Parashat Nitzavim-Vayelech

September 15, 2017

Dedications

The Ohr HaChaim Shiur on 24 Elul was sponsored by Avraham Yitzchak (Steven, 5758) and Yosef Ezra (Joseph 5762) Jaspan, L’ilui Nishmat their grandmother, Dr. Jean Rafsky Jaspan, Kreina bas Aron Henoch. She was also the grandmother of Joshua (5774-75), Benjamin (5776) and Daniel Jaspan (current Shana Alef). The shiur is also dedicated to Rav Bina for everything he has done for their family, for the Yeshiva’s alumni and for Klal Yisrael.

Pre-Slichot Melave Malka on the porch overlooking the Kotel this Motzei Shabbat, September 16th, starting at 10:30 PM. Be there for the Ruach and Divrei Chizuk from Rabbi Judah Mischel of Camp HASC. All alumni are encouraged to join us for the slichot afterwards, beginning at 12:30 AM.

Shabbat Davening Times

'Out' Shabbat with R’ Tzvi Satt and family

Friday Night
Candle Lighting 6:09 PM
Mincha, Kabbalat Shabbat and Ma’ariv on the Porch 6:25 PM

Shabbat Day
Vatikin at the Yeshiva 5:48 AM
Second Shachrit 8:30 AM
Mincha 6:45 PM

Those who are interested in reserving seats for the tefillot on Rosh Hashana and Yom Kippur should please contact the office at yomimnoraim@yna.edu.

Alumni who plan to stay at the Yeshiva throughout the High Holiday and Yom Tov season should likewise contact us at yomimnoraim@yna.edu.
Pre-Rosh Hashana Alumni Shiurim - Videos

In case you couldn't make it, watch the videos of the Shiurim given to alumni this past Thursday night at the yeshiva.

Quote of the Week

MAKE A KIDDUSH HASHEM

(Taken from Rav Bina's remarks to alumni this past Thursday Night)

We’re standing here just before Rosh Hashana, I would like to wish all of you individually and collectively: "Ishana tova tikatevu vetechatemu lealtar lechaim tovim uleshalom", special bracha to those of you who’ve decided to make Eretz Yisrael your home.

We are standing by Yom HaDin, I just went to the Ohr HaChaim's grave and suddenly felt a fear of Yom HaDin. You people are young, I'm not sure how much you feel and I wish I would feel more.

When I was in Ponovezh, about 55 yrs. ago, I would say that two people an indelible impression on me, one was Rav Chatzkel whom Rav Yeruchem said about him that the yetzer hara is afraid of him. When he went from Shanghai to America, he lived in Crown Heights but it can be said that he never saw America, he would close his eyes and they would take him by the hand to the train to Mir. On Rosh Chodesh Ellul he would bang on the shtender and shout "Ellul" and cry for 45 minutes, this was the opening sicha. How many of us can even relate to that. The two people I see today with fear of Yom HaDin are Rav Nebenzahl and Rav Katz. Every year Rav Katz calls me before Rosh Hashana that he can't daven for us this year, this is the first year he hasn't called me. I sent Rav Zvi to him to discuss a Yeshiva matter and he said to Zvi that at his age he has to get ready for the Beis Din shel Maala and go over Shas to be able to pass all the bechinot there.

The Sifri tells us that we only give chizuk to those who already are strong, with that in mind let me say a few words. The Torah Temima cites a Yerushalmi on the opening pasuk of the parsha "atem nitzavim hayom kulchem ... rosheichem ... zikneiche m" "You are all standing here before me ... your heads ... your elders." How many of us really feel that we are standing before Hakadosh Baruch Hu, we begin Shmone Esrei "Hashem sefatai tiftach" do we really believe that Hashem is the One Who opens our lips. Three years ago my grandson was in a terror attack not long after his brother had cancer, I asked Hashem "what did I do"? I went to a mekubal and he told me above the tzdaka I give, to put coins in the tzdaka box when I come into shul, at vayevarch David like Hassidim and Sephardim do, and after Shmone Esrai. He said then if you ask what merit do I have to come before Hashem, you can say in the merit of this tzdaka. This is in addition to tzdaka's being given.
The Yerushalmi asks why Moshe Rabenu mentioned the heads (Prime Minsiter, chairman of the board, etc.) before the elders (Torah scholars) while in Yehoshua we have a pasuk where Yehoshua calls first the elders than to the heads? One astounding answer given by the Yerushalmi is that Moshe didn't have enough honor for talmidei chachaim because he didn't have to toil in Torah it was handed to him on a silver platter. We all know that learning Gemara is more difficult than any other profession and that many businesses and law firms want Yeshiva people not because they love Torah but because they know how to think. Rav Shlomo Zalman and Rav Nebenzahl didn't become Rav Shlomo Zalman and Rav Nebenzahl without working hard.

Rav Shach was a tremendous ameil baTorah, another impression I had in Ponovezh. He once gave a shiur klali, a young boy asked a question, Rav Shach closed the Gemara and sat down, he couldn't answer the question. He was a man of truth - Torah was all that mattered. When I was in YU, the Rav's son, R' Chaim, known for kicking boys out who didn't prepare properly, was once asked a question and he said "Chaim, you didn't prepare" and kicked himself out. The next week Rav Shach came back with the answers. I was once in the Beis Midrash at 12:45 at night, Rav Shach walks in with a robe and pajamas and asks: R' Shmuel asked me a question on the Rambam, I can't sleep, maybe you can help me. This is ameilus baTorah. He would take his umbrella in the rain and forget to open it.

Moshe Rabenu, whom the Ohr Hachaim says is the only one who could pass with midas, yet regarding him the Yerushalmi says he wasn't ameil - there was no one closer to Hakadosh Baruch Hu. Later someone showed me a Sifri that appears to say otherwise, but this is the Yerushalmi.

With all that, we must realize there's tremendous hatred today for bnei Torah. I once said about a certain minister in the government - he loves Torah but hates bnei Torah. I had a neighbor who would go to the beach on Yom Kippur and knock on my door and ask for bread on Pesach to annoy me, but he had a chavruas in Chezkas Habatim. There's nothing greater than Torah, but there are people who hate bnei Torah. The big news of the week is the Supreme Court saying the army exemptions for Yeshiva bochurim are illegal. It's true many waste their time in Yeshiva and Kollel, but Torah is our lifeline, without it the State can't survive.

The Ponovezh Rav gave very little stipend to kollel fellows, many said "Rebbe, there's no one who honor Torah more than you, why not pay them more?" He answered, fine if they take tests, the suggestion was dropped.

We have a wonderful state - a Jew can walk proudly with a kippah, there's so much Torah learning, but there's another religion here, one of hatred to bnei Torah. It's part of nature, just like there's morning and night, the sun and the moon, there's hatred for bnei Torah. When I moved to the Rova there was a discussion whether Bnei Akiva should be mixed or separate boys and girls. Rav Nebenzahl said Bnei Akiva was fine but separate. A resident wrote a scathing letter against Rav Nebenzahl and the Yeshiva world, he eventually apologized.

HaRav Lichtenstein was once asked whether he feels closer to Meah Shearim or to the non-religious soldiers his students fight alongside, he said what's the question - of course Meah Shearim. Many who were there walked out in protest. One way we can help the honor of Torah is to make a Kiddush Hashem, never to push to get ahead in line - to act with dignity on a bus, plane, wherever you may be.

The Yerushalmi gives another answer why the heads come before the elders. Because Moshe knew that the Jews were destined to be in galus, there's no question they would honor talmidei chachamim but they had to learn to honor the heads. You may not like the Prime Minister, but he's still the head of state. There's hatred here but it's a privilege to live here. Rav Nebenzahl had a brother, with patents for defense missile, he also authored a sefer on Menachos and one on Iyov. He was once driving in a car and got stuck in traffic, his children complained, he said - don't you understand we prayed for generations to be stuck in traffic here.

Rav Yeruchem once pointed out how it could be that everyone cares about what happens in such a small country. Then there was no hi-tech and other areas the outside world would call great
accomplishments. We must raise the honor of Torah by being role models. I once flew with Rav Nebenzahl to America, I put him in business class and asked that he not sit next to a woman. In walks a woman and sits next to him, I went to the head steward and showed him that the reservation said no woman. He proceeded to ask the woman to move and Rav Nebenzahl said to me: "Rav Bina, how can you embarrass a fellow Jew?"

The Sefas Emes writes that every Jew has a spark in them. A non-religious woman who would administer my treatment told me she would fly on Yom Kippur because there were no religious on the flight. Her daughter-in-law needed an operation and she called and asked me to pray for her, I said to who to Christianity? She said no, in shul. Everyone believes.

Hashem Melech Hashem Malach Hashem Yimloch leOlam Vaed - you all have a responsibility to be a role model and influence others, whether on line in a government office or on the bus. You don't realize how much good this does and how it can bring honor to Bnei Torah. In this merit I would like to wish all of you and your families, Klal Yisrael, the defense forces:

Leshana tova tikateveu vetechatemu lealtar lechaim tovim uleshalom.

New Picture Gallery and Video - The First Tiyul of the Year

This past Monday, both Shana Alef and Bet went on their first tiyul of the year. They climbed through the caves at Churvat Midras, and went to Neve Michael for team building exercises. They finished off the trip at the beach in Ashkelon. Click here to see the gallery.

Watch this highlights video made by Elisha Zakai, Shana Alef.
Life Events

Visitors

- Joseph Harary (5765)
- Ron Kaminker (5743) and wife
- Daniel Katz (5772-73)
- Uri Dallal (5765)

Mazal Tovs

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

- Shimmy Hirsh (5771) on his marriage to Nicole Bock.
- Luis Herszaft (5774-75) on his marriage to Jodie Rubenstein.
- Gershon (5764-65) and Vered Paul on the birth of a baby girl, Daphna Sarit.
- Noah (5772-73) and Lindsay Ann Weinreich on the birth of a baby boy.
- Jason Gelnick (5772) on his engagement to Melissa Dweck.
- David Lauer (5774) on his engagement to Avital Listman.
- Avi (5763-64) and Jillian Scheer on the birth of a baby girl.
- Yosef Povarsky (5775-76) on his engagement to Kayla Boldt.

Please, if you have any smachot or chas v'shalom, less happy occasions, send us your announcements so we can keep everybody updated.

HaRav Nebenzahl on Parshat Nitzavim-Vayelech

PARSHAT NITZAVIM-VAYELECH 5777
ZICHRONOS

Last week we spoke about the first of the special brachos said in the Musaf of Rosh Hashana - Malchuyos, today I would like to focus on the second of these brachos - Zichronos. We highlight there that Hashem remembers every deed, good or otherwise. The obvious question we can raise is can it be that He only remembers on Rosh Hashana? There's nothing we can add or detract from His memory at any time. The explanation is that He acts on the "memory", He decides what this year will bring based on our deeds of last year.

We refer to the day as Yom HaZikaron, the Day of Remembrance, but He remembers all the time - on this day He uses His "memory" to judge the world and individuals based on whether they acted properly or otherwise. This includes America, New Zealand, and all parts of the world. IN the bracha of Zichronos we mention that Hashem remembers: "everyone's deed and mission, the accomplishments of man's activity, man's thoughts and schemes, and the motives behind man's deeds"

"Everyone's deeds" refers to our actions - did we eat kosher or non-kosher food.

"Everyone's mission" - "ufkudat" is derived from the pasuk "ki yipaked moshavecha" "because your seat will be empty" (Shmuel I 20:18) - referring to sins of omission which we did not do. Refraining from certain activities, such as Shabbat desecration is positive, while we will also be judged negatively for refraining from certain other activities such as donning Tefillin.

"The accomplishments of man's activity" means that Hashem will take into account not only the activity itself but the traveling time in each direction and the amount of excitement generated by
doing a Mitzvah or aveirah - "there is reward for the steps" (Baba Metzia 107a).

"Man’s thoughts and schemes" means that Hashem even takes into account the planning before the action - one who was weighing in his mind how to best perform a mitzvah, or G-d forbid the opposite. A good positive thought is rewarded along with the Mitzvah, even if he does not succeed in carrying out his good intentions. A negative thought, is only added to the punishment if the aveira actually comes to fruition (see Kiddushin 40a).

"And the motives behinds man's deeds" - there are times when it does not yet reach the level of thought, yet it was only a tendency towards action that a person has - Hashem weighs this in His judgment as well. A frightening example of just how far this goes can be seen with Eliav, brother of David Hamelech. Eliav was worthy of becoming king, in fact Hashem sent Shmuel to anoint a king from the house of Yishai and Shmuel went to anoint Eliav declaring "Surely, before Hashem is His anointed one" (Shmuel I 16:6). As Shmuel was about to carry out this mission, Hashem interrupted: "do not look at his appearance or at his tall stature, for I have rejected him" (ibid. 7) - he had once been worthy of being king and now his candidacy was rejected.

Chazal tell us that he had to forfeit the kingdom due to his anger against David (see Pesachim 66b). How can this be the reason, did his anger with David not occur some time later during the war against Goliath (see Shmuel I 17:28)? Why then was this cause for rejection if this negative character trait had not yet surfaced? The answer is "Hashem sees into the heart" (Shmuel I 16:7) - Hashem sees in Eliav’s heart a tendency to anger and it is this tendency that disqualifies him from becoming the king of Israel (see Gemara there). A king cannot be quick to anger - he may decide to hang the baker and butler without justifiable cause.

Had Eliav not had this trait, Shmuel would have been commanded by Hashem to anoint him. Imagine what would have been. Rather than praying for restoration of the kingdom of David, we would be praying that the kingdom of Eliav be restored, we would be eagerly awaiting arrival of the Moshiach from the house of Eliav. In fact, we may not have had to wait for him at all since the Beit Hamikdash was only destroyed as a result of the loshon hara David accepted about Tziva (see Shabbat 56b) - perhaps Eliav would not have listened and accepted it and there would now be a Beit Hamikdash, for there would not have been a churban. Eliav forfeited all this simply because he had a tendency to anger - it is frightening what one can lose by what he feels in his heart even though it has not yet surfaced to the level of action or even thought. Hashem takes everything into account. We see just how far-reaching Hashem's judgment is.

In Zichronot we make mention of the Flood: "You lovingly remembered Noah and You recalled him with words of salvation and mercy, when You brought the waters of the Flood to destroy all living flesh because of the evil of their deeds". What caused the flood that almost destroyed the entire creation? Man's actions! Chazal teach us that although this generation was guilty of many terrible sins, the sealing of the decree to bring about the flood was their being guilty of theft. On the other hand, what saved mankind from annihilation? Man's actions as well. In the merit of one man living in that generation the world was saved. Man has the power to destroy and man has the power to preserve. The actions of Noah, his sons, and their wives during their year in the ark, sustained the entire world, because "the world is built on kindness" (Tehillim 89:3). It was the abundance of thievery that almost destroyed the world (see Rashi Bereishit 6:13), and this fault was corrected through an abundance of acts of chesed performed in the ark. Stealing is taking that which does not belong to you, while the tikkun was chesed which is the opposite - giving something which does belong to you. An entire world was saved from destruction at that time and their merit continues to sustain us many generations thereafter.

We were redeemed from Egypt in the merit of three tzaddikim: Avraham, Yitzchak, and Yaakov. We learn from this bracha how much our deeds count and how one person (or three people) alone can save an entire world. This is the great lesson for Rosh Hashana, to realize the importance of our deeds and how much they count before Hashem, and it is for these that we are judged for the coming year.

There are three special brachos associated with the day of Rosh Hashana - referred to as
malchuyos, zichronos, and shofaros. Our custom is to say them in musaf, though there are other opinions. What's the meaning behind the bracha of malchuyos? It means as the name implies, that Hakadosh Baruch Hu is King of the Universe. But isn't every day of the year filled with brachos announcing that Hashem is King: "Baruch ata Hashem Elokenu Melech Haolam", why then do we require a special bracha for this on Rosh Hashana?

The fact is that every morning and evening of the year we mention yetzias Mitzrayim, yet there's one special night of the year devoted to elaborating and speaking about the subject. By the same token, we mention day in and day out that Hashem is King but there's one special day devoted to elaborating on this. Rosh Hashana is the day of the coronation of the King - He's always King but this is the day of the coronation. To celebrate this we have a feast.

Although the elaboration of malchuyos is in the musaf, the bracha "Melech al kol haaretz mekadesh Yisrael veYom HaZikaron is mentioned other times at well - in all the Shmone Esreis, in Kiddush, and in the bracha after thehaftarah. On the surface, the bracha appears to violate a halachah that a conclusion of a bracha may not be comprised of two subjects. For instance, our Shmone Esrei begins "Elokei Avraham, Elokei Yitzchak, veElokei Yaakov ..." but only concludes with "Magen Avraham". The next bracha as well is comprised of a few ideas and yet only concludes with "mechaye hameisim". How then can we conclude both with the idea that Hashem is King over the entire universe and that He sanctifies the Day of Remembrance?

I believe that there is really only one conclusion of the bracha. The idea of malchus is not particular to this bracha but is the essence of the day. While it's true that we don't say viduy on Rosh Hashana, we musn't forget that it's the first day of Aseres Yemei Teshuva. The way to teshuva is to accept upon ourselves that Hashem is King of the Universe, there's nothing above Him< His will runs the world. His will is that everything will be good for us, the Torah is food of good. We say every day that He's the Elyon, He's the reason for all reasons, He never changes and nothing can change Him. This is what Rosh Hashana is all about - to internalize this feeling and understanding, and this is what we are celebrating.

Immediately after Shema Yisrael Hashem Elokenu Hashem Echad where we declare that He is the One and Only, we say "Baruch Shem kevod Malchus leo lam vaed". The Gemara gives a reason for this, but I would like to suggest another reason. There are many who would mention the President without truly admiring him. However, if one were to say "He's the President, long live the President" then you truly admire him. We mention Hashem is One and immediately bless His Kingdom to show that we truly love Him and believe He's One.

Nothing in the world changes unless He wants it to. He is the only truth, and is seen from the fact that Krias Shema where we declare He is One, concludes with the word "emes". He's the only truth - everything depends on Him.

This is malchuyos - to elaborate and speaking about His Kingship, that He's above time, distance, and nature. When we do this, then we have truly coronated Hakadosh Baruch Hu.

**Staff Dvar Torah by Rav Uri Schneider**

WHERE ARE YOU?

What was the very first question in the Torah? What was the first question in the world?

‘Ayeka’? "Where are you?"

This week's parsha gives us an answer to the question.
We are here. Today. Standing before Hashem our God.

"Atem Nitzavim hayom kulchem lifnei Hashem Elokeichem rosheichem shivteichem zikneichem veshotreichem kol ish Yisrael"

You stand this day, all of you, before the LORD your God; your tribal heads, your elders and your officials, all the men of Israel, (29:9)

In the Torah, the stage of our parsha is set, as the Jewish people experienced the vulnerability of transition - the imminent loss of their leader/shepherd/teacher Moshe Rabbeinu, and the impending departure from the desert into the Land of Israel.

These days we are gearing-up for Rosh Hashana and Yom Kippur. This year, we have added reason to pause and reflect; including the 16th commemoration of "9/11", and the very recent damage and devastation of hurricanes and earthquakes affecting the lives (and livelihood) of millions of people.

These times can trigger feelings of distance, fragility and regrets for our pettiness. These times can also spark pangs of teshuva and striving to do more. "This coming year, I want to give more tzedaka, do more mitzvot, learn more Torah etc."

The subtlety of the opening verse is chock-full of value, to help us make a difference.

'Atem'
You. You are here. Whether you are a leader or you find yourself at "the bottom of the totem pole"; whether you had an easy year or a hard year; whether you were scrupulous in your keeping Torah and mitzvos or you made mistakes and strayed here and there; YOU ARE HERE.

'Nitzavim'
You are standing. You are not "doing" anything. And you are not passively checked-out. You are standing. You are ready. You are able.

'hayom'
Today. It's not about "this coming year" and it's not about "yesterday." It's now. Right now is everything. Right now is the culmination of everything that was. And it is the beginning of your future. Don't wait for tomorrow. Because today is the greatest present.

The parsha continues with strikingly beautiful and penetrating psukim.  
(Whether you usually review the parsha, do it this week! You won't regret it!)

The Story Of The Jewish People by Rav Shai Gerson

The story of the Jewish people as told by Tanach through the eyes of Chazal.

Sefer Shmuel I Chapter VIII Part I

The previous perek concluded with Shmuel at the height of his leadership. During the days of Shmuel the people merited victory over the Plishtim as opposed to the days of Eili which were characterized by them turning to the Mishkan, but the Aron and its presence didn't aid in victory over the Plishtim. The period of Shmuel's leadership was characterized by the cleansing from avoda zara and righteous judgment. This lead to victory and closed the loop in Even Haezer - just as Eili's transferring the leadership to his sons didn't produce good results so with Shmuel (following the curse of Eili).

Shmuel's sons took the reins of judgment and established the center in Beer Sheva (from a geographical perspective this is quite perplexing given that Beer Sheva was in the south, far from the center. We can offer two possible suggestions: Perhaps there was more than one Beer Sheva,
just as there were two Beit Lechems and two Beit Shemesh, a few places with the name Geva and two with the name Ofra. Daat Mikra cites in the name of Yosef ben Matityahu that there's a place with the name Beer Sheva in the north between the lower and upper Galilee. Another possibility is that it's speaking of the Beer Sheva that was the center of the Aliyah L'regel from the early times, as early as the forefathers - see Ramban on the Torah (Bereishis 28:17) citing the Midrash. This may explain the pasuk in Amos (5:5). This is similar to the opinion of Radak regarding the centrality of Mitzpeh from the time of Yehoshua, it became a center of tefillah and even there it's difficult to say that it's the same Mitzpeh as we read in the incident of Pilegesh BeGivah and in Shmuel's victory over the Plishtim.

At the height of his leadership Shmuel turns old and appoints his sons.

Tehillim List

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

- Rav Aharon Yehuda Leib ben Gittel Faiga
- Sarah Liba bat Miriam
- Tzipporah Fayge bat Leebah
- Yitzchok Issac ben Rivkah
- Daniella Malka bat Esther Bayla
- Shulamit bat Bella
- Yisrael Yehuda ben Dina Sara
- Zvi Yehuda ben Yuta
- Yitzchok ben Tzipporah
- Ester bat Nechama
- Rav Avbigdor Yechezkel ben Hilda Sheincha
- Binyamin Dovid ben Lital
- Chaim Avishalom ben Blanka (the Chalban)
- Rifka bat Leah
- Amichai ben Sara
- Zev ben Leah
- Gavriel ben Malka
- Shmuel Chaim ben Batsheva
- Shoisha Elka bat Etel Dina
- Chaya Bayla Bas Marasha
- Reuvain Eitan ben Chava Brina
- Elan Moshe ben Rifka Tova
- Oriyah Chaim ben Miriyam
- Shoshana Elka bat Etel Dina

Submit Names to the tehillim list.

Shabbat Shalom,
Rav Bina,
Yeshivat Netiv Aryeh

Riddle Answer: The Canaanim and Givonim who came to convert insincerely. (Rashi 29:10)