



**In This Issue**

*Snapshot*

**HaRav Nebenzahl on Parshat Ki Tavo**

**Staff Dvar Torah by Rav Tzvi Shiloni, Shana Alef Rebbe**

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

**Join our list**

**Join our mailing list!**

Join

**Parshat Ki Tavo 5769**

*Snapshot*

**Monday Night:**

- Shana Alef has arrived! Monday evening, weary from their journey, the new students landed and were immediately driven to the Kotel for Maariv, followed by a seudah in their honor in the Yeshiva's dining room. They were then escorted to their dormitory where to their surprise each person's luggage was waiting for him in his assigned room.



**Tuesday:**

- Orientation and registration.

**Wednesday:**

- Welcome BBQ at Gan Sacher with staff and their families.

[YNA.EDU](#) | [Ask Rav Nebenzahl](#) | [Suggestion Box](#)  
[Contact Us](#) | [Alumni Update Form](#) | [Parsha Archives](#)

*American Friends of Netiv Aryeh supports our programs. To contribute to American Friends of Netiv Aryeh, please visit*

**HaRav Nebenzahl on Parshat Ki Tavo**

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

**THOUGHTS ON ROSH HASHANA**

Our primary task on Rosh Hashana is to crown Hashem as our King. Although Hashem was King long before the world was created - "*beterem kol yetzir nivra*" "He reigned before any form was created", yet "*le-et naasa becheftzo kol azai melech shmo nikra*" "at the time when His will brought all into being, then as 'King' was His Name proclaimed". This refers to the sixth day of creation when Adam and Chava were created. He may have been King prior to that time, but there was not anyone around to call Him King. The first of Tishrei, the day in which Adam and Chava were created, is therefore the anniversary of His coronation. This is cause for a festive celebration.

Another aspect of Rosh Hashana which we are all familiar with is that it is the first of the Ten Days of Repentance - *Aseret Yemei Teshuva*, for it was on this day that Adam and Chava sinned and immediately repented. Their repentance was not complete for they did not manage to return the world to the level it had been on prior to the sin. They repented and to some extent Hashem accepted their *teshuva*.

We mention on Rosh Hashana "*udvarcha emet vekayam laad*" "Your word is true and endures forever" - the idea of *teshuva* acceptance which we find regarding Adam and Chava, is a concept which will remain for eternity. Hashem will always welcome us back, especially during these ten days between Rosh Hashana and Yom Kippur. It is our fervent prayer that on this auspicious day, we succeed in returning to Hashem as the first of the world's creations did - this is one of the fundamental aspects of Rosh Hashana.

Why is a vast amount of time on Yom Kippur spent in *viduy*, confessing our sins, while on Rosh Hashana we avoid any mention of it? *Viduy* on Yom Kippur implies total confession, beyond *ashamnu bagadnu* and anything else written in the *siddur* - a person who feels he is guilty of *chillul Shabbat*, speaking *loshon hara*, or any other *aveira*, must mention this explicitly. The explanation is that the only way we can arrive on Yom Kippur at the obvious conclusion of *velo shava lanu* "it was to no avail" - there was nothing gained from this sin - is to first come to the realization that Hashem alone is our King. No creature has the capability to do or change anything without His approval. Any attempt to act against His will, will be met with futility - *velo shava lanu*.

The *bracha* of *Malchuyot* emphasizes that Hashem alone is King - He was, He is, and He will always be King. Our prayer for our success does not imply that we pray for the deaths of the evil people. Rather we pray to Hashem: "*uvchen ten pachdecha Hashem Elokenu ...*"and so, too O Hashem, our G-d, instill Your awe upon all Your works let all creatures prostrate themselves before You let everything that has been made know that You are its Maker". We hope and pray that the entire world comes to recognize Hashem's rule.

If the Germans killed six million of our brethren, will we take solace in six million Germans being killed? Is this the redemption we have so eagerly awaited?

Any judgment Hashem metes out to the enemies of Israel is not revenge for its own sake, rather a means by which "to perfect the universe through the A-Imighty's Sovereignty". The purpose of the judgment is to reveal in a clear manner, that only one Force created this world, runs it, and will bring about its redemption. When every living being arrives at this realization, the world will reach its ultimate state of perfection. *Veyeda kolpaul ki ata pe-alto veyavin kol yetzur ki ata yetzarto*: "Let everything that has been made know that You are its Maker, let everything that has been molded understand that Your are its Molder" - we pray not only for the Jews to recognize this, but for Germans, Arabs, Russians, and all other enemies of Israel that that they too should accept the Kingship of Hashem. Accepting the Kingship of Hashem does not imply that the evil people will die.

This idea is not limited to Rosh Hashana. We pray daily regarding the wicked people: "*Baruch ata Hashem shover oyvim umachnia zeidim*" "Blessed are You, Hashem, Who breaks enemies and humbles wanton sinners," we do not pray for their demise. On Rosh Hashana we pray that they accept the will of Hashem. Their not accepting His will, may result in their destruction, but this is not what we pray for. Rosh Hashana is all about acceptance of the Kingdom of Heaven.

We hope and pray that Hashem's Rule will be so apparent that people will have no choice but to recognize and accept it. We pray that the other nations recognize this, but first and foremost we must improve ourselves. We all accept the yoke of the Kingdom of Heaven twice daily in *Kriat Shma*, we also declare many times a day "*Baruch ata Hashem Elokenu Melech HaOlam*", yet we must internalize this and truly believe that there is no other force in this world which has any effect. We must realize that we are His servants - this is our task on Rosh Hashana. The greatest title Hashem bestowed upon Moshe was to refer to Him as "My servant Moshe" and the same was said with regards to Yehoshua and other *tzaddikim*. We must lead our lives not according to what we desire but rather in an effort to fulfill the will of Hashem.

Part of praying for Hashem's Sovereignty throughout the world is a prayer for the restoration of the *Beit HaMikdash* right here in Jerusalem: "*vetimloch ata Hashem levadecha al kol maasecha behar Zion mishkan shemecha ubiYerushalayim ir kodshecha*" "Then You, Hashem, will reign alone over all Your works, on

Mount Zion, resting place of Your glory, and in Jerusalem Your Holy City". For us to merit this, we must first return to Hashem and commit ourselves to fulfilling His mitzvot. We are located very close to the "*Har Zion Mishkan kevodecha*", it is from here that the Kingdom emanates. We must remember "*ki laHashem hamelucha umoshel bagoyim*" "For the kingship belongs to Hashem, and He rules the nations" (Tehillim 22:29), His Kingdom rules and there is no other rule that is of any significance, not America, the Arabs, nor the government - not even the *Histadrut!* Only when we arrive at a complete recognition of this will we then merit seeing Hashem's Kingdom atop Mount Zion and "*tzmichat keren leDavid avdecha vaarichat ner leBen Yishai meshichecha bimhera beyamenu*" "flourishing pride to David, Your servant, and preparation of a lamp for the son of Jesse, Your anointed - speedily in our days".

The Sefer HaChinuch explains that "*ve-ahavta et Hashem Elokecha bechol*

*levavcha uvchol nafshecha uvchol meodecha*" according to its simple meaning is that we must be so full of love for Hashem that no room is left for any other love. Of course there are things which Hashem commands us to love such as our fellow Jews, our spouse, the Torah, and the Shabbat, but loving these things is a fulfillment of love for Hashem. Hashem referred to Avraham Avinu as *ohavi* - who loves me. We should all become *ohavei Hashem* and merit loving Hashem with all our heart and all our soul. This is part of our task on Rosh Hashana to arrive at a level of complete love and servitude to Hashem.

The *halacha* states that when we have before us two items of food of identical *brachot*, in the absence of other factors the *bracha* is recited upon the one which we prefer - the *chaviv*. What would be the *halacha* if we prefer the taste of one, but the other one is healthier? The Rav (HaGaon HaRav Shlomo Zalman Auerbach zt"l) ruled that the *bracha* is recited upon the one which is healthier. This is because a Jew eats in order to enable him to better serve Hashem. I would perhaps limit this ruling to ordinary weekdays and rule that on Shabbat on Yom Tov one must recite the *bracha* on the food he finds tastier. On those special days there is a mitzvah to eat and enjoy our food while on other days a person eats simply to give him the strength to better serve Hashem.

Our task on Rosh Hashana is to come to the realization that Hashem is King and all our actions must be geared towards serving Him. May we truly merit all the nations throughout the universe recognizing Hashem's Sovereignty and may we all be blessed with a good year and a *ketiva vachatima tova*.

### Staff Dvar Torah

by Rav Tzvi Shiloni, Shana Alef Rebbe

When a Jew arrives at the Beit HaMikdash, *bikkurim* in hand, he comes to greet the Kohen and declares "I have come to the Land that Hashem swore to our forefathers to give us" (*Devarim* 26:3). The Kohen takes the basket and lays it before the altar.



"Then you shall call out and say before Hashem: '*Arami oved avi* - an Aramean would have destroyed my father (Yaakov).'" (ibid. 5). Of all the tribulations and suffering we have endured over the four millennia, the one to be mentioned first and foremost was ... LAVAN! The father-in-law who overworked and underpaid our grandfather! How Jewish!!

My great-grandfather HaRav Tzvi Hirsch Dachowitz zt"l explains that what Lavan tried to do was indeed worse than anyone else (Esav, Haman, Hitler, you name it!) How so?

In those days, when physical strength was the key to success, Lavan was really in dire straits. Having no sons and a small flock of sheep that even his little daughter was capable of shepherding, he really was a man of little significance. Until Yaakov came on the scene ... with one finger (literally) he lifted the stone that covered the wellspring to Lavan's fortune. Very soon Lavan became a wealthy man as he himself attributed his success to Yaakov: "I have learned by divination that the L-rd has blessed me on your account" (*Bereishit* 30:27).

And then, like a bolt of lightning Lavan hears the news from Yaakov: "give me

leave to go back to my homeland" (ibid. 25). This is the end! I'm finished! What will I do now?! I'll go back to being a pauper again!

Immediately Lavan devises a plan to keep Yaakov at his side. He makes him an offer he cannot refuse, only to get him to stay just a few more years. While Yaakov is out tending the sheep, Lavan is at home playing and raising his grandchildren, alienating them from their father, explaining to them how Yaakov is only a simple shepherd, nothing extraordinary and that they would do well staying with their grandfather the wealthy, powerful Lavan. Lavan buys more and more time by consistently changing the terms of his agreement with Yaakov, and Yaakov watches helplessly as his children become more and more estranged from him and from his values.

Until Yaakov is finally fed up! One night he takes his wives and children and runs away. Lavan runs after him, catches up with him and a heated debate ensues. Yaakov is not ashamed to tell Lavan: "I was afraid because I thought you would take your daughters from me by force." (*Bereishit* 31:31). Lavan is so shocked that Yaakov was aware of his plan that he walks away, searching the tents "for his god". When he returns and is received by Yaakov who declares: "Had not the G-d of my fathers, been with me, you would have sent me away empty-handed" (ibid. 42). He finally erupts and reveals everything: "The daughters are my daughters, the children are my children, and the flocks are my flocks, all that you see is mine!" Finally we get a glimpse of that devious plan that was intended to turn our people into a people with the values and morals of Lavan himself.

When we arrive at the *Beit HaMikdash*, the first thing we must recognize is that all of our success is owed to our parents and grandparents who sacrificed so much to raise us as Jews. "*Arami oved avi*": If our father had not had the foresight, and the spiritual fortitude, we today would have been part of his flock, his children, and his daughters and would not have had the great merit of being who we are today!

Shabbat Shalom!

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

**NOTE ABOUT YAMIM NORAIM:**

In order to adequately accommodate all of the alumni who plan to stay at Yeshivat Netiv Aryeh for the Yamim Noraim, please register with Dina by clicking [here](#).

Please inform us as to the length of your stay, dates of arrival and departure, whether you will need a bed at the dorm and how many seats to save for davening (in case family is visiting).

Luksenberg Travel is attempting to organize a group flight with reduced fares for our alumni who wish to come to Israel for Yom Kippur. The current price is around \$1000. (This initiative is the sole responsibility of Luksenberg Travel.) If you are interested, please contact Tzipi at 718-887-9790 or [tzipi@lxt.co.il](mailto:tzipi@lxt.co.il).



[Photo Gallery:](#)  
[Shana Alef Arrives!!!](#)

### **Mazal Tov**

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- Jonathan Engel (5764-66) on his marriage to Gavriella Cohen.
- Shlomi Rosenberg (5766-67) on his marriage to Shauna Almaleh.
- Rabbi Steven (5751) and Daniela Thaler on the birth of a baby girl.
- Josh Goldman (5759-60) on his marriage to Karen Wisotsky.
- Yaakov Saks (5764) on his marriage to Devorah Zuckerbrod.

### **Visitors**

The following people have visited/learned in the Yeshiva:

- Douglas Rosenthal (5746)
- Jonathan Kaye (5765-66)
- Rachel Zamist Yamnik, widow of David Yamnik (5760-61)
- Elliot Young (5769)
- Paul Packer (5750)
- Josh Salmon (5763)

### **Baruch Dayan Emet**

Yeshivat Netiv Aryeh regrets to inform you on the passing of:

- The grandmother of Pinchas Mezei (5765-66).

*Hamakom Yenachem Otam B'toch Sha'ar Avellei Tzion V'Yerushalayaim.*

### **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
- 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
- Dovid Ben Miriam
- Yaackov Chaim Meir ben Miriam
- Avraham ben Leah
- Chaim Naftali Yaakov ben Shifra Shaulah
- Michael Yosef ben Tzipora
- Gidon Shlomo ben Esther
- Haya Rebecca Rivka bat Jeanne Yaffa
- Temima Adina bat Keren Ronit
- Avraham ben Meela
- Bracha Sara bat Rivka Zelda
- Ita Blima bat Malka Fraidel
- Eliyahu ben Victoria

[Send Us Your Announcements](#)

**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

Yeshivat Netiv Aryeh | Western Wall Plaza | One Hakotel Street | POB 32017 | Jerusalem | 91319 | Israel