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Rav Bina and Alumni Reunion at Camp HASC

- *Thursday July 29:*

Rav Bina will be at Camp HASC* to speak to our students and alumni from 9:00 PM and he will be giving his Ohr Hachaim Shiur at 11:30 PM.

- *Shabbat:*

Rav Aharon Bina and Rav Channan will be spending Shabbat at Camp HASC. Rabbanit Bina will be giving a shiur on Shabbat.

- *Motzei Shabbat:*

Alumni Reunion Melave Malka at Camp HASC 11:30 PM in the staff dining room.

Save The Date

Attention alumni and friends living in Ramat Beit Shemesh!!! Save Shabbat Parshat Nitzavim-Vayelech for a mini-Shabbaton of pre-Rosh Hashana chizuk with the Rosh Yeshiva and HaRav Amos Luban.

Stay tuned for details.

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*\* You may have wondered why are there so many events taking place at Camp HASC?*

*One of the trademarks of Yeshivat Netiv Aryeh is the emphasis on chessed. Our Rosh Yeshiva feels that spending a summer in some sort of chessed-environment*

*is crucial to a young man's developing a desire to help and give to others. The Yeshiva has had a long-standing relationship with Camp HASC which has provided our students with a wonderful opportunity to grow and learn what it means to be a true baal-chesed.*

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### **HaRav Nebenzahl on Parshat Ekev**

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



Printer Friendly Sicha

### **IS FEAR OF HASHEM SOMETHING SO INSIGNIFICANT?**

#### **MOSHE RABENU KNEW WHO HE WAS**

Moshe Rabenu asks the Jewish people: "and now Israel what does Hashem your G-d ask of you but to fear Hashem" (Devarim 10:12). The Gemara asks regarding this pasuk: "is yirat Shamayim something so insignificant?" (Brachot 32b), to which the Gemara responds: "yes, for Moshe Rabenu it is something very small" (ibid.). There have been many who have struggled to explain the Gemara's response. After all, the Torah is not speaking specifically to Moshe Rabenu and not even to Elazar and Itamar, rather to each and every Jew even on the simplest level, of what significance is it that to Moshe Rabenu it was something very small? Some have explained that Moshe, with his tremendous humility, considered himself as being less than everyone else. Thus, if fearing Hashem is a simple task for him then it must be quite easy for everyone else. We are forbidden to give such an explanation, Moshe certainly knew who he was and that he was not on a lesser level than the rest of the nation.

I once related to the Rav (HaRav Shlomo Zalman Auerbach zt"l) the following incident:

R' Akiva Eiger once received a letter to which he responded: "Dear HaRav HaGaon, Rashkebehag ("Rosh kol bnei hagola" - the leader of all the Diaspora)", etc." The recipient subsequently met R' Akiva Eiger and pointed out that he was not a Rav, nor a Gaon, and certainly not a Rashkebehag. R' Akiva Eiger responded that neither was he, but since he receives such letters all the time, perhaps this is how all formal letters begin. The Rav claimed that this story cannot be true, and it must be the invention of one of the maskilim looking to discredit R' Akiva Eiger. R' Akiva Eiger was extremely modest and honored his fellow gedolim, yet he knew who he was. He ruled on many halachic issues without deferring to others. This is not in contradiction to his humility. He certainly did not confer the title Rashkebehag on a simple ordinary Jew. (This leads me to a question regarding what we have just said in the name of the Rav. We know that the Rav was not fond of being praised, and certainly not of being referred to as posek hador - ruling authority of the generation - if a person must know who he is, how is it that he himself did not realize that he was the posek hador? I do not have an answer to this question). Based on what we have just said, the Gemara cannot mean that Moshe viewed himself as insignificant.

### **EACH OF US HAS THE ABILITY TO BECOME A MOSHE RABENU**

Perhaps we can explain as follows: the Torah is trying to teach us that each of us has the capability of rising to the level of Moshe Rabenu (clearly this does not refer to level of prophecy, for there has never been a prophet on the level of Moshe Rabenu, but in other areas). The Rambam even writes that everyone has the choice to become a Moshe Rabenu. In that case, if and when a person does approach the level of Moshe Rabenu, fearing Hashem would then be considered something insignificant.

Some have explained that the Gemara's words legabei Moshe, which we explained above to mean regarding Moshe, really means next to Moshe. In other words, for one who is in Moshe's proximity and hears Moshe Rabenu's teachings, learns from Moshe's behavior, for him fearing Hashem is insignificant.

### **HASHEM PROVIDES US WITH WHAT WE TRULY DESIRE**

Each day we recite the pasuk: "Pote-ach et yadecha umasbia lechol chai ratzon" "You open Your hand, and satisfy the desire of every living thing" (Tehillim 145:15). The simple interpretation of this pasuk is that Hashem fulfills the desires of each person. Does this really occur? Are there not many things that we wish for, which Hashem does not in fact give us? The intent of the pasuk must therefore be that Hashem does not give man what he (man) thinks he wants, but what he wants in reality. What a person thinks he wants is only a surface illusion, while deep down he may wish for something totally different. Hashem can see what is beneath the surface and what man's true desires are. It is regarding this desire alone that we are told: "You open Your hand, and satisfy the desire of every living thing".

A proof for this explanation can be found in the incident involving the daughters of Tzafchad which we read in Parshat Pinchas. We read of the daughters of Tzafchad's claim to their father's inheritance in the Land of Israel, to which Hashem concurs and commands Moshe to provide them with this share. Immediately following this incident, the Torah records Moshe's asking Hashem: "May Hashem, G-d of the spirits of all flesh, appoint a man over the assembly" (Bamidbar 27:16). Rashi explains the juxtaposition: "Once Moshe heard that the Omnipresent said to him 'give Tzafchad's inheritance to his daughters', he said 'the time has come that I should claim what I need, that my sons should inherit my high position'". It was Moshe's desire that his spiritual legacy as leader of the Jewish nation be passed on to his sons.

Hashem's response was: "Take to yourself Yehoshua son of Nun, a man in whom there is spirit" (Bamidbar 27:18). Not only will Moshe's children not inherit the leadership from their father, but the future leader was not even destined to be a member of the same tribe as Moshe - it will be Yehoshua bin Nun, a member of the tribe of Ephraim. We thus see that the request of Moshe Rabenu - greatest of all prophets appears not to have been realized. Where then is the fulfillment of "You open Your hand and satisfy the desire of every living thing"? According to Rashi, Moshe's request was fulfilled to some degree. The pasuk states: "before Elazar the Kohen shall he stand" (ibid. 21), on which Rashi comments: "Here you have the granting of your request for which you asked, that this honor will not move away from the house of your father, for Yehoshua will also need Elazar". Yehoshua will be the leader, but he will be unable to wage war or divide the land without seeking the counsel of the Urim veTumim worn by Elazar. Yehoshua, in other words, will always require the services of Elazar HaKohen, nephew of Moshe Rabenu, thus we see that to some degree the leadership remained "in the family". Rashi's explanation does not offer much consolation. Was it not specifically his sons that Moshe Rabenu requested to inherit his position, and not his student or his nephew? Our original question remains: where do we see here any satisfaction of his desires?

Perhaps the explanation lies in an analysis of Akedat Yitzchak, the binding of Yitzchak. Hashem commanded Avraham Avinu: "please take your son, your only one, whom you love - Yitzchak" (Bereishit 22:2). Rashi quotes from Chazal the response of Avraham: "I have two sons". Hashem told him: "your only one", to which Avraham responded "this one is the only one of his mother and this one is the only one of his mother". Hashem continued: "whom you love", to which Avraham responded "I love both of them, can I delve down into my inner feelings to decide which one I love more"? Hashem's final directive was "Take Yitzchak". Does Avraham not know which son he loves more? Yitzchak who follows in the footsteps of his father, spreading the Name of Hashem, or Yishmael the "wild man" (Bereishit 16:12), whom Sarah had already expelled from the house, with Hashem's approval?

R' Yisrael Salanter explains that Avraham certainly manifested a stronger love for Yitzchak than for Yishmael, yet he was afraid that perhaps on an unconscious level, he actually harbored a greater love for Yishmael (R' Yisrael Salanter preceded Freud in

discovering the unconscious). R' Yisrael Salanter explained his idea using the example of a man who had a wicked son, and a student who was a Talmid Chacham studying Torah day and night. On the surface he displays greater love for the student. If, however, he were to be awakened in the middle of the night and discover that his son's house was on fire, as was the house of his beloved student, he would race to save his son before trying to save his student. The love a man has for his offspring is not readily apparent. However, this love needs only a slight awakening to glow like a fire. Deep down the man feels greater love for his son even though he is wicked, than the external love he has for his student. Unlike the above example, Yitzchak and Yishmael were both sons of Avraham Avinu. Avraham feared that there was a love for Yishmael buried deep in his subconscious that may have been greater than his love for Yitzchak. Hashem, Who knows the deep secrets that are inside man, knew for sure that "whom you love" referred to Yitzchak. Avraham's love for Yitzchak was a true one and went well beneath the surface.

### **HASHEM KNOWS OUR TRUE DESIRES**

The A-lmighty knows the true inner desire of Moshe Rabenu. Moshe Rabenu was interested in the spiritual continuation of the Jewish nation. He was searching for a leader who would continue to teach the Torah he received at Sinai, who would lead them to the Land of Israel and insure that they act properly once there (fulfilling mitzvoth specifically associated with the Land as well as all other mitzvoth). Moshe would not have suggested his sons for the position if he did not truly believe them worthy. Moshe Rabenu, unlike other people, is not interested in nepotism. He is not the type of person who thinks his children can do no wrong, and finds faults that do not exist in others. Moshe Rabenu must have felt that his sons were his true spiritual heirs. Hashem, however, felt that despite the spiritual closeness the sons had to their father, Moshe's protégé, Yehoshua was even closer. Had Moshe realized that Yehoshua was more fitting, Moshe certainly would have requested that he fill the role. On the surface Moshe appears to desire that his own sons become the leaders, underneath the surface, however he was looking for the appropriate leader and if this was Yehoshua, then it is he who should inherit Moshe's position. With the appointment of Yehoshua, Moshe's desire has now been fulfilled. Perhaps we can now explain that: "Take to yourself Yehoshua son of Nun, a man in whom there is spirit" (Bamidbar 27:18), means "a man in whom your spirit is in him" (Rashi offers another interpretation, but as we know there are seventy faces to the Torah). Hashem is telling Moshe, that it may be true that Moshe's spirit is found in Gershom, Eliezer, Elazar, and Itamar, but the one who truly carries the flame is Yehoshua.

If Moshe's children were indeed worthy, what did Yehoshua have to offer that led to his appointment as the successor of Moshe Rabenu? Chazal tell us (Bamidbar Rabba 21:14) that Yehoshua used to set up the benches in the Beit Midrash. Yehoshua did not view such a task as being beneath his dignity, as "an elder whom it does not befit his honor" (Baba Metzia 30b). Yehoshua saw himself as the servant of Moshe: "his servant,

Yehoshua bin Nun, a young man" (Shmot 33:11), and it was in this way he wished to assist his Rebbe. Yehoshua would have been greatly disturbed if someone entering Moshe's Beit Midrash would have had to waste his time dragging in a bench from the outside - precious time that could be spent in learning.

We have no doubt that Yehoshua was concerned with his own bittul Torah as well. When Moshe descended from atop Har Sinai, Yehoshua was there at the foot of the mountain waiting to greet him. Why the need to wait over there, could he not have welcomed him back at the camp? No! Moshe was arriving with the Tablets and many wonderful chiddushim, eager to teach the Torah to the nation. Moshe was about to deliver shiurim on Parshiot Mishpatim, Trumah, and all that he learned on top of the mountain. Yehoshua was so eager to learn that he was unable to wait until Moshe returned to the camp. Imagine how many chiddushim he would be able to hear during the time it takes to walk from Har Sinai to the camp of Israel. In addition, we know that it was not only on the fortieth day that Yehoshua waited at the foot of the mountain, but the entire forty days (see Rashi Shmot 24:13). Was he not aware that Moshe was planning to spend forty days on Har Sinai. Why did he not wait at the camp arriving at the foot of the mountain only on the fortieth day? He cannot! Perhaps Hashem will decide that Moshe can come down sooner, perhaps it will take Moshe only twenty days or even less to master that which an ordinary person would require forty days? Chazal in fact tell us that Moshe would study the Torah and forget it each and every day until it was given to him as a gift. If it was given as a gift, it means, that it was possible for Moshe to master the Torah in one day. It took Shlomo Hamelech only one night. Yehoshua could not risk losing even a single moment of hearing Torah from Moshe Rabenu, and thus he spent forty days waiting for Moshe to descend. Yehoshua was purely sincere in his actions, he was not even aware of the special treatment he received over there: "'a man ate abirim bread' (Tehillim 78:25) - this refers to Yehoshua for whom manna came down in a quantity equal to the amount that fell for all Israel" (Yoma 76a). This is how one becomes a leader of Israel. This is how Yehoshua merited being part of the chain that continues to this day: "Moshe received the Torah from Sinai and transmitted it to Yehoshua, Yehoshua to the Elders" (Avot 1:1).

### **LIKE A FISH IN THE WATER**

Chazal tell us that our desire to study Torah must be as a fish in the water. A fish grows and lives in the water. When a single drop of rain falls, however, it opens its mouth wide in anticipation as if it had never tasted water. The Jewish people grow and live within the water of Torah. Yet, when a chiddush, a new insight and idea from the Torah is announced, they listen with eager anticipation as if they have never before heard words of Torah. (Bereishit Rabba 97:3). Yehoshua was destined to spend another forty years in the Beit Midrash of Moshe Rabenu, learning Torah from him - what an ocean of Torah was awaiting him! Despite this, Yehoshua was not willing to give up even a few minutes of an opportunity to learn from Moshe. Perhaps Moshe's sons had more of a flair for learning and spirituality. Perhaps their pilpullim were more profound. They did not, however, possess Yehoshua's thirst for Torah knowledge. Yehoshua spent every minute

he could learning, presumably the time between sedarim as well as both days and nights of bein hazmanim.

The Torah commands us to act as Yehoshua did: "and these matters that I command you today shall be upon your heart" (Devarim 6:6). Rashi explains: "they should not be in your eyes like an old edict, to which a person does not attach importance, but rather, like a new one towards which everybody runs, such as an order of the king which comes in writing". There is little interest in long-standing army regulations and orders. However, news hot off the press from Obama's meeting with Netanyahu arouses great interest. Everyone is eager to find out whether anything positive has been decided. This should be our attitude to the Torah - as the latest edict from the news which we want to swallow every word of.

We do not have Moshe in our midst today, nor Yehoshua - yet some sparks do remain. We must do our utmost to take from Moshe's fear of Hashem and from his humility. With this we can also be servants of Moshe, and fulfill Moshe's wish that his spirit will continue to be alive and active in the Jewish nation. By learning Torah we are also fulfilling Moshe's desire, and of course that of Hashem: that the Divine Presence reside among us. May we all attain the level where yirat Shamayim will be something easy, and thereby merit the building of the Beit Hamidkash speedily in our day.

[View Parsha Archives for Parshat Ekev](#)

### **Kollel Rennert Dvar Torah by HaRav Azmon Asherov**

#### **"Ve-achalta Vesavata Uverachta"**

In our parsha we find the commandment of Birkat HaMazon which is derived from the pasuk "ve-achalta vesavata uverachta et Hashem Elokecha al haaretz hatova asher natan lach" "and you shall eat and you shall be satisfied and you shall bless Hashem, your G-d, for the good land which He gave you" (Devarim 8:10). The Gemara comments regarding this pasuk: "we learned in a Baraita: Rav Yehuda said: from where do we derive that Birkat HaMazon is a Torah obligation? From the fact that it is written 'and you shall eat and you shall be satisfied and you shall bless Hashem' - from here we derive that it is a Torah obligation to thank Hashem for our food" (Berachot 48b).



Although the pasuk states "al haaretz hatova asher natan lach" we should not derive from there that the mitzvah of Birkat HaMazon applies only in Eretz Yisrael, for as we know Birkat HaMazon is a mitzvah which is applicable in all places and all times and is not connected to mitzvot which are dependent on the Land. The fact that the pasuk refers to Eretz Yisrael is simply to teach us that within the context of Birkat HaMazon we must also thank Hashem for having given us Eretz Yisrael. In fact, the second beracha of Birkat HaMazon is referred to as Birkat Ha'Aretz - concluding with "al ha'aretz ve-al hamazon".

The Rishonim discuss the essence of Birkat HaMazon and ask "is Hashem, for Whom the entire world is His, in need of the berachot of man?" Rabenu Bechaye explains that Birkat HaMazon is not for Hashem's sake but for man's. Man benefits from the sustenance which Hashem has given him - by blessing Hashem man is testifying to his faith in Hashem's Providence over His creatures and is declaring recognition of Hashem's kindnesses. Furthermore, by blessing Hashem and acknowledging the good Hashem does for us, man is increasing abundance in this world. Chazal have taught us: "whoever benefits from this world without reciting a beracha is stealing from HaKadosh Baruch Hu and the Assembly of Israel" - he is not only stealing from Hashem but he is stealing the abundance and good which result from the blessing testifying to the Divine Providence in this world.

The Torah provides us with an additional reason for Birkat HaMazon, as we find in this week's parsha as well: "lest you eat and be satisfied ... and your heart will rise and you will forget Hashem your G-d who provides you with the strength to do great things" (Devarim 8:12). Man by nature in his quest for physical sustenance has a tendency to forget His Creator - man plowed, harvested, baked, and cooked, and went to so much trouble preparing his meal, it is almost as if he alone was responsible for his success and he himself produced what he is now eating. In order to negate this feeling of "my power and the strength of my arm" and to remind man Who is behind all of his toiling, he is commanded to bless and to announce publicly "Who nourishes and sustains all (hazan et haolam kulo betuvo)... and He prepares food for all of His creatures (umeichin mazon lechol briyotav) ... in the words of David HaMelech referring to the donations collected for the Beit HaMikdash: "for all is from You and it was from Your hand that we gave You" (Divrei HaYamim I 14:29).

Anyone who analyzes the wording of Birkat HaMazon which Chazal have established for us, immediately sees that the central content of Birkat HaMazon is thanks for the physical good and abundance which the "One Who nourishes all" provides for us. However in the midst of the Birkat HaMazon we find other items, not food-related, for which we are thanking Hashem. For example, we thank Hashem for giving us Eretz Yisrael - Eretz Yisrael is a precious gift which Hashem has chosen to give us as a way of coming close to Him. Eretz Yisrael is "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" (Devarim 11:12). Within Eretz Yisrael there is the city which Hashem has chosen to sanctify and raise above the others - Yerushalayim - Baruch ata Hashem bonei Yerushalayim. Hashem has divided the world into several levels of kedusha and Yerushalayim has a special level of kedusha given that it is the site of the Beit HaMikdash and the Divine Presence is felt more strongly over there than anywhere else - for this too we are thanking Hashem in Birkat HaMazon. Birkat HaMazon, we therefore find, is not limited to thanking Hashem for our physical sustenance but for many aspects of uniqueness which He has bestowed upon the Jewish people and His Land. Whoever blesses Hashem for these things raises himself above other sanctities.

We all feel tremendous excitement as we prepare ourselves towards the sounding of the

shofar on Rosh Hashana, the eating of matzah on the first night of Pesach, and the mitzvah of sitting in the Sukkah on Sukkot. The reason we feel additional excitement when it comes to these mitzvot is because these are mitzvot which we are commanded to perform only once a year. The fact that they are less frequent generates more excitement.

Birkat HaMazon is certainly no less important and no less significant than these mitzvot. It is also a Torah commandment, yet we find it more difficult to approach it with as great enthusiasm as mitzvot which are only performed annually. We must work on ourselves to rectify that, especially considering that this mitzvah contains many of the basic foundations of our faith - such as belief in Divine Providence and gratitude for all that Hashem has done and continues to do for us: "ve-achalta vesavata uverachta et Hashem Elokecha al haaretz hatova asher natan lach" "and you shall eat and you shall be satisfied and you shall bless Hashem, your G-d, for the good land which He gave you"

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

#### **Visitor Log**

The following people visited/learned in Yeshiva:

- Eitan Schreier (5768-69)
- Ezra Weinblatt (5766)

#### **Mazal Tov**

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- [Brian](#) (5763-64) and Itiya Khunovich on the birth of a baby boy.
- [Robert](#) Arnold (5753) on his marriage to Ora Meir.
- [Jeremy](#) (5763) and Talia Jacobs on the birth of a baby boy.
- [Uri](#) and Merav Kari on the bat-mitzvah of their daughter, Naama.
- [Steven](#) Rabinowitz (5764-65) on his marriage to Tova Menchel.

#### **Baruch Dayan Emet**

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

- Lucy Lowenstein, the mother of [Elie](#) (5763), [Daniel](#) (5764-65) and [Ariel](#) (5764) Lowenstein.
- The paternal grandfather of [Eric](#) Mirvis (5761-62).
- The paternal grandfather of [Rabbi](#) Jacob Gibber (5755).

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

## Printer Friendly Tehillim List

- Ditzta bat Vardit
- Zev Eliezer ben Chaya Shaindel
- Chaya bat Grunia
- Yitzchok ben Shayna Ita
- Moshe Zanvel ben Brindel
- Gershon Yitzchok ben Mottel Tzerel
- Reuven ben Tova Chaya
- Rivka Margalit bat Etta
- Chaya Meira Mindel bas Chava Golda
- Sarah Nechama bas Russ Malka
- Chaya Sarah bat Fanya Luna
- Elazar ben Nouber
- Na'ava Bat Ami bat Sara Leah
- Gilad ben Aviva
- Edmund ben Nazir
- Devorah Leah bat Hindel
- Avram Gershon ben Tzippah
- Sarah Nechama bas Russ Malka
- Dovid ben Miriam
- Evelyn Bat Dina
- Rafael Pinchas ben Esther
- Avraham Pinchas ben Sarah Etel
- Avraham David ben Miriam Goldeh
- Ephraim Yitzchak ben Golda
- Margalit bat Rachel
- Yaacov ben Baila
- Chaya Tziporah Sheva bat Faiga
- Ester Bas Lea
- Miriam Rivka bat Adina Leah
- Chaya Esther bat Golda Rachel
- Shayna bas Chava
- Eliezer ben Sorah
- Fruma bat Rochel
- Yonatan Moshe ben Devorah Tova
- Naomi Sara bas Henna Miriam
- Fruma bas Ita
- Tinok ben Esther Sharon
- Leah Bat Rivkah
- Zacharia Kalman ben Yael Margolit
- Eliezer ben Sorah
- Shmuel Chai Ben Hadassa
- David Yosef ben Faige Perel
- Tsilah Blimah bas Tsipporah
- Tuvia ben Yachad



And of course we are always davening for the safe return of Gilad Shalit (Gilad ben Aviva)

[Submit Names](#) to the list.

**[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,**  
Rav Bina, Netiv Aryeh  
Yeshivat Netiv Aryeh

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