



## Yeshivat Netiv Aryeh Newsletter

Parshat Vayikra 5769

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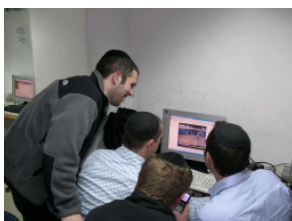
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**DRS and TABC  
graduates  
watching hockey  
playoffs between  
their schools last  
Thursday night.**

#### Quick Links

- **Netiv Aryeh  
Website**
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### THIS WEEK:

- Sephardic Melave Malke will be by the home of Shlomo Mizrahi, 2814 Ave L at 8:30 in honor of Nati Yefet's Shevah Berachot. All are invited. For more info contact [Mark Nakash](#), 917 754 2217.
- (March 29-31) Rav Beinish Ginsburg will be giving shiurim at YU, Landers, and Stern. He will also be available for meetings with talmidim. [Click here](#) for the schedule.

### Snapshot

### Motzei Shabbat:

- Sephardic Melave Malke with special guest speaker Rav Chizkiyahu Nebenzal, Chief Rabbi of the Old City in Jerusalem.

### Tuesday:

- Rav Chaim Eisenstein gave a shiur at YU for Alumni.
- The Admor M'Ozerov came and gave a Tisch in the Yeshiva. [Click here](#) to scroll down to his Dvar Torah.



### Wednesday:

- **for Parshat Vayikra**
- **Contact Information**
- **Suggestion Box**
- **Alumni - Update Info Form**
- **Ask Rav Nebenzahl (E-mail)**

- 39 Students, along with Rav Yitzchak Korn and Rav Kenny Hirschhorn, left for a six-day trip to Poland.

### **Alumni Shabbaton 5769**

by Yossi Davis (5767)

Another year, another beautiful Netiv Aryeh Shabbaton. Just as expected, there was a great turnout (over 250 alumni according to Rav Bina) and of course, great company. With all of the Rabbeim the Yeshiva brought in from Israel, it was impossible not to be excited. As Rav Hirschhorn put it, it was simply amazing to see all of the alumni, from just about every year of Yeshiva, uniting. All the hard work that Sam Bienenfeld and Jason Goldschmidt put in to coordinate and run the event (from soup to nuts) paid off.



After Mincha there was no looking back. There was a spirited Kabbalat Shabbat in the DRS High School Beit Midrash followed by a brief welcome by Rav Bina, and a massive dinner, during which Rabbi Dr. John Krug gave a powerful speech on the importance of unity and hard work. After a dinner of catching up with rabbeim and friends, there was an incredible Oneg back in the Beit Midrash, where Rav Hirschhorn gave an inspiring speech about taking up the reigns, together as a united group, as the leaders of the future.

In the morning, Shacharit was extremely uplifting, and towards the end of davening, Rav Ariel Edelstien gave a nice shiur. After the end of davening, there was a delicious lunch and a great speech by Rav Ami Merzel. Following lunch was Mincha and a very nice shiur by Rav Eisenstein. During the down time immediately after, alumni had a chance to speak to the Rabbeim, go to a fantastic oneg with Rav Chizkiyah Nebentzahl, and learn. Right before Seudah Shlishit, Rav Yoel Rackovsky spoke about the importance of taking something new out of every experience, especially when the experience seems the same. Then, just when the zmirot were winding down, Rav Bina spoke about a wide range of topics, including the importance of shalom bayit.

By the end of Shabbat, everyone had gained some torah and a great, memorable Shabbat. As Rav Bina always says, just as the Yeshiva needs us, we need the Yeshiva. As Ma'ariv ended, and havdalah had been said, everyone walked away having enjoyed yet another beautiful Netiv Aryeh Shabbaton.

## Sephardic Recap

by Morris Elmann (5768)

This past weekend the annual Yeshivat Netiv Aryeh Shabbaton took place.

As a member of the Syrian-Sephardic Community of Brooklyn it was especially meaningful to me. One of the things I most appreciate about "Netiv" as it is known, are the many different people and ideas that are brought together under one roof as a family.



Rav Bina tells us all the time that it doesn't matter whether a rebbe is "the blackest of the black or the whitest of the white" that the Almighty needs all types of hashkafot and Jews!

Netiv is a microcosm of the world at large. There are Sephardic rebbes, Chassidic rebbes, Litvak rebbes (rebbe like Rav Chaim Einsenstein who combine both!) and all types of rebbes in between! This was especially evident this past weekend. Whether it was Rav Chizkiya Neventzhal making jokes about the "Halabim (Syrians)" or just seeing all the guys from different backgrounds and hashkafot together over the weekend, there was a sense of true hizuk.



The oneg with Rav Chizkiya left us all on a spiritual high and the weekend went very far to provide the inspiration and hizuk that is hard to find anywhere else.

Rav Bina gave yet again another unforgettable seudah shlishit speech, regarding Shalom Bayit issues. Not only was Rav Bina's message vital to us as students, young adults, future husbands and husbands, but the fact that he gave such a message reminded this alumnus that Netiv is not only a building "across from the holy of holy" as Rav Bina said Netiv is so much more.

Netiv is our family, our mindset and has a permanent place in our hearts. It is a place where the Rabbanim truly care about the growth of their talmidim no matter how far the distance, whether it be the 200 yards from the dorms to the Beit Midrash or the 3000+ miles from Israel to America. It is not just what is on the page that is important, it is what is in the heart: how you treat your mother and father, your fiancé, your wife. It is how we can incorporate what we learn into our daily lives. Rav Bina repeated this sentiment several times when he reiterated that "You need the Yeshiva and the Yeshiva needs you," (and all the alumni know that Rav Bina speaks only Emet). Truly, we all need a little bit of Netiv in our hearts! See you at the next melave malke! All are welcome!



### Rav Nebenzahl on Parshat Vayikra

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

## CHAMETZ, MATZAH, AND MITZVOTH





## HAUGHTINESS

We read in this week's *parsha*: "any meal-offering that you offer to Hashem shall not be prepared leavened, for you shall not cause to go up in smoke from any leavening or fruit-honey as a fire offering to Hashem" (*Vayikra* 2:11). The Torah forbids us to offer a *mincha*-offering of *chametz* the entire year - neither the portion that is offered upon the altar, nor the remainder which is eaten by the Kohanim may contain *chametz*. We do not eat *chametz* on Pesach because we left Egypt in haste, the prohibition against placing *chametz* upon the altar, however, applies the entire year.

I believe it is the *Sefer HaChinuch* who explains that *chametz* represents *gaava*, haughtiness. One can take two identical amounts of dough and allow one to rise while leaving the other unleavened, the leavened dough takes up much more space. This is exactly what pride is. A person inflates himself up with "hot air" thinking more of himself than he deserves. When bringing an offering to Hashem, there is no room for haughtiness, a person must humble himself.

## PREVENTING MITZVOTH FROM TURNING SOUR

I would like to suggest another reason for the prohibition of offering *chametz* upon the altar. *Chametz* implies laziness. A person doesn't need to do any action in order for his bread to become *chametz*. Chazal derive this idea from the commandment "*ushmartem et hamatzot*" "'You shall safeguard the *matzot*' (*Shmot* 12:17): R' Yoshia says 'it should rather be read safeguard the *mitzvot* (note: the words *matzot* and *mitzvot* have the identical spelling), just as we do not allow our *matzah* to sour, we must not allow our *mitzvot* to sour - rather when a mitzvah comes along, perform it immediately" (*Yalkut Shimoni Parshat Bo*). Just as bread can become *chametz* even if no action is taken, so too our mitzvot can spoil if we do not take action. Chazal teach us "*mitzvah habaa leyadcha al tachmitzena*" - when you have an opportunity to do a mitzvah, do not let it become sour - take advantage of the opportunity and fulfill it immediately. If you wait too long you may not have another opportunity to fulfill the mitzvah. This is the idea of *zrizin makdimin lemitzvot* - do not wait, fulfill the mitzvah as soon as possible.

Although outside of the *Beit HaMikdash*, it is permitted to eat *chametz* the entire year, it symbolizes laziness and Hashem is not interested in a *mincha* which has become *chametz*, He wants excitement in our mitzvah fulfillment.

This pertains to *chametz* on the *mizbeach*. Our main association with the prohibition of *chametz* is on Pesach when we also have the mitzvah to eat *matzah*. There are two reasons why we are commanded to eat *matzah*, each of which we make mention of in the Haggadah. The first reason is: "This *matzah*, why do we eat it? To commemorate the fact that there was insufficient time for the dough of our forefathers to leaven, until the King of Kings the Holy One Blessed is He revealed Himself to them and redeemed them".

## SERVANTS OF HASHEM

The other reason we mention in the Haggadah is: "*ha lachma anya*" - this is the bread of affliction, the bread which our ancestors ate in Egypt. A slave, or even a poor man for that matter, does not have time to wait for his dough to rise completely, for he is subservient to his master or employer and must immediately return to work. Hashem wants us to understand what it means to be a slave and what it means to be subservient to Pharaoh. If as servants of Pharaoh we would not waste time in making our bread, how much more so, as servants of Hashem, must we not waste our time. Hashem forbade us to eat *chametz* to teach us to serve Him eagerly - without any laziness. As we mentioned above, the entire year

we bake *chametz*, even for mitzvot such as *challot* for Shabbat. Even so, we should not spend more time than is required in eating and other physical pursuits. Our time must be dedicated for serving Hashem.

In the sixth chapter of Baba Metzia we learn the *halacha* that "a worker can withdraw from his employment even in the middle of the day" (*Baba Metzia* 77a). The Gemara restricts this *halacha* to a worker and not a contractor. The distinction between a worker and a contractor is that a worker is paid for his time while the contractor is paid for the job. If a person was hired to plow someone's field (not during *shmitta* of course) at the rate of one hundred shekels per day, then should he quit in the middle of the day he would be able to demand fifty shekels for his time. (Obviously one should not do this unless there are other workers available to finish the work.) If, however, he was hired as a contractor - this means they agreed upon a sum for example of one hundred shekels to plow the entire field no matter how long it takes he would not be permitted to quit in the middle of the day. If the contractor does quit so he would have no right to demand remuneration for work already done.

Why do we find this distinction: that a worker is permitted to withdraw from his employment in the middle of the day while a contractor may not? I believe the answer is found in the Torah's affirmation "for the children of Israel are servants to Me, they are My servants" (*Vayikra* 25:55), from which the Gemara deduces that the Jewish people are "not servants of servants" (*Kiddushin* 22b). The Torah does not want us to sell our time, for time is consecrated for serving Hashem - we are servants of Hashem and not of other servants. A person who sells himself to work the entire day leaving him no other option has in effect sold himself into slavery, albeit for only one day, but still he becomes a subject of his employer. To prevent a person's time from becoming completely subjugated to another person, the Torah permits a person paid for his time to withdraw from his employment in the middle of the job. A contractor, on the other hand, sells his work. Not only is this permitted but this is the way the Torah desires us to live. When Am Yisrael arrived in Eretz Yisrael they supported one another and sold their wares to other tribes - one sold his fruits, one made wine, while another sold his oil. The Gemara tells us that the tribe of Zevulun made glass. The Torah encourages selling one's wares while it does not encourage selling a person's time.

## **BEING EXACTING IN OUR OBSERVANCE OF MITZVOTH**

The story of the exodus from Egypt also teaches us the preciseness of Hashem's judgment. It was decreed that the Jewish people remain exiled for four hundred years and at that precise moment the entire Jewish nation cleared out of Egypt. Hashem decrees how long a person will live down to the final moment - His Justice is exact as the *pasuk* states: "The Rock - perfect is His work, for all His paths are justice a G-d of faith without iniquity, righteous and fair is He" (*Devarim* 32:4). A human is not capable of being so exacting.

Just as Hashem was precise with us, we must be exacting in our observance of mitzvot. Preciseness is one of the foundations of serving Hashem. One year during the Shabbat HaGadol drasha in Shul when I explained the mitzvah of eating a kezayit of matzah at the Seder within a period of time referred to as "*kdei achilat pras*", someone asked me what would be if one ate "more or less" a kezayit within that time period. I responded that he would "more or less" sit in Gan Eden! I once explained this concept to schoolchildren by comparing an approximate kezayit to one who dials an approximate phone number. A person may wish to be connected with someone at the number 1234567, yet he dials 1234568. Even though this is very close to the number he wants and in fact is a higher number than he needs, he is unable to reach his friend. To be connected, he has to dial the exact number assigned by Bezek.

Although when it comes to the mitzvah of eating *matzah* a person may eat more than a *kezayit*, there are mitzvot which require a precise amount such as the *machtzit hashekel* where every member of the Jewish nation was required to give precisely half a shekel regardless of his financial situation. The story of *yetziat Mitzrayim* teaches us the preciseness of Hashem's Judgment in the punishment meted out against the Egyptians - how long the plague of *dam* should last, how long *tzfarde-a*, and the same may be said regarding the other plagues.

Another aspect of the prohibition of eating *chametz* on Pesach is that if even a tiny crumb falls into Kosher LePesach food, the entire mixture becomes prohibited. There are other things in which even a *mashehu* is forbidden - such as *loshon hara*, it is forbidden to speak even a *mashehu* of *loshon hara*. A person cannot say "I only spoke a bit of *loshon hara*, it could have been worse." The same applies to *bitul Torah* - wasting time in which Torah should have been studied. Of course a person must eat and work for a living, but unless he has good reason not to, his time should be spent learning Torah. I do not believe there is anyone who does not need to confess on Yom Kippur for not having learned at every possible moment. As difficult or nearly impossible as it is not to violate this prohibition, we must keep the time we waste to a minimum.

### **THE STUDY OF TORAH IS EQUIVALENT TO THEM ALL**

The Chafetz Chaim once calculated that a person can speak two hundred words in one minute. This means that when he learns Torah, he can fulfill two hundred mitzvot per minute. Would we consider going two hundred days without wearing *tefillin*? Why do we feel differently about two hundred mitzvot of Talmud Torah?!

Although we cannot really comprehend how great the reward for learning Torah is, let us try to put it in terms we can relate to. 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 true payment for *mitzvot* is in the Next World but let us try to understand this in our language.

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, G-d forbid, need to be flown to *Chutz la'Aretz* for an operation. Fulfilling this Mitzvah can cost hundreds of thousands of *shekels*.

Similarly *hachnassat kallah* goes beyond dancing at the wedding and eating a piece of meat or chicken. To fulfill this mitzvah one has to make sure the bride has an apartment, clothing, furniture, a washing machine, dishwasher, and anything else she may need. The expenses here too, can amount to hundreds of thousands of shekels.

### **PAYMENT IN OLAM HABA CURRENCY**

Hashem's reward for performance of a Mitzvah is certainly greater than these expenses incurred. If after all this we declare that "the study of Torah is equivalent to them all" then the reward for each word of Torah we learn is at the very least hundreds of thousands of shekels. If we add what we stated in the name of the Chafetz Chaim that every minute of learning Torah is a fulfillment of two hundred mitzvot, then we must multiply this sum by two hundred. Learning Torah,









