



Parshat Miketz/Chanukah 5769

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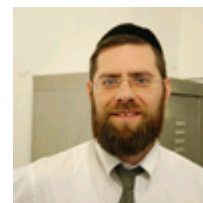
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SAVE THE DATE: YU Shabbaton next Shabbat (January 2-3) with Rav Chaim Eisenstein. Contact our man in YU, [Darren Levin](#), for details.



Snapshot

Sunday through Tuesday:

- Chanukah Break

Wednesday:

- Chanukah Parties at the homes of our Rabbanim.

Thursday:

- Rabbi Yehoshua Hartman, the foremost expert on the writings of the Maharal, addressed the students.

This Coming Friday:

- Rav Bina was invited by the Rav of the Kotel, Rabbi Shmuel Rabinowitz to light the main Chanukiah at the Kotel Plaza on Erev Shabbat, Friday December 26th at 3:45 PM local time (8:45 AM EST). The lighting can be seen live on the Yeshiva website, by [clicking here](#).



Rav Nebenzahl on Parshat Miketz

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

Due to the change in schedule for Chanukah, there was no sicha delivered this week, we are attaching one of the not-yet-edited sichot from the about-to-be published English version of the sichot for Sefer Bereishit.

Shabbat Shalom and Happy Chanukah

DEBTS OF GRATITUDE

WHO IS THE OLD MAN?

The twelve brothers come down to *Mitzrayim*. There, suspected of being spies, they are taken prisoner. Discussing their fate among themselves they come to the conclusion that: "indeed we are guilty concerning our brother inasmuch as we saw his heartfelt anguish when he pleaded with us and we paid no heed; this is why this anguish has come upon us" (*Bereishis* 42:21). The brothers accept the culpability for selling Yoseph and understand that Hashem is punishing them for it. We then read: "Reuven spoke up to them, saying: 'did I not speak to you saying, do not sin against the boy, but you would not listen! And his blood as well behold is being avenged.'" (*Ibid.* 22.). What is Reuven telling them here? Is he trying to say that they are to blame for their current trouble, is he telling them "I told you so"?



Reuven seems to emphasize that they are being punished for someone else's blood as well as Yoseph's. Rashi comments that Reuven is referring to "his blood as well as the blood of the old man". For many years I believed that the "old man" referred to their father Yaakov. Reuven was admitting to his brothers that even if his attempt to save Yoseph exonerated him from guilt regarding Yoseph, he had not sufficiently taken into account how saving him from the clutches of his brothers and throwing him into the pit, as he had suggested, would adversely affect his father. He was thus now being punished for this together with them.

I eventually concluded, however, that this cannot be what Rashi is referring to. We already learned in *Parshas Vayeshev* that Reuven was indeed concerned about the effect the incident would have on his father, for when he returned to the pit and found Yoseph missing he said: "the boy is gone and I where can I go?" (*Bereishis* 37:30). Rashi remarks: "where can I flee from father's grief?"

Perhaps the "old man" refers to Reuven's grandfather Yitzchak, for following the sale of Yoseph, the Torah tells us: "and his father cried for him" (*Ibid.* 35). Rashi

comments that the father refers to Yitzchak who "would cry because of the agony of Yaakov." Reuven realized that he was being held accountable for the suffering he had brought upon his grandfather Yitzchak. If this explanation is correct, the Torah is teaching us a very valuable lesson. Hashem brings exacting punishment for a misdeed - for the direct consequences as well as its ramifications. The brothers were being punished not only for the effect their act had on Yoseph or even on Yaakov, but also for the fact that Yitzchak shed tears because his son Yaakov was mourning. This principle applies to any deleterious effects resulting from one's behavior as they impact on an ordinary person, how much more so for having brought grief to a *tzaddik* the likes of Yitzchak Avinu. Reuven's intentions in saving Yoseph were noble, yet he should also have taken into account the consequences of his actions on his father and his grandfather. When it comes to *tzaddikim* such as Reuven, "Hashem, deals strictly with those around Him even to a hairsbreadth" (*Yevamos* 121b).

MASS MURDERER

Kayin was the first murderer. Following the killing of his brother Hevel, Hashem castigated him: "the voice of your brother's blood cries out to Me from the ground" (*Bereishis* 4:10). The word blood is written דָּם, in the plural form as opposed to the singular דָּם. Chazal observe that Kayin was accountable for destroying not only Hevel but his potential descendants as well (See *Avos D' R' Nosson* chapter 31). If, for instance Hevel would have had ten children and each of their children would have had ten children, then in six thousand years, Hevel's descendants could have numbered in the billions. Kayin was punished for all the unborn souls which he destroyed.

The *pasuk* takes Achav to task for spilling "the blood of Navot the Yizraelite and the blood of his children" (*Melachim* II 9:26). The Gemara cites two opinions: one asserts that Achav "killed Navot and his children"; while the other proposes that it refers to "children who potentially could have issued from him" (*Sanhedrin* 48b) - the killing of Navot affected future generations. This principle applies not only to murder but also to one who causes another undue suffering - he is causing anguish to the victim's family as well. A person who suffers cannot run a happy household and will very likely raise unhappy children. It is highly probable that his children will also raise unhappy children. Today we are well aware of the effects the Holocaust had on the victims as well as on their children. Hashem will bring retribution on the wicked Germans both for the suffering of their victims and for its effects on the victims' descendants, for the spiritual as well as the emotional and physical anguish. The wanton murder of Rabbanim and the uprooting of Torah learning produced a generation of ignoramuses and *apikorsim* and Hashem will settle that account with the Germans and other enemies of Israel. By the same token, we cannot even begin to measure the amount of Torah lost because the Romans slaughtered R' Akiva. Hashem will punish them for this as well as the loss to all future generations who would have benefited from his scholarship.

THE EFFECTS OF ONE SMILE

If Divine retribution takes into account the negative effect on future generations, how much greater is the reward for the impact of positive behavior. Chazal teach us: "a measure of good is greater than a measure of retribution" (*Sanhedrin* 100b). The Gemara states: "it is better to show one's white teeth (by smiling affectionately) to his friend than to give him a glass of milk" (*Kesuvos* 111b). How are we to understand this adage? Is it not better to provide someone with a nutritious and cool glass of milk than to simply smile at him? The answer is that the effects of a glass of milk are short-lived. The effects of a smile, however, are everlasting. A simple smile can bring the one on the receiving end closer to

Hashem. If a person were to enter the Yeshiva and be greeted by smiling, happy faces, he would more likely want to learn in the Yeshiva and provide his children and grandchildren with a Yeshiva education as well. That one smile can produce many years of a Torah-filled life and can effect many future generations. I am not saying that we should deprive someone of a glass of milk rather we should keep in mind that a smile is worth far more. If a person visiting a Yeshiva is not greeted with a smile, he may walk away with a negative feeling and be less than enthusiastic about giving his offspring a Torah education.

MOSHE RABENU'S HAKARAS HATOV

We mentioned above that a person is judged for incidental suffering he brings upon others even beyond the intended victim himself. By the same token, the incidental and unintentional benefit a person bestows on another is also rewarded. Moshe Rabenu's gratitude was boundless. The Torah narrates that when Moshe came to the rescue of Yisro's daughters and saved them from the shepherds, they related the incident to their father as follows: "an Egyptian man saved us from the shepherds" (*Shmos* 2:1). What did they mean an Egyptian man saved them, Moshe was Jewish! Chazal offer several interpretations of why Moshe was referred to as an Egyptian man. One of the explanations is that the Egyptian man was not referring to Moshe Rabenu at all. When Yisro's daughters wished to thank Moshe for having saved them, Moshe responded "it was not I who saved you, rather the Egyptian man whom I killed, it was because of him that I had to flee to Midian, he is the one who saved you" (*Shmos Rabba* 1:32). You owe me no thanks, any debt of gratitude you may have is to that Egyptian.

When that evil Egyptian hit the Jewish man, it was clearly not with the intent of rescuing Yisro's daughters, he probably was unaware that Yisro even had any daughters. He had evil in mind - the killing of a Jewish man as well as the many other sins he was guilty of (see *Tanchuma Shmos* 9). Even so, because he was responsible for Moshe having to flee Egypt, ultimately ending up in Midian and being in the position to rescue the young women from the shepherds, they owed him a debt of gratitude. We see how far this obligation of *hakaras hatov* extends. I am not sure how far I am really obligated to take this. Must I be thankful to the Germans that my parents were forced to leave Germany and therefore came to *Eretz Yisrael*?

Similarly, the Torah tells us that immediately after Moshe Rabenu was born, he was placed in a little floating basket and hidden in the River Nile for three months and was thus saved from the clutches of Pharaoh. As a result when he had to smite the Nile in order to bring about the plagues of blood and frogs, Moshe Rabenu gave the task to Aharon. He felt a debt of gratitude to the Nile and thus would not hit it. Did the Nile have any desire to save him? We can assume that the Nile did not know the difference! Actually, we learn that even inanimate objects have some will as is demonstrated by the many stones vying for Yaakov's head to be placed upon them, what then would the Nile say if we were to ask it whether it wished to be smitten by Moshe Rabenu? It would certainly reply in the affirmative, because the Egyptian worship of the Nile was in defiance of Hashem's wishes. The water turning to blood as retribution was a great *Kiddush Hashem*. Surely the Nile would desire to be a part of this *Kiddush Hashem*. Even so, because of the *hakaras hatov* Moshe owed the Nile, it was inappropriate for him to be the one to strike it.

The same applies to the plague of lice. That plague was set in motion by striking the ground and since the Egyptian earth had helped Moshe Rabenu by burying within it the Egyptian that Moshe killed, his *hakaras hatov* precluded his striking the earth.

Later on, when Moshe Rabenu is commanded to wage war against Midian, he sends

Pinchas to lead the nation in battle. Moshe felt he owed a debt of gratitude to Midian because they had provided him with a safe haven when he ran away from Pharaoh, and it was there that he met his wife. Certainly war against Midian was the right thing to do as we see by the fact that Moshe sent his own soldiers, he simply felt that he himself should not be the one to carry out the action.

OF BATHHOUSES AND BUSHES

The *Shita Mekubetzes* (on *Baba Kamma* 92b) relates that the Ri"f (Rav Yitzchak Alfasi) was once a guest at the home of a very wealthy individual. His host owned a bathhouse and invited the Ri"f to make use of it. The Ri"f did so and thoroughly enjoyed it. After a period of time, the wealthy Jew lost all his possessions and had to sell his bathhouse in order to pay off all his creditors. Both buyer and seller asked that the Ri"f assess the value of the bathhouse and preside over any required *halachic* litigation. The Ri"f refused arguing that he could not rule regarding a bathhouse that had given him such pleasure. One may note that he did not refer to the *hakaras hatov* he had towards the owner but to the bathhouse itself. Following in the footsteps of Moshe Rabenu, the Ri"f would not involve himself in a case regarding an inanimate object from which he had derived benefit.

We find a similar story in our own generation as well. HaGaon HaRav Yisrael Zev Gustman zt"l, Rosh Yeshiva of *Yeshivas Netzach Yisrael* here in Yerushalayim, would personally water the bushes in the front garden of the Yeshiva. As great a *Talmid Chacham* as he was, he always found the time to water the plants, I am not sure if he watered them while reviewing *Tosafos'* question or answer, but he always made sure to do so. Why did the Rosh Yeshiva need to do so himself, was there not a gardener who took care of the rest of the gardening who could have done as good a job? This was his *hakaras hatov*. When he fled from Vilna (either from the Communists or the Nazis), he hid behind bushes in order to evade his pursuers. Those bushes, in fact, saved his life and to show gratitude he watered them himself. Were these the same plants that saved him? No! Those bushes were in Vilna and these are in Yerushalayim! It was the species of plant that saved him, and he felt *hakaras hatov* towards all of them.

GOING TO THE DOGS

The Torah commands us that *tereifos* should be given to the dogs. Chazal teach us that they were rewarded for not barking in Egypt during the plague of the slaying of the firstborn (See *Rashi Shmos* 22:30). Do the dogs appreciate the reward? Not only are these not the same dogs that were in Egypt, it is highly unlikely that any dog you see today descended from a dog who was present at the time. Yet, the Torah commands us to have gratitude to the species of dog.

All these are examples of people and objects we must have gratitude to, even though they had no intent of benefiting us. The dogs had no intentions of helping *Am Yisrael*, nor did the water or sand of Egypt, certainly the evil Egyptian whose only aim was to harm a Jew had no such intentions. How much more so are we obliged to have gratitude to Hashem. He gives us everything though He owes us nothing. He not only gave us life but He gave us the Torah which is eternal life. Throughout the generations He saved us from so many oppressors. One of the periods of the year we commemorate this is Chanukah, the time when Hashem saved us from the Greeks who forbade us to learn Torah and keep *mitzvos*.

THANKSGIVING

The Americans have one day of Thanksgiving, on Chanukah we have eight days of Thanksgiving. Although we must be thankful to Hashem every day, the days of Chanukah are set aside especially for this. Similarly, while we accept upon

ourselves

Oi Malchus Shamayim - the yoke of the Kingdom of Heaven - every day of the year, Rosh Hashana is the day specifically designated for declaring Hashem as our King. The entire year we are required to remember the exodus from Egypt, yet *seder* night is especially designated for elaborating on the story. Although we are obligated to thank Hashem all year long, Chanukah is the special time nominated for this, as we mention in *al hanissim*:

"and they established these eight days of Chanukah to express thanks and praise to Your great Name."

The *halacha* states that if one only has sufficient funds to purchase either wine for Kiddush or a candle for Chanukah, he must purchase the candle for Chanukah (he may not purchase more than the bare minimum of one candle at the expense of Kiddush). The Steipler Gaon, HaRav Yaakov Yisrael Kanievsky wondered how the Rabbinic commandment to kindle the Chanukah lights can take precedence over Kiddush which according to some authorities is a Torah obligation. He solved this by answering that when a person goes to the store before *Shabbos*, he is not yet obligated to make Kiddush, so he can purchase oil rather than wine. When *Shabbos* enters he is exempt from making Kiddush because he has no wine.

KIDDUSH HASHEM

Why did Chazal stipulate that the *mitzvah* of Chanukah lights takes precedence over Kiddush on wine? Kindling the lights involves sanctifying of Hashem's Name. Our entire obligation in this world is to sanctify His Name as we recite daily "Blessed is He, our G-d, Who created us for His glory." Hashem created us to honor His Name and this is what the Chanukah lights accomplish. One may ask, does Kiddush not testify that Hashem created the world in only six days? Does this not also sanctify His Name? Perhaps we can explain that Kiddush is a private *mitzvah* carried out in a person's home, whereas the Chanukah lights are to be seen by all.

The order of precedence of these *mitzvos* is hinted at in the *pasuk* which lists the seven species: "a Land of wheat, barley, grape, fig, and pomegranate; a Land of oil-olives and date-honey" (*Devarim* 8:8). Wheat is the first on the list, olives come later (even though they appear after grapes, the halacha is that we measure how close it is to the word *eretz* - Land, olives immediately follow "land" while grapes do not) and grapes even after that. This means that one with limited funds must first purchase bread for his *Shabbos* meals, then comes the Chanukah light, followed by wine.

It is interesting to note that the light from the oil symbolizes wisdom, while wine is associated with getting drunk and forgetting. The aim of the Greeks was to cause us to forget the Torah. The word for darkness *choshech* is comprised of the same letters as *shachach* to forget, while the Aramaic word for light is *nahir* which also means to remember. These eight days of Chanukah are designated for thanking Hashem for defeating the Greeks whose goal was to cause us to forget the Torah. We certainly also owe a debt of gratitude to the Chashmonaim for their *mesirut nefesh* because of which we today are able to study Torah and observe mitzvoth. This debt of gratitude increases with every page of Gemara we learn and every *Shabbos* we observe.

The idea of our debt increasing with every *mitzvah* we observe applies to

kibbud av vaem as well. We owe a tremendous debt of gratitude to our parents. Our parents, after all are Hashem's partners in bringing us into the world. If so, just as we must thank the A-lmighty for each breath we take (See *Bereishis Rabba* 14:9), for the air He gives us to breathe, for our supper and our breakfast, and for all the infinite things he has given us, to a certain extent we must also thank our

mothers and fathers for these things. Had it not been for my father and mother, I would not have what to be grateful for, I would not breathe, I would not have supper, or breakfast, or anything else. They raised me with great dedication, they cared for all my needs, and rose in the middle of the night to take care of me. How much more should we be grateful to them for allowing us entry into the Next World by educating us in the way of Torah and mitzvot and by sending us to Yeshiva. There is no limit to the gratitude we owe our parents.

The Gemara tells us "Scripture puts the honor due one's father and mother on the same level as the honor due the Omnipresent" (*Kiddushin* 30b). R' Shimon ben Yochai is of the opinion that the obligation to honor our parents goes even beyond the obligation to honor Hashem. Regarding honoring Hashem we read "honor Hashem with your property" (*Mishle* 3:9) - if you have assets you must honor Him, if you do not then you are absolved from doing so (i.e. if you do not have the means to purchase objects of *mitzvah*, then you are not required to observe the mitzvot of *tefillin*, *lulav*, *sukkah*, and many other mitzvot that involve expenditures). Regarding *kibbud av vaem*, however, it simply states: "honor your father and your mother" (*Shmos* 20:12) - "whether you have assets or whether you do not have assets, you must honor your father and mother, even if it means knocking on doors!" (*Yerushalmi Peah perek 1, halacha 1*). According to R' Shimon bar Yochai, this means that if a person needs to, he is obligated to raise the funds necessary to properly honor his parents. Although the *halacha* does not concur with this view (See *Shulchan Aruch Yoreh Deah* 240:65), R' Shimon's opinion demonstrates how much importance the Tanach attaches to this mitzvah.

How can we pay off the massive debt we owe our parents? Of course, being at home presents many opportunities for doing so. Even in Yeshiva, however, we have the opportunity to fulfill the mitzvah of *kibbud av vaem* in a wonderful manner. If the time in Yeshiva is utilized to advance one's learning, all the credit goes to the parents - what greater respect can a person give his parents, this is true honor! If his parents are no longer alive, then any *chiddush* in Torah provides them with great honor in Gan Eden (See *Zohar Chadash Rus* 84:3). This is one way in which a person can pay back part of the great debt he owes his parents.

Paradoxically, it seems to me that the more we try to pay off this debt the more it increases. Why? Because each time we fulfill the mitzvah of *kibbud av vaem*, our debt towards our parents grows because we now owe them *hakaras hatov* for having afforded us the opportunity to fulfill this mitzvah and so on and so on ... Practically speaking it is impossible to pay back this debt. Of course, Hashem would never demand that we pay off a debt which is impossible to pay, as much as possible however, we must try to at least scratch the surface of the debt.

Let us pray that soon we will be at the stage when we can thank Hashem for the redemption, for the building of the *Beis HaMikdash*, and for the rekindling of the Menorah with olive oil speedily in our day. Amen.

Staff Dvar Torah
by Rav Yaakov Darmoni

The *parsha* begins: "*vayehi miketz shnatayim yamim*" "it happened at the end of two years" (*Bereishit* 41:1). Why does the Torah deviate here from the norm and relate Yoseph's being freed from prison as being "*miketz*" - "at the end of two years", rather than the usual "*vayehi achar*" - "it took place after" two years? Rashi, sensitive to this difficulty, comments: "the word *miketz* is to be understood as Targum Onkelos renders it - at the end, and all words related to *ketz* mean 'end'." This means that the word *ketz* comes to teach us that everything has an end.



The Midrash Rabba for this *pasuk* begins by citing the *pasuk*: "*ketz sam lachoshech*" "He sets a limit to the darkness" (Iyov 28:3). The Midrash is teaching us that all evil in this world, represented by darkness, is only here for a limited period of time. When that end arrives, evil will be replaced by the light which we pray for daily in the concluding *bracha* of the *Shmone Esrei*: "*barchenu Avinu kulanu ke-echad beor panecha, ki beor panecha natata lanu Hashem Elokenu Torat Chayim ve-ahavat chesed ...*" "Bless us, our Father, all of us as one, with the light of Your countenance, for with the light of Your countenance You gave us, Hashem, our G-d, the Torah of life and a love of kindness ..."

There is plenty of evil in this world, but it will not remain forever - its time is limited. Not only is its time limited, but its capacity to inflict will end at a precise minute and second. The conclusion of the additional two years Yoseph had to remain imprisoned mean immediate release and instant cessation to the pain and troubles it may have caused Yoseph. Yoseph did not simply walk out of the prison gate but he was rather "rushed from the pit" (Bereishit 41:14). Why the need to "rush" him from the pit? After spending two years in prison, would there have been such a major difference had he remained there for one additional day? Darkness is limited - the moment that limit is reached, light begins to shine.

This is indeed the message of Chanukah. The Rambam writes: "they (the Greeks) they lay their hands upon their (Jewish people's) money and their daughters ...and they inflicted great suffering upon the Jewish people." A split second after the suffering ended, the light began to shine. The Chashmonaim's miraculous victory, marking the end to the darkness, was commemorated by the kindling of the Menorah - Hashem's light. We as individuals and as a nation must never despair when faced with periods of darkness. Hashem places a *ketz*- an end - to darkness. We must wait patiently for the light to emerge - the *ohr panecha* - the light of Your countenance. The entire nation will then become illuminated leading to the building of the Beit HaMikdash from where light will emanate and spread throughout the world. All evil will instantly be destroyed and we will merit the total redemption speedily in our day. Amen.

Student Dvar Torah

by Yechiel Stern, Shana Alef - Yeshiva Gedola of Montreal

In describing the miracle of Chanukah, the Gemara writes: "When the Greeks entered the Beit Hamikdash they defiled all the oil. When the Chashmonaim took control, they searched and all they found was one flask of oil preserved with the seal of the Kohen Gadol." (Shabbos 21a)



We are aware that we may not use wine which was handled by a non-Jew. However, there does not appear to be an equivalent *halacha* with regards to a non-Jew handling oil. In what way, then, did the Greeks defile the oil?

Three gifts were created in the world. Anyone who merits any of them is blessed with all the delights of this world. They are wisdom, strength, and wealth. (Bemidbar Rabbah 22:6) Of these three, wealth is the least connected to the essence of the individual. Because it is an external attachment, it is therefore most visible to others. Strength is less so, because a glance at someone does not always reveal his strength. However, it is still an external attachment and is not part of a person's essence. Wisdom, on the other hand, is an integral part of a person's makeup, residing deep inside him, and hidden from the world around him.

These three gifts correspond to three exiles the Jewish nation has experienced. The Babylonians were characterized by their might and power, while Paras and Madai were known for their wealth - this is clear from the Megilla's description of

Achashverosh. The Greeks were known for their so-called wisdom. The Greeks employed the wisdom of the Torah in their quest to oppress the Jewish people. In Judaism, we refer to the Torah as light - the oil used daily to light the Menorah symbolizes the Torah lighting up the four corners of the universe. What then did Chazal mean when they said that the Greeks defiled the oil? They managed to contaminate the inner depths of the nation, the nation's heart, the Torah. We can say that they polluted the oil in the Beit HaMikdash.

The Greeks may have reached deep into the heart of the Torah, yet there are some hidden secrets which they were not able to uncover. These secrets can only be uncovered by special individuals. Iyov asks the following question: "And wisdom, where *[me'ayin]* will it be found? Where is the place of understanding?" (Iyov 28:12) We can interpret the opening words of the pasuk in a slightly different manner: "And wisdom, from nothingness *[me'ayin]* will it be found?" The secrets can only be discovered by someone with incredible humility - who truly realizes his insignificance in comparison to Hashem. The person who uncovered more secrets of the Torah than anyone else was Moshe Rabenu - the humblest man who ever lived.

We now understand the significance of the "flask of oil preserved with the seal of the Kohen Gadol." Aharon Hakohen, from whom all the Kohanim descend, was a man of tremendous humility. Aharon's "seal" was his great humility. Only a man of such character has the ability to uncover the great secrets of the Torah. The Greeks, on the other hand, were known for their arrogance. This complete lack of humility made it impossible for them to understand and thereby succeed in corrupting the deepest secrets of the Torah. The Greeks managed to contaminate all the oil with the exception of the one flask bearing the seal of the Kohen Gadol. The Greek managed to extend their influence to almost every sphere of Jewish wisdom - however they were unable to penetrate the holiest of holies. Only one on the level of the Kohen Gadol, with his humility and wisdom, was able to attain such wisdom and understanding and this the Greeks were unable to contaminate and destroy.

Visitor Log, Mazal Tov's, Tehillim List Announcements from the Yeshiva

Photo Gallery

[Shana Bet Bar Kochba Caves](#)

Mazal Tov

The Yeshiva would like to wish a Mazal Tov to:

- [Yona](#) (5756-57) and Michelle Conzevoy on the birth of a baby boy.
- [Avi](#) Levison (5759-60) on his [engagement](#) to Hillary Altman.
- [Daniel](#) Gaisin (5759-60) on his marriage to Deborah Wirtschafter.
- [Natanel](#) Munk (Madrich from 5766) on his [marriage](#) to Sara Purow.
- [Doni](#) Jozsef (5762-63) on his [engagement](#) to Bobbi Rohr.



Visitors

The following people have visited/learned in the Yeshiva:

- Rabbi Anthony Knopf (5759, 63) and family
- Ezra Weinblatt (5766)

- Andrew Cohen (5766)
- Jason Goldschmidt (5767)
- Daniel Zweigbaum (5767)
- David Katz (5765-66)
- Sam Yusupov (5768)
- Mordy Stern (5739-40)
- Brian Khunovich (5762-63)
- Shaul Barkovitch (5756-57)

Tehillim List

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

- Toiby Yehudit bat Tama Gaisa
- 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
- Yosef ben Latife
- Lea bat Bracha
- Miriam Rivka bat Adina Leah
- Perla bat Miriam
- Rachel bat Sarah
- Dina Sarah bat Shaindel Mira
- Tamar Gittel bat Betty
- Tali bat D'vorah Bina
- Tobah Pessal bat Esther
- Nachum Tzvi ben Ratza
- Lottie Adina bat Claudia
- Orly Bat Yaerah

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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