

From the HEART



SEPTEMBER 2006 / ELUL 5766

NO. 4

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THE BRACHA OF SHEHECHEYANU

Rabbi Yaakov Mordechai Rapoport – Rosh HaYeshiva

The Rambam (*Hilchos Berachos* 11:10) rules that if one is performing a *mitzvah* either for himself or to be *motzee* others he should recite the *bracha* on the *mitzvah* before performing the *mitzvah*. However he should not recite the *bracha* of *shehecheyanu* unless he is performing the *mitzvah* for himself.

The *Kesef Mishnah* cites the opinion of the *Ramach* who understood that the *Rambam* is of the opinion that if someone is making *kiddush* for women on *Yom Tov* but has already recited *kiddush* for himself he should not say *shehecheyanu*. *Ramach* himself disagrees and rules that he should say *shehecheyanu*. *Kesef Mishnah* argues that “it is obvious” that the *Rambam* would also agree that if one had already recited *kiddush* and was saying *kiddush* again to be *motzee* women that he does say *shehecheyanu*.

The *Kesef Mishnah's* opinion presents a problem. How can he state categorically that “it is obvious” that *Rambam* would agree that even if he has already made *kiddush* for himself and is now reciting *kiddush* only to be *motzee* women that he has to say *shehecheyanu* if the *Rambam* himself rules explicitly that he should not say *shehecheyanu*!?

The *Kesef Mishnah* in his commentary *Bais Yosef* on the *Tur* (O.C.585) explains himself more clearly, he quotes the above mentioned ruling of the *Rambam* and comments that the ruling of the *Rambam* implies that someone who has already fulfilled the *mitzvah* of blowing *shofar* and blows again to be *motzee* others should not say *shehecheyanu* and this ruling would also be applicable in a case of *megillah* or *kiddush*. However he continues: “Perhaps the *Rambam's* ruling is only in reference to a *mitzvah* which involves a *ma'aseh* but in reference to a *mitzvah* where the *mitzvah* is sound or speech then the *Rambam* would agree that one does recite *shehecheyanu* even if one has already performed the *mitzvah* for himself. Therefore the *Rambam* would rule

that if one was reciting *kiddush* to be *motzee* women he would repeat the *shehecheyanu* because *kiddush* is a *mitzvah* of speech. However it is not clear why the *Rambam* should differentiate between those *mitzvos* where the *mitzvah* is a *ma'aseh* and those *mitzvos* where the *mitzvah* is the sound or speech. What is the difference?

Perhaps we could explain the difference as follows. The *Rambam* maintains that if one is circumcising his friend's son, the *Mohel* cannot be *motzee* the father with the *bracha* of *shehecheyanu* where as if one is blowing *shofar* for one's friend or making *kiddush* for him one can be *motzee* him with the *bracha* of *shehecheyanu*. The reason is, because in the case of the *Mohel* even though the *Mohel* is the one who is actually performing the act of the *mitzvah* the father does have some input into the *mitzvah* (i.e. the *cheftza* of the *mitzvah* is his son that has to be circumcised) therefore because he has “input” into the *mitzvah* (even though he is not performing the actual act of the *mitzvah*) he would have to recite the *shehecheyanu* and not the *Mohel* because in the final analysis it is not the *Mohel's* *mitzvah*. However in the case of blowing the *shofar* or making *kiddush* for someone else, the *shofar*, or the cup of wine is not the *cheftza* of the *mitzvah* it is only a *Hechsher Mitzvah*, the *cheftza* of the *mitzvah* is the sound of the *shofar* or the speaking out of *kiddush*. Both the sound of the *shofar* and the speaking out of *kiddush* have nothing to do with the individual hearing the *shofar* or the *kiddush*, he has no “input” whatsoever in to the *mitzvah*. Thus it is the person blowing the *shofar* or saying the *kiddush* that alone creates the *mitzvah* for the person listening to be *yotzei*. Therefore it follows that the person blowing the *shofar* or saying the *kiddush* who is creating this new *mitzvah* of *shofar* and *kiddush* which allows the listener to be *yotzei* should have to say - *shehecheyanu*.

THE MEANING OF TOCHACHA

RABBI MOSHE VILENSKY - MAGGID SHIUR

The *minhag* of Klal Yisroel nowadays is to “*lein*” the *Parshios* of *Ki Savo* and *Nitzavim* before Rosh HaShana with *Ha’azinu* in proximity to Yom Kippur (*Tur* O.C. 428). The sequence of the *parshios*, the *Tochacha* of *Ki Savo* followed by the devastation of Eretz Yisrael, culminating in the *Teshuva* of Klal Yisroel, describes our times literally and we hope and trust to witness *Yeshuas HaShem B’karov*.

However, we must understand the concept of *Tochacha* – Divine admonition. Obviously it is punishment for our sins, but is that all?

The Gemara (*Kesubos* 66) relates that after the *churban* *Beis Hamikdosh* Rabbi Yochanan Ben Zakkai saw the daughter of Nakdimen Ben Gurion (one of the three wealthy men in Yerushalayim who could have collectively supported the whole Yerushalayim for 21 years under Roman siege) collecting barley kernels from the dung of the Arab’s animals. He said about this “*Ashreichem Yisrael bzman she’atem osin retzono shel makom ein kol omair v’lashon sholetes bachem.*” Praiseworthy are Klal Yisroel for when they do the will of Hashem no nation can stand against them. “*U’bzman shein osin retzono shel makom harei aтем nesunim tachas behemtan shel umah shefeilah.*” And when you don’t do the will of Hashem you are placed under the animals of a lowly nation. The glaring question is, what does the punishment of Yisrael have to do with their praise? What positive aspect is there to such degradation to the extent that Rabbi Yochanan Ben Zakkai saw in this the praise of Klal Yisroel?

The *Lev Eliyahu* (*Parshas Devarim*) explains that if a nation can be at such great heights until no other nation can stand against them and then fall to the greatest depths imaginable and still survive, that itself shows the special relationship between them and Hashem, that even the terrible punishment is a clear manifestation of the uniqueness of Klal Yisroel.

This idea is encapsulated in an explanation of R’ A.Y. Bloch, the Telzer Rav. The *halacha* says that one does not say *tachanun* on Tisha B’Av because the *pasuk* refers to

that day as a *moed* of the destruction of our people. How can we call Tisha B’Av a *moed*, the word used to describe the *Yomim Tovim* and *Regalim*, days of joy? He explains that *moed* doesn’t have anything to do with joy, rather the root of the word is *vav-ayin-daled*, *Lhesva’ad* – days that we meet with Hashem. Sometimes we meet with Him through the *simcha* of *Yom Tov*, and sometimes we meet Him through the agony of sad morning over the *churban*. But the destruction itself is also a meeting with Hashem. Klal Yisrael are the children of Hashem; sometimes they may need to be punished, but as a father punishes his child.

The *Beis HaLevi* (*Parshas Shmos*) comments on the *drasha* of the Gemara on the *pasuk* “*V’omar lach b’demayich chayee v’omar lach b’demayich chayee*”. The plural “*demayich*” – your bloods refer to the blood of the *Karban Pesach* and the blood of *Bris Milah*, that through those bloods Klal Yisrael lived and were redeemed from *Mitzrayim* and continue to live now. But why does the *pasuk* repeat itself, which aside from the plural of the word “*blood*” the *Navi* repeats also the whole *pasuk*? He explains that the purpose of Klal Yisroel is to keep separate from the *goyim* just as oil and water don’t mix. That can take two forms; either Klal Yisroel separates itself through the *kiyum hamitzvos* that show our unique relationship with Hashem to ultimately be the “light onto the nations” – *l’saken olam b’malchus Shakai* – through the blood of the *Pesach u’milah*; or we will be forcibly separated from the *goyim* by the *goyim* themselves. If we try to assimilate at all into the “*goyish culture*” not only will they not accept us, they will throw us out. This is also a fulfillment of “*b’demayich chayee*” – through our blood we will live, we will be freed to carry out our mission to act and behave as an *am Hanivchar*, subordinate and subservient to Hashem alone.

This then is the message and the lesson of *Tochacha*, not just punishment and rebuke, but rather a reminder of who we are, *banim aтем laHashem*, the beloved children of Hashem, and that we perform must act accordingly.

B’vircas Gmar Chasima Tova!

I N T E R V I E W I N G

Rabbi Lopian will be interviewing in November so if you know of anyone who would be interested in attending our yeshiva next year please have them contact our offices at 443-992-4660 to arrange an interview and/or receive a full application package.

From the desk of the Executive Director

Dear Friends, Parents, and Alumni,

As we embark on yet another academic year I would like to take this opportunity to share with you some of the goals that the Hanhola has set for the yeshiva this year. As we mentioned last year we feel that it is imperative for the continued success of the yeshiva that we increase our student body. To achieve this we have added an "Alumni Kollel", adjusted some of the student rules and regulations, and are putting the finishing touches to a "recruiting plan" for this year. In the past, the yeshiva has focused on recruiting within the Greater New York Metro area. This year we hope to reach out to yeshivos in other areas throughout the United States, Canada, and England.

Another goal is to build and strengthen the "Lev Aryeh Community" worldwide. Baruch HaShem, our alumni is now over 250 strong. Over the past two years we have received many requests for more regular divrei chizuk and general "get-togethers" from our alumni and parents. The Hanhola has decided to try to make an effort by arranging inspirational, yet informal, gatherings on a more regular basis. (We hope we are successful.) As of now we have planned a series of Erev Yom Kippur divrei hisorrerus, and a Yom Iyun / Brunch for Thanksgiving Day.

From a financial standpoint, frankly, we started off the year on the left foot and are in arrears with salary and utility payments. This situation has been caused by rising operational costs in Israel as well as difficulties parents are experiencing in paying full tuition. Just this coming year alone, even though the yeshiva was able to collect an unprecedented amount of tuition monies, we still had to offer over \$150,000 in financial aid!!

With the hope of somewhat balancing the budget we have launched a new "Chai Campaign". The yeshiva has set up a mechanism whereby our supporters can donate to the yeshiva on a regular basis with an amount even as small as \$18. The funds will be transferred to the yeshiva monthly via credit card or "direct debit" which ever our donor prefers. The goal of these funds is to ensure that the yeshiva can meet its financial obligations on a timely basis. The entire Hanhola urges the Lev Aryeh Community at large to please take advantage of this innovative way of helping the yeshiva throughout the year.

May this be a year of growth in Torah and personal achievements for us all,

G'mar Chasima Tova,
Rabbi Yoni Strimber

שנה טובה

The Lev Aryeh Family wishes the
talmidim, parents, friends and
all of Klal Yisroel a year filled
with happiness, health and peace.

כתיבה וחתומה טובה

Lev Aryeh Yeshiva
would like to thank
MR. AND MRS.
SHALOM JACOBS

for their generous donation
towards our recent mailing.

May they grow
m'chayil l'chayil
and be blessed with a
Shana Tova U'mesuka!



THE YESHIVA WOULD LIKE TO WISH A MAZAL TOV TO:

*Rabbi and Mrs. Akiva Wagschal
on the marriage of their son, Nachum,
their daughter Rus,
and the birth of their grandson Menachem Mendel*

*Rabbi and Mrs. Yossi Wagschal
on the birth of their son, Menachem Mendel*

Ari Rabinowitz on his marriage

Chanoch Muller on his marriage

Rabbi and Mrs. Shui Eisen on the birth of their daughter

Eli Baum on his engagement

Rabbi and Mrs. Yoni Strimber on the birth of their son, Akiva Meir

Menachem Lapidus on his engagement

Rabbi and Mrs. Yehoshua Basch on the birth of their daughter

Rabbi and Mrs. Shlomo Yofee on the birth of their daughter

*Rabbi Lopian and Rabbi Rapoport and the
entire yeshiva Hanhola would like to wish
Mr. and Mrs. Alan Hirsch
a Mazal tov on the marriage of their daughter.*

STAY CONNECTED!

Would you like to be on the yeshiva mailing list
to receive yeshiva news, alumni simchas, etc.?

Please e-mail us with your e-mail
address at office@levaryeh.com

INCLUDE YOUR SIMCHA NEWS!

SHIURIM ONLINE



NOW YOU CAN ENJOY SHIURIM
GIVEN IN OUR YESHIVA FROM ANYWHERE!

*With many thanks to
DR. ALAN RABINOWITZ
the yeshiva is now placing shiurim
that are given in the yeshiva online.*

*Parshas HaShavua - Hashkafa
Halacha - Gemara*

Speakers include Rabbi Rapoport,
Rabbi Lopian, Rabbi Feivelson,
guest speakers, and more

**Burn them
on a CD
and listen on
the way to work!**

Save the Dates

NOVEMBER 23, 2006

(Thanksgiving Day)

LEV ARYEH YOM IYUN & BRUNCH

Congregation Bnei Israel
3192 Bedford Ave (Bet. J & K)
Brooklyn, NY

Shacharis 9:00 am
followed by Brunch and Shiurim

Details to follow

FEBRUARY 14, 2007

**YESHIVAS LEV ARYEH
SECOND ANNUAL DINNER**

Young Israel of Avenue K
2818 Avenue K
Brooklyn, NY

Details to follow

Details of the above events are subject to change

WANTED

A Donor For the
Yeshiva's First Yahrzeit Board

*If you are interested in this rare
opportunity please contact
Rabbi Strimber at 443-992-4660*

We would like to thank the following people
that have donated to our Parnas Yomi Campaign

RABBI AND MRS. AARON KAGAN in loving memory of HaRav Yerucham Abba Shaul
ben HaGaon HaRav Yehuda Leib Kagan Zt"l - 23 Adar

RABBI AND MRS. AARON WERCZBERGER in loving memory of HaRav Tzvi ben HaRav Pinchas - 6 Sivan

RABBI AND MRS. AARON WERCZBERGER in loving memory of HaRav Dovid ben Eliyahu Singer - 3 Elul

RABBI AND MRS. AARON WERCZBERGER in loving memory of HaRav Moshe ben Avraham HaLevi Werczberger - 18 Elul

MR. AND MRS. CHEZKIE EIDER in honor of their children Benny and Chaim Eider - 19 Elul

MR. AND MRS. ARI RABINOWITZ in memory of Reb Yerachmiel ben Moshe Yona - 5-6-7 Tishrei

OPPORTUNITY TO HONOR LOVED ONES



The yeshiva has introduced a new PARNES YOMI program for those wishing to honor or memorialize love ones. The purpose of a PARNES YOMI is to provide a merit to those that are honored through the learning that will take place in the *Beis Medrash* on that particular day, week, or even month. The donor's name will be placed by the front door of the building along with those that are being honored or memorialized. The cost to sponsor the learning which takes place in the *Beis Medrash* on that day is as follows:

Day \$180 - Week \$1000 - Month \$4000

The donation could be paid in payments or in one lump sum via credit card or postdated checks. Please contact our office for more information 443-992-4660. Or simply mail, fax, or e-mail the slip provided below. *Please keep in mind that all donations are tax-exempt.*

I WOULD LIKE TO DONATE:

A day of learning for \$180 each day One week of learning for \$1000 One Month of learning for \$4000

Please Charge: Visa Amex MasterCard Discover

Name on Card:

Card No: Exp. /

My Signature: Date: /

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3832 Menlo Drive
Baltimore, MD 21215-3431
Tel: 443-992-4660
Fax: 410-358-7421
www.levaryeh.com

Enclosed is my check of \$ _____ made payable to Lev Aryeh.