



In This Issue

[Spotlight](#)

[Thoughts On Yom Hazikaron by Rav Amos Luban](#)

[HaRav Nebenzahl on Parshat Behar](#)

[Staff Dvar Torah by Rav Ellie Rothstein](#)

[Petuchei Chotam on Parshat Behar](#)

[Talk about talking \(in shul\)](#)

[Dedication, Visitor Log, Mazal Tov's, Tehillim List](#)

[Join Our List](#)

Parshat Behar

Printer Friendly

DEDICATE

YNA now offers the ability to be Parnas Hayom and dedicate shiurim. To sponsor, please click Dedicate

DONATE

American Friends of Netiv Aryeh supports our program. To contribute, please click Donate

Shabbat Davening Times at the Yeshiva (The Yeshiva is spending this Shabbat in Chevron)

[YNA.EDU](#)

[Ask Rav Nebenzahl](#)

[Suggestion Box](#)

[Contact Us](#)

[Alumni Update Form](#)

[Parsha Archives](#)

Spotlight

Thursday

The students were addressed by Mrs. Wachsman, the mother of slain soldier Nachshon Wachsman HY"D in the Ramban Shul.

Sunday

The Yeshiva took a tour of Gush Etzion Bloc and was addressed by Shaul Goldstein, the mayor of Gush Etzion.

They also toured Har Hertzl, Mount Scopus, the Tayelet (in Talpiot), and the Kever of Shmuel Hanavi.

To conclude the day the entire Yeshiva attended the ceremony for the fallen soldiers that was held at the Kotel.



Monday

The Yeshiva visited Sderot where they were addressed by Rav Dovid Fendel, the Rosh HaYeshiva of Sderot. The students also presented gifts to the children of Sderot, a tradition the Yeshiva is proud to continue. The Yom Ha'atzmaut celebration included a festive davening, a festive meal, dancing and a live concert.



Tuesday

On the day of Yom Ha'atzmaut, the Yeshiva continued its' annual tradition of Sports Day, where the students spent the day playing sports and enjoying a barbecue.



Thoughts On Yom Hazikaron by Rav Amos Luban

THE STATE OF ISRAEL - PEACE IN OUR TIME?

The State of Israel instituted today as the day in which we remember Israel's fallen soldiers who gave their lives in order to defend us. What is our *avoda* as *bnei Torah* and *yirei Shamayim*? I believe that we must focus on two *middot*, two character traits which I believe exemplify the birth and continued existence of *Am Yisrael*. The first one is *hakarat hatov* - gratitude. The Ramban writes that the entire Torah and mitzvot are *zecher liyetziat Mitzrayim* - so that we should remember the exodus from Egypt. The purpose of *yetziat Mitzrayim* and the entire creation for that matter is for man to realize that Hashem created him and to thank Him for that.



A Jew begins his day with the word *modeh*, I think, even before he says the word *ani* referring to himself. In addition, the word *yehudim* is from the word *todah*, we are a thanking nation. Today we must show our *hakarat hatov* to the many soldiers who gave up their lives so that Klal Yisrael may continue to exist.

In addition to the *midda* of *hakarat hatov*, we must work on being what the Mishna describes as one of the 48 ways in which Torah is acquired - *nosei beol im chavero* - sharing in the burden of our fellow Jews. In this aspect I am not referring to the soldiers but to their loved ones who today are visiting the many cemeteries throughout Eretz Yisrael. This *midda* was instrumental in our development as a nation, for the Torah describes Moshe Rabenu as having gone out to see the pain his people were suffering, rather than remain in the comfort of the king's palace where he was raised. It is our obligation to share in the pain of the families who have lost their precious sons, the pain felt by one who has lost a dear one at such a young age with his entire future ahead of him is something we cannot even begin to imagine.

Although today is Yom HaZikaron I would like to discuss this entire period we find ourselves in, Yom HaShoah, Yom HaZikaron, Yom HaAtzmaut, and Yom Yerushalayim - what many have referred to as the Israeli calendar. Several years ago my rebbi, HaRav Yaakov Katz Shlit"a, pointed out that all these commemorations take place during Sefirat HaOmer. Many years have passed and I do not remember his insight into the matter but I would like to suggest that this is no mere coincidence - what are the chances that four dates on the Israeli calendar all fall during Sefirat HaOmer?

I would like to suggest two levels of understanding. What is Sefirat HaOmer? Sefirat HaOmer is the process which connects Yetziat Mitzrayim and Matan Torah - two primary stages in the existence of the Jewish nation. Yetziat Mitzrayim was when we saw Hashem's Omnipresence while Matan Torah is when we heard Him speak to us. Seeing leaves an impression but hearing causes things to penetrate deeper. When we first meet a person, let us even say our prospective spouse, what we see gives us our first impression, but to really get to know them we must hear and listen to them. We are comprised of body and soul - seeing connects us to body

while hearing connects us to the soul which is the essence of the person. We connected to Hashem on one level when we left Egypt and the sea was split for us, we connected on another level when Hashem spoke to us and said "I am the G-d Who took you out from Egypt". In a few weeks, as every year, we will be receiving the Torah anew - on the condition that, as we said in the Haggadah: "in every generation a person must view himself as if he has left Egypt." If you are unable to feel Hashem having taken you out from Egypt then you are not ready for Matan Torah. How can we feel that Hashem took us out from Egypt? By feeling another passage from the Haggadah: "in every generation they are trying to destroy us and HaKadosh Baruch Hu saves us from their hands".

If you do not understand that Hashem is the One turning the wheels of history then you cannot get to Matan Torah - if you do not view Me as the "asher hotzeiticha me-Eretz Mitzrayim", then you do not truly know Me as "anochi Hashem Elokecha". Why is it so vital that we know Hashem as the G-d Who runs history before we approach Matan Torah? Because otherwise you are not connecting the blueprint for the world, the Torah, with events of history. A prerequisite for receiving the Torah is to realize that in every generation they try to destroy us and HaKadosh Baruch Hu comes to save us.

Many students and alumni have approached me over the years disillusioned that their friends who either attended Yeshivot where they wore black kippot or colorful knitted kippot have a clear direction, while those of us in Netiv Aryeh remain confused - there are so many Rebbein with different ideas and approaches. They do not know what to think and where they belong. My response to that is that they perhaps missed the point of what we are trying to teach at Netiv Aryeh, a message which I would like to clarify today.

I have many close friends here on the staff with whom I do not agree on every point - that is the beauty of our Yeshiva. I would like to begin to clarify matters by first adding to the confusion - is this not how we learn Gemara, we delve deeper and get more and more confused until we reach some sort of clarity?

A *gadol* of a previous generation, HaRav Yaakov Emden zt"l, writes that even had he witnessed the splitting of the sea he would not be as impressed as he is with the continued existence of the Jewish nation - despite all attempts to destroy us we are still around. Rav Yaakov Emden did not merit seeing what we see today - the rebuilding of Yerushalayim, the agriculture, Nefesh B'Nefesh bringing thousands of North American immigrants annually, old and young in the streets of Yerushalayim as prophesied by the prophet Zechariah. Rav Yaakov Emden did not merit seeing Jews praying at the Kotel HaMaaravi - the symbol of hope from the beginning of the Babylonian exile until Auschwitz and Treblinka.

Before the Six Day War thousands of graves were prepared, people thought this was the end. In one week it all turned around, not only did we survive but we added the Golan Heights and other areas on the other side of the Yarden. Suddenly people felt the Moshiach's arrival was imminent, until 973 when everything began to collapse. What happened to our fearless army? Suddenly there were existential threats caused by two Lebanon Wars and two Intifadas, the expulsion from Gush Katif - what happened to the days of Moshiach of the Six Day War?

Unfortunately it is not only our security which is deteriorating, but the morals of secular Israeli society are sinking deeper and deeper. Just go to Tel Aviv you will see an entirely different world than what we see in isolated Yerushalayim. We have an entire society which has one goal - to copy America and the other nations, the kibbutz which was once the symbol of secular ideology has become a business. Secular Zionism has been replaced by cynicism - they are not interested in Jewish identity, perhaps they want an Israeli identity. One of the *gedolim* once referred to America as Am Reika - the empty nation. What content can you have in your life when all you care about is mimicking an empty nation?

I recently was in a store in Givat Shaul, in front of me stood a secular Israeli clearly unaware of his Jewish *neshama*. It was Erev Shabbat and the cashier thanked him for his payment and wished him a Shabbat Shalom. He responded: bye bye. To me that says it all - you would rather say bye bye than Shabbat Shalom. Think of how many ways there are to analyze the deep meaning behind Shabbat Shalom - each word individually then the combination. I never heard "bye bye" as a child growing up in Israel, but this is how they speak today, why? Because that is what Americans do. This is not purely semantics, Israeli society is becoming devoid of any meaning, and violence is more prevalent - are these the days of Moshiach? Perhaps those against the State have a point. What about the innocent Yemenite Jews who steadfastly held to their tradition in Yemen and upon arrival had their peyot cut off, whisked away from Torah and mitzvot and told that they were in Eretz Yisrael, there is no longer a need for Torah and mitzvot.

My point is that if we feel a sense of confusion it is not because there are different approaches, but the reality

is a confusing one. Chazal teach us that Hashem created this world for His honor - our task is to add to the glory of Hashem in this world. At the same time, elsewhere in Chazal we find that this world is one of *sheker*. How can these two statements coexist? How does *sheker* add to Hashem's glory in this world? There are so many evil people, there is such pritzut on the street, what glory of Hashem is produced by Beitar Yerushalayim and a baseball game? What *kevod Shamayim* comes from a woman to whom modesty is the furthest thing from her mind and she boasts about learning Kabbalah? What do Chazal mean that the world was created for Hashem's honor?

I believe the answer is found in Mizmor Shir LeYom HaShaabat: "*ma rabu maasecha Hashem meod amku machshevotcha*" "how vast are Your acts Hashem, Your thoughts are deep", "*ish baar lo yeda*" "a fool will not know". Whoever asks such a question is a fool. "*Bifroach reshim kmo esev vayatzitzu kol poalei aven*" "the evil people are flourishing in this world", why? "*Lehishamdami adei ad*" "so that they can be destroyed for eternity". The *pasuk* is teaching us that they flourish in this world in order to be destroyed. The collapse of the Soviet Union marked one of the greatest events of Kvod Hashem. One of the most evil people in history, Stalin, claimed to try to bring unity to the world and his empire's demise revealed the hypocrisy and *sheker* in it all. There can be no unity to speak of unless it surrounds serving Hashem - *Hashem Echad UShmo Echad*. Any unity based on anything else is doomed to failure. A Jewish marriage must be based on the Shchina dwelling in their midst. When the Soviet Union collapsed it screamed out - I am one big *sheker*, I have shown Communism in its true light. Such was the way of Hashem throughout the ages - in Egypt, Bavel, Edom, and Christianity - powers rise make a lot of noise and Hashem laughs. The more noise they make the better it will be when they collapse.

Klal Yisrael was ready to return to its homeland, Hashem sent secular Zionism as His agent and they did a beautiful job -we have a land, we have a thriving economy. But now what, where do we take it from here? We have accomplished our goal, what is next? Secular Zionism gets a thank you from Hashem and reward but its next task is to collapse and prove to the world that secular Zionism is an oxymoron. They had two tasks - to develop the land and then collapse to show the world that they are empty. Eretz Yisrael is meaningless without sanctity.

I would like to summarize what we have said thus far by stating that the idea of the State of Israel is neither all good nor all bad. Our return to Eretz Yisrael does not signify the end of the exile, Hashem says that He will collect us from among the nations and purify our hearts of stone, I will remove the *sheker* from within your midst. Many need to experience the emptiness of life in secular Israeli society, so they can be fed up with it and scream "give me meaning". There is a tshuva revolution taking place within our midst. Tshuva cannot be forced upon them, there is too much antagonism within the society.

I would like to now analyze another aspect of Sefirat HaOmer which I believe is relevant to our discussion. In addition to being the preparatory stages for Matan Torah, it is also the days in which we mourn the deaths of the students of R' Akiva who died because they did not accord each other with mutual respect. How could they do that - was the world not created the world to add respect, honor, and glory! I believe it is not a coincidence that during the days in which we mourn R' Akiva's students not according each other with mutual respect arguments surface with regards to the State of Israel - is it good for the Jews or not, I say Hallel and whoever doesn't is a *rasha*, I don't say Hallel and whoever does is an *apikores*, I serve in the army and whoever doesn't is a terrible person, I don't serve and whoever does is foolish. Each group wanders through Eretz Yisrael convinced that the Moshiach will arrive when all think like them.

I do not know whether Hashem is laughing or crying. Is it so hard to apply the Gemara in Eruvin regarding the disputes between Beit Hillel and Beit Shammai - "*elu vaelu divrei Elokim chaim*" "this and that are both words of a living G-d"? Is it so hard to acknowledge that things are very complex and there is good and bad happening, which is necessary in order to arrive with a clear picture of truth at the End of Days? As we grow older not only does our hair turn gray but our outlook on life does as well - things are not so black and white, they are not as simple and straightforward as we thought.

Is it so hard for proponents of army service to acknowledge the spiritual dangers and that so many precious souls have thrown off their kippa in the army? I served in the army, I can testify to it. Is it so hard for the other side to acknowledge the Kiddush Hashem that the religious bring to the army, how so many people became *baalei tshuva* in the army due to their first exposure to a G-d-fearing Jew? I used to spend hours schmoozing with secular Jews. It is true the halacha follows Beit Hillel, we need a *psak*, but remember that the other side is valid as well. You need direction? Speak to your rav or any gadol, he will help you decide which path to choose. You may ask what relevance *elu vaelu divrei Elokim chaim* has if in the end I choose a path? The answer is that if I keep that in mind when I serve I will not hate the one who doesn't, and if I keep that in

mind when I choose not to serve but to learn Torah instead then I will not hate the one who does serve.

It makes all the difference in the world! Hashem is saying to us: I brought you back to Eretz Yisrael from the corners of the earth - from Poland, America, Yemen, Britian, Hungary, and many other places - I have squeezed you together into a small area, let us see if you can learn to live together despite your differences? No one ever said you must agree on everything, but you must love and respect each other. Even a married couple is not required to agree on everything - a man will never think like a woman and a woman will never think like a man - but they must respect each other.

Your friends from other Yeshivot may claim they have a clear direction, I disagree with this claim. I believe that when you see different perspectives then you will be able to choose the proper direction. Netiv Aryeh has no problem with whatever path you choose, so long as it is not based on *sheker*. The Sefer Haredim, one of my favorite *seforim*, writes that there is no greater *avoda zara* than *machloket* and hatred. Why? We say weekly in Shabbat Mincha: "*Ata Echad veShimcha Echad umi ke-amcha Yisrael goi echad baaretz*" - "You are One and Your Name is One; and who is like Your people Israel, one nation on earth". When we are unified below then Hashem is unified above, when *machloket* exists then there is no unity above.

Machloket is an *avoda zara* - we can only receive the Torah when we are *keish echad belev echad* - as one person with one heart. Chazal teach us that even one who spent his life in Torah and mitzvot if he did not work towards bringing peace then it is as if he has done nothing.

I believe there are two reasons why Netiv Aryeh is the closest Yeshiva to the site of the Beit HaMikdash - firstly it is the *mesirut nefesh* of our Rosh Yeshiva for his yeshiva and klal Yisrael. Secondly it is because there is love and respect for each other, I am not expecting everyone to agree with all that I have just said, but we will continue working together to create an atmosphere of unity among Ashkenazim, Sephardim, Americans, Israeils, black kippot, and colorful kippot. This is a Yeshiva which deserves to be adjacent to the Beit HaMikdash.

HaRav Nebenzahl on Parshat Behar

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

Printer Friendly Sicha

PARALLEL BETWEEN FORTY-NINE YEARS AND FORTY-NINE DAYS

One of the opening mitzvot in the Parsha is that of the counting the 49 years towards Yovel, similar to the 49 day count towards Matan Torah on Shavuot. Unlike the count towards Shavuot which is incumbent on every individual, the 49 year count towards the Yovel was counted by the Beit Din HaGadol. There are, however, parallels between these two counts leading up to the respective milestones. The Torah in Parshat Yitro writes that the Torah was given with the sound of the shofar. Similarly, the shofar is blown on the Yom Kippur of the Yovel - Yom Kippur is the day in which the second *luchot* were given.



The major difference between Shavuot and Yom Kippur, however, is that on Shavuot we are required to eat and drink, as Chazal dictate: "All agree with respect to Shavuot that we require it to be 'for you' too. What is the reason? It is the day on which the Torah was given" (Pesachim 68b). This is in contrast with Yom Kippur where we are forbidden to eat and drink.

Another difference is that when it came to the first *luchot*, the entire nation stood by the great fire of Har Sinai and witnessed their being given, while with regards to the second *luchot*, the Torah writes that Moshe Rabenu should go up alone, "*ve-ish lo yaale imach vegam ish al yera bechol hahar gam hatzon vehabakar al yiru el mul hahar hahu*". Receiving the second *luchot* was a great accomplishment following the breaking of the first *luchot*.

Hashem gave us a second chance, although the second Tablets were not on the level of the first ones. The Torah describes the writing of the first Tablets as being *charut* - engraved upon the Tablets. The word *charut* is spelled with the same letters as *cherut* - freedom, freedom from the angel of death and from oppression from other nations. Furthermore, the first *luchot* were made by HaKadosh Baruch Hu Himself while the second *luchot* were not on the same level, they were made by Moshe Rabenu and written by HaKadosh Baruch Hu. It may not be on the same level, but great things were accomplished.

Yom Kippur is a time of freedom - the Jewish slaves were freed and the fields were returned to their former proprietors. Shavuot is freedom from the yetzer hara - we no longer have freedom from the angel of death as we had with the first *luchot*, but the freedom from the *yetzer hara* which the Torah gave us also made us into free people.

In what way are we free? We went from being slaves to Pharaoh to being servants of Hashem. The difference is that a slave must follow the dictates of his boss, he may have his own will and desires but the bottom line is that he must yield to the will of the boss. A free man, on the other hand, follows his own will. What is our will? Our true will and desire is to do what Hashem wants. We are all *tzelem Elokim*, created in the image of Hashem, we have a soul given to us by Hashem which was carved from under the Holy Throne and yearns to return from whence it came, to be free from sin. Our soul is our true self and therefore serving Hashem makes us truly free.

The reason we do not always feel this is due to the interference of our *yetzer hara*. The *yetzer hara* tries to convince us that we want what he wants. We must be very careful not to pay any attention to him. Our real self yearns to be holy, to follow the will of Hashem.

Our forefathers Avraham, Yitzchak, and Yaakov were able to master the entire Torah without it being given to them at Har Sinai. Chazal tell us "Avraham Avinu fulfilled the entire Torah before it was given" (Kiddushin 82a). How could this be? Chazal tell us: "Avraham's two kidneys became as two pitchers of water and were flowing with Torah" (Bereishit Rabba 95:3). What is the meaning of this? Avraham Avinu's inner soul knew the demands of the Torah. He knew without being taught by Moshe Rabenu that on Pesach we eat Matzah, and that the Seventh Day is Shabbat. How could his inner soul be aware of the Torah without his being taught?

How was Avraham Avinu's soul able to teach him what it had not yet learned? Because the soul comes from Hashem and therefore contains Hashem's wisdom. Avraham Avinu was able to receive the Torah through his soul. Why are we not able to do the same thing? Why do we require Moshe Rabenu and others to teach us the Torah? The pasuk states: "G-d has made man simple, but they sought many intrigues" (Kohelet 7:29). When man is straightforward and simple, everything comes out the way it should. Hashem created man just and simple, when our desire is to fulfill the will of Hashem then we will be able to do so without being taught. When, however, we are seeking only what is good for us, then we require Moshe Rabenu to inform us of what it is that Hashem wants from us. When man searches for "intrigues" he will not find the true Torah.

Regarding Avraham Avinu, the Navi says: "You found his heart faithful before You" (Nehemiah 9:8). Avraham, Yitzchak, and Yaakov were honest and upright. In fact, the book of *Bereishit* is referred to as *Sefer HaYashar* because *yashar*, straight, is a fitting description of our forefathers. One who ascribes nothing to himself has the potential to attain all the Torah knowledge possible. We have not mastered the entire Torah because we are not straight and honest. We only care what is good for us. This can be compared to the merchant who was asked what two times two was. He answered that it depended why the question was being asked. "If I am buying then it is three, if I am selling then the answer is five!" With arithmetic like that it is impossible for a person to acquire the Torah on his own. We can only learn Torah after having received it from Moshe Rabenu. We must learn as much Torah as we can and thereby become better people.

Once we heard what Hashem wants from us through Moshe Rabenu having brought the Torah down to us, then it is incumbent upon us to follow the will and the dictates of Hashem. As we mentioned, observing the dictates of the Torah brings us freedom, otherwise we are slaves to our *yetzer hara* and to other foreign influences and powers outside of our own.

We are in the midst of counting the days towards Matan Torah when we rid ourselves of Egyptian influence - of *avoda zara*, witchcraft and other things. We must develop our character and purify our *middot* as preparation for receiving the Torah. Hashem gave us these days to ready ourselves, under the guidance and leadership of Moshe and Aharon.

We find in the Gemara that the angels asked Hashem why He did not give the Jewish nation the Torah immediately upon leaving Egypt. Hashem responded that they needed a seven week rest from the hardships they endured in Egypt. Following that rest they will be able to receive the Torah. We are aware that the rest had some hardships as well - three days without water, the battle with Amalek - but it was a rest to recover from the negative Egyptian influence. The people witnessed the splitting of the sea and other miracles, their daily bread fell from the sky, all were part of the preparation towards Matan Torah. The people then all said in unison "*naase venishma*".

Although they all proclaimed *naase venishma*, for many it was not on as deep a level as it should have been.

Chazal teach us: "even at the time when they said: 'everything that Hashem has said, we will do and we will hear' (Shmot 24:7), they said one thing with their mouth and another with their heart, as it is stated: 'but they sought to beguile Him with their mouth and they deceived Him with their tongues their heart was not constant with Him' (Tehillim 78:36)" (Bamidbar Rabba 7:4). The Midrash is telling us that the uttering of "naase venishma" was one of "one thing with his mouth and one thing with his heart" (Midrash Tehillim 14).

I do not believe that this classification applies to everyone, it all depended on whose *naase venishma* we are speaking of. Aharon, Yehoshua, Nachshon, and Kalev shout "naase venishma" with a full heart, each in accordance with his level. When Datan, Aviram, and the "Erev Rav" shout "naase venishma", however, they too feel it in their heart - but what type of heart do they have? The inferior level of their heart reflects the level of sincerity of their "naase venishma". Their heart is lacking, "their heart was not constant with Him". Their spiritual accomplishments cannot compare to one who utters "naase venishma" with a full heart.

While at Har Sinai, the entire Klal Yisrael merited prophecy, they were able to hear the voice of Hashem, and they all arrived at the recognition that "there is none beside Him" (Devarim 4:35). Even so, not everyone reached the same level, each person absorbed at Matan Torah depending on how he prepared his heart - his level of "*naase venishma*". The tzaddikim absorbed more, while the lesser people absorbed less.

Even though many among the nations did not proclaim *naase venishma* with a full heart, yet Hashem gave us the Torah. Every year we have a chance to receive the Torah again and show that our *naase venishma* is very sincere and we truly wish to receive the Torah. Why are we commanded to eat a festive meal on Shavuot? To show that we are happy to have received the Torah - the Torah is not a punishment, it is a gift from Hashem. There are people who look at Shabbat as a burden - I can't drive a car, I can't light a fire, and much more. Chazal, however, describe Shabbat as a *matana tova* - a good gift which Hashem gave us. If you ask me, Shabbat is true rest in that there is no telephone or radio - I cannot begin to describe what the Shabbat rest does for me.

We must view the Shabbat rest as holy, as we say in our Shabbat Mincha Shmone Esrei: "*yakiru banecha veyedu ki meitcha hee menuchatam*" "May Your children recognize and know that from You comes their rest"- the rest is from You. The purpose of the Shabbat rest is to come closer to Hashem. We must be thankful for what Hashem has given us for this is what we truly want. We must understand that the yetzer hara is misleading us into thinking otherwise, it is all a bluff. Our true self, our soul, wants Torah and mitzvot and to be under the wings of the Divine Presence.

Our joy on Shavuot is at attaining our true freedom to be able to learn Torah. Shavuot is in fact a continuation of Pesach, our *zman cherutenu* - festival of freedom. On Pesach we were freed from Pharaoh and now we are freed from our *yetzer hara*. The greatest mitzvah a person can perform is learning Torah. Chazal write that with every word of Torah which we learn, we make the world a better place. There is no object, not even a holy object that is as valuable as Torah. How many mitzvot do I fulfill when I learn Torah? The Chafetz Chaim calculates that a person has the ability to speak about 200 words a minute, this means that I have the chance to perform 200 mitzvot per minute. Given that we do not receive a statement from the Heavenly Bank, we have no way of ascertaining how much we have in our account. If we were able to witness our account growing every minute, we would be unable to tear ourselves away from our learning.

We have no way of relating to the immensity of the reward for Torah study. Perhaps a well-known *Baraita* can help to give us some idea of what reward is in store for us: We recite each morning: "these are the precepts whose fruits a person enjoys in This World but whose principle remains intact for him in the World to Come visiting the sick, providing for a bride ... and the study of Torah is equivalent to them all" (Shabbat 127a). What does the *Baraita* mean when it says that the study of Torah is equivalent to them all? Of course the real payment for mitzvot is in the Next World, but let us try to understand things in terms that we can relate to. The mitzvah of visiting the sick does not only include inquiring about his welfare and wishing him a "*refuah shlema betoch she-ar cholei Yisrael*". *Bikur cholim* means insuring that he has proper medical care even if that entails having a doctor or nurse on the premises. There are sick people who need to be flown to *Chutz la'Aretz* for an operation (*chas vechalilla*). Fulfilling this Mitzvah can cost hundreds of thousands of dollars.

Similarly *hachnassat kallah* goes beyond dancing at the wedding and eating a piece of meat. To fulfill this mitzvah one has to make sure the bride has everything she needs, whether it is an apartment, clothing, furniture, a washing machine, dishwasher, clothing, or anything else. The expenses here too can amount to hundreds of thousands of dollars. Hashem's reward for performance of a mitzvah is certainly greater than the expenses incurred.

If after all this we declare that "the study of Torah is equivalent to them all" then the reward for each word of Torah we learn is at the very least hundreds of thousands of dollars. Learning Torah is worth even more,

because *Olam Haba* currency is worth more than all the dollars in the world! If we truly understood the vast reward awaiting us we would not waste a single minute but would spend any free moment we have learning Torah, for time is money. In fact time is even more than money. Why then are we in need of *mussar* in order to inspire us to learn? The answer is that our minds may understand, but we need the *mussar* to inspire our hearts as well. Rav Yisrael Salanter was known to have said that when we learn, it must be not only with our *sechel* but with our hearts to. We must feel what we learn.

Imagine!! Hundreds of thousands of dollars per minute! We have the opportunity to be wealthier than all the millionaires and billionaires in the world. We must take this to heart and feel the great joy associated with the Yom Tov of *Matan Torah*, celebrating the special gift that Hashem gave us. Learning Torah gives us the chance to become closer to Hashem and to raise ourselves, the Jewish people, and the entire world to a higher level. At Har Sinai we received Shabbat, Kashrut, and so many other mitzvot.

What an opportunity we have in Yeshiva - just imagine the reward for a full day of learning. If our eating and sleeping is in order to have more strength to learn then we are rewarded for that as well - imagine being rewarded for sleeping. Learning Torah and performing mitzvot is a good business. We must rejoice at having received the Torah and having the opportunity to do mitzvot. We must run to do what Hashem asks of us and with His help He will rebuild the Beit HaMikdash and we will once again be able to fulfill the special mitzvot of Yom Tov which we are unable to fulfill today, speedily in our day. We should merit receiving the Torah anew *besimcha uvetuv levav*. Amen.

Staff Dvar Torah by Rav Ellie Rothstein

The Parsha begins: "Hashem spoke to Moshe at Har Sinai saying" and goes on to discuss the laws of *shmitta*. Rashi cites the midrash with the famous question of what the connection is between *shmitta* and Har Sinai: "*ma inyan shmitta etzel Har Sinai*"? Rashi explains that just as *shmitta* was given at Sinai, so too all the mitzvot were given at Har Sinai. What makes the mitzvah of *shmitta* so special that Hakadosh Baruch Hu chose it to show us that all mitzvot were given at Har Sinai?



When the Torah was given at Har Sinai, Klal Yisrael were at their optimum level. They were free of the *yetzer hara* and were able to live in the desert subsisting completely on Torah, eating the spirituality of the manna. We have been unable to attain that level ever since.

The Gemara in Sotah teaches us that the Torah was first given at Har Sinai, again in Ohel Moed, and finally in Arvat Moav. At Har Sinai, our *emunah* was so strong that we could have been able to subsist entirely on *ruchniyut*. Then came our downfall with the *chet haegel* - the sin of the Golden Calf. We sunk very deep, were punished, and unable to immediately enter *Eretz Yisrael*, we were forced to wait in the desert until the time was appropriate for us to enter *Eretz Yisrael* as a nation. Had we not sinned our existence and experience in *Eretz Yisrael* would have been different.

Following the sin, Moshe Rabbeinu brought us the Torah again through the Ohel Moed. Unfortunately, we were not on the level we had been before - it was no longer a free ride and we had to work a little in order to survive. We received the manna which is food from *Shamayim*, but it was not prepared and put on our plates for us - each person received manna based on the spiritual level he was on, based on his *emunah*. The greater the *tzaddik* the less work he would have to do in order to receive and prepare it. This was how we lived and grew in the desert under the leadership of Moshe Rabeinu - Moshe kept us strong.

Unfortunately, Moshe Rabeinu was unable to accompany us into *Eretz Yisrael* - he would not be there to keep us on a high level once we enter the Land. When Yehoshua took over we were no longer on the level we had been on, we had to work on our *emunah* and the Torah had to be repeated for us at Arvat Moav. We must also physically work the Land in order to survive. We must be the ones to harvest our food. Our relationship with the Torah now involves more effort on our part.

This is the association between *shmitta* and Har Sinai - *shmitta* is the foundation of what sustains us. Even at Har Sinai we were aware that the only way to retain a high level of spirituality is through our *emunah*. Each step of our journey is guaranteed only through our *emunah*. But there is a great danger - when we enter *Eretz Yisrael* and begin doing for ourselves, it becomes very easy to forget Har Sinai - it is easy to forget our Creator. This is why there is a need for *shmitta* and this is the idea behind *shmitta* at Har Sinai. Every seven years we must completely stop our physical *avodah* to remember our spiritual obligations. The purpose of *shmitta* is to help strengthen our *emunah* in Hashem.

This is our existence as a nation and this is the message of Lag BaOmer. Lag BaOmer marks the cessation of

the tragic deaths of the disciples of Rabbi Akiva. Rav Ginsburg Shlit"a asked in Yeshiva this week - what is so special about that, there were no talmidim left? The amazing thing is that Rabbi Akiva had the *emunah* to start anew. Together with his new group of *talmidim*, a minor fraction of his previous group, he was able to restore the glory of Torah through the *Torah Sheb'al Peh*, the Oral Torah.

The mitzvah of *shmitta* at Har Sinai teaches us the importance of working and strengthening our *emunah*, for it is through our *emunah* that we will be able to restore the true glory of Torah and sanctify the Name of Heaven. As Rabbi Akiva was able to do even after losing everything, we too can build and grow to the level of *ma'amad Har Sinai* and elevate everyone else along with us.

Petuchei Chotam on Parshat Behar



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).



#20

The pasuk states: "May the iniquities of his fathers be remembered before Hahsem, and the sin of his mother not be erased" (Tehillim 109:14) referring to a *rasha*. Two *psukim* earlier we find: "May no one be merciful to his orphans". Perhaps we can connect the two *psukim* as follows: The "iniquities of the fathers" can be said to refer to the ancestors who went to shul to say Kaddish. It was their insistence on doing so which led to their evil deeds such as getting into disputes with fellow mourners - it would have been better had they not gone to shul at all. The orphaned children are now following the example of their fathers when they were orphaned, that the sin of the fathers are now remembered.

This can be derived from "fathers" being written in the plural while "mother" is written in the singular. The fathers of previous generations were guilty of the same infraction, an infraction which obviously cannot apply to the mother. With regard to the iniquities of the fathers the *pasuk* states that they be remembered (when the child repeats the same thing), while with the mother it simply states: "the sin of his mother not be erased" - no action be taken to erase the sin of the mother.

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

[Yom Ha'atzmaut Gallery](#)



DEDICATE
YNA now offers the ability to be
Parnas Hayom and dedicate shiurim.
To sponsor, please click Dedicate

[Sderot Gallery](#)



[Har Herzl Gallery](#)



Visitors

The following people visited/learned in the Yeshiva:

- Marc Fein (5764-65)

Mazal tov's

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

- [Michael](#) Plaut (5765-66) on his engagement to Nomi Spector.
- [Dov](#) Poplack (5767-68) on his marriage to Danielle Todfeld.
- [Jon](#) Savage (5767-68) on his engagement to Leah Lebowitz.

Baruch Dayan Emet

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

- Rav Zvi Aaron Koff, the brother of [Yitzchok](#) (Staff) Koff.

Tehillim List

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

- | | |
|--|-------------------------------------|
| • Michoel Pinchas ben Frachah | • Matityahu Yaakov ben Gittel Rivka |
| • Miriam Rivka bat Adina Leah | • Ada Bat Miriam |
| • Rachel bat Chana | • Reuven ben Tova 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 | • Freydil Tzivya Bas Rochel |
| • 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 | • Rivka Chava bat Rachel |
| • Chaya Meira Mindel bat Chava Golda | • Margalit Chaya bat Rachel |
| • Chinoam Rina bat Avital Hoday-ya | • David ben Leah |
| • Ditza bat Vardit Tali bat Devorah Bina | • Elizabeth bat Annette |
| • Akiva ben Gittel | • Edmund Ben Nazira |
| • Marcel Ben Pninah | • Shmuel Chai Ben Hadassa |

- Evelyn Bat Dina
- Avraham Elizar ben Chana Pesha
- Mordechai Eliezer Hacoheh ben Esther Miria
- 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