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Parshat Shmot

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Hakarat HaTov

This past Shabbat, Parshat Vayechi, the Cleveland alumni of Yeshivat Netiv Aryeh hosted an alumni Shabbaton with our Rosh Yeshiva HaRav Aharon Bina Shlit"a. Rav Bina described the Shabbat as "full of ruchniyut which recharged my batteries."

HaRav Bina would like to thank the entire community for their wonderful hospitality.

In particular:

Jonny (5748) and Adena Klineman for arranging all of the details of the Shabbaton and for hosting the Melave Malke in their home.

Dr. Jeffrey Lautman, his wife Teri, and their son Yaniv (5768-69) for hosting the Oneg Shabbat. (If you want to go to great shiurim, Dr Lautman gives a Parsha Shiur after the hashkama minyan, as well as a gemora shiur in his home Shabbat afternoon.)

Jeff (5749-50) and Adina Soclof for hosting him and the alumni for the Friday night and Shabbat seudot.

Richard (5751) Daphne Soclof for hosting Rav Bina.

Rabbi Ariele (5765-66, Cleveland Director of NCSY) and Elissa Friedner, for all of their avodat hakodesh.

And to **Rabbi Eliezer (5754) and Sharon Zwickler** for hosting him and the Rabbanit the Shabbat before. They also hosted an Oneg Shabbat and Rabbanit Malke Bina's shiur on the Sfat Emet (entitled "Mitzvot - Chovah or Chavaya"). Rav Bina is particularly impressed with Rabbi Zwickler for being a successful Rabbi of a Congregation (AABJ&D in West Orange) who shows leadership and is looked up to, but still remains normal and humble.

All of your chesed is greatly appreciated, and may HaKadosh Baruch Hu bless you and your families with success in ruchniyut and in gashmiyut.

Shana Alef Goes To Jail

This week the Shana Aleph students toured the



Underground Prisoners Museum in the Russian Compound in Jerusalem. The Underground Prisoners Museum was where the British imprisoned Jewish resistance fighters, who were members of Haganah, Lehi, or Irgun resisting British control over Israel and

secretly helping Jews escape Europe and the Holocaust.

HaRav Binyamin Levine (grandson of the tzaddik HaRav Aryeh Levine zt"l), served as our tour guide. His presentation was full of inspiring stories about his saintly grandfather zt"l who was especially known for the aid and support he gave to these prisoners. His many acts of chesed, among many other things, involved smuggling items to the prisoners and visiting and giving chizuk to their families.



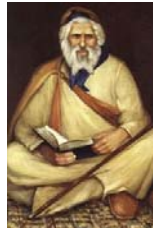
Shabbat Davening Times- Rav Chaim Rosenblatt

(and
family) will be the staff rabbi for Shabbat

| | |
|------------------------|---------|
| Mincha in Beit Midrash | 4:25 PM |
| Shachrit Vatikin | 6:00 AM |
| Shachrit Bet | 8:30 AM |
| Mincha | 4:00 PM |

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Petuchei Chotam on Parshat Shmot



New weekly feature!
 HaRav 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 Abuchatzzeira zt"l.
 Click [here](#) to listen.



Rabbi Dr. John Krug writes

Bystanding Or By Standing
by

The Bystander Effect is an interesting psychological phenomenon and theory that refers to situations where, when someone is in danger or an emergency situation is unfolding, those present or "standing around," do not offer any aid or assistance. Rather, through a diffusion of responsibility, each individual can conveniently hide behind the "it's-someone-else's-responsibility-and-not-mine" lament or play the "I'm-hiding-behind-the-newspaper-and-don't-see-what's-going-on" game. Findings suggest that the larger the crowd or group of bystanders, the more likely any given individual is to feel that he or she need not be responsible for, and, therefore, remain uninvolved in and with, what's happening.



As we start a new *sefer* in our weekly *kriat haTorah* and a new chapter in the development of *Am Yisroel*, we learn a stark and poignant lesson in Bystander Effect from the greatest of all leaders and teachers, *Moshe Rabbeinu*. In the short span of just twenty-two *pesukim*, we encounter *Moshe* four times, in four very different events. When first reeled in from his floating ferry, we are presented with an engrossing descriptor of *Moshe* (*Shemot* 2:6): "*Vatiphtach vatirehu et hayeled, v'hinei na'ar bocheh...*" He has the physical appearance of a baby and child, but possesses the cry of a teenager and young man. The difference, in psychological terms, is very noteworthy. A baby, born with primary narcissism, cries only for its own needs, desires, wants and pleasures. A teenager, having developed an awareness that there are other people in this world, people with their own issues, challenges, troubles and adversity, cries for someone else's pain. Even at this tender chronological age, the maturity of the future leader of our people manifested a sensitivity, responsiveness and consciousness well beyond his years.

We next encounter *Moshe*, at a later stage of life, when he goes out and witnesses an Egyptian beating a Jew (*Shemot* 2:11): "*Vayifan ko v'ko, vayar ki ein ish...*" "He looks this way and that way and he sees that there is no one there"...or is there? Both the *Netziv* in his *HaEmek Davar* and Rav Yaakov Tzvi Mechlenberg in his *HaKetav VeHakabalah* imply and suggest that there WERE other people present, but that no one was taking action, getting involved or standing up as a person should. They were bystanding. Says the *Netziv*, based on the *Mishneh* in *Avot*, "*B'makom she'ein sham ish, hishtadel hu l'hiyot ish.*" Says the *HaKetav VeHakabala*, "*Chashav Moshe she'achad m'echav ha'omdim sevivo... yatzil et echav,*" that, surely, one of the Jews standing around would come to the assistance of his brother in trouble. But, alas, no one does, so *Moshe* himself steps forward and takes matters into his own hands.

Another day, soon thereafter, *Moshe* comes across two Jews fighting with each other and immediately intervenes. (*Shemot* 2:13) He then flees Egypt and rescues the daughters of Yitro from the harassment by the local shepherds. (*Shemot* 2:16-17) These actions culminate in *Hakadosh Baruch Hu* asking *Moshe* to lead the Jewish people.

There is much to be learned from the proactive and activist actions of *Moshe*. His standing up, as a person should, becoming intricately involved and deeply caring about what happened to his fellow Jews should serve as a clear role model for all of us. This is the mettle of a true leader; determined and decided, courageous and confident, possessed of vigor, valor and virtue. *Moshe*, via his moral fiber and ethical idealism, was not afraid to harness that human trait called empathy; that power of understanding and imaginatively entering into another person's feelings, essence of being and experience. To be sensitive when someone else is hurt, and hurting, and not to walk away but to do something constructive about it is the highest level of love.

Elie Wiesel, in making two powerful points relevant to *Moshe's* story, said, "The opposite of love is not hate, it's indifference" and "Silence encourages the tormentor, never the tormented." How true are Dr. Wiesel's words!

Moshe was a symbol of bravery, not because he was necessarily physically strong but because

he had strong faith and because he had the capacity to care-and to cry-and to love.

What a beautiful message **Moshe** brought and taught to create our **Am Yisroel** and bring us together. What a relevant message it remains for us even today, so that we can stay united as a nation, caring, loving and, yes, crying with and for each other in that extended family known as The Jewish People.

We have the choice. We can either be counted among the bystanders of life or be counted by standing in life. It is up to us.

Shabbat Shalom!

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 Shmot

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

Printer Friendly Sicha

THE HUMILITY OF MOSHE RABENU

Three months after Moshe Rabenu was born, his mother placed him in a wicker basket which she placed among the reeds at the bank of the river. Pharaoh's daughter Bitya went to bathe by the river and spotted the basket. The Torah describes her opening the basket and finding the person who was destined to become Moshe Rabenu: "she opened it and saw him, the child, and behold! A youth was crying. She took pity on him and said: 'this is one of the Hebrew boys'" (Shmot 2:6).



How did she know that this was a Jewish child? Although it was customary for the Egyptians to place only Jewish children in the water, Chazal teach us that on this day Pharaoh decreed that the Egyptian children be placed in the water as well. Perhaps she noticed that he had a brit milah, but this as well would not have been a necessary indication for Chazal tell us that Moshe was born circumcised. From a physical perspective, this could have been the case with an Egyptian as well.

The pasuk we quoted above states: vatiftach vatirehu et hayeled "she opened it and saw him, the child". What does it mean she saw "him, the child"? Why not simply state "she saw a child"? Who is the "him" referred to here? Chazal tell us that she saw the Shchina, the Divine Presence, with the child. It was from this that she understood that this must have been a Jewish child. Perhaps we can explain that her conclusion "miyaldei halvrim zeh" which we translated above "this is one of the Hebrew boys", can also be translated as: "this (the presence of the Shchina) is from the fact that this child is Jewish." In other words, Moshe's high level, in addition to his own greatness, was due to his being a member of the Jewish nation. I am not sure how much Pharaoh's daughter understood these matters, but she realized there was something special about this child - he radiated holiness. As we mentioned, his holiness was due both to his own high level and to his being part of Klal Yisrael.

When Hashem informed Moshe while he was on top of Har Sinai receiving the Torah that the Jewish nation below had constructed a Golden Calf, He instructed Moshe: lech Reid "go descend". Rashi quoting Chazal interprets this to mean: "I put you on such a high level because of your being a member of the Jewish nation. The Jewish people are no longer worthy of being on such a high level, so you must step down as well. We see that Moshe's having reached such a high level was based at least partly on his being a member of Klal Yisrael in addition to his own accomplishments.

Avraham Avinu accomplished so much in his life, he had performed so many mitzvot with such great mesirut nefesh and Kiddush Hashem, yet we find Hashem declaring His love for him: "for I have loved him, because he commands his children and his household after him that they keep the way of Hashem" (Bereishit 18:19). Hashem declared that He loved him not only because of what he did but because he was able to influence future generations to follow the ways of Hashem.

Similarly, Moshe Rabenu with all his greatness he attained on his own, part of his greatness was that he brought the Jewish people closer to Hashem. Without this he would not have attained the level he did. This does not imply that he was not a great enough tzaddik on his own, but that the zchut of Klal Yisrael raised him even higher.

We observe two days of Rosh Hashana even in Eretz Yisrael. Although there is a halachic reason for this, the Zohar writes that the first day of Rosh Hashana is dina kasha "difficult judgment", while the second day is dina raka "a soft judgment". What does this mean? If a person is simply judged for who he is, what is this distinction between a soft and difficult judgment? My Rebbe HaRav Dessler zt"l explained as follows: on the first day of Rosh Hashana a person is judged simply for who he is, is he following in the path of tzaddikim or otherwise. On the second day, however, he is judged as a member of Klal Yisrael, how much does he contribute to the Klal and how much does the Klal need him. How much is he contributing to the future of Torah and Yiddishkeit. It is possible for a person who is not such a great tzaddik to emerge with a positive judgment due to his contribution to the Jewish people.

It is for this reason that it is recommended before Rosh Hashana for a person to place himself in a position in which he is giving for the future of the Jewish people. The Keneisiah HaGedolah, the convention of Haredi Jewry at the time, featured many talmidei chachamim, Roshei Yeshiva, and Hassidische Rebbes sitting at the dais. There was at least one person at the dais who was in all likelihood not a posek or a lamdan. How did he merit such a seat of honor? He knew how to work the sound system. His seat among the honorees was not due to his own merit but to his being needed by the people at the convention.

This past week in Parshat Vayechi we read about the blessings Yaakov Avinu bestowed upon his

children. Each son was blessed not only for himself but for the role he was to play in Klal Yisrael. For example, Shimon and Levi were meant to be divided and dispersed among the tribes. This was in order that the Kohanim and Leviim assigned with the task of teaching Torah would be able to spread Torah throughout Klal Yisrael. The tribe of Shimon was assigned the task of teaching small children. Yehuda was blessed with kingship while members of the tribe of Yissachar were destined to become leaders of the Sanhedrin. Each tribe was blessed for themselves as well as for the role they were to play in Klal Yisrael.

Moshe was given a major role as leader of Klal Yisrael, but he was a tzaddik in his own right as well. Chazal teach us that he is equivalent to the 600,000 members of the Jewish people at the time. The great Sanhedrin had 71 members, yet we find in the Gemara that Moshe alone was equivalent to a beit din of 71 members.

On the other hand, we find in Chazal that even had there been no Moshe and Aharon Hashem would have taken the Jewish nation out from Egypt as He had promised. Moshe and Aharon due to who they were had the merit of being Hashem's messengers. The same applies to Matan Torah - we find in Massechet Semachot that even had there not been a Moshe Rabenu Hashem would have still given to the Torah to Klal Yisrael. Moshe Rabenu had the merit of bringing it down to us.

What was the essence of Moshe's greatness? The most important element of his character was his humility, taking no credit for himself. Avraham Avinu compared himself to "afar vaefer" - dust and ash. Moshe Rabenu went one step further in saying of himself and Aharon: "venachnu ma" - what are we? We are not even dust and ash. Everything Moshe had he gave over to the Jewish nation taking nothing for himself. Certainly he had other virtues - he was clever and he was a holy and saintly individual, but his greatest virtue was his humility.

My father z"l once explained that Moshe's relationship with Yitro, whose family we are also introduced to in Parshat Shmot, serves as an example of the extent of Moshe Rabenu's humility, how he truly thought nothing of himself. What would be our reaction if a guest were to enter our home and suddenly announce: "you should not be sitting with people the entire day, perhaps you should appoint judges to assist you"? Our reaction would probably be "YOU are going to teach ME what to do? Are you forgetting that I am the one who took the Jewish people out from Egypt, fought the war against Amalek, and that the manna fell in my merit"? We do not hear anything remotely like that from Moshe Rabenu. Yitro arrived with some nice ideas and Moshe humbly accepted his father-in-law's advice: "Moshe heeded the advice of his father-in-law and did everything that he had said" (Shmot 18:24). Of course Moshe first asked Hashem whether he should heed his father-in-law's advice, but personal interest and pride did not figure at all. This made Moshe worthy of giving us the Torah.

TRANSMITTING THE TORAH IN CLARITY

The pasuk tells us "the man who listens will speak eternally" (Mishle 21:28). Moshe Rabenu listened to Yitro and was able to accept what he was told. When Moshe Rabenu would hear Hashem's word he would relay it to the Jewish nation without it being the least bit tainted by his own interests. It is owing to this total self-negation that Moshe merited receiving his prophecy "Be-aspaklaria hameira" through a clear glass, as the Gemara teaches us: "All the prophets looked into a dim glass, but

Moshe looked through a clear glass" (Yevamot 49b). What does it mean to see through a "clear glass"? I do not really know how prophecy works, but from the little I can comprehend it appears that we can explain this as follows: When light passes through a clear glass it appears on the other side with no discernable change. This means that if it enters as white on one side, it will emerge as white on the other side. If we have a colored tinted glass however, light entering from one side emerges on the other side the same shade as the glass.

The same may be said regarding prophecy: "one prophetic signal may come to several prophets, but two prophets never communicate a prophecy in exactly the same words" (Sanhedrin 89a). The G-dly light shines upon all prophets in the same manner, all see the same prophetic vision yet they do not communicate this vision in the identical style. This is because the way the prophet absorbs this vision is influenced by the intricacies of his own personality. The prophet only relates the prophecy after it has "passed through" his own character and has thus been influenced. This idea goes so far as to say that if two prophets are found prophesying in precisely the same language we can conclude that they are false prophets who coordinated their "prophecy" beforehand (see *ibid.*).

CONSPIRING PROPHETS AND WITNESSES

An example of this can be found in the war involving Achav king of Israel. When Achav asked his prophets what the future had in store, we read: "all the prophets were prophesying similarly saying 'go up to Ramot-Gilad and triumph for Hashem will deliver it into the hand of the king'" (Melachim I 22:12). Yehoshafat, king of Yehuda, did not believe their prophecy, for in their reply they all used precisely the same words raising suspicion that they had prepared false prophecies. Yehoshafat then sent a messenger to the prophet Michaya who said that Achav in fact was going to be killed, and this is precisely what happened.

Similarly, no two people relate an event or scene in the same manner. Two different people can walk into the Beit Midrash, one will be impressed by all the books lining the walls, while the other will be impressed by the large number of students "ken yirbu", Baruch Hashem. In the laws of testimony, if two witnesses come to court to testify on a capital crime and they are asked what the weather was like outside, one may describe it as cold and the other as warm. The court would not view these two witnesses as contradicting each other. Perhaps one remembers a moment when the sun was out and the other remembers a sudden gust of wind. One may have been wearing a sweater, whereas the other was not. One may be very sensitive to the heat or to the cold, thus differences in testimony do not necessarily imply false testimonies. If, however, the two witnesses were to testify using precisely the same language, we must assume that they are false witnesses who prepared their testimony in advance and we therefore disqualify them from testifying (see Shulchan Aruch Choshen Mishpat siman 28, seif 10).

Moshe Rabenu saw Hashem's vision clearly, without his own persona having any effect on it. Moshe totally negated himself and therefore he was the one worthy of giving us the Torah, he was nothing but the pure words of Hashem. Other prophets would have presented it with their own interpretation.

We are told that all the books of Tanach will be declared null and void when the Moshiach arrives with the exception of the Torah and Megillat Esther. The Torah of course will remain because it contains the pure words of Hashem while the books of the prophets are intertwined with the prophets' own ideas. With regard to Megillat Esther we find the opposite. In the books of the prophets and Ketuvim we see the Hand of Hashem. Esther can be mistakenly viewed as a story where everything happened through natural means. A king got drunk - this is not the first time in history this has happened. He then had words with his wife and eventually searched for a replacement queen. None of this appears unusual. The point of Megillat Esther is to teach us that even when the Hand of Hashem is not totally apparent we must realize that it is there.

Moshe Rabenu with his great humility was a pure representation of the power of Hashem and he was therefore able to bring us Hashem's words without even the slightest alteration.

Staff Dvar Torah by Rabbi Yaacov Darmoni

WHAT'S IN A NAME?

The book of Shmot opens with a list of the names of the children of Yaakov who descended to Egypt. What's in a name? A name, as opposed to a number, expresses an identity - a deeper inner meaning. With the exception of Shabbos there are no names for the days of the week (only Yom Rishon - the first day, Yom Sheni - the second day, etc.). The only day with specific content and meaning is Shabbos - the focal point of the entire week. (The other nations are mistaken by providing names for each day of the week).



The book of Shmot marks the beginning of the difficult exile whose end will be the redemption. The suffering endured during this exile is meant to purify us: "Whatever the Merciful One does He does for the best." If we plant seeds, the seeds may first rot but we know this is the beginning of the process towards producing a beautiful fruit-bearing tree. Whatever Hashem does, meaning even what at first appears to us as less good or even bad, "He does for the best". We must therefore recite the blessing on negative tidings and recite it with great joy.

For the Jewish people to be able to survive the iron crucible of the exile and be redeemed it is vital that they be aware of their names - that they know who they are and what their role is in this world. Whoever does not remember his name will quickly find himself immersed in the exile without chance of redemption. The book of the exile which concludes with the redemption therefore begins with "these are the names" - if you have a name then you have a chance of redemption.

The Torah writes that at the outset of the exile the Jewish people were fruitful and multiplied. One of the words used to describe this is *vayishretzu*. The Sforno explains that the verb *shartz* implies that the Jewish nation started to be like a *sheretz* (insect) descending down into the depths. From here began the deepest parts of the exile where they lost their name and forgot their role. It is not for naught that at the end of Shmone Esrei it is customary to mention a *pasuk* alluding to our name, so that we not forget our name. Do not forget your name, your essence, your role, and you will then be able to stand on the Day of Judgment ready to receive your share in the Next World.

May we merit being called by our name and merit the complete redemption speedily in our day. Amen.

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).



#2

Zohar Achrei Mot "Because of three things we are still in galut. Because they disgrace the Shechina, they turn away from the Shechina, and they act impurely in front of the Shechina." Since our shuls are a place where the Shechina rests, inappropriate idle talk in shul is enough reason to keep us in galut.

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

This Week's Dedications

- Parnas Hayom was sponsored by Danny(5752) and Eve Kelaty on the 15th of Tevet l'ilui nishmat his sister Elisheva Yael bat Leah.
- Rav Nebenzahl's Shiur was sponsored on the 15th of Tevet l'ilui nishmat Daniel Ari ben Avraham Kadesh.

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Parnas Hayom and dedicate shiurim.
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Mazal Tov's

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

- [Samuel](#) (5762-63) and Gaby Lebens on the birth of a baby girl, Hadassa Chana.
- [Nick](#) (5764-65) and Shira Kett on the birth of a baby girl, Miriam Shoshana.
- [Stu](#) (5759-60) and Elyse Litwack on the birth of a baby girl, Shireli Sara.
- [Ari](#) (5757-58) and Robyn Raskas on the birth of a baby boy.

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
- Ditzza 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