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**Parshat Tetzave**

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**Where In The World Is Rav Bina?**

- Friday Feb 11 - JEC
- Shabbat - SHABBATON - Teaneck
- Sunday Feb 13 - Boca Raton, Florida
- Tuesday Feb 15 - Chicago
- Wednesday Feb 16 - San Diego, Los Angeles



If you know of anyone who has not yet interviewed but would like to meet Rav Bina, please email Ilana at [netivaryeh@aol.com](mailto:netivaryeh@aol.com).

**Shabbat Davening Times at the Yeshiva. Rav Darmoni & his family will be joining us for Shabbat.**

- Mincha on balcony followed by Kabbalat Shabbat on the balcony 5:05 PM
- Shachrit Vatikin in the Yeshiva 5:50 AM
- Shachrit Bet 8:30 AM
- Mincha 4:30 PM

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**Visit to an Anti-Terrorist Army Base last Thursday**





### IT'S ALL IN THE HEART

We read in this week's Parsha of Hashem commanding Moshe Rabenu to make the *choshen* and the *ephod* and to place the *urim vetumim*, which according to Rashi contained the Name of Hashem, into the *choshen*. The Torah then writes: "they shall be on Aharon's heart when he comes before Hashem; and Aharon shall bear the judgment of the Children of Israel on his heart constantly before Hashem" (Shmot 28:30). Chazal teach us "In the merit of 'and he will see you and he will rejoice in his heart', Aharon merited to wear the Choshen Mishpat upon his heart" (Shabbat 139a). What is this referring to?

When Moshe Rabenu hesitated accepting the task of going to Egypt lest he hurt Aharon, Hashem told him: "Is there not Aharon your brother, the Levite? ... behold, he is going out to meet you and when he sees you he will rejoice in his heart" (Shmot 4:14). Why did Hashem need to inform Moshe that Aharon would be overjoyed to see him? Would we have expected otherwise from one meeting the brother he has not seen for sixty years? This brother was bringing with him the wonderful tidings that the Jewish people were about to leave Egypt with great wealth, cross the Yam Suf, proceed to Har Sinai whereupon they would receive the Torah - "the eternal life implanted within us", and move onwards to "a Land that flows with milk and honey" (Shmot 3:8)! Is it not obvious that Aharon would jump for joy? Although, Aharon, being a member of the tribe of Levi was not subject to the terrible bondage, certainly a *tzaddik* on his level was deeply pained by the suffering of his brethren. Why did Hashem need to inform Moshe that "when he sees you he will rejoice in his heart"?

Hashem knew that Moshe feared that along with all the joy Aharon would feel at the prospect of meeting his brother arriving with great news, there would be a feeling of pain. Why was Moshe, and not Aharon, chosen as Hashem's messenger to deliver the Jewish people from Egypt? For tens of years Aharon had been the one bearing the burden of the Jewish people in Egypt, when the great moment of redemption was about to arrive, should Aharon not have been given the honor of redeeming them? How can we not expect Aharon to be hurt? Hashem, therefore informs Moshe that Aharon will not feel one twinge of pain nor animosity towards Moshe, only "he will rejoice in heart".

We see that just as Moshe's only concern was in doing what was best for Aharon, Aharon's primary concern was for the welfare of Moshe. If Moshe was the one chosen to receive the highest levels in the Next World, the Torah, and that all mitzvot ever performed will be called by Moshe's name, then Aharon is elated and more than happy to forfeit all this for Moshe's sake. As we mentioned above, Chazal teach us "In the merit of 'and he will see you and he will rejoice in his heart', Aharon merited to wear the Choshen Mishpat upon his heart" (Shabbat 139a) - for only one with a heart as pure as Aharon's, one with no personal bias and totally at peace with his brother's joy can bear the judgment of the Jewish people. There may have been many successive Kohanim Gedolim whose hearts were not on Aharon's level, yet their right to bear the Choshen on their heart was their heritage from Aharon, passed down to his descendants for generations to come.

Moshe did not believe that Aharon would be completely glad at meeting Moshe who was going to become the new leader, Hashem had to convince him.

As we mentioned, the right to wear the *Urim veTumim* was not limited to Aharon, but to succeeding generations of Kohanim Gedolim as well. They have some of Aharon in them. If they are not worthy and do not follow in the footsteps of Aharon then the *Urim veTumim* will not respond to their questions - it only responds to one on the level of Aharon HaKohen.

We are told that following Hashem's decree barring Moshe and Aharon from entering the Land of Israel as punishment for the sin at Mei Meriva (see Bamidbar 20:12), Moshe beseeched the A-lmighty with 515 prayers (the numerical value of the word "vaetchanan") praying to allow him to enter Eretz Yisrael (see Devarim Rabba 11:10). Moshe Rabenu understood the greatness of the opportunity to enter the good Land in which the Shchina resides, yet we do not find Aharon offering similar prayers. Did Aharon not recognize the greatness of the Land? Did he not also yearn to fulfill the Mitzvot that are dependent on Eretz Yisrael? Aharon, had an additional reason for desiring to enter - he was a Kohen and perhaps he would merit being able to serve in Hashem's Eternal Home - not only in the Mishkan. Why did Aharon not pray to Hashem to be able to enter Eretz Yisrael? Furthermore, even if the decree barring Moshe Rabenu was irreversible, Aharon's situation was clearly better - it was Moshe after all who actively sinned. Shortly before his passing, Moshe said of Aharon: "Your Tumim and Your Urim befit Your devout one, whom You tested at Massah, and whom You challenged at the waters of Merivah" (Devarim 33:8) - "whom You challenged at the waters of Merivah means You libeled him by coming against him with a false charge, if Moshe said 'listen now rebels', what did Aharon and Miriam do?" (Rashi). There was far less justification in punishing Aharon than Moshe. Why do we not find anywhere that Aharon beseeched Hashem to lift this terrible decree?

Perhaps Aharon feared that should he succeed in reversing Hashem's ruling allowing himself

entry into the Holy Land, Moshe would be terribly hurt at his own inability to accomplish this. For this reason alone, Aharon was willing to forfeit the ability to cross into Eretz Yisrael. Just as Moshe was willing to forfeit great honor and the potential to attain lofty spiritual heights if it would have meant causing Aharon even the slightest amount of pain, Aharon gave up all the spirituality that Eretz Yisrael had to offer for fear that attaining it may mean hurting Moshe Rabenu.

We spoke about Aharon's pure heart and how it merited: "Aharon shall bear the judgment of the Children of Israel in his heart" (Shmot 28:30), Moshe Rabenu, the loyal servant, also wished no honor for himself - all he wanted was to demonstrate more glory for Hashem. Chazal teach us that the following *pasuk* in Tehillim "*Shir hamaalot hinei ma tov uma naim shevet achim gam yachad*" "a song of ascents, how good and how pleasant is the dwelling of brothers, moreover in unity" (Tehillim 133:1) refers to Moshe and Aharon. Not any two brothers can be described in such terms - certainly not Yitzchak and Yishmael, nor Yaakov and Esav, and not even the holy tribes whose relationship was not the smoothest. The dwelling together of Moshe and Aharon was certainly good and pleasant - each wished nothing for himself and only desired that honor be bestowed upon his brother. This is how it should be - one should not wish any honor for himself only for the other. Even Moshe Rabenu, of whom the Torah tells us: "Now the man Moshe was exceedingly humble, more than any person on the face of the earth!" (Bamidbar 12:3) could not believe the level of Aharon's humility. Hashem had to convince him that Aharon would not be insulted. Only two brothers so humble and so pure in heart are worthy of leading the Jewish people out of Egypt.

Even Aharon's terrible sin of making the Golden Calf only came about from the goodness of his heart. Chazal tell us that Aharon feared that should he not agree with their request to do make the calf, the people would kill him as they had killed his nephew Chur for refusing to comply with their demands. Aharon's death would mean a fulfillment of the verse in Eicha "should Kohen and prophet be slain in the Sanctuary of the L-rd" (Eicha 2:20) for which there is no recovery. In order to save the Jewish people from destruction from which they would be unable to recover, Aharon was willing to construct this calf even if it meant severe punishment, and had it not been for Moshe's prayer on his behalf Aharon would have been destroyed. Although the Jewish people were in fact severely punished for this sin (see Rashi Shmot 32:34), had they killed Aharon as well, who knows how far the punishment would have extended - perhaps even Moshe's prayer would have been unable to save them from total annihilation. Aharon was willing to give up his share in the Next World in order to prevent the Jewish people from this terrible sin. Although Chazal tell us that it is forbidden for us to praise Aharon for what he did, for he was guilty of a grave miscalculation and in fact it was forbidden for him to make the calf (see Sanhedrin 7a), yet there are positive aspects within this sin. Any sin committed by a *tzaddik* contains aspects of good, and in Aharon's case the degree to which he was willing to sacrifice himself for the sake of the Jewish nation, stands out in his favor.

In the story of Purim, we find a similar principle. Esther too did not demand anything for herself. Any young girl, prior to approaching the king during the selection process for the next queen "was given whatever she requested to accompany her from the harem to the king's palace" (Esther 2:13). Regarding Esther, however, "now when the turn came for Esther daughter of Avichayil uncle of Mordechai who had adopted her as his daughter to come to the king, she requested nothing" (ibid. 15) - Esther was not interested in any honor. What was her only request? That she be given kosher food (see Yalkut Shimoni Esther 1053). This is not for her own honor, but for "*kvod Shamayim*". Similarly, we are told "'and the seven maids' (Esther 2:9), Rava said, 'for Esther would count the days of the week through them'" (Megilla 13a). Being in the company of non-Jews, Esther feared she would forget when Shabbat was. The way she remembered was to have each of these seven maids represent a different day of the week. When Fatima served her she knew it was Sunday, etc. When the seventh maid came, she would then know that it was Shabbat. What happened if on her day one of the maids was sick and asked to swap with another I do not know. Either Hashem made sure this would not occur, or He made sure that Esther would realize the change in order so that *chalila* she would not forget the Shabbat: "He guards the steps of His devout ones" (Shmuel I 2:9). We see that everything Esther did was for *kvod Shamayim*, she did not desire anything for herself. It was for this reason that she was deemed worthy of saving the Jewish people from destruction.

Haman's behavior was the total antithesis of this. There was no one who could compare to his quest for honor. We read that: "all the king's servants at the king's gate would bow down and prostrate themselves before Haman" (Esther 3:2). We are not only speaking of the servants lowest on the totem pole, but even all the high ranking officers and dignitaries bowed down to Haman. This was not enough for Haman, he had to make himself into an idol (see Megilla 10b). Why did Haman do this, was the entire nation bowing down to him not enough? No! Because he was only second to the king and he desired to be above the king! Less than that he considered "an elder and it does not befit his honor" (Baba Metzia 30b). How can he be more important than the king who reigns over the entire world from Hodu until Kush? By becoming a god! It is true that he is not our typical picture of a god, after all he eats and drinks, and feels honored to be invited to Esther's feast. With all his godliness he is still flesh and blood, yet in his desire to be number one he declared himself a god.

Tosafot (Massechet Shabbat 72b "Rava") tell us that the people did not take his godliness seriously and they only bowed down to him out of fear. Haman, nonetheless, believed himself a god. This was not enough for Haman for "Mordechai would not bow and would not prostrate himself" (Esther 3:2). If even one person would not bow to him, then: "all this is worth nothing to me" (Esther 5:13). Everyone from the lowest to the highest ranking bowed

down to Haman, yet it was worth nothing to him. Chazal (see Megilla 15a-b) offer various interpretations of what Haman meant by it all being worth nothing, but the simple interpretation of this pasuk is that if even one person would not bow down to him, then any honor he may receive is worthless. Bizta, Harvona, Avagta bowing down to me? So what! I cannot stand it, for Mordechai the Jew refuses to bow!

There is a Midrash in Chazal that actually alludes to the "pshat" of the pasuk. Chazal tell the story of a non-Jew who made an incredibly lavish feast. He decided to serve all the delicacies in the world bar none. One of the guests requested a particular dish and it turned out to be unavailable. The host became furious, picking up all the food and throwing it in every direction. The host had a Jewish neighbor who was a member of Chazal. The Talmid Chacham remarked - "you had everything at this party thousands of delicacies, is it really so terrible if one was missing". The non-Jew responded: "you Jews believe that there is life in the Next World, we do not. For us there is only this world and it is therefore of the utmost importance that we not lack anything in this world." The Gemara tells us that there were a thousand types of desserts just made of figs - stewed and baked, with and without guava, with and without tomatoes, etc. If one thousand items were made of figs, one can only imagine the amount of food in the entire feast. Why should he care? He does care! It is all worthless to him if he cannot have it ALL. So too with Haman, every person in the one hundred and twenty seven nations bowed down to him, but not only was he not satisfied, all the honor was meaningless - he had to have it all! If one Jew did not show him respect he had to be punished.

Why did not Haman then simply punish Mordechai? That would be beneath his dignity: "It seemed contemptible to him to send his hand against Mordechai alone" (Esther 3:6). A man of such honor to deal with Mordechai, with one little Jew? The only solution was to punish the entire Jewish nation "from young to old, children and women" (Esther 3:13)! Could he hang Mordechai from a tree four amot high? Of course not, then there may be someone in a far end of Shushan who would not be able to view this spectacle. The tree must be fifty amot high, it must be visible to all -everyone must see what happens to one who does not properly honor Haman. This is pursuit of honor in its totality!

This all encompassing quest for honor is what in fact lead to his downfall. Achashverosh approached Haman asking: "what should be done for the man whom the king desires to honor" (Esther 6:6). What immediately goes through Haman's mind? "Now Haman said in his heart, 'Whom would the king especially want to honor more than me?'" (ibid.). Why did Haman assume the king was referring to him, there could there not possibly have been someone who came up with an invention and was therefore deserving of the Nobel prize? Had Haman even entertained the notion that there may be someone out there who deserves a reward, he would have suggested that that person be given as a reward, a check for ten thousand talents of silver. Had Haman done so, when the king tells him to give to Mordechai, it would not have caused him any embarrassment. Haman would have quietly deposited the money into Mordechai's bank account and no one except perhaps the bank manager would have known.

Haman did not even think that there could be anyone other than himself deserving of the king's honor. What then does he suggest the king do? Certainly not award him with ten thousand silver for then nobody would know about this great *kavod* he was being given. Haman suggests to the king: "have them bring the royal attire" (Esther 6:8). Perhaps they should ask a tailor to sew a fine suit similar to the royal garb? This would not do! It must be the very attire "that the king has worn" (ibid.), which Chazal tell us was worn by Achashverosh "on the day you became king" (Kohelet Rabba 5:1). He must be paraded through the streets on "a horse upon which the king has ridden" (Esther 6:8). There were certainly many strong and healthy horses in Shushan, but this is not enough it must be "a horse upon which the king has ridden" - "the one you rode the day you became king" (Kohelet Rabba 5:1). Chazal tell us that Haman wanted to go one step further and asked for the royal crown, but upon realizing that the king did not take kindly to this suggestion, he retracted that suggestion. Would we expect "the man whom the king desires to honor" (Esther 6:7) to dress himself and prepare himself for this great day? How could we! "Let the attire and the horse be given over into the hand of one of the king's most noble officials, and let them dress the man whom the king desires to honor" (ibid. 9). It may be degrading for a high ranking officer to have to dress Haman, but Haman was not one too concerned with the dignity of others.

All the insults and humiliation that Haman would undergo were his own doing. His haughtiness is what lead to his downfall, as we are told "one who pursues honor, honor will flee from him" (see Eruvin 13b). Moshe and Aharon as well as Mordechai and Esther fled from honor and were thus deserving of it. Haman's pursuit of it lead to his being degraded in a way few have ever experienced. "His very greatness snared him in a trap" (from "*mi she-heini*" recited after the reading of the Megilla). It was his haughtiness that lead him to suggest that the one whom the king wished to honor had to be dressed by another, and eventually it was Haman who had to dress Mordechai. Chazal add (see Megilla 16a) that he even had to serve as Mordechai's barber and bathhouse attendant, for everything had to be carried out by "one of the king's most noble officials".

When Haman did indeed fall from grace, he received an additional insult to injury. It was not Esther who suggested hanging Haman from the gallows, but Harvona who suggested to the king: "furthermore the gallows which Haman made for Mordechai - who spoke good for the king - is standing at Haman's house, it is fifty cubits high, and the king said 'hang him on it'" (Esther 7:9). How did Harvona know of the existence of the gallows? Because he was a partner in Haman's sinister plan, but "once he saw that Haman's suggestion did not take

place, he immediately fled" (Megilla 16a). Harvona was not the first one to abandon Haman during his hour of need. While Haman was enjoying success, his advisors were referred to as "*ohavav*" "his friends" (Esther 5:10, 5:14, 6:13). Once his world was collapsing, and his daughter threw on him what she did (see Megilla 16a), we no longer read of "*ohavav*", only "*chachamav*" "his wise men" (Esther 6:13). They all suddenly became wise men, and being that "a sage is even greater than a prophet" (Baba Bathra 12a), they foresaw the future "If Mordechai, before whom you have begun to fall, is of Jewish descent you will not prevail against him, but will undoubtedly fall before him" (Esther 6:13). As did all of Haman's other "friends", Harvona abandoned him. Imagine being hanged by someone whom until yesterday was your servant, partner, and confidante - this is a far greater disgrace than had the queen suggested hanging him.

The Mishna in Pirkei Avot teaches us that jealousy, lust, and pursuit of honor remove a person from this world - the Mishna is referring to this world as well as the Next World as we see from Haman. Gedolei Yisrael, on the other hand, never look for honor. They only wish for what brings honor to Hashem, His Torah, and to the Jewish people. Their words remain for thousands of years. The Rav (HaGaon HaRav Shlomo Zalman Auerbach zt"l) never looked for his own honor but was always careful to accord honor to others. Honor is a positive thing when given to others but not when searching for it for yourself.

Our task in this world is to resemble Hashem as much as is humanly possible - just as Hashem only gives, we should give as much as possible to others and take as little as possible for ourselves. One who gives to others comes closer to Hashem whereas taking serves to distance a person from Hashem. Moshe, Aharon, and other *tzaddikim* by virtue of their great desire to give come closer to Hashem in this world and the Next World. The good heart found in Moshe, Aharon, and other *tzaddikim* is what Hashem wants from us.

**Staff Dvar Torah by Rav Natan Schwartz**

### Addition By Subtraction

Parshat Tezavah is the only Parsha during Moshe's lifespan in which his name does not appear. The Torah refers to Moshe with the word "v'atah"....



The question is, why. What is it specifically about this parsha that Moshe's name is omitted?

We know, that after Chet Ha'egel, which we will read about in next weeks' parsha, Hashem tells Moshe that he wants to destroy Am Israel and start a new nation with Moshe. Moshe responds to Hashem saying...if this is your plan "mecheini na misifracha", erase me from your book. In other words, Moshe is trying to save the Jewish nation from Hashem's wrath.... I want no part in it and if you decide to do such a thing, I am out.

Chazal tell us, that this is why Moshe's name is omitted from this week's parsha. He wanted his name erased and so it was....

If this is the answer to our question, two new questions must be asked.

- 1) The omission of Moshe's name seems to be a punishment. Why should Moshe be punished for being passionate and defending his people?!!
- 2) Assuming that Moshe deserved this punishment, why would Hashem choose to institute this punishment in Parshat Tezavah specifically? According to most opinions, chet ha'egel had not even happened yet!!!

The truth is, this is not the first time that we see that Moshe is "punished" for his passion and sensitivity.

The Gemarah tells us that Moshe had been slated to become the first Kohen Hagadol. Why did he lose this right? Because when Hashem first approached Moshe at the burning bush to become the leader of the Jewish people, Moshe declined. He said that Hashem should appoint Moshe's older brother Aharon, that he was more worthy of the job. Moshe did this out of respect for his older brother - he did not want him to feel slighted that his younger brother was getting the important role. So, once again, Moshe seemingly loses out or is reprimanded for being sensitive. How is this fair to Moshe?

I would like to introduce two methods of Avodat Hashem that I feel help answer our question. I have always heard these two words thrown around and never really understood their differences or their applications....

Ahavat Hashem and Yirat Hashem; Yes we know that Yirah is fear and ahavah is love, but what does that mean in terms of relating to the will of Hashem?

A person that relates to Hashem's will with yirah, does mitzvot because Hashem asked him to. I believe in Hashem and He asked me to do something, so I will do it. I may not fully understand it or agree with it, but I will do it. I know that it will be worth it for me in the end.

Avodah that comes from ahavah can be described by "tasea ritsoni k' ritsoncha". That Hashem's will becomes our will. Yes, Hashem asked me to do something, but it is no longer a chore or yes even a choice. I want to do it. Doing it is me. It defines me and becomes me.

Let us try and apply this to Moshe. Why was Hashem so mad at Moshe when he deferred to Aharon to be the leader? Maybe we could say that Moshe's approach was that of Yirah. He thought that if he got the job, Aharon would be upset or feel slighted. He failed to see that Aharon served Hashem only out of Ahava and therefore would never second guess why Hashem chose Moshe over him.

So, we see that losing the Kehuna was not a punishment per se. It was the outcome of a

reality that at this point in his life, Moshe saw the world with a Yira orientation. This was not the approach that was needed to be the Kohen Hagadol. The Kohen Hagadol's job is to serve Hashem on the highest level possible. He had to be able to cancel out his needs and his even his sensitivities and only see the needs of Hashem. By definition, this is what a servant is. Moshe was not the best suited for that job at that time, Aharon was. That is why it was taken away from him.

Ok, so we can *finagle* an answer as to why Moshe was not REALLY punished in the case of the Kehuna, but what about our case in this week's parsha with leaving out his name?

I would like to suggest, that when the Kehuna was taken away from him, Moshe began to understand these two approaches. He saw that his approach may have been flawed. So, he did a *cheshbon* on himself and worked to improve the way in which he related to Hashem. It is in our parsha, within our question that we see the outcome of this work that Moshe did on himself.

When Moshe told Hashem to erase his name from the Torah, he was telling Hashem that his name did not matter. He might not have understood Hashem's plan to destroy the nation, but he did not raise an eyebrow, He said, OK, don't worry about me. It is as if "Moshe" does not exist. What you want, I want. He had changed from the Yirah approach to the Ahava approach. He no longer related to his own feelings if they were at odds with the will of Hashem.

It is for this reason that Moshe's name does not appear in this week's parsha. The subject of this week's parsha is the Kehuna and all of the halachot and duties surrounding the job of the kohanim. I don't know how many times Aharon's name is written in the parsha, but I would not be surprised if it was more than any other parsha. This week's parsha is Aharon's parsha, he is the man. Moshe is erased to show that he is happy to take the back seat and that he does not care that this job belongs to Aharon and not him, Why? Because this was the will of Hashem.

So, once again, we see that the omission of Moshe's name was not a punishment at all. In fact it shows the greatness of Moshe. He was able to see an area in which to improve and he seized it. By omitting Moshe's name, the Torah shows us just how great and special he was.

#### Petuchei Chotam on Parshat Tetzave



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 Abuchatzeira 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"l, 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).*



#### #9

The Sefer HaKaneh writes: while in shul a person should take great care not to engage in idle conversation with others. If there are people speaking in such a fashion he should pretend he is davening and move his lips - this will silence them. Woe unto people who mix *kodesh* and *chol* (holy and profane), their sin is very severe. Do not act in a boastful manner, for then you will be taking unnecessary pride in the mitzvah of keeping silent and are close to forfeiting your reward. You must understand that one who mixes the holy and the profane, he too will become mixed with profane no matter how holy he may be.

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

##### Visitors

The following people learned/visited in the Yeshiva:

- Yoni Harris (5768-69)
- Laurence Hasson (5759)

##### Mazal Tov's

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

- [Joshua](#) Miller (5767-68, Machal 5769-70) on his engagement to Amanda Zaslowsky.
- [Avi](#) (5757-58) and Shlomit Schwartz on the birth of a baby boy.
- [Josh](#) (Staff) and Rivky Shrier on the birth of a baby boy.

##### Tehillim List

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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 Hacoheh 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