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REMINDER: Alumni living in Israel will be hosting our students for Shabbat NEXT WEEK!! (Parshat Yitro, Feb 5-6) If you will be available to host, please contact israel.shabbaton@yna.edu ASAP.

ALUMNI IN NY: This week's Alumni Melave Malke will be at 8:30 PM at the home of Etan Kestenbaum, 11 Manor Lane in Lawrence. For more info, contact mm@yna.edu.

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Alumni Shabbaton March 12!



Rav Aharon Bina



**Rav Chizkiyahu
Nebenzahl**



Rav Amos Luban



**Rav Yoel
Rackovsky**



Rav Zvi Ron

Save the Date! This year's Alumni Shabbaton is Parshat Vayakhel-Pekude/HaChodesh, March 12-13 in Woodmere. Registration details coming soon. For more information, email Sam Bienenfeld at shabbaton@yna.edu.

Where in the World is Rav Bina!?!

Rabbi Bina is in the States!! It's interviewing time!

Please note the Rabbi's schedule. If you wish to schmooze or visit or discuss something with Rav Bina, please note his travel schedule and plan accordingly. If you want to do more than just say 'HI' please be so kind as to make an appointment by e mailing him at Scheiner@yna.edu

- Feb 1** North Shore Hebrew Academy, Great Neck NY
HANC, West Hempstead, NY
- Feb 2** JEC-RTMA, New Jersey and Yeshiva of Flatbush - Brooklyn NY midday
- Feb 3** DRS, Long Island New York
- Feb 4** HAFTR, Long Island, New York
- Feb 5** Rambam, Long Island, New York
- Feb 7** MTA, New York, NY
- Feb 8** Frisch, New Jersey
RB at TABC Midday
- Feb 8** Evening & Open house Chicago - All are welcome - for details e mail
netivaryeh@aol.com
- Feb 9** ICJA, & Skokie in Chicago, Illinois
- Feb 10** YULA, Los Angeles CA & Scy High San Diego
- Feb 11** returns to Israel.

Nisiya Tova!

HaRav Nebenzahl on Parshat B'shalach

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

BITACHON

My rebbe HaGaon HaRav Chaim Shmuelevitz zt"l said in the name of his rebbe HaGaon HaRav Yerucham Levovitz zt"l that on the week of *Parshat B'shalach* it is customary to speak about *bitachon*. With Hashem's help we will try to speak about that topic this evening.



The Jewish people were leaving Egypt with the Egyptians pursuing them from behind. Suddenly they noticed that the Yam Suf was before them. With the enemy chasing them from behind and the sea in front of them, what are they to do? Moshe prayed to Hashem, and He replied:

"why do you cry out to Me? Speak to the Children of Israel and let them journey forth! And you lift up your staff and stretch out your arm over the sea and split it; and the Children of Israel shall come into the midst of the sea on dry land" (Shmot 14:15-16).

The sea will only split after you actually enter into it. In the Gemara we find two opinions regarding what happened next:

"Rav Meir used to say: 'when the Israelites stood upon the edge of the sea the tribes were competing with one another this one exclaimed: I will descend first into the sea while that one exclaimed: I will descend first into the sea. Thereupon the tribe of Binyamin sprang forward and descended into the sea' Rav Yehuda said to him: 'the incident was not as you described it, rather this tribe was saying: I will not be the first to descend into the sea while another declared I will not be the first to descend into the sea. At that point Nachshon ben Aminadav leaped forward and descended into the sea.'" (Sotah 36b).

My Esteemed Teacher HaGaon HaRav Chaim Shmuelevitz zt"l raised the following difficulty with the opinion stating that Nachshon ben Aminadav took the plunge first: What happened to all the other *tzaddikim* of the time, why did they not blindly follow Hashem's command? R' Chaim answered that had Hashem commanded them to die *al Kiddush Hashem* at sea, many would have followed, but to actually go into the sea believing that nothing would happen to them is something only one person was able to achieve. I must say that I have not yet been able to understand this - can we truly say that Aharon, Yehoshua, Caleb, Pinchas, Elazar, and Itamar did not share this belief with Nachshon? Did others not also witness all of the great miracles in Egypt that should have given them the *bitachon* as well? There was a clear instruction from Hashem to proceed, was there no one else with the *bitachon* to obey the directive to jump into the water? Furthermore, had Moshe not promised them long before that they would eventually leave Egypt to receive the Torah and enter the "land of milk and honey"? Clearly Hashem was not planning to drown them. Was crossing the water therefore not the best thing for them? I would venture to suggest that Nachshon was simply quicker than the others and he was the first to arrive at the water. By the time the next person arrived to jump in, the sea had already split.

We are not permitted to deduce from here that we may have full confidence in Hashem without prayer. We find in the book of Shemuel that he prayed before the war against the Plishtim, as we know that Mordechai and Esther as well as the rest of the nation prayed to Hashem and fasted. *Bitachon* does not mean to simply sit back and believe that Hashem will take care of us and everything will be all right. *Bitachon* is the realization that everything comes from Hashem and only He is able to remove whatever danger or difficult situation we may find ourselves in.

The Rambam rules that although *tefilla* is generally only a Rabbinic obligation, it is a positive Torah commandment to pray to Hashem in times of danger,

Hashem yearns for our prayers - instructing Moshe not to pray at Yam Suf was an exception. It is the rare occasion that Hashem provides explicit direction.

Bitachon does not imply that a person is sure that everything will turn out all right - it is the understanding that only Hashem can save us. Hashem wants to do what is good for us. We, however, must be worthy recipients of this good. When we ask Hashem for help while promising to try to improve then we are worthy of His assistance.

Bitachon as we understand it means to have the confidence that we should

follow Hashem's directives and that whatever happens as a result is for the best. The prophet provides us with an example of misplaced *bitachon*. The prophet tells us:

"Her leaders judge for bribes and her Kohanim teach for a fee and her prophets divine for money - yet they rely on Hashem, saying: 'behold Hashem is in our midst; no evil can befall us'" (Micha 3:11).

The prophet is referring to people who sin and act in ways that are contrary to the Torah's commandments. On the face of it, the latter part of the *pasuk* seems praiseworthy. While it is true that they are guilty of many infractions, they still have *bitachon* in Hashem. Yet, the prophet continues:

"Therefore, because of you, Zion will be plowed over like a field; Jerusalem will become heaps of rubble and the Temple Mount will become like stone heaps in the forest" (ibid. 12).

Bitachon of this nature not only is not considered a mitzvah but in fact is an *aveira!* Why so? Are they not relying on Hashem rather than the powers of *avoda zara* or even forces of nature? The explanation is that this type of *bitachon* is a *chillul Hashem*. Hashem promised that the Land of Israel would be given to the Jewish people only "if you hearken to My commandments" (*Devarim* 11:13). Moshe Rabenu was told to leave Egypt and travel onwards and he would eventually reach *Eretz Yisrael*. In the incident cited by the prophet they thought that they could rely on Hashem even while acting in violation of His will. True faith and confidence in Hashem means faith that He will bring about a Kiddush Hashem. Someone who claims to have faith in Hashem without observing the Torah is guilty of creating a *chillul Hashem*, for he thinks he can go against Hashem's commandments without any ramifications. *Bitachon* means that Hashem will keep His word, not that He will always bring about the end that you desire.

A person who sins and truly desires to change, Hashem will help him - this is positive *bitachon*. However, a person who thinks he can continue in his evil ways all the while having faith in Hashem is sorely misguided. If you are not willing to change things for yourself why are you so certain that Hashem will change things for you?

Hashem wants us to return, He does not want us to die. It all depends on us. The people of Ninve were wicked people who repented. Hashem will redeem us but we must be worthy of redemption. We are not permitted to declare that we have *bitachon* that everything will be all right.

Chazal tell us "Great is repentance, for on account of an individual who repented, the entire world is forgiven" (*Yoma* 86b). Furthermore, Chazal tell us: "Great is repentance for it brings the redemption nearer, as it is said: 'a redeemer will come to Zion, and to those of Yaakov who repent from willful sin' (Yeshayahu 59:20)" (*Yoma* 86b). How are we to understand this? Were there not many righteous individuals, such as Yirmiyahu and Yechezkel, who lived during the period when the Beit Hamikdash was destroyed? Can it really be said that there was not a single person during that time period who repented? Could not the *tshuva* of R' Yochanan ben Zakkai and other holy *tannaim* of the time have prevented the destruction of the second *Beit Hamikdash*? Can we truly say that not a single *tzaddik* during the terrible Holocaust repented? What about R' Chaim Ozer, R' Baruch Ber, and even the Chazon Ish who was in *Eretz Yisrael* at the time? Did not a single one of them do *tshuva*?

Heaven forbid that we should even think such a thing! It goes without saying that all of these *tzaddikim* did *tshuva*! If so, where is the redemption? Did we not just

say in the name of Chazal that when an individual repents not only are his own sins forgiven but those of the entire world? Does not *tshuva* hasten the final redemption?

The answer to this question is that proper *tshuva* is not as simple as it sounds. During the days of Yechezkel the people bemoaned:

"since our sins and our iniquities are upon us and we are wasting away

because of them, how can we live?" (Yechezkel 33:10) -

there was no chance of living after the sin. This *pasuk* shows quite clearly that the Jewish people themselves did not really believe that *tshuva* could help them. As a result Yechezkel was forced to swear to them in the Name of Hashem that their *tshuva* is in fact accepted. We recite some of Yechezkel's words in our *Neila tefilla*:

"Say to them: 'as I live - the word of Hashem/Elokim - I swear that I do not desire the death of the wicked one, but rather the wicked one's return from his way, that he may live. Repent, repent from your evil ways! Why should you die, O House of Israel?'" (ibid. 11).

We are already used to the words of Yechezkel and those of Chazal regarding *tshuva*. To us it appears quite simple - we fast on Yom Kippur, recite a few *piyutim* some of them even have very nice tunes, we hit our heart a few times (not too hard, we would not wish to G-d forbid hurt ourselves in the process), recite *viduy* a few times, and we assume that Hashem will forgive us. It is for this reason that the *poskim* have written that Motzaei Yom Kippur should be treated as a bit of a Yom Tov and we must rejoice over the fact that our sins have been forgiven (Ramma Orach Chaim 624:5). From this perspective, *tshuva* is in fact very simple: "Rather, the matter is very near to you" (*Devarim* 30:14) - nothing is closer to us than *tshuva*.

On the other hand, *tshuva* is not so straightforward. The *tshuva* process can be described as

"a ladder set earthward and its top reached heavenward" (*Bereishit* 28:12).

To reach the first rung of a ladder is easy, but to climb further and further up and reach the top rung is much more difficult. Rabenu Yona writes (*Shaarei Tshuva* shaar 1:1), that clothing can become clean with a bit of washing, but the more it is cleaned the whiter it becomes. For a soiled garment to appear as good as new is very difficult. You have to do *tshuva* to an extent, and try to grow more we should not be complacent and say we have done *tshuva*, we must constantly strive to grow higher and higher.

Chazal tell us that Adam HaRishon was given "one easy commandment and he transgressed it" (*Shabbat* 55b). We are told that for the next one hundred and thirty years he fasted and underwent all sorts of suffering in an attempt to repent for his sin (see *Eruvin* 18b). With all that Adam HaRishon did, the world did not return to its former state. To a certain extent, Hashem accepted Adam's *tshuva*, as we note on Rosh Hashana "Your word is true and endures forever" - just as You accepted the *tshuva* of Adam HaRishon, may You accept our *tshuva* as well. His *tshuva*, however, was not sufficient to nullify the decree that people will die, that "by the sweat of your brow shall you eat bread" (*Bereishit* 3:19), and that the women were cursed with: "I will greatly increase your suffering and your

childbearing" (ibid. 16). These decrees are still in effect today, even after Adam's one hundred and thirty years of penance.

No matter how much we feel we may have improved there is always room for more. May we merit reaching a level of total *tshuva* and complete *bitachon* in Hashem. Amen.

Staff Dvar Torah by Rav Ally Ehrman

"Ya gotta believe"

Tug McGraw - NY Mets pitcher after winning a big game



Moshe Rabbeinu comes to the enslaved Jews and tells them "Ladies and Gentlemen, we are leaving Mitzrayim." Awesome!! And the Jews believed: "*Vaya'amain ha'am*". The Jews believe in G-d and Moshe His faithful servant!! Later in *Parshas Beshalach* after the Jews witness the splitting of the sea it says "*Vayaaminu BaHashem uvMoshe avdo*" - They believed in Hashem and Moshe. Wait? They already believed prior to this. What changed?

Then at Mattan Torah it says "*Baavoor yishma haom bedabri imach vegam becha yaaminu leolam*" The Jews had to hear Hashem speaking to Moshe so that they believe in both of them. Hey! They already believed?

Answer: Faith is not like pregnancy. A woman is either expecting or not. Faith in Hashem has infinite levels and is NOT a yes or no proposition. It must constantly grow! That is why the Torah described the various growing levels of faith of the Jews. It is not enough to say "I believe". The question is: Do you believe more today than you did yesterday? Do you learn *sefarim* that help increase faith? Do you daven to Hashem that he should open your eyes and help you see His light? Or do you engage in acts or have friends that DECREASE faith. Take sin for example. Sin distances one from the Divine light. The more one sins the more he is CONVINCED that Hashem isn't watching. Friends: Are your friends, people who live their lives making constant assessments of their spiritual growth or people who live life as if there is no death and no reward and punishment?

Faith in Hashem is HARD work and a lifetime task. One NEVER arrives. There is always more to know, more to believe, more to experience. Indeed the pillar upon which the entire Torah stands is EMUNAH. The Rambam lists it as the first of the 613 mitzvos. "*Kol mitzvosecha Emunah*" - All of your mitzvos are an expression of faith. "*Tzaddik,*" said the Navi Chavakuk, "*beemunaso yichye.*" The *chiyus*, the vitality, of a *tzaddik* is his faith.

So practically, where do we begin? Sweetest friends - I am glad you asked!! Michtav Meliyahu, Alei Shor, Ohr Yechezkal, Chovos Halevavos, Moreh Nevuchim, Sfas Emes, Likkutei Torah etc. etc. Then go spend a Shabbos in the presence of a *tzaddik*. Fast one day to beseech Hashem for Emunah [take it upon yourself the previous day]. Get close to a person who REALLY believes. And don't just have faith! Also, be faithful to the relationship. Your wife [present or future] doesn't want you to have any other romantic interests, so too Hashem doesn't want us to have any other interests in this world besides Him. '*Bechol derachecha daehu*'. Everything we do is for Hashem.

This will CLEARLY lead us to a life filled with meaning and therefore SIMCHA!!!

2 - 3 - 4 IVDU ES HASHEM

Alumni Dvar Torah by Michael Shapiro (5767)

What was Pharaoh thinking? After having witnessed ten plagues systematically cripple every facet of his precious country, he decided that the best course of action was to force the Jews to return to Egypt. I really have a hard time understanding this. Imagine if someone is diagnosed with cancer G-d Forbid. The patient is subject to all sorts of torturous treatments and side effects, and nearly dies just before the doctors are able to cure him from the disease. Would any sane patient ever go back again and try re-injecting himself with the cancer? Of course not! So what was Pharaoh thinking?



Indeed, the Ramban comments that the greatest miracle of all was Pharaoh's decision to pursue the Jews even after having witnessed the ten plagues. Many commentators explain that Pharaoh continued to pursue the Jews because he still did not believe that the plagues originated from Hashem. While all the miracles that occurred in *Mitzrayim* were obviously steeped in the supernatural, Hashem delivered them in such a way that allowed the Egyptians to believe that they were a product of natural occurrences. For example, when Hashem took away the locusts from Egypt he did not simply make them disappear, but rather he brought a "very strong wind" and carried them away. The Egyptians had just witnessed the selective destruction of the Egyptian fields, but because they were removed by natural means, they completely denied the Hand of Hashem.

So too by the splitting of the sea, it says that "a very strong wind came forth and the sea parted." Why mention the wind? Hashem just split the sea! Is it really important to mention that a gust of wind preceded this incomprehensibly miraculous occurrence? In reality, these words are critical if we are to understand the mentality of the Egyptians. Once the Egyptians saw the gust of wind precede the splitting of the sea, their warped minds allowed them to attribute the splitting of the sea to natural means, thus giving them a reason to believe that their pursuit was not futile.

Often in our personal lives, there are many things that happen that leave us with the choice to attribute the occurrence to the goodness of Hashem, or to sheer coincidence. We must make an effort to realize that everything that happens to us, for good or bad, comes from Hashem. The Egyptians seized the minutest opportunity to deny Hashem, but we left *Mitzrayim*. We witnessed Hashem's hand raise us from the depths of despair. We were not blinded by the tinge of coincidence that accompanied each of the plagues, and we must make sure that we never lose that perspective in our daily lives.

Visitor Log, Mazal Tov's, Tehillim List

Announcements from the Yeshiva

Mazal Tov

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- [Yosi](#) (5760-61) and Masha Golberstein on the birth of a baby girl.
- [Mordechai](#) (5761-62) and Melanie Calvert on the birth of a baby boy, Yehoshua Gavriel.

Visitors

The following people visited/learned in the Yeshiva:

- Rabbi Dr. John Krug

Baruch Dayan Emet

Yeshivat Netiv Aryeh regrets to inform you of the passing of:

- The father of [Rav Zvi Ron](#).
- The mother of [Dvir](#) Weinberg (5757-58).
- Yedidya Rosenfeld z"l, brother of [Daniel](#), Director of Finance and Operations.

Hamakom Yenachem Otam B'toch Sha'ar Aveilei Tzion V'Yerushalayaim.

Tehillim List

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

- Taube Yehudit bat Temma Gasia
- Yitzchak ben Shayna Ita
- Zev Eliezer ben Chaya Shayndel
- Rueven ben Tova Chaya
- Fruma bat Eeta
- Moshe Zanvel ben Breindel
- Sima Rivkah bat Eidel
- Leah bat Eidel
- Chaim Shmuel Moshe ben Golda
- Aryeh Rephael ben Sarah
- Chaya Sarah bat Fanya Luna
- Yitzchak ben Tova
- Fraida Rachel bat Sarah Milcha
- Lea bat Bracha
- Miriam Rivka bat Adina Leah
- Dina Sarah bat Shaindel Mira
- Tali bat D'vorah Bina
- Tobah Pessal bat Esther
- Lottie Adina bat Claudia
- Orly bat Yaerah
- Miriam Naomi bat Sarah
- Dov Eliyahu ben Mindel Hudis
- Rahamim ben Miriam
- Hinda bat Sara Leah

- Rivka Zelda bat Bracha
- Dovid Ben Miriam
- Yaackov Chaim Meir ben Miriam
- Avraham ben Leah
- Chaim Naftali Yaakov ben Shifra Shaulah
- Michael Yosef ben Tzipora
- Gidon Shlommo ben Esther
- Haya Rebecca Rivka bat Jeanne Yaffa
- Temima Adina bat Keren Ronit
- Avraham ben Meela
- Bracha Sara bat Rivka Zelda
- Ita Blima bat Malka Fraidel
- Eliyahu ben Victoria
- Chaya Malka bat Rachel Braindel
- Elnatan Meir ben Devorah Ze'eva
- Yahel Liam Gittel bat Rachel
- Shifra Sheulah bat Chana Sarah
- Dovid Chaim ben Brina
- Natan Zelig ben Leah
- Refoel Chaim Simcha Binyamin ben Devorah Aliza
- Menachem Mendal Halevi ben Tova
- Akiva ben Gittel
- Aharon Dovid ben Elke Shprintza Machla
- Eitan Meir ben Rivka Ora
- Shimona Chaya bat Shintamar
- Yaacov ben Ester
- Sharona Charna bat Nechama Zvia
- Shaul ben Sulcha
- Ariel Avraham ben Chana
- Chaya Zeesil bat Tzivia Leah
- Batyah Leah bat Sarah
- Ariel Avraham Ben Chana
- Moshe Aharon Yitzchak ben Tova Rachel

[Send Us Your Announcements](#)

Please, if you have any smachot or chas v'shalom, less happy occasions, [let our office know](#) so we can keep everybody updated. Are you visiting Israel? - [let us know!](#) We'd love to host you for a shabbat meal, davening, a shiur and would love for you to stop by.

Shabbat Shalom,

Rav Bina, Netiv Aryeh
Yeshivat Netiv Aryeh

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