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Parshat Vaera

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Emunah Day Part 1

This past Sunday our students and visiting alumni experienced a day full of lectures and Q&A sessions on the topic of Emunah. For those who could not be there we will posting video from the day on our website. Here is the first installment, given by HaRav Amos Luban.



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Out To Lunch



Rav Bina taking out the visiting alumni this past Sunday

Alumni Event In Chicago



Alumni Melava Malke with HaRav Aharon Bina and Rav Chanan Bina on Motzei

Shabbat, February 4, 2012 at 8:30 PM at the home of Adina & Fred Aaron, 6640 North Central Park Ave, **Lincolnwood, IL 60712.**

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### Shabbat with Rav Eli Tzadok & Family

4:27 PM Candlelighting

4:45 PM Mincha in the Beit Midrash followed by Kabbalat Shabbat on the Porch

6:05 AM Vatikin at Rav Bina's home

8:30 AM Second Shacharit

4:20 PM Mincha

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### HaRav Nebenzahl on Parshat Vaera

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

Printer Friendly Sicha



*Due to the great success and popularity of Yerushalayim BeMoadeha on Pesach which includes a commentary on the Haggadah, there are no copies left. We would like to reprint, but like everything else we need your help.*

*We are still \$7,000 short for publication of the Yerushalayim BeMoadeha's third volume of Shabbat - focusing on the 39 melachot. If you would like to be a sponsor in this vital and important Torah publication please let us know as we are anxious to publish as soon as possible.*

*If you are interested or would like information on dedication opportunities please email [kleinnd@gmail.com](mailto:kleinnd@gmail.com).*

### PRIDE - POSITIVE AND NEGATIVE

We find in the parsha, "these were the heads of their fathers' houses, the sons of Reuven ... the sons of Shimon ... these are the names of the sons of Levi ... Amram took his Aunt Yocheved as a wife and she bore him Aharon and Moshe ... they were the ones who spoke to Pharaoh, king of Egypt, to take the Children of Israel out of the land of Egypt; this was the Moshe and Aharon" (Shmot 6:14-27). We can ask the following basic question: why did the Torah insert the biographical background of Moshe Rabenu only at this point. Should it not have been written in Parshat Shmot when we are introduced to Moshe Rabenu, perhaps before the pasuk: "a man went from the house of Levi and he took a daughter of Levi" (Shmot 2:1), or perhaps at the conclusion of the Torah when we part from Moshe Rabenu? Why is it written specifically here in the middle of the story of Moshe's life?

The parsha opens with Hashem appearing to Moshe Rabenu and promising to take the Jewish people out from Egypt. Moshe relayed this to the Jewish people but they refused to listen. Hashem then commanded Moshe to speak to Pharaoh, Moshe responded that the Jewish nation did not listen to him before why should they listen to him now. We then read: "Hashem spoke to Moshe and Aharon and commanded them regarding the Children of Israel and regarding Pharaoh, king of Egypt, to take the Children of Israel out of the land of Egypt" (Shemot 6:13). Before we are even told what specifically Hashem said to Moshe and Aharon, the Torah suddenly "changes the

subject" and informs us of Moshe and Aharon's lineage. Is now the time to discuss Moshe and Aharon's background?

Perhaps we can explain as follows: it is human nature for someone to attribute his successes to himself, boasting "I am a self-made man" - it did it. The tendency when it comes to faults, however, is to attribute to a faulty upbringing - "his father is crazy, his mother was mean". The Torah is teaching us that when it came to Moshe Rabenu the opposite was the case. Up until this point, Moshe did not experience much success - he slay the Egyptian and had to flee to Midian, he spoke to Pharaoh on behalf of the Jewish people which resulted in Pharaoh increasing the workload, he then tried speaking to the Jewish people and the Jewish people paid no attention. Until now Moshe's life had not been a glaring success.

At this point Moshe rises to greatness - he smites Pharaoh one plague after another, he lead the Jewish people out from Egypt, brought them the Torah, and lead them through the desert until just outside of Eretz Yisrael. Here at this point, rather than attributing the success exclusively to Moshe Rabenu, we are told that Moshe had a father and a grandfather - it was not only in his merit that he rose to greatness but the merit of his ancestors as well. This is the lesson we must learn here - a person should not be so proud and haughty as to credit themselves with all their successes. A person should never be too proud to admit that he did not succeed at something.

The Ramban cites the pasuk: "Hashem malach geut lavesh" "Hashem has reigned, He has donned gradeur" (Tehillim 93: 1) and explains that pride is the clothing of HaKadosh Baruch Hu, a human being should not be proud. To a certain extent too much pride is a rebellion against Hashem.

The Torah explicitly states that Moshe Rabenu was the most humble of all men (see Bamidbar 12:3). When Hashem prayed on behalf of the Jewish nation following the chet haegel he does not say: "please Hashem save the Jewish nation on my merit because I am such a great tzaddik", on the contrary he pleads with Hashem: "remember, for the sake of Avraham, Yitzchak, and Yisrael, Your servants, to whom You swore by Yourself and You told them, 'I shall increase your offspring like the stars of heaven, and the entire land of which I spoke'" (Shemot 32:13).

Chazal comment: "anyone who depends upon his own merit in prayer - they make the fulfillment of his prayer dependent upon the merit of others. But anyone who depends upon the merit of others in prayer - they make the fulfillment of his prayer dependent upon his own merit.

For example, Moshe depended upon the merit of others in his prayers on behalf of the Jews as it is stated: 'remember Avraham, Yitzchak, and Yisrael you servants' (Shemot 32:13), they therefore made the fulfillment of his prayer dependent upon his own merit, for it is stated regarding the result of that prayer: 'and He spoke to destroy them, were it not for Moshe, His chosen one, who stood in the breach before Him to turn away His wrath from destroying' (Tehillim 106:23).

Chizkiyahu, by contrast depended upon his own merit in his prayer, as it is written: 'remember now the manner in which I have walked before You' (Yeshayahu 38:3), they therefore made the fulfillment of his prayer dependent upon the merit of others, for it is stated: 'and I will shield this city to save it, for My sake and for the sake of My servant David' (Melachim 19:34)". (Berachot 10b)

Moshe prayed on behalf of the Jewish people by mentioning only the merit of the forefathers and not his own merit, therefore Hashem helped the Jewish nation in the merit of Moshe Rabenu. Chizkiyahu HaMelech was a tzaddik of such high caliber that he was worthy of being Moshiach. When Chizkiyahu was ill and Sanherib was about to conquer Yerushalayim, G-d forbid, he prayed to Hashem to save the nation on his merit. Hashem responded through Yeshayahu HaNavi that He will redeem the nation, not for Chizkiyahu's merit, but for His own sake and in the merit of Dovid HaMelech. Moshe prayed for salvation on behalf of the forefathers, so Hashem saved the nation on his behalf. Chizkiyahu prayed for salvation on his own merit, so Hashem saved the nation on behalf of Himself and Dovid HaMelech.

Chizkiyahu later recalled "behold, my longing for peace, bitterness intensified against me" (Yeshayahu 38:17) - Hashem answered my prayers in a bitter way by telling me that He was saving the nation for the sake of Dovid HaMelech.

The non-Jews have divided the book of Ezra into two books - Ezra and Nehemiah. According to our tradition, Nehemiah is part of Ezra (the two books combined are called Ezra). In fact, Rashi in several places cites psukim from the book of Nehemiah and states: "as is written in the book of Ezra." Given that the majority of the psukim were written by Nehemiah, Chazal ask: "why is the book not named after Nehemiah the son of Chachaliah? R' Yirmiyah bar Abba said: 'it was not named for Nehemiah because he took personal credit for his achievements, as it is stated: 'remember me, my G-d, for good'". He said this on more than one occasion (see Nehemiah 5:19 and

13:31) - see Sanhedrin 93b.

Pride can also prevent a person from becoming a talmid chacham. The Mishna states: "who is wise? He who learns from every person" (Avot 4:1). One who is proud and thinks there is nothing he can learn from others will never become a chacham. Pride therefore can prevent a person from becoming a chacham.

What I have just said applies outside Yeshiva. In Yeshiva, the yetzer hara wages the opposite battle. The yetzer hara tries to convince a Yeshiva bochur that he does not learn well, he has no chance of success at learning Torah. Such a person will remain an am ha'aretz. Pride will spur him on to learn. He must appreciate the greatness of what he is doing - I am privileged to learn Torah. I would label this sort of pride "kosher pride". We must be proud that we are learning Torah and are not amei ha'aretz. In the tefilla prior to entering the Beis Midrash we thank Hashem for having granted us our share among those who dwell in the Beis Midrash and not among those who sit on street corners. This is true pride - this can help us succeed. We feel good that we are in Yeshiva, we are proud to learn Torah. We become better people with every word of Gemara, Rashi, Tosafot.

R' Chaim Sonnenfeld zt"l had a brother, a simple Jew, who lived in Chutz la'Aretz and owned a store as a means of livelihood. He once asked his saintly brother R' Chaim: "why should I bother learning Torah? You are a Gadol, you can accomplish something. I will never become a Gadol beYisrael, why should I bother learning Torah?" R' Chaim responded to his brother by asking him: "When you opened your business did you have any expectations of becoming the Baron de Rothschild? You do not expect to reach such a level of wealth even if you were to keep your store open from morning until night. Yet, you do not hesitate to open your store, for you wish to earn whatever you need to make a living. If in mundane physical matters you are willing to try to accomplish whatever you can even if you will never become a wealthy man, should spiritual pursuits be any different? You may not become a R' Akiva Eiger, but should you not try to be the best you can?"

The fact is that over the generations there have been many who were not blessed with great ability who with great diligence went on to become gedolei Torah. When a person has the will he can become a gadol baTorah - even if he does not become a Rav Eliashiv he must realize that every word of Torah makes him into a better and greater person.

Shimon HaTzaddik teaches us: "on three things the world stands, on Torah, on the service, and on acts of kindness" (Avot 1:2). Does the world not stand on the merit of any of the other six hundred and thirteen mitzvot, why were these three specifically chosen? It seems to me that these are the three primary categories of achieving closeness with Hashem, all other ways may be viewed as subcategories.

Man was created as a tzelem Elokim - in the image of Hashem. This means that we must try to emulate the ways of Hashem as much as possible and in this way to cleave to Him.

**TORAH:** By studying Torah we become close to Hashem on an INTELLECTUAL level and can gain some insight into His thoughts. We must realize that a human being in no way can comprehend Hashem's thoughts, as the prophet says: "As high as the heavens over the earth, so are My ways higher than your ways, and My thoughts than your thoughts" (Yeshayahu 55:9).

Through the Torah Hashem gave us a glimpse of His "thought process". The child in the first grade learns Chumash as did R' Akiva Eiger. Moshe Rabenu learned Torah and has been doing so for 3,000 years in Gan Eden. Clearly Moshe Rabenu knew more than R' Akiva Eiger who knew more than the child in the first grade. There is no human being who ever was or ever will be able to master the entire Torah, as the pasuk states: "only Hashem understands its way" (Iyov 28:23). No human being has the ability to understand Torah to the fullest. We can, however, try to understand to the best of our ability. Moshe Rabenu learned much Torah over the years and he still does not know everything, R' Akiva Eiger knew much Torah and he too never learned everything. The child in the first grade will one day have the ability to grow in Torah. Everyone has the opportunity to catch a glimpse of Hashem's thought process and to become great in Torah.

**AVODAH:** Avodah refers to the korbanot offered in the Beit HaMikdash. Today that unfortunately we have no Beit HaMikdash, the tefilla has taken the place of korbanot. Avodah is the way we can approach Hashem emotionally. A person who stands before Hashem, speaks to Him, thanks Him for all His goodness and asks Him for everything which he needs feels a closeness to Hashem. When a person brings an offering upon the mizbeach he should feel as if he is the one who should be burned. Because Hashem decreed following Akeidat Yitzchak that He does not want human sacrifice, we offer an animal instead. A person, however, should feel the desire to be brought as an offering - this is emotional cleaving to Hashem.

**GEMILLUT CHASSADIM** is the way we cleave to Hashem through our actions. We cannot apply the idea of causality when speaking of Hashem, yet our minds can comprehend only a causal line of reasoning. When we

attempt to explain why Hashem created the world, we have to conclude that it was to provide good for all His creations. Hashem "searched" for someone on whom to bestow this good, and because no one existed yet, He had to create the world. - He began with the ministering angels, continued with vegetation, insects, and the rest of creation and ended with the making of the man. "Hashem is good to all, His mercies are on all His works." (Tehillim 145:9) Each element of creation serves a purpose and can receive Hashem's goodness. We find explicitly stated in Tehillim that the world is built on kindness (Tehillim 89:3)

The A-mighty acts in kindness towards the entire creation. Clearly, the main objects of His chesed are human beings, and first and foremost among them the Jewish nation, who received the Torah. Hashem's chesed, however, extends to the rest of creation as well, each according to his level. A non-Jew has a chance to acquire a place in the World to Come through strict observance of the seven Noachide laws. He could even convert to Judaism. The ministering angels have their own source of merit, while the animals and the rest of the world deserve to be objects of Hashem's chesed for their role in benefiting the righteous. (See Mesillas Yesharim chapter 1 for an elaboration of this idea) The entire world was created in order to serve the tzaddikim, and we find that even stones proclaimed: "Upon me shall the righteous one lay his head." (Rashi Bereishis 28:11). Indeed they were all amalgamated into one, in order to have that privilege. Human beings can never be like Hashem, but we should emulate His acts of chesed to the best of our ability.

We mentioned that the first pillar is Torah. With every word we learn, every kashya, every terutz we come closer to Hashem and to His thoughts. Chazal teach us "lefum tzaara agra" "reward is in proportion to the exertion" (Avot 5:26). The reward for learning Torah and keeping mitzvoth is commensurate with the amount of pain and exertion placed in it. One who finds learning more difficult, for whom it does not come easy yet he "plugs away" at it, will receive a greater reward for his pain.

We have no way of relating to the immensity of the reward for Torah study. Perhaps a well-known Baraita can help to give us some idea of what reward is in store for us: We recite each morning: "these are the precepts whose fruits a person enjoys in This World but whose principle remains intact for him in the World to Come .... visiting the sick, providing for a bride ... and the study of Torah is equivalent to them all" (Shabbat 127a). What does the Baraita mean when it says that the study of Torah is equivalent to them all? Of course the real payment for mitzvoth is in the Next World, but let us try to understand things in terms that we can relate to. The mitzvah of visiting the sick does not only include inquiring about his welfare and wishing him a "refuah shlema betoch she-ar cholei Yisrael". Bikur cholim means insuring that he has proper medical care even if that entails having a doctor or nurse on the premises. There are sick people who need to be flown to Chutz la'Aretz for an operation (chas vechalila). Fulfilling this Mitzvah can cost hundreds of thousands of dollars.

Similarly hachnassat kallah goes beyond dancing at the wedding and eating a piece of meat. To fulfill this mitzvah one has to make sure the bride has everything she needs, whether it is an apartment, clothing, furniture, a washing machine, dishwasher, clothing, or anything else. The expenses here too can amount to hundreds of thousands of dollars. Hashem's reward for performance of a mitzvah is certainly greater than the expenses incurred.

If after all this we declare that "the study of Torah is equivalent to them all" then the reward for each word of Torah we learn is at the very least hundreds of thousands of dollars. Even the histadtrut would not complain about such a salary. Learning Torah is worth even more, because Olam Haba currency is worth more than all the dollars in the world! If we truly understood the vast reward awaiting us we would not waste a single minute but would spend any free moment we have learning Torah, for time is money. In fact time is even more than money. Why then are we in need of mussar in order to inspire us to learn? The answer is that our minds may understand, but we need the mussar to inspire our hearts as well. Rav Yisrael Salanter was known to have said that when we learn, it must be not only with our sechel but with our hearts to. We must feel what we learn.

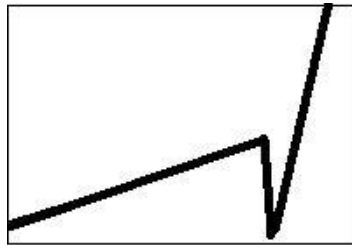
We gave some impression of the minimal financial value of every word of Torah. We must remember that the payment is in Next World currency. Chazal teach us: "Better one hour of spiritual bliss in the World to Come than the entire life of this world" (Avot 4:23). This means that one moment of the Next World is better than all the dollars, francs, euros, pounds sterling, all the best food, biggest houses, and newest automobiles belonging to the billions of people who have inhabited this earth from the time of creation. How can we not learn?

Having the opportunity to study Torah and electing instead to pursue other interests is the greatest accusation that can be leveled against a person. Chazal tell us that "For he scorned the word of Hashem" (Bamidbar 15:31), refers to "one who can be involved in Torah and does not do so" (Sanhedrin 99a). The pasuk continues "That person will surely be cut off, his sin is upon him" (Bamidbar 15:31) - "he will be cut off in this world and the next world" (Sanhedrin 99a). Why should he be cut off from the Next World? He, after all, did not violate the Shabbat, he did not eat non-kosher food, and he did not take that which belongs to others.

He showed that the Torah is insignificant in his eyes. Imagine two piles of paper before you, one of \$100 bills and one of plain paper. If you were to ignore the bundle of \$100 bills and opt for the paper you would be mocking the value of the dollar. (This in particular does not really concern me, this is America's problem.) If, however, one has pearls before him - the pearls given to us by Hashem - the Torah, and rather than taking it he wastes his time on nonsense, this is "scorning the word of Hashem",

If the punishment is so severe for one who does not learn, imagine the reward awaiting those who learn, after all "a measure of good is greater than a measure of retribution" (Sanhedrin 100b). Imagine the reward for becoming a talmid chacham. I recently read a story about a 90-year old man who had no interest in learning Torah for his entire life, passed away. Someone who knew him who was crying over the loss was approached by another person who asked: "why are you weeping, he has been dead his entire life, Torah is our life and he did not learn any." When we learn Torah, the reward is great and we are beloved in the eyes of Hashem. Learning Torah creates worlds. May we merit the arrival of the Moshiach and the building of the Beit HaMikdash speedily in our day. Ki MiZion tezte Torah udvar Hashem MiYerushalayim " "From Zion will the Torah come forth, and the word of Hashem from Yerushalayim" (Yeshayahu 2:3).

### Staff Dvar Torah By Rav Yaacov Darmoni



### THE GRAPH OF THE REDEMPTION

The sequence of events beginning with the exile to Egypt and the subsequent redemption yield an interesting pattern which we appears elsewhere as well. In Parshat Shmot, the Torah describes the death of the king of Egypt and the resulting increasing bondage. The people cried out to Hashem, Hashem heard their cries and instructed Moshe to go and redeem the Jewish nation. Moshe spoke to the elders about the redemption, and the people believed it was going to happen (see Shmot 4:31). The time of redemption had arrived.

Suddenly, rather than redemption, the bondage only increased. Moshe finally said to Hashem: "why have you done evil to this people" (Shmot 5:22).

This I believe is the manner of redemption - there is a promise and somewhere along the way the redemption becomes "stuck" - there are delays. The explanation is that there are no delays - this is the manner of the redemption. We know that in the end Hashem redeemed the Jewish nation.

As we began with, the scenario is not limited to the Jewish nation in Egypt, but recurs throughout the entire history. Hashem instructed Avraham Avinu, the father of the nation: "lech lecha me-artzecha" "go for yourself from your land" (Bereishit 12:1). After some effort, Avraham arrived in Eretz Yisrael, the redemption appears to have occurred. Suddenly "there was a famine in the land" (ibid. 10), only later he descends to Egypt and returns with great wealth.

Avraham had reached the peak of his salvation in Eretz Yisrael when he was told by the people of Het: "you are a prince of G-d in our midst" (Bereishit 23:6) and he became a man of great wealth.

Yosef was thrown into a pit, went into exile, where he emerged from the pit and was placed in charge of the house of Potiphar. On the surface it would appear that he had reached the ultimate redemption. Suddenly "his master's wife cast her eyes upon Yosef ..." (Bereishit 39:7). Eventually Yosef became king, only after he told Pharaoh: "it is beyond me, it is G-d Who will respond with Pharaoh's welfare" (Bereishit 41:16).

The same story occurred when the nation entered Eretz Yisrael and conquered Yericho - miracle of miracles. This,

however, was followed by the disastrous battle with Ay. The end result, however, was the victory and building of the Beit HaMikdash (see Yehoshua's tefilla to Hashem).

The same applied to the splitting of the Yam Suf. Chazal compare this to a father and son on a journey where they finally spot their city of destination from a distance. However, suddenly they spot a cemetery between them and the city.

A woman just before childbirth experiences incredible pain and suffering. In the end, the redemption arrives. What is the reasoning behind this sequence of events?

A possible explanation is that in order to arrive at the total and ultimate redemption we must begin by a total atoning and cleansing. There will therefore be suffering and affliction to give us the opportunity to repent and bring about a redemption free of any shortcomings.

Perhaps we can add that immediate success can often lead to failure, for when man succeeds he begins to feel he no longer needs Hashem. Therefore prior to the end there will be afflictions to insure that we stay connected with our Creator. A connection as strong as this will never be severed.

After giving birth to her fourth son, Leah declared: "this time I will thank Hashem" (Bereishit 29:35). This was followed by: "she stopped giving birth" (ibid.). It is imperative that we thank Hashem for the past and immediately ask for His help for the future.

Today we are suffering a terrible and difficult exile. The redemption will arrive but it is still "stuck".

The final and total redemption will come when we connect to Hashem to with all our might, it is not enough to thank Him for the past but we must ask for His help in the future - we must always maintain a strong connection. When we do so, the redemption will arrive swiftly "for His Name." We will then merit "let them place My Name upon the Children of Israel, and I shall bless them" (Bamidbar 6:27). The word for "I will bless them" - avarachem, is from the same root as havracha which means grafting - a new tree but connected to the root. This will allow us to arrive at the total redemption.

Shabbat Shalom uMevorach (from the root of havracha).

### Netiv HaChinuch - For Parents and Teachers



*Netiv HaChinuch shares the insights and wisdom of an adam gadol whom we have recently lost - HaGaon HaRav Michel Yehuda Lefkowitz zt"l - Rosh Yeshivat Ponovezh I'Zeirim. From his early days in Ponovezh, HaRav Bina Shlit"a maintained an especially close connection with HaRav Lefkowitz zt"l. Our weekly series will contain excerpts from Imrei Da'at - HaRav Lefkowitz' sichot and letters to educators in the area of chinuch.*

### #16

#### "REBBE, MAY I INTERRUPT FOR A MOMENT?"

We find in the Gemara:

"If the plaintiff demanded of the defendant wheat and barley and the latter admitted to owing him one of them, the defendant is obligated to swear. R' Yitzchak said to him, 'well said'. R' Yochanan has likewise stated such a ruling. Does it follow by implication that Reish Lakish disagrees with the ruling? There are some who say: 'Reish Lakish customarily waited for R' Yochanan to conclude his discourse, and even if Reish Lakish took issue with it, he remained silent until R' Yochanan fully presented his ideas and reasoning" (Shvuot 40a).

Rashi comments that this was Reish Lakish's manner. When R' Yochanan would say something in the Beit Midrash, he would not respond until R' Yochanan completed what he had to say and the reasoning behind his statements.

Only then would he present his opposing view. R' Yitzchak ended up leaving the Beit Midrash without having heard whether there was anyone in disagreement.

Reish Lakish is teaching us the manner in which a student should learn with a Rav. It is improper to ask a question while the Rav is speaking, rather wait until the Rav has concluded what he has to say. Only when the Rav has concluded everything he wishes to say, is it time to ask. Quite often simply waiting until the Rav has finished expressing his thought will answer a large portion of the student's questions. This also prevents the confusion caused by interruptions with questions.

However, the Rav must also take into account the level and the needs of the individual student - can you expect him to wait patiently or not? There are students who if told to wait will not have the peace of mind to listen to the remainder of the Rav's words. Their thoughts are consumed by their question and thus there will be nothing gained by asking them to wait. On the contrary, it will be detrimental for they will be unable able to focus and listen further and thus will not hear all that the Rav wished to say.

On the other hand, there are students who will listen intently to the rest of the Rav's words and may thereby hear the answer to their question.

The Rav must act based on the individual student. There are many other factors which are too many to list. The Rav must do what is best for the students.

### Petuchei Chotam on Parshat Vaera



Rav Chanan Bina will be teaching a passage from the sefer Petuchei Chotam each week on the parshat hashavua. The sefer was written by HaRav Yaakov Abuchatzzeira zt"l.

Click [here](#) to listen.

### Visitor Log, Mazal Tov's, Tehilim List

#### Dedications

- Rav Bina's Ohr Hachaim Shiur Thursday night was sponsored by an anonymous alumnus l'ilui nishmat Rav Yaakov Ben R' Massoud (The Abir Yaakov).
- The Emunah Seminar this past Sunday was sponsored by Yehoshua and Gitty Goldschmidt l'iluyi nishmat Aharon Dovid ben Menachem.

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#### Visitors

#### The following people visited/learned in the Yeshiva:

- Richard Joel - President of Yeshiva University addressed the Yeshiva
- Rabbi Ari Pollack - JEC
- Rabbi Michoel Parness - JEC
- Rabbi Avraham Shulman - Dean/Mashgiach, Director of Israel Guidance at MTA
- Rabbi Aryeh Cohen - DRS
- Rabbi Yonatan Levin (5769-60)
- Charles Wilcox (5767-69)
- Jeremy Wernick (5770-71)
- Michael Gluckstadt (5765)
- Sason Gabay (5769-70)

- Isaac Strulowitz (5769)
- Jeffrey & Adina Soclof (5749-50)
- Daniel Landesman (5768-69)
- Joshua Munk (5770)

### Mazal tov's

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

- [Yecheil](#) Stern (5769-70) on his engagement to Reva Hyman.
- [Jonathan](#) Fruchter (5766-67) on his marriage to Lisa Beth Mogil.
- David (5743) and Marcia Kreinberg on the engagement of their son Yitzy.
- [Yitzy](#) Kreinberg (5769-72) on his engagement to Shira Stavsky.
- [David](#) (5757-58) and Aliza Blumenthal on the birth of a baby girl.
- [Michael](#) (5760) and Tamar Greenspan on the birth of a baby boy.

### Baruch Dayan Emet

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

- the paternal grandfather of the Gelnick Family, [Samuel](#) (5770-71), [Jason](#) (5772), [Adam](#) (5765), [Josh](#) (5768).
- Yosef Gross z"l father of Rav Yehuda Gross (Staff). As of Motzei Shabbat he will be sitting in his home at 35 Tiberias St. in Nahlaot, Jerusalem.

### Tehilim List

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

- |                                               |                                    |
|-----------------------------------------------|------------------------------------|
| • Michoel Pinchas ben Frachah                 | • Yaakov Dov ben Blima Chana       |
| • 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                  | • Reuven HaLevi ben Sheina         |
| • 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           |
| • Daniel ben Shira Tzvia                      | • 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                            | • Yitzchak Shraga ben Chava        |
| • Chaya bat Chana                             | • Shmuel Chai ben Hadassa          |
| • Evelyn bat Dina                             | • Alyza Sarah bat Yehudit          |
| • Avraham Elizar ben Chana Pesha              | • Inbal bat Nelya                  |
| • Dovid Halevi ben Emunah                     | • Yeshaya Zalman Ben Elka Rivkah   |
| • Mordechai Eliezer Hacohen ben Esther Miriam | • Rav Avraham Zev (Levi) ben Faiga |
|                                               | • Daniel ben Shira Tzivia          |
|                                               | •                                  |

And of course we are always davening for the release of Jonathan Pollard (Yehonatan ben Malka Pollard)



[Submit Names](#) to the list.

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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

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