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Sukkot-Bereishit

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American Friends of Netiv Aryeh
supports our programs.

Due to the Sukkot holiday, there will be no newsletter next week. Chag Sameyach.

Come Join Us!

Monday (Sept. 27th) Chol HaMoed Sukkot, at 7pm, the YNA's [Chesed program](#) will be hosting a Simchat Bet HaShoeva on the Yeshiva porch for [Chayenu](#) (the Israeli branch of Chai LifeLine). Complete with a band, dancing and a barbecue, everyone is welcome to participate and bring joy to the children.

Our chesed program kicked off this week with groups of students helping Chesed L'Orchim and the Machlis family with their gigantic sukkah (which seats hundreds of those seeking meals over the holidays) with preparations.

All of this is in addition to the regular weekly programs that the students take part in. They include helping children with disabilities, victims of terror, cancer patients, soldiers, the hungry, the elderly and many other Jews in unfortunate circumstances.



Chesed 5770

Letter from an alumnus, Adam Simon (5764-66)

B'chvod Harabanim, Tzevet, etc.

This morning my wife's and my son entered into the Bris of Avraham Avinu. My wife and I both wanted to express our deepest gratitude and Hakarat Ha'tov to the Yeshiva, our Rabanim and the Staff that makes it all possible. Without you, we would not be where we are today, this child is as much yours as it is ours. You have molded and guided me and my family and shaped our past, present and future. Without you I would certainly not be the man and father I am today.

We named him Yosef Aryeh, after our grandfathers. When I found out that my wife's grandfather's name was Leib (yiddish for lion) I knew immediately that I would name him Aryeh as a sign of Hakarat Hatov for all Netiv Aryeh has done for me and as a sign of Kavod for the Rosh Yeshiva Shlita. Of course, as Rav Bina always says, your parents are like God and therefore I honored my father by naming his first grandson after his father, Yosef.

The name Yosef Aryeh also has special significance to us, as I said in my speech at the bris, Yosef has a dual root of both removal and adding (Rachel Imeinu named Yosef because Hashem removed her disgrace and she prayed He would add more sons for her). When we left Eretz Yisroel, we felt that a piece of our Neshama was removed, but in service of Klal Yisroel and now with the addition of a son, Hashem has helped us add to our Neshamas. Of course we hope to return to Eretz Yisroel soon!

As well, we named him after Yosef Hatzadik, who was able to maintain his purity and combat his Yetzer Harah even in the lowest Galus of Mitzrayim, and we hope our son will have this merit. Although this may seem to contradict his second name of Aryeh, which represents raw power and strength, we hope that he will be able to be Mekayem the mishna of Yehuda ben Teima and strengthen himself like a lion to defeat the Yetzer Hara and, as the Yeshiva taught me, channel his raw power and strength into being Kovesh his Yetzer and into Avodas Hashem.

Thank you a million times over, may we all soon feel the ultimate simcha of Mashiach ben David and be united again under the flag of Yehuda, the lion.

Be'Hukra,
Adam Simon

HaRav Nebenzahl on Parshat Bereishit

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



"BE LIKE HIM"

"And God said: 'let us make Man in Our image as Our likeness... and God Created Man in His image, in the image of God He created him.'"

How To Be A Tzelem Elokim

We recite daily in Birkos Ha'Shachar:

"May it be Your will Hashem, my God and the God of my forefathers, that You rescue me today and every day from brazen men and from brazenness...whether he is a member of the covenant or whether he is not a member of the covenant... always be a person."

The Rav (HaGaon HaRav Shlomo Zalman Auerbach zt"l) used to quote this tefillah and explain that before one worries about the distinctions between people, one must first and foremost be a mensch. Man's task in this world is to cleave to Hashem and emulate His ways. Man was created betzelem Elokim, in the image of God, and our mission is to work on completing this tzelem. This means that our actions must display this Godly image.

The introductory section of the Tomer Devorah written by Rav Moshe Cordovero is based on the Thirteen Attributes of Hashem outlined in the book of Micha:

"Who is a God like You, Who pardons iniquity and overlooks transgression?"

Before he explains how man can cleave to these attributes, he prefaces it by saying that man's obligation to do so stems from his being created in Hashem's image. As the Jews crossed the Yam Suf, they declared: -

"This is my God and I will beautify Him."

The Gemara cites two interpretations of how to beautify Hashem. Tanna Kamma is of the opinion that this refers to having beautiful mitzvah-objects such as tzitzis, tefillin, Sefer Torah, etc. while Abba Shaul maintains that the Torah is teaching us to emulate the ways of Hashem: "Be like Him: just as God is gracious and compassionate, you also should be gracious and compassionate."The Tomer Devorah clarifies that these two views are not contradictory. Abba Shaul is suggesting a different way of "beautifying Him." Beauty manifests itself in character as well as physical appearance. Hashem only gives; He has no reason to take, for there is nothing which He lacks. One who only takes from others distances himself from Hashem. On the other hand, the more one gives, the closer one comes to Hashem. Man by his very nature is a taker in this world. From the minute a person is born, he has needs: air, milk, clothing, and a home. Receiving these necessities distances us from Hashem. Our task is to give as much as we can in order to come as close as possible.

Taking In Order To Give

HaRav Sholom Schwadron zt"l, the famous maggid, once gave a parable to explain the concept of giving. Two store owners in the same town sell the identical merchandise. The first wishes to give to the Jewish community by providing them with challos, meat, fish, etc. If he just gave away all his stock, declaring: "Go, buy and eat, go and buy wine and milk without money and without price," his supply would soon be depleted and he would not have the means to replenish it. In addition, if he could not feed himself and his family, he would be unable to continue serving others. He therefore has no choice but to charge for his products. The other store owner's only interest is to make a profit. Of course, he knows that if he were simply to hang up a sign saying, "Money can be deposited here," he would not have much success in reaching his goal. He therefore has no choice but to provide goods in exchange for the money he takes. Both stores appear to operate in the same way. Yet the first man's desire is to give to others - he takes in order to give and is drawing nearer to Hashem by emulating His ways of giving. The second merchant, on the other hand, is only interested in taking from others - he gives in order to take. Such a person is distancing himself from Hashem, for he is operating in a way that is contrary to Hashem's middos.

One may regard studying in Yeshiva in a similar manner: A student may come to the Yeshiva with the sole aim of availing himself of the Yeshiva's meals three times a day. He realizes that if he were to appear only in the dining room and not in the beis midrash, in no time at all he would be expelled. He therefore decides that it is in his best interest to learn a bit as well. Such a person transforms the Torah into "a spade with which to dig"- for food. Let's take a look at another young man: His entire purpose in life is to learn as much Torah as possible, yet it is obvious to him that without food or a kollel stipend he would not be able to continue in his quest. In his case, his food or the stipend become a "spade with which to dig"- for the Torah. A person's task is to emulate Hashem to the greatest extent possible - Hashem only gives, He does not take anything. Although a human being is required to be a taker as well, he should do his utmost to ensure that the taking is in order to give and not that he gives in order to take.

The Complete Tzelem Elokim - Man And Woman

"And God said: 'let us make Man in Our image as Our likeness ... And God created Man in His image, in the image of God He created him, male and female He created them.'"

"This is the account of the descendants of Adam - on the day of God's creating of Man, He made him in the likeness of God. He created them male and female, He blessed them and called their name Man on the day they were created."

It is only man and woman together who are referred to as 'Adam'- Man. They are the complete Tzelem Elokim. The love between man and woman, if one can speak in such terms, symbolizes the love between Hashem and the Jewish nation. Shir HaShirim, which describes the love between Hashem and His people, is written in the form of an allegory of the love between a man and a woman. Man and wife can cement their relationship only when each is interested in giving more and more to the other. My Rebbe, HaRav Dessler zt"l, used to counsel chassonim and kallos on the secrets of a long-lasting relationship: to give and to give and to give to each other. The same can be said of the relationship between Hashem and the Jewish people. Hashem gives without end. Our task is to do our utmost to fulfill Hashem's wishes. Giving to others and doing as Hashem wishes serves to strengthen this union. Otherwise, God forbid, the ties will be severed. Avraham Avinu was first and foremost good to his wife. We read how he tried to come to the aid of the people of Sodom . He even invited three Arabs into his home. (I would not recommend doing that today, for who could guarantee that they really are angels?) Love for his wife, however, came before Sodom. The story is told of a young man who saw a woman carrying two heavy baskets. Noting her obvious

difficulty, he ran to assist her, feeling proud of himself for his tremendous act of chessed. As he got closer, he realized that it was "only" his wife and he was very disappointed to have lost out on such a mitzvah. Perhaps he then left her to fend for herself. In a similar vein, Rav Nosson Zvi Finkel, the Alter from Slobodka, was once having a talk with a young married man. In the course of the conversation, he asked him whether he helped out at home on erev Shabbos. The man responded: "What kind of a question is that! Does it not say in the Shulchan Aruch that we are obligated to involve ourselves with Shabbos preparations?" The Alter from Slobodka responded, "Would you not have done your share had it not been dictated in the Shulchan Aruch? If a woman works so hard on your behalf, is it not natural that you would want to help her? " Before studying the Shulchan Aruch, one must first and foremost be a mentsch!

Becoming A Vessel For Receiving The Torah

HaRav Chaim Vital asks, "Why does the Torah not command us about middos - character traits?" He answers that middos are the major prerequisite for observance of the 613 mitzvos, and a man should be imbued with the proper middos before he even begins to approach mitzvah observance. The well-known adage *derech eretz kadma laTorah* teaches us that without proper middos, one cannot receive the Torah. I believe Rav Chaim Vital's insight has a corollary as well. It is true that a person must have good middos before he approaches Torah and mitzvah observance, but the Torah also serves to develop our middos further. It is impossible to attain a high level of middos unless we are occupied with Torah. In this world, vessels are made from earthenware, metal, or wood. In the Next World, they are made from our souls. One who enters the Next World devoid of good middos (assuming one who lacks these middos even has the chance to enter the Next World) will not have anything to do there. Only good character can serve as a vessel to absorb the Godly light for the soul. Entering the Next World without good character can be compared to someone who tries to carry precious diamonds in a bag that has holes at the bottom. The only way to create a proper vessel is to work on oneself. The more one works on his character, the greater this vessel grows.

We can learn from Avraham Avinu and Moshe Rabenu that positive character traits and especially humility are necessary for receiving the Torah. Avraham knew the entire Torah because he considered himself as 'dust and ash.' It was Moshe Rabenu, the humblest of all men, who had the merit of bringing the Torah down to the Jewish people. The more we feel that we are 'dust and ash,' the less we allow our own selves, our egos, to get in the way and the less separation there is between ourselves and the Torah, the more Torah we will be able to receive in this world. Someone with a true desire for Torah will not sit and ponder whether learning Torah is worth his while. Adam HaRishon was forbidden to eat from the-"the Tree of Knowledge of good and bad." Would it have been so terrible if Adam and man in general had known how to differentiate between good and bad? Does Hashem wish us all to remain ignorant of the ways of the world? The Rambam explains that before Adam's sin, man was able to distinguish between truth and falsehood. After the sin, man became calculating - he began to make decisions based on what was good and bad for him. The greatness of Avraham Avinu was that he did not make such calculations: "You found his heart faithful before You." Of Moshe Rabenu too, Hashem Himself testifies, "In My entire House he is the trusted one,"¹⁴ He does what Hashem wishes and not necessarily what is good for him. This is how one becomes a vessel for receiving the Torah. We may not be on the level of our forefathers, but our goal must be to come as close to that level as possible. If this is truly our goal, we can merit receiving the Torah and the Godly light of the Next World.

Staff Dvar Torah by HaRav Amos Luban

"Let there be Light"

We are about to begin a new cycle of Torah reading. Given that we are speaking of the beginning of the Torah I would like to point out by way of introduction that the breakdown of the Torah into units of perakim/chapters is not of Jewish origin. What is important to us are the parshiyot, what you would refer to in English as the paragraphs. The first parsha (paragraph) of the Torah deals with the first day of creation.



Let us first introduce the creation, where and how did it all begin. Chazal teach us the entire creation is included in the first day of creation, whatever makes up the universe appeared at that first moment. How many stages were there to the creation? The Mishna in Pirke Avot writes "be-asara maamarot bara Hashem et haolam" "With ten sayings Hashem created the world". This means that the word "vayomer" - He said - is written ten times. There is a striking parallel between these ten sayings and the asseret (10) "hadibrot" - why here it's "amira" and at Matan Torah it is "dibra" is the subject of a lengthy discussion for another time.

Hashem created the world with "amirot" - through speech. We also create through speech "chayim vemavet beyad halashon" "life and death are in the hands of the tongue". When we are in a bad mood and let everyone know it then we are having a negative effect on our environment, we are in a sense spreading impurity - a form of death. Words, speech, can provide life or chalilla, the opposite.

Those of you who are counting how many "vayomers" there are will notice that the number ten is not precise - there are really only nine "vayomers" in the Torah's description of the creation. Are Chazal just rounding off? Absolutely not! The Gemara actually asks the question. The Gemara answers that Bereishit is considered one of the maamarot. Why is this considered a maamar? After all the word vayomer does not appear? In fact if the world was created through Hashem's sayings, why does the Torah not begin with the word vayomer?

Just as an aside, we compared the ten sayings of creation with the Ten Commandments, this forms another comparison. The opening dibra is anochi Hashem Elokecha, it is referred to as a commandments even though in actuality there is no commandment here (whether or not it is a mitzvah is the subject of a machloket in the rishonim).

The other amirot appear after there was some primordial matter which had no form and the vayomer molded it - let this emerge, let that emerge. When there is a tangible reality to speak of then it can be changed and formed. Bereishit is the command to put everything there, something which can be spoken to. For example, Hashem now commands the light to be taken from the darkness. The word Bereishit implies the beginning of a progression, of space, of time.

Creation involves many levels of separation and distinguishing - light and darkness, water and dry land. The first of these separations as we just mentioned is light from darkness. What is light as opposed to darkness? We associate light with life, what is the meaning of that? What else do we associate with light? The Torah, as the pasuk states: "ki ner mitzvah veTorah ohr" "for a candle is a mitzvah and the Torah is light". If life is light and the Torah is light, then the Torah is life - it is the Tree of Life - etz chayim hee. What is light? Light is clarity - when the sun rises and you can finally see after a night of darkness then you can now make sense of it all.

Light is not a bunch of light beams, it is rather my ability to perceive. Torah is light,

Torah is my guide to this world. The stronger the light the clearer my perception. Rashi teaches us in Bereishit that the original light was hidden for the tzaddikim in the distant future - our ability to perceive absolute reality is limited. Don't we see that in our lives today? Have we not all been negatively influenced by Western and scientific doctrine that the world is purely physical and material, that there is nothing beyond what my eyes can see?

What we actually see is but a small portion of reality. Torah is however, the absolute light, the absolute reality - learn Torah and your eyes will open up and you will discover things you have never discovered before. This each person must experience on his own - nobody can feel the light that you feel. Many people discover a Torah insight and get all excited expecting everyone around them to share their feeling, "don't you see, how can you not get excited?" Relax - light is felt differently by each individual - the more Torah you learn the more clearly you see.

On the second day of Rosh Hashana we read about Akeidat Yitzchak. The Torah tells us that Avraham and Yitzchak were accompanied by a donkey and two young lads which Rashi explains were Yishmael and Eliezer. On the third day "Avraham raised his eyes" and saw the place from afar. Where is the "the place" - HaMakom? There are many places where Hashem is referred to as HaMakom because as Chazal teach us He is the space - the world is contained within Him not the other way around. Hashem is not just one other item in the universe, as the idol worshippers believe. What did Avraham see? There was no way he could have seen the site of the Beit HaMikdash for as we know Yerushalayim is full of mountains which obstruct the view. What then did Avraham see? Rashi writes that he spotted the cloud of the Divine Presence hovering over the mountains. Avraham wishes to proceed but he first instructs the two young lads to remain behind with the donkey. Why did the Torah feel the need to inform us that they remained behind with the donkey? After all, many details are left out - we are not told, for example, what food they took for the journey?

Chazal tell us that Avraham turned to Yitzchak and said: "did you see what I saw, did you see that cloud hovering above?" To which Yitzchak responded in the affirmative. When he posed the same question to Yishmael and Eliezer they replied that they did not notice anything unusual. Avraham then decided that they are no better than the donkey and they should therefore remain behind with the donkey. Was the donkey blind? Presumably not. However, the donkey, as well as Eliezer and Yishmael, were unable to perceive the cloud of the Shchina hovering above the mountain.

We find a similar happening in the incident involving Yoseph and Potiphar's wife. The Gemara in Sotah teaches us that she spent an entire year trying to seduce him, when Yoseph was finally on the verge of succumbing he suddenly held himself back. What happened? He told her that he saw his father's image in the window and cannot continue. She responded: "what are you talking about, I don't see anything in the window". Of course she doesn't, she descends from a people who are like donkeys. Interestingly enough, with Bilaam we find the exact opposite - the donkey was able to see what he was unable to.

The donkey plays a very key role in Judaism culminating with the arrival of Moshiach on a donkey. The Gemara in Sanhedrin teaches us that when body and soul separate when a person leaves this world, they arrive at the Beit Din Shel Maala and each blames the other one for the sins and misdeeds. The body blames the soul claiming - look at me now I can't even move. The soul says "what do you want from me, I have no physical abilities - I can't move at all." The Gemara explains that Hashem speaks back to them with the following parable: two guards were placed in charge of guarding a beautiful orchard belonging to the king - one guard can see but can't walk while the other can walk but cannot see. The one with the eyesight spots delicious juicy-looking fruits and tells this to the one who can walk but cannot see. What do they do? The blind man

places the crippled man on his shoulders and they proceed towards the tree guided by the crippled man who is able to see.

The king returned noticed his fruits missing, and shouted: "what happened to my fruits?" The crippled answered, it was not me I can't even walk while the blind guard said it certainly wasn't me, and how could I possibly have seen those fruits? The king picked up the crippled/seeing man and placed him on the shoulders of the blind man and said: "this is how you did it". What does Hashem do? He takes the soul reconnects it with the body and judges them together. The neshama cannot physically see but it sees very well.

The donkey does not see - the word for donkey, chamor, comes from the word chomer - the physical, the material. There is something about this animal which emphasizes the materialistic world. The prophet Yechezkel referred to the flesh and physical desires of the Egyptians as similar to that of a donkey. The soul is what actually sees - the donkey, Yishmael, and Eliezer were not able to see in the true sense of the word. A human being can go through life viewing the world through his physical body but not through his soul. He does not see, he does not perceive. When he views life through his soul then he is able to perceive.

The Maharal explains the significance of the moshiach arriving on a donkey - the world has reached the stage where the soul is in total control over body. We live in a world where we are enslaved to our bodies - the donkeys are riding over us. We are told that Coca cola is the taste of life. Life today is about Coca Cola and giving in to our physical urges. Imagine, here in Israel words from loshon hakodesh are used to espouse such nonsense. I am not saying that food is not important, in fact we save our best foods for Shabbat - but the food is a platform for an elevated Shabbat experience of divrei Torah, tikkun hamiddot, and much more.

Learning Torah is what opens our eyes to what life is truly about. Kohelet says "hachochma techaye be-aleha" - the wisdom gives life to its owner. Wisdom must be acquired, we must become owners by developing it ourselves, being spoon-fed is not enough. This is what life is all about. I had the privilege of taking care of my grandfather in his old age - he could hardly move. But you could see the light in his eyes when he would hear a nice dvar Torah. Wisdom gave him life. There are countless similar stories told about talmidei chachamim. How sad it is to hear that people feel a breath of life from a bottle of Coke. Torah brings us true life, new energies, but the wisdom of Torah must be acquired.

Man's passions are limited, the same passion that can turn you on to Torah can also turn you on to purely physical urges. That passion is necessary, the Zohar writes that a man who does not have a desire for women will not have a desire for Torah. We all have a zest for life the question is how we channel it. A person who channels it towards his physical desires, who does not see reality, will descend to the depths of depravity while one who channels it to Torah will enter the world of the profound aspects of life, he will be a person of chesed and want to live life in the highest possible form. This in our generation is a greater challenge than ever before.

Rav Beinish Ginsburg Special

HaRav Ginsburg has again shared with us divrei Torah.

[01 Why is Succos in Tishrei as opposed to Nissan](#)

[02 The Famous Gra](#)

[03 The Special Simcha of Succos, Succos follows Yom Kippur](#)

[04 Succos and Kochi v'Otzem Yadi](#)

[05 Succos and Haazinu](#)

[06 Shmini Atzeres](#)

[07 Shmini Atzeres and Issru Chag](#)

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[09 Zos HaBracha- Torah, Yerusha and Arusa](#)

[10 Breishis- Man as a partner in creation](#)

[11 Breishis- Lessons from the word Breishis](#)



Visitor Log, Mazal Tov's, Tehillim List

Visitor Log

The following people visited/learned in Yeshiva:

- Tzvi Simpson (5766-67)
- Josef Hayim Kassorla (5763-65)
- Yehuda Spindler (5758-59)

Mazal Tov

Yeshivat Netiv Aryeh wishes a mazal tov to:

- [Jeremy](#) (5764) and Ariella Boczko on the birth of a baby girl, Rachelie Kayla.

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

Printer Friendly Tehillim List

- | | |
|--------------------------------------|-----------------------------------|
| ● Ditza bat Vardit | ● Avraham David ben Miriam Goldeh |
| ● Zev Eliezer ben Chaya Shaindel | ● Ephraim Yitzchak ben Golda |
| ● Chaya bat Grunia | ● Margalit bat Rachel |
| ● Yitzchok ben Shayna Ita | ● Yaacov ben Baila |
| ● Moshe Zanvel ben Brindel | ● Chaya Tziporah Sheva bat Faiga |
| ● Gershon Yitzchok ben Mottel Tzerel | ● Ester Bas Lea |
| ● Reuven ben Tova Chaya | ● Miriam Rivka bat Adina Leah |
| ● Rivka Margalit bat Etta | ● Chaya Esther bat Golda Rachel |
| ● Chaya Meira Mindel bas Chava Golda | ● Shayna bas Chava |
| ● Sarah Nechama bas Russ Malka | ● Eliezer ben Sorah |

- Chaya Sarah bat Fanya Luna
- Elazar ben Nouber
- Na'ava Bat Ami bat Sara Leah
- Gilad ben Aviva
- Edmund ben Nazir
- Devorah Leah bat Hindel
- Avram Gershon ben Tzippah
- Sarah Nechama bas Russ Malka
- Dovid ben Miriam
- Evelyn Bat Dina
- Rafael Pinchas ben Esther
- Avraham Pinchas ben Sarah Etel
- Lev ben Esther
- Akiva ben gittel
- Fruma bat Rochel
- Yonatan Moshe ben Devorah Tova
- Naomi Sara bas Henna Miriam
- Fruma bas Ita
- Tinok ben Esther Sharon
- Leah Bat Rivkah
- Zacharia Kalman ben Yael Margolit
- Eliezer ben Sorah
- Shmuel Chai Ben Hadassa
- David Yosef ben Faige Perel
- Tsilah Blimah bas Tsipporah
- Tuvia ben Yachad
- Lev Ben reuven
- Dovid ben Leah



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

[Submit Names](#) to the list.

[Send Us Your Announcements](#)

Please, if you have any smachot or chas v'shalom, less happy occasions, [let our office know](#) so we can keep everybody updated. **Are you visiting Israel?- [let us know!](#)** We'd love to host you for a shabbat meal, davening, a shiur and would love for you to stop by.

Shabbat Shalom,
Rav Bina, Netiv Aryeh
Yeshivat Netiv Aryeh