, Mr. [Richard](#) Grossman (5746) and his wife, Anita, on the [Bar Mitzva](#) of their son, Eric. The Bar Mitzva was celebrated on Sukkot at Yeshivat Netiv Aryeh. The festivities were followed a few days later with the celebration of the Bar Mitzva of Richard Grossman's nephew, Dovi Cohen, also celebrated at Yeshivat Netiv Aryeh.
- [Chaim](#) (5763-64) and Leora Tennenberg Blumenthal on the birth of a baby boy, Elimelech.
- [Neal](#) (5761-62) and Malky Frohlich on the birth of a baby girl.



#### Visitors

The following people have visited/learned in the Yeshiva:

- Yossi Davis (5767)
- Yaacov Cohen (5767)
- Sam Bienenfeld (5767-68)
- Morty Stern (5739-40) father of current student.
- Zachary Ruben (5766-67)
- Dovy Zeidman and Family (5746)
- Ori Ottensoser and Family (5748)
- Shaul Lubetski (5748)
- Nicilas Kett (5764-65)
- Tali Nevies (5768)
- Alan Nevies (5739)
- Paul Kreditor and Family (5739)
- Michael Schertz (5766-67)
- Aryeh Brickner (5756-57)
- Jair Eisenmann (5747)
- Yoni Bellows (5752)

#### Tehillim List

The following members of our extended YNA family need our tefilot:

- Toiby Yehudit bat Tama Gaisa
- Yitzchak ben Shayna Ita
- Zev Eliezer ben Chaya Shayndel
- Rueven ben Tova Chaya
- Fruma bat Eeta
- Moshe Zanvel ben Breindel
- Sima Rivkah Bat Eidel
- Leah Bat Eidel
- Chaim Shmuel Moshe Ben Golda
- Aryeh Rephael ben Sarah
- Chaya Sarah bat Fanya Luna
- Yitzchak ben Tova
- Fraida Rachel Bat Sarah Milcha
- Yosef ben Latife
- Lea bat Bracha
- Fraidel Aliza bat Chaya Myta
- Miriam Rivka bat Adina Leah

**Please, if you have any smachot or chas v'shalom, less happy occasions, [let our office know](#) so we can keep everybody updated. Are you visiting Israel? - [let us know!](#) We'd love to host you for a shabbat meal, davening, a shiur and would love for you to stop by.**

**Shabbat Shalom,**

HaRav Aharon Bina, Netiv Aryeh  
Yeshivat Netiv Aryeh