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Parshat Bo

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DEDICATE

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

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MOVING IN TO THE NEW DORMS

This past week the entire Shana alef moved in to the new state-of-the-art dormitories. As the students settle in, the finishing touches are being worked on all around them, including the new work-out room. Click [here](#) for more pictures.



Welcome Back Alumni

Over 40 of an expected 60 alumni have already arrived to spend their college breaks learning at the Yeshiva. The Alumni Shabbat at the Yeshiva is next week (Parshat B'shalach).



JOINING US FOR SHABBAT

Rabbi Mordechai I. Willig, a Rosh Yeshiva at Rabbi Isaac Elchanan Theological Seminary (RIETS) of Yeshiva University, Rav Korn and Rav Ginsburg will all be here!



Shabbat Davening Times-

Mincha in Beit Midrash
followed by Kabbalat Shabbat

4:25 PM

on the balcony

Shachrit Vatikin at Rav Bina's home 6:00 AM

Shachrit Bet 8:30 AM

Mincha 4:00 PM

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More on the YNA Business Pages

New in the YNA Business Pages

Add Your Picture!

While we gather listings for the soon to be public YNA Business Pages, we have added a feature that allows you to upload not only your business card next to your listing, but also your picture. Add your business to the listings for **FREE** now, even before they are open for public viewing! Anyone from the YNA family can list their businesses and services- alumni, parents, and grandparents from the last 40 years. List your business [HERE!](#)

To the right is a screenshot of the soon to be made public directory. **Below** is what each listing looks like.

HaRav Nebenzahl on Parshat Bo

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

Printer Friendly Sicha



"And it shall be a sign for you on your arm and a reminder between your eyes - so that Hashem's Torah may be in your mouth - for with a strong Hashem removed you from Egypt" (Shmot 13:9). The *pasuk* states that we wear the *tefillin* as a sign on our head and next to our heart in order that we learn Torah. Why should we learn Torah? Because Hashem took us out from Egypt with a strong hand. Last week we mentioned the Ramban who states that there is no such thing as nature and that everything is guided by the will of Hashem. If the world is guided by Hashem's will then this certainly obligates us to try to understand what that is, by learning Torah.

Hashem's will is more powerful than any force - the Torah and Hashem are One - the source of everything and the reason for all reasons. The *pasuk* states: "As high as the heavens over the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Yeshayahu 55:9). We cannot even grasp Hashem's thoughts, the Torah however provides us with a glimpse.

The Torah describes the Jewish nation as "am naval" (Devarim 32:6). Onkelos interprets this to mean "the nation that accepted the Torah". The term "naval" generally has very derogatory connotations implying something vile. Why should a nation be described as vile simply by virtue of having accepted the Torah? We could have understood if this description was used in reference to the chet haegel or some other terrible offense, but for having received the Torah? The Gr"a explained (quoted by his grandson in his introduction to the Gr"a's commentary on Shulchan Aruch) that the word "naval" has another meaning. Chazal describe the Torah as "*novlot chochma shel maala*" (Bereishit Rabba 44:17) - wisdom that falls from above. We can compare this to a very tall tree whose fruits are too high to pick. The only fruits that one can taste are those that fall to the ground. Similarly, Hashem's wisdom is too high for us to reach, He has "dropped" some of this wisdom to the ground in the form of the Torah - "You will throw truth to the ground" (Daniel 8:12). We have the ability to study and analyze these "truths" that were "*novlot*" from above. "*Am naval*" is therefore not derogatory, but refers to the nation that received that which was "*naval*" from above - the Torah.

The way to have some understanding of Hashem is by learning Torah. Each person learns in accordance with the level he is on - a child learns Chumash on his level, Rashi, R' Akiva Eiger and other *gedolim* according to their understanding. Even Moshe Rabenu, after a few thousand years learning Torah in Gan Eden does not fully understand the Torah - only HaKadosh Baruch Hu completely understands it. The wisdom of Hashem is infinite. The Mishna tells us: "whoever engages in Torah study for its own sake merits many things" (*Pirke Avot* 6:1). What are these many things? I believe that one of the things the *Baraita* is referring to is the ability to understand things which we did not even learn.

The Chazon Ish for example became an expert in medicine, often contradicting the opinions of doctors. From where did he learn medicine? Did he attend university? It is also well known that the Chazon Ish was able to perform miracles, particularly in the area of medicine, but in other areas as well. I once asked the Rav (HaRav Shlomo Zalman Auerbach) zt"l whether I am required to believe these stories, to which he answered 'Yes.' At the time, similar stories were circulating regarding another individual who supposedly was also a miracle worker and when I asked the Rav whether I should believe those stories, he replied in the negative. (Later I happened to be present when the Chazon Ish performed one of the miracles described, and when the other person attempted to do so unsuccessfully.) The difference between them was that while the other man was observant and had studied some Torah, the Chazon Ish's entire being was the Torah. He delved into it and had insights into all sections of the Shulchan Aruch. Anyone familiar with his seforim can see that the entire Torah was open to him. Such a person can perform miracles.

Our forefathers were able to know and keep the entire Torah without Moshe Rabenu having to bring it down to them. It is true that we really should be able to attain this level on our own, after all we are created in the image of G-d. The problem is: "G-d has made man simple, but they sought many intrigues" (Kohelet 7:29). One truly straight can attain the Torah on his own, however: "yetzer lev haadam ra mineurav" "the imagery

of man's heart is evil from his youth" (Bereishit 8:21), a person is usually not concerned with what is the absolute truth, but what is good for himself. This can distort the truth terribly. Avraham Avinu was straight, as we are told: "umatzata et levavo ne-eman lefanecha" "You found his heart faithful before You" (Nehemiah 9:8). It is this straightness of the three forefathers that accounts for the book of Bereishit being referred to as "Sefer Hayashar". The forefathers were very straight in their thinking, and with this "yashrut" one can attain anything, without "yashrut" one cannot accomplish anything without the assistance of the Torah that was given at Sinai.

There was once a merchant who was asked what two times two was. His response was that it depended on what the purpose of the question was. If it pertains to how much he needed to pay for something then the answer was three, if it pertained to how much he could sell something for then the answer was five. Such a person is not interested in the absolute truth. To our forefathers two times two was always four, it did not matter whether they were buying or selling!

A wise man once concluded that since the world was created according to the Torah, it is not correct to say that we eat matzoh on Pesach in commemoration of the Jewish people's leaving Egypt on that day. In fact, the opposite is true - because the Torah commanded us to eat matzos on the fifteenth of Nisan, Hashem orchestrated history so that on that day, the Jewish people left Egypt in haste, with no time for their dough to rise.

In my humble opinion, he is both correct and incorrect. Does the craftsman really construct a particular type of house only because that is what is outlined in the plan? Is the opposite not true? Does he not draw up the plan in response to his customer's specifications? Different plans would be drawn up for a customer desiring a residential dwelling and for one wanting to build a shul. The building is not constructed because of the plan, rather the plan is based on the needs of the building. The same is true of the world and the Torah. The desire to create the world is the reason for the contents of the Torah; the Torah is not the reason for the existence of the world. In reality, this is also not totally correct - for as we said, the thought process of cause and effect does not apply to Hashem. We must therefore conclude that Hashem gave us this type of Torah because He wished to create this type of world, and the converse is also true: Hashem created the world in this manner, because He wrote the Torah in this particular way.

We mentioned that Yetziat Mitzrayim brought us eternal freedom, and we recite nightly in the *brachot* of Kriat Shma: "Who struck with His anger at the firstborn of Egypt and removed His nation from their midst to eternal freedom". In what way did we emerge from the bondage of Egypt to eternal freedom? Hashem took us out of the bondage of Pharaoh and took us in as His servants (*lehavdil*)! This implies that being a servant of Hashem is in fact "eternal freedom".

In what way is a servant of Hashem "free"? Is this freedom? Being enslaved to Hashem places many more demands on man than being a slave to Pharaoh. We were only slaves to Pharaoh for six days a week (see Shmot Rabba 1:28), and we were given some semblance of freedom at night in order to sleep (ibid. 12). One who serves Hashem is His servant day and night - twenty-four hours a day, seven days week he is subject to the laws of the Torah! Halacha dictates how he must sleep at night (see Shulchan Aruch Orach Chaim siman 239), how he must arise in the morning (see ibid. siman 1), how he must wash his hands (ibid. siman 4), how he must get dressed (ibid. siman 2), how and what he must eat, and much much more. It is true that after all is said and done, it is far better to be a servant of Hashem than a servant of Pharaoh, but why is this referred to as "eternal freedom"?

The explanation is as follows: what is the true difference between a slave and a free man? A slave is subordinate to the will of his master. Even if the master is kind and considerate and does not overburden the slave with hard labor the way Pharaoh did, in the final analysis it is the master who determines the course of the slave's life, not the slave himself. A free man, on the other hand, dictates his own path in life, he does as he wishes and is not subjugated to the wishes of anyone else.

How much more is this true when speaking of Pharaoh whose main desire was to kill us, while Hashem wishes to give us life - in this world and the Next World. Serving Hashem is a fulfillment of our true desire - our soul wants to follow the ways of Hashem. We do not know how to express this, so we needed Moshe Rabenu to bring the Torah down for us. Our forefathers Avraham, Yitzchak, and Yaakov were able to keep the Torah even without the benefit of Moshe Rabenu. Our true desire is to serve Hashem and therefore being His servants is true eternal freedom. Our soul, after much battle, descended to this world from heaven and wants to return (hopefully after a long life here) pure and clean the way it came.

R' Yehuda HaLevi said: "Slaves to their time - are truly enslaved, a slave to Hashem - he alone is free." There are those who are servants to their own time and their own nonsense. These are slaves - a servant of Hashem is a free man because a free man does as he wishes and a person's true desire is to serve Hashem for this is the innermost desire of his soul. It is for this that we must be thankful for having been taken out of Egypt.

The Torah states: Our Parsha states "When I call out the Name of Hashem, ascribe greatness to our G-d" (Devarim 32:3). The Gemara derives from this verse that prior to learning Torah a person must recite a bracha. Although we recite a bracha upon receiving an aliyah to the Torah, from here we learn that studying any part of the Torah at any time requires the recitation of a bracha first. Based on this there are some Rishonim who maintain that reciting Birchot haTorah is a Biblical obligation, while from other sources such as the Rambam it appears that the obligation is only a Rabbinic one. The proponents of the obligation being Rabbinic in nature would explain the pasuk as an allusion or what is referred to as an "*asmachta*".

We may ask: How is this verse the source for Birchot HaTorah? It says: "when I call out the Name of Hashem". Do all *psukim*, Mishnayot, and Gemarot we learn contain the Name of Hashem? The Ramban answers that the entire Torah put together comprises one big Name of Hashem. When I study the Written Torah I am calling out The Name Of Hashem. The Oral Torah being an explanation and elucidation of the Written Torah is also part of this Name of Hashem.

I would like to suggest another explanation. There are twenty-four books in the Tanach. The Gemara, however, tells us that the book of Bamidbar is actually three books: the portion prior to "*vayehi binsoa haaron*", "*vayehi binsoa haaron*" itself, and the remainder of the book. With the book of Bamidbar viewed as three separate books, the number of books in Tanach now totals twenty six - the numerical value of the "Shem Havaya" of Hashem. Furthermore, the Oral Torah is comprised of sixty-three Massechtot. In the Tosefta, however, we find that Massechet Keilim is considered three separate Massechtot (Baba Kama, Baba Metzia, and Baba Batra as we find in Nezikin). This brings the total number of Massechtot to sixty five the numerical of the "Shem Adnut" of Hashem. Thus we find that the Name of Hashem is contained in the Written as well as the Oral Torah.

The Oral and the Written Torah therefore contain the Name of Hashem. I would like to add

So both parts of the Torah are Names of Hashem, chazal say that Hashem swore that His Name would not be full until take ??? amalek, before haman was hanged there was no purim and no megillat esther and no massechet megillah in shas, both names of Hashem became full only after they hanged Haman and took away Amalek.

Staff Dvar Torah by Rav Nehemiah Klein

The Lesson of Yetziat Mizrayim

The central theme of the beginning of Sefer Shmot is clearly the bondage in Egypt and how Hashem in His infinite kindness redeemed us from there. This week's *parsha* contains many *psukim* quoted in our Haggadah - three out of the four sons, *vayehi bachazi halila*, *va-avarti beEretz Mizrayim balaila hazeh*, the *psukim* cited in the Haggadah as the reasons for the mitzvah of Pesach and Matzah, and more.



This latter point requires further explanation. Chazal (Sanhedrin 21b) teach us that the reasons for mitzvot were not revealed to us with the exception of a king not being permitted to have too many wives and too many horses. Therefore it is clear that Pesach, Matzah, and Marror are included in mitzvot whose reasons were not revealed to us. Why then do there appear to be reasons for these mitzvot written in the Torah and emphasized by us at our Pesach Seder? Even if the Torah may provide what appear as reasons, there are many more hidden reasons which were not revealed to us.

HaGaon HaRav Moshe Feinstein zt"l points out that from here we can gain insight into the centrality of the Yom Tov of Pesach and of the exodus from Egypt. We must emerge from Pesach, and perhaps also from learning these *parshiot*, with the clear knowledge that Hashem is constantly working miracles for us and guiding us, whether we realize or not. The mitzvot of Pesach are not counted among the mitzvot with reasons revealed to us by the Torah, but it is important that we internalize the lessons of *Yetziat Mizrayim* and the Yom Tov of Pesach.

The Ramban at the end of our parsha emphasizes the importance of the ten plagues in Egypt bringing us to an understanding that Hashem is behind everything that happens, even what appears as "nature".

Let us elaborate on the three mitzvot whose reasons we note in the Haggadah:

Pesach - the Torah writes that we offer the Korban Pesach because Hashem *pasach*, passed over, the houses of the Jewish people in Egypt thus saving us from the plague of *Makat Bechorot* (see Shmot 12:27 - read also on the first day of Pesach). Rav Moshe points out "passing over" the Jewish houses does not necessarily imply that Jewish houses were sandwiched in between Egyptian houses and it was as if Hashem physically skipped over a Jewish home. "Passing over" includes even those Jews who had no Egyptian neighbors, who were not near any danger.

Although it is easier to feel gratitude when close to a tragedy and saved from it, we must be grateful for not being near harm as well. When a person emerges unscathed from a traffic accident, he is extremely grateful to Hashem. What about one who drives from one point to another and could describe his trip as "uneventful", should he not thank Hashem for having spared him harm? We are all well aware, unfortunately, of the terrible state of traffic fatalities.

Years ago, Andy Rooney at the end of 60 Minutes had a piece responding to people who asked: "why do you only report the news when it is bad?" Andy Rooney proceeded to report the news "as you would like to hear it". He began with "I am standing here by the Mississippi River, it is raining but there is no chance of flooding". "An armored car transporting gold from one point to another arrived safely at its destination without a holdup." "A plane took off from New York and landed safely in Los Angeles." Andy Rooney of course was being cynical, but from our perspective we must be thankful for events such as these as well.

Matzah - We say in the Haggadah that we eat matzah to show that Hashem was able to redeem us before there was even time for our dough to rise. Imagine, the entire Jewish population of Egypt - 600,000 men plus the women, children, and even animals, was cleared out in a total of 18 minutes. The lesson from here is that no matter how difficult things may seem, HaKadosh Baruch Hu can see to it that the situation changes in no time.

How many of us, especially those who have been around longer, cannot testify to this? Many have had difficulty finding a *shidduch*, having children, finding work, and many other things, and suddenly everything changes. The matzah teaches us that Hashem's salvation can happen at any moment and we must keep on davening.

Marror - We eat the Marror to remember the bitterness of the bondage, as we read in Parshat Shmot: "*vayemareru et chayeiheim* - they embittered their lives." To understand the context of this bitterness, we must remember the "glory days" when Yoseph was viceroy, the Jewish people held an honorable place in Egypt. Suddenly "a new king arose over Egypt who did not know of Yoseph". We must never rely on any foreign government to help us lead the lives we want without seeking Hashem's help. At any moment the benevolent state can turn against us.

—
May we soon merit the *geulah shlema*.

Petuchei Chotam on Parshat Bo



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 Abuchatzera zt"l. Click [here](#) to listen.

Alumni Dvar Torah by Meir Fox (5768-69)

At the end of Parshat Bo the Ramban states that through appreciating supernatural events found throughout Tanach such as the ten Makos, an individual should perceive that natural events are all part of the supernatural order of Hashem's handiwork. So important is this yesod that the Ramban asserts that a person does not have a portion in Torah until he believes that all of our happenings are not functions of "minhago shel olam," or mere happenstance, but are rather less dramatic manifestations of Hashgacha Pratis or divine providence.

However, this statement becomes muddled when viewed in contrast to another statement made by the Ramban in his work Shaar Hegemul (siman nun aleph) that "shaar bnei adam, bein tzaddikim bein reshaim, kulam bichlal minhago shel olam hem:" that our everyday occurrences are products of natural law, instances devoid of divine presence and supernatural directive. The obvious question then remains: how are we supposed to qualify our everyday experiences? Are they all part of a supernatural order or do they simply exist as outcomes of natural law?

In an effort to resolve this apparent contradiction the Chazon Yoel quoting the sefer Ya'arot Devash suggests that everything that happens to us is a punishment or reward, occurring for reasons and purposes. When we exert ourselves to become closer to God He will reciprocate and by placing his hashgacha upon us. However, we must clarify that our punishments are divided into two categories: there are explicit punishments that Hashem gives us because of our wrongdoings and there are inexplicit occurrences as a result of HaShem's removal of his hashgacha from upon us, placing us in a state where we are subject to natural law-minhag ha'olam.

In summation, we must recognize that everything that happens is Hashem's doing, sometimes more directed and sometimes deliberately undirected. The Ramban in Parshat Bo sets the standard for achieving a chelek in Torah: if our thoughts actions are directed towards achieving this awareness of HaShem's hashgacha then will we be able to merit from it. May we all be zoche to live in a state in which all our everyday experiences are the direct product of HaShem's Handiwork.

Shabbat Shalom.

Talk about talking (in shul)

Given that the subject of talking in Shul is a subject which is very close to the heart of our Rosh Yeshiva Shlit"a, we have decided to bring you excerpts of our rendered translation to the Sefer "Morah Mikdash". The Sefer is a collection of citations on the subject from many sefarim including the Zohar and Shulchan Aruch first printed in the year 5542 (229 years ago) and reprinted in 5743 (28 years ago).



#4

The Rokeach writes: Chazal teach us that the *pasuk* "I have been for them a small Sanctuary" (Yechezkel 11:16) refers to synagogues. We may not treat them in a frivolous manner, as we find the Gemara in Megillah commenting on the *pasuk*: "G-d stands in the Divine Assembly" (Tehillim 82:1). One who speaks in shul is turning His back to Hashem. Hashem will then ask: "why is it that I have come and there is no man?" (Yeshayahu 50:2). You will wonder "why should G-d be angered by your speech?" (Kohélet 5:5) and Hashem will say about you: "who sought this from your hand, to trample My courtyards?" (Yeshayahu 1:12).

Rather bow to Him with fear, bent over, humility, and a broken heart. Beseech Him, sing before Him with great joy, come before Him with joyous song, then you will be close to Him and He will find you.

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



[New Dorms Gallery](#)

Dedications

This week's dedications:



- Parnas Hayom was dedicated on the 29th of Tevet by an Anonymous Alumnus (5758-59) for the refuah shleima for Temimah Adina bat Keren Ronit.
- Rav Bina's Halacha Shiur was sponsored on the 29th of Tevet by Yudy Sheinfeld (5754) for the refuah shleima of Shmuel Moshe ben Ittah Feiga.
- Rav Rackovsky's Chug was sponsored on the 28th of Tevet by Zev Blumenfruct l'y lui nishmat Yonaton Zvi Meir ben Aryeh z"l.

Visitors

- Gershon Paul (5764-65)
- Daniel Simon (5768,70)
- Ben Barron (5770)
- Etai Stern (5769-70)
- Sam Landsberg (5769-70)
- Judah Plaut (5769-70)
- Yossi Pasternak (5768-69)
- Jordan Kosoffsky (5768-69)
- Bury Klein (5769-70)
- Jonathan Hadad (5770)
- Joey Slochowsky (5770)
- Eytan Rosenbloom (5770)
- Gabe Bernstein (5769-70)
- Evan Seltzer (5769-70)
- Sam Schertz (5769-70)
- Jason Goldschmidt (5769-70)
- BJ Frenkel (5766-67)

Mazal Tov's

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

- [Avi](#) Amsalem (5765-66) on his engagement to Mimi Michaelson.
- [Yaacov](#) (5765-66) and Cheryl Jacob on the birth of a baby boy.
- [Simon](#) Greenbaum (5766) on his engagement to Jennifer Weintraub.
- [Ronald](#) (5743) and Chelle Kaminker on the bar mitzvah of their son, Avraham Reuven Chananya.
- [Tzvi](#) (Madrach 5769-71) and Chaya Rachel Satt on the birth of a baby girl.
- [Daniel](#) Bukingolts (5765-66,71) on his engagement to Tova Kahn.
- [Yitzie](#) (Kollel & Chesed Program) and Tammy Hammer on the birth of a baby boy.
- [Michael](#) Cahane (5766) on his marriage to Sara Kados.

Tehillim List

Printer Friendly Tehillim List

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

- Miriam Rivka bat Adina Leah
- Rachel bat Chana
- Yehuda Pinchas ben Asna
- Sagit bat Esther
- Fruma bat Ita
- Chaya bat Grunia
- Tamara Nechama bat Karmela
- Ester bat Chaya
- Binyamin Yonatan ben Leikah
- Chaya Chana bat Alta Rivkah
- Yosef ben Hilda
- Maron ben Hadas Esther
- Chaya Meira Mindel bat Chava Golda
- Chinoam Rina bat Avital Hoday-ya
- Ditzta bat Vardit Tali bat Devorah Bina
- Akiva ben Gittel
- Marcel Ben Pninah
- Evelyn Bat Dina
- Mordechai Eliezer Hacohen ben Esther Miriam
- Ada Bat Miriam
- Reuven ben Tova Chaya
- Aharon ben Simah
- Shayna bat Chava
- Zev eliezer ben Chaya Shaindel
- Avram Gershon ben Tzippa
- Freydil Tzivya Bas Rochel
- Ari ben Rivka
- Yosef ben Golda
- Esther bat Brana
- Miriam bat Shulamit
- Rivka Chava bat Rachel
- Margalit Chaya bat Rachel
- David ben Leah
- Elizabeth bat Annette
- Edmund Ben Nazira
- Shmuel Chai Ben Hadassa
- Alyza Sarah Bat Yehudit
- Inbal bat Nelya



And of course we are always davening for the safe return of Gilad Shalit (Gilad ben Aviva)

[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.

Shabbat Shalom,
Rav Bina,
Yeshivat Netiv Aryeh

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