



## Yeshivat Netiv Aryeh Newsletter

Parshat Emor 5769

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The response to learn as a zchut for a refuah shleima for Rabbanit Korn (**Taube Yehudit bat Temma Gasia**) was overwhelming.

As an additional zchut HaRav Bina is asking everyone to commit themselves to not talk in Shul from now until Shavuot. sign up



For the Yahrzeit of **HaRav Lipman Podolsky zt"l** we are making available an audio shiur he gave to the students after the Pesach break in 5765 (2005). He had wanted very much to open the Emuna seminar 2 years ago with this speech, but simply did not have the strength. Click here to download the mp3.

### Poland Journal, Day 3

*For the next few weeks we will be sharing with you excerpts from the many personal journals kept by our students who toured Poland. The following was written by Yechiel Stern, Shana Alef - Yeshiva Gedola of Montreal.*



On Shabbos we davened in the Cracow Temple - a beautiful edifice with gold on the ceilings and on the porch. Unfortunately we were there only on Shabbos so I was unable to take a picture. We began with a Carlebach-style Kabbalat Shabbat featuring lots of dancing. Following davening we gathered for the Shabbat Seudah where Chaim spoke about the great miracles he and his wife experienced during the war and about how he met his wife in Birkenau.



Chaim was very grateful for the beautiful zemirot which we sang for it gave him a taste of the home and childhood which he never had.

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Following the Shabbos morning Seudah we walked



around the Old City of Cracow and visited some other shuls. Rav Kreiger pointed out that many Polish shuls have staircases going down immediately upon entering. The reason is that the Polish government had placed restrictions on the height of shul buildings. The Jewish communities therefore built the shuls deep into the ground in order to conform to this legislation while at the same time building a tall structure.

We passed by the Rama's shul and its grounds. The story is told that during the Rama's time it was prevalent for weddings to be held on Erev Shabbat. This was a way of cutting the costs down in that the wedding feast coincided with the Shabbat Seudah. Many Rabbanim were against this practice, presumably due to the risk of chillul Shabbat. The Rama was in favor of this practice and encouraged them to hold the weddings in the grounds of his shul. On one occasion it was getting close to Shabbat and the wedding was still going on. The Rama sent his shamash to warn them that they had better pack up, as Shabbat was fast approaching. They did not heed his warnings at which point the Rama told the shamash to tell them that if they do not end this wedding immediately then something terrible was going to happen. The story has it that they did not listen and moments later the ground opened up and swallowed everyone there.

After Shabbos we went to the Rama's shul and to the adjacent cemetery where many gedolim are buried. We first visited the grave of the Rama. The Rama is most known for his notes (hagaa) on Shulchan Aruch. We were told that he had initially written his own Shulchan Aruch but did not think it was right to have two different versions of a Shulchan Aruch. He instructed his talmid to bury his version under a tree outside his shul. In order to address the many Ashkenazic minhagim which differ from the Sephardi approach of the Shulchan Aruch, he added his own comments and notes. The Rama did not live a long life and died while in his early 50s. He asked to be buried next to his sefer which is also next to the graves of his father and his sister.

When the Germans arrived at the cemetery, they immediately removed all the tombstones. The tombstones of the Rama and his family, however, remained intact because they are located under the tree where his Shulchan Aruch is buried. The tree has very long branches which extend over the graves and thus were not noticed by the Germans.

From there we moved on to the grave of the Tosafos Yom Tov. He is buried next to a man named Yossi. Yossi's story served as the basis for Shlomo Carlebach's "Yossele the holy miser". Yossi was a very wealthy man who refused to help people who arrived in his house asking for tzdaka. Thus he became nicknamed Yossi the miser. When Yossi died, he was buried next to the wall outside the cemetery and was not even eulogized. For the next few weeks the poor people began complaining that they had no food. The Tosafos Yom Tov went to the local butchers and bakers and asked them how the poor people had managed until now. They explained that poor people would pick up food and charge it to an anonymous tab. Yossi would pay the bill and the butchers and bakers were sworn to secrecy that they must not reveal the identity of the person paying the bill. The Tosafos Yom Tov, who was so impressed and felt so bad that Yossi left this world without so much as a eulogy, eulogized Yossi and saw to it that he received a proper burial. The Tosafos Yom Tov requested to be buried next to Yossi.

We then visited the graves of the Maginei Shlomo and R' Heschel, followed by the

Megaleh Amukos. We then boarded the bus and got a glimpse of the ghetto walls and Schindler's factory.

### **Rav Nebenzahl on Shalom Bayit**

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

*In an effort to prepare our Shana Bet students for life after Yeshiva, the Yeshiva has begun a series on sholom bayit - the key to a good relationship between husband and wife. The series began with a sicha on the subject by Rav Nebenzahl Shlit"a. The following is a transcript from that sicha.*

Today's topic is *sholom bayit* - the relationship between husband and wife.



There is much written in Chazal about a man having to honor his wife. Shir HaShirim is an allegory of the love between Hashem and *Knesset Yisrael* written as a love between man and wife. This means that the man, from this perspective, should follow in the ways of Hashem by showing unbridled love to his wife. Hashem only gives - he does not take anything for himself. Certainly there is much the wife gives, including the most precious gift of all - his children. There is nothing wrong if the husband should accept, but as much as possible he should want to give.

How does Hashem feel about the Jewish people? After Bnei Yisrael crossed Yam Suf en route to the desert, their *bitachon* having already undergone several difficult trials which they passed - one of these tests took place while still in Egypt: "the Children of Israel journeyed from Rameses to Sukkot ... nor had they made provisions for themselves" (Shmot 12:37-39). Rashi writes: "this tells the praise of Israel, that they did not say 'how can we go out to the wilderness without provisions?' rather they believed and went" (Rashi Shmot 12:39). Almost one thousand years later, when Hashem was about to destroy the Beit HaMikdash as a result of the people's sins, Hashem recalls this faith: "I remember for your sake the kindness of your youth, the love of your bridal days, how you followed Me in the Wilderness in an unsown land" (Yirmiyahu 2:2).

After all the trials and tribulations, after many infractions by the Jewish nation, Hashem still fondly recalls the beginning of His relationship with the Jewish nation. By the same token we should love our wives as if each day was a recreation of our wedding or engagement. We followed Hashem in the desert without food or drink and without knowing what would become of us. By the same token a kallah follows her husband, who is generally still a young bachur without knowing what life with him would bring. Would he become a *talmid chacham*? Was he going to become a successful businessman? The husband must always be grateful that his wife followed him without knowing what was in store for her.

My Rebbe HaRav Dessler used to counsel a *chatan* and *kallah* that the secret to a happy marriage is to desire to give as much as possible. If each side simply wishes to take, this will lead to quarreling. When a person's wish is to give to the other as much as possible, he will be less critical about whether his wife lived up to her end of the bargain. Wishing to satisfy her needs and to appreciate all that she does for him is a recipe for a happy marriage. He must realize how much his wife gives him and how much she does for him. In addition to giving birth to his children she is very involved in their upbringing, not to mention all other household tasks which

she has taken upon herself. The idea of appreciating what another does for us, of course, is not limited to husband and wife but applies there to a greater extent.

The Mishna states: "On three things the world stands: on the Torah, on the Temple service, and on deeds of lovingkindness" (Pirke Avot 1:2). Does the world not stand on the merit of any of the other six hundred and thirteen Mitzvot, why were these three specifically chosen? It seems to me that these are the three primary categories of achieving closeness with Hashem, all other ways may be viewed as subcategories.

Man was created as a *tzelem Elokim* - in the image of Hashem. This means that we must try to emulate the ways of Hashem as much as possible and in this way to cleave to Him.

**TORAH:** By studying Torah we become close to Hashem on an INTELLECTUAL level and can gain some insight into His thoughts. We must realize that a human being in no way can comprehend Hashem's thoughts, as the prophet says: "As high as the heavens over the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Yeshayahu 55:9). When a brilliant scholar, wise in the wisdom of Torah, or *lehavdil* in the sciences speaks, we may have difficulty understanding his words due to their profundity, but in the final analysis his thought process is no different than that of other human beings. He thinks in a causal manner - there is a cause and effect. The Gemara asks a question, and therefore provides an answer. Tosafot poses a difficulty and as a result reaches a conclusion. We lead our daily lives in such a manner as well: we are hungry so we go and buy food. Man's life is based on reasoning and logic, but Hashem is above all reason and He is the Reason for all reasons. No cause can require Hashem to do anything, Hashem's thoughts differ totally from our understanding of the term "thought", such that not only are we unable to reach the depths of His understanding, we cannot even attribute the notion of "thought" to Him.

Even someone as great as Moshe with all the Torah that he learned and continues to learn for the past thousands of years in Gan Eden, cannot fully understand the Torah or Hashem's thoughts. Yet Hashem gave us the Torah as a way in which we can get some inkling and come close to Hashem's thoughts.

**AVODA:** Avoda, or service, is the way in which we approach Hashem EMOTIONALLY. When man brings an offering upon the Altar, he should feel as if it is himself that he is sacrificing. If the offering is a *chatat* - sin offering, then he feels as if it is himself who deserves to be slaughtered upon the altar. If he is bringing a *nedava* - a donation, he should wish he could give himself as a gift to Hashem. Avraham Avinu was ready to offer his only son, and would have done so had Hashem not prevented him: "do not stretch out your hand against the lad" (*Bereishit* 22:12). If Avraham Avinu was not permitted to offer his son, then we certainly do not permit any form of human sacrifice. Instead, Hashem gave us the possibility of bringing animals, fowl, or Mincha offerings. We should feel, however, the desire to be ourselves sacrificed upon the Altar.

Today, we are no longer able to offer sacrifices. We try to achieve that same closeness to the A-mighty through our prayers. We have a tremendous opportunity to stand before Hashem three times a day and to speak to Him - as a son stands before his father. We thank Him for all the good He has given us, and request that He will continue to shower us with good - with wisdom, repentance, forgiveness, redemption, and whatever we may need. We have an incredible opportunity, to bless Hashem one hundred times a day! It is known that people

travel great distances to receive the *bracha* of a Rebbe or *talmid chacham*. This is only done on rare occasions such as prior to the *Yamim Noraim*, or for a *shidduch*, etc. In our case, Hashem lowers Himself, so to speak, to us - the dust of the earth. One hundred times daily He belittles Himself in order to receive our *bracha*. This is an incredible opportunity for closeness. We should desire to extend our prayers longer and longer, rather than attempt to conclude them in the quickest way possible. We are unable to spend our entire day in prayer, for we are obligated to study Torah as well. If we had the opportunity, however: "if only it were that man spend the entire day in prayer" (*Brachot* 21a). If we are unable to pray all day, the least we should do is make sure we do not daydream during the little time we are able to spend in prayer.

GEMILLUT CHASSADIM: *Gemillut Chassadim* is the way we cleave to Hashem through our ACTIONS. We have said that we cannot apply the idea of causality when speaking of Hashem, yet our minds can only follow a line of reasoning. When we attempt to explain the reason Hashem created the world, we must say that it was to provide good for all His creations. Hashem "searched" for whom to provide this good, and because no one existed yet, He had to create the world - beginning with the administering angels and ending with man, vegetation, insects, and the rest of the creation. "Hashem is good to all, His mercies are on all His works" (*Tehillim* 145:9) - each element of creation serves a purpose and can receive Hashem's goodness. The more a person gives the closer he comes to Hashem and the more he takes, the more he distances himself from Him.

The following parable from R' Sholom Schwadron zt"l illustrates this point very well: There are two storeowners who are selling the identical goods: The one shopkeeper's sole purpose is a desire to help others, to give his fellow Jews whatever they need, be it *challa*, meat, fish, etc. If he were to simply hand everything out without any payment in a very short time his supply would be depleted and he would not have the means with which to replenish it. In addition, he needs to be able to survive and feed his family in order to be able to better serve his customers. He has no choice but to accept payment from his customers. The other storeowner is selling the same goods but he is only interested in making a profit and in taking from others. The problem he faces is that if he were to simply hang up a sign "we receive money here", it is doubtful that anyone will enter his store. The only choice he has is to provide goods for his customers so that they should want to pay him.

These two shopkeepers work in an identical fashion - they provide merchandise to customers and take money for it. What a difference, however, is there between the two! The former's taking is a form of giving, for it is only a means by which he can continue to give to others. The latter, on the other hand, gives in order to take - his giving is the means by which he can continue to take from others. The former's business brings him closer to Hashem, because he is following in the ways of the A-lmighty, just as He gives but never takes. While with the other shopkeeper, the very same transactions distance him from Hashem because he only takes.

We all need to take from this world, for we cannot live without air, food, clothing, and water. However, we should try to give as much as possible. This applies to every person, certainly to a man and wife. The man (the woman too, but I am speaking here to a group of men) must try his best to be a giver. When each side has a desire to give then this will create peace and harmony in the home, otherwise the *sholom bayit* is in danger.

We must be very careful not to disturb the *sholom bayit*, the destruction of the

home can begin with little things that can then escalate. When your wife cooks food for you, complement her - tell her it was delicious. Do not say, the fish was not good, the potatoes could have been better. Such behavior may not immediately lead to divorce but it can be the beginning of the cooling off period. Even if the food is not as good as you would like you should complement her. Always give her compliments - not only about the food but about other things as well such as the clothes she is wearing - this also shows that you are interested in her. Always demonstrate and tell her how much you love her, don't look to criticize what she has done wrong.

If the food is burnt, don't get angry. Who knows? Perhaps she was interrupted with a telephone call in the middle which she thought was going to take a minute but stretched to ten minutes. Take it in stride, forgive her. After all, Chazal teach us that women took nine out of ten portions of *sicha*. The story is told about a man who whatever his wife would make he would always remark: "that was very good, but it is not like the way my mother makes it". Time and again that was his reaction to her cooking. One day she came to him crying: "I'm sorry dear but I received a telephone call in the middle and accidentally burnt the food". He responded: "now it is like the way my mother makes it".

A man must teach his children to love their mother, to respect her. Although the Gemara writes that a child naturally respects his mother more than his father, but the man has to make sure not to disturb that respect - not to create any jealousy or quarrels. There are always disagreements but they should be solved before going to sleep. The Gemara writes that before going to bed we should forgive whoever may have wronged us, how much more so does this apply to his wife.

We read in last week's parsha the mitzvah of "*Ve-ahavta lere-acha kamocho*" you should love your fellow Jew as yourself. Chazal tell us that this applies first and foremost to a person's wife. How must he love his wife as himself? Just as he would never say: "I would love myself if not for this negative character trait" he should not say "I would love her more if she would only improve in this area." That is wrong! He must love every Jew unconditionally and certainly his wife.

Obviously a person must clarify before marrying her whether she possesses the Torah, *yirat Shamayim*, and *middot* you are looking for, and even to check whether you find her physically attractive. But no matter what you are commanded to love her after being married.

Chazal refer to the love between man and wife as "*ishto kegufo*" - they are one unit. There is a famous story about HaRav Aryeh Levin zt"l who took his wife to the doctor and said: "my wife's leg is hurting us" - he truly felt her pain. This applies in all areas. We must realize that although we are created in Hashem's image, each of us makes up only half of the *tzelem Elokim* - our wife is the complement - without his wife he is not a full *tzelem Elokim*.

At the end of Parshat Yitro we are warned not to make "*elohei kesef velohei zahav*". Rashi comments that this refers to making four cherubim instead of the required two. Why does Rashi not say three instead of two? Just as four are too many so are three. We can explain that one cherub is not considered a shape - two represent the man and wife and that is considered one unit. Thus the prohibition to add an extra unit means adding two more individuals.

The bottom line is that we should strive to make life good for her by wishing to only give. A woman must not feel that she was acquired for a mere *perutah* and

must now act like a slave for 120 years. She must be made to feel that the best place in the world she could possibly be is with her husband and children - this is the key to success - this is the key to true *sholom bayit*.

### Staff Dvar Torah

by Rav Beinish Ginsburg, Shana Bet Rebbe

Parshas Emor begins "**Vayomer** Hashem el Moshe **emor** el *hakohanim*." It's striking that the Torah uses the root 'amar' twice in this posuk which introduces the additional mitzvos and restrictions given to the Kohanim. Generally, when Hashem introduces mitzvos to Moshe, the verbs chosen are a combination of 'daber' and 'amar'. Either it's "*Vayedaber Hashem el Moshe L'emor*," or "*Vayomer Hashem el Moshe Daber*." It's striking therefore that here the Torah doesn't use the root 'daber' at all, rather only the root 'amar'. Why?



Rav Moshe Feinstein (Drash Moshe, Parshas Emor) addresses this question. He points out that we know that 'daber' has the connotation of strong, firm speech, while 'amar' has the connotation of a softer tone in speaking. Rav Moshe quotes the Gemara in Makos (Daf 11) which explains that the Torah uses 'daber' because Hashem wants to emphasize that we **have** to do the Mitzvos. For example, regarding the mitzvah of Birkas Hamazon, Hashem is not saying "If you don't mind, please bentch after you eat a bread meal." No! Hashem is saying "After a bread meal you **must** bentch." So in order to emphasize that we are obligated in mitzvos, the Torah uses the strong, firm language of 'daber' when introducing most mitzvos. Why then are the mitzvos which apply only to Kohanim given with the double language of 'amar'?

Rav Moshe continues: The Kohanim have a more restricted lifestyle than their fellow Jews. They are restricted in whom they may marry, and they may not defile themselves by coming into contact with a human corpse. The life of the Kohen can be viewed as being somewhat burdensome. Rav Moshe writes-"*Lo Kal*"- it's not easy to keep all these extra laws of Kedusha.

The Kohanim, however, must realize that these added restrictions are part of a broader package - in keeping with their exalted position of serving Hashem in the Beis HaMikdash and of being the teachers of Am Yisrael. Hashem wished to emphasize, says Rav Moshe, that the Kohen should not feel restricted by these extra prohibitions, he should be happy with his special status which includes these additional laws.

The double usage of 'amar' therefore comes to teach us that the additional restrictions are not burdensome but for the Kohen's benefit - he has been given a special exalted status within the Jewish nation - he serves in the Beis HaMikdash and he is the teacher of Torah to Am Yisrael. The Kohen should view these restrictions as soft '*amiras*' and not as harsh '*dibur*' and be overjoyed at being singled out for these commandments.

Rav Moshe applies this principle to the modern day Kohanim - those that are involved in chinuch and teaching Torah. Sometimes there are difficulties in the profession of chinuch, but the mechanech should recognize that despite the difficulties it's a great zechus to teach Torah.

I think that we can apply Rav Moshe's principle in a broader sense. The life of an Orthodox Jew is more restrictive than the life of one who is non-observant - it may

at times appear more difficult. We must understand that these restrictions reflect our exalted status as being Hashem's special nation. Just like Hashem wants the Kohanim in the Beis Hamikdash to act in a certain way, eat in a certain way, marry only certain women, so too, Hashem wants His entire nation, His '*Mamleches kohanim*', to act in a certain way, eat in a certain way, and get married in a certain way. It is wonderful to be an Orthodox Jew - life is fulfilling and full of meaning. Our life brings us *simcha* and satisfaction in *Olam Haze* (and certainly more *schar* in *Olam Habah*). The mitzvos may appear more difficult, but we must accept them as '*amiras*' - soft and pleasant.

I would like to present the following *mashal*: The President of the United States would probably enjoy lounging around dressed informally (t-shirt and cotton pants). It's generally more comfortable to dress that way. But, the traditional way a president runs an important meeting is dressed in a suit and tie. The President probably finds it annoying to have to dress formally most of the time. However, I assume he feels it is well worth that sacrifice for a position of such magnitude. By the same token, it is great to be an Orthodox Jew and we must never forget what a wonder *zechus* it is. With that in mind, just like the Kohanim are supposed to accept their additional stringencies as soft '*amiros*', we should all try and do our best to view and accept all the Mitzvos with '*simcha u'vtuv lavov*', as soft and pleasant *amiros*.

Good Shabbos

**Madrich Dvar Torah**  
by Tzvi Satt

**Emor - The "REAL" REAL Honor Guard**

"Speak to Aaron Saying: Any man of your offspring throughout their generations in whom there is a blemish shall not come near to offer the food of G-D" (Leviticus 21, 17)



A person might question: what did a kohen who was born with a physical blemish do to deserve being forbidden from doing the service in the Beis Hamikdash? In today's age of liberalism and equal rights we have come to take for granted that "all men are created equal under G-D." But are we actually all equal?

One of the great answers that are given for this predicament is best illustrated by a story. A close friend of mine, during his service in the IDF, volunteered to join the special "Honor Guard" that appear in perfect synchronization at all public army ceremonies. As he went through the acceptance process, he was disqualified for being too short for the IDF's standards. Bear in mind this same soldier was stationed on the front lines with the most complicated machinery of war at his disposal, but when it came to standing up straight and marching properly, suddenly he was unacceptable. We see a very important idea that pervades all public service, that the "honor guard," those elite few must be perfect in all ways since they are under the scrutiny of the critical public eye. This idea also applies to our very special kohanim- so too they must be perfect in all ways.

The Nesivos Shalom in our parsha teaches us a deeper thought. He explains that a kohen, whose external *behavior* is flawed, would be disqualified from service in the

Beis Hamikdash. We see here that a kohen's behavior has to also be pure and unadulterated. We might have come to believe from the pesukim that as long as he is a kohen and has a physically perfect body, he can do the service in the beis hamikdash.

We all know that this physical world is only the corridor to a second "world" the world of the spiritual. We also all know that the true "world" the "olam ha'emes," is the second one- the spiritual world. Though it might seem that the physical world is really "real" (due to the fact that it is tangible to our senses), we all know that it is just a façade, a mask over the spiritual world that is used as the means to reach and bask in the spiritual world.

Sometimes people take rules of the physical world and try to apply it to the spiritual world. For example, "as long as the way I dress is considered non provocative to the outside world, I am dressed *betzniut*." What we must remember is the hierarchy of the world, what is decided in the higher spiritual world is the "real" world and what we perceive as real on this physical world is not the real "real." The Torah is the connector of the two worlds. It tells us how we are supposed to act in this "fake" world to reach to the "real" spiritual world. If it describes a way of dress that is considered appropriate, it becomes the way of dress for this world even if our logic might dictate otherwise.

Unfortunately today, the percentage of religious Jews in the world is slim. Due to this fact we must constantly remind ourselves that we, by default, have become the "Honor Guard" for our religion, and therefore must be held to a higher level of internal and external behavior and dress, just as required by the kohanim. For men, it might be the guarding of our eyes; for women, the way of dress; and for all, the guarding of our tongues.

*Have an Amazing Shabbos!*

**Visitor Log, Mazal Tov's, Tehillim List**

## **Announcements from the Yeshiva**

### **Mazal Tov:**

The Yeshiva would like to wish a Mazal Tov to:

- Dr. and Mrs. Josh Rifkind (5752) on the birth of a baby girl, Tamara Hannah.
- Jeffrey (5749-50) and Adina Soclof on the Bar Mitzva of their son, Moshe.
- Alex Lopez-Dias (5768) on his engagement to Sophie Goodman.
- Daniel Lowenstein (5764-65) on his engagement to Hani Lieberman.
- Ephraim (5763-64) and Maya Carni on the birth of a baby boy.
- Rav Yaakov and Tzila Darmoni on the engagement of their daughter Tifferet Simcha to Chaim Yosef Odad.
- Daniel (5758-59) and Pearl Magence on the birth of a baby girl.

### **Baruch Dayen Emet:**

YNA regrets to inform you of the passing of:

- Mr. Eric Scheiner, a Holocaust Survivor and father of William (Billy) Scheiner (5747).

### **Tehillim List**

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

- Taube Yehudit bat Temma Gasia
- 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
- Lea bat Bracha
- Miriam Rivka bat Adina Leah
- Dina Sarah bat Shaindel Mira
- Tali bat D'vorah Bina
- Tobah Pessal bat Esther
- Nachum Tzvi ben Ratza
- Lottie Adina bat Claudia
- Orly bat Yaerah
- Miriam Naomi bat Sarah
- Yehudis Sara bas Esther
- Dov Eliyahu ben Mindel Hudis
- Rahamim ben Miriam
- Hinda bat Sara Leah
- Rivka Zelda bat Bracha
- Miriam Leba bat Esther
- Dovid Ben Miriam
- Yaackov Chaim Meir ben Miriam

**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

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