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**Parshat Vayakhel**

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**The Annual Alumni Shabbaton in Woodmere is**

**5 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.

**Mishnayot**

Please sign up for mishnayot in memory of our beloved talmid Danny Berkowitz (5754). Click [here](#).



**Hakarot Hatov**

HaRav Bina Shlit"a would like to thank the following families for hosting open houses in their homes during his recent trip to the United States:

- Beth and Ronnie Stern - Teaneck
- Mimi and Ari Schreier - Lawrence
- Veronica and Isaac Mizrahi - Boca Raton
- Joyce and Dennis Ruben - Chicago

The alumni reunion mini-Shabbaton in Teaneck was a major success and truly recharged everyone's batteries. HaRav Bina would like to express extra special hakarat hatov to Marcia and David Kreinberg for their non-stop

efforts, and for sponsoring and hosting the Shabbaton in their home. The seudat shlishit alone had 165 people!

Thanks to Jonathan Fruchter (5766-67) for all of his organizing (and a superb leining job). Thanks also to Yitzy Feman (5769-70) and Ilan Casper (5769-70) for their assistance.

### **Tehillim Request**

The following alumni are in desperate need of a refuah shleima and our tefillot. Michael Pinchas ben Frachah and Matityahu Yaakov ben Gittel Rivka.

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

Mincha on balcony followed by Kabbalat Shabbat on the balcony	5:15 PM
Shachrit Vatikin in Rav Bina's house	5:35 AM
Shachrit Bet	8:30 AM
Mincha	5:00 PM

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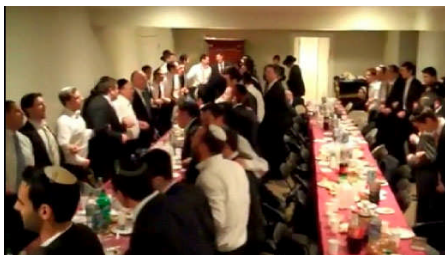
### **Teaneck Shabbaton Wrap-Up by Zach Birn (5770)**

A Mini-Alumni Shabbaton was held on Shabbos Parshas Tetzaveh in Teaneck N.J. The Shabbaton featured our Rosh Yeshiva Moreinu Harav Aharon Bina Shlita, Rabbanit Malke Bina, Rav Chanan Bina, Rav Yitzchak Korn, and Rabbi Dr. Krug. Attendees ranged from alumni fresh out of shana aleph, to alumni from thirty plus years ago. What united us all throughout the Shabbos was the huge smile from side to side embedded on everyone's face. Whenever any Rabbi from Yeshiva comes, especially Rav Bina, hundreds of people, not only alumni, flock from around the country to see them. The Teaneck Shabbaton was no exception.

The estimated one hundred or so alumni gathered on Erev Shabbos at Congregation Rinat Yisrael where they enjoyed a beautiful and very spiritual Kabbalat Shabbat. After davening and dancing, we made our way to the Kreinbergs who graciously hosted all of the alumni and their families for the meals and activities throughout the Shabbaton. A big *yasher koach* and thank you goes out to them for opening up their home and sharing in this wonderful Shabbat.

After a lavish meal, all of the alumni crowded around Rav Bina and Rav Korn and sang their

hearts out and shared thoughts and stories. The singing and oneg went on for a few hours and really brought everyone that much closer. After Rav Bina gave bracha after bracha to his "children" (alumni), he announced "Vatikin is at 6:20." Being Gabbai for all of last year, Rav Bina approached me and said "Gabbbbbbaiiiii!!!!



You come to Vatikin and you be Gabbai like you always are." I had mumbled "O.K.", however unfortunately I was unable to come because I was staying on the other side of Teaneck which made it difficult to arrive in time for Vatikin. On the other hand, I had the privilege of being Gabbai at Mincha - it was as if I had never left. After a nice lunch at the homes of our respective hosts, we walked back to the Kreinberg home for a shiur by Rav Korn. Rav Korn focused on how the Kohanim performed the Avoda and explained the differences and similarities between Eretz Yisrael and Chutz Laaretz.

[Click here to get a taste of the Teaneck Shabbaton.](#)

We then davened Mincha, which ran smoothly. It was then time for Shalosh Seudot. Once again the food was delicious and plentiful. It seemed as if every alumnus from the Tri-State area packed into the basement. Rav Bina spoke warmly and inspiringly about his mother whose yahrzeit was coming up early the next week. There were many lessons for us to learn from the way he spoke about his mother a"h. He enlightened us with many moving stories about his parents which we all took to heart. The main lesson Rav Bina wanted to teach us was that we should treat parents as if they are G-d and they know best. He drilled into us the importance of the mitzvah of kibbud av vaem, the majority of us will not forget this.

After the classic Netiv Aryeh Shalosh Seudot featuring our many songs, we davened Maariv followed by Havdala. The very restful, yet so engaging and motivational *Shabbos* came to an end. I cannot wait for the next Shabbaton in DRS coming up in April. See you there!

### **HaRav Nebenzahl on Parshat Vayakhel**

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

Printer Friendly Sicha

### **Shabbos and the Mishkan - the Antithesis of Amalek**



"On six days, work may be done, but the Seventh Day shall be holy for you, a complete day of rest for Hashem; whoever does work on it shall be put to death" (Shmos 35:2).

Moshe Rabenu descended from Har Sinai and relayed to the nation Hashem's command regarding their obligation to observe the *Shabbos*. Although this obligation refers to all prohibited *melacha*, the very next *pasuk* states: "You shall not kindle fire in any of your dwellings on the *Shabbos* day".

If there are thirty-nine categories of forbidden *melacha* and if the previous *pasuk* already stated that we may not work on *Shabbos*, why did the Torah single out this prohibition? We find several opinions in the Bavli and Yerushalmi regarding why the Torah singled out the prohibition against kindling a fire on *Shabbos*. One view sees in this verse not as a warning against violating this particular *melacha*, but rather an allusion to the fact that should we fail to observe the *Shabbos* then Hashem will destroy Yerushalayim by fire, G-d forbid. The prophet Yirmiyahau explicitly warned the nation about this. This explanation would interpret the *pasuk* as follows: "you shall not kindle fire in (your houses in order that you not burn down) your city (dwellings)."

On a more homiletic note, there are commentaries that base their explanation on the following words of Chazal: "Fires are not common except in a place where there is *Shabbos* desecration" (*Shabbos* 119b). According to this interpretation, the Torah here is informing us that violation of the *Shabbos* can result in fire in our homes.

Other commentators have put forth the idea that the fire of Gehinom is only active on *Shabbos* for those who desecrate the *Shabbos*. This means that for those sentenced to Gehinom, had they observed *Shabbos* they would at least have a respite from the fire of Gehinom on *Shabbos*. With this interpretation in mind, we can explain the *pasuk* as follows: "you shall not kindle the fire of Gehinom on *Shabbos*" - by violating the *Shabbos* you are in effect kindling the fire of Gehinom which would otherwise not be active on *Shabbos*. In fact it is mentioned in *halacha* that the *vehu rachum* at the start of Maariv on Motzaei Shabbat and the *vihy noam* should be said slowly so that the *reshaim's* rest will be lengthened before they need to return to Gehinom.

We find another explanation in the Yerushalmi. "Do not kindle" means that people who are deserving of punishment by *Beis Din* should not be punished on *Shabbos*. The Rambam cites *lehalacha* that *Beis Din* should not punish on *Shabbos*. Perhaps we can offer the following explanation: a king who builds a palace makes a feast celebrating the completion of the work. As part of the festivities the king may decide to pardon all those who are deserving of punishment. Perhaps on the day celebrating the completion of Hashem's palace, the King does not wish for people to be punished.

From a more *halachic* perspective: "'kindling was singled out to be a mere prohibition', these are the words of R' Yossi, R' Nosson said 'it was singled out to separate'" (*Shabbos* 70a).

R' Yossi is of the opinion that although violating other prohibitions of *Shabbos* is punishable with either death by stoning for those who willfully violate this

*melacha*, a *Korban Chatas* for those who transgress accidentally, or *kareis* for those who were not forewarned, the punishment for kindling a fire on *Shabbos* is only *malkus* (for unlike the other prohibited acts, it has been singled out to have the status of a *lav* - an ordinary negative prohibition). R' Nossan, on the other hand, opines that the singling out of the prohibition against kindling a fire teaches us that violation of each category of prohibited *melacha* is viewed by the Torah as a separate independent transgression. Therefore, one who transgresses a few *melachos* in one interval and only later realizes that he has violated the *Shabbos* is liable for each act individually rather than has having been guilty of one global violation of the *Shabbos*.

Although the generally accepted view among *halachic* authorities does not accord with the view of R' Yossi, the question remains: why did R' Yossi consider lighting a fire a less serious violation than the other thirty-eight categories of *melacha*?

Perhaps we can offer the following explanation: what types of activities are prohibited on *Shabbos*? Given that Hashem rested on *Shabbos* from creating the world, we too must refrain from performing those acts which Hashem used to create the world. Every element of the creation was created in six days with the exception of fire, as Chazal teach us: "and as for our fire, it entered the thoughts of G-d to be created on the eve of the initial Shabbat at twilight, but was not actually created until the departure of that Shabbat, for it was taught in a Braisa: R' Yossi says: ' at the departure of the Shabbat, the Holy One, Blessed is He, placed in Adam HaRishon an understanding that was reflective of the Divine model of understanding and as a result Adam brought two stones and ground them together and a flame shot out from them'" (*Pesachim* 54a).

The Torah, therefore, needs to emphasize that although fire was not a part of the initial creation and Hashem did not rest from creating it, it is still prohibited on *Shabbos*. Perhaps R' Yossi's opinion that "kindling is but a mere prohibition", and is not punishable with death by stoning, stems from the fact that it was not a part of the initial creation and thus cannot be considered a complete act of work. We kindle a fire and recite the *bracha* of *borei meorei haeish* on *Motzaei Shabbos* as a reminder of that initial fire kindled by Adam HaRishon.

This explanation, however, does not answer why if the world was created in six days, did Hashem leave the creation of fire for *Motzaei Shabbos*? The *psukim* in the Torah actually support the notion that the creation was not complete during the initial six days. We first read: "by the Seventh Day G-d completed His work which He had done, and He abstained on the Seventh Day from all His work which He had done" (Bereishis 2:2) which implies that the entire creation was complete prior to the advent of the first *Shabbos*. The very next *pasuk*, however, states: "G-d blessed the Seventh Day and sanctified it because on it He abstained from all His work which G-d created to make".

The concluding words "G-d created to make" imply that the world was not yet complete. We can now resolve this contradiction by explaining that the creation of the fire was left for *Motzaei Shabbos*. Why was the creation not completed during the first six days of creation?

We can compare this to a king who completed construction of a magnificent mansion on the 3rd of Tammuz. When the construction was completed, the king held a gala celebration to formally dedicate his home. This grandiose *chanukas habayis* proclaimed to all how much the king valued his palace. What would we think if the king elected to hold this celebration two days earlier on Rosh Chodesh Tammuz prior to completing the finishing touches on the palace? We would say that not only did he value his palace, but it was also important for him to hold his celebration on Rosh Chodesh, even if it meant going on with the festivities despite not having yet completed construction of the mansion.

The Sheiltos writes that *Shabbos* is Hashem's "*chanukas habayis*", so to speak. If Hashem were to hold this celebration only after completing all the work, we would certainly understand that His palace - the world - is important to Him, but from where would we learn how much He values the *Shabbos*? By holding His celebration prior to having completed the work, He has taught us the major significance of *Shabbos*. From the importance of the *Shabbos* Chazal derive that seven is a very special number. We mentioned above that we recite the *bracha* on the fire on *Motzaei Shabbos* because that is when it was created. We can now add that that we deliberately recite this blessing immediately at the conclusion of the *Shabbos* because the kindling of this fire demonstrates to us the sanctity of the *Shabbos*. The moment we escort the *Shabbos* we emphasize its holiness.

How are we mortals expected to know what activities to refrain from on *Shabbos*? Is there any way we can know what is involved in creating a world? How can we emulate Hashem's rest when we cannot possibly know from what acts Hashem rested?

Hashem gave us the Mishkan which was a miniature world - a microcosmic picture of heaven and earth. Chazal point out that *Parshas Vayakhel* which deals primarily with the construction of the Mishkan, begins with the prohibition against violating the *Shabbos*. Chazal derive from this juxtaposition that we are forbidden to perform any tasks which were required for construction of the Mishkan (See *Shabbos* 49b). By refraining from the work used in construction of the Mishkan, we are ceasing from the work used to create the world.

Chazal teach us: "Bezalel knew how to join the letters with which heaven and earth were created, for it is written here: 'He filled him with G-dly spirit, with wisdom, with understanding and with knowledge' (*Shemos* 35:31), and it is written there: 'Hashem founded the earth with wisdom; He established the heavens with understanding,' and it is written 'through His knowledge the depths were cleaved' (*Mishle* 3:19-20)" (*Berachos* 55a).

We find similar language used in describing Chiram who assisted Shlomo in construction of the Mikdash: "full of wisdom, insight and knowledge to do all sorts of work" (*Melachim I 7:14*)

The implication here is that construction of the Mishkan (or Mikdash) requires wisdom, understanding, and knowledge similar to that which was required to create heaven and earth. In other words, the construction of the Mishkan is a miniature version of the creation of heaven and earth. This explains why the laws of *Shabbos* are derived from the Mishkan, for the tasks needed for construction of the Mishkan are the same actions that the Creator, so to speak, used when creating heaven and earth. It is from these acts that we must refrain from on *Shabbos*.

Parshios Ki Sisah and this week's parsha of Vayakhel teach us the connection between the Mishkan and *Shabbos*. Hashem wishes for the world to become a mishkan, a place where He can dwell. A *talmid chacham* can be compared to Shabbat. The Jewish people are the *mamleches Kohanim* - just as Kohanim serve Hashem in the *Beis HaMikdash* we must serve Hashem in this world.

We pray for the day when there will be a *Yom Shekulo Shabbos* - a day that is completely *Shabbos*. When the world is a Mishkan then it is always *Shabbos*. Adam and Chava sinned in Gan Eden when they ate from the *etz hadaas*. Perhaps we can explain that Hashem wished for Adam HaRishon to be the kohen of the world. Had he eaten from the *etz hachayim* he would have served Hashem in the way Hashem wanted. The serpent however convinced Chava that it is better to live in an imperfect world. When a person has no *yetzer hara* then he will not be properly compensated for the work he does, would you not rather have a *yetzer hara*? The serpent did not wish for this world to be a *Shabbos*. Adam and Chava's mistake was that they listened to the advice of the serpent.

There is a view that the sin of the *meraglim* was likened to the sin of Adam and Chava. The Torah relates: "They arrived at the Valley of Eshkol and cut from there a vine with one cluster of grapes". This view states that they took from the *etz hadaas*. They were not interested in holiness, they understood that if the Jewish nation was to enter *Eretz Yisrael* then the entire world would become holy. They preferred that the Jewish people remain outside of *Eretz Yisrael* so that the world will not become holy, in the manner of the serpent's words to Adam and Chava.

We find a similar view with regard to the *mekoshesh eitzim*. Which trees were involved? The trees in Gan Eden - the *etz hachaim* and the *etz hadaas*. The *mekoshesh* was debating whether he preferred the *etz hadaas* or the *etz hachaim*. The serpent convinced Adam and Chava that it is preferable to eat from the *etz hadaas*, that it is better not to be holy like the *Shabbos*. The *mekoshesh* decided to desecrate the sanctity of the *Shabbos*, he preferred a world without that sanctity.

We prefer sanctity, *kedusha*, without the *yetzer hara*, we wish to bring honor

to Hashem. This is the opposite of Amalek. Amalek battled the Jewish nation in an attempt to prevent them from receiving the Torah at Har Sinai. Amalek clearly believed in Hashem, for had he not believed then the Jewish nation arriving at Har Sinai would be of no significance to him. Haman believed in Hashem but wished for Him to remain in the Heavens and not reveal Himself in this world. Amalek understood that Moshe's bringing the Torah down to the Jewish nation would raise the level of sanctity in this world and Hashem's honor would be revealed.

His descendant Haman also wished to prevent Hashem from appearing in this world. He made himself into an *avoda zara* and made everyone bow down to him. He was unable to stand even one Jew not bowing down to him, for that meant there was another G-d in this world. He wished to destroy the entire Jewish nation, *chas veshalom*, as punishment for Mordechai's not bowing down to him. Amalek was trying to prevent this world from becoming a *Shabbos*, he wanted the profane and not sanctity.

We, thank G-d, are searching for how to bring Hashem's glory into the world. We strive for a *yom shekulo Shabbos*. We try to make every act of ours holy, even physical acts such as eating and drinking must be channeled towards holiness. The Messilas Yesharim writes that a holy man's eating and drinking is likened to a *korban* for Hashem's honor. Our *Seudas Purim* is imbued with sanctity because it is a day when we strive to reach a level of holiness and thank Hashem for having saved us. We strive to bring Hashem's Kingship into the world.

We do not eat and drink only for ourselves. This is illustrated by the mitzvah of *mishloach manos* when we try to include other people in our *simcha*. The Rambam writes that as great as the mitzvah of *mishloach manos* is, the mitzvah of *matanos laevyonim* is even greater. A Jew who celebrates must try to make sure that others have with what to celebrate as well. The mitzvah of *simchas Yom Tov* is not completely fulfilled until we bring joy to the poor. This shows that the joy is not for ourselves but for Hashem.

Our Torah and *mitzvos* should be with intent of bringing Hashem's Kingship into the world so that we may reach a *yom shekulo Shabbos* speedily in our day. This is the idea of Purim and this is the opposite of Haman. The Gemara asks what the source is for Haman in the Torah. The Gemara answers by citing the *pasuk* of Hashem asking Adam HaRishon: "*hamin* (same letters as Haman) *haetz asher tzivisicha levilit achol mimenu achalta* "have you eaten of the tree from which I commanded you not to eat?" (Bereishis 2:11) (Chullin 139b). The eating from the *etz hadaas* therefore serves as an allusion to Haman. We do not wish to eat from the *etz hadaas* we would rather eat from the *etz hachaim* - *etz chaim hee lamachazikim ba* - "It is a tree of life for those who grasp on to it". The Torah is the *etz hachaim* and we yearn for more and more holiness and arrive at the *yom shekulo shabbos bimhera beyamenu amen*.

**Staff Dvar Torah by Rav Chaim Rosenblatt**

### **The Value of Acting *L'Sheim Shamayim***



In this week's *parashah, VaYakheil*, we find that the Jews selflessly dedicated materials towards the construction of the *Mishkan*, to the point that there was actually too much. The revered Manchester Rosh Yeshiva, R' Yehuda Zev Segal *zatzal*, points out (see *Inspiration and Insight* pp. 152-155) that this episode contains a powerful lesson regarding the tremendous value of an action performed *l'sheim shamayim* - purely for the sake of heaven.

R' Segal quotes the *Ohr HaChaim HaKadosh's* comment on the verse which states (*Shemos* 36:7) "And the bringing of the materials [for the *Mishkan*] was **enough** for all the work that had to be done - and **more than enough**." The *Ohr HaChaim* points out that the terms "enough" and "more than enough" are a contradiction. After all - the situation was either one or the other, but it couldn't have been both. The *Ohr HaChaim* explains that essentially the materials which were brought were in fact more than what was necessary - hence it was "more than enough". However, inasmuch as each donor had gone out of his way to bring something, Hashem commanded that the *Mishkan* be built in such a way so as to incorporate everything that was brought. Accordingly, when all was said and done, what was donated was "enough".

R' Segal points out that one of the key factors leading to Hashem making use of ALL the donated material was the fact that it was donated *l'sheim shamayim* - with pure intentions. And so it is regarding all similar acts. **When something is genuinely done for the sake of heaven, it is never forgotten Above, and it always bears fruit.** Many years may pass before the consequence of an act *l'sheim shamayim* becomes clear - but rest assured that it will eventually happen.

It would seem to me these ideas are very applicable to our generation. We have witnessed how so many Jews over the last forty years have had the privilege of reconnecting with their heritage. I once heard from a *gadol* that whenever you see someone in this generation returning, you can be sure that he has a holy ancestor "upstairs" pulling strings for him. Indeed, our ancestors served Hashem with pure intentions - *l'sheim shamayim*, and we are reaping the benefits of their deeds. May we be *zocheh* to follow their example, and to similarly act for the sake of Heaven in our own actions, so that we can likewise bring merit to those who will *b'ezras Hashem* come after us.

**Alumni Dvar Torah by Sam Fromson (5768-69)**

### **Exodus: A Bizarre Package Deal**

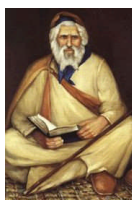
The English name Exodus comes from the midrashic title, 'the book of redemption'. This title represents the depth and essence of the book, and we

are led to understand that all the content of this book of the Torah somehow relates back to that underlying theme. There is, however, a slight problem. As we well know, there are three main subplots to the book, namely; the plagues and leaving Egypt, the giving of the Torah, and the building of the Mishkan. The exodus from Egypt can be easily related to the redemption, the giving of the Torah too can be viewed as a dramatic crescendo to the redemptive process, yet that is not the end of the story. In the last half of Shemot we are presented with four parshiot of exacting detail, with an interlude to relate to us the story of the Sin of the Golden Calf. How can these parshiot justifiably take their place in the 'book of redemption'? Or to rephrase the question, why did Exodus not stop after Mishpatim? And considering that it didn't, what was lacking at the end of Parshat Mishpatim that has been gained by the end of Pekudei?

The Jewish people were **taken** out of Egypt. We didn't deserve it, we didn't even do anything to help. Pesach, which commemorates this event, is characterized as the festival expressing G-d's chesed towards us. The giving of Torah, similarly, was a relatively one-sided affair. True, we expressed our desire to receive this wonderful gift, yet even that was tainted with a hint of coercion. As a result, on Shavuot we relate to G-d as the law-giver, and the day retains a sense of austerity. The building of the Mishkan was different. The Torah emphasizes the phrase, "[collect from] ... every person whose heart inspires him to generosity". G-d asserts that if we build for Him a place, He will dwell within each and every one of us. The closing line of Pekudei tells us of G-d's kavod descending and filling the Mishkan. It is not until the Jewish people engage in a measure of reciprocity and till they truly give of themselves that the 'book of redemption' can comfortably draw to a close. Succot, the festival which commemorates the mishkan, is the only time we are biblically commanded to be happy! We are being given a very clear message by the book of Exodus. It is only by engaging, by giving, and by opening ourselves up, that we can ever hope to be worthy of our own personal, and national redemption.

Shabbat Shalom

### **Petuchei Chotam on Parshat Vayakhel**



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 Abuchatzaira 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).



## #11

Last week we cited the Gemara: "Rav Assi said: 'a synagogue in which they do calculations will eventually house corpses overnight.'" The Reishit Chochma asks why the Gemara focuses on calculations and not ordinary idle and trivial conversation. He explains that Chazal have taught us "one who engages in idle conversation transgresses a positive commandment, for it is stated: *vedibarta bam* 'you shall speak of them', of them but not of other matters" (Yoma 19b). This applies even outside a shul. Matters of calculations, however useful and vital they may be, which do not fall under the category of idle conversation and are therefore ordinarily not forbidden, may not be conducted in a shul.

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



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## Dedications

Learning on 20 Adar I was in the memory of our beloved talmid David Yamnick (5760)

## Visitors

The following people visited/learned in the Yeshiva:

- Joshua Goldman (5759-60)
- David Ouaknine (5768)

## Mazal tov's

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

- [Michael](#) Slomnicki (5761-62,66) on his marriage to Tamara Rubel.
- [Gidon](#) (5760-61) and Dassy Lemberger on the birth of a baby girl, Chaya Gittel.
- [Scott](#) (5760) and Tova Garber on the birth of a baby boy.
- [Rav](#) Yoel and Shoshana Rackovsky on the engagement of their daughter.
- [Robert](#) (Reuven, 5760-61, 63) and Rachelle Naomi Singer on the birth of a baby girl.

### **Baruch Dayan Emet**

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

- Daniel Adam Berkowitz (5754). His parents will be sitting shiva at the Berkowitz home, 25 Lime Kiln Road, Suffern, NY 10901.
- Elisha Goldscheider Z"L, 4 year old son of [Rabbi](#) Aaron and Karon Goldscheider. Shiva in America will begin on Monday morning at 6 Parkview Place Mt. Kisco, NY.

### **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 Hacohen ben Esther Miriam | • Inbal bat Nelya                   |
| •                                             |                                     |



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