



Parshat Behaalotcha 5769

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NOTE: A few weeks ago on Shabbat, 7 Sivan, was Parshat Naso in Israel and the second day of Shavuot in Chutz la'Aretz. As a result, for the next few weeks through Shabbat 12 Tammuz, the Kriat HaTorah in Israel will be a Parsha ahead of that in Chutz la'Aretz. Eretz Yisrael readers can [click here](#) to view this week's newsletter with Torah on the Parshat HaShavuah.

THIS WEEK

MINI-SHABBATON: There will be a mini-Shabbaton with HaRav Chizkiyahu Nebenzahl shlit"a this Shabbat, Parshat Beha'alotcha (for Chutz la'Aretz) June 12-13. The Shabbaton will take place in Woodmere at the home of R' Ariel Edelstein. To participate, please RSVP to [R' Ariel Edelstein](#) indicating which part(s) of the Shabbaton you plan to attend (Dinner, Oneg, Shalosh Seudos). Space for the Friday night seudah is limited to the first 20 people who respond. Please only reserve a spot for dinner if you fully intend to come.

SPHARDIC SHABBATON: Netiv Aryeh Sephardic alumni will be having a Shabbaton in West Orange this Shabbat, Parshat Beha'alotcha (for Chutz la'Aretz) June 12-13, with the participation of HaRav Ephraim Maoz and HaRav Yaakov Darmoni. On Motzaei Shabbat HaRav Chizkiyahu Nebenzahl shlit"a will be joining us for a melave malke. For more information contact [Mark Nakash](#).

Snapshot

Monday:

- The annual trip to the Golan highlighted the concluding days of academic year 5769. The buses left the Old City at 4 AM on Monday morning and headed straight for Nahariyah where the students davened Shacharit with Rebbi David Abuchazeira Shlit"a. Rebbe David then spoke to the talmidim



and gave each one a personal bracha. Breakfast was followed by a hike in the El Al valley.

- Monday night featured a grand siyum in the dining room of the Chispin guest house. Almost all of the Rebbeim participated including HaRav Nebenzahl Shlit"a and our Rosh Yeshiva HaRav Aharon Bina Shlit"a. More than ninety talmidim completed Massechet Taanit. The Gala Seudat Mitzvah was followed by a kumsitz.



Tuesday:

- Hiking in the Jalaboon
- Rafting in the Jordan
- Swimming and Barbecue in the evening at Kibbutz Lavi

Rav Nebenzahl on Parshat Behaalotcha

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



RECEIVING THE TORAH

FLEEING FROM HAR SINAI

The section in *Parshat Behaalotcha* dealing with the Ark's journey (see Bamidbar 10:35) is surrounded by two letters *nun* which are inverted. Rashi cites the Gemara in Shabbat 116a which explains: "The Torah made signs for this passage, in front of it and after, to say that this is not its place. But why was it written here? In order to make an interruption between one trouble and another". Preceding this section, the Torah describes the beginning of the Jewish people's journey from Har Sinai, where they had just received the Torah, to Eretz Yisrael: "*vayisu mehar Hashem*" "They journeyed from the mountain of Hashem" (Bamidbar 10:33). Following the description of the Ark's journey we find: "*vayehi haam kemitonenim*" "The people took to seeking complaints" (*Bamidbar* 11:1).

It is readily apparent how the *psukim* describing the *mitonenim*, complainers, are a form of trouble. What is not clear at first glance is what is wrong with "*Vayisu meHar Hashem*". Were they not following Hashem's command to proceed onward? Were they not lead by Moshe Rabenu and the pillar of cloud? The Midrash (Yalkut Shimoni) commentates that they fled quickly like a child running away from school. The motivation of the people's leaving Har Sinai was not only due to their desire to continue their sojourn to the land of Israel, but to flee from Har Sinai, to flee from Moshe who was teaching them new mitzvot every day. One day they would learn about Shabbat, the next day about *kashrut*, and a third day about their oxen being liable for damage! Enough with these *chumrot*! How much more of this could they take?

Their emphasis was not on journeying towards *Eretz Yisrael* but on leaving Har Sinai. The people who fled from Har Sinai were a people that did not wish to learn anymore. They were as a child who eagerly awaits the moment the teacher closes the book or the bell rings signaling the time to go home. One should not think that the entire nation was guilty of this infraction. There were many *tzaddikim* such as Aharon HaKohen and Yehoshua bin Nun who were not amongst those wishing to flee Har Sinai, they departed with the goal of entering the land of Israel in order to serve Hashem, build the Beit Hamikdash, and fulfill the mitzvot associated with the land. A significant portion of the Jewish people, however, fled Har Sinai like a child leaving school.

VAYISU MEHAR HASHEM

Why did Chazal interpret the actions of the people as those of a child running away? The reason is that the *pasuk* emphasizes that they left the Mountain of Hashem, rather than saying "*vayisu l'Eretz Yisrael*" "they journeyed towards the Land of Israel". We see a similar distinction in the laws of Shabbat. There is a prohibition to transfer an object from *reshut hayachid*, a private domain, to *reshut harabim*, a public domain. This action referred to as *hotzaa*, can be done with one of two possible intents. One may wish to transfer the object to its destination in the *reshut harabim*, or one may simply wish to remove the object from its current location, the *reshut hayachid*, without regard to its destination. The first action falls under the category of *melacha hatzricha legufa* (a prohibited action on Shabbat is defined according to physical act as well as intent. This refers to an action performed with the proper intent in mind), whereas the second one falls under the category of *melacha she-eina tzricha legufa* (without the defined intent - the prohibition is to transfer an object from a private to a public domain with intent of bringing it to the public domain, not with intent of removing it from the private domain). The Jewish nation did not leave Har Sinai with the desire to arrive at any place in particular rather they no longer wished to remain in Har Sinai - as a child running away from school.

Perhaps the Gemara also derives this idea from the wording of the *pasuk* - they journeyed *MEHAR* Hashem, which has the same letters as *maher* - quickly - they wished to make a quick getaway. In their actions they dutifully obeyed Hashem, they obediently followed Moshe Rabenu and the cloud, but in their heart their intent was not so much to reach *Eretz Yisrael* as it was to leave the Mountain of Hashem.

"KOL YISRAEL AREIVIM ZEH BAZEH"

As we mentioned, entire nation was not guilty of this, just as when the Gemara teaches us that the first Beit HaMikdash was destroyed as punishment for the

Jewish people's being guilty of the three cardinal sins of *avoda zara*, murder, and illicit relations, it was not referring to every member of Klal Yisrael. Chazal teach us the principle of *Kol Yisrael areivim zeh lazeh* "all Jewish people are responsible for one another" (Sanhedrin 27b). This means that we are all to blame when a fellow Jew sins. The Gemara limits this to a case when one could have prevented the other person from sinning.

The Torah commands us regarding the mitzvah of *eglah arufah*: Should a corpse be found without knowing the identity of the murderer, the elders of the nearest town must then take a calf, bring it down to a valley, and break its neck. Chazal comment that the *eglah arufah* atones for all generations dating back to *Yetziat Mitzrayim*. Rav Sholom Schwadron zt"l asks why we require atonement for all generations dating so far back. He explains that the existence of even one murderer implies a lack of proper education. If the Jewish people did not succeed in inculcating the Har Sinai message of *lo tirzach* throughout the generations, all generations must atone for this sin. The fact that we can bring atonement for those who have left this world perhaps explains why we recite Yizkor on Yom Kippur and the three Yom Tovim - all generations require atonement for our sins, not only our parents and grandparents.

As we mentioned, when a member of Klal Yisrael sins, we are all responsible. Given that Hashem's "measure of beneficence is greater than His measure of retribution" (Sanhedrin 100b), the rest of the nation is also rewarded for our mitzvot. When Hashem wished to destroy Sodom, He promised Avraham Avinu: "If I find in Sodom fifty righteous people in the midst of the city, then I would spare the entire place on their account" (Bereishit 18:26). We must remember that when we perform mitzvot we are benefiting not only ourselves but the entire Jewish people and the entire world.

TIPPING THE BALANCE

Chazal teach us: "a person should always perceive himself as though he were half-guilty and half-meritorious. If he performed one mitzvah, he is fortunate for he has tipped the balance for himself toward the side of merit. If he committed a single transgression, woe to him - for he has tipped the balance for himself toward the side of guilt ... R' Elazar the son of R' Shimon says: because the world is judged on the basis of the majority of its inhabitants, and the individual is judged on the basis of the majority of his deeds, if he performed a single mitzvah, he is fortunate for he has tipped the balance for himself and for the entire world toward the side of merit, if he committed a single transgression, woe to him for he has tipped the balance for himself and for the entire world toward the side of guilt" (*Kiddushin* 40a).

How can we understand this passage from Chazal? There are billions of people in this world, among them millions of our Jewish brethren, may their numbers increase. At any given moment thousands upon thousands of acts are being performed. If we incorporate the fact that the degrees of *lishma* and *zrihut* are taken into account, the number of debits and credits being exchanged at any one moment is infinite. What are the chances of the scales being precisely even? Would anyone purchase a raffle ticket with odds such as these? Is this remote possibility of the scales being even, sufficient motivation for me to put in that extra effort in my mitzvot? Why would Chazal encourage us to view the world in such a balanced state when there is almost no chance of it being so in fact?

Perhaps what Chazal mean is that we must view every act of ours as having a

positive or negative effect on the world. When we perform a mitzvah we raise the status of the world, when we, G-d forbid, transgress and sin, we lower the status of the world. Even if the world is not literally half meritorious and half guilty, we must view our actions as having the power to tip the scales in one direction or the other.

AN ACCOUNT IN THE HEAVENLY BANK

The greatest mitzvah a person can perform is learning Torah. Chazal write that with every word of Torah which we learn, we make the world a better place. There is no object, not even a holy object that is as valuable as Torah. How many mitzvot do I fulfill when I learn Torah? The Chafetz Chaim calculates that a person has the ability to speak about 200 words a minute, this means that I have the chance to perform 200 mitzvot per minute. Given that we do not receive a statement from the Heavenly Bank, we have no way of ascertaining how much we have in our account. If we were able to witness our account growing every minute, we would be unable to tear ourselves away from our learning.

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 mitzvot 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.

HUNDREDS OF THOUSANDS OF DOLLARS

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. 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.

Imagine!! Hundreds of thousands of dollars per minute! We have the opportunity to be wealthier than all the millionaires and billionaires in the world. If we only

understood this, we would not flee from Har Sinai. We just celebrated the Yom Tov of *Matan Torah*, the special gift that Hashem gave us. Learning Torah gives us the chance to become closer to Hashem and to raise ourselves, the Jewish people, and the entire world to a higher level. At Har Sinai we received Shabbat, Kashrut, and so many other mitzvot. We must want to run towards it, not away from it.

A person, whom I must say is not the greatest of *Talmidei Chachamim*, once asked me at what point we can stop learning Torah. I answered him that Moshe Rabenu lived for 120 years without wasting a single moment, when you learn as much as Moshe Rabenu then perhaps you can stop. The fact is that Moshe has spent the past 3000 years in Gan Eden learning, yet he still has not mastered the entire Torah. The Torah is endless, only Hashem understands the Torah in its entirety.

Baruch Hashem we are in Yeshiva and we have the opportunity to rise to greater and great heights. We have just been given the Torah at Har Sinai but we will not journey away from Har Hashem. Of course, we want to be in *Eretz Yisrael*, after all Chazal teach us that there is no Torah like that of Eretz Yisrael and Rashi and the Ramban write that true fulfillment of Torah can only take place in *Eretz Yisrael*. However, the greatest mitzvah we can perform is to learn Torah. Although we received the Torah on Shavuot, we must view every day as a new Matan Torah: "these matters that I command you today shall be upon your heart" (Devarim 6:6). We must want to grow in Torah, whether we are in *Eretz Yisrael*, America, or any other country. We must feel that we are close to Hashem and we must want to be still closer and grow higher and higher. The sky is the limit.

Kollel Dvar Torah
by Rav Chaim Mizrachi

"EXEMPTIONS"

The Torah describes the reaction of those who learned that they would be unable to offer the Korban Pesach due to their being *tamei*:

"Those men said to him: 'we are contaminated through a human corpse; why should we be diminished by not offering Hashem's offering?'" (Bamidbar 9:6).

I would like to discuss the topic of exemption. In our daily lives, we are constantly searching for exemptions in order to lighten our load and relieve ourselves of some of life's pressures. For example, we search for tax exemptions whether in the area of income tax, VAT, or national insurance (*bituach leumi*). May look for reduction or exemption in their army service - whether basic or reserve duty. We feel great elation upon being granted this exemption.

What should be our attitude regarding Torah and mitzvot?

In *Parshat Behaalotcha* we find a fascinating example of a group of people exempt from mitzvot. They were not happy at the prospect. They were not searching for any exemption or anything even resembling an exemption - it just happened that they were exempt from offering the Korban Pesach.

They approached Moshe Rabenu and said: "why should we be diminished?" Why must we lose out? They viewed this exemption as a tremendous loss. After all, the

Korban Pesach is a way of thanking Hashem for all the miracles He has performed for us in Egypt. What they in effect were saying was: "we also want to thank Hashem. It is true that we have a perfectly legitimate exemption, we did not do anything underhanded to receive it. But how are we going to fulfill this mitzvah of thanking Hashem for having taken us out from Egypt?"

The Midrash comments, "this teaches us that these were proper individuals who were diligent in their observance of mitzvot."

They then began a *halachic* deliberation of how they too could be obligated in the mitzvah of Korban Pesach?

When a child asks for something, a father who truly loves his children will not search for ways to get out of filling their needs, he will go out of his way to help them. He will get up immediately from his chair and help him in the best way possible.

The same applies to a person who loves Hashem. Hashem has granted him life, health, sustenance, a wife, children, wisdom, understanding, etc. He will search for ways to express his gratitude, he will run to try to do more and more mitzvot. This in fact is a measure of our love for Hashem. A way we can ascertain just how strong our love for Hashem is, is by seeing whether we are looking for exemptions, legitimate they may be, or are we searching for ways to obligate ourselves? How do we feel when we discover this exemption?

If we feel relieved at not having this burden upon us, then the time has come to reassess our attitudes. If, however, we feel a great loss at the loss of millions which we could have earned, then we are going in the right direction.

The Gemara in Brachot (35b) teaches us:

"Come and see that the later generations are unlike the earlier generations. The earlier generations would bring their crops into their houses via the normal route in order to subject the crops to the obligation of tithes, the later generations however bring their crops into their houses via the roofs, via the courtyards, and via the storage yards adjacent to their houses rather than via the main entrance in order to free the crops from the obligation of tithes"

What do we often find on the table when we come to a *simcha*? What is known as *mezonos* bread. A person partakes of a meal fit for a king, yet is too lazy to thank Hashem, he searches for a way out of *Birkat HaMazon*. Is this the proper approach? Should it not be the opposite - find a way to obligate yourself to wash so that you can have the opportunity to thank Hashem. Thank Him with all your heart that He gave you a meal similar to that of Shlomo HaMelech in his day.

The Gemara in Avoda Zara (3a):

In the Future, the other nations will complain to Hashem at not having had the opportunity to serve Him with mitzvot: "give the Torah to us anew and we will observe its precepts". Hashem responds: "I have an easy mitzvah and its name is Sukkah, go and perform this mitzvah... Immediately each person goes to construct a Sukkah on the roof of his house. Hashem pierces them with the heat of the blazing sun in the summer season, whereupon each and every one of them kicks the Sukkah and leaves it." The Gemara asks: "but one who experiences distress (*mitztaer*) is exempt from the mitzvah of

Sukkah." Were they not acting properly? The Gemara responds: "granted that one is exempt from remaining in the Sukkah in such circumstances, but does one have to kick it as he exits?"

Jew and non-Jew leave the Sukkah because of the intense unbearable heat. Both are equally exempt, but the manner in which they leave the Sukkah says it all - the difference between them is vast. The Jew feels bad over having lost the opportunity to perform a mitzvah, he leaves like a slave whose only wish was to pour a drink from his master and the master proceeded to turn over the pitcher in his face. The non-Jew, on the other hand, is elated. Thank G-d I do not have to endure this punishment, he kicks the Sukkah and goes on his merry way - this says it all.

The Mishna in Avot (4:13) teaches us:

"R' Eliezer ben Yaakov says: He who fulfills even a single mitzvah gains himself a single advocate ... repentance and good deeds are like a shield against retribution."

Who will be the advocate for someone who is constantly searching for exemptions? Who will protect him from harm? So states the Mishna in Avot. You can look for all the exemptions you wish, but realize that on the Day of Judgment there will be no one to protect you - all the certificates will be to no avail. A person was born to toil - man has been placed in this world to fulfill as many mitzvot as possible in order to earn himself a place in the World to Come. A place in the Next World cannot be acquired through exemptions.

Whoever goes to the trouble of emulating the early generations, will stand by him in front of the Heavenly Tribunal and speak on his behalf.

The Gemara in Baba Kamma writes that when Rava left this world, he was greeted by R' Oshaya came to greet him. Why? Because Rava worked tirelessly to resolve any difficulties posed against Rav Oshaya's opinions.

There is no doubt that whoever resolves difficulties in the Shulchan Aruch and meticulously follows these rulings without searching for exemptions, will have HaRav Yoseph Karo as his advocate - can we ask for anyone better to act on our behalf?

In the sefer Maggid Mesharim, the angel tells the Beit Yoseph:

Your explanations of the words of the Rambam are the absolute truth - the Rambam is happy that you have actually delved to the root of his words. When you leave this world, the Rambam will come out to greet you overjoyed that you have supported his view.

There was a man named Rav Yehoshua who was the Av Beit Din in Krakow, author of Pnei Yehoshua. He was known for his scholarship and his efforts at finding resolutions for the view of Rashi in the face of all of the difficulties presented by Tosafot. He once told his students that Rashi appeared to him in a dream, elated, and said to him: "Because you have gone to so much trouble to save me from these sharp and mighty lions (the Tosafot), I will come out with all my students to greet you. This is precisely what happened, a half an hour before the Ner Yisrael was extinguished and many *gedolim* were by his bedside, he announced to them "make room for Rashi, he has just arrived with his entourage of students to lead me to the Tree of Life. I merited this reception I went to great trouble to resolve

the many questions posed by Tosafot.

One of the great Admo"rim R' Shlomole - author of Tiferet Shlomo on the Mishna asked: "what did the Korban Pesach merit that other mitzvoth did not?" (That there will be a second opportunity to fulfill the mitzvah). It was due to the great sacrifice in fulfilling the mitzvah by a few people. They merited great S'yata D'Shmaya and Hashem answered their request and for all future generations there will be a second opportunity to offer the Korban Pesach in the Beit HaMikdash.

This is what will be in the future at the time of the Ultimate Redemption, when Bnei Yisrael will work tirelessly to hasten the Redemption. We can bring the redemption closer by strengthening our commitment to Torah and Mitzvoth. We will then merit the hastening of Hashem's salvation, as was the case in the exodus from Egypt.

Student Dvar Torah

by Ari Jacobovitz, Shana Alef - Akiva Hebrew Day School, Detroit MI

For the past few weeks I have been thinking more and more about the summer and going back to chutz la'aretz. All the Rabbanim and alumni have been enlightening us with their insights on what to expect, and tips on how to survive when we return. This was in the back of my mind while I reviewed the parsha, and suddenly an idea popped into my head. I was reading the section describing Bnei Yisrael's complaint about the manna. Until now I had great difficulty understanding what was taking place. What were they complaining about? Was it simply "we want some meat" as the *pasuk* seems to imply? That makes no sense! I am not even speaking about the fact that the *midrash* teaches us that the manna tasted like whatever a person wanted it to. Their daily bread was falling down from heaven, from the same G-d Who took them out from Egypt! How could they even think of complaining?



Let us analyze our own situation as the year comes to a close. We are leaving this wonderful Jewish Bubble and returning to *chutz la'aretz*, a place where even something as simple as wearing a *kippah* is difficult. As we get off the plane, our choice is either to apply all that we have learned and gained in Yeshiva and strive to become a true Torah Jew, or to simply reject all that, *chas v'shalom*.

The Jewish people left Egypt, by and large, on a very low spiritual level - they held on to their Jewish identity by using their own names, speaking their own language, and dressing as Jews. Aside from that they were on a very low level. Not long afterwards they were given the Torah and mitzvoth and taught how a Jew should lived. They thought to themselves: "up until now we were free, we were able to do whatever we wanted, now our lives are so restricted." Perhaps they felt that being a Torah Jew was going to prove to be too difficult.

The fact is that before I arrived in Israel, I used to speak in a similar manner. I felt that the Torah and Judaism was difficult, perhaps if I was given the Torah at that time under the same circumstances I would have made the same mistake. After only one year of solid learning (*be'ezrat Hashem* may there be many more), I feel I have barely scratched the surface. I have only now begun to feel the joy that can only come with living the life of a Torah Jew, and finally understand how much moral sense the Torah makes. A person cannot just take a superficial look at the Torah and declare: "forget it, this is way too difficult for me". Everyone says this at

the beginning, you have to work hard, to learn and try to understand - only then will you begin to see and appreciate its beauty.

I would like to thank HaRav Bina and all the Rabbanim for putting up with me and all the other guys this year. I appreciate how hard they worked to show us that Torah is not simply a rule book with some strange stories, it is the Truth. I would like to give everyone my *bracha* that they too discover the beauty and light of Torah and realize that it is not a burden but a gift from HaKadosh Baruch Hu.

Good Shabbos

Visitor Log, Mazal Tov's, Tehillim List

Announcements from the Yeshiva

Photo Galleries:



[Trip to the Golan](#)



[Grand Siyum](#)



[Year in pictures](#)

We asked the students to look through their pictures and give us their favorites. This is a collection of them.

Mazal Tov:

The Yeshiva would like to wish a Mazal Tov to:

- Joshua Hopkovitz (5760-61) on his marriage to Rachel Marshal.
- Zachary Berman (5767) on his marriage to Rivki Relkin.
- Kevin (5762-63) and Avigail Burian on the birth of a baby girl, Tamar Rena.
- David Blumenthal (5757-58) on his engagement to Aliza Stareshefsky.
- Jason (5763-64) and Melissa Goldstoff on the birth of a baby boy.
- Gilia Bar-Or on the birth of a granddaughter.

Visitors:

The following people have visited/learned in the Yeshiva:

- Jonathan Gomberg (5767-68)
- Michael Sterman (5767)

Tehillim List

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

- Taube Yehudit bat Temma Gasia
- Yitzchak ben Shayna Ita

- Zev Eliezer ben Chaya Shayndel
- Rueven ben Tova Chaya
- Fruma bat Eeta
- Moshe Zanvel ben Breindel
- Sima Rivkah bat Eidel
- Leah bat Eidel
- Chaim Shmuel Moshe ben Golda
- Aryeh Rephael ben Sarah
- Chaya Sarah bat Fanya Luna
- Yitzchak ben Tova
- Fraida Rachel bat Sarah Milcha
- Lea bat Bracha
- Miriam Rivka bat Adina Leah
- Dina Sarah bat Shaindel Mira
- Tali bat D'vorah Bina
- Tobah Pessal bat Esther
- Nachum Tzvi ben Ratza
- Lottie Adina bat Claudia
- Orly bat Yaerah
- Miriam Naomi bat Sarah
- Yehudis Sara bas Esther
- Dov Eliyahu ben Mindel Hudis
- Rahamim ben Miriam
- Hinda bat Sara Leah
- Rivka Zelda bat Bracha
- Miriam Leba bat Esther
- Dovid Ben Miriam
- Yaackov Chaim Meir ben Miriam
- Avraham ben Leah
- Chaim Naftali Yaakov ben Shifra Shaulah
- Michael Yosef ben Tzipora
- Gidon Shlomo ben Esther
- Haya Rebecca Rivka bat Jeanne Yaffa

[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,

HaRav Aharon Bina, Netiv Aryeh
Yeshivat Netiv Aryeh

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