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**THIS COMING WEEK:**

Rav Bina will be at Camp HASC Wednesday, August 5 and Thursday, August 6 to speak with students and alumni, starting at 9 PM. He will also be giving a shiur Thursday night. In addition, Rabbanit Bina will be giving a shiur for the ladies on staff. (Both Rav and Rabbanit Bina's shiurim are open to the public. Details will be posted at [YNA.EDU](http://YNA.EDU) as they become available.) Rav Korn will be at Camp HASC for a Shabbaton Parshat Ekev (August 7-8). The annual alumni reunion/Melave Malke will be Motzei Shabbat in the dining room at 11:00 PM with Rav Bina and Rav Korn.

**Monday Night Chug at Camp Morasha!**

There is a weekly "Netiv" chug with Chanan Bina, 10:00 PM at Camp Morasha. For more details please call Chanan 917-514-5438.

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**Rav Nebenzahl on Parshat Vaetchanan**

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

**VAETCHANAN AND NACHAMU: THE EXISTENCE OF A CREATOR**



This week brings the period known as the "shiva d'nechemta" in which for seven weeks which follow Tisha B'Av we read *haftarot* of consolation from the book of Yeshayahu. Presumably, these *haftarot* are read during this time of year without necessarily having any specific connection to the *parsha*. Nevertheless, perhaps we can find a connection between *Parshat Vaetchanan* and this week's *haftarah* which begins with "*Nachamu nachamu ami*".

In the concluding *pasuk* of the *haftarah* the prophet Yeshayahu commands us: "*seu marom eineichem ureu mi bara eileh*" "raise your eyes on high and see Who created these". This can be compared to our *parsha* which contains the *psukim* "*veyadata hayom vahashevota el levavecha ki Hashem Hu HaElokim baShamayim mimaal ve-al haaretz mitachat, ein od*" "You shall know this day and take to your heart that Hashem, He is the G-d - in heaven above and on the earth below - there is none other" (Devarim 4:39), as well as "*Shma Yisrael Hashem Elokenu HashemEchad*" "Hear O Israel, Hashem is our G-d, Hashem is the One and Only" (Devarim 6:4). The common denominator is the requirement to contemplate and come to the realization that there is a Creator Who created the world and continues to rule. All one need do is to follow Yeshayahu's instructions: "raise your eyes and see Who created these."

## LOVING HASHEM WITH ALL YOUR SOUL

What is commonly referred to as the first paragraph of *Kriat Shma* continues: "*ve-ahavta et Hashem Elokecha bechol levavecha uvchol nafshecha uvchol meodecha*" "You shall love Hashem, your G-d, with all your heart, with all your soul" (Devarim 6:5). Chazal derive from this *pasuk*: "'with all your soul' - even if He takes your soul" (*Brachot* 61b). Someone who finds himself, G-d forbid, in his last moments of life, is obligated to love Hashem despite his pain and strong desire to live. It may be easy for us to speak in such terms, but this is extremely hard to carry out. How are we expected to fulfill this commandment? We must believe that we are giving back to Hashem a pledge which He gave us to safeguard but which does not belong to us.

Chazal cite the following story involving R' Meir: R' Meir was giving a *shiur* on Shabbat afternoon and was unaware that in the meantime two of his sons had died at home. What did their mother do? She placed them on the bed and covered them with a sheet. On *Motzaei Shabbat*, when R' Meir returned from the *Beit Midrash* she approached him saying: "My teacher - I have a question to ask you ... yesterday someone left me something for safekeeping and he has now come to claim it, must I return it or not?" R' Meir responded: "can it be that if you have something that belongs to another that you need not return it?" She led him to the room, brought him closer to the bed and removed the sheets that were covering her two sons. He saw that they were lying there dead and began to cry. His wife said: "My teacher, did you not just tell me that we must return what was given us for safekeeping - 'Hashem has given, and Hashem has taken away, blessed be the Name of Hashem' (Iyov 1:21) (see *Yalkut Shimoni Mishle remez* 964). A human being, however, is no ordinary object. It is forbidden to return the soul before Hashem demands it. Regarding any other object, although the *Shulchan Aruch* forbids returning it prior to the agreed upon time (see *Choshen Mishpat* 293:1), the Rashba is permits it, applying the principle: "a worker can withdraw from his employment even in the middle of the day" (*Baba Metzia* 10a - see *Chidushei HaRashba Kiddushin* 13a). All are in agreement, however, that the "object" we are speaking of may not be returned "in the middle of the day". This object that we are guarding must be protected and developed so long as Hashem, in His infinite kindness, provides us with the opportunity to do so.

## EATING IS AN ACT OF *CHESED*

The *pasuk* states "a man of kindness brings good upon himself" (*Mishle* 11:17) - a man of kindness - just as he carries out acts of *chesed* for others, does kindness for his own soul and worries about its needs and existence. Chazal tell us that

when Hillel would take leave of his students from the *Beit Midrash* he would walk with them. His students would ask: Rabbi, to where are you going? He would reply "to perform a kindness for a particular guest in my home". Day after day, Hillel would respond in this fashion to this question, until finally his students asked him "do you really have a guest in your house every day of the year?" He replied: "this unfortunate soul, is it not a guest within my body? It is here today and gone tomorrow" (*Vayikra Rabba* 34:3). The guest for whom Hillel performed an act of kindness everyday was his own soul! If his soul is in need of breakfast, then he must feed it, just as he would feed a stranger staying in his house. The act of *chesed* here is even greater than with a stranger, for if a stranger does not eat in my house, presumably he can find another place to go. This guest, however, has nowhere else to go and therefore takes precedence over all other guests.

Few of us are on Hillel's level and consider eating to be an act of kindness towards our soul. In a more humorous fashion, the pasuk "*ki hillel rasha al taavat nafsho*" "when the wicked man glories in his personal desire" (*Tehillim* 10:3) has been interpreted as referring to the Tanna Hillel. The evil person who is only eating for himself, claims to be no different than Hillel - just as Hillel's eating is an act of *chesed*, so is mine!. This is not the true meaning of the *pasuk* and is only quoted in jest. There is however another place in Tanach where we see a true reference to such behavior. Amos said of the people of his generation that they are people "who sing along to the tune of the lute, considering themselves like David with their musical instruments" (*Amos* 6:5). The wicked people play music and compare themselves to David - "David plays and so do I". The only difference is that David's playing is *leShem Shamayim*, his music brings honor to the A-mighty, while the wicked only play for pleasure. It is important that we "bring good upon ourselves" - that we watch our health. This includes eating as required, and doing whatever else is necessary to maintain our health, thereby safeguarding the object Hashem gave us for safekeeping.

## SOUL FOOD

We must protect our souls as well as our bodies - our souls need to eat as well. What sustains the soul? Chazal comment on the *pasuk*: "yet the wants of his 'nefesh' are never satisfied" (*Kohelet* 6:7) by comparing this to a simple man who married a princess. If he were to offer her all that this world has to offer, it would mean nothing to her. By the same token, if one were to feed his soul with all the delicacies of this world it would mean nothing for it is way above that (see *Kohelet Rabba* 6:1). A princess married to a villager gets no pleasure out of village life. What could this man possibly offer her? Some onions and garlic? In the house of the king she was accustomed to the delicacies of the king. This is how the soul feels in this world - it was carved from under the Throne of Glory and is accustomed to spiritual delicacies - Torah and mitzvot. It may be true that "over there" there are no mitzvot to fulfill, yet the soul basks in spiritual pleasure. What does it receive in this world? Breakfast, lunch, and dinner? This is not what it needs! It needs to exist within the body, but what the soul really needs in order to sustain itself is Torah and mitzvot - spiritual food. We must take care to provide our souls with the proper nourishment.

Sometimes man can become lazy and neglect to provide for his soul the nourishment it needs - he can invent all kinds of excuses for why he is now absolved of his obligation to perform a particular mitzvah or learn Torah. Regarding all these excuses, the Chafetz Chaim gave a marvelous parable: a simpleton once witnessed the king drowning at sea and he jumped in to save him. The king, wishing to show his gratitude for saving his life, ordered that this man

be given a sack, brought to the treasury, and given one hour to fill the sack. Whatever precious stones and diamonds he could take in that hour would be his. The simpleton did not fully understand what was happening and thought that the king's intention was to "repay evil for good" (*Bereishit* 44:4). Was it not enough that he saved the king's life? Was his reward now this slave labor of having to carry all these stones? At the end of the hour he had placed only a small number of stones in his sack and exited the king's treasury with an almost empty bag. When he returned to his village he joyfully related what had transpired and how he had managed to outmaneuver the king and avoid the king's "decree". Among the villagers were those who recognized the value of these stones, they mocked him saying "you silly man! If you would not have been so lazy, you could have taken enough precious stones from the king's treasury to support yourself and your descendants until the end of time. Instead you took a few stones whose value will only sustain you for a short while!"

### **IT IS PERMITTED TO LEARN DURING *BEIN HAZMANIM***

The same may be said of the soul - Hashem sends it to this world to be filled with as much Torah, mitzvoth, and good deeds, as can be crammed into the sack - enough to sustain us for all generations. What happens? Man becomes lazy - he finds *heterim* not to learn now, to take a break, to eat, sleep, etc. The end result is that he leaves this world with only a few precious stones. It is true that we must eat and sleep, but together with this we must try to fit as much Torah, mitzvoth, and good deeds in this sack as possible. What we have just said is especially worth remembering during the upcoming *bein hazmanim* period. It is true that we have a *heter* not to learn during *bein hazmanim*, after all it was created for having a rest from the difficult toil of learning we have done during the *zman*. We must understand, however, that this *heter* is no more than the king "permitting" us not to collect precious stones from his treasury. If we "take advantage" of this *heter* and do not gather the pearls, have we gained anything? I am not saying that we should not take a break during *bein hazmanim*, but we must keep in mind just how much rest we really need. Despite the fact that *bein hazmanim* was created to give us a rest, there is a *heter* to learn as well.

We have just discussed how to protect the soul. There are situations, however, which require forfeiting our lives. The commandment "*bechol nafshecha*" "with all you soul" includes the obligation to give it up in certain circumstances. We all know that there are three cardinal sins for which we are required to die rather than violate. During a time of persecution which is classified as a *shaat hashmad* we must give up our lives rather than transgress even a minor mitzvah (see Sanhedrin 74a). The Rishonim dispute whether we are permitted to die rather than violate a Torah prohibition when not required. If a non-Jew (not during a *shaat hashmad*) were to threaten to kill us if we do not desecrate the Shabbat, are we permitted to die? Would this be viewed as being *machmir* in the laws of Shabbat (see Tosafot Avoda Zara 27b "*yachol*"), or as being *meikel* in our obligation to protect our lives and this would therefore not be permitted (see Rambam Hilchot Yesodei HaTorah 5:4 and Ramma on Shulchan Aruch Yoreh Deah 157:1). Some authorities forbid giving up one's life in this scenario unless he is a man of stature - an exceptionally pious and G-d fearing individual and the generation is weak in their observance of that particular mitzvah. Such a person would be allowed to give up his life in order to sanctify Hashem's Name so that the nation will be witness to this and thereby learn to love and fear Hashem with all their hearts as he does (see Nemukey Yoseph Sanhedrin 18a in the paging of the Ri"ף).

## MOURNING - CRYING FOR THOSE LEFT BEHIND

In cases where mandated by *halacha*, it is a tremendous privilege to be able to give up one's life "*al Kiddush Hashem*". R' Akiva said: "all my days I was troubled by this verse: 'with all your soul', even if He takes your soul, I said to myself, when will the opportunity come to my hands that I may fulfill this verse" (*Brachot* 61b). If so, the question we can raise is must we cry over a loved one who dies *al Kiddush Hashem*, after all he was worthy of something wonderful to be able to die in such a manner. It would appear that there is no cause for crying over his death. The answer, however, is that one must cry! In the words of Chazal: "cry for the mourners and not for the lost object for it has gone to eternal rest while we are left to sigh" (*Moed Katan* 25b). The pain we feel is not for the departed, he had the opportunity to sanctify Hashem's Name and now resides in one of the loftiest places in Gan Eden: "those executed by the government enjoy such an exalted level here that no other person can stand in their enclosure" (*Baba Batra* 10b). What about us who are left behind? This loved one is missing from our lives, and it is for this that we may cry. We cry for all those who have been killed *al Kiddush Hashem*, for they are all missing from our lives. It is for this reason that Tisha B'Av is a day for mourning and lamenting all the tragedies and all those who were killed *al Kiddush Hashem* throughout the generations - the *asara harugei malchut*, the atrocities in Germany, and many many more.

There is a commandment regarding customs of mourning found in this week's *parsha*: "You are children to Hashem, your G-d - you shall not cut yourselves and you shall not make a bald spot between your eyes for a dead person" (*Devarim* 14:1). What is the connection between the two halves of the *pasuk*? One of the interpretations offered is that one who returns his soul to Hashem is like a child returning home to his father. "You shall not cut yourselves" for there is nothing to be sorry for. If a good friend was visiting you, should his returning home make you sad? You can be sad for yourself that he is no longer with you, but you have no reason to feel sorry for him - he is after all returning to his father.

"A person is obligated to bless G-d for the bad just as he blesses G-d for the good" (*Brachot* 54a). When the daughter of R' Natan Adler z"l (the Rebbe of the Chatam Sofer) died, he recited the bracha "*baruch dayan haemet*" with the same joy that he was accustomed to reciting *shehecheyanu* on the night of Yom Tov (see Shulchan Aruch Orach Chaim 222:3). It is very hard for one to reach such a level.

## IS THE *BEIT HAMIKDASH* LACKING IN OUR LIVES?

Tisha B'Av marks the conclusion of the period of mourning the destruction of Yerushalayim. What we have said regarding mourning a loved one applies to mourning the destruction of Yerushalayim as well. We have to mourn the destruction to feel precisely what it is we are missing, so that we can then improve our ways and correct that which needs correcting. If we do not understand what we are missing, we have no motivation to improve our ways. By not feeling the loss of the *Beit Hamikdash*, we cannot understand how terrible the violation of the three cardinal sins was: the *avoda zara*, adultery, and murder during the first *Beit Hamikdash* and the senseless hatred that existed during the second *Beit Hamikdash* (see *Yoma* 9b). What was destroyed and what is missing from our lives? Shabbat is not the same without the *Korban Musaf* and our *Pesach Seder* is not the same without the *Korban Pesach*. There is much more lacking from our lives - for example we have no Sanhedrin! There is no end to the disputes found among the Rishonim and Achronim and there is no Sanhedrin to

rule whether we must follow the opinion of the Ri"f or Rabenu Tam, the Ktzot or the Netivot. We must try to feel this lack. We must do *tshuva* not only for the sins that lead to the destructions but for any subcategories of these sins as well. What today can be classified as a secondary form of *avoda zara*? Giving too much importance to this world. Rather than understanding that this world is nothing, we place much importance in it - we place value on things which to Hashem are of no consequence. What are ancillary forms of adultery? Closeness (touching), gazing, and all else that the Shulchan Aruch forbids. Secondary forms of murder include embarrassing someone in public. Many Rishonim rule that the obligation to die rather than to violate murder applies to embarrassing someone in public no less than to actually killing him, just as one should rather die than come in close contact with forbidden relations no less than the act of adultery itself. Chazal after all, teach us: "Better had a man thrown himself into a fiery furnace than publicly put his neighbor to shame" (Sotah 10b). Many commentaries understood this adage in its plain and simple meaning (see Tosafot *ibid.* and Shaarei Tshuva by Rabenu Yona - Shaar 3, note 139).

In addition, to transgressing of these three cardinal sins, Chazal teach us "Yerushalayim was destroyed only because they desecrated the Shabbat in it, as the verse states: 'and from My Sabbaths they averted their eyes and I became profaned in their midst' (Yechezkel 22:26)" (Shabbat 119b). We, thank G-d, do not intentionally violate the Shabbat but there are many *halachot* we must master to avoid unintentional transgression of the Shabbat. Chazal describe *Hilchot Shabbat* as being: "like mountains suspended by a hair" (*Chagiga* 10a). We must master all the *halachot* to know how to eat fish without violating the prohibition of *borer* and how to warm food without violating the prohibition of *bishul*.

## **WE ARE ALL SCHOOLCHILDREN**

In addition, Chazal tell us: "Yerushalayim was destroyed only because they diverted the schoolchildren in it from their Torah studies, as it states: 'to pour fury on little children in the streets' (Yirmiyahu 6:11), what is the reason that 'fury will pour out'? Because little children are 'in the streets'" (*Shabbat* 119b). Today, the moment Tisha B'Av has passed, we divert our children from their Torah studies for the *bein hazmanim* recess. We should at least see to it that this break from learning is only what is necessary to help us garner strength for the upcoming Elul *zman*, no more. Until what point is one considered a school child? Until he is able to answer any question ranging from *Massechet Brachot* and through *Massechet Uktzin* without hesitation. Is this not the amount of Torah knowledge we are required to master? As the Torah states: "You shall teach them" (*Devarim* 6:7). which Chazal interpret: "'and you shall teach them' - that the words of Torah should be sharply honed in your mouth, that if a man asks you something you will not stammer before answering him" (*Kiddushin* 30a). Can any of us answer a question from anywhere between *Brachot* and *Uktzin* without any hesitation? One who can answer such a question has certainly fulfilled the mitzvah of Talmud Torah, but one who cannot is still viewed as a school child - I would venture to say that anyone in our generation is still in this category.

We must strengthen our understanding and realization that all that happens to us is decreed in Heaven - not by one political party or another. Of course we must choose the right path, but we must realize that if Hashem wishes, any Prime Minister will succeed, and when it is not His wish - nothing will succeed. All that happens to us is decreed above and Hashem works based on our actions. In the end, our actions determine how the world is run. This is particularly true in *Eretz Yisrael*, the Land in which the Divine Providence is more visible, "a Land that

Hashem, your G-d, seeks out; the eyes of Hashem, your G-d, are always upon it, from the beginning of the year to year's end". *Eretz Yisrael* is not run exclusively by laws of nature - if we are righteous it will rain, if not there will be no rain and perhaps worse things will happen. This idea is unique to the Land of Israel. It is only here that Hashem's Providence is so visible. Those of us who live in *Eretz Yisrael* must take care that Hashem's vigilance over us be for the good, that "the eyes of Hashem, your G-d, are always upon it, from the beginning of the year" be for the good. If we pray that we merit learning Torah through tranquility of body and soul, which is truly what we yearn for, then there is a chance Hashem will accept our prayers and we will merit serving Hashem through serenity and joy. We will then, with Hashem's help, reach a world in which "the earth will be as filled with knowledge of Hashem as water covering the sea bed" (Yeshayahu 11:9), speedily in our day. Amen.

**Kollel Dvar Torah**  
by Rav Oren Cohen

*Parshat Vaetchanan* opens with "*vaetchanan el Hashem baet hahee lemor*" "I implored Hashem at that time, saying" (*Devarim* 3:23) referring to the many times Moshe beseeched Hashem to permit him to enter *Eretz Yisrael*. Moshe prayed time and again until finally Hashem put a stop to this: "*al tosef daber elai od badavar hazeh*" "do not continue to speak to Me further about this matter" (ibid. 26). Chazal teach us that the number of supplications which Moshe offered was the numerical value of *vaetchanan* - 515. What we can learn from these numerous prayers is the power of persistence and of newness in *tefillah*.

The fact that Moshe beseeched Hashem over and over again regarding the same subject shows us the power of persistence. The Gemara in fact writes: "if a person sees that he has prayed but has not been answered, he should go back and pray again as it is stated: "*kavei el Hashem chazak veyaa Metz libenu vekavei el Hashem*" 'Hope to Hashem, strengthen yourself and He will give you courage, and hope to Hashem' (*Tehillim* 27:14)" (*Brachot* 32b). Chazal consider this praiseworthy.

Moshe's prayers took on a fresh and new look each time, for if each prayer offered were simply a repeat of the previous one, not only would it not be from the depths of the heart, it would not even be considered a prayer. Chazal derive from the *pasuk*: *vayifga bamakom* "he encountered the place" (*Bereishit* 28:11) that Yaakov established the prayer of *Maariv*. This means that for something to be considered *tefilla* it must literally be an encounter, requiring a feeling of purpose and great concentration. We can assume that Moshe's prayers although persistent, always contained a fresh and new aspect.

We can now raise a very fundamental question regarding our daily *tefillot*.

The MaBit (in his book *Beit Elokim, Shaar HaTefilla*, chapter 2) poses a very interesting and intriguing question:

"It would not be appropriate to repeat a specific request to a human king over and over again. By the third request the king would become very angry, for had he been interested in fulfilling the request he would have done so the first or second time. How then do we have the right to repeat the same

established *Shmone Esrei* prayer every morning, afternoon, and evening?"

What is behind this idea of persistence and repetition? Are we trying to "remind" Hashem of what we need? This cannot be for there is no forgetfulness when it comes to Hashem. Are we trying to "pressure" Hashem into answering our prayers? There is probably nothing more brazen than that in the entire world. Certainly these cannot be the reasons. Is the purpose behind our increase in prayers to clearly spell out our needs before Hashem - perhaps this would explain why we go into such great detail? This cannot be either, for Hashem knows better than we do the precise nature of what we are in need of.

What then is the ultimate purpose and what direction are we taking?

Chazal in their great wisdom provide us with a deep understanding of *tefilla* - more than the actual opportunity to turn to Hashem which is a great and awesome thing in and of itself, there is an additional dimension to *tefilla* which is essential in every prayer we offer. What we are speaking of is so essential that any prayer which lacks this cannot be considered a prayer. Prayer brings each person on his own level to the realization that Hashem is the address to turn to for our needs, on the individual as well as the collective level.

We can now explain the great amount of repetition in our prayers - to drive home that we must be dependent on Hashem and His will. This provides an answer to the above-quoted question raised by the Mabi"t.

Repeating our requests over and over again helps us deal with a situation, it teaches us to be dependent on Hashem and to reach to Hashem for help. By specifying our needs in great detail we come to the realization of the great complexity of matters which Hashem can easily solve for us. In the words of the Mabi"t:

"The purpose of *tefilla* is to teach us that there is no one in the world to whom we should pray, save Hashem Master of the Universe. Furthermore, when we are lacking, we turn to Hashem and spell out our needs in great detail. We learn from here that there is non one outside of Hashem who can save us from our troubles."

May it be the will of Hashem that we internalize these ideas both intellectually and emotionally. May Hashem accept out *tefillot* along with the prayers of the rest of *Klal Yisrael* ... Amen

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

Rav Tzvi Bina will be in the US August 3-26.  
Call his Israeli cell (011-972-52-355-4747) or email him at [tzvibina@gmail.com](mailto:tzvibina@gmail.com).

### **Mazal Tov**

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- Moshe Neiman (5766) on his engagement to Elizabeth Fersht.
- Rav Chaim (5739-40, staff 5742-62) and Raye Eisen on the birth of a

grandson.

- Donnie (5762-63, 65) and Tovah Leah Karl on the birth of a baby boy

### **Tzeitchem uVoachem I'Shalom**

The Yeshiva and our Hesder program is very proud of our students who are entering the IDF this week:

- Scott Ehrenberg (5768-69)
- Naftali Gidon (5768-69)
- Danny Landesman (5768-69)
- Adam Rosenfeld (5768-69)

### **Baruch Dayan Emet**

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

- Moshe Carmen, the grandfather of Aryeh Carmen (5764-65).

*Hamakom Yenachem Otam B'toch Sha'ar Aveilei 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

[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

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