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HaRav Nebenzahl on Parshat Haazinu

Staff Dvar Torah by Rav Beinish Ginsburg, Shana Bet Rebbe

Alumni Dvar Torah by Bryan Chutskie (5768)

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Parshat Haazinu/Shabbat Shuva 5770

Snapshot

Rosh Hashana:

- An inspirational Rosh HaShana with HaRav Yaacov Katz, Shlit"a leading the tefilot. Over 400 students, alumni, and friends joined the davening which was held at a rented hall at Yeshivat Porat Yosef. The second day also featured the Brit Milah of HaRav Ami Merzel's son Avraham Yeshayahu, before *Tekiat Shofar*.

Monday (Tzom Gedaliah):

- The Yeshiva traveled to Ma'arat HaMachpeila to daven by the Kivrei Avot.



Wednesday:

- The Yeshiva took a tour of Ir Dovid.

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HaRav Nebenzahl on Parshat Haazinu

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

THE POWER OF TSHUVA

There are certain objects in which the properties of the total are identical to the properties of its parts. When broken down, the



product remains the same only in a lesser quantity. Other items, however, when broken down lose their identity. A block of salt, for example, when cut in half remains the same block of salt only half the size. If we were to cut a chair, on the other hand, all that would remain would be a collection of legs and a seat. This distinction accounts for the difference in the halacha between sanctifying a part of a tree and sanctifying a part of an animal. Any vegetation when split into smaller parts, usually, retains its initial properties, it even has the ability to grow. It is for this reason that if one dedicates a portion of any vegetation this takes effect on that part. One cannot say the same thing about living beings. With the exception of some very primitive creatures, cutting an animal in half would result in the death of both halves of the animal. Therefore, if one were to sanctify half an animal, the entire animal would be sanctified - there is no such thing as half an animal, it is no more than a piece of meat.

We will read in this week's parsha: "*Hatzur tamim paalo ki kol drachav mishpat*" "The Rock! - perfect is His work, for all His paths are justice" (Devarim 32:4). We can only appreciate the Creation when we see the entire picture. Only one who sees that "perfect is His work" can understand that "all His paths are justice". Being that man's time in this world is limited, we are unable to see the creation in its entirety. We may see "*tzaddik vera lo, rasha vetov lo*" "misfortune befalls the righteous, and the wicked prosper" (Brachot 7a), only in the Next World will we see the true justice - the great reward awaiting the righteous. We may see a righteous person die young, G-d forbid, while an evil person lives a long life, we cannot see that in fact it is the righteous one who has eternal life and the wicked who actually dies. Even when we think we see true justice, we do not see it all. Pharaoh suffered ten plagues and drowned at sea, but for two hundred and ten years the Jewish people did not see any justice. Even what they did witness was only partial retribution, for Pharaoh was obviously destined to receive even greater punishment in the World to Come.

It was through witnessing this justice that Yitro achieved belief in Hashem. At the time of the splitting of the sea, we are told "and they believed in Hashem and in Moshe His servant"(Shmot 15:31). Even those acts that they witnessed and felt they understood did not present the entire picture. Not only do we not see the punishment to be meted out in the World to Come, yet even in this world we do not see complete justice. Were all the Egyptians equally cruel? One may have hit a Jew with greater hatred than another. Yet, they all drowned together, appearing to us as if they all received the same punishment (Chazal do point out the different levels of suffering they received while drowning, but there are perhaps even more distinctions in punishment that we are not aware of). We can only see part of Hashem's justice, because in our short stay on this earth we cannot see the entire perfection of His work.

One who watches an artist painting a black stripe may wonder what is so impressive about his work. We would tell such a person to wait patiently for he would only be able to appreciate the artist's work once he sees the entire picture. The artist may then paint a blue stripe symbolizing the sky, a green stripe perhaps for the grass, while the black that he saw may be the door of a house. Each stripe has no meaning on its own, it is only when we see the entire picture that we are impressed. What we see in this world is but a small part of Hashem's picture. His ways are always just, but we do not always understand that because we are not seeing the entire picture. At the very end of days, the shira we are about to read in Parshat Haazinu tells us, the nations will "sing the praises of His people" (Devarim 32:43). Despite all the justice meted out against the other nations, they will still praise Hashem once they see the entire picture. At that point they will

understand the perfection of His justice and the beauty of the entire creation. Hashem will punish more severely the ones who shouted "Jude" with greater hatred. Each will receive precisely what he deserves, for "His ways are justice". In the Next World we may even realize that the stripe that may have appeared black to us, is not really black! "*kol de-avid Rachmana letav avid*" "whatever the Merciful One does, He does for the best" (Brachot 60b).

Dovid HaMelech wrote: "*beshev Hashem et shivat Zion hayinu kecholmim*" "When Hashem will return the captivity of Zion, we were like dreamers" (Tehillim 126:1). R' Simcha Zisel of Kelm points out that the past tense is used here and not the future: - we will be as dreamers. The Gemara (Taanit 23a) explains that "we were like dreamers" is not referring to the ultimate redemption, but to the exile. One may receive a harsh blow, only to awaken and find himself snug under his blanket - it was nothing but a dream. When we finally awaken during the days of the Moshiach, we will realize that the long and terrible exile, with all its harsh blows, was nothing but a dream. We will finally awaken under our protective blankets and see that everything is fine - this is one of the many acts of chesed Hashem does for us.

Hashem provided us with a far greater chesed. Not only are all the components of the entire picture ultimately for the good, but He gave us the opportunity to paint the picture. Not only do we have the ability to paint any color we may please we can even transform the black lines into white ones. Not only is the picture painted with our good deeds, but the act of tshuva, repentance, can retroactively change what we initially painted. Life in this world does not usually work in a retroactive fashion. We can sell property and have the sale take effect today or sometime in the future, it cannot take effect yesterday. One can, by the same token, perform a marriage ceremony and have it take effect in the near or distant future, yet it cannot be retroactive. In the physical world as well, one cannot place a pot of water on the stove in order for it to boil an hour ago. With tshuva we have the opportunity to transform yesterday's sin into a mitzvah. These are acts of chesed Hashem does for us - permitting us to determine what the picture will look like, and giving us the ability to change the colors at a later time.

This can be accomplished the entire year, more easily during *aseret yemei tshuva* a time of "*dirshu Hashem behimatzo*" "seek Hashem when He can be found" (Yeshayahu 55:6). Repentance is always accepted immediately, it is the act of repenting that is easier this time of year. A radio station may broadcast the entire day, yet there are times and places in which the reception is better than others. We find ourselves both in the time with the best reception and the place with the best reception directly opposite the Har Habayit. Now is the time for us to transform the picture into something beautiful, to color it with bright beautiful colors. This applies to the entire *aseret yemei tshuva*, even more so on the holy day, on Yom Kippur.

"Many days will be fashioned, to Him there is one of them" (Tehillim 139:16). Chazal tell us that "one of them", refers to Yom Kippur. It is a day sanctified to Hashem that does not fit within the framework of creation, it is a taste of the World to Come - with no eating or drinking. Yom Kippur is beyond the standard concept of time, rather than only moving in a forward direction, it also works retroactively. We are told that *tshuva* preceded the creation of the world, therefore it is not bound by the same definition of time. The initial point in time was bereishit, the beginning of the creation of the world. Anything that existed before that, such as tshuva is not time-dependant.

Yom Kippur emanates from the "or *zarua latzadik*" "light is sown for the righteous" (Tehillim 67:11), the light that man views from one end of the world to the other. Therefore, not only is Yom Kippur not limited to our definition of time, it is not bound by our definition of space. Although this is not the main reason we recite this pasuk at the onset of Yom Kippur, it alludes to this concept as well. The end of the Tefilla Zaka composed by the Chayei Adam also contains this pasuk - perhaps he intended to refer to this idea as well. The only mitzvah that works in a retroactive fashion is *hatarat nedarim*, annulling one's vows. It is therefore fitting that we begin Yom Kippur with Kol Nidrei, for it too does not follow the standard format of time.

If one can speak in such terms, Hashem is making us a partner in the creation. We determine what the picture will look like and we have the ability to correct flaws from the past, G-d is giving us tremendous power! On the one hand we must have regret for our past sins, to belittle ourselves to such an extent that our hearts break. We must come to the realization that "it was to no avail", and "I am dust in my life and will surely be so in my death". On the other hand our penitence should cause our spirits to be elevated, that Hashem in His kindness has given us the power to change our ways, not only to take upon ourselves to learn more Torah, to do more acts of chesed. In addition to being able to change in the future, we can correct what we have done in the past. We must feel in high spirits that Hashem has equated us with the Creator Himself. We have no need for eating or drinking. We are beyond time, beyond physical needs. Just like the ministering angels, we too shout out "*Baruch Shem kvod Malchuto leolam vaed*". We are above the rest of creation.

We can view ourselves the entire year as being above creation, on Yom Kippur this is highlighted. On the one hand we are commanded "*veinitem et nafshoteichem*" "and you shall afflict yourselves" (Vayikra 16:31), this includes belittling ourselves by removing our shoes, thus removing our self-respect. On the other hand, Chazal tell us regarding Yom Kippur "Which there is no eating or drinking, the Torah said: honor it with a clean garment" (Shabbat 119a), we must wear clothing fitting for an important occasion. The prophet tells us: "Why did we fast and You did not see? Why did we afflict our souls and You did not know?" (Yeshayahu 58:3), "Can such be the fast I choose, a day when man merely afflicts himself?" (ibid. 5). We fulfill the affliction aspect of Yom Kippur, we do not however wear "sackcloth and ashes" (ibid.). In Shushan they wore ash and sackcloth, Yom Kippur is not the time for this.

As mentioned above, the idea of nice clothing is emphasized more on Yom Kippur than on Shabbat and Yom Tov. On those days the day can be sanctified with festive food and drink. On Yom Kippur when we do not eat and drink we are commanded: "and the Holy Day of Hashem honored" (Yeshayahu 58:13) which Chazal tell us refers to special clothing, this is not the time for ash and sackcloth. We are told: "R' Yochanan used to refer to clothes as 'those things that honor me'" (Shabbat 113a), clothing provides honor for the man. According to some of the Geonim R' Yochanan is referring to the special clothing donned on Shabbat. By dressing up for Yom Kippur we are not only giving honor to the day itself, but we contribute to our own self-respect

I once heard from my Rebbe HaRav Chaim Shmuelevitz zt"l that although *yirat Shamayim*, fear of Heaven, and *ahavat Hashem*, love of Hashem" should prevent people from sinning, at times they are absent and it is one's dignity that prevents sin. A person may at times feel that a particular sin is beneath him: "an honorable

man and it would not befit his honor" (Baba Metzia 30b), one's self respect does not permit him to violate this sin. Obviously it is preferable to avoid sinning, through *Yirat Shamayim* and *Ahavat Hashem*, but if man's dignity does the same job that is acceptable too. He was commenting on the halacha that one may not read to the light of the candle: "lest he tilt the lamp" (Shabbat 12a). One who is dignified, however, may use the candle as light to read from, we do not fear that he may tilt the light. Fear and love of Hashem are not sufficient deterrents from handling the light - one may forget that it is Shabbat and may tilt the candle. A dignified individual does not tilt his candle during the week, for it is beneath his dignity to handle the fire himself. We therefore do not suspect he will do so on Shabbat. The Gemara explains that R' Yishmael was almost guilty of this infraction. As dignified as he was, the Gemara tells us: "R' Yishmael ben Elisha is different, for he treated himself like a common person in regard to the words of Torah" (Shabbat 12b). He was willing to forego his honor for the sake of Torah, thus he could conceivably be guilty of adjusting the candle. One who is not willing to forego his dignity, will not sin for it is beneath him to move his own candle.

Pursuing honor and respect is generally not a laudable trait, yet there are times when it is in order. When R' Chaim M'Volozhin considered founding his Yeshiva, he was overcome with modesty, and felt himself not worthy of the position of Rosh Yeshiva. One day he went to immerse himself in the Mikvah and overheard someone complaining to the attendant about the temperature of the water. The attendant replied that he has been doing this work for thirty years and nobody needs tell him how to do his work! Upon hearing this, R' Chaim felt that if it is possible to be proud as a bathhouse attendant, he should rather be proud as a Rosh Yeshiva. It is true we should not pursue honor, but we can channel this tendency into "elevating our hearts in the ways of Hashem" (Divrei Hayamim II 17:6). The type of honor worth pursuing is that which keeps us from sinning.

I heard the following story from the Rav (HaRav Shlomo Zalman Auerbach) zt"l which took place at a wedding. There were many Rabbanim present and an argument broke out which Rabbi would receive which honor. I believe it was the Rav himself who asked how it was possible to argue over who is accorded more honor at a ceremony in which we announce: "shehakol bara lichvodo" "Who has created everything for His glory". The honor of Hashem takes precedence. When my own honor is associated with Hashem's honor then it is something to be actively pursued.

The pasuk "his heart was elevated in the ways of Hashem" refers to Yehoshafat king of Yehuda. He was aware of his own importance and used it in an attempt to have Torah rule established in Yehuda. He began by appointing judges, and in the end he was very successful in promoting Torah and in elevating its honor. Had he been modest claiming that he was not worthy of such things, he would not have accomplished what he did.

On Yom Kippur we need to belittle ourselves, to feel: "*afar ani bechayai kal vachomer bemitati harei ani lefanecha kikli mailei busha uklima*" "I am dust in my life and will surely be so in my death. Behold, before You I am like a vessel filled with shame and humiliation". It is not sufficient to read these words in the Machzor, we must feel them. But this is not an easy task as the following story illustrates: R' Yonatan Eibshitz happened to be in a particular shul for Mincha on Erev Yom Kippur. He heard the man next to him crying with tremendous feeling "*afar ani bechayai kal vachomer bemitati*". He was so impressed with the man's kavana that he requested to be seated next to him for the Yom Kippur service. The Gabbaim honored his request. R' Yonatan felt that it would be very spiritually

uplifting to be seated next to such a person. The man's kavana inspired R' Yonatan throughout Maariv and Shacharit. Then came time for the reading of the Torah. After the Gabbai apportioned the Aliyot, the man turned to the Gabbai shouting angrily why this person received an alyiah and he did not. R' Yonatan turned to him: "did I not hear you pray with such incredible *kavana 'afar ani bechayai kal vachomer bemitati*" "I am dust in my life and will surely be so in my death"? Answered the man: "compared to Hashem I am truly like the dust of the earth, but compared to him ...? Furthermore, I was speaking to Hashem, what does that have to do with how I speak to the Gabbai!"

Perhaps this is the reason Chazal were not satisfied with our nullifying our Chametz, but required burning or selling to a non-Jew as well. It is not sufficient for us to proclaim that it is as the dust of the earth. Each morning we announce: "*venafshi le-afar lakol tihyeh*" "and let my soul be dust to everyone". Do we really not care about ourselves afterwards? So too, we may announce that the Chametz is as the dust of the earth, but do we really mean it?

One who has a proper sense of his own dignity, can light up his surroundings. This dignity can radiate to other people as well. In Nevardak the Mussar espoused was related to ways a person should humble himself. In Slobodka they taught that on the contrary, a person should feel proud and should realize who he is: "You have made him but slightly less than Hashem" (Tehillim 8:6). A sense of self-respect, however, carries with it obligations. If man felt himself as nothing, he could wonder whether Hashem even cares what he does. Does he make a difference in this world? After all, does anyone care whether an ant turns left or right? If I am in the same room as the ant and I find it annoying, then I may care. If the ant is outside and I am inside, do I really care what it does? One who feels he is nothing more than an ant, one who feels himself: "like grasshoppers in our eyes" (Bamidbar 13:33), can remain in Egypt. One with self pride, though, is required to lead a life of Torah and Mitzvot in the Land of Israel.

Along with the feeling of "*ve-anochi afar vaefer*" "I am but dust and ash" (Bereishit 18:27), Yom Kippur can elevate us, to have us feel "slightly less than Hashem". We are the ones who determine how the world is run - our *tshuva*, our Torah, and our Mitzvot. Yom Kippur must give us this feeling of pride and honor that R' Chaim spoke of. The only problem is that immediately following Yom Kippur we revert back to our regular routine. After a moving and beautiful Neila we fall back down. Being that man cannot deprive himself for too long, we need to eat immediately following Maariv. But then comes *bein hazmanim*, we go "*meigra ram leibra amikta*" "From a roof so high to a pit as deep" (Chagiga 5b). We need to take with us some of the light of Yom Kippur and not immediately sink into the depths. During *bein hazmanim* we must keep in mind that it was only yesterday that we were angels. If we were angels yesterday, then today we must be somewhat similar to angels. One who was a king will always feel himself a king. An angel before *bein hazmanim* should remain with that feeling even during *bein hazmanim*. I am not advocating refraining from food or drink, on the contrary, soon we will have eight days in which we are commanded to eat and drink. Together with this, we must retain some of that angelic feeling we had on Yom Kippur. During the entire eight days of the festival, we must fulfill "*chetzyo laHashem vechetzyo lachem*". The joy we feel must be to rejoice in Hashem. Chazal explain that the word "bo" "it" found in the pasuk in "*zeh hayom asa Hashem nagila venismecha bo*" "This is the day Hashem has made let us rejoice and be glad in it" (Tehillim 118:24), refers not to rejoicing in the day itself but to rejoicing in Hashem, as the pasuk states: "the festival of Sukkot, a seven day period for Hashem" (Vayikra 23:34)".

The joyous day of Simchat Torah is approaching. It is told of an *am haaretz*, an ignoramus, who was seen dancing with tremendous joy on Simchat Torah. He was asked what was so happy about, after all he does not spend a significant amount of time learning Torah. His response was that if his brother were getting married, would he not rejoice? He is rejoicing in other people's happiness. That is a fine attitude for an *am haaretz*. We though are the brother who is getting married! We have the merit of being in the Yeshiva world, we carry the flag of the Torah. We must feel like the groom. Not everyone can be accorded the honor of *chatan Torah*, but we must feel ourselves elevated, we must be proud to be part of the Yeshiva world.

We must strengthen our love of Torah and we must derive joy from our learning. May Hashem seal us for a good life, for us as well as for our brother who does not study as much Torah. We should merit a life of Torah and Mitzvot, and may we merit a speedy redemption in which we once again witness the service in the Beit Hamikdash. May we merit seeing the Yom Kippur service and being able to fulfill: "*usmactem lifnei Hashem Elokeichem shivat yamim*" "and you shall rejoice before Hashem, your G-d for a seven day period" (Vayikra 23:40). Amen.

Staff Dvar Torah
by Rav Beinish Ginsburg, Shana Bet Rebbe

EATING ON EREV YOM KIPPUR

There is a *mitzvah d'Oraisa* to eat on Erev Yom Kippur. I wanted to discuss several approaches of the Rishonim and Achronim to this mitzvah. Rabbeinu Yonah in Shaarei Teshuva (Shaar Daled, 8-10) presents three reasons for the mitzvah of eating on Erev Yom Kippur.



The first reason is to show that we are *b'simcha* that the day in which our *aveiros* are forgiven has finally arrived. Every Jew knows it is not good to do *averios* and how much is lost when we miss out on opportunities to do *mitzvos*, the *seudah* is our expression of the wonderful opportunity we have been given to wipe our slate clean.

Rav Nebenzahl Shlit"a adds that feeling *simcha* at being able to wipe the slate clean can help prevent a person from sinning in the future

A second reason offered by the Shaarei Teshuva is that eating on Erev Yom Kippur provides us with strength to fast. Hashem wants us to have the strength to be able to fast and daven well on Yom Kippur. Rav Nebenzahl points out that Rabbeinu Yonah also mentions that we require the strength to enable us to 'think about ways of doing *teshuva*.' True *teshuva* requires hard work and clarity of thought - we must contemplate our past and think about what we can do to avoid *chataim* in the future and how to better serve Hashem.

A third pshat Rabbeinu Yonah brings is that the *seudah* is an expression of the *simcha* at the opportunity to fulfill the *mitzvos* of Yom Kippur. A Jew is supposed to feel joy on every Yom Tov and perform all *mitzvos b'simcha* throughout the year. Rabbeinu Yonah points out that the terrible calamities we recently read about in Parshas Ki Savo were punishment for not serving Hashem with joy: "*tachas asher lo avadta es Hashem Elokecha b'simcha u'vituv leivav.*" What

immense joy we feel at being able to fulfill the mitzvah of Yom Kippur. This generates a *chiyuv seudah*, but given that we may not eat on Yom Kippur we partake in the *seudah* on Erev Yom Kippur.

Rav Nebenzahl adds several other reasons (Sichos L'Yom Kippur 189-196). The first of these reasons is based on one opinion in the *medrash*. There is a *machlokes* regarding the day in which Akeidas Yitzchak took place. Although most opinions claim that it took place on Rosh Hashana, there are those who claim that it happened on Yom Kippur. The Kli Yakar (Vayikra Perek 16) cites this view in the name of Chazal and other sources. Rav Nebenzahl explains that Avraham Avinu was trying to carefully adhere to all the Halachos of the Korbonos when offering his son Yitzchak. There is a halacha quoted in the Gemara (Menachos 64) and Rambam (Hilchos Shgagos Perek 2) that it is a *hiddur* mitzvah to fatten up the korban, offering a more substantial korban brings greater *kavod* to Hashem. Therefore, according to the view that the Akeidah took place on Yom Kippur, Avraham Avinu was feeding Yitzchak on Erev Yom Kippur to make him into a more beautiful and *mehudar korban*. To commemorate Yitzchak having eaten, we are given the mitzvah to eat on Erev Yom Kippur.

Just as the eating then was completely *I'shem Shamayim*, when we sit down to our *Seudah Mafsekes*, we should have in mind that all our eating be *leshem Shamayim*. This is a fourth understanding regarding the mitzvah to eat on Erev Yom Kippur.

A fifth idea, Rav Nebenzahl develops, is as follows (Rav Nebenzahl points out that the Chasam Sofer developed a similar idea). Part of the *teshuva* and growth process is to try to dedicate our physical acts to *Avodas Hashem*. Not only when we are learning and davening, but even when we are performing mundane physical acts, we must focus on Avodas Hashem. So at this point, after a month of Elul, Selichos, Rosh Hashana, Aseres Yemei Teshuva, and Tzom Gedalya, *b'ezras Hashem* we have reached a high level. So we should use this time to train ourselves to channel our physical activities to be *I'shem Shamayim*. What better way to do that than to eat on Erev Yom Kippur and to have in mind that it is a mitzvah. The mitzvah of eating on Erev Yom Kippur should train us that *all* of our gashymius activities can and should be part of our avodas Hashem. The lesson here is that just as we are eating now totally *I'shem Shamayim*, having reached a very high level, we should apply this experience to all facets of our lives and channel them towards serving Hashem.

A sixth and final point Rav Nebenzahl writes is as follows. The mitzvah of eating Erev Yom Kippur teaches and reminds us of the great love that Hashem has for Am Yisroel. Hashem wants us to be successful in our *din* and even helps us in everyway possible to emerge with a positive judgment. Where do we see this point from this mitzvah?

Because all of us would be eating even if there were no mitzvah to do so. Hashem is taking an activity we all would have done anyway, eating, and transforming it into a mitzvah! Hashem is literally giving us a mitzvah on a silver (dinner) platter. What a beautiful expression of Hashem's love for Am Yisroel! All we have to do is have kavana that we are eating for the sake of a mitzvah. As we complete the final stages of our preparations and are about to enter the holy day of Yom Kippur, Hashem hands us a mitzvah. We have to remember this and think about it, and we have to know Hashem loves us and wants our *teshuva*.

Hashem loves us. We must understand that if we take a small step forwards to do teshuva, Hashem will assist us in completing the process: '*Haba letaher mesa'ayin*

oso', whoever comes to purify himself receives help from shamayim.

As we sit down to our *seudah hamafsekes*, we should all keep these ideas in mind and try to transform eating into a truly spiritual activity. And with the help we receive from having another mitzvah to our credit by simply eating, may we all be *zoche* to a *g'mar chasima tova!*

Alumni Dvar Torah by Bryan Chutskie (5768)

The Last(ing) Song

As we are nearing the conclusion of Sefer Devarim and of the Torah, the Torah begins to focus on Moshe's bidding farewell to the Jewish nation whom he faithfully served for so many years.

In Parshat Ha'azinu Moshe breaks out in song. Although it is not the first time we find Moshe singing, it is the first time we find him singing alone.



There are other differences between the song of Haazinu and the previous times Moshe sang. The most well-known of these songs is *Az Yashir* which followed the miraculous splitting of the Yam Suf. That song, however, was in response to an unparalleled Divine Revelation which prompted Moshe to sing and the entire nation to follow. At such times it is easy to tap into our *ruchniyut* for we have reached a "spiritual high." There is no effort expended on our part, our entire essence - spiritual and even physical - feels Hashem's presence.

During difficult and perhaps tragic times it is more difficult to feel and express our thanks and admiration for Hashem. It becomes very difficult to break out in song when we are wrapped up in our own needs. Quite often our emotional connection is conditional on things going well. When things are not going well we are too busy blaming Hashem - we are not opening our hearts. Although this is human nature, this is not the way a person rises towards the level of Moshe Rabenu.

When we hit low points or downfalls which lead us to sin, we try to ignore them - we find it difficult to confront the worst within us. We have trouble taking blame or admitting any wrongdoings. We cannot accept that all the bad things that happen to us result from our sins. We rather ask Hashem why He caused us such suffering and hardships. We focus on what for us is the easier way to connect to Hashem, through our strong traits and good deeds - we are not being one with Hashem. Part of us does connect with Hashem, but not our entire essence. Just like when we sing *niggunim* and praises to Hashem, we only feel strongly connected at particular points - the high points.

Rabbi Simeon said: "*Moses in his Song, first said 'The rock, perfect is his work', referring to the occasion when water issued from the rock...*" (Zohar S'hmot 64b)

Moshe could have put his episode with the rock aside, to only concentrate on all he accomplished and all the good he had done. Instead, Moshe completely accepts the Divine Justice that will cause his imminent death, with open arms, love, and understanding. Hashem is always right and Moshe is fully subservient to that.

Instead of avoiding this painful topic, Moshe addresses it head-on, displaying absolute acceptance of G-d and His will. Moshe "*Our Teacher*" teaches us one of his final lessons in song. Hashem Yisbarach knows exactly what He is doing, and all that He does is praiseworthy.

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Visitors

The following people have visited/learned in the Yeshiva:

- Daniel Seal (5761)
- Yossi Tsadok (5767-68)

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 Zanel 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
- Chaya Malka bat Rachel Braindel
- Elnatan Meir ben Devorah Ze'eva

[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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