



Yeshivat Netiv Aryeh Newsletter

Parshat Vayishlach 5769

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Shana Bet Emunah Seminar 5769

Tuesday marked an emunah seminar specifically geared for our university-bound shana bet. Some of the foremost lecturers and authors in the Academic/Jewish world came to the Matan lecture hall in Jerusalem to share their insights. It opened with Dr. Gerald Schroeder (PhD MIT) focused on teaching them the "science behind the science" that they will be taught in college. HaRav Ezriel Tauber, shlit"א gave a perspective on living with Hashem, drawing from his family's experiences in the holocaust. And HaRav Zev Leff, shlit"א gave an overview of what the Torah definition of Emunah actually is. The focus of the seminar was the practical application of emuna in college, family life, and business.



HaRav Ezriel Tauber, Shlit"א



Following Dr. Shroeder's nearly 2-hour lecture, the students gather around him for additional questions.

Levaya of Rabbi Aryeh Leibish Teitlebaum, zt"l

Editor's note: HaRav Bina sent the Yeshiva last week to join the funeral of one of those killed in the terror attacks in India. Apparently, the lesson in achdut he taught reached far beyond the students. (Pictures courtesy of the article's author, photographer Yehuda Boltshauser).

A little more than a week ago, Klal Yisrael experienced a tragedy: a few of our holy brothers and sisters were murdered in the terror attacks in Mumbai, India. While I am no fan of funerals, my line of work necessitates that I occasionally cover these morbid events. Be that as it may, covering a funeral takes an emotional toll on me, so one need only imagine what it was like to have to cover four funerals in one day. Granted, I was not able to attend all of



them in their entirety, I was still present for the main parts. December 2nd I found myself on a veranda overlooking a square in Meah Shearim neighborhood, where the funeral for Rabbi Aryeh Leibish Teitelbaum HY"D was taking place. In the few moments before they brought in the body, I had a little time to ponder about the tragedy that befell us. It was at that point that I noticed something through my lens that stuck out like a sore thumb. Right there, in the middle of the crowd, amidst the sea of black hats that filled the square, were some *buchrim* obviously from *chutz l'artez*, who I later found out were students of Yeshivat Netiv

Aryeh. Before I could even begin to digest what I was seeing, I noticed the expression of the person who was standing next to me - someone who is well respected in Chassidic circles - turned from shock to amazement and then finally wonderment. He too was touched by the Netiv students who had come to the *levaya*. It then hit me like a ton of bricks - "the tragedy that befell us"; the key word being **us**. *Us*. Klal Yisrael. It does not make a difference if we wear



a *shtreimel*, hat, or *kippah serugah* - on this sad day, we all stood there united to share in the loss and pain of our nation. The message was clear: Moshiach is coming! If it is possible in today's day and age, where *sinas chinam* unfortunately runs rampant in Israel, for all of us to unite together as one; then there is hope - may we only daven that it should be smachot that unite us together rather than tragedy.



[Yehuda Boltshauser](#) is an event photographer based in Israel who tries to mostly cover smachot. His photographs have been published in many Jewish magazines and newspapers.

Rav Nebenzahl on Parshat Vayishlach

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

A PARSHA OF RETURN

MAASEI AVOT SIMAN LABANIM

In this week's *parsha*, the Torah describes the incident involving Reuven and Bilha "and it came to pass while Israel dwelt in that land, that Reuven went and he lay with Bilha, his father's concubine, and Israel heard" (Bereishit 35:22). Rashi comments "before he had arrived at Hebron, near Yitzchak, all these misfortunes occurred to him". The incident involving Shechem, the death of Rachel Imenu, and all his other troubles had befallen Yaakov before he returned to his father in Hebron. Why does Rashi need to inform us of this? Anyone who browses through the *parsha* will discover that all these incidents took place prior to Yaakov's return to Hebron, for it is not until a few *psukim* later that we read: "Yaakov came to Yitzchak his father" (Bereishit 35:27)! Perhaps we can argue that reading the *parsha* does not necessarily provide us with the chronology of events, as we know "the Torah's events were not recorded in chronological order" (Pesachim 6b). In the absence of any evidence to the contrary, however, why would we assume that the events are not recorded in chronological order?



Rashi is troubled by the words "while Israel dwelt in that land". Of what importance is it to know that Yaakov tarried before returning to his father in Hebron? Rashi's explanation alludes to the principle elaborated on by the Ramban: "*maasei avot siman labanim*" "the actions of the forefathers are a sign for the children". All of the actions of our forefathers, beginning with Avraham Avinu through the lives of Yitzchak and Yaakov foretell the history of the Jewish nation. All that took place from the time of Avraham, commencing with Avraham's descent to Egypt and concluding with Yaakov's return to Hebron is a brief and concise allusion to the events that will take place in Jewish history. For example, Yaakov's battle with the angel of Esav alludes to Galut Edom, the long exile from which we are still suffering today. When will this all end? With the arrival of Moshiach which is alluded to by Yaakov's return to Yitzchak - Rashi is teaching us that all of Yaakov's troubles took place prior to his return.

Chazal teach us "Yaakov sought to dwell in tranquility but then, the ordeal of Yoseph sprung upon him" (Rashi Bereishit 36:2) - the Torah does not wish to reveal to us what will take place at the End of Days. Instead the Torah focuses on

the sale of Yoseph which lead to the long exile in Egypt.

ETERNAL BATTLE BETWEEN YAAKOV AND ESAV'S ANGEL

In our *parsha*, as we mentioned above, we read of the battle between Yaakov and the angel of Esav, the precursor for the Edomite exile. Yaakov won the battle but "he was limping on his hip" (Bereishit 32:32). Esav managed to inject some of his poison into the body of Yaakov. There were many battles throughout Jewish history which we may have won, but from each one we emerged limping. We lost many spiritual wars as well, as people became Tzdukkim and Baitusim, Conservative or Reform. As a result of the poison injected by exile, the ten tribes were taken into exile. This phenomenon went on through the second Beit HaMikdash with the *mityavnim* who wished to become Greek, and it still continues today when people are proud to be "*chofshi*" - free from the yoke of Torah. In to our spiritual disability we are limping physically as well - the evil Germans may have been defeated but not until millions of saintly lives, including those of Gedolei Torah, were snuffed out.

Following the battle, the angel expressed a desire to join Yaakov - Yaakov responded with an unequivocal no. We cannot join forces with members of the other nations. The Torah opens its description of the incident involving Dina with the phrase "Dina the daughter of Leah ... went out to look over the daughters of the land" (Bereishit 34:1). Shechem then found her and did whatever he did. Who told her to go out to meet other nations? Our forefathers never felt the need to establish any relations with them. We can serve Hashem full well without going out to meet members of other peoples.

KIRUV: A MISSION

We are all aware of the importance of bringing our estranged brethren closer to Torah, yet it goes without saying that influencing people far removed from Torah has its dangers. We must take extra caution to insure that their impurities do not influence us. Yirmiyahu HaNavi was sent by Hashem to turn Am Yisrael unto the path of *tshuva* - "if you bring the people back, let you stand before Me; if you bring forth an honorable person from a glutton then you will be like My own mouth" (Yirmiyahu 15:19). Yirmiyahu is in effect being told that if he successfully returns the nation to the right path, he will sit together with Hashem in the *Yeshiva shel Maala*. If he manages to teach Torah (make them honorable) to the ignorant masses, his mouth will be like Hashem's - he will be able to rescind Hashem's decrees (see Baba Metzia 85a). Yirmiyahu has just been given the very important mission of influencing the people to do *tshuva* with the promise that the reward for doing so is very great. This notwithstanding, Hashem immediately warns Yirmiyahu: "they will return to you and you will not return to them" (ibid.) - you should *mekarev* them and not allow them to influence you. If Yirmiyahu was told to beware of these negative influences, how much more does this apply to us? It is very difficult to influence others without their influence rubbing off on us. Only one who is sure of himself, who is convinced that he has the ability to influence others without being negatively influenced himself, should be involved in *kiruv*.

Hashem commands Chaggai HaNavi to "quiz" the Kohanim to see how well versed they are in the laws of ritual purity and impurity: "inquire, now, for a ruling from the Kohanim, saying 'if a person carries sanctified flesh in the corner of his garment, and then he touches bread with his garment's corner, and the bread touches stew, and the stew touches wine or oil or any other food - does that food become sanctified?' The Kohanim answer and say 'No', Chaggai says 'if one who

touched a dead person would touch all of these would it become defiled?' and the Kohanim answered and said" 'it would become defiled'" (Chaggai 2:11-13). The Gemara discusses the exact question Chaggai asked and whether or not the Kohanim were mistaken in their response (see Pesachim 17a).

HOLINESS IS NOT TRANSMITTED THROUGH TOUCH YET IMPURITY IS

It is possible to understand these questions according to the *drush* interpretation. Chaggai asks the Kohanim whether unsanctified food that comes in contact with sanctified food becomes sanctified, and the Kohanim answer that it does not, this is not the way to make something holy. Chaggai then asks whether one who is ritually defiled causes that which he touches to become impure and here the answer is yes. Holiness is not transmitted through touch, yet impurity is. Chaggai then proclaims in the Name of Hashem: "so is the people and so is the nation before Me - the word of Hashem, and so is all their handiwork" (ibid.). It is very difficult to try to sanctify one who is profane without becoming at least somewhat profaned one's self. Absorbing impurities is very easy. When going out to bring others closer to Torah and mitzvot, we must be very careful to be the ones doing the influencing and not the ones being influenced. It is much easier for *tumah* to be transmitted than for it to become purified.

When Jews banded together with the Greeks it did not positively influence any Greek but it certainly had a very negative effect on the Jews of the time. It was a small number of people led by the courageous Chashmonaim who saved the entire nation from succumbing to the poison of Greek influence. As Chaggai taught us, there was a greater danger of the entire nation developing into *mityavnim* than any possible positive outcome of establishing close relations with the Greeks. Unfortunately today, too many of those who attempt to *mekarev* others closer are simultaneously drawn towards those they are trying to influence - it is almost impossible not to be.

BRING 'EM INTO THE BEIT HAMIDRAH!

As important as it is to teach Torah to the masses and to enter the outside world, one needs to worry about one's own immunity - the best way to do this is to keep on learning Torah and spending time in the Beit Midrash in the company of *talmidei chachamim*. The best way to influence the outside world is to bring them into the Beit Midrash, more so than by going out to them. If we can even hope to successfully bring others closer to Torah it is incumbent upon us to grow in Torah and *yirat Shamayim* and with time we will see a fulfillment of "the earth will be as filled with knowledge of Hashem as water covering the sea bed" (Yeshayahu 11:9), speedily in our day, Amen.

Staff Dvar Torah
by Rav Yitzchak Landa

After escaping from Lavan's house, Yaakov nears his brother Eisav. In an attempt to appease Eisav, Yaakov sends him messengers, who tell his brother, (Perek Lamed, Pasuuk Hey): "*Ko Amar Avdecha Yaakov, Im Lavan Garti VaEchar Ad Atta*".

Rashi gives two possible ways to understand the term "*garti*". A *ger* is a stranger, implying that despite the extended time Yaakov lived in Lavan's house, he always remained an outsider, never becoming an important



officer. Since Yitzchok's bracha was not (yet) fulfilled through Yaakov, Eisav did not have a reason to hate him. Alternatively, *Rashi* explains that the *gematria* of "*garti*" is 613, the number of mitzvot in the Torah. Yaakov is sending a clear message to Eisav that despite living with Lavan, a corrupt and debased man, he did not suffer spiritually, but remained strong in his observance and faith.

The Netivot Shalom, the Slonemer Rebbe, sees an apparent contradiction in these two explanations offered by Rashi. Based on the first understanding of the term "*garti*", Yaakov is humbling himself in an attempt to appease Eisav's anger. The second way of understanding, however, is not from a position of humility but from a position of strength, of unwavering commitment to Torah and mitzvot. This duality can also be found in another pasuk. Before fighting Eisav, Yaakov Avinu davened to Hashem, proclaiming, "*hatzileini na meyad **achi**, meyad **Eisav***".

Why the repetitious phrases "my brother" and "Eisav"? The Slonemer Rebbe explains that the meeting between Yaakov and Eisav is alluding to the battle we each must fight against our *yetzer hara*. Just as it is far easier to win a battle when the enemy is directly in front of us, but it is a far greater challenge when they attack us from behind, so too when we do battle with our yetzer hara. A frontal assault, an attack by "Eisav" is more easily recognizable - the yetzer hara throws a myriad of temptations, such as wealth, fame, power or lust, in our path. These can be fought successfully by learning Torah, as Chazal say: "*Barati yetzer hara, barati Torah tavlin*". Limud HaTorah is the antidote to a direct attack by the yetzer hara.

A more insidious assault is the "*meyad achi*", a covert attack from behind, or even from within. Instead of trying to pull you away from Torah, your yetzer hara will push you to learn, to daven, to "*shteig* away". But ultimately, it will whisper how great you are, how frum you are, how smart, how much better than everyone around you. Surely, if you got up for minyan every day this week and overcome your yetzer hara, you will be the next gadol hador. Once haughtiness and pride have set in, all the Torah you learned is lost. The earlier battle that was won has now become a defeat. This leaves you vulnerable to a new frontal attack, since you no longer have the shield of Torah to protect you.

Since Yaakov and Eisav are a remez to the battle with our yetzer hara, we can use this episode to understand how to fight our yetzer. The first step is to be strong, to take a stance of "*taryag mitzvot shamarti*" in order to fight the desires that Eisav throws our way. Next, the key is not to become lax and haughty, despite having kept the Torah in Lavan's house, in the face of tremendous pressure to stray from the truth. The yetzer hara is still on the prowl, trying you make you feel so good about yourself for your accomplishments that it will all dissipate in a puff of *gaavah*. This is what Rashi was referring to when he explained that Yaakov was not a "*sar chashuv*". By remaining humble, Yaakov was able to hold on to all of his Torah and defeat the yetzer hara on both fronts.

Another example of the double-fronted attack mounted by the yetzer hara can also be found elsewhere in Sefer Beraishit. When Avraham Avinu returns from Akadat Yitzchak, the pasuk (perek 22 pasuk 19) says "*Vayeshav Avraham El Ne'arav Vayakumu **Vayelchu Yachdav***". What is the significance of Avraham's going "together with" Yishmael and Elazar? The Netivot Shalom explains that even after the unbelievable trial of almost slaughtering his son, we might think that Avraham became haughty. The pasuk is stressing that he remained a humble servant of Hashem, and walked together with Yishmael and Elazar, who were on a much lower spiritual level than Avraham, thereby passing the challenge thrown at him from behind.

Another example of this concept is found in Parshat Chayei Sara. In perek 23, psukim 1 and 2 are a bit puzzling. The Torah says: "*Vayihyu Chayei Sara Maya Shana V'esrim Shana V'sheva Shananim Shnei Chaya Sara. Vatamat Sarah B'kiryat Arba He Chevron Be'erez Canaan Vayavo Avraham Lispod L'Sara V'livkota.*" The first question is why the pasuk is so careful to emphasize Sara's age and repeat that 'these are the years Sara lived'. The next question is on the word "*livkota*", 'he cried for her', which is written with a small kaf. The Baal Haturim explains that Avraham only cried a little bit because Sara lived till an old age. What is the significance of this? A third question is raised when we read Rashi on pasuk bet. He explains the connection between the Akeida and Sara's death based upon a medrash - when the Satan came to tell Sara about the Akeida, it caused her death. However, it seems to be strange that Rashi comments on the phrase "*lispod l'Sara*", rather than "*va'tamat Sara*". The final question is how Sara could have died as the result of the Akeida at all, as it says in Kohelet, "*Shomer mitzvah lo Yeida Davar Ra.*", "He who keeps mitzvot will know no bad." Surely causing the death of Sara would seem to be a negative outcome to Akeidat Yitzchak!

Using the fundamental understanding of the yetzer hara that we have acquired, we can begin to explain all of these questions. Before fulfilling Hashem's command, the yetzer hara tried to stop Avraham with many obstacles and logical persuasions. But Avraham persevered. After passing this test, the yetzer did not let up so easily. This was the yetzer hara from behind. The yetzer knew that Sara's days were drawing to a close, so he took the opportunity to make it seem as if she died on account of the Akeida, in an attempt to make Avraham regret the tremendous mitzvah he did and cause him to lose his zechuyot. Now let us apply this understanding to all of our difficulties on the psukim.

The Torah went out of the way to tell us that these were Sara's years - she lived the amount of time she was meant to live, and did not die sooner because of the news of the Akeida. The pasuk also gives us a hint that Avraham did not cry excessively for Sara to teach us that Avraham did not fall for the yetzer hara's trick, and he knew that Sara died at the correct time. Additionally, Rashi does not bring the medrash about the Satan attempting to convince Avraham that the Akeida caused Sara's death on the words "*vatamat Sara*" because it is completely unrelated to her death. This is also the answer to the fundamental question of how there could be a negative result from performing a mitzvah. There was none. The death of Sara was not in any way connected to Akeidat Yitzchak, despite the attempts of the yetzer hara to convince Avraham otherwise.

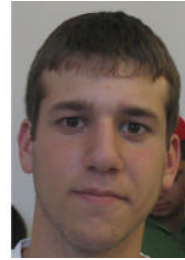
The concept we have learned here can be applied to each of us in our lives. When you leave the walls of Netiv Aryeh and go back to *chutz la'aretz*, to camp or to university, we must always remember the lesson of the Netivot Shalom. Though we are learning and keeping mitzvot, we cannot let it get to our head, to *chas v'shalom* ever think that we are better than other people whose observance might not be as stringent as our own. Let the figure of Avraham, who walked "*yachdav*", 'together with' his servants after the Akeida, always stand as a reminder to treat everyone with respect. We must find time for old friends and family members, perhaps even set up a short chevrusa with them. By acting like a mentch, you can bring them closer to Hashem and foil the attempts of the yetzer hara to catch you from behind!

B'Hatzlacha!

Alumni Dvar Torah

by Elie Dickstein, Shana Bet - SAR/Teaneck

At the end of last week's parsha, after twenty trickery-filled years in the house of *Lavan*, *Yaakov Aveinu* finally departs with his family and all his possessions in hand. After having worked seven years for *Lavan* in order to receive the wife of his choice, his father-in-law presented him with a different wife, forcing Ya'akov to work another seven years for the wife he was originally promised. Ya'akov then split the livestock down a clearly unfair line with *Lavan* by taking all of the spotted and weak sheep, and then on his way out was chased down by *Lavan* because someone had stolen his idols. He is now a free man, with one catch; he now has to have a family reunion with his brother *Esav*, another *rasha* who he had been trying to get away from.



Yaakov sends messengers in an effort to try and placate *Esav*, who as far as *Yaakov* knows at this point, still wants to kill him for stealing the firstborn's blessing. He instructs them to approach *Esav* with the following message: "*Ko Amar Avdecha Ya'akov, Im Lavan Garti V'Achar Ad Atah...*", "Thus said your servant *Yaakov*: with *Lavan* I have sojourned, I have lingered until now." Rashi gives two *p'shatim*, explanations, on the word "Garti...I have sojourned." In his second *p'shat*, Rashi brings down that *Yaakov* wanted to clarify to *Esav* that he had lived with *Lavan* the *rasha*, yet still kept the six hundred and thirteen mitzvoth and 'did not learn from [*Lavan's*] evil actions.' What's Rashi talking about? Obviously if *Yaakov* still kept all the mitzvoth then he didn't follow after *Lavan's* evil deeds, what's the need for the seemingly superfluous line in Rashi, "...and I did not learn from his evil actions?"

I discussed this question with Rav Ehrman (who happens to be one of the more special people I have met in my life) and we brought down two potential answers.

Firstly, we wanted to explain that his 'evil actions' are talking about '*devarim shel r'shut*' matters that are not specific Torah commandments, and one has more leeway to act as he desires, such as eating, or how to sit on the bus, or how one plays sports, etc... The Ramban, in parshat *Kedoshim*, talks about what it means to be *Kadosh*, separated. He says that it doesn't mean that we keep the mitzvoth and the *goyim* don't, what it is talking about he claims, is *devarim shel r'shut*. It means that while there is nothing wrong with enjoying your food, are you living to eat or are you eating to live? Do we stuff our faces with everything our stomach desires, piling in all that we can get our hands on, or do we eat with manners, patiently and calmly, understanding the importance of every bite and from where it comes? When we go on a bus do we sit with our feet up on the chairs in front of us, talking loudly and disturbing the people around us, or do we sit respectfully, mindful of those around us, and get up quickly at the first sign of someone who could use, or deserves the seat a little more than we do? When we play sports do we foul everyone who has the ball to keep them from scoring, shout at the refs and players on the court, and walk over someone when they fall, all in the spirit of competition, or do we speak calmly to our peers, helping them up when they fall down, and congratulate them if they make a nice shot?

A story is told by Rabbi Zev Leff, that he was once sitting in an airport. His flight from New York to Cleveland was delayed, and to fill the time, his airline had graciously decided to give out drinks. A heavyset Irish fellow who had had one too many drinks was sitting behind him at the terminal. The man was crying and was

slowly generating a crowd around him. He said that his wife had passed away a few years and he had come to visit one of his sons who was now a successful doctor living in New York City. His son took him out to a very fancy restaurant in the city. The restaurant's famous item on the menu was a certain seven course steak meal in which the steak weighed three pounds. The man slowly and methodically ate the entire dish at the end of which he was approached by the waiters and told that he was just the fourth person in the restaurant's history to have finished the steak without taking it home in a doggy bag. They wrote his name down on an official looking scroll and showed him the names of the three people, hanging up in plaques on the wall. They explained to him that they would order a plaque for him the next day and shortly thereafter it would go onto the wall. 'Now,' the man cried as he told this impressive story to the crowd standing around him at the airport, 'my life is complete. I've done it all and now I can die.' Rav Leff says that on the one hand he was a little nervous to be on the plane with this guy if he was in fact, as he said, 'ready to die.' On the other hand he tells us to look at how this guy took a potentially holy thing in eating, and turned it into something ridiculous and piggish.

Rav Ehrman and I also talked about a second potential way of reading the Rashi. Perhaps the words "and I did not learn from his evil actions" are supposed to be read in a sense of wonderment. "I kept all the mitzvoth, but how could I have not learned from his ways?" Rashi explains towards the end of parshat *Vayeitzei* that *Lavan* realized that his idols were missing, and when he found out that *Yaakov* had fled from his house, *Yaakov* was already a journey of six days time ahead of him. Rashi says that we learn from here that when the *Torah* tells us that when *Lavan* caught up with *Yaakov* on the seventh day, it shows that *Lavan* had traveled a journey of seven days time in just one day. We see how strong *Lavan's* desire was to retrieve his idols. When *Yaakov* said that he was upset that he didn't learn from *Lavan's* evil ways, he meant that he was upset that he didn't emulate the desire that *Lavan* had to do *aveiros*, sins, in order to do mitzvoth. *Yaakov* is teaching us that we are often very energetic to do things that either we shouldn't be doing or things that aren't so important.

A *Rav* once told me that he had a tremendous reality check one time when he woke up one morning in the summer to go to *minyan*. He had had a late night the night before and went very groggily to go *daven* and said the words with very little excitement. After *minyan*, on the way back to his house, he saw a family from America who he recognized through a common acquaintance. He immediately got very excited and engaged this family in conversation for ten to fifteen minutes after which they all went on their way. When he got home he thought about what had just happened. He had gotten very excited to talk to people he barely knew, while minutes before that had mumbled through the words of *davening*, an opportunity to talk to the creator of the world. While this is definitely a very high level to reach, the message is clear; do we maintain the same level of excitement that we are able to reach for the mundane, often unimportant, things, as for the things that are really important to us.

Rabbi Peysach Krohn tells a story about a certain bus ride in Israel. Often, up to fifteen or twenty people get onto the bus at one crowded stop. At one particular such stop, a little boy around the age of six or seven got onto the bus and was quickly pushed towards the back without paying. He quickly and excitedly made his way to the front of the bus in order to pay the bus-driver that which he owed. He made to go put the money in the bus-driver's hand and the bus-driver shooed him to the back of the bus claiming that the boy had already paid. The little boy was persistent and insisted that he had not yet paid his fair and eventually the

bus-driver's temper rose and he yelled at the boy to move to the back of the bus. The driver continued driving and several stops later, he noticed the boy crying in the back of the bus. He called the little boy to the front and asked him why he was crying. 'It's *G'neiva*, stealing,' the six or seven year old answered, 'I have to pay.' The bus-driver smiled, gave the boy a pat on the head, and graciously accepted the kids fair. It doesn't take a *gadol hador* to reach great heights.

Rabosai, we all are given the tremendous opportunity as Jews to accomplish incredible things. We all have to make the calculation of what is important to us. We have to see for ourselves if we're getting as excited at the opportunity to welcome *Hashm* into our homes each week for *Shabbos*, as we do about getting to eat three pound steaks. We have to make ourselves *kadosh* and treat even little things, like thanking the grocer at the supermarket or sitting on the bus, as an opportunity to shine. Surely, if we as Jews take heed to these issues and as the Ramchal discusses in *Mesillat Yesharim*, think about all of the things we do, there is no limit to what we can accomplish and we will most certainly, as *Hashm* commanded to us, be a positive light unto the nations.

Have a good Shabbos!

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

Mazal Tov

The Yeshiva would like to wish a Mazal Tov to:

- [Rav Yoel](#) and Ruth Yehoshua on the marriage of their son, Natanel to Shulamit Hoffman.
- [Ezra](#) Weinblatt (5766) on his siyum of Shas Mishnayot with 6 times chazara over the past 2 1/2 years.
- [Michael](#) Schertz (5766-67) on his marriage to Yael Koenigsberg.
- [Aaron](#) (Ari) Ash (5765-66) on his [engagement](#) to Yaffa Galanti.

Visitors:

The following people have visited/learned in the Yeshiva:

- Rabbi Mark Wildes - Manhattan Jewish Experience
- Benjamin Packer (5760-61)

Barcuh Dayan Emet

The Yeshiva wishes condolences to:

- Mark (Meir) Fox (5768-69) and family on the loss of his grandfather.
- [Gary](#) Papilsky (5750) and [Michael](#) Papilsky (5756) and the entire Papilsky Family on the loss of their Grandmother, Anne Grossman, a"n - also the Great Aunt of Richard Grossman (5746).
- [Jonathan](#) Friedman (5763) and [Michael](#) Friedman (5769) on the loss of their 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
- 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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