



**In This Issue**

[Spotlight](#)

[Purim In Netiv 5771 by Sammy Gelnick](#)

[HaRav Nebenzahl on Parshat Shmini](#)

[Staff Dvar Torah by Rav Shai Gerson](#)

[Petuchei Chotam on Parshat Shmini](#)

[Talk about talking \(in shul\)](#)

[Dedication, Visitor Log, Mazal Tov's, Tehillim List](#)

**Join Our List**

[Join Our Mailing List!](#)

**Parshat Shmini (Parah)**

[Printer Friendly](#)

**DEDICATE**

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

**DONATE**

American Friends of Netiv Aryeh supports our program. To contribute, please click Donate

**The Annual Alumni Shabbaton in Woodmere is**

**NEXT WEEK!!!**



It will be held on Parshat Tazria - April 1-2, 2011. HaRav Bina, HaRav Chizkiyahu Nebenzahl, Rav Amos Luban, Rav Yoel Rackovsky, Rav Ami Merzel, and Rav Chanan Bina will all be flying in! We will also be joined by Rabbi Dr. Johnny Krug and Rabbi Ariel Cohen. Bring your families!

**REGISTER NOW!**

To see the rabbanim's personal video invitation to the Shabbaton, click [here](#).

**IN CASE YOU MISSED IT**  
**Rav Bina's Purim Message 5771**  
In light of recent events, it is all the more relevant.



### **Where In The World Is Rav Ami?**

Rav Ami Merzel will be in New York Sunday and Monday, March 27,28 (in YU all day Monday).

He will be in Chicago on Tuesday-Thursday afternoon.

On Wednesday evening, there will be a get together/chug at the home of Aaron Friedman (5764-65) at 2627 W Estes Avenue, Apt 2 at 8:30 PM.



Rav Ami will be back in New York Thursday night through Sunday night for the Shabbaton.

His cell phone in the US is 327-324-7231.

### **FYI**

The Yeshiva of Flatbush will be holding the Daniel Chernikoff (5764-65) Memorial Hockey and Learning Day this Sunday, April 3. For more information, click [here](#).

### **Second Seder At Netiv Aryeh**

Parents and alumni wishing to participate in the Yeshiva seder on the second night of Pesach should please contact [Dina](#). Similarly, alumni coming coming for the Pesach break should also be in touch with [Dina](#) ASAP.



Families join the YNA second seder last year.

### **Shabbat Davening Times at the Yeshiva**

**with Rav Tzvi Shiloni and family**

Mincha in Beit Midrash followed by Kabbalat Shabbat on the balcony	5:35 PM
Oneg Shabbat in the Beit Midrash following the seuda.	
Shachrit Vatikin in the Beit Midrash	5:00 AM
Shachrit Bet	8:30 AM
Mincha	5:00 PM

[YNA.EDU](http://YNA.EDU)

[Ask Rav Nebenzahl](#)

[Suggestion Box](#)

[Contact Us](#)

[Alumni Update Form](#)

[Parsha Archives](#)

## Spotlight



### 33 Students Will Be Running In The Jerusalem Marathon!

The International Jerusalem Marathon will take place for the first time in Jerusalem, on March 25, 2011, and thirty-three YNA students will be running. Rav Aharon and Rabbanit Malke Bina were registered to participate, but unfortunately had to go out of the country unexpectedly.

In light of the recent terror attacks, it is important to highlight the resolve of Jerusalem and our people. The marathon will show off our beautiful historic capital to the world, and show everyone that no matter what, with Hashem's help we will keep on going. If you are in Yerushalayim this Friday morning, come by to cheer our guys on!

### Purim - "Netiv" Style by Sammy Gelnick

As Adar comes along a fresh spirit fills the air here at Netiv Aryeh. Although we are approaching Pesach break, the feelings being stirred up within the walls of the Old City lift us up. Everyone begins to prepare *d'verei Torah* after *d'verei Torah* in preparation for the holy day of Purim. The feeling of happiness was overwhelming amongst the students during this time.



This past *Motzei Shabbos* as the rest of the world was running out to hear the Megila, us "walled city" Jews, were holding up the world as we participated in an all night learning *Mishmar* program. From the hour of 11 O'clock and on students were learning with other students, Rebbeim, or attending some of the numerous lectures throughout the night. At one point in the night, there was a *siyum* made by many Boys in Yeshiva, along with HaRav Chizkiyahu Nebenzahl on the conclusion of all 6 orders of *Mishnayot*, for the *Refuah Sheleima* of Netiv Aryeh Alumnus Jason Botnick. It was very inspiring to be a part of this wonderful

tradition in Netiv Aryeh on Purim eve.

After we got a little nap on Sunday, Sunday night finally came, and Shushan Purim was here. After a beautiful Megila reading, a little dancing, and a sumptuous meal, we were ready for the main event. Every one went to change into their costumes and prepare for the famous Netiv Aryeh Purim *Mesiba*. As we made our way back to Yeshiva it was a bit of a shocking sight. There were many masks, some clowns, many super-heros, and more. Looking as ridiculous as we possibly could, we danced all night, with all our hearts, to the Jewish tunes of the number-one band. For almost four hours, students, and Rebbeim filled the Netiv Aryeh Beit Midrash with an unbelievable amount of spirit. We could tell from the start of this Purim, it would be one to remember.



Monday morning came and it was time to fulfill the mitzvot of the day. The Yeshiva's tzedaka gabei came around for *Matanot La'evyonim*, and the students were greatly enhancing camaraderie amongst *Kal Yisroel* as they were exchanging gifts for *Shaloch Manot*. After breakfast we all went to the house of HaRav Avigdor Nebenzahl *Shlita* for a lot more singing, dancing, and snacks. This too was very inspiring. When we left this mini-*seudah*, we gathered on to waiting buses to go and fill a hospital in Israel with the light of Purim. Back in our costumes, we went to the hospital hoping to bring happiness to people who didn't have the same opportunity that we had. We went through the halls and rooms of the hospital singing and dancing together with every last bit of our souls. The smiles on the faces of the sick ones and their families as we sang and danced were heart-warming.

Concluding this holy day of Purim, our ever-so generous Rebeim once again opened their homes for us to take part in their Purim Seudot. All of us went to various Rebeim around the Old City participating in the recognition of the presence of G-d on this holy day. With plenty of food and *d'vrei Torah* to go around everyone enjoyed their *seudah*. Afterwards many boys made their way to the house of HaRav Bina *shlita* for blessings, and *Ma'ariv* to conclude the Holiday.

Although Purim has passed, we hope to finish up this month of Adar and winter session with the same happiness and excitement we experienced up and till now.

Good Shabbos.

## HaRav Nebenzahl on Parshat Shmini

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

Printer Friendly Sicha

### "Intellect and Emotion"

## DRINKING WINE - GOOD OR BAD

Our Parsha tells us: "Hashem spoke to Aharon saying: 'do not drink intoxicating wine, you and your sons with you, when you come to the Tent of Meeting, that you do not die'" (Vayikra 10:8-9). This is the source for the halacha forbidding a Kohen who has drunk sufficient wine to cause intoxication from entering beyond the Altar, is derived. A Kohen who trespasses beyond this point while in such a state is liable with the death penalty and his service is disqualified. Similarly, one who drinks wine or any other intoxicating beverage may not issue halachic rulings (see Keritut 13b), perform Birkat Kohanim (see Taanit 26b), or daven (see Eruvin 64a).

Furthermore, we find that Moshe Rabenu spoke to the nation about all the good that Hashem has done for Am Yisrael with the following words: "You have seen everything that Hashem did before your eyes in the land of Egypt, to Pharaoh and to all his servants and to all his land. The great trials that your eyes beheld, those great signs and wonders. But Hashem did not give you a heart to know or eyes to see, or ears to hear



until this day. I led you for forty years in the Wilderness, your garment did not wear out from on you, and your shoe did not wear out from on your foot. Bread you did not eat and wine or intoxicant you did not drink, so that you would know that I am Hashem, your G-d." (Devarim 29:1-5). It is obvious what was the great favor Hashem did for us with "Bread you did not eat", for in place of ordinary bread we were given "heavenly bread". What, however, is the great benefit of "wine or intoxicant you did not drink"? Why is this praise of Hashem? We may conjecture that instead of wine they drank water from Miriam's well, but is water preferred over wine and other beverages? The continuation of the pasuk provides us with the answer: "wine or intoxicant you did not drink, so that you WOULD KNOW that I am Hashem, your G-d". Wine causes the mind to become confused (as on Purim when we must drink "ad delo yada bein arur Haman lebaruch Mordechai" - "until one does NOT KNOW the difference between cursed is Haman and blessed is Mordechai"). Hashem, therefore provided us with a great chesed, during those forty years. "Wine or intoxicant you did not drink, so that you WOULD KNOW" - you will know in a clear and unconfused manner that "I am Hashem, your G-d".

## **WE DO NOT PRAISE G-D EXCEPT OVER WINE**

From all that we have stated, we can conclude that the consumption of wine is something which is not very commendable. On the other hand, there exist many proofs to the contrary. We are told that wine "gladdens G-d and men" (Shoftim 9:13). Chazal expound: "if wine gladdens men, in what way does it gladden G-d? From here we derive that we do not utter songs of praise to G-d except over wine" (Brachot 35a). Chazal therefore deemed that the major brachot (e.g. Kiddush, Havdalah, Birkat HaMazon, Brit Milah, Brachot at weddings) be recited over wine. It is for this reason that Chazal established for us that we drink four cups of wine at our Seder - the Seder too is praise and song to Hashem. Thus we find a positive aspect to drinking wine as well. The question then remains - does the Torah view the consumption of wine positively or negatively?

It would appear that we are speaking of two sides of the same coin. What effect does drinking wine have on man? It causes him to treat the world more lightly. A man who drinks even a small amount of wine begins to "float" - he no longer has both feet on the ground. While on the one hand, such a state is something to be viewed negatively, it also has its positive side. With regard to service in the Beit HaMikdash, issuing halachic rulings, Birkat Kohanim, and davening, alcohol consumption is extremely undesirable. Service in the Beit HaMikdash must be performed with the utmost fastidiousness, with great attention paid to every detail, lest the service become being disqualified. When issuing halachic decisions as well, all the factors must be weighed with the utmost clarity of mind taking into account both the reasons for forbidding or permitting the issue. One who prays too, must feel as if he is standing before the King. In all of these areas "floating" is improper, and therefore drinking wine at these moments is not desirable.

On the other hand, to reach a state of true "simcha" - joy, it is better to be somewhat removed from reality. I once heard from the Rav (HaGaon HaRav Shlomo Zalman Auerbach zt"l) that although we learn that "the days of Purim will never be nullified" (Yalkut Shimoni Mishle remez 944), the obligation to intoxicate oneself until reaching a state of "ad delo yada" will not apply during the days of the Moshiach. The Rav explained that it is very difficult to truly rejoice in this world given all its troubles. The way to acquire a true sense of joy is by detaching ourselves from it and reaching a level of "ad delo yada". In the days of the Moshiach, however, troubles will cease and there will be no need to remove ourselves from reality in order to rejoice. On the contrary, reality itself will be nothing but joy and "ad delo yada" will no longer be a prerequisite for "simcha". In any event, true joy in this world requires being somewhat detached from reality, and this can be accomplished with the assistance of wine.

When it comes to our intellectual abilities, wine is a hindrance - it distorts our perceptions of things. Regarding emotions, however, wine is of great value (to a limited extent, of course). Wine helps us remove ourselves from reality and fire our imagination - very useful when we wish to sing Hashem's praises, as the language used is often that of poetry and song utilizing word plays and parables - which is in itself far from reality. (For example, if we would usually say "I saw some tall trees", in song or poetry we would exaggerate saying "I have seen trees whose tops reach until the heavens", a description that has no connection to reality).

## **INVOKING POETIC LICENSE**

This distinction between the ordinary style of language and that used in song we find in Scripture too. This accounts for the fact that the language of the Torah is generally more understandable than that of Neviim and Ketuvim, the Torah uses simpler language, while the other parts of Tanach are more poetic in style. Even within the Torah itself we find this distinction. The blessings Yaakov bestowed upon his children, as well as "lehavdil" the blessings of the wicked Bilaam are all in the form of poetry. The song at the Red Sea, Haazinu, and the song of the well, are but a few examples of portions of the Torah being written in a lyrical style which differs from the style used in the rest of the Torah.

Everything was written by Moshe Rabenu as dictated to him by the Omnipresent. At times, however, this writing was in poetry at other times in prose. The poetic style invoked by Scripture is filled with figures of speech and parables which are more difficult to comprehend. Rashi brings several possible interpretations of Yaakov's blessing to Yehuda: "He will tie his donkey to the vine, to the vine branch his donkey's foal" (Bereishit 49:11) because the poetic style makes it very difficult to understand precisely what Yaakov's intent was. The Torah's regular narrative, however, is less often interpreted with multiple meanings.

R' Eliezer HaKalir was one of the great poets and Rashi quotes his works often (e.g. Tehillim 121:1, Daniel 8:14, Yoma 67a). The AR"l HaKadosh greatly valued his work as well. The Ibn Ezra (commentary to Kohelet 5:1), on the other hand, launches scathing attacks against him. Among other things, the Ibn Ezra charges that his "piyutim" do not strictly conform to the rules of "dikduk" - grammar. Who are we to "place our heads between these great mountains" - to come between the Kalir and Ibn Ezra, yet if Rashi and the AR"l valued his work perhaps we can say a word in his defense. There is a difference between everyday language and that of poetry - language that does not conform to ordinary rules of grammar may be used with poetic license in the "piyut".

In my humble opinion, we find in the Torah itself a deviation from the rigid rules of grammar for the sake of poetry. The following pasuk is stated with regard to the Miluim ceremony: "ve-asita leAharon uvanav KACHA kechol asher tziviti OTACHA" "you shall do thus for Aharon and his sons, like everything that I have commanded you" (Shmot 29:35). The word meaning "for you" is generally spelled "aleph", "vav", "tav", "chaf sofit" and is pronounced either "otcha" or "otach". Here, however, the Torah uses the word "otacha" - "aleph" "tav" "chaf" "hei", a word which does not at all conform to the laws of grammar. Certainly there are many hidden meanings behind every letter of the Torah, for we know that R' Akiva would "expound from each tip of a letter heaps and heaps of laws" (Menachot 29b). In the revealed realm, however, it would appear that the Torah used the word "otacha" because it rhymes with "kacha". This is support for the idea that for the sake of the rhyme it is permitted to deviate from the rules of grammar for the sake of the rhyme. Rashi makes no note of this deviation, in spite of the fact that in other areas Rashi usually points out the differences between ordinary and poetic style. Perhaps this explanation was so obvious to Rashi that he saw no need to make any mention of it.

We have seen that the Torah's view of wine consumption differs depending on which of the two worlds we are discussing. Wine has no place in the world of intellect, for it will only harm the clarity of the mind. In the world of emotion - song and "piyut", however, wine plays a very honorable role - "we do not utter songs of praise to G-d except over wine". In the absence of being "slightly under the influence" of wine, man's two feet remain firmly on the ground. For song and praise, however he must be able to "float" and levitate above the earth, not till "ad delo yada", but at least float somewhat above the ground.

## **INTELLECT AND EMOTION AT THE SEDER**

Intellect and emotion are each necessary components of the Pesach Seder. We must possess clarity of mind in order to properly follow the dictates of the halacha, to know how the Matzah and Marror must be eaten and whether we have eaten the requisite amount within the time limit. We must be aware of when we must recline and when we must sit up, when we wash our hands with the accompanying bracha and when do we not. There are so many detailed halachot associated with the Seder that they can only be properly fulfilled when our minds are functioning at full capacity.

On the other hand, the Haggadah is one great song - the song of our redemption from Egypt. Our emotions are necessary in order to properly sing songs of praise. Chazal enacted that this great song of the Haggadah be recited over four cups of wine, to enable us to rise above the ground and our current reality in order to properly sing songs of praise. Today we are sinking in a sea of troubles - terrorist acts, the Iraqis, the Americans, and so much more. The only way to properly praise Hashem is to detach ourselves from the

world in which we live in, to feel I have just left Egypt! I am now a free man! Hashem is going before me with a pillar of cloud and one of fire! I have nothing from which to fear in this world! All the while, we must make sure not to become totally inebriated. Although the Yerushalmi writes that the four cups of wine were established in order to become intoxicated (see Yerushalmi Pesachim perek 10, halacha 1 - for this reason it is preferable to drink each of the four cups all at once free of interruption), the intent there is not to reach the same level of intoxication we reach on Purim (see Halacha 6 there). Rather, as we have said, wine serves to elevate us to a state in which we "float" above the ground a bit. In this way we can feel our freedom and be less inhibited being able to freely sing songs of praise to Hashem, without sacrificing the clarity of mind required to fulfill the many requirements of this night.

Even the intellectual world of halacha is not totally detached from emotions. When debating how to rule in a case in which milk spilled into a meat dish, we must take into account who is the one asking for the ruling - is it a poor or wealthy individual. If it is a widow, we keep in mind her pain and suffering as well. Clearly we may not permit a mixture of milk and meat that is forbidden beyond a doubt because the person seeking the ruling is a widow. However, regarding borderline cases where particular authorities rule leniently, we must consider following their view even if it is the less accepted opinion, when the case involves less fortunate people.

The story is told of R' Yisrael M'Salant zt"l (see "Tnuat HaMussar" volume I, chapter 31) that one year he was unable to be present at the baking of his Matzot. His students who took upon themselves to oversee the baking in his absence, asked him for guidelines regarding which "hiddurim" they must be especially careful to insist upon. R' Yisrael asked that they take care not to cause undue pain and aggravation to the woman kneading the dough by egging her on to complete her work sooner - even in the name of being more careful and fastidious in carrying out this Mitzvah. R' Yisrael explained that this woman was a sad and unfortunate widow and such behavior would violate the Torah commandment - "you shall not cause pain to any widow or orphan" (Shmot 22:21).

There is no question that R' Yisrael did not wish to eat chametz on Pesach, yet he realized that one must pay attention to this widow as well - not to pain her by urging her to complete her work the way the "taskmasters" did in Egypt (see Shmot 5:13). A Talmid Chacham keeps this attitude in mind as well, together with the great care required to avoid having chametz on Pesach.

Although emotion plays a role in rendering halachic decisions, our rulings must remain within the framework of the Shulchan Aruch. Whenever a leniency can be followed we can rule leniently but if not - not. However painful it may be, if a woman is uncertain about the whereabouts of her husband and does not know if he has died, she remains an "agunah", even if many years have passed as long as there is no basis permitting her to remarry. The Chazon Ish was once presented with the case of a woman who had been an "agunah" for more than ten years, and despite the pain and suffering, he could find no way to permit her to remarry. On the other hand, it is told that the Rav was once presented with the case of a woman unable to obtain a "get". The Rav could find no way in which to permit her to remarry, and he suddenly burst out crying. In the midst of all this, he received a telephone call which helped him formulate an idea for enabling the woman to remarry without the benefit of a "get". It seems that those tears were necessary in order for the Rav to come up with the necessary "heter"! Emotions, as necessary as they may be however, may not serve as a basis for ruling in violation of the halacha.

## **JOY ON THE SEDER NIGHT**

As we mentioned, we must make great use of our intellect to properly fulfill all the halachot of the Seder. Our Seder must, however, contain emotion as well. We must understand which parts of the Seder should solicit an outpouring of emotions. Let us cite three examples of things we should be happy for on the night of the Seder.

1) Firstly, when reciting "shehecheyanu" we must rejoice over the fact that Hashem has "kept us alive, sustained us, and brought us to this night". This is a night in which we are given the opportunity to fulfill many Mitzvot - those of Matzah, Marror, the four cups of wine, and retelling the story of the exodus. How fortunate are we that we have merited being able to fulfill all of these precious Mitzvot!

2) We must also feel a great sense of joy at the great Kiddush Hashem that took place in Egypt. The entire

purpose of the ten plagues and all the miracles of Egypt was to sanctify Hashem's Name and publicize His Divine Providence to the entire world. The Ramban at the end of Parshat Bo describes the purpose of these great miracles as follows: "from the great and public miracles a person will come to acknowledge the hidden miracles" (Ramban Shmot 13:16), and "that we should believe that all that happens to us (even "naturally") is all a miracle, there are no laws of nature and no ways of the world" (ibid.). What then is a miracle? A miracle is when it is clear to us that it did not happen "on its own", but only resulted from a heavenly decree. The clear and open miracles must serve to teach us that even that which we do not classify as "miracle" was through Hashem's decree and did not just happen "on its own".

Why does water descend when we turn the cup upside down, why does it not fly upwards? The answer is simple - gravity. This, however, was not always the case. On the first and second days of creation the water had not yet descended specifically to low lying areas but was spread throughout the earth (see Rashi Bereishit 1:9). It was only on the third day when Hashem decreed: "let the waters beneath the heaven gather into one area" (Bereishit 1:9), that the situation as we know it today was created - water travels downward and not upward. (Should Hashem desire, He could make the water stand up like a wall as it did at Yam Suf and the Yarden). Nothing in this world is activated "on its own". Everything is heavenly ordained.

What then is the distinction between nature and miracle? Why is it that when water stands tall like a wall we refer to this phenomenon as a "miracle", while when it runs downward we refer to this as "nature"? The explanation is that acts of nature are events in the world which conform to the usual way in which Hashem guides the world. A miracle is something uncommon, out of the ordinary. What we are accustomed to seeing in our daily lives we refer to as "nature", while out of the ordinary, one-time events we refer to as "miracles". The fact is that both are decrees of the King, to Him there is no difference between nature and miracles - Hashem created nature and Hashem created miracle. Both categories of events can only occur with His guidance and will, there is nothing that takes place "on its own". The Ramban is telling us that the idea of the universe being guided by Hashem was publicized to all through the miracles in Egypt. It is this publicity that sanctifies His Name in the world, and this brings us great joy.

(We find an idea similar to this Ramban in the words of the Sabba M'Kelm zt"l. The Beit Yosef asks the following question regarding the Mitzvah to kindle the Chanukah lights: If the flask of pure oil which was found in the Beit HaMikdash contained sufficient oil to burn for one day, why did Chazal establish Chanukah as an eight day festival, after all the miracle was only for seven days (see Beit Yosef Orach Chaim 670)? Many answers have been given to this question, among others is the answer offered by Rav Kook zt"l (see Mitzvat Reiyah Orach Chaim 670:1) and Rav Frank zt"l. They claimed that had Chanukah been merely a seven day celebration, Jewish people around the world would have made Chanukah menorot containing seven branches - which would possibly be in violation of the Torah prohibition of constructing a Menorah similar to that used in the Beit HaMikdash (see Rosh Hashana 24a). By establishing an eight day festival, this potential pitfall is avoided.

There is another answer offered by R' Simcha Zisel Ziv zt"l, the Sabba M'Kelm which relates to our discussion. Had Chanukah been merely a seven day celebration, we would have been left with the impression that "miracle" oil requires Divine intervention in order to burn while "natural oil" does not. Chazal wished to demonstrate that everything is a miracle - just as "miracle oil" defies the laws of physics and only kindles when Hashem commands it to, so is the case with "natural oil" - it only kindles because Hashem commanded it to.

With this understanding, we can also conclude that the victory of the Chashmonaim over the Greeks was also not something supernatural and out of the ordinary. This victory only came about as a result of Hashem's Providence. It was not the unusual strength of the Chashmonaim, nor was it due to their great military tactics and strategy. It was only Hashem's decree and Divine Providence that accounted for the victory. Nothing happened "on its own" and nothing happened "naturally". (See Chochma UMussar volume II, article 61).

The idea put forth here by the Sabba M'Kelm is similar to the words of the Ramban we mentioned above, that we must believe that all that happens to us, even "naturally" is all miraculous, "there are no laws of nature and no ways of the world".)

3) A further reason to rejoice at our Seder is of course, for the great redemption of the Jewish people. We

are overjoyed that we have emerged not only from the grueling physical bondage of Egypt, but even more so from the spiritual bondage, to a state of "eternal freedom". Klal Yisrael had sunk to the forty ninth gate of impurity in Egypt and had they remained there even a small while longer, G-d forbid, there would have been nobody to take out of Mitzrayim. We find an allusion to this in the words of Chazal which we recite in the Haggadah: "there was no time for the dough of our forefathers to sour". The real meaning here is that our forefather's spiritual dough had not yet managed to sour when Hashem revealed Himself to them and redeemed them. Had the redemption been delayed even a small amount longer, Am Yisrael in Egypt would have completely sunk to a level of impurity from which there was no rising.

We recite in the Haggadah "'Hashem took us out from Egypt' (Devarim 26:8) - not by means of an angel and not by means of a seraph ...". Many explanations have been suggested regarding why the slaying of the firstborn had to be carried out by Hashem Himself and not through an intervening angel. One of these explanations is that there were many Jews who could no longer be identified as Jews rather than Egyptians. Only Hashem still had the ability to make this distinction and knew not to slay them. Clearly we are not speaking of the entire nation, for after all there were tzaddikim the likes of Aharon HaKohen and Yehoshua bin Nun, but there were also many Jews whom an angel would not be able to tell apart from non-Jews. Even afterwards, when the nation had passed many tests of its faith, such as agreeing to leave Egypt without complaining "how can we go out to the desert without any food for the journey" (see Shmot 12:39 and Rashi there), the Egyptian ministering angel asked on the seventh day of their journey: "in what way are these people different from those?" (see Yalkut Shimoni remez 238). The angel was unable to discern the difference between Jew and Egyptian and demanded that the Jewish people be drowned at sea along with the Egyptians! Hashem indeed ruled otherwise, that the Jew was distinguishable from the Egyptian, but what we do see is just how close the Jewish people were to totally drowning in the impurities of Egypt.

It was from this low level that we ascended in a small number of days to the level of prophets of Hashem - "a maidservant witnessed at the sea what the prophets did not" (Rashi Shmot 15:2). Shortly thereafter they took part in that great gathering at Har Sinai eventually arriving at the land flowing with milk and honey. On this night of Pesach we must feel immense joy for these incredible gifts Hashem has showered us with, not just to sing with lip service, but we must awaken our hearts to truly rejoice at this great redemption Hashem has brought about for us, at our ability to leave the impurity of Egypt and ascend to all these great spiritual levels.

### **"ANI MAAMIN" WITH THE HEART AS WELL AS THE HEAD**

Belief in the future redemption is not only intellectual, but has an emotional aspect to it as well. The Brisker Rav zt"l points out that of the "Thirteen Principles of Faith", twelve of them are purely intellectual beliefs. Beginning with the first principle, belief in the existence of a Creator, and continuing onward to belief in His Uniqueness, that He takes on no physical form, etc. are purely intellectual beliefs.

For one of the Principles, however, intellect will not suffice. "I believe with complete faith in the coming of the Moshiach, and even though he may delay, nevertheless I anticipate every day that he will come" must come from our emotions as well. It is not enough to believe that the Moshiach will arrive, but we must eagerly await and desire his arrival - "whoever does not believe in him, or one who does not await his arrival ... is an apostate" (Rambam Hilchot Melachim 11:1). Our hearts as well as our emotions are required for this Principle.

"Those who mourn for Yerushalayim will merit to witness her joy and those who do not mourn for Yerushalayim will not witness her joy" (Taanit 30b). Rav Kook zt"l explained that is not simply a matter of reward "measure for measure" (Shabbat 105a), but it is a natural feeling as well. When someone takes something to heart, he rejoices at the healing of the situation, while one who does not take something to heart does not care whether or not the situation has improved. Many, for example, go out of their minds when "Beitar Yerushalayim" wins. I, thank G-d, am able to live very well even if had "Beitar Yerushalayim" loses. Therefore, I am not overly excited by their victory either (there are those who used "Beitar Yerushalayim"'s victory as proof that there is a G-d. I, Baruch Hashem, believe in Hashem even when "Beitar Yerushalayim" loses, therefore I have no need for their victory and I have nothing to rejoice over when they do win).

One who takes something to heart, feels a sense of joy at the improving of the situation. One who feels

pain at our low spiritual condition, with our "wonderful" Minister of Justice, and with those people who would never EAT pig but see nothing wrong with appointing one as Minister of Justice. One who feels the pain of our desperate economic plight, with all the terrible economic decrees that are awaiting us, when it is difficult to forecast if in the long run they will produce any positive results. One who feels the pain of our terrible security situation. Whoever takes our desperate situation to heart will obviously feel immense joy when things come right, when His Great Name will grow exalted and sanctified speedily in our day.

I once heard the following from HaRav Ovadia Yoseph Shlit"a: The prophet promises us in the Name of Hashem (regarding the future redemption): "as in the days when you left the land of Egypt, I will show it wonders" (Micha 7:15). Chazal comment on this "as in the days when you left the land of Egypt I will show it wonders - more than the wonders I did with your forefathers" (Yalkut Shimoni Bshalach remez 25). How can we explain these words of Chazal, does the pasuk not imply that the upcoming miracles will be EQUAL to those performed in Egypt? How can Chazal conclude from this pasuk that the wonders of the future redemption will be GREATER than those experienced in Egypt? Rav Ovadia explained as follows: The invention of the telephone generated tremendous excitement. What a miracle! Imagine being able to speak here and being heard in another house! Today, however, if we try to call America and do not get through we immediately complain to the telephone company. It is all so simple today, there is nothing new in being able to be heard in America. The only way to generate excitement is to show something even more novel, on a greater level than being able to speak to someone in America.

The same may be said regarding Hashem's "miracles". The fact that water can be transformed into blood and that a non-Jew can drink blood from the same cup from which a Jew drinks water is nothing new to us, we have seen it all in Egypt. These are no longer "wonders" for us, but rather things which we are used to. We teach our children every year about these great events. When the prophet promises us "wonders" in the future he must be referring to miracles beyond what we have seen in Egypt, for otherwise we would not be able to refer to them as "wonders" but rather as events we have seen before.

This explanation is a very nice one, but because "shivim panim laTorah" "there are seventy facets to the Torah" (see Ibn Ezra's introduction to the Torah), I thought we could offer an additional explanation: It is quite likely that the wonders destined to take place in the future redemption will not exceed those that took place in Egypt (Chazal's interpretation therefore does not contradict the simple meaning of the pasuk). The difference is that the future miracles will penetrate deeper into our hearts. Although we witnessed many miracles in Egypt, at the sea, and at that Great Gathering at Har Sinai, forty days later Am Yisrael sinned with the Golden Calf. The miracles that took place did not sufficiently penetrate their hearts. The miracles to take place upon the arrival of the Moshiach may perhaps not be objectively greater but they will make more of an impression upon us.

The words of the Ramban that "all that happens to us (even "naturally") is all a miracle, there are no laws of nature and no ways of the world", will not last a mere forty days, but will be an eternal recognition that will never change. In that way there will not be another destruction of the Temple, there will be no more Golden Calfs, and no more spies. The city of Yerushalayim will be built for eternity, and the Kingdom of Heaven will remain for eternity. We will arrive at a deep and strong understanding that "there is none beside Him" (Devarim 4:35), and that "Hashem will be the King over all the land" (Zecharia 14:9), speedily in our day. Amen.

## Staff Dvar Torah by Rav Shai Gerson

### GETTING A SPIRITUAL HIGH?

Following the incident involving Nadav and Avihu, the Torah informs us of the prohibition against entering the Ohel Moed while under the influence of intoxicating wine. The Ramban explains that the prohibition serves to protect the Kohen from possibly entertaining improper thoughts while serving, a prohibition which could be punishable with death - a lesson derived from the deaths of Nadav and Avihu. The prohibition can therefore be said to protect the Kohen. (The Ramban however does not elaborate on what is considered a fatal thought).



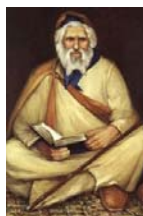
There is a dispute among the Rishonim regarding whether only the intoxicating substances specifically mentioned in the Torah are forbidden (Rashi and Ramban) or perhaps what is spelled out in the Torah is punishable by death but other substances are nonetheless forbidden (Rambam).

Regarding the Ramban's explanation stated above, it must be understood that although the reason for the prohibition is for the Kohen's protection, it is nonetheless an independent prohibition regardless of whether the reason may or may not apply. This can be referred to as a *syag d'Oraysa* - a fence which the Torah itself puts around itself - similar to the way some authorities view the prohibition against having chametz in our possession on Pesach (*bal yerah ubal yimatze*) - to protect us from the *kareis*-prohibition of eating chametz.

The Rambam derives from the juxtaposition between the deaths of Nadav and Avihu and the prohibition against serving while under the influence that the intent of the prohibition is that we carry out the service of the Beit HaMikdash with respect and dignity. It is therefore prohibited to enter from the Mizbeach and inward while under the influence of anything intoxicating - doing so would invalidate the service. The Rambam does not mention the idea of protecting the Kohen from improper thoughts while serving in the Beit HaMikdash which could be punishable by death. (It is unclear why the Ramban claims that the Torah distinguishes between wine and other substances).

Perhaps we can suggest another idea. If we assume that the prohibition applies to other substances, what would be with chemical substances which many today feel gives them some sort of spiritual high? The Torah is teaching us here that even if this were true, it would be forbidden to serve in the Beit HaMikdash and also to learn Torah and issue halachic rulings while under the influence of such chemicals.

## Petuchei Chotam on Parshat Shmini



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.

## 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).



## #15

The Be'er HaGolah on Shulchan Aruch Yoreh Deah 334 cites what is known as "cherem d'Rabenu Gershom", adding in his name along with Rabenu Tam and other Rabbanim that people should be careful not talk while in shul and should rather sit in fear and trepidation.

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

### DEDICATE

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



### [Purim Gallery](#)

## Dedications

This week's dedications:

- Thursday Night Snack was sponsored on 19 Adar II by Esther Jenkelowitz in honor of her spn Samuel (current student) making a siyum on Mesechet Megilla and l'yilui nishmat Simcha ben Nachman Aryeh (Sammy's grandfather).
- Special editions to Thursday Night Snack are sponsored by David Yamnick's (5760) a"n parents l'yilui nishmato- Dovid ben Frida and Tuvia *Yibadlu L'chaim Arukim*.

## Mazal tov's

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

- [Michael](#) Davidovits (5764) on his engagement to Laura Ruben the sister of Yossi (current student) and Zach (5766-67).
- [Avinoam](#) Scheer (Avi, 5763-64) on his engagement to Jillian Schutkin.
- [B.J.](#) (5766-67) and Kelly Frenkel on the birth of a baby boy. And to the grandparents [Ephraim](#) and Sherry Frenkel.
- Ari (5757) and Erynne Rennert on the birth of a baby boy. Mazal Tov to the grandparents, Ira and Inge Rennert.

## Tehillim List

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

- |                               |                                     |
|-------------------------------|-------------------------------------|
| • Michoel Pinchas ben Frachah | • Matityahu Yaakov ben Gittel Rivka |
| • Miriam Rivka bat Adina Leah | • Ada Bat Miriam                    |
| • Rachel bat Chana            | • Reuven ben Tova Chaya             |
| • Yehuda Pinchas ben Asna     | • Aharon ben Simah                  |
| • Sagit bat Esther            | • Shayna bat Chava                  |
| • Fruma bat Ita               | • Zev eliezer ben Chaya Shaindel    |
| • Chaya bat Grunia            | • Avram Gershon ben Tzippa          |
| • Tamara Nechama bat Karmela  | • Freydil Tzivya Bas Rochel         |
| • Ester bat Chaya             | • Ari ben Rivka                     |
| • Binyamin Yonatan ben Leikah | • Yosef ben Golda                   |
| • Chaya Chana bat Alta Rivkah | • Esther bat Brana                  |

- Yosef ben Hilda
- Maron ben Hadas Esther
- Chaya Meira Mindel bat Chava Golda
- Chinoam Rina bat Avital Hoday-ya
- Ditza bat Vardit Tali bat Devorah Bina
- Akiva ben Gittel
- Marcel Ben Pninah
- Evelyn Bat Dina
- Mordechai Eliezer Hacohen ben Esther Miriam
- 
- 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