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Parshat Vayeshev

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HAPPY THANKSGIVING!



Rav Amos and Rav Yoel in NY!

Rav Amos Luban and Rav Yoel Rackovsky will be in New York next week. They will be at a special chug held for our alumni 8:15 PM Sunday night (Nov 28) at the Stern Family, 60 Briarwood Lane, Lawrence NY.

All day Monday Rav Amos will be available at YU (Beit Midrash) to speak with alumni.

Next week: HaRav Bina has once again been invited to light the menorah by the Kotel on Friday, 26 Kislev (Dec 3rd). We will be live-streaming the lighting and singing. Please check the home page at yna.edu next week and next week's newsletter for more details.

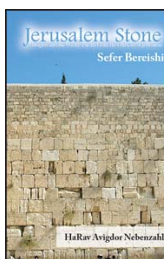


Special Access:

Last Thursday, the Sephardic program went to HaRav Ovadia Yosef's house, where HaRav Ovadia gave them a private shiur and brachot.

Rav Schacter's Visit

This past Tuesday Yeshivat Netiv Aryeh was privileged to host Rav Hershel Schacter, Rosh Kollel of Yeshiva University, who gave shiur to the entire Yeshiva.



Now available in Israel: Rav Nebenzahl's sichot for Sefer Bereishit in English have now been published in Israel. To order, please call 02-627-7147.

In the US you can still get it at <http://www.rossipublications.com>.

Next week: HaRav Bina has been once again been invited to light the menorah by the Kotel on Friday, 26 Kislev (Dec 3rd). We will be live-streaming the lighting and singing. Please check the home page at yna.edu next week and next week's newsletter for more details.

Shabbat Davening Times- (with Rav Fodor & family)

Mincha Erev Shabbat	4:20 PM
Shachrit	5:40 AM, 8:30 AM
Mincha	4:00 PM

Hakarat Hatov

Dear Rav Bina,

It is not Yom Kippur, it is not Erev Pesach.

It is Erev Chanukah. It is a time of miracles. Actually, I would rather not call it a miracle but rather refer to it as a time of festivities and a time to rejoice.

There is not a day or a week that goes by that we somehow, someway, don't see the influence that your yeshiva, Netiv Aryeh, has had on our Boys and on our Family; in a positive, Yiddish, true Torah way.

Most recently, our son Eitan posted a Dvar Torah and we are so very proud of him. While not every yeshiva is suitable for every child, you know that b"h, we have six children, and as you know six children can have six very different personalities, needs, wants and ways of learning. We are simply amazed and impressed that you have been able to communicate and give over to both of our sons, each according to his ability and understanding, and reach out to them both, at a level where they enjoy and embrace their learning.

I try to explain to EVERYONE I meet that **NETIV ARYEH** is about communicating and guiding students.

They are not there to "flip" students, but they ARE there to embrace their students. When we discussed the idea of learning in Israel with our children, they were a bit apprehensive. Frankly, I promised them, if they went and did not find it suitable, they could return mid-year. Fortunately that did not happen.

I also explained to them, that there were no grades. As far as I was concerned, Israel was like an orange. They could sleep through half their classes. I hope I am not offending you. I wanted them to enjoy the fruit and discard the peel. I advised them to take what they wanted and I would have no problem if they did not recycle or use the rest for compost. They seemed to enjoy this analogy and were happy at having the pressure removed from them. An of course, you and I know how well they have succeeded at Netiv Aryeh, B"H.

It is not about the D'var Torah. It is about the way we have seen how much both our boys have grown. The way they conduct themselves among their friends, classmates, and all the people they meet. The way they approach life. Their understanding of the Universe and Halacha and how it all comes together and sometimes not. I have found that I have learned a great deal through their eyes.

As the holiday of Chanukah approaches, I just wanted to wish you and the entire family of Netiv Aryeh, a very Happy and Delightful holiday, filled with delicious hot latkes and loving warm embraces.

Continue to love the children as you manage to do so well, and Klal Yisrael will have great Talmidei Chachamim. But more importantly, these young men, need not become great Talmidei Chachamim but they must understand why we have Eretz Yisroel, why they daven, how to learn and how to enjoy yahadut.

And all this you have truly accomplished.

Thank you from the bottom of our hearts.

Gitelle & Joseph Steinfeld
Woodmere, NY.

THE SIN OF "KARPAS SYNDROME" by Rabbi Dr. John Krug

Yes, I know it is not **Pesach**. It is not even **Chanukah** yet! Nevertheless, there is I believe, a particularly important lesson that emerges from this week's **Parsha** that is directly related to our **Zman Cheiruteinu**. It is a moral message which needs to be both psychologically internalized and practically manifested if we are to remain an **Ohr La'goyim**, a beacon of light and role model unto the rest of the world.

As we take our places at the decorative table on the anniversary of The Exodus of our ancestors from Egypt and engage in the fulfillment of **sippur yetziat mitzrayim**, the telling of the story of this Exodus, we recall the song we learned in second grade: "**kadesh, urchatz, karpas, yachatz...**" We all are familiar with the various rituals associated with each of the stages of the **seder**, but many of us are at a loss to explain some of the deeper insights associated with our celebrative commemoration.

Many English language renditions of the **haggadah** translate the word "**karpas**" as "K-A-R-P-A-S," for to offer us a literal translation of the word would supply little in terms of our understanding.

The actual word "**karpas**," as it is used in **Tanach**, appears only once. "**Chur, karpas, u'techelet...**" (**Megillat Esther** 1:6) The word "**karpas**" refers to some form of cloth or material which served a decorative purpose at **Achashveirosh's** party. We are left with an important question: If this is what "**karpas**" means, what is it doing in the **Haggadah** as one of the stages in our **seder** ceremony?

In fact, the word "**karpas**" **does** show up in one other very important place, and that reference is in this week's **Parsha**. When **Ya'akov Avinu** makes the infamous "coat of many colors," for **Yosef**, the **Ketonet Passim**, **Rashi** defines the word used by the **chumash**, "**passim**" as "**karpas**." (see **Rashi, Bereshit** 37:3)

This, then, provides us some significant insight into the importance of this ritual on the *leil shimurim* of our *Zman Cheiruteinu*. The act of "*karpas*" is actually the first major component of our *sefer Kadash*, the recitation of the *Kiddush*, is not unique to the *Pesach* holiday. We recite *Kiddush* at each *Shabbat* and *Yom Tov* meal. The "*urchatz*" is for the "*karpas*." This, then, makes "*karpas*" a crucial focal point and linchpin in understanding why it is we are gathered around the table.

Before we reach "*maggid*," before we can engage in the fulfillment of the Biblical commandment of *sippur yetziat mitzrayim*, of telling the story of how the Jews got **OUT** of Egypt, we must pause and ponder, contemplate and consider on how the Jews got **INTO** Egypt in the first place. They came to be in Egypt as a result of *sinah*, hatred, of brother turned against brother, a result of one Jew being unable to get along with another Jew, to the point of *Yosef* being sold as a slave and taken down to Egypt. This hatred has become represented by, symbolized through and embodied in the "coat of many colors," the "*karpas*." To this very day, that coat is representative of the divisiveness among Jews and of the intolerance that still exists for, and at times directed towards, each other.

Only after we have wholly reflected upon and fully internalized the "*karpas*" element of our story and history are we worthy of proceeding on to "*maggid*," the telling of the story of The Exodus from Egypt.

This theme of intolerance and hatred among Jews is, alas, all too relevant in our own age. Only if we cure "*Karpas Syndrome*" can the prognosis be positive and the future bright for the entire Jewish people. Then, and only then, will we be able to witness *shalom ahl Yisroel*.

Shabbat Shalom!

Rabbi Dr. John Krug, a clinical psychologist and himself an alumnus of the yeshiva, is based in the New York City area, primarily at Yeshiva University. He spends his time with both individuals and groups of our alumni. He can be seen on the YU campus at unusual hours sitting with students, handling a near-crisis situation, clarifying vocational concerns, assisting in interpersonal relationship skills development, running a chug or just providing a ready ear, soft shoulder, willing hand and understanding heart.

In addition to his responsibilities to Yeshivat Netiv Aryeh, Rabbi Dr. John Krug is also the Dean of Student Life and Welfare at The Frisch Yeshiva High School in Paramus, NJ, serves as an adjunct professor in two of Yeshiva University's graduate schools and maintains a small private practice in clinical psychology. For more about Rabbi Dr Krug, click [here](#).

HaRav Nebenzahl on Parshat Vayeshev

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



Printer Friendly Sicha

CHANUKAH AND PURIM, RUSSIA AND GERMANY

The parsha concludes with the dreams of the Sar HaMashkim (officer of the cupbearers) and the Sar HaOfim (officer of the bakers) and Yoseph's respective interpretations. Why did Yoseph interpret the dreams such that the Sar HaMashkim would live and be reinstated while the Sar HaOfim would be hanged? Perhaps this was simply Yoseph's understanding of the events which transpired in the dream. However in the beginning of Parshat Miketz the Sar HaMashkim relates to Pharaoh how Yoseph was able to interpret the dreams and "*vayehi kaasher patar lanu ken haya*" "and it was that just as he interpreted for us so did it happen" (*Bereishit* 41:13). The *pasuk* implies that Yoseph did not simply interpret the dream as he heard it, but rather his interpretation actually determined what was going to take place. Had Yoseph interpreted the dream otherwise, something else would have resulted.

Chazal deduce from here that "*shekol hachalomot holchim achar hapeh*" "all dreams follow the mouth" (i.e. the import of a dream depends upon the interpretation given it) (*Berachot* 55b). Yoseph could have interpreted the dream otherwise.

The Sar Hamashkim related to Yoseph that he dreamt of a grapevine. We are not informed who this grapevine belonged to, presumably it did not belong to the king. The Sar HaMashkim was such a loyal servant that he pressed all the grapes into Pharaoh's cup and gave them to Pharaoh, keeping none for himself. Such a loyal servant is worthy of being reinstated as an officer in the king's court.

Let us compare this to the dream of the Sar HaOfim: His dream featured three baskets on his head, with the upper basket containing Pharaoh's food. A bird then landed on the basket and began to consume the contents of the basket. As far as appears from the dream, the baker made no attempt at preventing the bird from eating the king's food. Such a disloyal servant does not deserve to be an officer of the king and deserves to be hanged.

There is a lesson for us in this incident. Hashem is our King and we are His servants - whatever we do must be for Hashem's sake. Although He does not drink wine and eat cakes but it is our task to determine that everything we do in this world is for His honor - this makes us true servants. When we do not channel our energies to fulfill His will

and for encouraging others to do so, then we are not acting as loyal servants. I am not saying that we will be hanged (Pharaoh chose his birthday as the day to hang the Sar HaOfim, remember Hashem does not have a birthday). Our task in this world is to fulfill the will of Hashem in this world.

The Chashmonaim were small in number and waged war against a strong Greek army armed with elephants and many other things. In spite of this, Hashem made a miracle and led them to victory. Why were they worthy of a miracle? Their only interest was to fight for the fulfillment of the will of Hashem. The Greeks fought against the Torah and defiled the sanctity of the Beit HaMikdash. The Greeks fought against the soul of the Jewish nation, it was not a war of physical annihilation. The Chashmonaim, with great self-sacrifice waged war and thank G-d succeeded in restoring our ability to learn Torah, keep Shabbat, Brit Milah, and other mitzvot.

Years later the Jewish people fought the Romans but were not as successful. They fought with great self-sacrifice but not for the Torah, but rather their motives were purely patriotic. Hashem did not make a miracle for them because they were not fighting for the will of Hashem. Because no miracle was performed, the stronger Romans defeated the weaker Jewish nation.

The Bach notes one of the distinctions between Chanukah and Purim. On Purim we celebrate by eating and drinking while on Chanukah we celebrate by lighting candles, saying Hallel and reading the Torah. What is the reason for this distinction? On Purim the enemy wished to physically destroy us, so our celebration therefore focuses on the physical. On Chanukah, on the other hand, it was a spiritual war so the celebration focuses on additional spiritual-based mitzvot.

There is an interesting distinction between the text of the *al hanissim* recited on Purim and that which is recited on Chanukah. Purim's *al hanissim* makes no mention of the celebration being a feast, while Chanukah's does mention the lighting of candles. The Rav (HaGaon HaRav Shlomo Zalman Auerbach zt"l) explains the distinction as follows: in *al hanissim* we announced that Hashem intervened and thwarted the plans of the enemy and carried out the exact opposite of what they had intended. Therefore on Purim when the enemy wished to hang Mordechai, we thank Hashem for saving Mordechai and for hanging Haman. On Chanukah, on the other hand, the Greek goal was to cause us to forget the Torah. What better way to highlight their failure than to show that after the miracle of Chanukah not only were we able to learn Torah but we were given additional *halachot* pertaining to Chanukah.

HaGaon HaRav Yechezkel Sarna zt"l was known to ask children whether the Chashmonaim were strong or weak. The children of course would respond that they were strong, after all how else could they have defeated the mighty Greek army. R' Yechezkel would then point out that we say in *al hanissim*: "*masarta giborim beyad chalashim*", that Hashem gave over the strong in the hands of the weak meaning that the Jewish nation was the weak one.

Perhaps we can offer a different interpretation to "*masarta giborim beyad chalashim*". Perhaps the Chashmonaim were indeed strong, and *chalashim* - weak - refers to those who were killed by the Greeks for keeping Torah and mitzvot, for it was the merit of their dying *al Kiddush Hashem* that helped the Chashmonaim defeat the Greek army. I would like to add that in my lifetime (before the students in the Yeshiva were born) there were two great powers which waged war on the Jewish people - Germany and Russia. The German aim was to kill every Jew regardless of his level of mitzvah observance, while the Russians wished to assimilate us. I would venture to say that the Germans were the Haman of the previous generation while the Russians were the Antiochus. Millions of people died in World War II, not only Jews but the many soldiers of Russia, the United States, Britain, France, and other nations before Nazi Germany was finally defeated. Communism, however, fell with hardly any casualties. What brought the downfall of communism? It was those who lived their lives *al Kiddush Hashem* in Soviet Russia, by defying the authorities and learning Torah, performing Brit Milah, and other mitzvot.

My father zt"l once told me that he once heard Rav Zolty zt"l speak on Shabbat Chanukah. He mentioned a *pasuk* from the haftarah of Shabbat Chanukah: "*lo bechayil velo bekoach ki im beruchi*" "not with soldiers, not with strength, but with My spirit". Rav Zolty mentioned that we can see a clear example of this in our generation. The Russians are armed with tanks, sputniks, and so many other things yet what were they afraid of? The siddur in the hand of the Jew - this was their enemy. Had Rav Zolty zt"l lived a few more years he would have seen that the siddur won the war - the Russian empire of communism collapsed and as a result Jews are now able to learn Torah and keep mitzvot and move to Eretz Yisrael if they wish.

In both of these oppressive regimes there were incredible amounts of Kiddush Hashem. Although that evil German declared war on the Jews, he was fighting Judaism as well as is evident from his burning shuls and Sifrei Torah. The Russians were officially battling Judaism. They lost the war - the Torah defeated the Russians.

I would venture to say that we have not seen such acts of Kiddush Hashem in both of these countries since *Akeidat Yitzchak*. Many wonder where Hashem was while his people were in Auschwitz. I would say that the acts of Kiddush Hashem show us that he indeed was there. Life in Soviet Russia as well, was also full of tremendous acts of Kiddush Hashem and *mesirut nefesh* for the mitzvot of Brit Milah, Shabbat, and many other mitzvot.

A story is told of a Jew who emigrated from Russia with very few belongings. One of the belongings he did take with him was a piano which he took great care to insure that it was not damaged. Someone approached him: "you brought so little from Russia, why did you feel it was so essential to bring the piano? Are you a musician, or at least very musical?" The man responded: "I am not the least bit musical, however this piano has great sentimental value. I very badly wanted to learn Torah with my son but I did not want the goyim to hear me, who knows what punishment I would have received. Whenever my son and I would learn, I would let my daughter play with the piano to make sure the goyim would not hear us learning."

There was the story of another Jew who very badly wanted to move to Eretz Yisrael. He entered the emigration office and was sent from one officer to another. Finally he arrived at an officer who asked him why he so badly wanted to move to Palestine. The Jew responded that he wished to move to Eretz Yisrael. The officer took out a piece of paper, scribbled a note, and gave it to the Jew saying: "you can go on one condition, that you put this note in the Kotel when you get there."

A very moving story involved a man who gathered a minyan of Jews together to make a brit milah for his son. The son was more than 8 days old because it took about a year to find a mohel (in Soviet Russia there were no ads for mohalim in the local newspapers). Following the Brit Milah, the mother kissed her little son, remarking that this is the first time she had kissed her son for she had decided she would not kiss him until he had a Brit Mildah.

A story is told of a group of Jewish boys on their way to the gas chambers on Simchat Torah who suddenly broke out in song and dance. The German guards barked: "why are you singing and dancing?" One of the young men responded: "we are joyous at the prospect of leaving this terrible world and going to a much better place." The German responded: "wait a minute! I am not about to let you go to any better place."

A Rav told the story that he was sentenced to be hanged. The Germans sentenced many people to hanging that day and there was a long wait. In the meantime there was work that needed to be done. The hangman said to him: "why don't you go to work, but come back quickly or you may lose your place on line." The Rav, who was very happy to lose his place, did not return, and lived to see the end of the war.

There was a Jew in America who made a Bar Mitzvah for his son, inviting a few friends to a Shabbat Kiddush. Cakes and kugel were served. A man entered whom nobody knew, but being a good host, the father of the Bar Mitzvah offered him a piece of kugel. The man was not satisfied and asked if he could speak. Of course, the people in the room were not thrilled with the idea but realized they had no choice but to allow him to speak. He began: "you people all think you are at a Bar Mitvah, but let me tell you this is not a Bar Mitzvah it is a Brit Milah. You think this kugel is delicious, well let me tell you I once tasted better kugel." The people in the room thought he had lost his mind. However, he continued: "I want to tell you people the following story: the mother of this child was with me in the ghetto. She prayed that she would not have a son because she would not know how she could give him a Brit Milah under these terrible circumstances. For some unknown reason the Germans sent her to Vienna where she did in fact give birth to a son. She asked the head of the Jewish community if he could speak to the Germans about allowing her to give her son a Brit Milah. The man of course responded that he could not speak to those murderers about such a thing. She decided to secretly have a Brit Milah performed on her son. One man told her that being a doctor, he knew how to do a Brit Milah. The mother refused him saying that he was not a religious Jew. Eventually another group of Jews arrived, among them a religious mohel who had his knife on him and he performed the Brit. In honor of the great simcha, the mother took whatever potato skin she could muster and made some sort of kugel. I would like to inform everyone here that the mother of the Bar Mitzvah was that woman, the Bar Mitzvah boy was that child, and I am the mohel. As delicious as this kugel that we are eating is, it does not compare to the potato skin kugel we ate risking our lives to give this child a proper Brit Milah."

Staff Dvar Torah by Rav Aryeh Varon

WE KNOW THE ENDING

For the next few weeks we will be analyzing the difficult parshiot of Yosef and his brothers. (Rav Bina himself says he doesn't know which is worse, mechirat Yosef or the Golden Calf). Like all difficult portions of the Torah, there is usually a smoke screen covering up very deep ideas.



Rav Matityahu Solomon explains that the story of Yosef is a metaphor for the Jewish experience on a national and personal level.

Yosef is sold, Yaakov is in mourning. We should be crying over the injustice. And just when Yosef rises up in Potiphar's house, he is libeled and thrown into prison. Why aren't we crying!? ... Because we know the ending.

The story of Yosef teaches us how we can't judge the story as it is running its course. It teaches us emunah in Hashem.

Just as all seemed bleak in the darkness of the Greek exile, the light shined through. And just like we can all attest, some of our most difficult life experiences were literally life savers. And just like we know through the promises of our Prophets, the pains and difficulties of our present exile will turn out into the greatest moments at the End of Days.

We know the ending.

Shabbat Shalom,
Aryeh Varon

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

This Week's Dedications

- Harav Aharon Bina sponsored Thursday Night Snack on 12 Kislev in honor of the birth of his granddaughter, Rachel.



Visitors

The following people learned/visited in the Yeshiva:

- Michael Gluckstadt (5765)

- Josh Gruenbaum (5764-65)
- Rabbi Barry Lerer & Family (5752)

Mazal Tov's

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

- [Samuel](#) Kollander (5767) on his engagement to Jennifer Perl.
- [Richard](#) (5763-64) and Mindy Swedarsky on the birth of a baby boy.
- [Gilad](#) (5757) and Danna Kalter on the birth of a baby girl, Bella Rose.

Baruch Dayan Emet

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

- The father of [Schelomo](#) Marmor (5757-58).
- Margalit Mizrachi, the sister of Jacob Jacobi (father of Tamir, Shana Alef). Shiva is at Rechov Dehomei 8, entrance 3 in Kiryat Menachem, Jerusalem until Tuesday morning.

Tehilim List

Printer Friendly Tehillim List

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

- | | |
|---|----------------------------------|
| • 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 |
| • Ditza 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 Hacoheh ben Esther Miriam | |



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