

DIVREI TORAH FROM YESHIVOT AND SEMINARIES



YOM HA'ATZMAUT



Torah Tidbits is proud to highlight the many outstanding Rabbis and teachers that lead the various Yeshivot and Seminaries here in Israel.

YESHIVAT TORAH V'AVODAH, YERUSHALAYIM



Yeshivat Torah V'Avodah (YTVA), is the pioneering yeshiva for highly motivated high school graduates who are searching for a learning experience which synthesizes greatness in individual growth with building a lifestyle of caring for the future of Am Yisrael.

Our incredibly energetic Beit Midrash is the centerpiece of this amazing yeshiva. There, the talmidim meet a unique daily schedule which consists of a variety of Gemara styles, focused Tanach education, character development, spoken-Hebrew language training, Chassidut and Jewish philosophy. Additionally, significant emphasis is placed on unifying experiences for the group of talmidim, as building the "chevra" is at the heart of our endeavor. The warmth of our student body and personal attention provided by the staff allow each student to develop their personal religious outlook.

Together with the incredible environment of the Eretz Chemda Kollel and shiurim by some of the deepest thinkers of our times, YTVA infuses students with a great vision for themselves and their role as leaders of the Jewish people. As a Bnei Akiva yeshiva, YTVA uniquely opens its students up to Eretz Yisrael and Am Yisrael through Shabbatonim and tiyulim that help them meet the full picture of our generation.



**Rav Yair HaLevi
(Eisenstock)**
Rosh Yeshiva,
Yeshivat Torah
v'Avodah

A Land of Demand

"I can't wait to get to the Kotel." "I get so inspired the moment I see Tel Aviv from the plane." These are famous sentences we

hear in regard to Israel. But are they the right mindset?

Similar to these questions, many people first stop at the Kotel after they land in Israel. But is this healthy? Is this the secret of our land?

On the special occasion of our 73rd year of returning to be sovereign on our land, we must develop the questions from back

in 1948. Then, the questions were, “Do we have a land? Can we protect ourselves from enemies?” Today, 73 years later, we need to ask different questions. “Why celebrate a land? How does the land affect our connections to Hashem, to the future of am yisrael and to the world?” To open our minds a little in regard to these questions, we can start with considering two facts.

The first fact is that no other religion has a land, and rightfully so. Religion, in the eyes of most of the world, is oriented upward. A bridge between Man and his Deity. Therefore, a land is a distraction. It is a barrier. The need to deal with politics, army service, government and agriculture that come together with having a land are the antithesis of spirituality. They are annoying obligations that limit the quality of time connecting to God above.

The second fact is the concept that the entire Tanach, from Avraham till Divrei Hayamim, circles around the idea of Israel, and building a flourishing, kind and caring nation in the land. It’s possible to say that the land is not an addition to our connection to Hashem, but rather creates a different mindset on the goal of our religion. The goal isn’t only upwards, but downwards—to the land, to the routine, and to the mundane. The ability to lift oneself might be powerful but harmful. The higher you go, the more distant you are. The more engaged you are with Hashem, the more it is nonsense to listen to your kids whining.

But maybe that is exactly the need for a land: to understand that relationships

here are better than propelling ourselves to there. Maybe playing with Legos with a child is just as important as shuckling in davening. Maybe planting a tree is as powerful as writing a book about Exodus.

So maybe our sentence about the land should be “I can’t wait to get involved,” which is much more inspirational than external given inspiration. Maybe we should plant a tree before running to the Kotel. Maybe we should speak to makolet sellers and Egged bus drivers just as much as we seek a chevruta and a shiur.

I hope we all get to fall in love with the routine and the mundane of our land, and embrace that the simple is actually consistent, and the regular is really seeing life in its full potential.

■ תחזינה רגלינו להתחבר לחלומות של עינינו

