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Parshat Yitro

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Mishnayot

Please sign up to learn in memory of Asher Strobel (5769) click [here](#).

Spotlight

This Past Week Alumni Shabbat:

Over 50 of our alumni who came to learn during their college break joined us for Shabbat. Many spoke about their post-yeshiva experiences and gave the students advice about succeeding in the collegiate realm.

Monday: Hachnasat Sefer Torah

The Yeshiva was proud to witness the presentation of a Sefer Torah to Rabbi Daniel Lifshitz by his children, Melly and BB, in honor of his 83rd birthday. This strong portrayal of kibur Av Va'eim left an impression on the students including JD Lifshitz, Rabbi Daniel Lifshitz's grandson, a current shana alef student. We hope to have video from the event available for next week's newsletter.

Tuesday: Emunah Seminar

Our annual emunah day was one full of thought, inquiry, and discussion directed by some of the foremost educators in the field. Among the speakers were Dr Gerald Schroder - a renowned scientific author who lectured on the age of the universe- and Rabbi Dr Dovid Gottlieb who discussed the uniqueness of our Mesorah. In addition, the students listened to our own Rav Amos Luban introduce the concept of Emunah and the no ted author and speaker

Rav Zev Leff on the topic of Tzadik v'ra lo (When bad things happen to good people). Click on the images to view. We were also pleased to be joined by many alumni and parents including Mr. and Mrs. Yehoshua

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Goldschmidt, who sponsored the day in memory of his father Aharon Dovid ben Menachem.

Last Week

[Here](#) are some video clips from the siyum in Bnei Brak that the Yeshiva attended.

Shabbat Davening Times- with Rav Shai Gerson and family

Mincha in Beit Midrash followed by Kabbalat Shabbat on the balcony	4:40 PM
Shachrit Vatikin in the Yeshiva	6:00 AM
Shachrit Bet	8:30 AM
Mincha	4:10 PM

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Rabbi Dr. John Krug (Our Director of Alumni Affairs) writes

Just Say Know by

I think there is a most interesting, valuable and quite relevant lesson to be learned from this week's Parasha (as there is from every parsha!). While I know that virtually everyone will be writing about the Aseret Hadibrot (not the "Ten Commandments," as it is erroneously translated, but, rather, the "Ten Sayings"), the focus here is going to be on an enigmatic Rashi at the beginning of the sedreh.



On the first Rashi (Ex: 18:1), where Yitro's name is mentioned, Rashi tells us that Yitro had seven names: Reu'el, Yeter, Yitro, Chovav...et. al. The first name for which Rashi gives us a reason is Yeter: "Al shem sheyatar parsha achat b'Torah: 've'atah techezeh'," that his name Yeter was given because he was meritorious to have one section added into the Torah, i.e. the section known as "ve'atah techezeh."

The words "ve'atah techezeh" appear in Shemot 18:21, where Yitro outlines the scenario for how the court system should be set up. He describes the qualifications needed for the position of being part of the legal and judiciary system: "anshei chayil, yirei Elokim, anshei emet, sonei batzah" ("Able men, G-d fearing men, men of truth, people who hate injustice"), how the hierarchical structure should be established: "V'samtah aleihaem sarei alaphim, sarei me'ot, sarei chamishim v'sarei assarot." ("Courts of thousands, of hundreds, of fifties and of tens") and how they should go about their duties.

It is fascinating, and a major question addressed by many meforshim, that when Moshe actually went out to implement Yitro's sagacious suggestions, we are told (Shemot 18:24-25) "V'ya'as kol asher amar...vayivchar Moshe anshei chayil mikol Yisroel..." Moshe did as his father-in-law had stated, but chose only anshei chayil, "able men." The various meforshim debate as to why the other qualifications and prerequisites were either disregarded, subsumed or, simply, not available.

What is interesting is that this section actually does NOT begin here. Usually we refer to a section, a parsha or a sedreh by using its opening words (e.g. Yitro, Bo, Beshalach, etc.) This section actually starts several sentences earlier with pasuk 17: "Vayomer choten Moshe

eilav, lo tov hadavar asher atah oseh." Yitro's statement actually begins with the words, "what you are doing is no good." So, why is this section called "ve'atah techezeh" and not "lo tov," Yitro's actual opening words?

From a psychological point of view and perspective, the answer, I believe, lies in the fact that it is very easy to go around telling people what they're doing incorrectly. It is easy to criticize, condemn and censure. It does not take much effort to disapprove of someone else, or to disparage other human beings. It takes little to say "lo tov hadavar asher atah oseh," "what you are doing is no good."

However, this does not make anyone meritorious for anything. It is only when one proactively "steps up the plate," comes up with a positive scenario and suggestion, only when one caringly and carefully supplies constructive criticism, only when one delicately provides details for the development of a program and project--only THEN does one become meritorious and praiseworthy--only THEN does one actually reach the heights of a madreigah of having a whole section added in the Torah in your name. This, then, is why the section is called "ve'atah techezeh" and why Rashi stresses the name Yeter in his commentary, for it is only when Yitro focused his remarks on proactive input, practical application and positive involvement that he could earn his eternal place in our Torah.

If, in fact, there is any truth to the aforementioned notion, it should serve as a powerful lesson to us. The incident should be a role model worth emulating. We should be careful, not only of lashon harah, but also of not providing verbiage which could be construed as undermining, undercutting and demoralizing. We should always position ourselves for enhancement and improvement in positive ways, both intrapersonally and interpersonally.

So, thank you, Yeter!

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 B'shalach Yitro

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

Printer Friendly Sicha

Achieving True Unity



Prophets for a Day

Hashem tells Moshe Rabenu that He wants the Jewish people to become a "kingdom of priests and a holy nation" (Shmot 19:6). The Jewish people respond: "everything that Hashem has spoken we shall do" (ibid. 8), "'vayashev Moshe' - and Moshe brought back - the words of the people to Hashem". Shortly thereafter Hashem tells Moshe "Behold! I come to you in the thickness of the cloud, so that the people will hear as I speak to you, and they will also believe in you forever" (Shmot 19:9). The Torah then writes "'vayaged Moshe' - and Moshe related - the words of the people of Hashem" (ibid.). The change in verbs signifies a change in the people's response. Rashi elaborates on the meaning of the second verb vayaged: "I heard from them a response to this matter - that they want to hear directly from You, for one who hears from the mouth of the messenger cannot be compared to one who hears from the mouth of the King Himself. They said: 'it is our wish to see our King'". In this instance they did not simply respond "everything that Hashem has spoken we shall do", as they did before, but there was a point of contention here - they were not

satisfied with Hashem speaking only to Moshe Rabenu.

Hashem heeds their request and instructs Moshe Rabenu: "go to the people and make them ready today and tomorrow" (ibid. 10) - before Hashem speaks to them they must undergo the required preparation. On the third day, Hashem speaks directly to the people however they became frightened and request of Moshe Rabenu: "You speak to us and we shall hear, let Hashem not speak to us lest we die" (Shmot 20:16).

The people had attained a very high level of prophecy but they were afraid to remain on that level. Although the degree of sanctity did not last, it was worthwhile for the nation to have had it even if only for a short time. The Gemara relates that when R' Elazar ben Azariah was offered the position of nasi "He said to them: 'I will go and consult with the members of my household. He went and consulted with his wife, she said to him: 'perhaps they will eventually remove you from the post. He said to her: 'let a person use a precious glass cup one day and the next day let it break'" (Brachot 27b). According to R' Elazar ben Azariah it was worthwhile to accept the position even if it did not end up being long-lasting. By the same token, it was worthwhile for the people to attain that level of prophecy even if for just one day.

Attaining the Emunah that Ein Od Milvado

We sing at our Pesach Seder "ilu kervanu lifnei Har Sinai velo natan lanu et haTorah, dayenu" "Had He brought us to Har Sinai and not given us the Torah it would have sufficed". What is so special about Har Sinai if not for being the place where we received the Torah? In fact two things happened at Har Sinai. Firstly, we received the Torah, as we mentioned; secondly, it was there that "ata hareita ladaat ki Hashem Hu HaElokim ein od milvado" "You have been shown in order to know that Hashem, He is the G-d! There is none beside Him!" (Devarim 4:35). Hashem opened up all the heavens, so to speak, to show us that among all the angels, in all the spheres, among all the heavenly bodies "ein od milvado" "there is none beside Him", only Hashem (see Rashi there). This belief had been passed down from our forefathers, yet in Egypt the Jewish nation almost lost this belief. A short period of time after leaving Mitzrayim Hashem raised them to the level of prophets. Even had we not received the Torah, attaining the realization that ein od milvado would have been sufficient reason to assemble at Har Sinai. It was only after we were imbued with emunah, through visions which even the prophet Yechezkel did not merit, that we were given the Torah as our guide for how to live our lives in this world.

What purpose would there be to meticulously adhering to all the halachot of Shabbat if we did not believe that Hashem created the world in six days? The entire purpose of Shabbat observance is to reinforce the realization that the world was created in six days. There is no point in keeping Shabbat, kashrut, kibur av vaem, and all other mitzvot if we believe that there are other forces in the world.

Preserving the Tzelem Elokim

What I am saying relates not only to mitzvot bein adam laMakom - between man and G-d, but bein adam lachavero - between man and his fellow man - as well. Why is it forbidden to kill another human being? Because we believe in The Creator and man was created in His image. The Torah tells us: "Whoever sheds the blood of man by man shall his blood be shed; for in the image of G-d He made man" (Bereishit 9:6). Which man "created in G-d's image" is the pasuk referring to? There are three ways of understanding this: The simple understanding of the verse is that the Torah is referring to the murder victim, for like any other man, he was created in the image of G-d. By his action, the murderer has killed an image of Hashem, and has thus detracted from Hashem's image. Destroying a likeness of a human king is viewed as a rebellion against the king's sovereignty and is punishable with death. By the same token the murder of a human being is the destruction of the likeness of The King, so to speak, and is a rebellion against the Kingdom of Heaven punishable with death.

My father z"l suggested that the "man" referred to in the pasuk is not the victim but the judge. From where does a human being have the authority to judge his fellow man in such a harsh manner? Because "in the image of G-d, He made man" - man was created in the image of G-d and was thus given G-d's ability to judge (the Torah uses the expression "tzelem Elokim", Elokim connotes the attribute of justice).

With all due respect to my father z"l, perhaps we can offer an additional interpretation to the pasuk. "For in the image of G-d, He made man" refers to the murderer himself. When man murders, he destroys his own G-dly image and it is for this that he is punished. In what way does a murderer destroy his G-dly image? The Tomer Devora tells us that man resembles Hashem in body as well as in action. One who is only similar in body has ridiculed this image. Man's task in this world, is to "shape" himself as closely as possible to His Creator. In other words, we are required to emulate the A-mighty by our actions as much as possible: "'this is my G-d and I will beautify Him' (Shmot 15:2), be like Him, just as G-d is gracious and compassionate, you also should be gracious and compassionate" (Shabbat 133b). The murderer did the opposite of this, he totally destroyed his G-dly image and it is for this that he is punished.

Sanctity of Unity Between Man and Wife

This idea of preserving the image of Hashem has other applications as well. The unity between man and wife must remain sanctified because it parallels the unity between Hashem and Knesset Yisrael. For this reason adultery is counted among the cardinal sins that a person must die rather than commit. In fact, if there is even a question regarding the faithfulness of the union, this is verified by a special miracle: psukim containing the Shem HaMeforash - Hashem's holy Name - are written on a megilla. This is then dipped in water causing the Holy Name to be erased. The sotah water is then drunk by the alleged adulteress. If she has indeed been unfaithful - her belly will swell up. Many miracles were performed over the generations by Moshe Rabenu and others, but drinking the sotah waters is the only mitzvah where we are commanded to produce a miracle. This mitzvah was given for eternity and is in effect whenever the Beit HaMikdash is standing. This comes to teach us how holy the unity of man and wife is.

Sanctity of Place

There is a category of mitzvot which are dependent on the sanctity of the Land - the mitzvot of trumah, maaser, and others, this year we are observing shmitta. Here we affirm that although Hashem is King of the entire universe and "the whole world is filled with His Glory", there is a special sanctity to Eretz Yisrael and an even greater sanctity to the Beit HaMikdash.

Rashi explains briefly in Parshat Ekev, and the Ramban elaborates on this in Parshat Acharei Mot that Eretz Yisrael is the only place where one can truly serve Hashem. Rashi writes: "'You shall place these words of mine upon your heart' (Devarim 11:18) - even after you will go into exile, be distinguished through performance of commandments; put on tefillin, make mezuzot so that they should not be new to you when you will return, similarly it says 'erect markers for yourself' (Yirmiyahu 31:20)" (Rashi Devarim 11:18). True service of Hashem can only take place in Eretz Yisrael. Certainly people living in the Diaspora are as obligated regarding Shabbat and other mitzvot as are those of us in Eretz Yisrael, yet it is still only from the perspective of "erecting markers for yourself" in order that we should not forget how mitzvot are observed in

Eretz Yisrael. If a person does not observe Shabbat in chutz la'aretz he will not know how to keep the mitzvah in Eretz Yisrael, we see how difficult it is for new immigrants to learn how to properly observe mitzvot associated with the Land such as trumah, maaser, and shviit. One of the reasons I know how to observe Shabbat properly is because my parents and grandparents observed it in chutz la'aretz. Eretz Yisrael, however, is the ultimate place for Torah and Yirat Shamayim.

One of the major differences between our Torah and avoda zara is this idea of places of

sanctity. We believe, as we just mentioned, that the Beit HaMikdash is the only place where korbanot may be offered. Other nations bring their offerings wherever they wish: "on the high mountains and on the hills, and under every leafy tree" (Devarim 12:2). Avoda zara implies hefkerut - lawlessness - they do not wish to be bound by any regulations. Their offerings may be brought anywhere and do not require the services of a descendant of Aharon HaKohen.

The story is told about a Jewish chaplain who, during World War II, served on an American army base alongside a Catholic priest. At the conclusion of the war they both attended a farewell gathering. The priest approached the Rabbi and commented how heartwarming it had been for him to meet someone who was able to truly serve G-d even though he was married. The Rabbi responded: "I too enjoyed working with you as you served G-d in your own way while I served G-d in His way".

Today's modern world attempts to show that all people are equal. This is not the ideal - the Torah stresses unity not equality. Every person has his own special share in avodat Hashem - the Kohanim, the Leviim, as well as each tribe has their own role. We can compare this to construction of a machine. If each component of the machine had the same function, it would not work. The idea is for the different parts to work in unison.

Striving for Unity not Equality

In the Shmone Esrei of Mincha on Shabbat we say "mi ke-amcha Yisrael goy echad ba'aretz" "who is like Your people of Israel, one nation on earth". Are the French not a nation - what about the English and Japanese? What makes the Jewish people different from the other nations? The idea of "one nation" implies one unified nation. In the other nations, different roles can be filled one day by one person and another day by someone else. Today one person is king, tomorrow there may be a revolution and he will either be replaced by someone else, or a democracy will be formed. Today one person is president of the United States, tomorrow it may be someone else. In Am Yisrael, the kingdom will always remain within the family of David while the priesthood will always remain within the family of Aharon. Each tribe has their role based on the blessings bestowed upon them by Yaakov Avinu and Moshe Rabenu. We must work together to create the machine known as Klal Yisrael. Sometimes equality can be the opposite of unity - our goal is to promote unity throughout the nation by realizing the importance of each person's role. We are one nation - goy echad ba'aretz.

The Torah in its entirety, as well as Eretz Yisrael, are Am Yisrael's inheritance from Avraham, Yitzchak, and Yaakov. We know that although Eretz Yisrael belongs to the entire nation, each tribe was apportioned their special share. For example: Yaakov blessed Zevulun: "Zevulun shall dwell by the seashores" (Bereishit 49:13), and they therefore dwell by the sea. Naftali was blessed with "the sea and its south shore". The same may be said regarding learning Torah - there are yeshivot following the Lithuanian path, Sephardic, and Yemenite. Each group plays its role in serving Hashem and learning Torah. We must work together to learn and to fulfill the entire Torah to fulfill true unity among the Jewish nation. And remember - it is unity we strive for, not equality.

Staff Dvar Torah by Rav Ally Ehrman

Hashem speaks for the very first time to the Jewish people! The moment has arrived and it is HUGE!



He speaks "I am the Lord your G-d who took you out of Egypt". Wait a minute! You are bigger than that. You created the whole world!! Why limit yourself to a one time [abeit miraculous] event at a certain period in history. You are responsible for everything. Try this "I am the Lord your G-d who created the gantza velt" ["the whole world". I am fairly certain that Hashem has a special place in His heart for the Yiddish

language]. Many sources ask this question and many answers have been offered.

The "Mevakesh Lev Al Hatorah" suggests as follows: Saying that Hashem created the world is certainly true but much too global. I need to know that I have a PERSONAL relationship with Hashem. I need to know that when I am in trouble He can extract me from from state of distress. Knowing Hashem's omnipotence is only meaningful if I can somehow relate it to my own life. I am Hashem Elokecha - Your G-d - in the singular and not plural form. Asher hotzeiticha - Who took you - again singular form - out of Mitzrayim from the word meitzarim, narrow places. Whenever you find yourself in narrow places I can take you out.

BUT [big "but"] there is a condition! Just like when you were in Egypt you cried out so too I expect you to do so in the future. Yes I am your personal G-d, each and every one of you, but you have to relate to Me as such in order to become saved from all the "Mitzraims" of life.

May we all be saved from our personal Egypt daily when we fulfill the mitzvah of remembering Yetzias Mitzraim.

Love and blessings!

Petuchei Chotam on Parshat Yitro



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 Abuchatzera 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).



#6

The Shulchan Aruch writes (Orach Chaim 151:1) that it is forbidden to act in a frivolous manner in a Beit Knesset and Beit Midrash - this refers, among other things, to idle conversation. The Magen Avraham writes in the name of the Sma"k: "violation of this sin transforms the synagogue into a house of idol worship, G-d forbid." The Ar"l was careful to only speak words of tefillah in shul - he would not even speak words of Mussar and teshuva for fear that it would lead him to speak non-sacred topics.

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

Dedications

This week's dedications:

- Parnas Hayom and the Emunah Seminar on the 13th of Shvat as well as breakfast the following morning were sponsored by Yehoshua Goldschmidt l'ilyui nishmat Aharon Dovid ben Menachem.

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Visitors

The following people visited/learned in the Yeshiva:

- Yehuda Schild (5767-69)
- Solomon Maxwell (5767,70)
- Michael Sutton (5769-70)
- Joseph Skydell (5767-68)
- Mikey Kook (5767-68)
- Willie Balk (5768)
- Daniel Sultan (5766-67)
- Avi Szafranski (5767-68)

Mazal Tov's

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

- [Jonathan](#) (Chemi, 5763-64) and Tova Jacob on the birth of twins, a baby boy and a baby girl.
- Rav [Roi](#) (Staff) and Chaya Tamir on the birth of a baby boy.
- [Josh](#) Teitcher (5767) on his engagement to Rachel Berg.

Baruch Dayan Emet

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

- The grandparent of [Yehuda](#) Schild (5767-69).
- Asher Strobel (5769)

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	◦ 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

- o Mordechai Eliezer Hacoheh ben Esther Miriam
- o Inbal bat Nelya
- o



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