



Parshat Tetzaveh 5769

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SAVE THE DATE! March 21 (Shabbat Parshat Vayakhel-Pekudei) - YNA Shabbaton for recent alumni at DRS.

COUNTDOWN TO THE SHABBATON: 2 Weeks to go!
For details and to register Click Here. Space is Limited!



NEW ADDITION TO THE LIST OF RABBANIM ATTENDING THE SHABBATON! HaRav Chaim Eisenstein has just informed us that he will be in the United States for the wedding of a talmid and of course will be joining HaRav Bina Shlit"a, HaRav Chizkiyau Nebenzahl, Rav Yoel Rackovsky, Rav Kenny Hirschhorn, and Rav Ami Merzel at the shabbaton.

Anyone who lives in the area of DRS in Woodmere and can house alumni (sleeping only) for Shabbat should please let us know.

Quick Links

- **Netiv Aryeh Website**
- **View D'var Torah Archives for Parshat Tetzaveh**
- **Contact Information**
- **Suggestion Box**
- **Alumni - Update Info Form**

Purim in the Yeshiva

Dear parents, alumni, and friends:

If you plan to be in Israel for Purim, please join us at the Yeshiva.

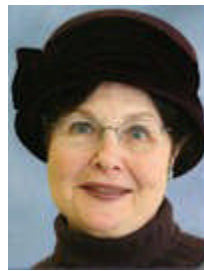
Maariv Tuesday night (Shushan Purim) is at 6:10 PM followed by Kriat HaMegillah, a Seuda, and our Purim Bash. Shachrit Wednesday morning 8:15 AM followed by Kriat HaMegillah.

Purim Sameach!



- **Ask Rav Nebenzahl (E-mail)**

Emunah Women's Woman of the Year



Rabbanit Malke Bina, wife of Rosh Yeshiva HaRav Aharon Bina, has been chosen as Emunah Women's Woman of the Year. The award is in recognition of her groundbreaking work in women's Torah learning. Twenty years ago Rabbanit Bina founded MaTan, affording women the opportunity to learn Talmud, its commentaries, and other classic Jewish sources on a high level. The majority of MaTan's students are married with families, many with advanced secular degrees and a Torah background. Today MaTan has fifty branches throughout Eretz Yisrael and the Diaspora.

The award will be given on Sunday March 8 (12 Adar) - International Women's Day in the Tel Aviv Museum.

A Special Message from the Rosh HaYeshiva

A few weeks prior to the yahrzeit of either of my parents z"l, my emotions begin to stir. I begin to feel a longing for them. The yahrzeit of my mother, Rachel Esther bat HaRav Yaakov is on the fifteenth of Adar, the day in which we celebrate Purim in Yerushalayim. I came across the following article written by Rav Amichai Gordon, a friend of my son Yaakov, in the publication Midei Shabbat beShabbato. I was so moved by it that I felt I had to share it with you.

Aharon Bina

L'ilui nishmat the mother of the author Rav Amichai Gordon: Tziporah daughter of Yeshayahu and Ahuva Rivka yblt"a

A TRIBUTE TO MY MOTHER

The *tefillah* of *Neilah* had just concluded. The *Chassidim*, having reached such a spiritual high that they could actually feel the presence of the *Shchina*, sang with great *deveikus*, *leShana HaBaa BiYerushalayim*. The atmosphere was electrifying. The people felt pure as angels. Suddenly the Rebbe raised his hand and silenced the *Chassidim*: "in just a moment we will be *davening Maariv*, we will begin with '*vehu rachum yechaper avon*' 'He, the Merciful One is forgiving of iniquity'. Let me ask you a question: if we have just been forgiven for our sins, why are we asking Hashem for forgiveness?"

"Let me explain with the following parable," said the Rebbe. "A king decided to dress up as a commoner and tour the various villages in his kingdom. One evening, traveling incognito, the king arrived at a small remote village and began searching for lodging. He knocked on the entrance to a small hut and asked the host whether he would be so kind as to provide him with a bed for the night. The simple villager warmly welcomed his guest and provided for all his needs - giving him food and a warm bed.

The king was visibly moved by the *hachnassat orchim*. In the morning the king decided to make an exception and reveal his true identity to the villager. The villager was in a

state of shock. He bent down on his knees and begged the king's forgiveness. The king, surprised, asked him: "why must I forgive you? You treated me with such respect and your generosity is a shining example for all." The villager cried: "I honored you like an ordinary man, but you are my king I should have given you the honor befitting a king."

The Rebbe banged on the table, "at the conclusion of this awesome day we understand Who the King is and realize His greatness. At this auspicious moment we realize that it is incumbent upon us to serve our G-d with the great *deveikus* befitting a King. Now is the time to ask for forgiveness." The Rebbe concluded his words and cried out "*vehu rachum yechaper avon*".

Four years ago, while on reserve duty, I received a telephone call from my wife with the sad news that my mother had just been diagnosed with cancer. I was shocked by the news, as this was the last thing I would have expected. I had never before felt such sadness. When I got off the phone with my wife I walked over to a good friend and shared the sad news with him. I began in my normal and quiet tone. However, as I uttered the words "my mother is sick", I suddenly felt a deep and indescribable grief. I was unable to continue speaking. I actually surprised myself. I knew that I loved my mother, but I never realized how much a part of me she was.

My mother died a week ago and was buried on Tu B'Shvat in the hills of Gush Etzion, the same mountains which mother pointed to fifty years ago while leading a group of recent immigrants from "Beit Mazmil" on a trip around the outskirts of Yerushalayim. Little did she know that on those same mountains she would one day build her home and raise a beautiful family. Little did she know that those mountains would serve as her permanent resting place.

In the last few years, especially the final week, I discovered how much a part of me my mother was. I had always loved her and had the utmost respect for her. Never before did I realize how much I needed her. Never did I realize how much strength I drew from her.

I thought I was a grown-up, a family man, I felt that if I am a parent then I have no need for a mother. Was I ever wrong. I needed my mother more than ever.

I was like the villager who had no idea who his distinguished guest was. I honored my mother because the Torah commands us: "*kabed et avicha ve-et imecha*". I stayed with my mother because out of gratitude for all she did for me. It never dawned on me how much being with my mother did for me, how much life and strength I drew from her.

Dear reader, if your mother is still alive, go over to her at the first opportunity and give her a big hug - one hug for the mitzvah of honor your parents, another hug to show how grateful you are for all she has done for you, a third hug to draw strength from her. Please, I ask you, give her one final for someone who can no longer hug his mother.

Comments may be sent to benkodesh@gmail.com.

Rav Nebenzahl on Purim

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

Purim - Re-acceptance of the Torah

Today is 7 Adar, the yahrzeit and birthday of Moshe Rabenu. It is



therefore an appropriate time to speak about learning Torah. This Shabbat we will read Parshat Zachor, about the mitzvah of wiping out any remembrance of Amalek. On Purim morning as well we will read about Amalek. Why did Amalek battle with the Jewish people in Refidim? The piyut states that this was the last stop before Matan Torah and Amalek attempted to prevent Bnei Yisrael from receiving the Torah. The tumah of Amalek is the polar opposite of the purity of the Torah. Amalek believed in Hashem's existence and that there is a Torah, they just felt that they were powerful enough to prevent Hashem from giving it to us.

This explains events from the perspective of Amalek, but why did Hashem send Amalek to fight the Jewish people? Chazal comment on the pasuk: "Amalek came and battled Israel in Refidim" (Shmot 17:8) that the name Refidim comes from their having been weakened ("rifu") in their study of Torah (see Mechilta there). They learned Torah but not with sufficient warmth and enthusiasm. As punishment, Hashem sent Amalek: asher korcha baderech - one interpretation of this expression is that the word korcha comes from the word kar - cool. The way to totally destroy Amalek, therefore, is to learn Torah with enthusiasm, with the fire of kedusha

Many generations later Amalek's descendant, Haman, decided to destroy the Jewish nation. This too was due to their "coolness" towards learning and keeping the Torah. It is written in the selichos that Hashem signed the decree to annihilate the Jewish people, G-d forbid. It was the efforts and prayers of Mordechai and Esther which saved the Jewish people in Shushan and other parts of the world. Chazal teach us that what also saved them was the learning of the children - the tinokot shel beit rabban. The Torah of children is pure and free of sin. It was in the merit of their Torah that Mordechai defeated Haman.

Chazal write that Moshe Rabenu prayed for the Jewish people from heaven. Today is the yahrzeit of Moshe Rabenu, and it is therefore a good time to increase our Torah learning. With Hashem's help we will be able to learn with excitement and enthusiasm. Chazal say that on the last day of Moshe's life he stood atop Har Nevo and was able to see all that was to take place in Eretz Yisrael for all upcoming generations, until the time of techiyat hameitim. This means that Moshe Rabenu was able to see us sitting and learning today. We hope that Moshe is proud of his disciples as are our forefathers Avraham, Yitzchak, and Yaakov.

We read in the Megillah that Purim was established on the fourteenth and fifteenth of Adar. Although the battle took place on the thirteenth and for an additional day in Shushan, we celebrate the fourteenth and fifteenth days of Adar. What is the significance of these days? The Megillah states that these are the "the days on which the Jews gained relief from their enemies" (Esther 9:22). Why are these days more significant than the actual victory over Haman and his cohorts?

Perhaps there is an allusion here that the principle Purim celebration is not having rid ourselves of our arch enemies, but rather it is a celebration of it being the day upon which the Jewish people accepted the Torah a second time: "Kiyemu veKiblu" "the Jews confirmed and undertook upon themselves and their posterity" (Esther 9:27), which Chazal explain, "They established that which they had already accepted" (Shabbat 88a). At Matan Torah they were coerced into receiving the Torah, while here it was done willfully. This is what we are celebrating on Purim - receiving the Torah out of our own free will. We observe the days in which the Jews gained relief from their enemies because this means we are now able to learn Torah without disturbance.

"LaYehudim hayta ora vesimcha vesasson vikar" "the Jews had light and gladness and joy and honor" (ibid. 16). May it be for us as well - just as the Jews in Shushan celebrated, may we too have Torah and simcha and Yom Tov. May Hashem help us defeat our enemies, for unfortunately our enemies did not all die along with Haman and his sons. May this Purim be a day in which we truly celebrate our acceptance of the Torah.

Staff Dvar Torah
by Rav Rachamim Chouri

"PLUNDERING THEIR POSSESSIONS"

In the Al HaNissim prayer inserted in the Shmone Esrei and Birkat HaMazon of Purim, we emphasize the harshness of the decree placed upon Am Yisrael:

"when Haman the wicked rose up against them and sought to destroy, to slay, and to exterminate all the Jews, young and old, infants and women, on the same day, on the thirteenth of the twelfth month which is the month of Adar, and to plunder their possessions".

What a terrible and frightening decree - to destroy the entire nation and not leave the slightest remembrance of them. Why does the prayer emphasize, along with the general decree to destroy Klal Yisrael that they wished to plunder our possessions? Is this not similar to a man threatened with death who when saved thanked Hashem for having given him life and for his clothes remaining intact?

As we look further into the Purim story we find that the subject of the plundering of possessions appears several times in the battle between Am Yisrael and Amalek.

When Haman requested from King Achashverosh for the right to destroy the Jewish nation, he adds: "I will pay ten thousand silver talents into the hands of those who perform the duties, for deposit in the king's treasuries" (Esther 3:9). When Mordechai wished to inform Esther via Hatach of the decree, he said: "Mordechai told him of all that had happened to him, and all about the sum of money that Haman had promised to pay to the royal treasuries for the annihilation of the Jews" (ibid. 4:9). Why is this point emphasized? It appears insignificant relative to the decree itself.

Furthermore, when the decree was nullified and Am Yisrael took vengeance upon their enemies, the Megillah emphasizes: "they did not lay their hands on the spoils" (Esther 9:10). What is the significance of this detail?

Similarly, in this week's haftarah (for Parshat Zachor), after Shaul returns from the war against Amalek, Shmuel gives him the following rebuke: "why did you not obey the voice of Hashem? You rushed after the spoils and you did what was evil in the eyes of Hashem" (Shmuel I 15:19).

What is the significance of the spoils in all these cases?

We can explain as follows:

Reading the story of Megillat Esther fills us with hatred for that archenemy who

wished "to destroy, to slay and to exterminate all the Jews, from young to old, children and women, in one day." (Esther 3:13).

A further analysis of the haftarah leaves us wondering why we have such a negative view of Haman, did he not wish to do precisely what we were commanded to do to Amalek? As we read in the opening psukim of the haftarah:

Shmuel commanded Shaul: "so said Hashem ... 'I have remembered what Amalek did to Israel ... now go and strike down Amalek ... have no pity on him - kill man and woman alike, infant and suckling alike, ox and sheep alike, camel and donkey alike" (Shmuel I 15:2-3).

Shaul was commanded to destroy, slay, and exterminate. What then is the difference between Haman's wish and Shmuel's command to Shaul?

I believe the distinction is quite clear: the act of killing innocent men, women, and children out of a personal desire is pure cruelty. When, however, the motivation stems from a wish to fulfill Hashem's command, the Creator Who knows what is in the hearts of man, then not only is the act not cruel but it is praiseworthy - he has carried out the wishes of his Creator.

However, a person who takes advantage of Hashem's command and tries to reap personal gain from it has shown that he is not motivated by fulfillment of the mitzvah but by personal reasons. Such a person who kills innocent women and children not only is he not praiseworthy, but is considered very cruel.

Perhaps this can explain why the spoils play such a central role in our struggle with Amalek. Shmuel expressed his anger and disappointment with Shaul: "why did you not obey the voice of Hashem? You rushed after the spoils and you did what was evil in the eyes of Hashem". We must note that Shmuel did not say that Shaul did not fulfill Hashem's mitzvah in the optimal fashion, he said: "you did not obey the voice of Hashem" at all. The moment he plundered the spoils of Amalek, the moment he searched for personal gain, he showed that his act was not a fulfillment of Hashem's wish but a desire for personal gain.

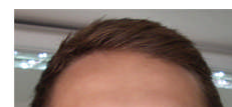
We now understand the Megillah's emphasis on the distinction between Haman and the Jewish nation regarding the spoils. When Haman wished to destroy Am Yisrael he mentioned the ten thousand silver talents - Haman was an opportunist and his actions were pure evil. When it became "venahafoch hu" and Klal Yisrael was able to strike the enemy, Megillah emphasizes "they did not lay hands on the spoils" (Esther 9:10) - they destroyed their enemy in fulfillment of Hashem's command without desire for any personal gain.

It is now clear why in Al HaNissim as part of Haman's decree to destroy and slay the Jewish people we emphasize the decree of "to plunder their possessions". Haman's acts from beginning to end were motivated by hatred, cruelty, and the pursuit of honor. He was a man without any ideals.

Student Dvar Torah
by Sam Fromson, Shana Bet - City of London School for Boys

"G-d Doesn't Play Dice"

"I will settle in Am Yisrael and I will be Elokeihem. They'll be



aware that I am Hashem Elokeihem, who took them out of the land of Egypt and that I rest amongst them" (Shemot 29.46).



This concept underpins the entire endeavour of building the *Mishkan*. It is with this vision that Moshe opens his pitch for donations, ("They will make me a Mikdash and I will dwell amongst them" *Shemot* 25.8) and it is with the awareness of Hashem being a vivid and palpable presence among us that *Sefer Shemot* concludes ("And the glory of Hashem filled the *Mishkan*" *Shemot* 40.35).

What does this awareness of Hashem mean for us as a people? Why is such a huge portion of *Sefer Shemot* dedicated to it? And finally, as we well know, the unfolding of the Jewish year and the Torah reading are inextricably intertwined, so how is this idea a connecting factor between *Parshat Tetzaveh*, *Parshat Zachor* and Purim?

Rabbi Moshe Chaim Luzzatto, a deep and inspiring thinker who lived approximately three hundred years ago, explains in many of his works that *Elokim* is the name of Hashem which highlights His being Director of world affairs, of personal intervention and of ongoing influence. It is *this* consciousness that the *Mishkan* generated within the Jewish nation. For generations the *Mishkan* was the focal point for all organized service of G-d. We were constantly and dramatically aware that Hashem is a factor in our lives and in everything that happens to us. This explains why the leaving of Egypt is mentioned along with Hashem's "resting among them" in the above-quoted *pasuk* - *Yetziat Mitzrayim* was the single most impressive demonstration of Hashem's involvement with the world. It is through the *Mishkan* that we were able to retain the national awareness that everything that occurred there was *Yad Hashem* and not mere twist of fate. As we well know, it is all too easy to rationalize things away.

This week, in addition to *Parshat Tetzaveh* we will be reading *Parshat Zachor*, which speaks of Amalek's first attempt to destroy the Jewish nation... "Remember what Amalek did to you when you were leaving Egypt **"*asher karcha baderech*"** when they happened upon you on the way" (*Devarim* 25.17). Concerning this phrase "*asher karcha*" Rashi presents several interpretations, the first of which is that "*karcha*" comes from "*mikreh*", happenstance. It is this nihilism and rejection of purpose that categorizes the attack of Amalek's progeny on the Jewish people throughout the ages. Their aim is the undermining of our faith in G-d's involvement with us on a real and ongoing basis. It is Haman who is of Amalekite origin over whom we triumph on Purim. This very triumph was brought about through our conviction in Divine rule even during a time when the controlling, "Hand of Hashem" was hidden by a smokescreen of coincidence. The festival of Purim serves to reignite our conviction in G-d's involvement in the world, filling the void left by the absence of the *Mishkan* in our lives.

In the merit of the Rosh Hayeshiva and all the Rabbonim I wish everyone a Shabbat Shalom and an inspiring Purim.

Ideas for this Dvar Torah come from the essays of Rav Dessler zt'l and shiurim of Rav Amos shlit"a. Any misrepresentation or confusion is entirely my fault and for which I hope you'll excuse me.

**Visitor Log, Mazal Tov's, Tehillim List
Announcements
Yeshiva**

from

the

Mazal Tov

The Yeshiva would like to wish a Mazal Tov to:

- David Tannenbaum (5763-64) on his engagement to Avigail Horn.
- Jonathan (5763) and Tali Friedman on the birth of a baby girl, Malka Tzipora Perel.
- Zevi (5761-62, 65) and Batsheva Reinitz on the birth of a baby girl.
- Daniel Miska (5762-63) on his engagement to Dana Weiss.
- Jonathan (5758-59) and Ilana Austein on the birth of a baby girl.
- Ely Shicker (5766-67) on his engagement to Naomi Lichtenstein.

Visitors

The following people have visited/learned in the Yeshiva:

- Saul Haberfield (5760-61)
- Eli Lowenstein (5763)

Baruch Dayan Emet

The Yeshiva wishes condolences to:

- Ari Raskas (5757-58) and his family on the loss of his mother.
- Abba (5748) and Zehava Cohen on the loss of his Father-in-law, Jerry Witkin.
- Avner Landes (1996-1998) on the loss of his grandmother.

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
- Lea bat Bracha
- Miriam Rivka bat Adina Leah
- Perla bat Miriam
- Rachel bat Sarah
- 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
- Avraham ben Sarah

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

Yeshivat Netiv Aryeh | Western Wall Plaza | One Hakotel Street | POB 32017 | Jerusalem | 91319 | Israel