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Parshat Chaye Sarah

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Hachnasat Sefer Torah

On Tuesday 25 Cheshvan (November 2), there will be a Hachnasat Sefer Torah in Neve Yaakov beginning at 5:30 pm, starting on Sterot Neve Yaakov 7. The Sefer was graciously donated by Ira and Inge Rennert in memory of the soldier Yitzchak Mor, who was tragically killed last year. His father Donny Mor has been a maintenance worker in the Yeshiva for many years. All alumni in Israel and those visiting next week are encouraged to take part.



Parnas Hayom/Dedications

We are happy to announce the ability to dedicate days of learning or shiurim at the Yeshiva. For more information click [here](#).

Shabbat Davening Times- Shabbatonim at the homes of the Rabbanim this week. There will be no tefilot at the Yeshiva.

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Spotlight

Sports Day

On Tuesday, the entire Yeshiva rented out the Neve Yaakov Sports Complex to enjoy a day of sports and swimming. The highlight of course was the inter-shiur basketball tournament which came down to a final match between HaRav Yitzchak's Korn's Shana Alef Shiur against HaRav Chaim Eisenstein's Shana Bet Shiur. In the end, on the superb shooting of Eitan Gettenberg, HaRav Korn's shiur prevailed in triple overtime.



Eitan Gettenberg, DRS

APPEARING TO AND PEERING AT PEERS

To peer: To look searchingly and intensely in an effort to discern clearly and wisely

In this week's *parsha*, *Avraham Avinu* has the sad and sorrow-filled task of burying his dear wife, *Sarah*, and, according to the order of the text, eulogized her, cried and mourned for her and established a burial place for her.



According to the *Medresh Tanchuma (Parshat Chayei Sarah, Siman 4)*, the very eulogy given by *Avraham*, so familiar to all of us, appears in *Tanach* as the last 22 *pesukim* of *Mishlei*, and is the famous *Aishet Chayil Mi Yimtzah*, recited every Friday night.

Taken allegorically, this stirring and touching passage could refer to the *Shechina*, the *Shabbat* or other spiritual manifestations. But the *Tanchuma* takes us on a different journey, recording the lament offered by the grieving *Avraham* to his beloved soul mate. And, if one reads the *Aishet Chayil* as the words of tribute and acclaim to *Sarah*, then each line becomes a description of a gallant trait, a heroic action or outstanding characteristic of this first of our *Imahot*.

This raises an interesting question as to what *Darsha tzemer u'fishtim* refers to. Should we be inspired by the fact that *Sarah* expounded about wool and linen? According to *HaRav Baruch Halevi Epstein* in his *Tosefet Bracha (Bereshit 4:3)*, there is a profoundly deep and relevant lesson to be learned here.

The same *Tanchuma* tells us that *Kayin* brought as his offering to *Hakadosh Baruch Hu, pishtan*, linen, while *Hevel* brought *tzemer*, wool, as his offering. *Hevel's* offering is pleasing to and accepted by *Hashem*; *Kayin's* is not. And, we all know how THAT story turned out! *Kayin's* fury and frustration quickly leads to history's first murder.

These archetypes of good and evil did not go unnoticed by *Sarah Imeinu*. She knows that *tzemer* can never mix with *pishtan*; that to interweave and interface wool with linen is a violation of a *d'orytah*. *Sarah* is faced with her own choice when, as a concerned and caring mother, she views the poisonous and pernicious effect of a *Yishmael* on the second of our *avot, Yitzchak*.

Darsha tzemer u'fishtim. *Sarah* did, indeed, expound on the situation. She manifested grave concern for not only the physical survival, but, more importantly, for the spiritual welfare of her son. Said *Sarah*, no, these two cannot mix, cannot be together. It was, in her view, the classic continuation of the original struggle of good versus evil, of right versus wrong, of appropriate versus inappropriate, of the *tzemer u'fishtim*. And so, said *Sarah* to *Avraham*: *gareish ha'amah hazot v'et b'nah*, banish the baneful influence of a *Yishmael* from our dear son, the holy *Yitzchak*.

And, for this sensible and sagacious advice, *Avraham*, eulogizes his wife, offering gracious gratefulness and admirable appreciation for her profound wisdom and insight.

This is a lesson not to be limited to *Avraham* and *Sarah*, the originators of *Yehadut*, but is as reflective and relevant today as it ever was. *Avraham's* words come thundering down to us in the 21st century, with a warning to watch whom we pick as a friend and to carefully choose the crowd with whom we associate.

The psychologist, Gardner Murphy, developed a theory of human interaction known as Satellization Theory. In the stage that he referred to as "desatellization," he pointed out how crucial the peer group was to our own development. This particular stage includes the years of adolescence through early adulthood. We are powerfully influenced, during this developmental stage of our growth, by the people around us. Everything about who we are, and who we will become, as we struggle mightily to construct a self in life, is being impacted by the people with whom we associate, by our friends and acquaintances, our colleagues and peers. Our morals and values, ethics and ideals, attitudes and goals, dreams and visions are being shaped by those around us. Understanding this concept of camaraderie is crucial and critical to our survival of our selves (purposely spelled that way) as individuals, and as part of that greater extended family called the Jewish people.

We need to carefully examine, or, using the definition above, to peer at our peer group. With whom do we wish to associate, to make our acquaintances, to make our friends, to create our peer group and our *chevreh*?

This is a question that must remain at the forefront of our social networking experience. I refer here to the real social networking experience of human contact, interaction, exchange, dialogue and communication-not the cyberspace fantasy in which we have 1500 "friends" on Facebook nor the "deep" communication in which we engage in a few characters while "Tweeting."

So, appear well yourself, as your self, and peer at your peers, having learned the beautiful lesson of *Darsha tzemer u'fishtim*.

Shabbat Shalom.

John Krug

Rabbi Dr. John Krug, a clinical psychologist and himself an alumnus of the yeshiva, is based in the New York City area, primarily at Yeshiva University. He spends his time with both individuals and groups of our alumni. He can be seen on the YU campus at unusual hours sitting with students, handling a near-crisis situation, clarifying vocational concerns, assisting in interpersonal relationship skills development, running a chug or just providing a ready ear, soft shoulder, willing hand and understanding heart.

In addition to his responsibilities to Yeshivat Netiv Aryeh, Rabbi Dr. John Krug is also the Dean of Student Life and Welfare at The Frisch Yeshiva High School in Paramus, NJ, serves as an adjunct professor in two of Yeshiva University's graduate schools and maintains a small private practice in clinical psychology. For more about Rabbi Dr Krug, click [here](#).

HaRav Nebenzahl on Parshat Chaye Sarah

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



Printer Friendly Sicha

WHAT IS THE VALUE OF A LETTER VAV?

The pasuk states: "One overeager for wealth has an evil eye ('*ra ayin*'), he does not know that lack may befall him" (Mishle 28:22). Chazal explain: "one overeager for wealth has an evil eye" this is Ephron (see Bereishit Rabba 58:9), who placed an "evil eye" in the assets of a *tzaddik*. Ephron promised to give Avraham the field and the cave free of charge: "I have given you the field, and as for the cave that is in it, I have given it to you" (Bereishit 23:11), yet in the end he collected the exorbitant fee of four hundred silver shekels, described by the Torah as "*ovehr lasoche*" (ibid. 16) - the most valuable shekels of the time (see Rashi ibid. and Bechoros 50a who state that each *shekel* was worth one hundred *selah*).

"He does not know that lack may befall him" refers to the lack of the letter *vav* his name (the name Ephron is written "in full" with a *vav* following the *reish* with the exception of the last mention of his name where the *vav* is omitted - see Bereishit 23:16). (There are those who add that the words "*ra ayin*" in the *pasuk* referring to one with an evil eye has the numerical value 400. This is equivalent to the numerical value of Ephron (without the *vav*). The 400 shekels that this *ra ayin* absconded with from Avraham Avinu, lead to the *vav* being removed from his name with the remaining letters having the numerical value of *ra ayin* - 400).

What sort of punishment is for Ephron? Ephron died before Matan Torah and therefore had no idea that the *vav* was removed from his name. Even if he did know, was it of any interest to him whether his name is written with or without a *vav*? Does he feel any difference? Surely he preferred the shekels, all the more so if they were *ovehr lasoche*. The answer is that a letter in the Torah is not just a drop of ink from the scribe's quill, every letter of the Torah represents "heaps and heaps of laws" (Menachot 29b). And there are entire spiritual worlds hanging on each letter. By having a single letter removed from his name, Ephron forfeited entire worlds that could have been attributed to him. Not only did Ephron lose this letter of the Torah, but he lost an entire *parsha*! He could have had an entire section of the Torah to his credit describing the righteous and generous way in which he acted towards Avraham and Sarah. Ephron, however, opted for money over *chesed*. As a result he now "merited" an entire section of the Torah describing his wickedness, how "he said much and did not even do little" (Rashi Bereishit 23:16).

Elsewhere in Torah, we find a punishment similar to the one given to Ephron. After describing the donations the people gave for the Mishkan: gold, silver, bronze, etc. the Torah writes: "and the leaders ('*vehanesiim*') brought the shoham stones and the filling stones for the Ehpod and for the Choshen, the spice and the oil for illumination and for the anointing oil ..." (Shmot 35:27-28). The word *vehanesiim* is written with both of the letters *yud* missing (the one that should appear after the *shin* and the one that should appear following the *aleph*). Rashi explains "the leaders said: 'let the public contribute whatever they contribute and what they leave wanting, we will complete, since the public completed everything ... the leaders said 'what is there left for us to do?' They brought the shoham stones ... because they lagged at the outset a letter was deleted from their names".

This requires some explanation - what was wrong with the behavior of the *nesiim*? It seems very logical. Why shouldn't there be some order and planning in the Mishkan donations? If everyone brings what their heart desires there is a danger of having too much of one item while lacking in something else. It appears to be more effective to first let the nation bring what they wish, and the *nesiim* would then pick up the slack and contribute whatever was still lacking. The *nesiim* were willing to bring whatever was missing, and in fact the *avnei shoham* and *avnei miluim* which they donated were of great value. Why do Chazal refer to them as "lagging" and therefore deserving of punishment?

From a purely material perspective, the *nesiim*'s actions were effective and even praiseworthy. However, this was not what Hashem asked for! Hashem did not ask for donations of gold, silver, or precious stones. Hashem asked for "*nedivut lev*" "donations from the heart" (Shmot 35:5). Everyone should run to donate whatever he can, not worrying about a possible surplus of one item or scarcity of another. Let Moshe Rabenu figure out how to deal with that problem. By waiting to see what is missing, the *nesiim* were demonstrating a lack of enthusiasm, a lack of "heart" in carrying out this mitzvah, and it is for this they were punished by having two of the letters *yud* removed from their name.

Unlike Ephron, the *nesiim* corrected their ways and were greatly compensated. Later on, when the Mishkan was dedicated, the *nesiim* corrected this fault and rushed to bring offerings before the rest of the nation (see Rashi Shmot 35:27). Given that "His measure of beneficence is greater than His measure of retribution" (Sanhedrin 100b), when they were punished they lost two letters, yet when they corrected their ways they

merited a very lengthy portion of the Torah containing thousands of letters describing their donations (Bamidbar 7:1-89).

Each *nasi's korban* was spelled out in detail even though they all brought the identical offering. The Torah begins by describing the offering of Nachshon ben Aminadav representing the tribe of Yehuda: "His offering was: one silver bowl, its weight a hundred and thirty ..." (Bamidbar 7:13). The next offering was brought by Nesanel ben Tzuar representing the tribe of Yissachar. What did he offer? "... one silver bowl, its weight a hundred and thirty ..." And the representative of Zevulun? Precisely the same thing! and so on regarding all the other tribes. After a few rounds of this we should be able to make an intelligent guess regarding what the others offered. Would it not have been more efficient for the Torah to detail the initial offering of Nachshon ben Aminadav, and then inform us that he was followed by Nesanel ben Tzuar representing Yissachar, who was followed by Eliav ben Chelon representing Zevulun and so forth until the final offering of Achira ben Einan representing Naftali? The same information - six *psukim* worth - is written twelve times. Furthermore, at the conclusion of the listings of the offerings we are informed of the sum totals of every item brought - information we could have calculated on our own. Would it not have been more efficient to spell out the *korban* the first time and simply state that twelve such offerings were brought? Hashem was rewarding them with 89 *psukim*, hundreds of words, and thousands of letters describing their generosity. They may have lost two letters when it came to donations for the *mishkan* but their running to bring the offerings for the dedication was rewarded with far more.

Following the section involving Ephron we have the story of Eliezer serving as Avraham's messenger to find a wife for Rivka. Why was this section written at this point? The obvious answer is that this was the chronological ordering of events - Avraham first purchased a burial plot for Sarah and then searched for a wife for Yitzchak.

Perhaps we can offer an explanation based on what we have just discussed. We began by mentioning that Ephron lost a letter from his name. The story involving Eliezer's search for a wife for Yitzchak spans 67 *psukim*. One who reads the story can easily think of ways it could have been written more briefly. Chazal teach us that the reason for the elaboration is "The conversation of the slaves of the patriarchs is more pleasing before the Omnipresent than the Torah of their descendants" (Bereishit Rabbah 60:8 and see Rashi Bereishit 24:42). Many *halachot* are only alluded to. For example, we know what is forbidden on Shabbat only from its juxtaposition to the construction of the Mishkan. Chazal derive from this juxtaposition that any act used for construction of the Mishkan is forbidden on Shabbat. Eliezer, however, gets thousands of words.

There are other areas in which the Torah elaborates, where it could have been briefer. The commandment to construct the Mishkan is written in great detail in Parshiyot Terumah and Tetzave, the precise measurements of each board and each vessel - this is two amot, this is four amot, etc. Parshiyot Vayakhel and Pekudei which follow shortly thereafter, record Moshe having followed Hashem's instructions down to the last detail. Rather than simply telling us that Moshe followed Hashem's directives, the Torah tells us precisely what Moshe did - repeating what we had already learned in Parshiyot Terumah and Tetzave.

Similarly, the book of Bamidbar begins with the counting of the Jewish nation. We are told the number of people belonging to each tribe, then the total number of people. Could we not have simply taken a pencil and paper and calculated this on our own. Furthermore, shortly thereafter the Torah tells us the division into camps (flags) - three to the east, three to the west, etc. Once again we are told the name of the *nasi* of each tribe, the number of members of each tribe, the total number of each camp (another sum we could have calculated on our own), and then the total number of people. So many words are written on this topic because the Jewish people are so dear to Hashem, as is the Mishkan, as is the conversation with the servants of the patriarchs.

Searching for a wife for Yitzchak was no easy task for Eliezer, for "Eliezer had a daughter and he was searching to find a pretext so that Avraham would tell him to turn to himself to marry his daughter to Yitzchak" (Rashi Bereishit 24:39). Avraham however was adamant that Eliezer go "to my land and to my kindred and take a wife for my son Yitzchak" (ibid. 4), insisting that the woman be from Avraham's extended family, reasoning that Yitzchak is blessed and Eliezer is cursed (from Cham) and a cursed one does not marry a blessed one. Eliezer overcame his personal involvement and prayed sincerely to Hashem to help him fulfill his mission of finding a wife for Yitzchak. Eliezer's prayer, which went against his own personal wishes, was answered. Chazal tell us that in reward, Eliezer is one of nine people (including Chanoch and Eliyahu HaNavi) who did not die in this world, but went straight to Gan Eden (see Massechet Derech Eretz 1:18). Eliezer's prayer was accepted because it was with all his heart, it was not mere lip service.

We must appreciate the value of every word of Torah which we learn. Chazal teach us that every word of Torah we learn creates worlds. We have no idea what we are contributing with every Gemara, Rashi, and Tosafos which we learn. Chazal teach us "he who studies Torah 'lishma' ... hastens the redemption, as it says 'And I have placed My words in your mouth - and with the shade of My hand have I covered you - to implant the heavens and to set a foundation for the earth and to say unto Zion, you are My people'" (Yeshayahu 51:16) (Sanhedrin 99b). Our learning hastens the redemption. We do not understand how sitting in a small room learning Torah creates worlds, but we must rest assured that it does. Ephron had no appreciation of Torah, but we must not that every question, answer, and insight creates worlds.

Hashem created the world and every word of Torah that we learn brings us closer to Him. We should be grateful for the Torah Hashem gave us: *asher natan lanu Torat emet vechaye olam nata betochenu*. It is our duty to try to master all 24 books of the Tanach as well as Shas and Poskim. Although in Yeshiva, Tanach is not emphasized it is certainly something we should learn on our own - it is not meant to just remain on the shelf (trust me it is a good book). It is not meant to stand on the shelf. We must be grateful for this great gift Hashem has given us, for having chosen us from all the nations: *asher bachar banu mikol haamim venatan lanu et Torato*.

Staff Dvar Torah by Rav Shaul Wiesner

'LAZER FAST

How many times have we said to ourselves, I really should get a different chavruta. Or, the shiur I'm in isn't the best for me - I should change, or how about I should be getting up earlier and davening better? And then we procrastinate, second guess ourselves, find excuses and fail to follow through. We may become inspired a few months later, only to repeat the pattern - How can we break the cycle?



The Saba M'Kelm raises a few questions about the episode concerning Eliezer and his search for Rivka.

1. Why does 'Lazer give Rivka gifts before knowing her identity?
2. Why does he protest Rivka staying at home for a little while longer?
3. Why was it so important that Eliezer work at such speed and exert so much pressure to "get the job done"?

The Saba answers with the familiar medrash that Eliezer wanted his daughter to marry Yitzchak. He understood his bias, and knew that he may procrastinate, second guess his choice, and find excuses to nix the whole shidduch. So as soon as he saw that Rivka was the right choice - he had to act fast to close the deal and follow through. We can also add, based on the Missilat Yesharim, that Eliezer understood that the Yetzar Hara would want to prevent this awesome shidduch - the continuation of Klal Yisroel - and therefore had to finish his job before the Yetzar Hara could start his.

The Torah is teaching us a remarkable lesson. Often, we have opportunities to take, decisions to make, and we don't act quick enough take advantage of them. Our hesitation allows for our biases to creep in, or the Yetzar Hara to rear its ugly head and with it, a laundry list of excuses why not to accept the challenge. We need to learn from Eliezer. So the next time we feel inspired to change, inspired to grow, inspired to accept a challenge, commit right away, don't leave time for excuses, don't squander the opportunity. Act fast - 'Lazer fast.

Shabbat Shalom

Student Dvar Torah by Jeremy Wernick, Shana Bet

HAPPINESS BEFORE AND AFTER A MITZVAH

The Torah writes that Avraham Avinu went to Hebron following Sarah's passing, to eulogize her and cry. The Torah's description of Avraham crying, *velivkota*, is written with a diminutive letter *hei*. The Baal HaTurim explains that this teaches us that Avraham Avinu did not cry a great deal. How can this be? His beloved wife Sarah, the mother of his heir Yitzchak, had died. How could he not cry? Here was an opportunity to express gratitude for all his dear wife had done for him, why did he not take advantage of it?



The *hashkivenu* bracha recited at Maariv contains the phrase: *vehaser Satan milfanenu ume-acharenu* "and remove the Satan from before us and after us." What does this phrase mean?

As we are about to perform a mitzvah, the *yetzer hara* steps in and tries to convince us not to do so in a similar manner in which the *yetzer hara* tried to prevent Avraham from taking Yitzchak to the Akeida. The *yetzer hara* has many scheming ways - if he does not fail then he will find other ways. He may go so far as attack us after having performed the mitzvah by causing us to regret having done so. Having regret for having done so is a declaration that we did not really wish to do so.

From what did Sarah die? The midrash writes that the Satan came to Sarah and told her that her beloved son, Yitzchak had been slaughtered. She died upon hearing the news. In other words, it was the Akeida which caused Sarah's death. Had Avraham cried too much, people would have thought that he regretted having done the Akeida. Avraham and all his descendants (including us) would have lost all the reward for having performed this great mitzvah.

We can learn from Avraham Avinu that we must never regret having performed mitzvot, no matter what the side effects. In this manner we can reap rewards for eternity.

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

This Week's Dedications

- Yosef Chaim Kassorla (5763-65) sponsored HaRav Chaim Eisenstein's Gemora Shiur on the 18th of Cheshvan for the refuah shlema of Yechezkel ben Yehudit.
- Richard Grossman (5746, President of the Alumni Association) and Anita Grossman and family sponsored Rav Bina's Ohr HaChaim Shiur on the 21st of Cheshvan.
- Mark Cohen sponsored HaRav Bina's Halacha Shiur on the 18th of Cheshvan l'yulai nishmat Moshe ben Perel Leah z"l who was nifter this past week (Benji Cohen's [Shana Bet] grandfather.
- Anonymous Alumnus (5760) sponsored the Thursday Night Snack l'yulai nishmat HaRav Aryeh Leib ben Harav Aharon.
- Moshe Weinblatt (5763-64) sponsored Thursday Night Mishmar l'yulai nishmat HaRav Aryeh Leib ben Harav Aharon.

DEDICATE
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Mazal Tov's

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

- [Elan](#) (5760-61, 65) and Shani White on the birth of a baby girl, Talia Bracha.
- [Simon](#) Taylor (5763) on the birth of a baby boy.
- Yitzie David (5763-64) on the birth of a baby boy.
- [Gil](#) Simchi (5764-65) on his engagement to Sara Alt.
- [Yoni](#) (5765-66) Illouz on his engagement to Leora Petashnick.

Tehilim 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
- Ruchama Shaindl bat Henya Gittel Miriam
- Ditzza bat Vardit Tali bat Devorah Bina
- Mordechai Eliezer Hacoheh ben Esther Miriam
- Ada Bat Miriam
- Reuven ben Tova Chaya
- Aharon ben Simah
- Shayna bat Chava
- Zev eliezer ben Chaya Shaindel
- Avraham Gershon ben Tzippah
- Freydil Tzivya Bas Rochel
- Ari ben Rivka
- Yosef ben Golda
- Esther bat Brana
- Miriam bat Shulamit
- Rivka Chava bat Rachel



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

Next week we will be resetting the tehilim list. Please submit the names of people who are still in need of a refuah shlema, even if they are currently on the list.

[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, Netiv Aryeh
Yeshivat Netiv Aryeh

Use this area to provide your subscribers information about your organization.

Sincerely,

HaRav Aharon Bina, Netiv Aryeh
Yeshivat Netiv Aryeh