Parashat Reeh
August 14, 2020

Please continue to daven for Miriam bat Chaya

Life Events

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

- **Yoni Pomper** (5778-79) on his marriage to **Peri Eckstein**.
- **Jules (JJ) Bienenfeld** (5776) on his marriage to **Leora Fadlun**.
- **Joseph Rabanipour** (5776) on his engagement to **Deborah Gabay**.
- **Avi Genachowski** (5775-76) on his engagement to **Dahlia Cohen**, sister of Jake Cohen (current student).
- **Ryan Levian** on his engagement to **Kelly Namdar**.
- **Sam** (5769-70) and **Daniella Schertz** on the birth of a baby boy.
- **Jonathan Silverman** (5775) on his marriage to **Ariana Brody**.
- **Leonard** (5749) and **Adrian Silverman** on the wedding of their son **Jonny**.
- **Gavi Dechter** (5774) on his marriage to **Rachel Kirschner**.

Baruch Dayan Emet
The Yeshiva wishes condolences to:

- **Doni** (5776-77), **Yonah** (5779-80), and **Raanan** (incoming Shana Alef) **Kilimnick** on the loss of their grandfather, **Rabbi Shaya Kilimnick**.

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

Towards the end of last week’s parsha we read the second paragraph of the Shema. The section concluded with the obligation of having a mezuzah on the door, followed by the pasuk:

"In order to prolong your days and the days of your children upon the Land that Hashem has sworn to your forefathers to give them, like the days of the heaven over the earth" (11:21).

The Ohr Hachayim comments: "why is this last pasuk not written before the command to write a mezuzah? Perhaps the Torah meant to teach us that as reward for writing a mezuzah, one's days will be prolonged, as Chazal teach us "whoever is careful with the mitzvah of mezuzah, his days and years are prolonged" (Shabbos 32b).

I am not here to give mussar, but you must realize that it is said that there are 700 halachos associated with the mezuzah. Hagaon Harav Ephraim Abgi, as far as I know, is familiar with all 700 halachos. You must understand the importance of mezuzah - it is not something to play with. That means everyone must follow their own tradition - Ashkenazim may only use the writing of the Beis Yosef, while Chassidim use the writing of the Ar"I. Do not let anyone convince you otherwise - like many people tell me they wait only three hours between meat and milk because Germans do, but they have no connection to German Jews.

I am not here to give mussar, but it is unacceptable for someone to live in a big house and drive a nice car and at the same time have a mezuzah that is not what we would refer to as "mehudar". Do not play with mezuzah.

Immediately afterwards the Torah states:

"For if you will observe this entire commandment that I command you, to perform it, to love Hashem, your G-d, to walk in all His ways and to cleave to Him" (11:22).

Rashi explains what it means to walk in His ways: "He is merciful, you too, act merciful, He does acts of kindness - you too do acts of kindness". Rashi on "to cleave to Him" emphasizes the importance of cleaving to Torah scholars - to cleave directly to Hashem is not something a human being is able to do. To cleave to Him means to distance from sin.

Ohr Hachaim explains: "to go in all His ways" - what is the meaning behind "going in all His ways", it includes even that which is beyond the understanding of the creations. Chazal cite the pasuk: "if you remove the precious from the low ones you will be like my mouth (Yirmiyahu 15:19 - Baba Metziah 85a) and explain that this refers to teaching Torah: whoever teaches his friend’s son Torah is as if he begot him (Sanhedrin 19b).

The Zohar teaches us that a person's natural wish is to pursue closeness with Hakadosh Baruch Hu. Therefore it is a natural desire to cleave to Hashem and follow His ways. As we mentioned above, the way to do this is to cleave to Torah scholars and learn from their ways. The Torah scholar who influences others not to sin will merit having children who will see the best of this world and the Next World.

Please, remain connected to your Rabbanim in Yeshiva and to any other people whom you feel could be a positive influence - this is coming close to Hakadosh Baruch Hu.
This week's parsha commands us: "you shall not do so to Hashem, your G-d" (Devarim 12:4). What does this commandment refer to? What shall we not do to Hashem our G-d? Clearly reference is being made to the surrounding psukim. Rashi cites two possibilities. The first possibility is that it refers to the following pasuk: "rather, only at the place that Hashem, your -d, will choose from all your tribes to place His Name there." In other words we are forbidden to "set offerings smoking for the sake of Heaven in any place, rather you shall do so only at the place that Hashem, your G-d will choose."

Rashi cites another possible explanation that it refers to the previous pasuk: "you shall break apart their altars ... and you shall destroy their names." You must destroy their avoda zara, but "'you shall not do so to Hashem your G-d' - 'this is a negative commandment for the one who erases the Name of G-d, and for the one who knocks off a stone from the Altar or from the Courtyard of the Beit HaMikdash." Rashi then cites the following question: "R' Yishmael said: 'would it enter your mind that Israel would demolish the sacred altars? Rather that you should not do deeds like those of the nations who inhabit the Land of Canaan and thus your sins would cause the Beit HaMikdash of your fathers to be destroyed." Rashi is teaching us that sin is the underlying cause of the destruction of the Beit HaMikdash, thus we find here a general prohibition against sinning which will lead to the destruction.

I have a difficult time understanding R' Yishmael's question. Is it so unheard of for the Jewish people to destroy the altars? Did Eliyahu HaNavi not proclaim during the days of Achav: "I have acted with great zeal for Hashem, G-d of Legions, for the Children of Israel have forsaken Your covenant; they have razed Your altars and have killed Your prophets by the sword, so that I alone have remained." (Melachim I 19:10). Is this not clear indication that the Jewish people are indeed capable, G-d forbid, of destroying the altars? What then is so difficult for R' Yishmael to understand?

I believe the explanation is as follows: if the Jewish people were truly in a situation where destroying the altars would become a commonplace event then the Torah would not have explicitly added another prohibition. When the people sink to such a low level that they see nothing wrong with destroying Hashem's sacred altars, then another Torah prohibition will not act as a deterrent. R' Yishmael is not asking literally "would it enter your mind that Israel would demolish the sacred altars?" Rather if the people have already sunk so low that they have no feeling towards the altars then there is nothing to be gained by considering it a violation of another prohibition.

When, however, they are accustomed to serving Hashem and keeping mitzvot then not only will they not destroy the Beit HaMikdash but they will in effect be placing another stone in the altar and the Beit HaMikdash itself: "they shall make a Sanctuary for Me, so that I may dwell among them." (Shmot 25:8).
During the Summer we feature Divrei Torah from the Israeli Kollel Rennert. Students who want to improve their Hebrew have the opportunity to learn daily with an Israeli Avreich from the Kollel. This is besides the daily Ulpan class, Rav Tzadok's morning shiur, and Rav Darmoni's nightly Shiur that are given in Hebrew. We thank Rav Nechemia Klein once again for translating the Divrei Torah.

INFLUENCED BY OUR SURROUNDINGS

By Rav Lior Yadger

There is a pasuk in this week's parsha: "Beware for yourself lest you be attracted after them after they have been destroyed before you, and lest you seek out their gods, saying: "How did these nations worship their gods, and even I will do the same" (Devarim 12:29-30). Hagaon Harav Eliyahu Eliezer Desser asks: why must we be warned against following the ways of the other nations after they have been destroyed, after they themselves realize that their idols were totally worthless and did not provide them with anything?

Harav Desser explains that from here there is a tremendous lesson regarding the influence of something negative. The other nations are no longer there, but their influence remains. Let us compare this to the situation we find ourselves - the era of Corona. If someone were to ask: "where is it?" You would of course answer him: you may not see it but its influence is there and it is extremely contagious. The one infected may walk away and leave his mark in the air, on surfaces, and can contaminate someone even then - the situation may even, G-d forbid be life-threatening.

The same may be said to spiritual influences. A person hears apostasy, loshon hara, or he sees things that are negative influences - levity, improperly dressed people and improper actions. The impression is made and it remains in the air and is very contagious and contaminating.
Regarding the generation of the flood, the Torah states: "for all flesh had corrupted its way upon the earth" (Bereishis 6:12) - Chazal explain that this means that all living beings corrupted their ways. How can this be, do other animals have any desire for a different species? Do they have such a yetzer hara? The answer is that the entire atmosphere was corrupt and therefore had a negative influence on all species in the world.

We are taught in Pirke Avot (6:9):

Rabbi Yose ben Kisma said: Once I was walking on the road, when a certain man met me. He greeted me and I returned his greeting. He said to me: 'Rabbi, from what place are you?' I said to him, 'I am from a great city of scholars and sages'. He said to me, 'Rabbi would you be willing to live with us in our place? I would give you thousands upon thousands of golden dinars, precious stones and pearls'. I replied, 'even if you were to give me all the silver and gold, precious stones and pearls in the word, I would dwell nowhere but in a place of Torah'.

Rav Yose bar Kisma was well aware of negative influences, what could possibly lower his spiritual level. The man wished to bring him to a place of a lesser atmosphere to which R' Yose replied: I am not leaving my place in order to be in a place of negative influences. Unfortunately today we do not need to live physically with negative influences, we do not need to be in their midst, today there our "portable friend", called the i-phone. If a person does not have a filter then he is in very negative surroundings at every moment. There is now a spiritual danger for him and for his family.

Chazal teach us: "one who causes to sin is worse than killing him" (Bamidbar Rabba 21:4). This means that if we were to take a friend and bring him to nightclubs or all other sorts of negative surroundings, it would have been better had we killed him. Today we are told to keep our distance from others, to not be so much a part of society due to the danger of the Corona. Let us try to apply this to other areas - we must keep our distance from those who try to take us away from serving Hashem, from learning Torah and mitzvot and to lead us to terrible things. We must distance ourselves from these people and connect ourselves to Torah scholars, to those who are G-d fearing, to people who influence us to learn Torah, improve our tefillah, and keep mitzvot.

Remember, a small opening for sin can lead to much worse things. First and foremost we must "turn from evil", but we must also "do good" (Tehillim 34:15). We must connect to Torah scholars, Rabbanim, to those who can bring us to fear of Heaven. Wherever we go must realize that we are representatives of Hakadosh Baruch Hu - let all who sees us look up to us and say: "these are Hashem's children", and may the pasuk: "Israel in whom I take glory" (Yeshayahu 49:3) be said about us wherever in the world we may find ourselves.

There is a pasuk in this week's parsha: "For Hashem, your G-d, is bringing you to a good Land" (Devarim 8:7). What is this "good land" that Hakadosh Baruch Hu is promising He will bring us to? The fact is that the pasuk is Moshe Rabenu's "marketing" before the Jewish nation. Later on in the parsha we read: "For the Land to which you come, to possess it - it is not like the land of Egypt that you left, where you would plant your seed and water it on foot like a vegetable garden. But the Land to which you cross over to possess it is a Land of mountains and valleys, from the rain of heaven it drinks water" (Devarim 11: 10-11). In Egypt if they wish to water their garden they press on a button with their foot and water comes from the Nile - automatic sprinkler system, Jewish supervision, every plant according to its needs - sounds great!

In Eretz Yisrael, there are mountains like in Yerushalayim, and the waters from Heaven water the Land - you do not need to leave your house, rain falls and everything is fine - sounds better than Egypt! But wait a minute! What if there is no rain - Egypt has the Nile, New York has the East River, Europe has water, what about Eretz Yisrael? We've had terrible droughts for a few years until there was a question of how to bring water here. The Golan is not connected to the Kinneret or anywhere else - if rain does not fall there then the reservoirs dry up. How can we drink water? What is Moshe Rabenu marketing for us that is so great? In Egypt there is the insurance of the Nile.

The answer is that a person who works in a government office pretty much relies on his monthly salary. What about someone who works for an airline and does not know when this Corona will come to an end - when there will be tourists again, his entire life is "what will be tomorrow". It is true that someone with a guaranteed income prays to Hashem for his livelihood. This is the difference between Eretz Yisrael and Egypt - Eretz Yisrael is rain from Heaven. It is very possible that you will not have to leave your house - you can spend those long wintry Friday nights signing zemiros, speaking divrei Torah, learning Gemara, and the rain will just fall on its own. However, it can also be that the rain will not fall. In that case there is no choice but to turn to Hakadosh Baruch Hu - this is what Moshe Rabenu is marketing.

The following pasuk states describes Eretz Yisrael as: "the Land that hashem, your G-d, seeks out, the eyes of Hashem, your G-d are always upon it, from the beginning of the year to year's end" (Devarim 11:12). Hashem watches over it with His Divine Providence - how does this work? From the beginning of the year, on Rosh
Hashana we pray - Hashem decides what will be. His eyes are always there - there is Divine Providence. Hashem decides whether we stay home or need to go out - our task is to pray to Hashem.

The very next pasuk is something we are all familiar with from the second paragraph of the Shema: "It will be that if you hearken to My commandments that I command you today, to love Hashem, your G-d, and to serve Him with all your heart and with all your soul, then I shall provide rain for your Land in its proper time" (Devarim 11:13-14). What happens if we do not serve Hashem properly? "Beware for yourselves lest your heart be seduced and you turn astray and serve gods of others and prostrate yourselves to them. Then the wrath of Hashem will blaze against you, He will restrain the heaven so there will be no rain and the ground will not yield its produce" (Devarim 11:16-17).

It is imperative that we remain connected to Hashem. It is much easier in Eretz Israel, in Jerusalem, in the Old City, and in our wonderful Yeshiva. We are blessed with a very special staff that went beyond the call of duty on your behalf this past summer. Thanks to Harav Bina and the Rabbanim we are able to connect to Hakadosh Baruch Hu in which case: "Hashem will seek it" for the good. Whoever is connected to Torah, mitzvoth, serves Hashem with great joy then Hashem always seeks out his own good. As we mentioned: His eyes are always upon the Land and upon you and He will shower you with good.

We miss all of you very much here in Eretz Yisrael.
Shabbat Shalom and Kol Tuv.

The Story Of The Jewish People by Rav Shai Gerson

MELACHIM I - Chapter 5, Part 1

King Shlomo's Table

The prophet moves on to describe the international status of Shlomo's kingdom:

"Shlomo ruled over all the kingdoms from the Euphrates River until the land of the Pilshtim, until the border of Egypt, they brought tributes and served Shlomo all the days of his life" (5:1).

We do not find a precise mention of the northern border - only the northeastern border - the Euphrates River and the southwestern border, the land of Pilshtim, and to the south is the land of Egypt. We do not find mention of the eastern nations either - Moav, Edom, or the northern lands of Tzor and Tzidon. We are not told of Shlomo's relationship with the people in the area of the Surian desert or the western desert.

The prophet then describes the abundance upon Shlomo's table: "Shlomo's provision for one day was: thirty kor of fine flour, sixty kor of flour, ten fattened oxen, twenty oxen (Rashi explains that they were fattened and grazed by the swamp), from the pasture, and a hundred sheep and goats, besides gazelle, deer, yachmur, and fattened fowl" (5:2-3). We should point out here that the provisions of the king's home was responsibility of the representatives, and have no connection to the tributes given. The glory of Shlomo's table comes to emphasize to us the size of his kingdom - just as Achashverosh had a feast: "when he displayed the riches of his glorious kingdom and the honor of his splendorous majesty for many days" (Esther 1:4).

The emphasis that he ruled over the entire "other side of the river", the geographic area west of the Euphrates (the "other side" is a geographic concept that was known in the region) - "for he ruled over the entire area beyond the Euphrates River from Tifsach to Gaza over the kings of the area beyond the Euphrates River" (5:4). There are two cities mentioned here to highlight the borders of Shlomo's influence - Tifsach in the north (see Melachim II 15:16) and Gaza in the south. Similarly, in other places we find mention of the
borders being from Dan to Beer Sheva (even if these were not the actual borders in specific area), cities are mentioned.

Radak understands that the idea of his ruling over cities explains thetributes - the kings ruling over these areas brought them to him. This means that the representatives mentioned earlier had responsibility for other things and other expenses. For this reason there was so much need for food on the king's table because many rulers came to him. The Metzudos explains the juxtaposition - the reason for the need for so much on the king's table is because many rulers came to eat with him.

Perhaps we may suggest, although this is not the simple understanding, there was a need for great abundance because kings were eating on Shlomo's table on a regular basis - unlike Adoni Bezek where other kings ate under his table and collected. Shlomo allowed them to be at his table - just as was the case with the king of Bavel that conquered kings (such as Yehoyachin - see end of the book of Melachim, there is external documentation in the recordings of Bavel) ate at his table.

Tehilim List

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

Yishaya Zalman ben Elka Rivka
Tiferet bat Shoshana
Efrat bat Oshrat
Zev Yisroel ben Esther
Reuven Meir Hacohen ben Tziporah
Shmuel Chaim ben Batsheva
Yocheved Mina bat Esther
Leeba Nechama bas Leah Tova
Basha Peshav bat Gittel
Tehilla Bracha Bas Esther Sara
Daniel Mashiach Ben Tamar
Shashona Bas Esther Rechuna
Ora Sarah Bat Miriam
Yirmiyohu Yisroel ben Chaya Dina
Yehudit Orly Rachel bat Esther
Chaya Necha bas Reva Leah
Gavriel Ben Gittel
Tzvi Yitzchak ben Peshav
Chaim Ben chaya mishkhit
Michael Daniel Ben Raphael
Rafael Yishaya Ben Chava
Aharon Yechezkel ben Rivka
Chaim Yehudah ben Chana

Chaya Peshva Menucha Bat Marah
Kayla as Channa Neshaw
Shulamit Leba bat Esther Rivka
Eliezar ben Leah
Yosef Ben monavar
Gedalia Ben Chaya Rivka
Matisyahu Ben Rochel leah
Yehuda Leib ben Menucha Rachel
Yosef Eliyahu Ben Alte Batya
Leeba bas Toiba
Chaim Ben chaya mishkhit
Yehuda Leib ben Menucha Rachel
kayla bas channa nesha
David Ben rivka
Yosef Eliyahu Ben Alta batya
Avraham yosef ben kayla
Ishayahu Eisenberg ben Ariye
Reuven ben Mindel
Chaim Avraham Yaakov ben Rachel
Yitzchak ben Baila
Alice bat Rachel
Chana Esther bat Ayalah Hadar

Submit Names to our tehillim list.

- Netiv Family Tehilim WhatsApp Group -

Shabbat Shalom,

Aharon Bina
Yeshivat Netiv Aryeh

Riddle Answer: Barley. If one touches a human bone the size of a grain of barley he becomes Tamei. The Pasuk teaches us 16:1 (see Rashi) that if the barley for the Omer sacrifice will not be ripe on time you should make a leap year.