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## The "Siyum" Issue

Parshat Shlach

June 12, 2014

Printer Friendly

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## Dedications

- Parnas Hayom for the first day of Shavuot (6 Sivan) was sponsored by Daniel Zweigbaum (5767) marking the shloshim of his grandmother Tziral bas Akiva.
- The Grand siyum was dedicated by Mr. and Mrs. Abraham Levine l'ilui nishmat Rabbanit Taube Korn z"l, Taube Yehudit a"h bat Avraham Yitzchak amu"sh.

## The Grand Siyum!



Students who finished mesechet

## Links

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Students who reviewed mesechet at least 3 times



Students who reviewed mesechet at least 7 times

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(son of Yosef Chaim Golberstein 5760-61)

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**Visitors, Life Events****Visitors**

The following people visited/learned in the Yeshiva:

- Nachi Friedman (5774)
- Zvi Ormonde (5765-66)
- Joey Dweck (5769)
- Sam Schertz (5769-70)

**Mazal Tov**

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

- [Michael](#) (5752) and Gila Shebson on the birth of a baby girl.
- [Yisrael](#) Feld (5772-73) on his marriage to Rachel Schwartzbard.
- [Alex](#) (5752) and Bracha Yarrow on the engagement of their daughter.
- [Moshe](#) Blackstein (5768-69) on his engagement to Sarit Klein.
- [Moshe](#) Dechter (Max, 5772-73) on his engagement to Etana Esral.
- [Victor](#) Ainhorn (5771-72) on his engagement to Kelsey Bennett.
- [Josh](#) Orenbuch (5770-71) on his marriage to Ariella Agatstein.
- [Daniel](#) Waltuch (5765-66) on his engagement to Timi Strauss

## Excerpts from HaRav Yaakov Katz's Speech

Kvod Moreinu v'Rabeinu the Rav of the Old City, Harav Avigdor Nebenzahl Shlit"a, Kvod Rosh Hayeshiva HaRav Bina Shlit"a, all the Rabbanim, my dear brethren, and dear talmidim of the Yeshiva, I must say it was not easy for me to make the trip to Yerushalayim, but I so badly desired to be here with you to join in this great simcha - your simcha at completing a massechet, and marking the end of a very productive year at Yeshivat Netiv Aryeh.



I feel very emotional, why? Because I remember what it was like when you first came here, some came ten months ago in Ellul, some the previous Ellul - whatever the case may be each of you began with Shana Alef. I saw nice, well-mannered, precious boys. However this cannot compare to what I see now. Let me elaborate:

We are taught that the soul of a Jew is comprised of two sections - the body and the primary portion which is the soul. We are already taught this at the beginning of sefer Bereishit at the description of the creation of man. On the one hand: "Hashem formed the man of dust from the ground" (Bereishit 2:7), while on the other hand: "He blew into his nostrils the soul of life" (ibid.), together "man became a living being" (ibid.)

A person enters this world in order to develop himself. We all have a choice, do we focus on our physical, material body, or on the soul. The problem is that when one is completely focused on his body, his soul remains dormant - it is asleep. Such a soul is poor and unfortunate, this is not our purpose in this world. In fact we need not even imagine this, it is clear to all. One whose life revolves around this world never achieves true happiness. He may be the wealthiest person in the world, he may have been accorded great honor even on the level of the President of the United States, but he has not achieved true happiness and contentment.

True happiness is only achieved when the soul is connected to the place from where it came - from Hashem. I am not implying that your souls have been dormant but there is no question that each of you looks different than he did when he first arrived at Netiv Aryeh. Clearly it helps to be in Yerushalyim Ir Hakodesh, the closest place to the kodosh hakadoshim, to the kotel hamaarvi where the Shechina does not move from. It was here that the Beit Hamikdash stood, and it was here that Akeidat Yitzchak took place. What happened? You arrived in Ellul and began to form a connection, then came Rosh Hashana, Yom Kippur with all the tefillot, Simchat Torah. I do not spend much time in Yeshiva but the changes I see are miraculous. This past Shabbat I joined you for Kabbalat Shabbat on the roof, what I saw were souls yearning for more and more, for more of this wonderful sense of happiness. Is there any greater proof that spiritual life brings joy?

Many of you came for one year, some for more. Each of you has changed. The only explanation is the existence of the soul. Hashem provided us with the power to overcome the lures of this world - He knew that a person could succumb and He provided us with protection against it. I am speaking of something which comes from a place up high, even above the soul - that is the Torah. We just celebrated Shavuot when Hashem gave us the Torah. Torah is not merely wisdom, anyone who learns Torah cannot explain what it is, it is something from another world.

Chazal use the expression: "Hashem and His Torah are one - when we learn Torah we are connected with Hashem, the root of our soul. This explains why a person feels joyous and content when learning Torah. I have seen boys learn the entire night until they literally fall asleep on their Gemara, and I am not speaking only on the night of Shavuot.

What is the source for such strength. Praiseworthy is HaRav Bina Shlit"a that he has had the privilege and we pray he will continue to have the privilege of developing souls. The fruits of his labor are

beyond understanding. I would like to conclude with the following comparison: a young man is introduced to a young lady, gets to know her until they decide to get engaged and eventually married. The Torah is our bride. The pasuk describes Moshe going out towards Hashem to receive the Torah, which Chazal explain is like a chatan going out towards his kallah.

The same applies to Torah - a young man arrives here introduced to the Torah. He then decides to get engaged and marry this bride. When you leave here, whether after one or more years, you must treat your bride as something you cannot live without, you must take it with you everywhere you go. It is the air we breathe and we must remain connected to it.

Some will have more time to learn than others, but the message is that the Torah is an inseparable part of us. Do not ever allow your souls to remain dormant. You can hold on to the Torah through Torah shiurim, or learning something in-depth - the main thing is to remain connected.

I would like to bestow upon you my bracha as a Kohen. Special thanks goes to Rav Bina and his Rebbetzin who are selflessly devoted to the Yeshiva, this is the main part of their life. The Rabbanim are all very devoted. May Hashem bless all of you who have merited seeing the light of Torah, may your souls become rejuvenated, may you merit proper shidduchim and families, much bracha, siyata d'Shmaya. May we merit the full redemption and to be connected to spirituality and thereby experience infinite joy and happiness.

### **Excerpts from HaRav Nebenzahl's Speech**

Kvod Rosh Hayeshiva, kvod hakohen hagadol me-echav, talmidim, and all assembled here. Rav Kook points out that in Mishnayot we find a seder Taharot and Massechet Taharot. Similarly, one of the primary focuses of the Torah is Eretz Yisrael, yet we have a parsha devoted specifically to the greatness of Eretz Yisrael - that is Parshat Shlach.

It was a privilege for all of you to be able to spend time in Eretz Yisrael. We hope you all remain here but those who do not should yearn to return to Eretz Yisrael and its sanctity. Rav Katz spoke about the sanctity of Yerushalayim and the Beit Hamikdash. I find this week's parsha a very difficult one to understand. How could a great nation, the tribal leaders of ten of the tribes doubt for a moment that Hashem would be unable to bring His people into the Promised Land. We are speaking of the generation that experienced: 'You have been shown in order to know that Hashem, He is the G-d! There is none beside Him! (Devarim 4:35). We all know that Hashem is A-mighty, He is all-powerful, nothing can disturb His will. So what if there are some giants - I cannot understand.



I would like to point out something based on the words of the Chochmei Hamussar of Slobodka. The beginning of the downfall of these tribal leaders was their declaration: 'we were like grasshoppers in our eyes, and so we were in their eyes' (Bamidbar 13:33). When a person views himself as insignificant then he has lost everything. Although we are taught how one must distance himself from pride and follow the lead of Moshe Rabenu, the humblest of all men, however a person must realize his own importance.

Rav Katz spoke about each person being granted a soul from Hashem. Regarding every word of Torah a person learns it is said: 'I have placed My words in your mouth - and with the shade of My hand have I covered you - to implant the heavens and to set a foundation for the earth' (Yeshayahu 51:16). A Jew who learns Torah creates worlds, the reward is infinite as Chazal teach us: 'better one hour of spiritual bliss in the World to Come than the entire life of This world' (Avot 4:22). That means

that the smallest unit of time in the Next World is worth more than all the euros, dollars, sterling and all this world has to offer.

The Torah describes Adam's son Sheit who had a son Enosh. The Torah describes that period as 'then to call in the Name of Hashem became profaned' (Bereishit 4:26). This was the period when they began to worship avoda zara. The name Enosh is from ish, as if the man himself has power. The fact is he has no power just like his avoda zara. Even angels have no power - we have the privilege of being close to the greatest power in the world - to Hashem. Our Torah is great, we have a great land, and soon with Hashem's help we will have the Beit Hamikdash.

We must value what we receive in Yeshiva from Rav Bina, Rav Katz, and all the Rabbanim. One who learns Torah is viewed as a new person, we must thank Rav Bina for making us into new people, we must thank Hashem for bringing us so close to the site of the Beit Hamikdash where soon all the people of the world will come to pray 'for My house will be called a house of prayer for all the peoples (Yeshayahu 56:7). May we soon merit a fulfillment of: 'For from Zion the Torah will come forth and the word of Hashem from Yerushalayim' (Yeshayahu 2:3).

### **Excerpts from Josh Jaspán's Speech (Shana Alef, Ramaz)**

Birshus Rosh Hayeshiva, birshus Harav Katz, Harav Nebenzahl and all my dear friends. What a privilege it is for me to be here, what a privilege it is for me to be standing here making a siyum on behalf of the entire Yeshiva. Many have finished the massechet five, six times - I am truly in awe.

Before I get to the hadran, there is a message I would like to pass on to all of us. Who would have imagined last year that we would be gathered here having completed an entire massechet? Who would have imagined that we would have gained such clarity on life, that we would love learning, know what it means to have a connection with Hashem and to be given the tools to nurture that connection?



Did we even know what it meant to have a relationship with our parents, our friends, and even with ourselves? Each of us has grown and has become a better Jew, friend, son, student, and anything else we thought we were doing right. We have found Judaism, Torah, mitzvot, and the Ribono Shel Olam. My question to all of us is why does this all seem so new and what can we do to retain it outside the Yeshiva?

I would like to tell you a bit about myself that you may not be aware of. I am known for all sorts of things here - toranut, the barber, the psychologist, but how many of you know my history here in Yeshiva? When we first arrived in Yeshiva, we went to maariv at the Kotel. The davening had little meaning to me at that time. We moved into the dorm and there on my bed was waiting for me the guidelines needed to become the perfect Yeshiva bochur.

I began to come to davening on time, to morning seder, afternoon seder, night seder, you name it. I stopped bringing my phone to Yeshiva but there was something between me and the Yeshiva which still did not click. I want to tell you, anyone who arrives here for Shana alef has no idea what to expect, even those who had older brothers here ;) .

On Sukkos something began to happen - I began going to Rav Natan's chug, we went to kivrei tzaddikim, we were told to pour our hearts out to Hashem. I was so uncomfortable with the idea. What am I supposed to say, why should He waste His time listening to me? We were told that at the kever of Yosef we should pray for help in protecting our eyes from improper sights, at the kever of

Yonatan ben Uziel we should pray for a good shidduch. (I'm 18!?) Fast forward - this past Thursday following the Rosh Yeshiva's shiur on Ohr Hachaim we all sat and sang the lev tahor, and I felt I had just immersed in the mikveh.

What happened here? It was truly fascinating. I had been stuck in my own ways and ideas - I did not cause trouble but I also was happy with the status quo. Who would have believed I would stand here making a siyum, who would have believed that I would want to stay for a second year? Many of us have had some exposure to learning Torah, but the growth we have undergone is truly amazing. When we arrive at home it will finally hit us that we have left. I don't believe anyone of us can say the year went by quickly, we had our struggles - as the Rosh Yeshiva likes to say in the name of Milton Friedman, there is no free lunch.

I was taught to be honest with myself. I have clarity in life, I really do love learning, I hope I have a powerful relationship with Hashem, I started to daven with more kavana than ever before, I have better relationships with my friends, my parents, and my Rebbeim. It was all buried deep inside me, as we are taught that converts all have souls that were present at Har Sinai. Our souls were there but were not yet nurtured. I now feel the meaning of Shabbos, tefillin, and everything else. Nothing is new, it was there, but I now feel it.

May we merit always enjoying loving Torah, feeling the joy of serving Hashem, may we merit seeing Hashem's salvation in the holy city, and may we rejoice for eternity.

One last message - Dr. Krug once said that the highest form of honor a person can receive is a standing ovation. I would like us all to stand up and thank everyone in this wonderful place - the Rosh Yeshiva, the Rebbeim, the office staff, the madrichim, the kitchen staff, and to ourselves - we have just completed the most difficult journey of our lives.

### **Excerpts From Rav Bina's Speech**

This evening is dedicated l'ilui nishmat Rebbetzin Taube Korn - Taube Yehudis bas R' Avraham Yitzchak. Thank you to Rav Korn, his daughters, his son Tzvi.

I would like to share with you a phone call I received on the way up to the Golan. It was from the grandfather of one of our prize students who said to me - Rav Bina, now is Yom Kippur. The man continued - my grandson learned in your Yeshiva, can you guarantee he will continue learning next year. The grandfather used to travel one hour and a half three times a week to learn with his grandson, it was all on one condition - that one day he will learn with his own grandsons. This man was a close disciple of Rav Hutner, today is a businessman, what we would call Modern Orthodox and very meticulous about mitzvah observance.



Rav Bina, he continued, how can I be sure that he will learn with his grandsons? It is all very nice that he is going to a prestigious university but what about Torah? I said to him, think of all the years he did not learn in our Yeshiva and he still learned with you, I will do my best. I found him a chavruta in Manhattan who by all definitions is a great talmid chacham.

On the night of Shavuos we mentioned that what is most important is the bracha we recite each morning: 'May we and our offspring and the offspring of Your people, the House of Israel -all of us - know Your Name and study Your torah for its own sake'. Our job is continue the tradition - it is not enough to make a siyum. We must: 'listen, learn, teach, safeguard, perform and fulfill all the words' of Your Torah's teaching with love' (bracha before Shma).

Before I continue I would like to thank all the people who made this possible - the organizers of all the day-to-day events in Yeshiva from Elisha and his staff, to the madrichim. Special thanks to the devoted Rabbanim who give you day and night, Shabbos and Yom Tov their homes are open to you. Literally 24/7 and for the Rabbanim who live in the Old City it is far more than that. It is not easy for their wives and children, I am not sure if they felt any appreciation from you guys. I would like to let you know that any appreciation we show you is not sufficient. Without you, this beautiful evening would not be possible.

Special thanks to Uri, Daniel, Yosef, Chaim in the kitchen, and anyone else with whom our Yeshiva could not function. Last but not least thanks to my dear wife - whatever I say will not be enough. The Shla"h teaches us that a person has to constantly make sure that his soul is kindled by Torah and mitzvot. Rabenu Bechaye in this past week's parsha (Behaalotcha) writes about the wondrous nature of the menorah and that its true meaning is deeper and more hidden than we could possibly understand. We have no inkling as to what is waiting for us in the Next World.

The midrash in Devarim cites the two well-known psukim: 'a man's soul is the candle of Hashem' (Mishle 20:27) and 'a commandment is a candle and the Torah is light' (Mishle 6:23). The midrash explains - Hashem said to man, I will give you My light which I would like you to hold and then I will hold your light. The midrash explains: Hashem says, I will guard your light if you guard Mine. When you extinguish My candle, I will extinguish yours. This is the meaning of the Menorah, as Rashi says, 'that the flame should rise on its own'. The Torah has to be a flame a fire.

Everyone tonight understands that Torah is a part of us and we are part of Torah, there is no divorce here. Just as your mother remains your mother and your father remains your father no matter what difficulties there may be. This is the wedding, Hashem married us - our candle is in His hand and His candle is our ours. As the grandfather said, all sorts of Jews are needed for our community to function but the bottom line is that we must be married to the Torah.

Let us hope that it does not end with the completion of Massechet Megillah, but may the flame be passed down to your descendants and may you continue to be a walking Beis Midrash wherever you go. Do not forget - Shma Yisrael Hashem Elokenu Hashem Echad.

### **Excerpts from Rav Chizkiyahu Nebenzahl's Speech**

My father Shlit"a is fond of citing the words of Chazal that the day Hashem said: 'See I have placed before you today the life and the god, and the death and the evil ... you shall choose life' (Devarim 30:15, 19) was the same day that we were told: 'is it not from the mouth of the Most High that evil and good emanate?' (Eicha 3:38). As my father explains, Hashem runs the world with the middah of din, judgment, and with the midda of rachamim, mercy. It is the same Hashem - Hashem Echad.

How does He determine who will merit the middah of judgment and who will merit the middah of mercy? It depends on the person himself, he determines. If he chooses to live his life with rachamim, Hashem will treat him in such a fashion - otherwise the opposite. Our final destination we know will be all good, the question is the path we choose to arrive at that destination.



Here in Netiv Aryeh you are taught the meaning of 'choose life', Rav Bina and all the Rabbanim have taught you right from left. You have been taught about davening with a minyan, kavanah. You have seen the tefillot of Harav Katz, you have been witness to my father's humility. You know what Torah

is and what it means to toil in Torah. You may have completed your stay in Netiv Aryeh, but Rav Bina will tell you that this is not the end - I have placed before you life and good, evil and death. When you return to America, England, or wherever you come from - do not forget what the Yeshiva and what Rav Bina and the Rabbanim have taught you. Their mesirut nefesh is far greater than can be described in words. Rav Bina just told me that he has not slept the past two nights. The mesirut nefesh of all the Rabbanim also cannot be described.

When you return to chutz la'aretz you will appreciate their self-sacrifice even more. Netiv Aryeh will be shouting out to you - there are two paths which can lead to the greatest good in the world, but which will you choose? Choose the path not only of Torah and mitzvoth but of rachamim. Let me give you an example - you may have a case where the halacha permits speaking loshon hara about a particular person - it could be completely permissible by the letter of the law, but I ask you not to follow the din but to follow the path of rachamim.

Choosing rachamim is choosing the way of Hashem. The same may be said for honoring your parents, there may be times in halacha when other things may rightfully take precedence - but I ask you to choose the path of rachamim and be there for them regardless. You have a choice of learning Torah which may slightly interfere with something else of importance - you may feel you have the heter not to learn, but think about your priorities. What if someone needs your help, the letter of the law may back you up in your refusal to help him - but what about the midat harachamim?

You have been granted a GPS - choose the right path. Those who are able to, I recommend visiting Eretz Yisrael, coming back to Yeshiva. Maybe by the letter of the law you have the right to a ski vacation, but choose life! I recommend you come during your Chanukah break (I will not mention what you refer to it as) - you have the chance to go to the mountains as well - but choose life! Netiv Aryeh is where you grew up, come back home. The path of rachamim is a totally different path of life. Rav Katz mentioned how precious you all looked at the beginning of the year and how much you have grown, my father spoke about the importance of realizing your true value. This is what you learned in Netiv Aryeh.

Choose life! I pray that you all find appropriate shidduchim and build beautiful homes, may you have success and go 'michayil el chayil, and that the Yeshiva has nachat from all of you. May we merit the total redemption speedily in our day. Amen.

### **Excerpts from Rav Hirschhorn's Speech**

In the parsha we just read, Behaalotcha, we read about Moshe Rabenu's frustration - he is ready to lead the people into Eretz Yisrael, and suddenly there is the incident of the mitonenim. The Torah describes them as - hitavu taava - they had desires for desire. The Torah then states that they remembered the food they ate in Egypt 'for free', which Rashi explains means 'free of mitzvoth'. I would say that the frustration felt by Moshe Rabenu is the frustration many of the Rabbanim feel the first week of the new year. Guys only come to Yeshiva, in the inimitable words of our Rosh Yeshiva, 'because of my stupid mother and your stupid mother.' If they could many would opt out of being Jewish - they find everything to complain about. In short, they were 'hitavu taava' - they have desires and are in search of more desires.



Moshe Rabenu set up the seventy elders - seventy different types of Rabbanim. Similarly, Rav Bina set up a Yeshiva with approximately seventy different types of staff members. He did so intentionally with the understanding that what works for one may not necessarily work for another. That way it is easier for the Yeshiva to deal with issues on an individual level. So many arrive without any meaning



in their lives, and look at everyone now. This is clearly a credit to the special staff that Rav Bina has worked so hard to put together. Everyone is here to serve you guys. We must thank everyone from Rav Bina to the educational staff to the secretaries, the kitchen staff, and even some who work behind the scenes - the brothers Bader, Elisha, Zvi, the madrichim, Rav Chanan.

Statistics show that Orthodox Jewry in the United States is very small in number, the amount who come to learn in Yeshiva is even smaller. You are therefore the elite of the elite - I find that a bit scary. I must be honest, when you guys first arrive I always wonder what type of year this will be. One boy once said to me - Rabbi, don't count me for a minyan because I do not believe in G-d. He turned himself around as did all of you.

When you analyze what you have accomplished since the beginning of the year, you will be in total awe. At the start of the year I am one of the last people to finish Shmone Esrei, by now I am one of the first - you pushed yourselves, you learned more, you daven with kavana, the chesed you guys are involved with is truly phenomenal. We just completed Sefirat Haomer, the preparation for matan Torah. Each individual rose from one level to the other as did the entire nation. I would like to say the same goes for the Yeshiva - remember when Gemara was boring? Quickly flash to today - the looks on your faces as you make a siyum, the dancing, singing words whose meaning you finally understand. As a Yeshiva we have grown incredibly.

We have just completed Massechet Megillah. The Gemara analyzes the pasuk we all know from havdalah and Purim: 'layehudim hayta ora vesasson vesimcha vikar' - 'for the Jews there was light, gladness, joy and honor'. In havdalah we continue with 'kein tihye lanu' - 'may it be for us'. I would like to say that not only do we wish for it in the future, but we have it now.

The Gemara analyzes the pasuk: Orah refers to Torah - for the first time in your lives you are relating to Torah as something that you want, not only to make my family happy and a way to avoid conflict. But you truly want a life of Torah, tefillah, and chesed - you want this as part of your life. You are viewing the world from through eyeglasses of Torah. You are coming closer to Hashem through His Torah.

Simcha refers to Yom Tovim and other forms of simcha in Torah. Where you came from, Judaism was a religion for many of you, in Eretz Yisrael you are part of the Jewish nation. We are here connecting with our past and our future destiny. We are part of a larger picture of Am Yisrael through its Torah. Sasson is the brit milah. The Rambam writes that the purpose of the brit milah is to help curb one's desires and control temptations. By choosing a life of Torah you are declaring that you are in control, you are not a slave to your desires. You decided what you want, you are the boss.

Yekar - that is the tefillin. What makes our Yeshiva so special is that we have both the tefillin shel yad and the tefillin shel rosh. What do I mean? The tefillin shel yad has all four parshiot in one compartment while the shel rosh is in separate compartments. In our Yeshiva we understand that there are many ways a person can be a good Jew - every Rav here is a serious ben Torah who is serious about his approach to Judaism. No one is forcing you to be like him, there is the realization that there are many approaches. However, when it comes to practice - to the shel yad - halacha is equally binding on all of us.

This can help explain another point in this past week's parsha. We are taught that Miriam and Aharon spoke loshon hara against Moshe Rabenu. Harav Soloveichick explains that their error was in failing to recognize the uniqueness of Moshe Rabenu, they viewed him as just any other prophet. Those who have never been to Netiv Aryeh do not understand that this Yeshiva is not like any ordinary Yeshiva. It begins with our Rosh Yeshiva and his incredible self-sacrifice which he not only gives but expects from all of us. What do you mean you don't feel like it - are you going to tell Hashem that you don't feel like it?

There is a uniqueness in our Yeshiva that is transparent to all who have been here. Rav Krieger once told me on one of the trips to Poland that he has the privilege of taking many Yeshiva, many far more homogenous than Netiv Aryeh, yet the guys in Netiv Aryeh get along better on many different levels. Rav Bina has created not just a Yeshiva but a family. Look at how many alumni come back to visit. I am told that in YU the Netiv Aryeh guys always seek each other out. As Rav Bina says you are a student of Netiv Aryeh for life.

I was reminded of an idea I once heard in the name of the Abarbanel. He explains the idea of a talmid chacham. The term would appear to be an oxymoron - if you are a chacham then why are you still a talmid? The answer is that a truly wise person knows that there is so much more to learn. You have learned Megillah multiple times but you realize how much more there is out there. Whatever you have accomplished this year you are taking with you for the rest of your life. My job is to set you on the right path, how far you go is no longer my job - for it is a lifetime occupation. I would not trade my job for anything, I have been granted the opportunity to catch you at a crucial junction. You will see how far apart you have grown from your friends who have elected to go straight to university. You will soon move out of your home and make crucial decisions. There is no greater joy in the world I can feel than being able to set you on the right path. I want to thank Rav Bina and the entire staff for this wonderful opportunity and privilege.

### **The Gra, Rav Moshe, the Rav, and ... Rav Hirschhorn's shiur by Rav Beinish Ginsburg**

There is a famous, incredible story told about the Vilna Gaon. When he was a child, around the age of 10 or 11, he decided to learn all of Masechtos Zevachim and Menachos in one night. It was the night of Shavuos. He was learning very quickly. One of the chashuv Rabbonim in Vilna came in and saw this young boy turning pages quickly in the Gemara. He approached the boy and said, "What are you doing? You are making a mockery of the Gemara!" The Gra responded, "Maybe the Rav can test me." And the Rav tested him and the boy understood everything, and the Rav was very impressed that in one night the Gra was able to learn all of Zevachim and Menachos.

Rav Dovid Feinstein zt"l, Rav Moshe zt"l's father, knew that his young son Moshe was very special, and he wanted him to have an experience similar to the Gra. When Rav Moshe was 9, his father learned all of Maseches Beitza with him on the night of Shavuos. Rav Moshe's family writes (see Igros Moshe volume 8, page 9) that this night made a big impression on the young boy, and it became one of the foundations of Rav Moshe's constant striving for greatness in Torah learning.

Rav Soloveitchik zt"l, on the yartzheit of his father Rav Moshe zt"l, would teach Mishnayos. He would teach Mishnayos for hours on end, from after Shacharis until a late Mincha. (I think it was sometimes 7-8 hours straight.) This was a special event in YU. People would stop by for half an hour, or an hour, to listen. The Dean of Students would stop by for a while. Rabbeim and professors would drop in. The Rav's close talmidim, like Rav Schachter shlit"a, would stay for the entire shiur (This is one of the explanations as to how Rav Schachter can quote the Rav on so many areas of Torah. He heard many, many hours of the Rav's chiddushim on many different masechtos of Mishnayos. Let us say that one year the Rav taught Maseches Challah. In 7-8 hours Rav Schachter would hear most of his major chiddushim on the masechta. Rav Schachter is therefore able to quote the Rav on basically all of Maseches Challah. And there are many other masechtos like that as well).

Rav Schachter says that sometimes the Rav would become so involved in teaching, he would continue up until it was nearly shekiya, and the talmidim would have to remind him to stop so everyone could daven mincha. The inspiration it gave to see a Gadol give shiur continuously for such a long time made a lasting impact on the talmidim.

Here in Netiv Aryeh, yesterday, we were fortunate to have an event that combined elements of the Gra, Rav Moshe and the Rav. Some of you may know that several years ago the Yeshiva started a

new tradition for Kayitz Z'man. We learn a 'short' masechta and make a unified siyum at the end of the z'man. This year we are learning Maseches Megillah. Rav Hirschhorn shli"ta decided that he would teach his talmidim **all of Maseches Megillah** in one day (This was similar to what the Gra and Rav Moshe did. And from Rav Hirschhorn's side, this was similar to what the Rav did- to give shiur straight for hours on end. Most of his talmidim had finished the masechta already (and several had finished more than one time), and this was a great way to do *chazara* before the siyum tonight.

They began around 9:15 AM and learned the entire day. They took a break for lunch and dinner and a short break every hour or so. Although they obviously moved quickly, (I can testify that) the talmidim took the learning seriously, and there were questions along with give and take with Rav Hirschhorn.

What a fabulous zechus for the yeshiva! What a fabulous experience for the talmidim! This event created a great excitement and inspiration for the entire Yeshiva, and especially for Rav Hirschhorn's shiur. One Rebbe said to me with a big smile, "It is incredible what is going on in this place!"

BE"H, just as Rav Moshe received such tremendous inspiration from learning all of Maseches Beitza in one night, so too all of these talmidim will take with them tremendous *chizuk* from learning all of Maseches Megillah in one day. Several of the Rabbeim in the Yeshiva stopped by for a blatt or two. (I was one of them.)

Rav Hirschhorn's shiur is always interesting. In the roughly 45 minutes I was there, the following topics were mentioned: The Syrian civil war, Cursing what someone plants in his garden, See the good in all people, and The Siyum Hashas in the Meadowlands.

I want to include the names of the talmidim in the shiur: Aaron "Picasso" Aziz, Natan "still in bed" Bessner, Alex "no cardio" Buchsbaum, Dovi "no shirt" Cohen, Eliot " I love g"M " Fidler, Nati "wanna fight" Friedman, Yoni Frieling, Gav "Rav Tubbi" Gorjian, Chesky Kwestel, Adam Lifshitz, Asher " rhymes with Rut'gers " Malech, Yoni "Raj" Mehrzadi, Joe "Gorilla" Nitzani, Gideon Prais, Jack "morning" Radivan, Orel Salman, Several Rabbeim Yasher Koach to Rav Hirschhorn and the talmidim!

## Let Me Tell You A Story

### The story of Harav Ben Zion Freiman zt"l Part IX

#### A LIFE OF LEARNING TORAH - PART V

The following story was told by Harav Baruch Abelow from Kiryat Sanz in Yerushalayim:

One evening we rode the bus together on the way to Kiryat Sanz. We spoke divrei Torah and the Rav as usual was totally immersed in the sugya. When we reached the bus stop we were meant to get off at, I said to him: 'R' Ben Zion we must get off.' Of course he did not even notice and continued engrossed in the sugyah. We continued on the bus, I grabbed his sleeve: 'R' Ben Zion, we have arrived.' 'Really?' We got off the bus and walked back to our destination, the Rav continued speaking in learning as if nothing had happened.

The same thing happened the next night. We arrive at Sanz and the Rav, immersed in the sugya did not even hear me. Once again we got off at the next bus stop and walked the extra distance on foot.

On the third night we got on the bus and I felt the Rav tugging hard at my sleeve. I asked "what is it?" He responded: 'so that we not have a repeat of yesterday and the day before, I want to hold our hand and when we arrive at our destination I want you to scream in my ear: 'we have arrived', and then we will get off the bus.

## Staff Dvar Torah by Rav Yitzchak Korn

The beginning of the Book of Bamidbar is a preparation for our journey to the Promised Land. We have a census, a system of travel with camps, and the Kohanim & Leviim have their roles set up. In Behalotcha we get our marching orders, trumpets to blast during war (Chatzatzrot), and the Ark that will disperse our enemies. Moshe announces explicitly "Nos'im anachnu el hamakon" (we are travelling very soon to the place which G-d said "I will give to you") to Yitro. We would expect Bnei Yisrael to ask for spies now, as the natural thing to do would be to prepare for going into the land of Israel by sending in spies to survey the situation.



Let us look what happens in Perek 11 in between Moshe's charge to Yitro and the sending of the spies. We have the complainers, the mob with their strong cravings, the children of Israel complaining about the Manna & food, "kivrot Hataava", and the episode of Miriam. The reactions & punishments in these episodes were quick and severe. A heavenly fire consumed those at the edge of the camp to quiet the complainers. "The meat was still between their teeth and had not yet disappeared when G-d's anger raged against the people; and G-d struck the people with a severe plague." Even the righteous Miriam was immediately inflicted with Tzara'at.

In parashat Va'etchanan the Pasuk states, "at the mountain G-d spoke to you with fire face to face (Panim bPanim)" The Netziv offers an insightful explanation for the phrase, "Panim B'Panim": the extent to which we put into our relationship with G-d, determines the level of providence He bestows upon us in our lives. In the beginning of Bamidbar, the children of Israel were in an intense & close relationship with G-d where they experienced open miracles constantly; events such as the Exodus, the splitting of the sea, the giving of the Torah at Mount Sinai, etc. The Netziv calls this as the level of "Heichal Hashem" (In G-d's abode). As they were in "G-d's abode," everything they complained about went directly to "G-d's ears," which led to such swift and serious action. Had Bnei Yisrael remained at this level, there would be no need for spies, as the conquest for Eretz Yisrael would have continued on the miraculous plane. However, Bnei Yisrael felt that they would suffer too much under this high level of scrutiny from G-d, and would rather live on a lower level of Providence, which the Netziv calls "Malchut Hashem" (The Kingship of G-d). At this level, they would have to conquer & fight as a regular nation, hence their request from Moshe for spies. Living a life under "Malchut Hashem," isn't objectively bad, yet the spy episode did end in disaster. Often in life, the place in which we stand isn't as important as the direction which we are headed towards. Bnei Yisrael were on a slope, and they slid a bit too far.

In summary, there are two lessons to heed from this week's Sedra, particularly for our dear Talmidim who are returning home after their term of study in Israel. Firstly, we must note the direction which we are headed, and always strive to move upwards no matter what level we are at. And secondly, we must intensify our input in Torah and Mitzvot, as G-d's relationship with us is dependent on what we put into the relationship with Him.

# Sephardic Alumni Shabbaton June 27-28

## IN GREAT NECK!

## SEPHARDIC SHABBATON 5774 with HaRav Darmoni Shelit"a



**WHEN:** June 27th - 28th (through Havdala)

**WHERE:** Great Neck, NY

Tefilot to be held in: Shaare Zion of Great Neck  
225 Middle Neck Rd, **Great Neck**, NY 11021

All Minyanim and meals will be held in Shaare Zion of Great Neck, hosted by the Kamel family.

Price: \$52

We are looking forward to a Shabbat of learning, singing and reconnecting under the spiritual leadership of Rav Darmoni, Director of the Sephardic Program of Yeshivat Netiv Aryeh. We will join together for Shabbat Tefilot, and an especially festive Friday night dinner and oneg with drashot from the Rabbi and Alumni. There will be an optional Netz Minyan with Rav Darmoni, and Seudat Shabbat. This all followed by an afternoon of Shiurim chizuk with the Rabbi. Please make sure to RSVP immediately for this truly remarkable event!

ALL alumni are invited (Sephardic and Ashkenazi), and all meals are open!

Please make sure to reserve this date and contact us soon. We are making every effort to accommodate as many alumni as we can. Please keep in mind the this is the first Shabbaton in Great Neck, so early registration will allow us to plan appropriately.

Married Alumni are very welcome. Please make sure to inform us if your wife and/or children will be coming and of any special needs.

We look forward to seeing everyone in Great Neck and the best Shabbaton yet!

# REGISTER HERE

For more information contact

Jonathan Zar at [djzjNY@gmail.com](mailto:djzjNY@gmail.com) or 1-516-637-3339

Uri Dallal at [udl227@aol.com](mailto:udl227@aol.com) or 1-917-513-7000

## Tehillim List

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

- Yechiel Zalman ben Chana
- David Yehuda ben Necha
- Alta Miriam Bracha bat Sara
- Yaacov ben Baila
- Chana Bat Rachel
- Kayla Rus bat Chaya Rochel
- Shalom ben Shoshana Chanah
- Uri ben Rina
- Ilana Raizel Bat Simone
- Mordechai Noach Nissin ben Bracha Rochel
- Yaakov Kopel Ben Rivka
- Daniel ben Tziporah
- Nomi Esther bat Tzipporah
- Daniel ben Tziporah
- Devorah bat Sarah Leah
- Nechama Mindle bat Liba
- Chaim ben Miriam
- Yisrael ben Chaya Gittel
- Alter Yosef ben Chaya Sarah
- Haziine bat Sarah
- Yaakov Kopel Ben Rivka
- Shai ben Meital
- Ilana Raizel Bat Simone
- Chana Tova bat Esther Shoshana

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



[Submit Names](#) to the tehillim 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