



**In This Issue**

*Snapshot*

**In Case You Missed It...**

**Yom Kippur at Netiv Aryeh, by Michael Shapiro (5767)**

**HaRav Nebenzahl on Sukkot**

**Staff Dvar Torah by Rav Amos Luban**

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

**Sukkot 5770**

*Snapshot*

**Motzei Shabbat:**

- Many of the talmidim stayed up learning through the night with Rav Bina in preparation for Yom Kippur.

**Tuesday:**

- Shana Alef and Bet went hiking in Ein Gedi, followed by swimming in the Dead Sea. (click map to enlarge).

**In Case You Missed It...**

**Pic of the Week**



**Helping out in Geula: Sami Birnbaum, Jeremy Wernick, Anshel Arfe, and Daniel Pincus (not shown) build a Sukkah for an elderly couple.**



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## Yom Kippur at Netiv Aryeh by Michael Shapiro (5767)

As I unpacked my suitcase and stared at the Kotel, I couldn't help but think, "There's no place like home." I left Yeshiva two and a half years ago, and it was the incredibly powerful and emotionally-charged Yom Kippur spent here at Netiv Aryeh that gave me lasting *chizzuk* throughout my years in college.



As you can imagine, Yom Kippur davening this year was emotional and inspiring. Well over five hundred Rebbeim, students, and alumni packed the tremendous room which served as our *makom tefilla*. The *tefillot* began with Rav Bina and Rav Korn carrying Sifrei Torah to the calls of "*Ohr Zaruah LaTzaddik Ulyishrei Lev Simcha*". Following Kol Nidrei Rav Bina delivered inspiring words of *chizzuk* to everyone in the room. The *sicha* was followed by Maariv. After Maariv HaRav Yoel Yehoshua gave a *shiur* elucidating the intricacies of the *avodah* that the Kohen Gadol used to perform on Yom Kippur during the times of the Beit HaMikdash.

Shacharis, led by Rav Chananel Katz - Rav Yaakov Katz' son - began at 6:50. His tears were contagious as his *tefillot* brought many boys to connect to HaKadosh Baruch Hu. Kriat HaTorah was done by Ariel Edelstein, an alumnus of the Yeshiva who just made his second *Siyum HaShas* this past Tuesday. Following Kriat HaTorah Rav Bina spoke to the *tzibbur* about the importance of asking Hashem to answer our *tefillot* for His sake: "*lemaanacha Elokim chayim*".

Musaf was led by HaGaon HaRav Yaakov Katz Shlit"a - undoubtedly the highlight of Yom Kippur. I recall many memorable moments in the *tefilla*, such as his dancing and clapping while singing "*ein kitzvoh*" and his screaming "*Keter*" opening the *kedusha* of Musaf. HaRav Nebenzahl has often referred to Rav Katz as the Kohen Gadol of our generation. This was evident during the *avodah* section of *Chazarat HaShatz* where Rav Katz actually imitated the sprinkling of the blood as if he himself were performing the service.

Before Neila, Rav Katz gave a stream-of-consciousness speech in which he appealed to us to utilize these final moments of Yom Kippur, to realize that Hashem is waiting these last few moments for our return. The davening concluded with a climactic recitation of Avinu Malkenu in which Rav Katz repeated the line begging Hashem to send us the Moshiach, several times. We broke our fast in the back of the room and immediately went outside to say *Kiddush Levana*.

There's simply nothing like Yom Kippur in Yeshiva and it only gets better! Here comes Sukkos!

*Michael Shapiro studied in Netiv Aryeh in 5767 and graduated Yeshiva University in 2009. He plans to attend Dental School in the fall of 2010 and currently plays guitar for the band Yaakov Chesed.*

## HaRav Nebenzahl on Sukkot

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

### SIMCHAT YOM TOV VIA LEARNING TORAH



#### THE BETROTHAL OF HASHEM AND THE JEWISH PEOPLE

We find ourselves in the period of time which can be described as the bonding between Hashem and *Knesset Yisrael*. Discussions of the *shidduch* begin during Elul, which as we know the name Elul is comprised of the first letter of each of the words: "*ani leDodi veDodi li*" "I am for my Beloved and my Beloved is for me". Rosh Hashana is the *tenaim*, the engagement - when the *shidduch* is signed and sealed. We find in the Chassidic writings that the seven days in between and not including Rosh Hashana and Yom Kippur can be compared to the *shiva nekiim* - the seven clean days of purification the bride (the Jewish nation) must undergo in preparation for her upcoming wedding on Yom Kippur.

Yom Kippur is the day in which the great union takes place and all obstacles and separations between the loved ones are removed. Following the wedding are seven days of celebration in the *chuppah* of the Sukkah. The seventy nations - Hashem's creations, are invited and it is in their honor that we offer seventy bulls on Sukkot. At the conclusion of the seven days, the guests take leave and on Shmini Atzeret the Chatan and Kallah enter their permanent home together (this is symbolized by only one bull being brought on Shmini Atzeret). The *chut hameshulash* "the three ply cord" (Kohelet 4:12) that ties it all together is Simchat Torah: "The Holy One Blessed is

He, the Torah, and the people of Israel are one".

#### SIMCHA THROUGH AVODAT HASHEM

Let us see how Chazal describe the joy of the upcoming Yom Tov of Sukkot. We find in a *Baraita*: "*kshehayinu smechim beSimchat Beit Hashoeva, lo rainu sheina be-einenu*" "when we rejoiced at the Simchat Beit Hashoeva we did not see any sleep in our eyes" (Sukka 53a). The entire seven days of Sukkot, with the exception of Shabbat, perhaps even Yom Tov, they did not sleep. The Gemara asks how this was possible, is it not well-known that a person cannot go even for three days without sleep? The Gemara answers that they dozed a bit, the rest of the time they were involved in rejoicing of the "Simchat Beit Hashoeva", they learned a bit, ate a bit. The Gemara makes a calculation. They davened, learned, brought sacrifices, and rejoiced in the *Simchat Beit Hashoeva* - there was no free time.

Today there is no *Beit Hamikdash*, if we merit speedily in our day, there will be one. We must learn from this, however, that the festivals were not given for us to only spend time in leisurely pursuits, but rather to involve ourselves in service of Hashem. Chazal teach us that Yom Tov (the Rambam in Hilchot Yom Tov adds that this applies to Chol HaMoed as well) should be "*chetzyo laHashem vechetzyo lachem*" "half of it for Hashem and half of it for yourselves" (Beitza 15b). We must set aside half of the day (according to the Rambam it must be precisely half, but for us an approximation is certainly sufficient) for Torah and prayer, and the other half for eating, drinking, and rejoicing.

## **SIMCHA THROUGH LEARNING TORAH**

My Rebbe HaRav Zolty z"l pointed out that half of the day for Hashem does not imply that we should not feel *simcha* while learning. Torah study is an integral part of the joy of the festival. Given that our *tefilla* does not take up half the day there are still several hours left for learning Torah, enabling us to fulfill "Hashem's half of it" in the proper manner. This is the way the Torah wants us to celebrate the festival - half of it rejoicing in physical activities, and half of the joy in spiritual matters - Torah and *tefilla*. Fulfillment of the mitzvah of simchat Yom Tov implies that half of the joy of the Yom Tov is through learning and prayer, and half is through meat, wine, and other physical pleasures. Eating is rejoicing of the body, the learning is rejoicing of the soul.

## **LEARNING TORAH IS THE *CHETZYO LACHEM***

The "Divrei Chaim" from Sanz went even further. He spent the entire night of Shavuot learning, as is customary. He then davened, listened to the Torah reading and then declared "this part was for my own enjoyment - now is the time to fulfill the half for Hashem!" This is a tremendous level. We must view both halves of the day as for us, the learning must bring us joy, in addition to the meat and wine. Not only must we feel a sense of joy from the *chetzyo laHashem*, but the *chetzyo lachem* must also be channeled towards serving Hashem and we should not frivolously waste our time during the festivals.

The custom here in *Eretz Yisrael* and in several communities in *chutz la'aretz* is not to lay *tefillin* on Chol Hamoed, this means that the entire eight days of Sukkot (including Shmini Atzeret) we do not wear *tefillin*. The reason we do not wear *tefillin* on Shabbat and festivals is that *tefillin* are referred to as a sign as is Shabbat. If the Shabbat is the sign of Hashem's Providence we do not require any additional sign on our arm and on our head. The Torah writes that the purpose of the sign of the *tefillin* is "*lemaan tihye Torah Hashem beficha*" "in order that the Torah of Hashem remains in your mouth". If the Shabbat or Yom Tov (and Chol HaMoed) replace it as signs then they too must serve as a reminder of Hashem's Torah. This means that there is a great obligation to learn Torah on Shabbat and Yom Tov.

## **BEIN HAZMANIM IS NOT A BREAK FROM AVODAT HASHEM**

I would like to add that our obligation to learn and rejoice in Torah applies to the entire upcoming *bein hazmanim* break as well. The Torah must remain in our mouths then as well. We must take a break and rest, but only the amount of rest that is necessary. The obligation of Torah study applies equally during *bein hazmanim* as it does the rest of the year. I have never heard of anyone who became ill from having looked in a *sefer* for a few minutes during *bein hazmanim*, or even having learned with a *chavruta* part of the time!

It is true that there are many preparations required for the Yom Tov of Sukkot. You will be busy purchasing your *arba minim*, many of you will be involved in building sukkahs as well. Those of you who will be with your parents have an opportunity and an obligation to help them as much as you are able to. The entire year we fulfill the mitzvah of honoring our parents by ensuring that they have sons who become *talmidei Chachamim*. During the *bein hazmanim* period we have the opportunity to fulfill this in a physical sense as well.

## HONORING OUR PARENTS IS A KIDDUSH HASHEM

Helping our parents is also an opportunity for sanctifying Hashem's Name. When people see that one who studies in Yeshiva also helps his parents, this brings about a tremendous Kiddush Hashem. Involvement in *chesed* and being well-mannered and helping others also creates a Kiddush Hashem. People who witness the pleasant manner of a Yeshiva *bachur* will aspire to learn themselves and send their sons to Yeshiva to learn, as Chazal teach us:

"and you shall love Hashem your G-d' (Devarim 6:5), that the name of Heaven be beloved because of you. If someone studies Torah and Mishna and attends to the disciples of the wise, is honest in business, and speaks pleasantly to persons, what do people then say concerning him? Happy the father who taught him Torah, happy the teacher who taught him Torah; woe unto people who have not studied the Torah; for this man has studied the Torah look how fine his ways are, how righteous are his deeds" (Yoma 86a), of him the pasuk states "You are my servant, Israel in whom I take glory" (Yeshayahu 49:3).

A Yeshiva student who does not act properly can, G-d forbid, cause a *chillul Hashem*.

## LEARNING TORAH DURING BEIN HAZMANIM IS A KIDDUSH HASHEM

Learning during *bein hazmanim* also constitutes a *Kiddush Hashem*. The *Kiddush Hashem* would be that people would see that learning Torah is such an integral part of a Yeshiva *bachur's* being that he is not motivated solely by fear of the Rosh Yeshiva. In fact, learning Torah is a *Kiddush Hashem* even if there would be no one there to witness it. The Rambam teaches us that one can perform a *Kiddush Hashem* even in a closed room. When we open a page of Gemara simply because Hashem commanded us to, or for that matter perform any mitzvah with the goal of serving our Creator, this is a *Kiddush Hashem*, for we have demonstrated that the Word of Hashem is sanctified and important to us. The opposite, G-d forbid, can cause a *chillul Hashem*.

If, without valid reason, a person neglects his Torah study, his observance of mitzvot, and does not recite *Kriat Shma* within the required period of time, this is a *chillul Hashem*. This desecrates Hashem's Name even if the next morning's newspaper does not contain a banner headling: "X was late for Shul!" When a person demonstrates that mitzvot are not a high priority, he has desecrated Hashem's Name, how much more worse would this be if his acts indeed became publicized.

The Chazon Ish was once asked if a person is required to learn the same amount during *bein hazmanim* as he is during the rest of the year. Answered the Chazon Ish: "no not at all ... twelve hours a day will suffice!" Although this might constitute the *bein hazmanim* of the Chazon Ish, for us perhaps less will suffice, as our Sages teach: "*tafasta merube lo tafasta*" "if you to grab too much you might be left with nothing"(Sukkah 5a).

## TRY SOME TANACH AND MISHNAYOT

*Bein Hazmanim* may be a good opportunity to learn things that our time in

Yeshiva does not afford us the time for. During the regular Yeshiva *zman* we concentrate on learning Gemara with commentaries. Very little Tanach is studied in the Yeshiva, even so, Hashem did not give us these twenty-four books in order that they remain on the shelf, but in order that we learn and master them. There are many books of Tanach that many of us can claim complete ignorance. It is said of the Vilna Gaon that he would not accept any student to his Yeshiva unless he knew the Tanach more or less by heart. If we were to institute such an entrance requirement at Yeshivat Netiv Aryeh, I am afraid we would not have too many students! (I am not sure, perhaps Rav Bina would be able to find boys in America who fit that requirement.) We need to learn Tanach, but not at the expense of the Sedarim, for the Sedarim must be devoted to studying the Massechet the Yeshiva is currently learning. By the same token, we must also find time to learn Tanach. The same applies to the Mishnayot, if nothing more we must at least be familiar with the Oral Torah, to know the subject of each Massechet what is discussed in Massechet Machshirin and what the subject matter of Massechet Parah is - does it speak about cows or about something else. The Torah is incredibly vast. Would it not be wonderful if we could master a few sederim of Mishnayot during *bein hazmanim*! If this is too much to ask, at least some time should be spent learning the Mishnayot.

Rejoicing via eating and drinking is not the true joy, it rather removes what may interfere with our true sense of joy. In our Yom Tov davening we do not recite that the people of Israel should rejoice through meat and wine, rather "*veyismechu becha Yisrael mekadshei Shmecha*" "may Israel the sanctifiers of Your holiness rejoice in You". We eat in order that our bodily needs not interfere with our ability to rejoice in Hashem. The *chetzyo laHashem* "half of it for Hashem", the learning of Torah on Yom Tov, brings true joy to the soul and is thus a fulfillment of the mitzvah of *simchat Yom Tov*.

## MAINTAINING THE GAINS OF YOM KIPPUR

We are still on a spiritual high from the uplifting Yom Kippur davening here in Yeshiva. May this feeling remain with us and may it be the will of Hashem that we merit acting in a way commensurate with the tremendous awakening we are experiencing at this moment. May it be the will of Hashem that we soon be able to fulfill the mitzvah of *aliyah leregel* to the *Beit HaMikdash* and offer the seventy bulls, the other communal *korbanot* of Sukkot as well as our own *shalmei simcha*, *shalmei chagiga*, and *olat reiyah*. Amen.

**Staff Dvar Torah**  
by Rav Amos Luban

We can divide the holy convocations, the sanctified times of the year, into two categories. One category is the *sholosh regalim* - Pesach, Shavuot, and Sukkot. The second category is the High Holydays - the festivals of the month of Tishrei. The Yom Tov of Sukkot can be viewed as uniting all the festivals, for it is the only one that belongs in each category. On the one hand Sukkot is one of the *sholosh regalim*, on the other hand it can be seen as the conclusion of the period of the *Yomim Noraim* period as is evident from the motif and customs of Hoshana Rabba. This double facet of the festival can be derived from their description found in the portion of the Torah discussing the festivals



(see *Vayikra* 23).

While Pesach is viewed as the first of the festivals, Sukkot - the "Festival of Gathering" (*asif*) can be said to "gather" all the festivals, drawing them to a close and highlighting their ultimate purpose. When we analyze the many aspects of this Yom Tov we will discover a close connection to the End of Days.

Sukkot characterizes for us the purpose of our life in this world, the purpose to which we must channel all our goals and aspirations. The Days of Judgment which preceded Sukkot test whether we are indeed directing ourselves to that ultimate purpose and to what extent we wish to be associated with that end.

Let us analyze what we have discussed from one perspective.

The historical background to the *Yomim Noraim* takes us back to our first years in the desert - the *chet haegel* - the sin of the Golden Calf and the subsequent *tikkun*. This *tikkun* reached its climax during the nation's first Yom Kippur with the giving of the second Tablets. Unlike the first Tablets which were ultimately broken due to the public nature in which they were handed down to us, Chazal teach us that the second Tablets were given in a more modest fashion and have therefore remained with us until this day. We see that the modest and humble relationship between us and Hashem is an essential component of the *tikkun* of Yom Kippur. In fact the following day began the process of the construction of the Mishkan which was a continuation of the Divine Revelation at Har Sinai but in a more hidden fashion (see Ramban).

This idea expresses itself in the cycle of the year particularly in the transition from Yom Kippur to Sukkot. Throughout Elul and until the end of Sukkot we recite the psalm "*LeDovid Hashem Ori*" which contains the *pasuk*: "He will hide me in His shelter (*besuko* - in his sukkah) on the day of evil; He will conceal me in the **concealment** of His Tent" (Tehillim 27). The yearly conclusion of the *tikkun* process takes place when Hashem's presence is felt deep within each member of the Jewish nation, on the festival of Sukkot. A Jew welcomes the year with a rebirth of Divine Revelation in his own soul.

However, we already mentioned that Sukkot also marks the conclusion of the *tikkun* of all the generations, regarding which it is said: "Hashem will scatter you among the peoples, and you will be left few in number among the nations where Hashem will lead you ... from there you will seek Hashem, your G-d, and you will find Him, if you search for Him with all your heart and all your soul." (Devarim 4:27,29).

Hashem's presence at the End of Days will be found within individuals who sought and found their Creator within their own hearts and depths of their souls.

Klal Yisrael in the End of Days will be comprised of individuals who each found their Creator on their own, each from his own personal vantage point, but as a member of the entire nation together.

"Ullah Biraah said in the name of R' Elazar: 'in the future the Holy One, Blessed is He will make a circle of all the righteous people and He will sit among them in the middle of the circle in the Garden of Eden, and each and every one will point toward Him, as it says: 'He shall say on that day: Behold! This is our

G-d; we hope to Him and He saved us; this is Hashem to Whom we hoped; let us

exult and be glad in His salvation' (Yeshayahu 25:9)" (Taanit 31a).

One day a year we can experience this cricle - when we all dance together on Simchat Torah - the climax of this festival period. If each of us makes the effort to find our place in the circle, and at the same time help our fellow Jew find his place, we will then merit seeing Hashem's return to Zion and the return of the Divine Presence to the Jewish people, speedily in our day.

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

#### Announcements from the Yeshiva



[Photo Gallery:](#)  
[Ein Gedi and the Dead Sea](#)

#### Mazal Tov

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- [Netanel](#) (5756) and Maggie Newberger on the birth of a baby girl.
- [Gidon](#) (5762-63) and Abigal Domnitz on making aliyah.
- [Ariel](#) Edelstein (5761-62) on making a Siyum HaShas at Yeshivat Netiv Aryeh.
- [Daniel](#) Schilowitz (5764-65) on his [engagement](#) to Rachel Cooper.
- [Shaya](#) Rubin (5765-66) on his [engagement](#) to Batsheva Neuer.
- [Sid](#) Schechet (5765) on his [engagement](#) to Michal Zanger.
- [Yitzchok](#) (staff) and Fraidy Koff on the birth of a granddaughter, daughter to Yehuda & Gitty Koff.

#### Visitors

The following people have visited/learned in the Yeshiva:

- Benjamin Josephs (5762-63)
- Ariel Edelstein (5761-62) and family
- Abba Cohen (5748)
- Uri Ottensoser (5749)
- Michael Shapiro (5767)

#### Baruch Dayan Emet

Yeshivat Netiv Aryeh regrets to inform you on the passing of:

- The grandfather of [Ari](#) (5765-66), [Shmueli](#) (5766-67), and [Eli](#) Ash (Shana

Alef).

### **Tehillim List**

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

- Taube Yehudit bat Temma Gasia
- Yitzchak ben Shayna Ita
- Zev Eliezer ben Chaya Shayndel
- Rueven ben Tova Chaya
- Fruma bat Eeta
- Moshe Zanvel ben Breindel
- Sima Rivkah bat Eidel
- Leah bat Eidel
- Chaim Shmuel Moshe ben Golda
- Aryeh Rephael ben Sarah
- Chaya Sarah bat Fanya Luna
- Yitzchak ben Tova
- Fraida Rachel bat Sarah Milcha
- Lea bat Bracha
- Miriam Rivka bat Adina Leah
- Dina Sarah bat Shaindel Mira
- Tali bat D'vorah Bina
- Tobah Pessal bat Esther
- Lottie Adina bat Claudia
- Orly bat Yaerah
- Miriam Naomi bat Sarah
- Yehudis Sara bas Esther
- Dov Eliyahu ben Mindel Hudis
- Rahamim ben Miriam
- Hinda bat Sara Leah
- Rivka Zelda bat Bracha
- Dovid Ben Miriam
- Yaackov Chaim Meir ben Miriam
- Avraham ben Leah
- Chaim Naftali Yaakov ben Shifra Shaulah
- Michael Yosef ben Tzipora
- Gidon Shlommoo ben Esther
- Haya Rebecca Rivka bat Jeanne Yaffa
- Temima Adina bat Keren Ronit
- Avraham ben Meela
- Bracha Sara bat Rivka Zelda
- Ita Blima bat Malka Fraidel
- Eliyahu ben Victoria
- Chaya Malka bat Rachel Braindel
- Elnatan Meir ben Devorah Ze'eva

**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,**

HaRav Aharon Bina, Netiv Aryeh  
Yeshivat Netiv Aryeh