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Parshat Tzav (Zachor)

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**The Annual Alumni Shabbaton in Woodmere is
2 weeks away!**



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! [CLICK HERE TO REGISTER.](#)



Rav Merzel's Purim Shabbaton Message



Rav Rackovsky's Purim Shabbaton Message

For those who asked:

Rav Bina will be making his annual trip to the *kever* of the **Noam Elimelech** in Lizensk, Poland on March 23 from 3 PM until late into the night (2 AM).

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.



Rabbi Gedaliah Oppen, Judaic Studies Principal, HAFTR with his alumni who study at YNA.

To Our Hesder Boys

On Sunday, Adar B 7 (March 13) three of our students joined the IDF Golani Unit (Machal) : Steven Goldstein (5770), Joshua Orenbuch (5770), Dov Stokar (5770-71).

Purim Schedule (Shushan Purim, Adar II 15)

Maariv followed by Megilla reading **6:15 PM**

Mesibat Purim- Beit Midrash **9:00 PM**

Shacharit **8:15 AM**

(Please note that the Yeshiva is an alcohol free environment. No drinking will be permitted.)

**Shabbat Davening Times at the Yeshiva
In Shabbat with HaRav and Rabbanit Bina.**

Mincha in Beit Midrash followed by Kabbalat Shabbat on the balcony **5:30 PM**

Oneg Shabbat in the Beit Midrash
following the seuda.

Shachrit Vatikin in the Beit Midrash 5:05 AM

Shachrit Bet 8:30 AM

Mincha 5:00 PM

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Drinking Alcoholic Beverages

Reprinted with permission from Rabbi Hershel Billet's Purim Message (Rabbi of Young Israel of Woodmere)

Dear Friends,

We are happy to see many notices cautioning about excessive drinking by our kids on Purim. Some of the messages are misleading. Excessive drinking is not just a Purim problem and not just a kid problem. It is a Shabbos problem, a Yom Tov problem, a mid week problem, a USA problem, an Israel problem, and an adult problem as well. It is also very difficult to get the message across. Some places such as YIW have taken extreme measures by banning liquor and beer from our premises (we still have adults who come to Shul with flasks in their pockets). Admittedly the rule in an ideal world should be temperance and moderation, not prohibition! But we do not live in Voltaire's best of all possible worlds.



Alcohol is a dangerous drug and it is the gateway to other even more dangerous drugs. It therefore behooves all adults to exercise good judgment if and when they drink. Do not drink excessively in front of children, teenagers, or young adults. We are not so naive to believe that most of our kids will abstain from drinking. If that is the case, parents should teach them to drink responsibly. Do not elevate drinking to some glorious religious or social norm! Never drink and drive! Always remember that most children like to emulate their parents. Let us all be responsible parents in this area of the real world.

Shana Alef Goes To The Negev

On Tuesday shana alef was given the opportunity to hear, see, feel, and get a taste of Eretz Yisrael, as we took a trip to the Negev courtesy of JNF. We toured several areas, meeting people whom to us were the epitome of *mesirut nefesh*. Our first stop was the Ayalon Institute in Alon Shvut, an underground secret bullet factory that was run by the Hagganah during the years 1945-48 and was instrumental in the secret production of ammunition for the strapped Israeli freedom fighters during the war of Independence. For three years approximately 45 people risked their lives daily to assist the Hagganah and then the Israel Defense Forces, defeat the enemies. We were shown the heavy machinery under cramped conditions which gave us a true appreciation of the



odds against us in Israel's quest for freedom.

We proceed southward led by our tour guide - Ariel Kotler - a JNF representative - who took us to what appeared to be a gated dirt field with shells of houses spread throughout. As we stood on what appeared to be ordinary sand, he announced "welcome to my living room". He then explained that he had purchased a plot of land upon which to build a house, he was doing his part to increase the Jewish presence in the Negev. The yishuv, to be called Even Shlomo, was one of several developing Jewish communities in the area in an attempt to put a halt to what may become the Arab majority spreading across the region. We were informed of some of the difficulties encountered in such a project, however this was vital in the quest to secure a Jewish majority in Israel.

We were then taken to the settlement of Halutza in the southern Negev bordering Gaza and Egypt. This settlement began in 2006 with a mere 15 families who had been evicted from their homes in Gush Katif. What began as sand blossomed into green fields and is now the happy home for some 200 families. This for me was the highlight of the trip, to witness people who had been betrayed by the government yet still wanted to see what they could do to help Am Yisrael. Those expelled from Gush Katif approached then Prime Minister Ariel Sharon saying: "we are not happy with what you have done to us but we are still interested in settling Eretz Yisrael." We were shown aerial views of the community and shown the organic carrot fields where we were able to pick and eat straight from the sandy earth. We were treated to a scrumptious lunch in Halutza's dining room before sampling the carrots. We were very moved by the strength of belief these people have and were taught firsthand that with true and sincere motivation one can accomplish anything.



We proceeded onward to Sderot, a city almost devoid of people on the streets. It is hard to believe that somewhere among the buildings and bunkers were 20,000 people who are afraid to leave their homes for fear of Qasam rockets which strike almost daily. We were given a tour of the police and fire departments - the first to respond to missile attacks. Outside the police station are displayed hundreds of the approximately 10,000 missiles launched at Sderot over the past 9-10 years. We were then taken to a location in Sderot where we were able to clearly view Gaza. We then truly understood the *mesirut nefesh* of the citizens of Sderot, as one citizen put it: "they don't want me, they don't want Sderot, they want all Jews and all of Israel. We are here to stay."

We were then ushered into what we thought would be a sobering view only to discover an indoor playground built for the Sderot children by the JNF. This playground was built for one simple reason - so all the children of Sderot can live as children. We entered the building greeted by the tumultuous shouts of children, running and playing with parents and friends. The smiles on their faces were bright enough to warm our hearts, and it was clear that it was only here that these children could play without fear of being struck, without the chaos of having to scramble for shelter - here they truly felt free. Until the playground was constructed with surrounding bomb shelters, the streets and playgrounds of Sderot were empty. The children were afraid to play outside because the 15 seconds they have to run to a shelter from the moment the *tzeva adom* siren blares may not be sufficient.



This indoor playground opened our hearts to feel the suffering of our brothers and sisters who are sacrificing so much in order for us to have a place we can call home. In short we witnessed the seeds of Israel's beginnings and were enlightened as to how far we still need to go to truly lay a claim to this special Land. We left with hope and confidence that this goal was truly reachable through creative spirits and bravery. The *tiyul* inspired us to understand and feel the importance of *Eretz Yisrael* for *Am Yisrael*.

HaRav Nebenzahl on Parshat Tzav

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

Printer Friendly Sicha



THOUGHTS FOR PARSHAT ZACHOR

This Shabbat is Shabbat Zachor when we will fulfill the mitzvah of remembering what Amalek did to us. What made Amalek's deed any worse than all the other enemies who fought the Jewish people? The Torah quotes Bilaam as having said: "Amalek is the first among nations" (Bamidbar 24:20). Amalek was the first among the nations to wage battle against the Jewish people.

The nations of the world all feared Hashem, none of them had the chutzpah to fight the Jewish nation. What was the reaction of the other nations after having witnessed or having heard about the splitting of the sea and the other miracles Hashem performed in Egypt? The nations stood in fear and trepidation, as we testify to every morning: "peoples heard, they were agitated; terror gripped the dwellers of Plishtim, then the chieftains of Edom were confounded, trembling gripped the powers of Moav, all the dwellers of Canaan dissolved" (Shmot 15:14-15), they knew that they were unable to inflict any harm upon Am Yisrael. Amalek, however, was not moved.

The Torah describes the incident with Amalek: asher korcha baderech "that he happened upon you on the way" (Devarim 25:18). The word korcha can also come from the word kar - cool. Rashi cites from Chazal: "This can be compared to a boiling bath into which no person could descend, one scoundrel came, he jumped in and went down into it. Although he was scalded, he cooled it off for others". Amalek did get what they deserved: "Yehoshua weakened Amalek and its people with the sword's blade" (Shmot 17:13), yet the bath in the eyes of the world no longer intimidated them by appearing as boiling hot as it seemed originally appearing as if one who touches it would get scalded. It may be hot but the one who jumped in showed the rest of the world that there is no need to fear touching it.

"Amalek came and battled Israel in Refidim" (Shmot 17:8). Why did Amalek wage war against Am Yisrael? The Torah does not provide us with any motive, but in the piyut for Parshat Zachor we find a reason: Amalek's intention in waging war against the Jewish people was to prevent them from receiving the Torah.

We can infer from here that Amalek believed in Hashem, for if not why would they care if Moshe were to bring down two stone tablets that he happened to discover on the mountain on which he had written Ten Commandments that he had just conjured up in his mind? If the Torah is not from heaven and it has no significance, what is there to fight about and why should they try and prevent the Jewish nation from receiving the Torah? Clearly Amalek believed in Hashem's existence, and Hashem's giving the Torah to the Jewish nation was so significant that Amalek set out to prevent this from happening by waging war against Am Yisrael.

Where did Amalek go wrong? Their mistake was in thinking that they could "overpower" Hashem and thwart the Divine Plan from being carried out. They thought: "yes, it is true that Hashem took Am Yisrael out from Egypt in order to give them the Torah, but with a bit of effort it is possible to prevent this from happening". Amalek failed to understand that it is impossible to "defeat" Hashem and prevent the Divine Plan from taking place.

It is interesting to note that following the battle with Amalek: "Moshe built an altar and called its name: 'Hashem is My Miracle'" (Shmot 17:15), however following the exodus from Egypt and even following the splitting of the sea there is no record of Moshe having built an altar. Although the Korban Pesach was offered in Egypt, there is no record of any special offering following the splitting of the sea. What makes the war with Amalek so special that Moshe felt the need to bring an offering following it? We can suggest a possible explanation based on the Rambam's view of korbanot. The Rambam writes that the purpose of korbanot is to prevent people from worshipping avoda zara. Following the splitting of the sea, Hashem's presence was so greatly felt that there was no danger of anyone turning to avoda zara, G-d forbid. Amalek, however,

introduced kefir and apikorsut into the world. It was therefore at this juncture that Moshe Rabenu felt the need to erect an altar and bring an offering. Although the Ramban writes that korbanot have their own inherent value outside of deterring people from avoda zara, the Ohr Somayach explains that that is only within Yerushalayim, their value outside Yerushalayim is purely to offset any desire for avoda zara - this was not necessary following the splitting of the sea but was necessary following the battle against Amalek.

The Rambam writes that a descendant of Amalek who converts, not only a full conversion but even one with the status of a ger toshav where he accepts upon himself the seven Noachide laws, may be accepted within the Jewish nation. How can that be, are we not commanded timche et zecher Amalek? The Torah commands us to obliterate the name of Amalek because they were described as "velo yarei Elokim" "they did not fear Hashem" (Devarim 25:18). A descendant of Amalek who fears Hashem as is indicated by his becoming a ger has shown that he does fear Hashem and thus there is no longer any reason to destroy him. If he does not keep the seven Noachide laws then he is no different than any other non-Jew who does not observe these mitzvos. Furthermore, the Torah writes: "timche et zecher Amalek mitachat hashamayim" "you shall wipe out the memory of Amalek from under the heaven" (ibid. 19). One who takes upon himself to keep the Torah, however, is above the heavens and thus there is no reason to obliterate him.

What does it mean that Amalek did not fear G-d? We mentioned above that they clearly did not deny Hashem's existence, for if so why should he care whether or not Moshe Rabenu continued with the Jewish nation towards Har Sinai? What would be so terrible if he were to bring down the Ten Commandments, they have no meaning anyway? Haman believed in Hashem's existence but wishes that He have no influence in the world. Haman followed in the footsteps of his ancestors. Chazal teach us that Haman spoke to Achashverosh and told him that Hashem exists but He is old and is not what He used to be, G-d forbid. He therefore believes in Hashem but feels that he is stronger and can overpower Hashem.

People often wonder why if the original Amalek sinned against the Jewish nation, must all of their descendants be wiped out including women and children, what did they do wrong? I will counter with a similar question - why does the fact that we descend from Avraham, Yitzchak, and Yaakov make us the Chosen People? We do not come close to even approaching their level. Nevertheless every Jew has inherited some characteristic of our holy patriarchs and in that merit we ask Hashem to keep what He had promised to our forefathers. Similarly a Kohen has the right to serve in the Beit HaMikdash simply by virtue of his having descended from Aharon HaKohen. Another Jew, no matter how great a tzaddik he may be, who is not a descendant of Aharon, may not serve. This is because every Kohen has inherited a characteristic of Aharon, something which another Jew has not inherited.

We can apply the same principle to negative traits as well. Every descendant of Amalek has inherited the "he does not fear G-d" characteristic of Amalek. Of course, as we learned above, they can fight and defeat that trait by becoming either a full-fledged ger or a ger toshav. If they do not do so, however, then they remain with the negative trait of an Amalek.

The sons of Eli were not on the level of their father. Although Chazal teach us that "whoever says the sons of Eli sinned is simply mistaken, they mean that things are not as they appear at face value. They still did not carry out their service as they should have. Hashem therefore decreed: "therefore I have sworn concerning the house of Eli that the sin of the house of Eli would never be atoned for by sacrifice or meal-offering" (Shmuel I 3:14). This means that korbanot will never atone for their sin and they therefore will be punished with dying at a young age. When we hear the sad story of people who died young, it is very possible that it was not for any sin of their own but simply that they were descendant from the house of Eli.

The Gemara cites a story of children who died young because they were from the house of Eli. The Gemara explains that Hashem only said that korbanot will not help the descendants of Eli, however Torah, tefilla, and gemillut chassadim can help prevent those from this family from dying young. The Gemara writes that Rabba and Abaye both descended from the house of Eli. Because Rabba taught much Torah he lived until age 40 (more than the 18 decreed for Beit Eli), while Abaye taught much Torah and was very involved in gemillut chassadim and therefore lived until the age of 60. By the same token, Amalek can overcome his negative characteristics by becoming a ger. We must realize that any act we do, whether mitzvot or aveirot, influence our succeeding generations. Thank G-d none of us have descended as low as Amalek.

How can we fulfill the mitzvah of wiping out Amalek, after all we do not know who descends from Amalek. We can destroy the Amalek from within us. Each of us can strengthen their belief in Hashem. We destroy any vestige of Amalek within us by accepting the words of Torah, by striving to fulfill the Torah with ahava and yirah. Many think that it is sufficient to love Hashem and there is no need to fear Him as well. This is not true, ahava and yira are each individual positive commandments. The concept of yirat Shamayim is not limited to

fear of punishment. This may be an example of fear of Hashem but there is an even higher level and that is to be in awe of Him. When we realize how great He is and how good He is to us then we will say to ourselves: "how can we possibly not follow His commands?" This is yira, awe, of His greatness.

Chazal teach us: "the removal of Achashverosh's signet ring was greater than forty-eight prophets and seven prophetesses who prophesied to Israel, for they were all unable to return the Jewish nation to the path of righteousness whereas removal of the signet ring did return the Jewish people to the path of righteousness" (Megilla 14a).

All the prophets and prophetesses of Israel could not move them to repent, but "the king removed his signet ring from his hand and gave it to Haman" (Esther 3:10) sparked them to immediate action. Why did the prophets not succeed in moving the nation? Did they not prophesy of terrible calamities awaiting them? Why did these prophecies not spur them to repent? Perhaps the prophecies left room for delusions, for allowing themselves to think they would never take place. People began wondering: "who is right? Perhaps the false prophets have a point! When Nebuchadnezzar king of Bavel waged war, there were of course "experts" who pointed out that he was still a great distance from the Beis HaMikdash - he would never get that far. As he got closer and set a siege around Yerushalayim, they announced: "we've seen this before - Sanherib also placed a siege around Yerushalayim during the days of Yeshayahu and in the end it was he who fell." (See Melachim II 19:35-37). With such excuses it is impossible for the words of any prophet to awaken the people.

They rationalized that perhaps the false prophets were right: "the kings of the earth did not believe, nor did any of the world's inhabitants, that the adversary or enemy could enter the gates of Yerushalayim" (Eicha 4:12) There was no limit to the ways in which they could convince themselves that the Beis HaMikdash would never be destroyed.

In Shushan, however, within a very short time the Jewish people were faced with a grave and threatening danger. They awoke one morning and went to Shacharis, only to suddenly discover what was awaiting all the Jews in the one hundred and twenty-seven countries under Achashverosh's sovereignty. There was no time for excuses - the sudden jolt, the shock that destruction awaited them in a mere eleven months, shook them to their very foundations. Had events developed slowly, there would have been time for excuses.

What happened? That same king, who had invited them to his feast, was now going to allow them to be annihilated. We must realize that at that royal feast not only was every imaginable delicacy available, but even the kashrus was guaranteed, as the Megillah states: "to do according to each man's pleasure" (Esther 1:8)

This meant that whoever ate only Bada"tz food received food under the supervision of the Bada"tz, the same applied to those who relied only on She-eris Yisrael or any other form of Mehadrin hechsher. Imagine, any hechsher they wanted was available (see Esther Rabba 2:3), why should they not participate in such a feast? It's almost a mitzvah! Suddenly out of the blue they are confronted with a decree: "to destroy, to slay, and to exterminate all the Jews, from young to old, women and children" (Esther 3:13) Such a jolt shook their hearts as well as their minds. The shock of it all awakened them to repent.

There was no way to fight the enemy, for there was no Jewish army. Even had they tried to influence Achashverosh to repeal the decree it would have been of no use because, as Achashverosh said to Mordechai: "for an edict which is written in the king's name and sealed with the royal signet may not be revoked" (Esther 8:8) Achashverosh himself would be unable to rescind the terrible decree. There were no natural means at Israel's disposal by which to defend themselves. Any weapons available in Shushan would have been confiscated by the Achashdarpanim and Pachot and given to the enemies of Israel, all the Amalekite subjects of Achashverosh who would use them to fight against the Jewish nation. The only recourse was teshuva! It had to happen soon for in just a short time Haman was going to hang them. Although at a later stage Achashverosh would permit them to battle the enemy, they had no way of knowing that at this point.

The Jewish people not only repented, but even kiyemu vekiblu - they accepted the Torah willfully and not out of fear as was the case at Har Sinai where kafa aleihem har kegigit and Hashem coerced us into accepting the Torah. In Shushan we accepted the Torah out of our own free will: "kayamim asher nachu bahem haYehudim meoyveihem" "as the days in which the Jews gained relief from their enemies" (Esther 9:22) - the Torah was accepted when they no longer had the enemies threatening them. The great simcha of Purim is the simcha of accepting the Torah. The celebration of Purim is therefore not the celebration of the victory in the war but rather on the day that we rested from the enemy, for that was when "They accepted the Torah again in the days of Achashverosh" (Shabbat 88a) out of love, out of our own free will. This is the reason for our joy celebrating laYehudim hayta ora vesimcha vesasson vicar. It is incumbent upon each of us not only to feel this

sense of joy but to try to bring joy unto others with mishloach manot and matanot laevyonim. The Rambam writes that the mitzvah of matanot laevyonim is greater than mishloach manot and the Purim Seudah. Making sure that the poor are happy brings true joy to Hashem. I would like to wish everyone a freiliche Purim and may we soon see a true fulfillment of laYehudim hayta ora vesimcha vesasson vikar.

Staff Divrei Torah by Rav Benish Ginsburg



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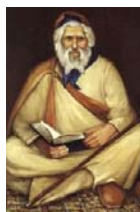
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Petuchei Chotam on Parshat Tzav



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 Abuchatzzeira 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).



#14

The following is from the Sefer Derech Moshe:

For every accusation which the Satan levels against Am Yisrael, Hashem in His great mercy silences him. For example, should Satan claim that the Jewish people are thieves, Hashem would respond: are you so sure that

if the other nations were to receive the Torah they would not be even greater thieves? There is one exception, if Satan were to accuse the Jewish nation of not having sufficient reverence for the shul due to their talking during davening, Hashem would have no response. It is known, after all, that members of the other nations treat their houses of worship with great fear and reverence. When Satan levels such an accusation, Hashem immediately sends an angel to bring havoc to the world. Speaking in shul creates angels of destruction which I believe we can find an allusion to in the following *pasuk*: "Hashem will make war for you and you shall remain silent" (Shmot 14:13) - Hashem will fight your battle against the Satan, if you remain silent and do not speak in shul.

We can now offer the following explanation for a very interesting Gemara in Baba Kamma (60b): "if there is a plague in the city, a person should not enter the synagogue alone because the angel of death deposits his tools there". This Gemara is very puzzling, after all there is no non-holy place where the angel of death can deposit his tools, must it be in a shul? Furthermore, by stating that he should not enter alone, the Gemara is implying that he may enter in a group. Does it make any difference to the angel of death whether a person enters alone or in a group? We mentioned above that when a person speaks in shul, an angel of destruction is created - these are the tools of the angel of death for such a sin can kill a person.

What can someone do to protect himself after he has already transgressed and spoken in shul? When placed in the situation which leads to his sin, he can make sure not to sin. When he spoke it was to others, therefore he should enter with others and refrain from speaking. This constitutes a complete tshuva.

A person who is alone and does not speak has not necessarily done complete tshuva, for Satan can claim that the only reason he did not speak was because he had no one to speak to. When there is a plague in the city a person should therefore not enter the shul alone, for total tshuva can only be achieved when with others.

My dear friends, if you wish to protect yourselves from any sort of plague, if you wish to protect your young children from dying an unusual death, G-d forbid, then please I beg of you not to engage yourself in idle conversation while in shul. The Shl"ah issues a very stern warning that a person must flee with his children when there is such a plague, if they do not flee they will be judged for having brought death upon their children.

Due to our myriad sins, we are so negligent in this area that talking in shul is treated as if it is permitted. I wish to awaken your pure hearts, please do tshuva in this area. One who has already transgressed can still mend his ways and rebuke his fellow who tries to speak to him further - in fact he is obligated to do so (see Shulchan Aruch 124:7 regarding idle conversation while the Shliach Tzibbur is repeating the Shmoneh Esrei).

The Shulchan Aruch writes that one who speaks, his sin is too much to bear which I believe he compares to one who is responsible for the deaths of his own children. We can now understand the *pasuk*: "in vain did I strike your children for they did not accept rebuke" (Yirmiyahu 2:30) to mean that they did not accept rebuke for talking in shul and therefore the sin is as great as Kayin having killed his brother who said: "my sin is too great to bear" (Bereishit 4:13), this sin is also great.

The power of tshuva is so great that he can bring merit to himself as well as to others. One who repents his willful sins become merits for himself and he will bring merit to others such that their willful sins will become merits. If you repent you will create angels of mercy and bring life to yourselves and to your descendants.

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



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

Dedications

- Rav Bina's Halacha Shiur and Rav Eisenstein's Iyun Shiur were sponsored on the 3rd of Adar II

by Michael Weinblatt (5763-64) L'iluy Nishmat his grandmother Yenta Tzina bas Lipa Meir Yomtov Hakohen.

- Thursday Night Snack was sponsored by Rav Bina l'iluy nishmat his mother, Esther Rachel Bat HaRav Yaakov Zundel.

Visitors

The following people visited/learned in Yeshiva:

- Daniel Moscisker (5765-66)
- Aviram Shoshany (5770)
- Chaim Osina (5770)

Mazal tov's

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

- [Ari](#) (5763-64) and Yael Schulman on the birth of a baby boy.
- [Simeon](#) (Simmy, 5753) and Sara Zimbalist on the birth of a baby girl.
- [Jonah](#) Bibi (5766) on his engagement to Lauren Dweck.

Baruch Dayan Emet

Yeshivat Netiv Aryeh regrets to inform you of the loss of:

- The father of Gabriel Nussbaum (5745).
- The maternal grandmother and grandfather of [Natanel Junger](#) (5771).

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 | • Miriam bat Shulamit |
| • Maron ben Hadas Esther | • Rivka Chava bat Rachel |
| • Chaya Meira Mindel bat Chava Golda | • Margalit Chaya bat Rachel |
| • Chinoam Rina bat Avital Hoday-ya | • David ben Leah |
| • Ditzza bat Vardit Tali bat Devorah Bina | • Elizabeth bat Annette |
| • Akiva ben Gittel | • Edmund Ben Nazira |
| • Marcel Ben Pninah | • Shmuel Chai Ben Hadassa |
| • Evelyn Bat Dina | • Alyza Sarah Bat Yehudit |
| • Mordechai Eliezer Hacoen ben Esther Miriam | • 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