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Yom Kippur

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Israel's Chief Rabbi, the Rishon I'Zion, Rabbi Shlomo Moshe Amar addresses the Yeshiva



YOM KIPPUR SCHEDULE

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Note: Yom Kippur tefillot will be held at Yeshivat Porat Yosef due to the large number of alumni that come to daven with the Yeshiva.

SUKKOT

In order to accommodate all of the alumni staying in the yeshiva over Yom Tov, please let [Dina](#) know ASAP when you will be here if you have not done so already.

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HaRav Nebenzahl on Yom Kippur

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

Printer Friendly Sicha



*Parshat Bereishit is just around the corner. We are proud to announce that the English translation of **HaRav Nebenzahl's sichot on Sefer Bereishit** is now available through the Yeshiva at a cost of 80 shekels. If you plan to be in the Old City of Yerushalayim please let us know ahead of time and we will have one waiting for you. Otherwise, you may email kleinnd@gmail.com with your name and address and we will send you a copy and instruct you how to make your payment. Total cost including shipping to United States - \$31, to England - \$30.*

You may also order any or all of the volumes of the Yerushalayim beMoadeha series - HaRav Avigdor Nebenzahl's insights into various periods of the year, written, compiled, and edited by HaRav Chizkiyahu Nebenzahl Shlit"a. The following volumes are currently available (in Hebrew):

Shabbat - I and II

Pesach

Chol HaMoed

Shavuot

Bein HaMetzarim (the Three Weeks)

Ellul and Yamim Noraim

Soon to be published - Shabbat volume III focusing on the 39 melachot

Also soon to be published - Pesach translated into English

Cost of each volume - 45 shekels not including shipping (total estimated cost to USA - \$20)

REFLECTIONS ON YOM KIPPUR WHICH FALLS ON SHABBAT

When describing the Yom Kippur service, it is written twice "vechiper baado uv'ad beito" "and he shall provide atonement for himself and for his household" (Vayikra 16:6), these atonements come with the confessions stated when the par, bull, is offered. When referring to the confession stated at the conclusion of the entire service, it is stated "vechiper baado uvad beito uvad kol kehal Yisrael" "he shall provide atonement for himself, for his household, and for the entire congregation of Israel" (ibid 17). The Gemara notes that "vechiper baado uv'ad beito" "and he shall provide atonement for himself and for his household", shows that the Kohen Gadol himself must receive atonement prior to atoning for his household, referring to his wife. The second atonement is for himself followed by "his household", this time referring to his fellow Kohanim for they are all from the household of Aharon. The atonement for the Kohanim precedes the next one which is for the entire Jewish nation.

Only one who has already been atoned may atone for the sins of others. Thus the Kohen Gadol first atones for himself, followed by his wife who is closest to him, then for the other Kohanim, and finally for the entire nation. The Kohen Gadol himself must first receive atonement "ki ein lavo el shaar hamelech bilvush sak" "for it is forbidden to enter the King's gate, clothed with sackcloth" (Esther 4:2). If one is forbidden from entering the gates of a human king's palace in a state that is unworthy of such, how much more so should one be careful not to enter the gates of the palace of the King of kings clothed with sackcloth, in this case referring to the sackcloth in the spiritual sense.

We are told that "viYehoshua haya lavush begadim tzويم" "But Joshua (the Kohen Gadol) was dressed in filthy garments" (Zecharia 3:3), Chazal explain that this is referring to the fact that some of the people married non-Jewish women, thus he did not educate them enough, this is his "levush sak". As the prophet tells us "r-ee he-evarti lefanecha avonecha vehalbish otcha machalatzot" "See I have removed your iniquity from upon you, and dressed you with clean attire" (Zecharia 3:4), the filthy clothing referred to in the pasuk is also referred to as an iniquity. The Kohen Gadol must first receive atonement before he can seek atonement for others.

We cannot always adhere to this requirement. Rabbenu Nissim in his viduy, confession, writes that although he is not worthy of properly confessing for himself, and certainly for others, nevertheless he will do so. The same example is found in the Chazzan's introductory prayer prior to the Ashkenazic version of Mussaf of Rosh Hashana and Yom Kippur: "ve-al tafshiem bechatotai ... ki chote ufoshea ani" "please do not hold them to blame for my sins ... for I am a careless and willful sinner". If Rabbenu Nissim felt he was unworthy, as righteous as he was, how

much more so are we unworthy of asking for forgiveness for ourselves and certainly others.

We are asking Hashem to perform a tremendous kindness for us. We are asking Him to permit us to beseech Him on our behalf as well as on behalf of others despite being full of sin. Chazal relate how R' Yehuda and R' Yossi were standing in proximity to a mother and her child, who later on we are told was not just an ordinary child. Upon seeing these Torah scholars, the mother asked her child to greet them. The child backed off and would not greet them, claiming that they have an odor of people who did not recite the Shma that morning. They explained that this was true, but their reason was based on the fact that they were exempt due to their being busy with the performance of other mitzvot.

We see that even one who is absolved from the obligation of reciting the Shma due to involvement in other mitzvot, carries with him some type of unpleasant odor. How much more so, for those of us who sin with no justifiable reason. These righteous people, due to their not having recited the Shma, albeit for a justifiable reason, were not able to approach a child, how much more so are we unable to approach the King of kings when we are full of sin?

The consequence of sinning is removal of the Divine Presence. Just as speaking words of Torah is forbidden in an unclean place, so too the Divine Presence does not wish to enter an area that is unclean due to sins. This can explain the destruction of the Beit Hamikdash. When the Divine Presence resided there, the enemies were unable to destroy it. Once people sinned, the Divine Presence was no longer present to protect us, thus the enemies were able to enter and destroy the Beit Hamikdash. When there are sins, we can have a situation of "vegavar Amalek" "Amalek was stronger" (Shmot 17:11), thus the enemies can, G-d forbid, rule over the Jewish nation.

The Rambam explains that when a person is evil, even his mitzvot are not accepted by Hashem, for sin distances one from Hashem. Repentance has the power to change that. The Gemara explains that "gedola tshuva shemagaat ad kise hakavod shne-emar 'shuva Yisrael ad Hashem Elokecha'" "Great is repentance for it reaches up to the Throne of Glory, as it is said: 'Return O Israel to Hashem your G-d' (Hoshea 14:2)" (Yoma 86a). Prior to our repenting we are far away from Him, thus He has no desire for our mitzvot. "Erpa meshuvatam ohavem nedava" "I will heal their rebelliousness; I will love them willingly" (ibid 5), the repentance makes Hashem love us. This is after all the purpose of the creation, to have us cling to the ways of Hashem and get close to Him.

The Mishna says "al shlosa devarim haolam omed al haTorah ve-al haavodah ve-al gemillut chasadim" "the world depends on three things - on Torah study, on the service, and on kind deeds" (Pirke Avot Perek 1, Mishna 2). What is interesting to note is that there are six hundred and thirteen mitzvot, what is special about these three areas that the world rests on these. These are three different areas that help us cling to Hashem. The study of Torah is the way to achieve this on an intellectual level. The Torah is the way we intellectually cling to Hashem "ken gavhu drachai midarcheichem umachshevotai mimachshevoteichem" "so are My ways higher than your ways, and My thoughts than your thoughts" (Yeshayahu 55:9). Although we cannot comprehend the thought process of Hashem, He has provided us with the Torah so that we may have some insight into His thoughts.

The second pillar on which the world rests, the Avodah, is the service in the Beit Hamikdash, or nowadays the prayers. This helps us connect with Hashem on an emotional level. We wish to be, for example, like the olah sacrifice that is totally consumed on the altar. Even nowadays when the only remnant we have is the prayers, we feel as if we are standing before Him, like a child thanking his father for all he has done for him.

The third pillar, Gemillut Chasadim, lovingkindness, is clinging to Hashem through our actions. By doing so we are emulating His actions as we are told "ki amarti olam chesed yibane" "For I said, 'Forever will Your kindness be built'" (Tehillim 89:3), Hashem has built the world on the foundation of chesed. Although we are required to perform all of the mitzvot, these three are categories of ways that we can emulate Hashem and thus be able to cling to Him.

We should try to emulate His attributes, which is why during these days we constantly repeat the Thirteen Attributes. We remind ourselves that He is "rachum vechanun erech apaim, etc." "Compassionate and Gracious, Slow to Anger" (Shmot 34:6). The Gemara says that one should cling to Torah scholars, for that is how to cling to Hashem. These are ways to get closer to Him, the way to completely do it, is to try to emulate His thoughts day and night, something few merit being able to do, to reach this level of "shiviti Hashem lenegdi tamid" "I have set Hashem before me always" (Tehillim 16:8).

The Rambam says only our forefathers and Moshe Rabbenu merited being able to completely cling to Hashem. Elsewhere, however, the Rambam states that the prophets reached this level of clinging to Hashem. Perhaps the prophets did so but not on the level of the forefathers. Once one says that, one can also say that Chazal reached this notion of completely clinging to Hashem, perhaps not on the level of the prophets or Moshe Rabbenu and the

forefathers. We must attempt to cling to Hashem to the best of our own ability, for we are not only far from the level of Moshe Rabbenu but far from the level which the prophets and Chazal attained in their quest to cling to Hashem.

On Yom Kippur, we feel a spark of this notion of completely clinging to Hashem. Perhaps we can say that if this is so on a regular Yom Kippur, then certainly on a Yom Kippur which falls on Shabbat. Chazal tell us that Adam Harishon's sin was on the sixth day and he repented on Shabbat. Although his repentance was not totally accepted, for he was punished with "beze-at apecha tochal lechem" "By the sweat of your brow shall you eat bread" (Bereishit 3:19), some form of repentance was accepted.

We are all aware that Yom Kippur is a day of repenting, Shabbat, however, also is connected with repentance. The word Shabbat, in addition to being from the word "shvita", abstention from work, also implies "hashava", to return to where we came from. On Shabbat we refrain from work, we return control of the world to Hashem, for He gave it to us. Shabbat is a testimony to us that we are not needed in order to run this world, we do not plant or do other types of building, yet the world continues to run for only Hashem is needed in order to run the world. Shabbat is thus a tremendous opportunity for us to cling to the ways of Hashem.

On Yom Kippur we deprive ourselves, we abstain from worldly pleasures, we do not eat, drink, wear shoes, etc. Although one is not required to abstain from everything pleasurable, for one may sit in the sun or shade if one desires, the main pleasures of this world are forbidden to us on Yom Kippur. The Shl"i poses the question of what is the reason one removes their shoes on Yom Kippur. On Tisha B'Av or if one, G-d forbid, is in mourning, we can explain removing one's shoes as a sign of mourning, what is its connection to Yom Kippur. The Shl"i answers that we can gain insight from the fact that only shoes made from leather are forbidden. The leather represents our ruling over the creation. The pasuk

"tamshilehu bemaase yadecha kol shata tachat raglav" "You give him dominion over Your handiwork, You placed everything under his feet" (Tehillim 8:7) permits us to kill animals in order to wear shoes under one's feet. On Yom Kippur one way we are subservient to Hashem is to remove this control we have over other living beings. Thus soft shoes are permitted, it is specifically leather ones that are not.

Shabbat and Yom Kippur complement one another. Shabbat symbolizes that we are returning control of the world to Hashem, and Yom Kippur symbolizes removing our control over other parts of the world that Hashem oversees. Thus when Yom Kippur falls on Shabbat, we reach a level of becoming very close to Hashem and really clinging to Him. The two together are the total repentance. The other six days of the week we work the land, and even after Yom Kippur, we once again must eat and drink, yet on Yom Kippur in general and specifically when it falls on Shabbat we receive some spark of clinging to Hashem.

Shabbat is referred to as "me-ein olam haba" "a portion of the next world". Yom Kippur is also "me-ein olam haba", for Chazal tell us that in the Next World we will not eat or drink. There is one day in the year where the Torah commands us not to eat or drink, which is Yom Kippur, our "me-ein olam haba". It is customary to recite at the beginning of the Yom Kippur davening "or zarua latzadik ulyishrei lev simcha" "Light is sown for the righteous; and for the upright of heart, gladness" (Tehillim 97:11), the reason given is that R' Akiva was killed on Yom Kippur while sanctifying the Name of Hashem. We can also add that Yom Kippur is the light that is "zarua latzadik" "sown for the righteous". We know that during the creation, there was a light that was created from one end of the world to the next and it was reserved for the righteous. On Yom Kippur we feel a spark of this light that is "zarua latzadik".

The notion of repentance is in contradiction to this world. This world works around the concept of time. One may sell one's house and have it take effect now or at a later date, one can marry a woman and have it take effect now or at a later date, there is nothing one can do and have it take effect at a previous time. Repentance is the opposite of this, one repents for sins committed prior to the time of repentance. We are told that the notion of repentance existed prior to creation, this is necessarily so for it does not fit in with our concept of time in this world. Repentance can only work with the light that is not limited in time and space, the light whose spark we feel on Yom Kippur.

All mitzvot in the Torah also relate only to the present or future, one may take a vow not to eat meat today or at a future time, one cannot take a vow not to eat meat yesterday. The only area of the Torah that can affect what happened prior to this time is "hatarat nedarim", annulling of vows. This is one of the reasons given for reciting "Kol Nidre" at the beginning of the Yom Kippur service. Our strong clinging to Hashem on Yom Kippur is above the notion of time.

I thought, that perhaps one who really perceives Shabbat in the notion described above, as complementing Yom Kippur, can experience "oneg Shabbat", "rejoicing on Shabbat" even on Yom Kippur. To bask in this light of Hashem is the true "oneg", to one who does not perceive this, the notions of "oneg Shabbat" and Yom Kippur are

contradictory. In the haftara read on Yom Kippur morning it is stated "im tashiv mishabat raglecha asot chafatzecha beyom kodshi" "If you restrain, because of the Shabbat, your feet; refrain from accomplishing your own needs on My holy day" (Yeshayahu 58:13). It does not say "az titanag" "then you shall be granted pleasure" (ibid 14) with chulent and gefilte fish. It rather says "az titanag al Hashem" "Then you shall be granted pleasure with Hashem".

Although the only for us to reach this level of pleasure on Shabbat is via the chulent and gefilte fish, the true pleasure is with Hashem. On Yom Tov we say "veyismechu vecha Yisrael mekadshei shmecha" "may Israel, the sanctifiers of Your Name, rejoice in You", the rejoicing is with You, Hashem, not with the meat and wine. Although the meat and wine are necessary for our physical bodies to rejoice, these are simply the means by which we rejoice with Hashem.

This coming Shabbat, which coincides with Yom Kippur when we deprive ourselves of physical pleasures, we can truly fulfill this notion of rejoicing with Hashem. This Shabbat we will not have the meat and wine, but our "oneg" will be fulfilled via spiritual channels. Although this period of time should be one of humility, having remorse for our past sin, these days should also be looked at as days of happiness. Outside of Shabbat, we recite "Avinu Malkenu", Hashem is our father. It is said that the pasuk "dirshu Hashem behimatzo kerahu bihyoto karov" "seek Hashem when He can be found; call upon Him when He is near" (Yeshayahu 55:6), is referring to the ten days from Rosh Hashana until Yom Kippur, what greater joy can there be then to be close to Hashem.

One who is meritorious feels this joy of being close to Hashem during these ten days and certainly on Yom Kippur which is the ultimate in closeness to Hashem. The condition for feeling this true joy, is to rid ourselves of sin, for we know that sin distances the Divine Presence from us. Although not all of us can reach this notion of complete repentance, we should at least try to make the next year better. The authors of works on Mussar used to make resolutions on Yom Kippur. One should of course only make resolutions that are attainable, and accept the resolutions "bli neder".

We should make every effort that next year we improve both in our relation "bein adam laMakom", between man and G-d, and "bein adam lachavero", between man and his fellow man. We should cling to the ways of Hashem and be givers just as He is. We should be among those who give to the world of Torah, mitzvoth, and chesed and not only among those who receive. It is insufficient simply to feel that one is clinging to the ways of Hashem, it must be demonstrated in one's actions and love of Torah. One who truly feels and demonstrates that he is clinging to Hashem can gain something from Yom Kippur.

When Yom Kippur is over we are required to return to this world. We should make an attempt to be better than we were before Yom Kippur. Unfortunately, not only is it difficult to attain a higher level after Yom Kippur than we were prior to Yom Kippur, it is even difficult to maintain the same level. The reason for this is that prior to Yom Kippur we were learning in the Yeshiva, immediately following Yom Kippur is the break referred to as bein hazmanim. Although one needs the time to rest and even to involve oneself with the mitzvoth of Sukkah and Lulav, one must nevertheless take heed to adhere to the correct times for davening and to daven with a minyan. Time should also be set aside for learning, although women are absolved from this obligation, learning Torah is still not a "mitzvat aseh shehazman grama" - a mitzvah that is time- dependent (dependent on the zman in Yeshiva).

Specifically one should take heed to learn during the days of Sukkot. From the Rambam it seems that the notion of "chetzio laHashem vechetzio lachem" "half of it devote to Hashem and half of it devote to yourselves" (Beitz 15b) does not only refer to Yom Tov, but even to the days of Chol Hamoed. On Shmini Atzeret we rejoice over the Torah, this should not be simply dancing but we should feel that Hashem gave us a "Torat emet" "a Torah of truth". We certainly should feel this way, not only more so than those who do not observe mitzvoth, but even more than those who observe mitzvoth but do not have the opportunity to learn in a Yeshiva like we do.

It is also important during bein hazmanim to perform acts of chesed outside the Yeshiva. During the zman this is difficult, for we do not spend much time outside the walls of the Beit Midrash, in that case we should be involved in acts of chesed within the Beit Midrash. During the zman we give honor to our parents by learning Torah. During the bein hazmanim period we have the opportunity to honor our parents in physical matters as well. One who properly honors one's parents sanctifies the Name of Hashem and of the Yeshiva. Onlookers will see that one who studies in a Yeshiva knows how to honor his parents and does not act in a haughty and disdainful manner towards them.

We should take advantage of the rest available during bein hazmanim to gather strength for the coming zman, especially the upcoming winter zman which is relatively long. The Rambam says that the pasuk "bechol drachecha daehu" "In all your ways know Him" (Mishle 3:6), refers to serving Hashem even in physical matters. When one eats, rather than it being only for reasons of health which even a non-Jew can eat for that purpose, it should be in order to have enough strength to serve Hashem. The same may be said with regard to sleeping - one may sleep

because he is tired and it is an enjoyable pastime, or one may do so in order to be able to wake up for davening and learn Torah. On Sukkot, there is another aspect of sleeping for the sake of Hashem - sleeping in the Sukkah is fulfillment of a mitzvah.

The Gemara relates how Rav was asked whether those living in villages that pose danger going out at night, should come to the Beit Midrash in the evening or should they only come during the day. Rav responded that they should come to the Beit Midrash even at night and he would take full responsibility for their safety, but he did not know whether he could take responsibility for their return journey home.

Rav's uncertainty can be explained as follows. The Gemara cites two sources for the notion of "shluhei mitzvah einam nizokin", those who are traveling for the purpose of performing a mitzvah will know no harm." One source seems to imply that the protection is guaranteed only on the way to performing the mitzvah and not upon one's return. The other source implies that the protection is guaranteed even upon return from performance of the mitzvah. It is highly unlikely that Rav's uncertainty regarding the safety of those returning home from the Beit Midrash in the nighttime centered around his not knowing which of the two opinions was correct.

Rav's opinion must have been that the protection guaranteed is only on the way to performing a mitzvah and not for the return trip. One going to the Beit Midrash is on the way to performance of a mitzvah, Rav did not know what each person had in mind when leaving the Beit Midrash. A person who leaves the Beit Midrash in order to eat dinner and go to sleep is not under the protection of shluhei mitzvah einam nizokin. If one, however, is going home to eat and sleep to gather strength to serve Hashem the following day, then his journey home is also a journey towards performance of a mitzvah. Mundane physical acts thus can also be elevated to the level of performing a mitzvah. Rav's answer that he did not know whether he could guarantee the safety of those returning from the Beit Midrash, is due to the fact that one's focus upon leaving is a purely subjective matter.

During bein hazmanim one may be rewarded by looking at it as a period of preparation for the next zman rather than as being the end of the previous one. Yom Kippur may be viewed the same way, we should merit that it is a new beginning of the coming year, whether it be in spiritual or physical matters. We pray that Hashem inscribe us and the entire Jewish nation for a good year, a year filled with Torah and fear of Heaven, one where we perform good deeds and acts of lovingkindness. This year should bring an end to all of our troubles, to the bombings, illness, accidents, etc. We should merit being able to serve Hashem in a complete fashion whether it be outside of the Beit Hamikdash, or in the Beit Hamikdash, may it be built speedily in our day. May we merit "lechayim tovim tichtevenu ... yihye lanu ulchol Yisrael ad haolam" "May You inscribe us for a good life ... be ours and all Israel's until eternity".

Staff Divrei Torah by HaRav Benish Ginsburg

Aside from the staff dvar Torah for the newsletter, HaRav Ginsburg has once again graciously provided us a compilation of his divrei Torah for Yom Kippur.

The other divrei Torah are on the following subjects:

Eating on Erev Yom Kippur, Kol Nidrei , V'Nislach, Parshat Re'eh, Yom Kippur and Torah Sheba'al Peh, Oshek Ya'Deinu



To download the other six divrei Torah, click [here](#).

Simcha on Yom Kippur

The Mishna (Taanis 4,8) tells us that Yom Kippur is a Yom Simcha; it's one of the happiest days of the year. Why? The Gemara there (Daf 30) offers two reasons. One, it is Yom Matan Torah; Yom Kippur is the day on which Moshe brought down the Second Luchos, the Luchos which Am Yisrael received and retained. Moshe was on Har Sinai for three sets of 40 days. The third one began on Rosh Chodesh Elul and lasted until Yom Kippur. At that point, Hashem forgave Am Yisrael completely and gave Moshe the Second Luchos to bring down to Am Yisrael. So we are happy that we finally received the Torah, the Luchos.

The Gemara gives a second reason as well. Yom Kippur is a day of Simcha because it is a day of Slichah and Mechilah, a day that we are forgiven for our Aveiros in front of Hashem. What exactly is the nature of this Simcha of forgiveness from Aveiros on Yom Kippur?

Rav Soloveitchik zt"l once developed the following idea[i]. We find something striking in the Chumash regarding

Simcha. Whenever the Torah mentions a chiyuv of Simcha, one finds the phrase 'Lifnei Hashem' either just before or just afterwards. Eight times in the Chumash we find Simcha mentioned in juxtaposition to 'Lifnei Hashem'[ii]. The Rav explained that the Torah here is teaching us a basic yesod in Jewish Hashkafah. True Simcha in Yahadus means feeling that one is in the presence of Hashem or actually being in the presence of Hashem. Being close to Hashem generates Simcha, while being far from Hashem brings Aveilus.

The Rav pointed out that the Navi[iii] tells us that Aveiros act as separations between us and Hashem. A person filled with Aveiros can not achieve this authentic, complete Simcha. Therefore, on Yom Kippur when we achieve forgiveness for our Aveiros with the proper Teshuvah and Tefillah, we are then able to achieve Simcha. This is the nature of the Simcha on Yom Kippur, the Simcha of being Lifnei Hashem[iv].

All of us should be Zocheh this Yom Kippur to achieve this closeness to Hashem and experience the ultimate Simcha of Yom Kippur.

Have a Gmar Chasima Tovah
B. Ginsburg

Netiv HaChinuch - New! For Parents and Teachers



As our "Talking in Shul" series has drawn to a close, we will now bring you the insights and wisdom of an adam gadol whom we have recently lost - HaGaon HaRav Michel Yehuda Lefkowitz zt"l - Rosh Yeshivat Ponovezh I'Zeirim. From his early days in Ponovezh, HaRav Bina Shlit"a maintained an especially close connection with HaRav Lefkowitz zt"l. Our weekly series will contain excerpts from Imrei Da'at - HaRav Lefkowitz' sichot and letters to educators in the area of chinuch.

#5

REVIEW AND CLARIFICATION

I would like to focus on another point which I have learned from my Rebbe zt"l. When a student would pose a question, he would listen patiently with a smile on his face. If the question was relevant to what was being learned, he would repeat the question, elaborate, explain, and shower praises on the student. On the other hand, if the question were not directly on topic, rather than answering the question he would review the sugya with increasing clarity. After many reviews and clarifications our questions were answered, we understood that the difficulties we had were not really difficult.

Similarly, when the Chazon Ish zt"l would test the students, he would not burden them with too many questions. His main concern was that they had a good understanding of the basic flow of the sugya. The foundation for growth and success is having a clear understanding of the sugya of the Gemara.

Petuchei Chotam on Yom Kippur



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.

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

Dedications

- Rav Bina's Gemora Shiur was sponsored on 6 Tishrei by Jeremy (5757) and Jessica Kirschner in honor of their cousin Noah Adelsberg currently in Rav Bina's shiur.
- Rav Eisenstein's Gemora Shiur was sponsored on 7 Tishrei by Josh (5764-65) and Rachel Aron in honor of Rav Eisenstein and his dedication and commitment to his Talmidim.
- Rav Eisenstein's Gemora Shiur was sponsored on 6 Tishrei by Jonathan and Rina (5761) Bodner l'ilui nishmat his grandfather Chaim ben Yaakov.

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

Mazal tov's

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

- Rav [Ellie](#) (Staff, 5762-63) and Aliza Rothstein on the birth of a baby boy.
- Dr. [Daniel](#) (5760-61) and Reeni Pollack on the birth of a baby boy.
- [David](#) Rabinowitz (5763-64) on his engagement to Aliza Katz.
- [Adiv](#) (5760-61) and Sarah Pachter on the birth of a baby girl.
- [Alex](#) (5743-44) and Judy Yarrow on the engagement of their daughter, Talia.

Baruch Dayan Emet

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

- The maternal grandmother of [Jonathan](#) (5763-64) and [Samuel](#) Avi (5768) Jacob.

Tehilim List

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

- | | |
|---|--|
| • Michoel Pinchas ben Frachah | • Rafael 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 | • Reuven HaLevi Ben Sheina |
| • 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 |
| • Ditzza bat Vardit Tali bat Devorah Bina | • Elizabeth bat Annette |
| • Akiva ben Gittel | • Edmund Ben Nazira |
| • Marcel Ben Prinah | • Shmuel Chai Ben Hadassa |
| • Evelyn Bat Dina | • Alyza Sarah Bat Yehudit |
| • Avraham Elizar ben Chana Pesha | • Inbal bat Nelya |
| • Dovid Halevi ben Emunah | • Yitzchak Shraga ben Chava |
| • Yaakov Dov ben Blima Chana | • Rav Avraham Zev (Levi) ben Faiga |
| • Mordechai Eliezer Hacohen ben Esther Miriam | • Chana Ahuva Toba bat Ronis Ester |



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.

Gmar Chatima Tovah,

Rav Bina,
Yeshivat Netiv Aryeh