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Parshat Vayetze

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Netiv Aryeh congratulates our soldiers who learned in Yeshiva during years 5768 and 5769 for having completed their army service this week - mazel tov to Scott Ehrenberg, Adam Rosenfeld, Naftali Gidon, and Daniel Landesman.



Thank you from the entire unit.

Message from the soldiers: Thank you to everyone for their support during this past year and a half. Special thanks to HaRav Bina, Uri Kari, and Elisha Porat for going way beyond the call of duty for everything they have done not only for the Netiv soldiers but for the entire platoon - from the BBQs that Uri and Elisha organized outside our various bases, to the care packages we received, and much much more. Serving in the IDF would have been much more difficult without support from our home away from home.

MATAN's new Tanach Program for everyone:

[The Sadie Rennet Institute for Women's Studies](#), founded by Rabbanit Malke Bina, has started an innovative new program called **Al haPerek**. It was created for one purpose: to enable and encourage people to learn Nach in-depth and systematically in a five-year cycle. Click [here](#) to learn more about it.



Shabbat Davening Times- (Out Shabbat, Rav Varon and his family will be joining us in Yeshiva)

- Mincha Erev Shabbat 4:25 PM
- Shachrit 5:30 AM, 8:30 AM
- Mincha 4:00 PM

Coming Home by Darren Levin (5761-62)

Coming Home

The anticipation grew as Avital and I received the confirmation from the mini-bus driver that he will be the one to bring us to our new home in Rechavia- "Nu... Taalu!" As he aggressively threw our suitcases into his trunk, we excitedly hurried onto the *Nesher*; at that point, we knew we were one step closer. When we arrived at our apartment door, we

smiled at one another, sharing the indescribable experience of coming back home.

What is it about Israel that is so special? Well, you know, there's nothing like staying at the Inbal Hotel, spending Sukkot in Israel with family and friends while devouring a never-ending supply of palatable foods and delicious desserts. Can't forget the fun of strolling down Ben Yehuda Street on a Thursday night, or experiencing the hustle-bustle in Meah Shearim on Erev Shabbat before rushing to the Tachanah HaMerkazit to catch the last bus leaving to your fill-in-the-blank Shabbat destination. And, not to mention, a trip to the Kotel preceded by a visit to Yeshivat Netiv Aryeh, our home away from home. But is that really it? Are these experiences the reasons why we spend so much time, money, and energy in order to visit this small country?



Well, here is the reason why we have decided to come back home. Rav Avraham Yitzchak HaKohen Kook states that "The yearning for the Salvation (*Tziyiyat HaYeshuah*) is the force that upholds Jewish life in exile (*Galut*); Meanwhile, Jewish life in Israel is the Salvation itself (Orot, 9)." In other words, when we have an emotional moment as we hear the sweet tune of *Im Eshkachech Yerushalayim* being sung at the wedding ceremony of a close friend or family member or feel the loss of our Holy Temple during the Three Weeks, we are yearning to experience the heightened Divine collective consciousness of which Am Israel has the potential to live. We merely taste a tinge of holiness, or "wholiness"- what it means to be part of a *whole* that transcends the sum of its parts. This taste is what keeps us alive during our temporary stay in the world that exists outside of Israel.

Living in the Holy Land, however, is living "wholiness" everyday. It is tantamount to having a membership card for the club that provides a greater consciousness of our purpose, while living among our Jewish brothers and sisters who are members of this same club. Here in Israel, it is a little bit easier to experience transcendence, while one's feet remain on the ground. So yes, a trip to the Kotel, Ben Yehuda and Café Rimon can, in fact, be manifestations of this existential experience. Next time you visit, think about what it is that makes your trip so special...but beware, you may never want to leave.

Darren Levin (5761-5762) and his wife, Avital, are living in Jerusalem this year. Prior to their arrival, Darren served as Yeshivat Netiv Aryeh's Alumni Representative at Yeshiva University for the past three years, in addition to his counseling and educational work at the Frisch Yeshiva High School in Paramus, NJ. He is currently completing his Rabbinic studies (Semicha) at RIETS, and is learning at Yeshivat Netiv Aryeh in the morning. Avital is currently studying at the Yeshiva University Midrashiya, located at the RIETS Gruss Kollel in Jerusalem. Feel free to contact Darren and Avital at DarrenBLevin@gmail.com

HaRav Nebenzahl on Parshat Vayetze

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



Printer Friendly Sicha

THE SANCTITY OF LOSHON HAKODESH

"YEGAR SAHADUTA - GALED"

Our Parsha describes for us the covenant between Lavan and Yaakov. The covenant was sealed when "Yaakov took a stone and raised it up as a monument. And Yaakov said to his brethren 'gather stones!' so they took stones and made a mound, and they ate there on the mound. Lavan called it 'Yegar Sahaduta', but Yaakov called it 'Galed'" (Bereishit 31:45-47). The meaning of both these names is the same. Each name means that the mound will act as a witness, Lavan called it by the Aramaic version while Yaakov referred to it by the Hebrew version. Is this the only time that Lavan spoke Aramaic in the entire twenty years that Yaakov lived in Aram? I believe that the main spoken language in fact was Aramaic and the Torah translated for us the conversations that were important for us to know and learn.

In fact, we can safely assume that many of the conversations described in the Torah in Hebrew did not actually take place in Hebrew. Avraham probably spoke to Pharaoh in Egyptian, and had Moshe and Aharon spoken to Pharaoh in Hebrew he would have responded that he had no idea what they were talking about. The Torah simply translated, or perhaps even paraphrased the conversations. Why then does the Torah wish to inform us that Lavan gave this rock an Aramaic name, while Yaakov gave it a Hebrew name?

The Torah is emphasizing for us that Yaakov did not change his language. When he spoke to Lavan he would speak in Aramaic, for otherwise Lavan would not have been able to understand what he was saying. Perhaps the Torah wishes to inform us that even after twenty years in Aram, when Yaakov was already quite fluent in the Aramaic tongue, Yaakov's principle language and the thoughts of his heart were still in Hebrew - loshon hakodesh. We can assume that he spoke to his family in loshon hakodesh as well. Speaking in the holy tongue lends sanctity to ideas, something other languages are unable to do.

"LIVING" LOSHON HAKODESH

Yaakov Avinu may have spoken Aramaic, for otherwise he would not have been able to communicate with the people in Aram, but he lived loshon hakodesh. Chazal tell us that the book of Bereishit is "maase avot siman labanim" "the actions of the forefathers are a

sign for the children". Just as Yaakov Avinu lived his life in loshon hakodesh so too did the Jews in Egypt, as Chazal tell us one of the reasons the Jewish people merited being redeemed from Egypt was "they did not change their language" (see Shmot Rabba 1). Presumably the Jewish people spoke Egyptian to the Egyptians, but they lived in Hebrew. Chazal tell us "'vayehi sham legoy' melamed shehayu Yisrael metzuyanim sham" the Jewish people remained distinct and did not assimilate into the Egyptian nation. One of the ways this manifested itself was speaking their own language. As we know the Jewish nation in Egypt had sunk to a very low level - we learn that they had reached the forty-ninth gate out of fifty gates of impurity. One of the things preventing them from losing their sanctity altogether was that they retained their loshon hakodesh.

LOSHON HAKODESH - INSEPARABLE FROM THE TORAH

The holy language is an inseparable part of the Torah itself. Many authorities claim that when a father begins teaching his child Torah he should begin by teaching him loshon hakodesh. Rashi comments on the verse "You shall teach them to your children to speak in them" (Devarim 11:19) "from the time the son knows how to speak, teach him 'Torah tziva lanu Moshe' (Devarim 33:4), so that this should be the natural patten of his speech. From here they said: when the baby begins to speak his father speaks to him in the Holy Language and teaches him Torah".

The sanctity of this language is seen from the fact that all the prophets prophesied in it. The fact that our language is holier than all others does not protect it from becoming defiled by negative things. Whatever tongue one speaks in can be used for good as well as for evil. The Rambam in his commentary to the Mishnayot of Masechet Avot mentions that there are individuals who think that if one writes a song in loshon hakodesh, then it is praiseworthy regardless of its content, whereas if it is written in some other language it is not at all praiseworthy even if the content is holy. The Rambam refutes this supposition and states that if the song contains wisdom and holy matters, then no matter what language it is written in it is praiseworthy (obviously it is preferable to be written in loshon hakodesh). On the other hand, a song containing nonsense, no matter what language it is written in, is not worthy of any praise. Writing such nonsense in loshon hakodesh does not elevate the song, but rather degrades our holy tongue. (He is not advocating writing nonsense in other languages - he simply states that if one writes nonsense, it is a worse offense if it is in loshon hakodesh). The people the Rambam refers to are technically using loshon hakodesh but without the inner spirituality that should accompany it. Loshon hakodesh elevates something and imbues it with sanctity, but it has to be something worthy to begin with.

THE TRAGEDY OF TRANSLATION

King Ptolemy gathered seventy-two scholars, placed them in different rooms, and asked them to translate the Torah into Greek. Hashem performed a miracle and they each made the same minor alterations aimed at preventing misinterpretation, and they all translated the Torah the same way. One would have thought that the anniversary of this day should be celebrated as a Yom Tov. Chazal, however, understood that this was not a happy day. Chazal declared a fast on the eighth of Tevet commemorating the translating of the Torah and mention of it is made in the Ashkenazic Selichot of Asara B'Tevet. The tragedy of this was that Jews living in foreign lands speaking other languages will no longer learn the original Torah but a Greek translation.

Prior to the translation of the Torah every Jew taught himself loshon haKodesh to enable him to learn the Torah, now there was no longer a need for this. Why would one learn loshon haKodesh when the Torah is available in Greek or any other language? Much is lost from Torah studied in other languages - many of Chazal's derivations cannot be understood without proficiency in the language. Understanding a gimatria (derivations using numerical values of the language) without familiarity with the language is very difficult.

In addition, a translation of the Torah is not imbued with the same sanctity as the Torah itself. The maskilim began by translating the Torah into German claiming that they wished to bring people closer to the Torah. The result was that the Torah was brought down to the German language. They translated the siddur as well claiming that people would find it easier to pray in German, this of course was aimed at having them assimilate. Not being familiar with loshon haKodesh meant not being able to learn the Oral Torah, for the Mishnayot and the Gemara were not translated into German.

Today the situation is better for many parts of the Oral Torah have also been translated into English and other languages, and one not familiar with the Holy Tongue is still able to learn much of the Oral Torah. R'Yehuda HaLevi and the Rambam wrote beautifully in Hebrew, yet much of their work was written in Arabic the spoken language of the time. Although the situation today is not as bad as it was in the time of Ptolemy, learning in loshon haKodesh remains an integral part of the Mitzvah of studying Torah. I believe that when one learns in Hebrew, the learning has a higher level of sanctity. When a person learns in Hebrew he is thinking in the manner of Chazal, otherwise one is thinking in English, German, Greek, or any other language.

Although as we mentioned, a knowledge of Hebrew helps understand the Torah, we must remember the words of the Rambam that good things are good in any language, while nonsense should not be said in Hebrew and in fact it is even worse if said in Hebrew. We must however do our utmost to hold on to loshon hakodesh, not only will this help us understand the Torah but it will guard against assimilation.

"... TO MAKE THEM FORGET THE TORAH"

In a few weeks we will celebrate Chanukah and the victory over the Greeks. The Greeks forbade learning Torah, observing Shabbat, Brit Milah, and Rosh Chodesh. We recite in Al HaNissim that the Greeks wished to cause us to forget the Torah and not keep the mitzvot: "lehashkicham Toratecha ulehaaviram mechukei retzonecha". Thank G-d, we observe the Torah today, but unfortunately the Greeks were successful in causing us to forget the Torah. The Greeks were responsible for the Torah being forgotten not only in the Diaspora where it was studied in Greek, but also in Eretz Yisrael where the learning was in loshon hakodesh. This was true for Gedolei Yisrael as well.

Chazal tell us that from the days of Moshe Rabenu until the time of Yossi ben Yoezer Ish Tzreida and Yossi ben Yochanan, there was not a single dispute between the Sages that was not ultimately resolved. A solution was found to every halachic issue that was ever debated (see Yerushalmi Chagiga 2:2). It was at the time of Yossi ben Yoezer and Yossi ben Yochanan, that we find the first unresolved point of contention. The discussion there centered around whether or not the rite of semicha (the owner of an offering placing his hands and leaning down on the head of an animal prior to its slaughter) may be performed on Yom Tov. We are told: "Yosef ben Yoezer says not to perform 'semicha', Yosef ben Yochanan says to perform 'semicha', Yehoshua ben Prachia says not to perform 'semicha', Nitai HaArbeli says to perform 'semicha', Yehuda ben Tabai says not to perform 'semicha', Shimon ben Shetach says to perform 'semicha', Shemaya says to perform 'semicha', Avtalyon says not to perform 'semicha' ..." (Chagiga 16a). It is apparent from the Mishna that this dispute continued for several generations. Hillel and Shammai continued to debate this as well as three additional issues. From there we arrive at their disciples Beit Hillel and Beit Shammai: "when the number of students of Shammai and Hillel who had not served their teachers sufficiently increased, then too, the number of halachic disputes increased in Israel and consequently the Torah became as two Torahs" (Yerushalmi Chagiga 2:2 and Sotah 47b). This was viewed so negatively by Chazal, that a fast day was instituted in commemoration (see Shulchan Aruch Orach Chaim 580:2).

Chazal tell us that the Torah was forgotten at the end of the days of Yossi ben Yoezer (see Temurah 16a). This coincided with the advent of the Greek decrees, for Yossi ben Yoezer himself was killed al Kiddush Hashem by the Greeks (see Bereishit Rabba 65:22). The forgetting of the Torah, as we see began during the Greek rule.

WHEN THE TORAH IS FORGOTTEN DARKNESS DESCENDS

Today we no longer have two Torahs, we have hundreds of Torahs! There are disputes between the Ri"f and the Rosh, the Rambam and Tosafot, Rabenu Tam and the Gr"a - hundreds of Torahs! What brought this about? The Greeks caused the Torah to be forgotten, as we recite in "Al HaNissim" that the Greeks wished "To make them forget the Torah and compel them to stray from the statutes of Your will".

Chazal explain: "'vechoshech al pnei tehom' 'with darkness upon the surface of the deep' (Bereishit 1:2) - this refers to the Greeks who darkened the eyes of the Jewish nation with their decrees." (Bereishit Rabba 2:4). Once again, to properly understand this, knowledge of loshon haKodesh is essential: The word for darkness - choshech - is comprised of the same letters as shachach to forget (shin kaf chet). The Torah is light, and when it is forgotten, darkness descends.

Thank G-d, our victory over the Greeks allowed us to once again keep the Torah, but we have not been completely victorious over their decree causing us to forget the Torah. Every additional page of Gemara that we learn, every additional parsha in the Torah that we master especially in loshon haKodesh will mark true victory over the Greeks.

The situation outside Yeshivot is deplorable, it is said that that seventy percent of Jewish children in Eretz Yisrael do not know the pasuk of Shma Yisrael, with the number being even higher in the Diaspora. Many who do know the pasuk have the ability to rise to a much higher level and are not availing themselves of the opportunity.

We do not have the authority to rule when it comes to machlokot among tannaim, amoraim, or poskim, but we certainly can try to learn as much as we can, to uncover the logic behind each view - why does Rashi rule this way and Rabanu Tam another way. Perhaps when the Moshiach arrives, he or Eliyahu HaNavi or Moshe Rabenu will tell us which approach is correct. In the meantime we must study and analyze all of these views. To the best of our ability, however, we must guard against forgetting the Torah. The Vilna Gaon was able to rule on all machlokot of the Rishonim and was confident in his ruling. We are not on that level. Our task is to learn more thereby continuing the work paved by the Chashmonaim.

The Vilna Gaon was once asked why he does not wear tefillin of Rabenu Tam. He responded that if he were to concern himself with every view in halacha he would be required to wear 64 pairs of tefillin. I truly believe that even though he was a poor man, if he truly believed that all 64 opinions were possibly correct, he would have purchased and worn 64 pairs of tefillin. He felt confident that the halacha is in accordance with the view of Rashi. It appears from the Zohar that the tefillin of Rabenu Tam is the tefillin of Olam Haba. The Gr"a felt that when he arrives in the Next World he will wear tefillin of Rabenu Tam, so long as he is in this world he will follow the view of Rashi. There are many pious Jews today who wear tefillin of Rabenu Tam in addition to tefillin of Rashi - certainly among the Sephardi population, but many Ashkenazim as well.

A great scholar once commented that it would be wrong to discuss Rabenu Tam's view in his shiur and yet not wear his tefillin. He feared arriving in the Next World and being met by Rabenu Tam who would ask him how he could learn his Torah yet not wear his tefillin.

Another gadol was once asked why he does not wear tefillin of Rabenu Tam. He responded that the Beit Yoseph writes that only one considered a tzaddik and a chassid should wear tefillin of Rabenu Tam. The people countered: "but the Rav is a great tzaddik and chassid, why then does he not put on tefillin of Rabenu Tam? The gadol responded that when he arrives in the beit din shel maala after one hundred and twenty years they will ask him why he does not wear tefillin of Rabenu Tam. He will respond that the Beit Yoseph claims that this is proper action only for a tzaddik and chassid, they will then respond: "but you lived your life as a tzaddik and chassid". The gadol explained "I wanted to hear from the beit din shel maala that I am a tzaddik and a chassid.

It is known that once the Gr"a reached the age of forty he studied only the Written Torah. How did he do so? Because within each and every word, he was able to uncover the entire Oral Torah that was contained within it! He found all the detailed halachot of eglarufa in that section of the Torah, and all of Hilchot Shabbat in the areas where the Torah speaks of Shabbat. This of course is the Gr"a (even he only began doing so at age 40). We have no choice but to focus on the Oral Torah including the Gemara, Rishonim,

until the Mishna Brura. We must try to understand the logic behind their rulings, why does Rashi rule as he does and why does Tosafot argue. With Hashem's help, when Moshiach arrives we will no longer forget the Torah, the darkness caused by the Greeks will be illuminated.

The miracle of Chanukah, involved light because the Greek enemy brought darkness to the world. We light the menorah to show that we are victorious over darkness.

It is very difficult to understand the manner in which the miracle of the flask of oil took place. There were two things the Chashmonaim needed in order to properly kindle the Menorah - pure oil and the Golden Menorah (the Greeks not only defiled the oil, but they also took all the vessels from the Beit HaMikdash - see Rashi Avoda Zara 43a "umlachut Beit Chashmonai"). A miracle was performed with the oil - a minor amount lasted for eight days. Why did Hashem not perform a miracle and produce a Menorah? They were forced to use rods of iron coated with tin. Only later when their wealth grew did they use silver, and when they became even wealthier they used a golden Menorah (see Avoda Zara 43a). Why did Hashem not perform a miracle with the Menorah itself, "Is the hand of Hashem limited?" (Bamidbar 11:23) that He could not have sent down a Golden Menorah. He could have caused a thousand golden Menorahs to rain down from the sky! Why did Hashem not perform an additional miracle that they would find a golden Menorah and thus be able to perform the Mitzvah in all its beauty and glory?

We can expand this question by noting that the fact that the Menorah is made from gold is not simply for esthetic considerations, it has halachic ramifications as well. A golden Menorah has cups, knobs, and flowers, while a Menorah made from any other material does not (see Rambam Hilchot Beit HaBechira 3:2-4). Why then did Hashem not provide them with a miracle Menorah in order that they be able to observe the Mitzvah in the best possible manner?

It appears to me that the explanation is as follows: Hashem wished to teach us an important concept: It is true that Mitzvot must be beautiful, their external beauty must be maintained - an animal which is blind, lame, or sick should not be brought to the Beit HaMikdash, as Malachi rebuked the nation. It is true that not caring about the appearance of the offerings lead to Hellenism. Even so, what is inside is of greater significance than all these externalities. The gold in the Menorah symbolizes the outward appearance. Even a non-Jew can differentiate between iron and gold. The pure olive oil symbolizes that which is internal. The best microscope in the world will not be able to identify the difference between pure and impure oil. Only the halacha can distinguish between the two. As much as Hashem wishes us to serve Him with external beauty, what is inside means more. For this reason Hashem did not send the Jewish people a golden Menorah. The miracle occurred specifically with the oil to give them the message that the principle service of Hashem is with what is inside.

Chazal established different levels of observing this Mitzvah - the basic Mitzvah, Mehadrin, and Mehadrin min haMehadrin. This is the only Mitzvah in which we find such gradations of observance. Why is this so? Because what led to being subjugated to the Greeks to war was the lack of beauty in our observance of Mitzvot, Chazal established these three levels of observance as a means of rectifying the situation. Practically the entire Jewish nation carries out this Mitzvah in the manner of "Mehadrin min haMehadrin". They could have decreed that one can fulfill his Mitzvah using a tin Menorah, the Mehadrin using silver, and the Mehadrin min haMehadrin using a golden Menorah. Chazal, however, did not do this - the "hiddur Mitzvah" is only in the number of candles lit and not in the Menorah itself. Perhaps this too is for the reason we have just mentioned, to show that the inner depths - symbolized by the light of the candles, matter more than the externalities - symbolized by the Menorah itself.

Staff Dvar Torah by Rav Chaim Eisenstein

Jacob's ladder is a metaphor that is used by many because of its vivid and dramatic imagery. Nevertheless its exact message is unclear. Although Rashi clearly describes the angels ascending and descending as being the angels of chutz la'aretz and Eretz Yisrael, there are many parts of the story which require further elaboration.



The Nesivos Shalom describes a few interesting details that appear in the psukim and in the midrashim and then posits a very interesting message that can be gleaned from Jacob's ladder. Firstly, the Torah emphasizes that the ladder was not only in the heavens but rooted in the ground - mutzav artzah. Why does the Torah emphasize something that is relatively obvious and at first glance doesn't seem to have much significance?

Secondly, the midrash points out that the gematria of sulam is the same as that of Sinai - what is the parallel between Jacob's ladder and Mount Sinai?

Finally, the midrash also emphasizes a parallel between the ladder and the ramp of the mizbeach (Altar) in the midkash - in what way are they similar?

In Chassidus, according to the Nesivos Shalom, the ladder represents a tool for change in Yaakov's life that is a metaphor for all of us. Yaakov, after rising in the holiness of his father's home and studying in the Yeshiva of Shem and Ever, became very scared of traveling the challenges of "the real world". This was the first time he was going to live in an atmosphere of idol worshippers and there he would have to try to raise a family and earn a living.

This is the meaning of the midrash on vayifga bamakom - Yaakov attempted to pass but the whole world was a brick wall in front of him. The kedusha Yaakov had achieved was comfortable in his previous environment, but how was he to maintain that sanctity when going out into "the real world".

In response to this fear, Hashem shows Yaakov a ladder that is rooted in the ground with angels ascending and descending to say that even when a person is involved in the earthly challenge of the material world, he can still maintain his kedusha. The Slonimer

Rebbe goes so far as to say that Hashem was telling Yaakov that G-d wills a Jew to involve himself in the material world and in that manner he will attain holiness. This is why the Torah emphasizes that the ladder was rooted in the ground, emphasizing that the appropriate path to holiness actually starts with taking the corporeality of this world and channeling it towards a higher purpose. In fact, there isn't a single part of Hashem's creation that cannot be utilized in this direction if the proper tool is used.

The proper tool is the ladder whose gimmatria is Sinai. The experience of kabbalas HaTorah and the halachic system received at Sinai are there to generate holiness from every part of the material world. That system is rooted in the ground but reaches the heavens as well. At the same time, it is a system that demands self-sacrifice as represented by the mizbeach. How else can it be insured that the participation in all parts of the material world be an expression of holiness and not hedonism?

Often an individual who strives for growth in Torah encounters a fissure between the clarity and spiritual security of the Beis HaMidrash and the hedonistic culture that exists outside. When faced with that challenge, the beautiful metaphor of Jacob's ladder and all its import as described in chassidus can be a very helpful starting point.

Student Dvar Torah by Eitan Steinfeld, Shana Bet, HAFTR

WE NEED HASHEM'S PROTECTION

In this week's parsha, we find Yaakov praying to Hashem for protection from the dangers he expects to face in the future. Rav Pam zt"l, Rosh Yeshiva of Torah Va'Daas, teaches us that there is an important lesson to be learned from this. Yaakov had lived in the house of Yitzchak and Rivkah for sixty years, and spent fourteen years learning at the Yeshiva of Shem and Ever. Even after all that, we find Yaakov worrying that being in the house of Lavan may not only erase all that he has gained until now, but may even, G-d forbid, lead him to violate major Torah prohibitions.



What can we learn from this? We grew up in Torah homes and communities, we are spending a year or more after High School learning full time in Yeshiva. There is no guarantee that we will remain on the level we hope to reach in Yeshiva. Upon returning home we must pray to Hashem with great fervor that He protect us from falling and losing all we have gained.

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

This Week's Dedications

- Parnas Hayom was sponsored on 5 Kislev for the refuah shleima of Sarah Dina bat Rav Eliyahu Meir.
- Rav Bina's Halacha Shiur was sponsored in honor of HaRav Bina on the 2 Kislev by Mrs. Sharona Yefet for everything that he has done for her sons and all of the Yeshiva for all they have done, are doing, and will continue to do.
- Rav Bina's Thursday Night Shiur, Ohr Hachaim Shiur and Thursday Night Snack were sponsored by HaRav Bina on 4 Kislev l'iluy nishmat Yocheved Rivka bat Avraham Yehuda Chaim.



Baruch Dayan Emet

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

- The maternal grandfather of [Yaakov](#) Zeffren (5766-67, Madrich) and [Alex](#) (Aharon) Zeffren (5770-71)

Mazal Tov's

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

- [David](#) (5743) and Marcia Kreinberg on the birth of their first grandson.
- [Yaakov](#) Zeffren (5766-67, Madrich) on his engagement to Avital Rosenbaum.

Tehillim 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
- 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
- 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



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, Netiv Aryeh
Yeshivat Netiv Aryeh

Use this area to provide your subscribers information about your organization.

Sincerely,

HaRav Aharon Bina, Netiv Aryeh
Yeshivat Netiv Aryeh