



In This Issue

[HaRav Nebenzahl on Rosh Hashana "LEVADO YIMLOCH NORA - THE AWESOME ONE WILL REIGN ALONE"](#)

[Staff Dvar Torah By HaRav Benish Ginsburg "Kavod HaTorah"](#)

[Netiv Hachinuch "LETTER TO TALMIDEI YESHIVA WHO COMPLETED A MASSECHET"](#)

[Petuhei Chotam on Parshat Ki Tavo](#)

[Picture Gallery, Dedications, Mazal Tov's, Tehilim List](#)

[Join Our List](#)

Links

yna.edu

[Ask Rav Nebenzahl](#)

[Suggestion Box](#)

[Alumni Update Form](#)

[Rabbanit Malke Bina's Glimpse in to Elul](#)

[Contact Us](#)

Parshat Nitzavim Rosh Hashana

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Yamim Noraim/Sukkot

In order to accommodate the over 650 students, alumni, and their families that attend Yamim Noraim Tefilot the Davening will be held in the downstairs hall of Yeshivat Porat Yosef.



Click [here](#) to download the Rosh Hashana Schedule.

If you are planning on joining us for the Yamim Noraim and/or Sukkot (even if only for tefilot) and have not contacted [Dina](#), please do so in order that we can properly accommodate you and your family.

Shabbat Times with Rav Eli Zadok and family

Leil Shabbat

Candlelighting 6:11 PM

Mincha & Kabbalat Shabbat On The Porch 6:30 PM

Shabbat Day

Vatikin at Rav Bina's house 5:45 AM

Second Shacharit 8:30 AM

Mincha 6:15 PM

HaRav Nebenzahl on Rosh Hashana

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

Printer Friendly Sicha

"LEVADO YIMLOCH NORA - THE AWESOME ONE WILL REIGN ALONE"



TSHUVA AND REDEMPTION

"It will be that when all these things come upon you the blessing and the curse that I have presented before you then you will take it to your heart among all the nations where Hashem, your G-d has dispersed you. And you will return to Hashem, your G-d, and listen to His voice " (Devarim 30:1-2) The Torah is informing us that at the End of Days, following all the brachot (or G-d forbid the opposite) there will come a new era. This era will be characterized by the repentance of the Jewish nation: In addition "then Hashem, your G-d will bring back your captivity and have mercy upon you, and He will return and gather you in from all the peoples to which Hashem, your G-d, has scattered you" (ibid. 3). Hashem will gather in all our exiles and return us to Eretz Yisrael.

One of the Thirteen Principles of our Faith is belief that the Redemption will ultimately take place, that the Moshiach will arrive. The Torah of course does not specify that the Moshiach will descend from David HaMelech, for David had not yet been anointed king, but the basic belief in the arrival of the Moshiach is one of our Principles of Faith. These psukim are informing us that the redemption cannot take place without the nation repenting. The Gemara cites a dispute regarding this issue: "R' Eliezer says: if the Jewish people repent, they will be redeemed and if not, they will not be redeemed'. R' Yehoshua said: 'if they do not repent, they will not be redeemed? Rather the Holy One Blessed is He will appoint a king over them whose decrees will be as harsh as those of Haman and the Jewish people will repent, and in this way G-d will bring them back to the right path'" (Sanhedrin 97b).

How are we to understand this dispute? Does the Torah not explicitly tell us that tshuva is a prerequisite for redemption, how can R' Yehoshua then refute that? Is not the entire redemption based on our return to Torah? What does it mean to build a Beit HaMikdash without keeping Mitzvot? This would not be building but rather destruction! The explanation is that both R' Eliezer and R' Yehoshua are in agreement that the redemption must be accompanied by tshuva, their dispute is whether repentance must precede the redemption whether it can place afterwards. What is certain is that repentance is a necessary component of the redemption.

Elul in a certain sense is a time of redemption. It is not the final redemption, for we are still not in control of many parts of Eretz Yisrael and the Arabs continue with their acts of terror. The Torah is telling us that when the Jewish nation returns to Hashem then Hashem so to speak returns to us. This is the message of Elul "ani leDodi veDodi li" "I am for my beloved and my beloved is for me" (Shir HaShirim 6:3). The whole year we acted in the way that we did, and then comes the month of Elul when we return to Hashem and He returns to us. This is the precisely the Torah's description of the ultimate redemption.

We pray for and wish each other a "shana tova umetuka" "a good and sweet year". What do we mean? Obviously we pray for a year which is all good one devoid of traffic accidents and bombs. The sweetest thing we can wish for, however, is "deveikut baHashem", cleaving to the Divine Presence. This is the ultimate sweetness possible.

SHOFAROT: LINK BETWEEN MALCHUYOT AND ZICHRONOT

During the last two weeks we discussed the brachot of Malchuyot and Zichronot. We explained how in the bracha of Malchuyot we declare everything as being from Hashem - He is the King, He is the Judge, and He decides whether there will be war or peace, whether or not there will be a hurricane, whether or not there will be illness, who will live and who, G-d forbid, will not live, as well as everything else. We then recite the bracha of Zichronot where we declare that Hashem does not make any of these decisions on His own but rather bases them on our actions: "You remember the deeds done in the universe ... everything is revealed and known before You". Hashem ultimately makes the decision but He bases it on the deeds of the people, for we are the ladder on which "the angels of G-d are ascending and descending" (Bereishit 28:12). If we observe the Torah and Mitzvot then everything will be good for the Jewish nation as well as the entire world. If, G-d forbid, we do not keep the Torah then things will not be so good, not for us nor for the rest of the world this is the second bracha of Zichronot.

The bracha of Shofarot can be viewed as a compromise, so to speak, between the above two. We declare that what we had said in Malchuyot and Zichronot are both true. Hashem is the Judge and He judges based on our deeds. Shofarot tells us that the power we were granted in Zichronot is limited. We cannot interfere with the Divine Plan for the world. Zichronot tells us that our actions have meaning and effect the world, they may influence the way

that the Redemption ultimately comes about. Shofarot, however, promises us that no matter what, it will take place.

The Jewish nation began its history with a Shofar the shofar of Akeidat Yitzchak and the sounding of the Shofar at Har Sinai when the Torah was given: "You were revealed in Your cloud of glory to Your holy people to speak with them ... amid thunder and lightning You were revealed to them and with the sound of the Shofar You appeared to them". The End will also come about with the sounding of the Shofar "It shall be on that day that a great Shofar will be blown, and those who are lost in the land of Ashur and those cast away in the land of Egypt will come together" (Yeshayahu 27:13). The Shofar was sounded when the Torah was given and the Shofar will be sounded announcing the arrival of the Moshiach. What happens in between, when and how his arrival will take place, depends on us. The period in between is filled with highs and lows, at times the situation is better than at other times. There will be times which will see Moshe Rabenu, David HaMelech, and other righteous people, while other periods of history will have the likes of Yeravam ben Nevat. The end result will be the same - the Divine Plan will come to fruition. This is the compromise, so to speak, between what we have declared in Malchuyot and Zichronot. In Malchuyot we declared that Hashem is King and He alone runs the world in accordance with His will. In Zichronot we said that although Hashem has the ability to do as He pleases, He has limited Himself to acting based solely on man's actions. The bracha of Shofarot is the link between the two. There is a limit to just how much influence man has in Hashem's administering of the world it cannot overstep the boundaries of the Divine Plan.

Man has the power to delay the redemption, and there have been many wicked people who have committed evil acts of evil attempting to counter the will of Hashem and negatively influence how the world has been run, while Tzaddikim have the power to hasten the redemption. One thing certain is that in the end they will not manage to alter the Divine Plan - the Jewish people will ultimately be redeemed, a Sanhedrin will be formed, the Beit HaMikdash will be rebuilt, there will be a Davidic kingdom, and the Kingdom of Heaven will be recognized throughout the entire world: "All you inhabitants of the world and dwellers of the earth - you will see when the banner is hoisted up upon the mountains, and when the Shofar sounds you will hear!" (Yeshayahu 18:3), "and it will be on that day that a great Shofar will be blown" - this is what the bracha of Shofarot alludes to.

The Creation of the world consisted of a beginning which was all good, and the end too, will be all good. No evil person in the world can change that - not Pharaoh, not Haman, and not that evil German (may his name be obliterated). Hashem is the King, He guides the world based on our deeds, but in the end everything will run in accordance with His will. Man will eventually undergo tshuva and return to Hashem and the Redemption will come about.

MAN'S CHOICE

What choice does man have in this world? Whether to be among those who help hasten the Moshiach's arrival or to align himself with those who delay his arrival. A person has the choice of following in the footsteps of Avraham, Yitzchak, Yaakov, Moshe, Aharon, and other Tzaddikim or living his life in the way of Lavan, Pharaoh, Haman, Nebuchadnezzar, and other evil people. This is the only choice man cannot influence the final outcome. How long will it take to reach the promised End? That is up to us, but it will happen!

Many evil people have tried to destroy the Jewish nation, and have ended up destroying themselves. Haman's plans ended up with a happy ending for us not for him. The same may be said regarding Pharaoh and other wicked people. They are all but a small part in Hashem's plan they will ultimately receive their punishment and the Tzaddikim will ultimately be rewarded.

DIVINE JUSTICE

The Torah informs us in Parshat Haazinu that the other nations will be held accountable for every act they perpetrated against the Jewish nation: "I shall intoxicate My arrows with blood and My sword shall devour flesh, because of the blood of corpse and captive, because of the earliest depredations of the enemy" (Devarim 32:42). This verse describes Hashem's future upcoming revenge against the enemy. Rashi cites from the Sifri that the nations will be judged: "from the earliest depredations of the enemy", from the beginning of their attacks against Israel. The deliberations will not begin with the Holocaust, or with the Crusades, not even with the destruction of the Beit Hamikdash rather they will begin with the very first assault against Jews, with Nimrod's behavior towards Avraham. There will be no "statute of limitations" for the iniquities of the enemy - thousands of years of injustices will be brought forth.

Hashem's justice will be precise every evil deed will be punished accordingly. Everything will be taken into account - a person who only shouted "Jude" will not be judged the same way as a person who also spat. Justice for the one who spat will not be the same as for the one who perpetrated other terrible acts. Not a single act will escape notice the preciseness of justice will be clear to all.

The result will be "O nations - 'harninu' - sing the praises of His people, for He will avenge the blood of His servants, He will bring retribution upon His foes" (ibid. 43). Onkelos tells us that "harninu", means they will praise - the other nations will be so impressed with the exactness of the judgment meted out against them - that they will sing Hashem's praises. They, of course, will not be happy with the punishments, but just seeing the preciseness of the justice will cause them to burst forth in song singing Hashem's praises. This will bring about a great Kiddush Hashem the entire world will see that everything that takes place is part of the Divine Plan.

SHAME AND EMBARRASSMENT

My esteemed teacher HaGaon HaRav Chaim Shmuelevitz zt"l once elucidated on the tefilla: "Avinu Malkenu nekom le-einenu nikmat avadecha hashafuch" "Our Father, our King, avenge before our eyes the spilled blood of Your servants". What are we asking for? Are we asking from Hashem that six million Germans die? Perhaps sixty million? This is not what we are praying for! What we are requesting is that those wicked people recognize the enormity of their deeds and feel great shame at what they did. We pray that all those evil people who tried to annihilate the Jewish people, whether bodily or spiritually, whether by the sword or via missionaries, recognize and understand that their plot will never succeed, because the Torah is Truth and the Jewish people are Truth. Am Yisrael will continue to exist, and the Torah will continue to blossom. As for the wicked: "its end will be eternal destruction" (Bamidbar 24:20). The true punishment for the wicked will be the feeling of shame and embarrassment for what they have done. In my younger days I did not understand this, yet as I get older I see just how terrible public embarrassment can be. We must keep in mind that as difficult as public embarrassment is in this world, it is but a passing phenomenon while in the Next World it remains for eternity.

Shame and embarrassment can be more difficult for a person to tolerate than death. Some years ago one of the Shabbat regulars at the Yeshivat Kol Torah Minyan, a devout Jew, an honest "baal habayit", and an observer of Torah and Mitzvot, was once suspected of some financial wrongdoing and the embarrassment was so great that he would no longer show his face in public. The situation worsened to the point where one Shabbat between Shacharit and Musaf he took his own life. I am certainly not justifying suicide, it is a terrible sin, but this does demonstrate to us what a terrible thing it is to be embarrassed. Such is the power of shame even in this world, which is only transient in which the embarrassment too, cools down and withers with time. (I remember once walking on a snowy day and slipping and falling in the middle of the street. It was extremely embarrassing and I was happy to see that there were very few people on the street and those who were there did not notice me fall. Today, only many years later am I able to relate this story in front of the Yeshiva without it embarrassing me!) Even a person who would rather "die than be put to shame" does not have that option in the Next World, for he has nowhere to go to run away from it. Shame in the Next World is eternal and not only does it not go away with time, it grows!

YOUR BRICK IN THE BEIT HAMIKDASH

The Beit HaMikdash will be built, speedily in our day, not only from physical stones but from Torah and Mitzvot. The big stones of the Beit HaMikdash will be built from the Mitzvot of our forefathers, of Moshe and Aharon, the Rambam and Rashi. In addition, however, there will be little stones which each and every one of us can try to have a share in. The Beit HaMikdash will be built whether we want it or not - this is what the bracha of Shofarot tells us - we can decide whether or not we want to have a share in its building.

This thought should fill us with pride as well as humility. We should feel proud that we too have a share in the building of the Beit HaMikdash, to be working alongside our forefathers and other Tzaddikim. It should also humble us when we realize how small our stone is, how insignificant all our good deeds are when compared to those of our forefathers, of Moshe and Aharon, and other giants. The pride and humility together should bring us to better serve Hashem.

THE SHOFAR BLASTS AS SYMBOL OF HASHEM'S SOVEREIGNTY

The way in which we sound the Shofar on Rosh Hashana expresses a similar idea to our explanation of the blessing of Shofarot. We begin with a Tekia - a simple sound, and end with a simple sound. In between we blow a shvarim, a truah, or the two combined. These sounds are referred to by Chazal as "genuchei ganach, vilulei yalil" "moaning or sobbing" (Rosh Hashana 34a). The "pshuta shelefaneha" - the simple sound that we open with, alludes to the Kingdom of Heaven in all its glory as it was in its original state prior to the creation of the world: "Adon Olam asher malach betere kol yetzir nivra" "Master of the universe Who reigned before any form was created". This total governance of Hashem also existed at the beginning of our history as a nation, when we all declared at Har Sinai "naase venishma" "we will do and we will obey" (Shmot 24:7). This period of the revelation of the Kingdom of Heaven in all its glory, however, was followed by many years of "moaning and sobbing". Regarding the general history of mankind, we begin with Adam HaRishon eating from the Tree of Knowledge, followed by the Great Flood, and many other difficult periods. In Jewish history, that great gathering at Har Sinai was followed by the chet haegel, the chet hameraglim, and other manifestations of moaning and sobbing which continued with the destruction of the Beit Hamikdash and onward until the recent Holocaust. In the blasts of the Shofar, following the

"genuchei ganach, vilulei yalil", however comes once again we have "pshuta shele-achareha" symbolizing the total reign of Heaven at the End of Days - "ve-acharei kichlot hakol levado yimloch norah" "after all has ceased to be, He, the Awesome One, will reign alone".

When the Divine Plan will reach its pinnacle, the Kingdom of Heaven will once again rule. The Davidic kingdom will be reinstated as well as the Great Sanhedrin in Yerushalayim. There is no doubt that this will take place! Just as there was a "pshuta shelefaneha", there will be a "pshuta shele-achareha". These are the allusions of the sounds of the Shofar, and this is what the bracha of Shofarot refers to as well after all the troubles we currently find ourselves in, the calm of the "pshuta shele-achareha" will once again reign. The simple undisturbed sound of joy in the building of the Beit HaMikdash will return. With Hashem's help we shall be blessed with a good and sweet year, with the sweetness of Torah and "Yirat Shamayim" "Leshana Tova Tikatevu veTechatemu leAltar leChaim Tovim uleShalom".

Staff Dvar Torah By HaRav Chaim Eisenstein

ROSH HASHANA - SOLEMN OR JOYOUS?

Despite the distinctly serious character of Rosh Hashanah, upon examination of both Biblical and Rabbinical sources, there seems to be contradictory elements in both the laws and narrative description of the day.



One of the basic themes expressed in the Rosh Hashanah prayer service refers to Hashem sitting in judgment. We say in Unesaneh Tokef that every human being passes in front of G-d as part of his flock and is judged. The shofar blown on Rosh Hashana is bent symbolizing man's humbled stance in front of G-d on Rosh Hashana. Yet, at the time there is an element of simcha (joy) which is characteristic of the prescribed holiday festive meals. As the prophet Nehemiah writes in reference to Rosh Hashana: "eat the fat and drink the sweet and send portions to those who do not have anything prepared." Similarly, although this is not our practice, Rabenu Asher (Rosh Hashana 4:14) writes that the joyous holiday refrain: "vatiten lanu ... moadim lesimcha" You have given us days of happiness" recited in the festival Amidahs is also recited on Rosh Hashana.

There are opinions which permit fasting on Rosh Hashana (editor's note: in fact one should be extra careful not to omit Yaale VeYavo in Birkat HaMazon, for given the opinions which permit fasting, it is not clear whether he would be required to repeat Birkat HaMazon).

The symbol of the shofar is also paradoxical. On the one hand Yeshayahu states that the outset of the Messianic era will be marked by "a great shofar." At the same time, the prophet Yirmiyahu is told to blow the shofar to call the sinners of Israel to repentance. How can we explain the conflicting messages of the Shofar and Rosh Hashanah?

HaRav Soloveichick suggests that the paradoxical elements of Rosh Hashanah reflect the development of the tshuva process on Rosh Hashanah. The sobering elements of Rosh Hashanah reflect the initial process of repentance. These elements reflect the harsh realization and embarrassment that comes along with the regret of sin. On Rosh Hashana, G-d presents himself to man whether he is ready or not. Man's basic reaction is the visceral expression of fear. However, after man begins fostering this newfound relationship, it elicits a strong spiritual emotion of joy. Man's natural spiritual yearnings to be closer to G-d begin to be realized and that is expressed by the simcha of Rosh Hashana. The contradictory elements of the day reflect these two different stages which are basic to the process of repentance.

Zohar actually goes a step further and relates this dichotomy to the two days of Rosh Hashana - the first day is dina takifa and the second day is dina raffia.

Rosh Hashana speaks to each one of us, no matter what stage of the tshuva process we are at. If this is the first time we have thought about tshuva in a while and are therefore experiencing feelings of fear and intimidation, then it is time to form a relationship and have these feelings mature to yirah - reverence for our ancient tradition that is alive and well, and incorporate the Torah into our daily lives.

Finally there is what applies to all of us equally - that vice, the aveirah, which has become an integral part of us - we are afraid to tackle it. As we continue growing in the tshuva process, let us arise from that paralyzing state of fear to the productive state of yirah - reverence. As the gnawing emotions of feelings of tshuva in the subconscious hopefully rise to the conscious and tug on our neshama let us arise from this state of fear to the joyous state of yirah.

As preparation for Yomim Noraim, Rabbi Eisenstein's ten minute mussar is available on YUTorah.com and Torahanytime.com.

Netiv HaChinuch - For Parents and Teachers



Netiv HaChinuch shares the insights and wisdom of an adam gadol whom we have recently lost - HaGaon HaRav Michel Yehuda Lefkowitz zt"l - Rosh Yeshivat Ponovezh I'Zeirim. From his early days in Ponovezh, HaRav Bina Shlit"a maintained an especially close connection with HaRav Lefkowitz zt"l. Our weekly series will contain excerpts from Imrei Da'at - HaRav Lefkowitz' sichot and letters to educators in the area of chinuch.

EDUCATING THE NEXT AND FUTURE GENERATIONS

"Train the youth according to his way and when he grows old he will not swerve from it" (Mishle 22:6). The foundation of keeping the tradition of Torah and mitzvot alive lies in education of our sons and daughters. The Gemara (Kiddushin 30a) teaches us that the pasuk: "the day that you stood before Hashem, your G-d, at Horev" (Devarim 4:10) that whoever teaches his children Torah is viewed as if he taught his children, their children, until the end of time. The Torah also views it as if he was personally there at Har Sinai, for the pasuk "make them known to your children and your children's children" (ibid. 9) is juxtaposed to "the day you stood before Hashem, your G-d, at Horev". The education a parent gives over to his child creates a link in the chain of future generations, thus any mitzvot and good deeds of future generations are credited back to the parents.

Parents are obligated to educate their children from when they are small. The Rambam writes that the moment a child begins to talk he should be taught the pasuk: "Torah tziva lanu Moshe" and the first pasuk of Krias Shma, and then teach him more and more as his ability grows. The ability to absorb more as he gets older depends on how much he learned as a child. In fact Chazal point out something very interesting (see Sukkah 46a) - in worldly matters a vessel which is full is unable to contain more, while the exact opposite applies to spiritual matters - the more full a person is, the more he is able to absorb. One who was not "filled" in his younger days will have a harder time as the years go by. The parents' job is to insure that the child loves learning and wants to know more and more. It is highly recommended that the father spends time learning with his son and encourage him so that he will derive great satisfaction from his learning. This will create a true love for learning - this is the parents' obligation in educating the next generation.

Petuchei Chotam on Parshat Nitzavim



Rav Chanan Bina teaches a passage from the sefer Petuchei Chotam each week on the parshat hashavua. The sefer was written by HaRav Yaakov Abuchatzeira zt"l.

Click [here](#) to follow along inside and listen.

Photo Galleries, Mazal Tov's, Tehilim List

Photo Gallery



[Ein Gedi/Dead Sea Tiyyul](#)

Dedications

- Thursday night's alumni shiurim at the Yeshiva were in memory of Rut bat Avraham v'Sofie Sarah, the mother of Alfie Fass (5735, Chairman of the Board of Yeshivat Netiv Aryeh for eight years).

Visitors

The following people learned/visited in the Yeshiva:

- Eric Drang (5768-69)
- Ari Marks (5771-72)
- Ari Nevies (5739)

Mazal tov's

Yeshivat Netiv Aryeh would like to wish a mazal tov to:

- [Jordan](#) Kestenbaum (5768) on his engagement to Riva Zukor.
- [Michael](#) Attar (5768-69) on his engagement to Laura Bergmann.
- [Dovid](#) (5766-67) Katz on his engagement to Daniella Sontag.
- Seth (5751) and Nealy Fischer on the birth of a baby boy.

Tehilim List

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

- | | |
|-------------------------------|----------------------------------|
| • Michoel Pinchas ben Frachah | • Yaakov Dov ben Blima Chana |
| • Miriam Rivka bat Adina Leah | • Ada Bat Miriam |
| • Rachel bat Chana | • Leah bat Malka Chaya |
| • Yehuda Pinchas ben Asna | • Aharon ben Simah |
| • Sagit bat Esther | • Shayna bat Chava |
| • Fruma bat Ita | • Zev Eliezer ben Chaya Shaindel |
| • Chaya bat Grunia | • Avram Gershon ben Tzippa |
| • Tamara Nechama bat Karmela | • Reuven HaLevi ben Sheina |
| • Ester bat Chaya | • Ari ben Rivka |
| • Binyamin Yonatan ben Leikah | • Yosef ben Golda |
| • Chaya Chana bat Alta Rivkah | • Esther bat Brana |
| • Yosef ben Hilda | • Miriam bat Shulamit |

- Maron ben Hadas Esther
- Yeshaya Zalmen ben Elka
- Chinoam Rina bat Avital Hoday-ya
- Ditzza bat Vardit Tali bat Devorah Bina
- Akiva ben Gittel
- Chaya bat Chana
- Evelyn bat Dina
- Avraham Elizar ben Chana Pesha
- Dovid Halevi ben Emunah
- Mordechai Eliezer Hacohen ben Esther Miriam
- Akiva Yisrael ben Shaindel Faiga
- Yakov Mordechai be Sara Sheina
- Rivka Chava bat Rachel
- Margalit Chaya bat Rachel
- David ben Leah
- Elizabeth bat Annette
- Yitzchak Shraga ben Chava
- Shmuel Chai ben Hadassa
- Alyza Sarah bat Yehudit
- Inbal bat Nelya
- Yeshaya Zalman Ben Elka Rivkah
- Rav Avraham Zev (Levi) ben Faiga
- Penina Pesel bat Esther
- Yehoshua ben Vered
- Tuvia ben Nechama Rifka

And of course we are always davening for the release of Jonathan Pollard (Yehonatan ben Malka Pollard)



[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,
Yeshivat Netiv Aryeh

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