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Parshat Bechukotai

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Please join us!

As in past years, Yeshivat Netiv Aryeh will play an active role in the Kotel's Lag BaOmer festivities. The bonfire will be lit at 9:00 PM on Motzaei Shabbat. Alumni and visiting family are welcome to join us. The dancing at the Kotel will be followed by a "chug" on the Yeshiva porch overlooking the Kotel, lead by our Rosh Yeshiva and featuring divrei Torah, singing, and a melave malke barbecue.



Shabbat Davening Times at the Yeshiva (with Rabbi Ellie Rothstein & family)

- Mincha in Beit Midrash followed by Kabbalat Shabbat on the balcony 7:15 PM
- Shachrit Vatikin in Rav Bina's house 5:05 AM
- Shachrit Bet 8:30 AM
- Mincha 6:45 PM

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HaRav Nebenzahl on Parshat Bechukotai

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

Printer Friendly Sicha



THE VALUE OF TIME, THE VALUE OF A HUMAN BEING

The end of *Parshat Bechukotai* teaches us that a person may pledge his own value or that of another person to the *Beit HaMikdash*. There are two possible values that can be assigned to an individual - *damim* - a monetary value based on his worth as a slave in the open market at that moment, and *erech* - a fixed value based on age and gender irrespective of physical condition. These latter values are assigned at the end of our *parsha* (e.g. one who pledges the value of a man between the ages of twenty and sixty has in effect pledged fifty shekels to the *Beit HaMikdash*, while the value of a woman in the same age bracket is thirty shekels). The mitzvah of *Pidyon HaBen*, the redeeming of the firstborn son, is another example where we find the Torah assigning an absolute value (five *selah*) to a person, regardless of how successful the child will become.

Perhaps we can explain that the monetary value is one's physical worth - his value in terms of manpower, this can be measured in the open market. *Erech* on the other hand refers to a person's spiritual worth. Given that a human being's spiritual value is infinite, the Torah saw fit to assign a fixed rate. Why then are there differences in value based on the factors mentioned above (age and gender)? A person's ability to perform *mitzvot* varies depending on his stage of life. We do not find varying rates within the age and gender category depending on the person's health or on whether or not he is learned. There is even an opinion in the Gemara that a non-Jew also has an *erech* value.

The value of a human being is greater than all the items in the world, all the money, silver, and gold combined. We may violate the Shabbat to save a human being, but we may not do so in order to save our gold and silver. A human being is priceless and it is therefore impossible to measure his value - the Torah therefore had to designate a price.

A person cannot pledge the *erech* of a utensil or an animal because one cannot assign a spiritual value to these items. There is only one item, apart from human beings, to which the Torah assigned a fixed value. We read in our *parsha*: "if a man consecrates a field from his ancestral heritage to Hashem, the valuation shall be according to its seeding: an area seeded by a '*chomer*' of barley for fifty silver shekels.

If he consecrates his field from the Jubilee Year, it shall remain at its valuation. And if he consecrates his field after the Jubilee, the Kohen shall calculate the money for him according to the remaining years until the Jubilee Year, and it shall be subtracted from its valuation" (*Vayikra* 27:16-18). Based on the above idea it appears that similar to man, the value of *Eretz Yisrael* is not measured in purely economic terms.

The essence of *Eretz Yisrael* is as a place in which to serve Hashem and observe mitzvot, its value is thus infinite. Any monetary value can only be assigned by the Torah irrespective of whether or not the land is fertile.

The Torah relates in *Parshat Vayishlach*: "he (Yaakov) bought the parcel of land upon which he pitches his tent" (*Bereishit* 33:19). The Ibn Ezra comments on this *pasuk* that one who acquires an ancestral land in *Eretz Yisrael* is likened to one who has purchased an inheritance in the Next World. Chazal tell us "Better one hour of spiritual bliss in the World to Come than the entire life of this world" (*Avot* 4:23). This "one hour" is the equivalent of passing by a royal feast and just smelling the aroma. This whiff of the Next World is better than the entire life in this world. In a similar fashion, the value of land in *Eretz Yisrael*, like an inheritance in the Next World, is priceless. Rashi in his usual concise manner teaches that true performance of *mitzvot* can only be performed in *Eretz Yisrael*. The Ramban elaborates on this theme. Observance of *mitzvot* outside of Israel is only in order to "Make road markers for yourself" (*Yirmiyahu* 31:20). Although the Torah tells us "it is a Sabbath for Hashem in all your dwelling places" (*Vayikra* 23:3), the essential

mitzvah is in *Eretz Yisrael*. There is no value we can possibly assign to a *me-ein olam haba*, the Torah therefore assigned a value.

We see from the concluding portion of our parsha that the spiritual value is infinite. There is no price we could possibly pay for the Torah we are about to receive on Shavuot - every mitzvah, every word of Torah is priceless. Because every word of Torah is priceless, then every moment which could be spent learning Torah is priceless. The Americans have an expression "time is money". I would venture to say that they are mistaken - time is not money, time is life. A person who feels time is money is one who feels that life is money. Life is not about money, life is about *ruchniyut*, coming closer to Hashem. We have often cited the Chafetz Chaim's calculation that a person can learn approximately 200 words of Torah per minute. If one moment of Torah has infinite value, imagine the value of 200 times that one word.

We must value our time and realize how much potential we have to accomplish and what a terrible thing it is to waste. Having the opportunity to study Torah and electing instead to pursue other interests is the greatest accusation that can be leveled against a person. Chazal tell us that "For he scorned the word of Hashem" (Bamidbar 15:31), refers to "one who can be involved in Torah and does not do so" (Sanhedrin 99a). The pasuk continues "That person will surely be cut off, his sin is upon him" (Bamidbar 15:31) - "he will be cut off in this world and the next world" (Sanhedrin 99a). Why should he be cut off from the Next World? He, after all, did not violate the Shabbat, he did not eat non-kosher food, and he did not take that which belongs to others.

He showed that the Torah is insignificant in his eyes. Imagine two piles of paper before you, one of \$100 bills and one of plain paper. If you were to ignore the bundle of \$100 bills and opt for the paper you would be mocking the value of the dollar. (This in particular does not really concern me, this is America's problem.) If, however, one has pearls before him - the pearls given to us by Hashem - the Torah, and rather than taking it he wastes his time on nonsense, this is "scorning the word of Hashem",

Perhaps we count the days leading up to Matan Torah to teach us the value of time, to appreciate how much can be accomplished in each day. We can appreciate the Torah much more when we understand the value of time and how many mitzvot we can fulfill during that time.

Rashi opens his commentary on the Torah by stating that the Torah really should have begun with the first mitzvah given to the Jewish nation: "*hachodesh hazeh lachem*", rather than "*Bereishit bara Elokim*". Why is the commandment to sanctify the first month of Nisan an appropriate place to begin the Torah? This mitzvah gives the Jewish people dominion over time - the Beit Din determines whether or not today is Rosh Chodesh and whether or not this year is a leap year. Our determination of time is an appropriate place to begin with.

In our Yom Tov Kiddush and *tefillot* we recite the *bracha* of *mekadesh Yisrael vehazmanim*, as opposed to Shabbat when we simply say *mekadesh haShabbat* without mentioning Yisrael. In fact when Yom Tov falls on Shabbat we say *mekadesh haShabbat veYisrael vehazmanim* - the Jewish people sanctify time and it is they who by determining when Rosh Chodesh is ultimately determine what day is Pesach and other Yom Tovim. Shabbat, on the other hand, is every seven days independent of any involvement of the Jewish nation.

Yirat Shamayim requires understanding that we are servants of Hashem and that our time is sanctified to Him. The Torah tells us, "For the children of Israel are servants to Me, they are My servants" (Vayikra 25:55). The Gemara deduces from this *pasuk* that the Jewish people are "not servants of servants" (Kiddushin 22b). The sixth chapter of Baba Metzia discusses the *halacha* that "a worker can withdraw from his employment even in the middle of the day." (Baba Metzia 77a). The Gemara limits this *halacha* to a worker and not a contractor. The distinction between a worker and a contractor is that a worker is paid for his time. A contractor, on the other hand, is paid for the job. If a landowner were to hire someone to plow his field at the rate of one hundred shekels per day, he would be hiring a worker. If he were to offer him one hundred and fifty shekels for the entire job, regardless of the amount of time it takes, he would be hiring a contractor. A contractor may not suddenly decide in the middle of the job not to complete it, and if he does so, the owner is under no obligation to compensate him, even for work he has completed thus far. A worker, on the other hand, who terminates his employment in the middle of the contract, even though he had committed himself to working an additional day, week, or month must be compensated for work performed until that point. The Torah does not wish us to sell our time, for time is consecrated for service of Hashem. We are servants of Hashem and not of other servants. The Torah does not forbid earning an hourly wage, but it appears from the Gemara that it is preferable to be paid for the job, for time should be *Kodesh laHashem*.

If a businessman or even a contractor, (who is not paid for his time) decided to take out a *sefer* and learn Torah while he was plowing the field or the equivalent, it would not be considered stealing. Of course, he would have to keep careful watch to make sure the ox did not stray off the path while he was deliberating the *pshat* in a difficult Tosafos. If he did, he would be stealing from his employer by not properly performing the job he has been hired to do. His time, however, remains Kodesh laHashem. A hired worker, on the other hand, who has sold his time that should have been sanctified for Hashem, to the owner -is forbidden to learn Torah on the job.

The owner or contractor, who comes home after a hard day's work and opens the Gemara, understands the sanctity of time. Clearly some time is required for sleeping, eating, and davening Maariv, but a significant amount of time must also be devoted to learning Torah. A person who spends his day in this fashion has spent his entire day the way a Jew is required to. If, however, after a hard day's work, the only thing he can think about is the newspaper or that unmentionable appliance, then he has not sanctified any of his time. Either he feels that he is boss over his own time or that his time is totally *hefker*. In either case he has certainly not sanctified his time to Hashem! He becomes accountable for his entire day - he can no longer claim that he did not learn during the day because he needed to earn a living, for he did not avail himself of even the little opportunity he did have to learn. One who has other obligations or extenuating circumstances and thus cannot learn or perform mitzvos, is absolved of the requirement. If, however, the opportunity should arise later and he still does not take advantage of it, it shows that his real reason for not learning previously was because "he prefers a life without restraint" (Ketubot 11a) - even if he had not been required to work, he would have wasted his time.

We must be grateful that we are servants of Hashem: *ashrenu ma tov chelkenu uma naim goralenu uma yafa yerushatenu* "we are fortunate - how good is our portion, how pleasant our lot, and how beautiful our heritage!" We are happy to be servants of Hashem, the Torah is not a heavy burden. We have a chance for greatness. I was once asked by someone at what point we can stop learning. I responded that Moshe Rabenu lived until age 120, when we reach the level of Moshe Rabenu then we will be able to stop learning. We must strive to grow in Torah, we must enjoy the Yom Tov of Shavuot and appreciate what makes us different from all the other nations. Mitzvoth are precious gifts - Shabbat is described by Chazal as a *matana tova*.

"Everyone agrees that on Shavuot we require 'lachel' for you" (a person is obligated to rejoice with food and drink) (Pesachim 68b). Even R' Eliezer who is of the opinion that other Yom Tovim may be observed "kulo laHashem" - all for Hashem. This means that a person may spend the entire Yom Tov in the Beit Midrash learning Torah. When it comes to Shavuot, however, R' Eliezer acknowledges that there "lachel" is also necessary - to show that we are rejoicing at having received the Torah. Although "the Mitzot were not given for the pleasure of the Jewish people, that their fulfillment brings them pleasure, they were rather given as a burden around their neck" (Rashi to Rosh Hashana 28a), yet this burden is sweeter than honey - one we are very happy to have. For this reason, it has become customary to eat milk and honey on Shavuot to show that the Torah is sweeter than milk and honey (see Mishna Brura 444:13). We accept this burden of the Torah with love. Although at first the Torah may appear bitter, as we mentioned last week, after a period of time we see and feel that the Torah is indeed sweeter than honey!

The Torah is a precious gift which we thank Hashem for by making a bracha before learning, as we do before any mitzvah to indicate our gratitude. May we grow in Torah and may we merit the building of the Beit HaMikdash to enable us to fulfill associated with Shavuot which we are unable to fulfill today, speedily in our day. Amen.

Staff Dvar Torah by Rav Yoel Rackovsky

THOUGHTS FOR PESACH SHENI AND LAG BAOMER



Each week of the seven weeks of the *Sefiras Haomer* corresponds to a different one of the seven lower spheres of the creation and it is not coincidental that both are called "*sefira*". We recently began the week of the *sefira* corresponding to *hod*, highlighted by the observances of Pesach Sheni and Lag BaOmer. *Hod* means *hodaya* - thanks: "*tov lehodot laHashem ulezamer beShimcha Elyon*" "it is good to thank Hashem and to sing praise to Your Name". The week which preceded *hod* was *netzach* - victory. We spend our lives battling out *yetzer hara* and *netzach* means victory. HaRav Moshe Shapiro says that true victory is only achieved when the other side acknowledges (*modeh* - same root as *hod*) their defeat. When the *yetzer hara* acknowledges that Hashem is Truth, only then have we won - this is *hod* - the victory is now sealed.

The first night of *hod* - Pesach Sheni - is *chesed shebehod* - I am thanking Hashem for all the *chesed* He has shown me, while Lag BaOmer is *hod shebehod* - I am thankful that I am able to thank. On Lag BaOmer our eyes are opened up to seeing the greatness of Torah - *gal* (letters *lamed* and *gimmel*) *einai ve-abita niflaot beToratecha* - "open my eyes so that I may see the wonders of Your Torah" - the fifty gates of Torah.

Pesach Sheni is the *yahrzeit* of R' Meir, while Lag BaOmer, as we all know, is the *yahrzeit* of R' Shimon bar Yochai. - Both were disciples of R' Akiva and both *yahrzeits* fall on festive days. What is Pesach Sheni? There were members of Klal Yisrael who were unable to offer the Korban Pesach on time because they were *t'mei'im*. They had cried to Moshe Rabeinu: "we must have Pesach, how can a year go by in which our mouth (*peh*) cannot speak (*sach*) to Hashem, we must be given a second chance." Moshe davened to Hashem and in their merit, Hashem revealed a *chiddush* providing them with a second chance, *Pesach Sheni*.

Their tears brought about this revelation - *shaarei dima* - the gates of tears - are never locked. If you really want to open up the heavens, you have to cry - say to yourself: I did not succeed this time but I will try harder and succeed the next time. Pesach Sheni is the second chance; they had another opportunity to offer the Korban Pesach - the people themselves brought about this revelation.

The Bnei Yissaschar comments that the days of *sefirat haomer* can be referred to as *lev tov* - the first 32 days until Lag BaOmer are the *lev* (the *gimmatria* of *lev* is 32), while the remaining 17 days are *tov* (the *gimmatria* of *tov* is 17). A mishna in Pirkei Avos lists five opinions regarding what is the best path for a person to follow. One of these opinions is *lev tov* - a good heart. A good heart is a heart of gold, a heart of Truth. The Bnei Yissaschar points out that from "*Bereishit bara Elokim et hashamayim ve-et haaretz*" until "*vayare Elokim et haor ki tov*" there are 32 words. Hashem saw the light was good and only when He saw that it was being misused, did he hide it. Where is it hidden? In the Torah. *Ein tov elah Torah*. The only true "good" in the world is Torah.

Why is the *Sefirat HaOmer* broken down into two parts? The Zohar Hakadosh explains that the people ate matzah for an entire month beginning with the first Pesach - for an entire month the *peh* was *sach*. Then they began to eat Manna. Pesach Sheni was from an entirely different perspective. The first Pesach was generated from above - Hashem decided the time had come to take His people out from Egypt and in their haste had to eat matzah. Pesach Sheni was generated by the people themselves, they opened their hearts and cried, because they so badly wanted a relationship with HaKadosh Baruch Hu.

The Torah begins with the letter *bet* and concludes with the letter *lamed* - this is *lev*. Once I complete the Torah, I must "*hafoch ba vahafoch ba*" - the first letter of *lev* is the last letter of the Torah - we must now begin with the end and go back to the beginning. When I review and review and put my whole heart into it, I don't simply go in order - I try to uncover all sorts of insights all sorts of depth - I don't simply follow the order I did previously, rather this time I begin at the end and go back to the beginning.

R' Shimon bar Yochai is called "Holy Candle" - it was through him that the hidden parts of Torah were illuminated and revealed. He authored the Zohar, meaning light, and he left this world (we can assume he was born on the same day he died as is the case with *tzaddikim*) in the month of *Ziv* (Iyar) which also means light. On Lag BaOmer, R' Shimon comes to this world and reveals to us the hidden light - the *ki tov* of the Torah. Although the hidden parts of the Torah may be esoteric, we must keep in mind that those who have not opened their hearts will never have the opportunity to uncover those areas of the Torah. Many people learn hidden parts but have not managed any true revelation while many have not formally studied hidden areas of the Torah but have achieved some sort of revelation. It all depends on whether or not their hearts are open.

Hafoch ba vahafoch ba d'kula ba - everything is in Torah and Torah is everything. I must look at life through the eyes of Torah and through the eyes of Hashem. Not everything is written in the Shulchan Aruch, so how do I know what to do in a particular situation? I ask myself what Hashem wants from me now - the more I am connected to Hashem by opening my heart, the more He is connected to me. The Torah is vast, yet it is said to be contained in the dot of the opening *bet*. To discover this we have to open up our *lev* - *lev* is the 32 paths of wisdom. We work hard to reach this level, we each say to Hashem - I want to be connected - "*Shma Yisrael Hashem Eloken Hashem Echad*". We say it so many times but do we really think about it?

The Zohar Hakadosh writes that on R' Shimon bar Yochai's last day in this world, he said "*ani ledodi ve-alai teshukato*" - I am for my beloved and his passion is focused on me. I spent all my days connected to Him - my heart was focusing only on Hashem. He therefore wants me so much. The heavenly beings are all happy that R' Shimon is arriving. Kohelet writes that "the day of death is better than the day of birth". After having spent his life growing and growing, he revealed that which had never been previously revealed. On Lag BaOmer we must open up our hearts and try to uncover depths of the Torah.

What is the significance of R' Meir's *yahrzeit*? The Gemara (Chagiga 15a) cites a fascinating narrative involving Elisha ben Abuya (Acher). The Gemara relates that he was chopping down saplings in an orchard (referring to his having adopted heretical beliefs). He spotted an angel whom he noted was permitted to record the merits of the Jewish people. Acher said: "does it mean there are two authorities (Hashem and this angel), G-d forbid?" The angel was chastised and punished for having remained there even after seeing Acher, because he should have realized that Acher would conclude from seeing him that there may be two deities, *chas veshalom*.

A *bat kol* descended and said that everyone can do *tshuva* except Acher. Acher saw that he was not going to have a share in the World to Come and he therefore now has nothing to lose by indulging in the pleasures of this world.

The Gemara cites several exchanges between Acher and R' Meir, among them was an incident in which Acher was riding a horse on Shabbat. R' Meir followed him in order to learn Torah from him. Acher shouted to Rav Meir that he may not continue for he is about to go beyond the *techum*. R' Meir replied that in that case Acher should also return. Eventually R' Meir brought him into several Batei Midrash where he asked children to recite a *pasuk* and each recited a *pasuk* implying that Acher's *tshuva* will not be accepted.

When Acher died, the heavenly court said that we cannot send him to Gehinom because he learned so much Torah, but on the other hand, we cannot bring him into the World to Come because he sinned. R' Meir intervened and said that it is better to send him to Gehinom so that after serving time over there he will eventually enter the World to Come. R' Meir then said that when he dies he will cause smoke to rise from Acher's grave and this was indeed the case. R' Yochanan asked: "is it a feat to burn one's teacher, can we not save him, he was after all once one of us?" R' Yochanan announced that when he dies he will extinguish the smoke from the grave and so it happened when R' Yochanan died. R' Yochanan entered and wished to bring Acher out of Gehinom, no one stood in his way not even the watchman at the entrance to Gehinom.

R' Meir's story embodies the message of Pesach Sheni - I can reach a new level even if I failed until now. I don't give up, there's still a chance! R' Meir died with fire in his heart while Acher lacked that fire in his heart. Acher may have heard a discouraging *bat kol*, saying all was lost and there was no path of return for him, but Chazal teach us that we do not pay attention to a *bat kol*. He should have persisted. R' Meir tried to bring *chizuk* to Elisha ben Abuya that the fire is deep in the heart even if he is not feeling it.

Shavuot is approaching and we must accept the Torah with will. Our hearts must be ready to receive the Torah. Part of our task when we receive the Torah is to be *mechazek* our fellow Jews - they are, by definition, holy and pure, even if it doesn't always seem that way! Elisha ben Abuyah learned Torah on the outside, but his heart was not in it. Chazal teach us that R' Meir was given his name because he was "*meir einei chachamim behalacha*" - his entire life was purely the light of Torah. This is the message of the Korban Pesach and

specifically Pesach Sheni. R' Meir tried to save Acher, he tried to uncover the holy Jew inside him.

In Meron on Lag Baomer, you see so many different types of Jews, all filled with *devar Hashem*, though many don't realize it. It doesn't always show on the outside! But R' Shimon speaks to all of us - he will bring out that which is buried in our hearts, the *Torat Emet* that is inside us, and then, with Hashem's help, we will merit "*ani ledodi ve-alai teshukato*".

Petuchei Chotam on Parshat Bechukotai



Rav Chanan Bina will be teaching a passage from the sefer Petuchei Chotam each week on the parshat hashavua. The sefer was written by HaRav Yaakov Abuchatzzeira zt"l. Click [here](#) to listen.

Talk about talking (in shul)

Given that the subject of talking in Shul is a subject which is very close to the heart of our Rosh Yeshiva Shlit"a, we have decided to bring you excerpts of our rendered translation to the Sefer "Morah Mikdash". The Sefer is a collection of citations on the subject from many sefarim including the Zohar and Shulchan Aruch first printed in the year 5542 (229 years ago) and reprinted in 5743 (28 years ago).



#21

The Ba'al HaTurim has the following commentary on the *pasuk* in Parshat Ki Tavo: "To make you supreme over all the nations that He made, for praise, and for renown, and for splendor" (*Devarim* 26:19):

"Israel's praising and lauding of Hashem is as splendor for them. This supports what the Sages have said: in the future HaKadosh Baruch Hu will be a crown on the head of each and every righteous person (see Megilla 15b), which may be understood as: He will return to them that very crown with which they crown G-d in their prayers.

"However, one who engages in mundane conversation in shul will have his entire body surrounded by thorns. Due to their similarity, we have a tradition to connect the word *shirim* (as in Shir HaShirim referring to songs), and *sirim* (as in *basirim* - with thorns - see Hoshea 2:8) - just as there is infinite reward for one who sings Hashem's praises, there is no end to punishment of thorns to one who speaks in shul."

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

Mazal tov's

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

- [Rav](#) Daniel (5758, Kolliel) and Elisheva Epstein on the birth of a baby boy.
- [Rav](#) Eytan and Rena Coren on the birth of a baby boy.
- Podolsky and Aviezer Families on the Bar Mitzva of Avraham Yehuda Podolsky, son of Rav Lipman Podolsky z"tl.



Tehillim List

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

- Michoel Pinchas ben Frachah
- Miriam Rivka bat Adina Leah
- Rachel bat Chana
- Yehuda Pinchas ben Asna
- Matityahu Yaakov ben Gittel Rivka
- Ada Bat Miriam
- Reuven ben Tova Chaya
- Aharon ben Simah

- Sagit bat Esther
- Fruma bat Ita
- Chaya bat Grunia
- Tamara Nechama bat Karmela
- Ester bat Chaya
- Binyamin Yonatan ben Leikah
- Chaya Chana bat Alta Rivkah
- Yosef ben Hilda
- Maron ben Hadas Esther
- Chaya Meira Mindel bat Chava Golda
- Chinoam Rina bat Avital Hoday-ya
- Ditzza bat Vardit Tali bat Devorah Bina
- Akiva ben Gittel
- Marcel Ben Pninah
- Evelyn Bat Dina
- Avraham Elizar ben Chana Pesha
- Mordechai Eliezer Hacohen ben Esther Miria
- Shayna bat Chava
- Zev eliezer ben Chaya Shaindel
- Avram Gershon ben Tzippa
- Freydil Tzivya Bas Rochel
- Ari ben Rivka
- Yosef ben Golda
- Esther bat Brana
- Miriam bat Shulamit
- Rivka Chava bat Rachel
- Margalit Chaya bat Rachel
- David ben Leah
- Elizabeth bat Annette
- Edmund Ben Nazira
- Shmuel Chai Ben Hadassa
- Alyza Sarah Bat Yehudit
- Inbal bat Nelya
- Yitzchak Shraga ben Chava



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