



I am pleased to present you with the Zman Elul 5769 GushPANKA  
I would be happy to receive your input into the format of this newsletter as well as the content, including your inspirational stories from chutz la'aretz, divrei torah etc.  
All ideas are welcome, and can be emailed to [ori11cohen@gmail.com](mailto:ori11cohen@gmail.com)

**Remember – we will be happy to forward all questions halachic or hashkafic to any of the Ramim. Don't hesitate to contact us even if you would like to just chat, Rav Pini Cohen: [koheinap@gmail.com](mailto:koheinap@gmail.com)**

I feel privileged with this opportunity to facilitate the continuous connection between the Yeshiva and its graduates.

Wishing you a Shana Tova and Gmar Chatima Tova,  
B'virkat HaTorah  
Ori Cohen



HARAV MOSHEH  
LICHTENSTEIN SHLIT"A

### Rav Mosheh visits SA

Rav Mosheh Lichtenstein shlit"a visited South Africa over Bein HaZmanim. He was brought out by "Friends of Gush" and delivered shiurim in Johannesburg and Cape Town, all of which were very well attended!

### Elul

Zman Elul in the Yeshiva, is accompanied by an electric atmosphere. Selichot kicked off the first Motzei Shabbat, with many bogrim and visitors adding to the tefillot. Such was the case on Rosh Hashana as well. The tefillot were as intense and powerful as ever, with all the classic, favourite tunes of the Yeshiva. We were zocheh, once again to hear the wise words of Moreinu HaRav Yehuda Amital shlit"a and to have our tefillot inspired and strengthened by the presence of all of our Rashei Yeshiva.

### Remembering Uriel Peretz Liwerant z"l

About a month and a half ago, Uriel Liwerant, a dear friend of many, especially of MTA boys of recent years, was killed in a tank training exercise, where he was the tank commander. Uriel was in the final months of his army service in the hesder



St.-Sgt. URIEL PERETZ LIWERANT z"l

program. On his shloshim, the Yeshiva remembered Uriel. He was honoured with a siyum of shas mishnayot, completed by the talmidim of the Yeshiva, as well as hespedim by Rav Mosheh Lichtenstein, friends and family. The following is an excerpt of the hesped given by Greg Bank ('06) in honour of his dear friend Uriel.

"Change is not easy. You probably can identify with me when I say that there is a knot of uneasiness inside of you when you moved to a new school or a different area. I felt that knot when I joined the Israeli Hesder programme at Yeshivat Har Etzion. On Lag Ba'Omer two years ago, I headed sheepishly to a bonfire that the Israeli guys in my year had made. I say sheepishly because I didn't really know the 'chevrah' that I

was about to spend the next five years with. It was on that stroll to the bonfire that I first felt Uriel's warm hand give me a pat on the back – I would later discover that this pat on the back was not once off but rather Uriel's conventional tender greeting. He inquired who I was and immediately said, "I'm Uriel and I'm also in shiur alef, come with me to the bonfire." I followed and because of that small introduction, I went to the bonfire feeling very much at home.

From then, Uriel was a character – in his incredibly humble and pure way – that stood out in Yeshiva. He always (and I'm not exaggerating) smiled. During lunch breaks he was filled with excitement when there was a frisbee or soccer match. Uriel was a serious learner and in the Beit Midrash, he was fixed to his seat, enjoying the depth of Dvar Hashem. Yet, again, what most sticks out is the warm pat on the back."

### **Daniel Winer out of the army**

Daniel Winer ('07) has just completed his army service. He was part of the Machal program, serving in the Nachal unit as a combat soldier. He will be the madrich of Bnei Akiva's three month Kfar Haroeh program, arriving in Israel this week. We wish Daniel much hatzlacha in this and in all his future endeavours.

### **New Sefer by Rav Bick**

Rav Ezra Bick has just released a new sefer on the 13 middot of rachamim (in Hebrew). So far, it has been a huge hit among the talmidim of the Yeshiva. For more information, or to order your copy, email the office at [office@etzion.org.il](mailto:office@etzion.org.il)



RAV BICK WITH A COPY OF HIS NEW SEFER

# MAZALTOV!!!

Weddings, engagements, births and aliya...

### **Engagements:** מזל טוב to:

- Ricki Bornstein ('04) and Shelley Carr
- Yoni Hain ('05) and Ronna Boltin

יהי רצון שבורא עולם בקניין ישרים אלו הבניינים!

### **Births:** מזל טוב to:

- Avi Ziskind ('01) and his wife, on the birth of their son Hillel Nechemya  
יהי רצון שתזכו לגדלן לתורה, לחופה ולמעשים טובים!

### **Aliya:** מזל טוב to:

- Ilan Buchbinder ('06)  
בברכת "ושבו בנים לגבולם!"

# SICHA

Moreinu HaRav Yehuda Amital shlit"א

Based on a sicha by Harav Yehuda Amital (Summarized by Yisrael Wohlman; translated by Mordechai Weinstein and Ronnie Ziegler. This sicha was delivered on the first night of Selichot, 5744.)

## Truthful Repentance

We commence the Selichot prayers by declaring, "To you, God, belongs righteousness, and to us, shamefacedness." These words alone would suffice if only we sincerely meant them. The gemara teaches us (Berakhot 12b): "Rava Bar Huna the Elder said in the name of Rav: Anyone who commits a sin but is then ashamed of it receives forgiveness for all of his sins." All that is required is simple embarrassment before the Holy One, standing before Him submissively.

The gemara (ibid.) learns this from the episode of King Shaul and the sorceress (I Shemuel 28:15): "Shemuel said to Shaul, 'Why have you so disturbed me, to call me up (from the dead)?' And Shaul answered, 'I am extremely distressed, for the Philistines make war against me and God has departed from me and no longer answers me, neither by prophets nor dreams. Therefore I call to you.'" Shaul does not mention that he had inquired of the "Urim and Tumim" but had received no reply because of his sin of killing the Kohanim of Nov. That is, Shaul is embarrassed to mention his earlier behaviour. "And how do we know that God forgave Shaul? As it is written: 'Tomorrow you and your children will be with Me.' Rav Yochanan said: 'With Me' - within My domain."

Shaul knows well that Shemuel is aware of the crime perpetrated at Nov, but he nevertheless is fearful, embarrassed, humiliated, and does not mention his shameful act. Similarly, when standing before God, who knows our actions and our innermost thoughts, we too must feel shame. How human is this feeling, how unique to the experience of humanity! One stands completely exposed before the Heavenly Throne, struggling to comprehend that "To you, God, belongs righteousness, and to us, shamefacedness."

Embarrassment does not relate to sins alone, but rather is much broader. When one contemplates his mitzvot and good deeds, explains Rav Moshe Chaim Luzzato in Mesillat Yescharim, he must "search his deeds: or some say, sense his deeds." Searching means to see the good acts and the bad; sensing refers to the mitzva acts themselves. One should contemplate how much he invested of his soul, how much love and fear of God characterized his mitzvot, how many moments of truth accompanied him. It is not enough to go through the motions of fulfilling the mitzvot; we must serve God in truth, in sincerity, with a whole heart. As the Chiddushei Ha-rim said in the name of Rav Simcha Bunem: The Evil Inclination desires only to steal from man the kernel of truth he possesses; afterwards, he no longer needs to steal anything else.

We approach the Holy One, Blessed be He, in fear and trembling, saying "Our Father, our King;" but do we hear the fearsome words of the prophet (Malakhi 1:6) echo in our ears: "A son honours his father, and a servant his master. But if then I am a Father - where is My honour? If I am a Master, where is My awe?" It is easy to say "Our Father, our King;" it is far less easy to recall that "if I am a Father - where is My honour? If I am a Master, where is My awe?"

We request of God, "May our supplications be as pleasant to You as a burnt offering." Our prayers are our sacrifices. Just as a sacrificial animal must be perfect and any blemish disqualifies it, so too with prayer. And we, what lame, defective creatures we are! How can we find, in truth and sincerity, a perfect prayer?

We study Torah, and always seek to understand what the Torah wants to teach us. When the gemara suggests a particular formula or application, we dissect it and raise every possible difficulty regarding it. But with regard to ourselves, there are no difficulties, no challenges, no critical analysis! We forget that in the gemara there are rejected and accepted assumptions, obvious and difficult conclusions. And sometimes when we seem to have reached the appropriate understanding of the matter, room remains for clarification and further analysis.

The essence of the Selichot are the Thirteen Divine Attributes: "'And God passed over him and declared...' - God said to Moshe: At all times that the Jewish People sin, act before Me in this manner and I will forgive them" (Rosh Ha-shana 17b). Rashi explains, "'Act before Me in this manner' - wrap yourselves [in a tallit] like a prayer leader."

It is not enough to recite the Thirteen Attributes. One must wrap himself like a prayer leader - to stand before God with such an utter sense of communal responsibility, to struggle with the conflicts of personal aspiration versus community needs. For this reason the prayer leader wraps himself in a tallit - in order to conceal his "self," to prevent consideration of his private will; to turn himself into a true emissary of the community, with its whole variety of problems. This consciousness of being an emissary of the community is required also of every individual when he stands before God. Only then the promised covenant applies, that we will not return empty-handed.

Each of the Thirteen Attributes has a unique meaning, and it is everyone's obligation to learn them during the Ten Days of Repentance, in order to understand how to imitate God's ways and how to fulfil our communal responsibility. "God is close to all who call upon Him, to all who call upon Him truthfully." The Holy One expects sincerity. He is indeed close, but demands the element of truth.

First and foremost, it is our duty to feel ourselves united to Klal Yisrael. Let us band together in mutual love and respect, and with collective force we will pray to the Holy One that we merit a year of mercy and peace, a year in which the People of Israel will rise upward. Let us indeed acknowledge that "God is close to all who call upon Him, to all who call upon Him TRUTHFULLY." Then we will merit a year of life and peace, and a ketiva va-chatima tova.

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General inquiries relating to the Yeshiva - [office@etzion.org.il](mailto:office@etzion.org.il)

Questions, comments, suggestions, personal stories, Mazal Tov's, related to the GUSHPanka:

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For halachic queries, nostalgia and if you just simply want to be in touch:

Rav Pini - [koheinap@gmail.com](mailto:koheinap@gmail.com)

Please keep in mind that your questions, halachic or otherwise, can be presented to any of the Ramim in Yeshiva!

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This edition was edited by Rav Pini Cohen and Ori Cohen