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Parshat Bamidbar

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Shavuo in Yeshiva- Anyone who is in Israel should please come join us for davening and all night learning in the Yeshiva. The schedule is as follows:

Erev Shavuo (Tuesday Night)

7:15 PM- Mincha followed by a sicha by Rav Bina. Throughout the night there will be shiurim given by our Rebbeim. The schedule of speakers will be posted on YNA.edu when it becomes available.

4:40 AM- Kriat Megillat Rut followed by Shachrit.

3:30 PM- Mincha

Second Day Shavuo

8:30 PM- Maariv, All-night learning/shiurim

5:00 AM- Shachrit

7:00 PM- Mincha

Next week due to Shavuo there will be no newsletter. Chag Sameyach!



Yom Yerushalayim 5770

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Remembering Taube Korn by Dina Roness

To sign-up for Mishnayot, [Click here](#). In order that everyone has a chance to participate, we ask that everyone only take on one masechet and learn it well.

This past Wednesday morning the entire Yeshiva attended the funeral of Rabbanit Taube Korn, wife of our long time Rosh Beit Midrash HaRav Yitzchak Korn.



Taube Korn of Blessed Memory

Words cannot express my true feelings at this moment at the loss of such a special person, Rabbanit Taube Korn. She was an Eishes Chayil in the truest sense of the word.

Taube was regal, dignified, yet humble and a true tznuva - simply a beautiful person. She was intelligent, creative, and cared for everyone and anyone. She had many friends and there was not a single person who met her who did not love her. Taube's acquaintances and friends ran the gamut of people - people from her community, her shul, her children's schools, and her work at Alyn Hospital.

Her life's mission was to make this world a better place for as many people as possible - whether it was sponsoring a walkathon for the Alyn Hospital, or improving and strengthening Torah learning at her children's schools. During the period of her illness, people walked away from visiting her with stronger emunah.

My daughter remembers being in the hospital for something far less serious than what Taube had, and suddenly there is Taube visiting her - not the other way around. When my daughter-in-law gave birth, also while Taube was in the midst of her terrible illness, she came to visit her just because she "happened to be around". She was attentive to everyone's needs.

Her husband, HaRav Yitzchak Korn Shlit"a, is totally devoted to the Yeshiva and his mesirut nefesh was only possible with a supporting wife who valued his teaching Torah.

Their home has always been open to guests from the Yeshiva regardless of whether or not she was physically or emotionally up to it. Her hachnassat orchim was evident until the last day. At the funeral, Rebbetzin Katz related to me that when her husband, HaRav Yaakov Katz Shlit"a, went to see Rabbanit Korn a day before her petirah, barely able to speak, her first words to him were "did someone give the Rav a drink".

Taube was an easy person to talk to and always lent a listening ear. She could empathize and sympathize and come up with solutions to problems in her quiet, humble, and unobtrusive way. She was able to discuss her condition with people without making them feel uncomfortable.

Her friends were able not only to share in her simchas but in her difficult times as well - we were all her extended family. She made us all feel welcome, wanted, and important

in her life. I consider it a privilege to have known her.

She will be sorely missed not only by her family but by anyone who had the fortune to know her and even come in contact with her.

Yehi zichra baruch.

You can email HaRav Korn at ytkorn@gmail.com.

Dina Roness, our secretary, has been a friend of the Korn family for many years.

HaRav Nebenzahl on Parshat Bamidbar

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



Printer Friendly Sicha

FINDING OUR OWN UNIQUE SHARE IN THE TORAH

Hashem commands Moshe Rabenu to position the tribes around the Mishkan in a specific order as they travel through the desert - three tribes on each of the four sides. The tribe of Levi was positioned adjacent to the Mishkan on the different sides of it. Why was Am Yisrael not permitted to divide themselves up in any manner they felt comfortable with?

There is a Midrash which states that the Jewish nation themselves requested this division:

When HaKadosh Baruch Hu revealed Himself upon Mount Sinai, twenty-two thousands angels descended with Him, as it is said ... and they were all arrayed in separate degalim ... When Israel saw them arrayed in degalim they began to long for degalim, and said, 'O that we also could be arranged in degalim like them!' ... Said HaKadosh Baruch Hu to them: 'How eager you are to be arranged in degalim; as you live, I shall fulfill your desire!' Hashem immediately informed Israel by telling Moshe, 'Go, arrange them in degalim as they have desired.' (Midrash Rabbah - Bamidbar 2:3)

Rashi brings a Midrash that indicates that the allotment actually came from Yaakov Avinu:

"R. Hama, son of R. Hanina, said: 'When our father Yaakov was about to depart from the world he summoned his sons - as it is written, "And Yaakov called to his sons (Bereishit 49:10);" and he blessed them and commanded them concerning the ways of God, and they accepted upon themselves Divine Sovereignty. Having concluded his address, he said to them, 'When you carry me to my last resting-place you must escort me with proper reverence and respect. No other man shall touch my bier; neither an Egyptian nor any of your children, because you have taken wives from the daughters of Canaan.' For this reason Scripture says, "And his sons did as he commanded them;" (Bereishit 50:12) his sons, but not his grandsons; "and his sons carried him." (ibid. 13) How did he command them to do it? He said to them: "My children, when my bier is being carried, Yehudah, Yissachar and Zevulun shall be on the east side; Reuven, Shimon and Gad shall be on the south side; Efrayim, Menasheh and Binyamin shall be on the west side; Dan, Asher and Naftali shall be on the north side. (Midrash Rabbah Bamidbar 2:8)

According to this Midrash, Hashem divided the Jewish nation in precisely the same

manner in which Yaakov Avinu had divided them. What is the meaning behind this division? Why must every person remain with his own tribe?

A UNIQUE PORTION OF THE TORAH

Am Yisrael is comprised of different tribes each playing their role in avodat Hashem. The same may be said regarding Torah and mitzvot - each tribe, each person, is assigned all 613 mitzvot, yet an individual may emphasize one part over the other - he may feel that this is his special role in avodat Hashem. We all accepted the Torah at Har Sinai by announcing "naase venishma" "we will do and we will obey" (Shmot 24:7). The entire nation witnessed tremendous revelations, of which we are told: "a maidservant at the sea witnessed what the prophets did not" (Rashi Shmot 15:2), and the revelations at Sinai were even greater. Although we are each obligated in all 613 mitzvot (barring of course those that do not apply to us, such as those specifically applying to Kohanim, Leviim, kings, etc.), each person has a portion of the Torah that is unique to them. Chazal tell us that many Amoraim had specific mitzvot that they were particularly careful to adhere to (see Shabbat 118b). Clearly, the Amoraim observed all the mitzvot properly, yet they felt a special connection to certain mitzvot in particular.

Each tribe also had its own characteristics. The Gemara relates "there was this man who would always say 'judge my case in court', they said: learn from it that he comes from the tribe of Dan, as it is written 'Dan will judge his people as one of the tribes of Israel' (Bereishit 49:16) (Pesachim 4a). Dan has a tendency to judge, thus there is a good chance that the man was from the tribe of Dan. Similarly "There was this man who would go around saying 'on the shore of the sea I will establish a palace', they investigated and found out that he came from the tribe of Zevulun that which is written 'Zevulun shall dwell by the seashores' (Bereishit 49:13)" (Pesachim 4a). There is an opinion cited by Chazal that the prophet Yonah was a member of the tribe of Zevulun (Yerushalmi Sukkah Perek 5, Halacha 1). Perhaps this can explain why when he wished to flee from Hashem, he ran to the sea - it was there that he felt safe and at home.

When Shlomo HaMelech began to construct the Beit HaMikdash he was assisted by a man named Chiram. Chiram's mother was from the tribe of Dan. The two people charged with the building of the Beit HaMikdash were therefore Shlomo HaMelech, from the tribe of Yehuda, and Chiram who, although his father was not from the tribe of Dan, had a connection to Dan through his mother. This parallels the main architects and builders of the Mishkan in the desert - Bezalel was from the tribe of Yehuda, and his assistant Oholiav was from the tribe of Dan. There must have been something in the makeup of the Beit HaMikdash which required the combination of the characteristics of these two tribes.

MI KE-AMCHA YISRAEL

We know that the service in the Beit HaMikdash was designated for the tribe of Levi, while the kingship was assigned to Yehuda. Every tribe has their assigned part in the overall service of Hashem. Of course, there is no prohibition against someone who is not from the tribe of Zevulun to live by the sea, but one who has not descended from Aharon HaKohen may not serve in the Beit HaMikdash. In the Shmone Esrei for Mincha on Shabbat we recite the pasuk: "and who is like Your people Israel, one nation on earth" (Divrei Hayamim I 17:21). Why are the Jewish people referred to as "one nation on earth", are there not many other nations? One explanation is that the word "echad" is from the word "leyached" - "to ascribe uniqueness to His Name in this world". I think that we can offer another explanation. What is the difference between one individual and many? When we speak of many individuals their roles and tasks can be interchangeable. Within one person, however, we cannot alter the function of various organs in the body. We cannot suddenly decide to walk on our heads or to see with our ears. Similarly, within the Jewish nation, each tribe has its own function which cannot be

exchanged with another. The work of a Kohen can only be done by a Kohen, the work of a Levi by a Levi, and the work of the king only by a descendant of Dovid. Regarding other nations, an Archbishop can become king, and a king can one day become Archbishop. Thus, we are as one person, they are simply many who settle together.

We can also explain that the word "echad" is from "meuchad" united. Many of the Crusaders who were French, settled in the Land of Israel. Their descendants are today's Christian Arabs. One finds little or no connection today between the French people living in France and the Christian Arabs who reside in Lebanon. This is not so regarding the Jewish nation. We have been dispersed for much longer, yet we still feel a connection to Jewish communities throughout the world.

What we have said describes not only the Jewish nation but applies to the Land as well. Eretz Yisrael was divided among twelve tribes. Although there is no halachic prohibition against residing in an area designated for another tribe, a person's soul is connected with the tribe he belongs to and the area apportioned to that tribe. Fulfillment of the mitzvah of Yovel is dependent upon each tribe dwelling in their own portion of Eretz Yisrael.

Last week we read of two types of fields: a sedeh mikneh - an acquired field and a sedeh achuzah - a field that is an ancestral heritage. The ancestral heritage was given to a particular family based on its character makeup - this must remain within the family because a person may not sell his soul.

We mentioned above that each person has their own unique share in the Torah. We pray to Hashem to guide us in helping us find what is appropriate for us: "vetein chelkenu beToratecha" "give us our share in Your Torah" (end of Shmone Esrei). There are people who have a tendency towards learning mussar, while others may be drawn to other areas. Chazal teach us that whenever we come across a dispute between Rav and Shmuel, the halacha follows Rav when it comes to matters of issur (prohibitions) and Shmuel when it comes to monetary laws. Does this mean that Rav was not well-versed in monetary laws and Shmuel was not well-versed in matters of issur? That is highly unlikely. It is simply that issur was more part of Rav's soul, it was his share of the Torah, while monetary laws were more a part of Shmuel.

The Ram"i and the Ar"i lived in the same generation but in all probability the Ar"i could not have written the Ram"i's comments on the Shulchan Aruch and I do not believe that the Ram"i could have written the Ar"i's works. Everyone has their own unique share. We should all try to record our own chiddushim on the portion of the Torah which we truly consider ours. When Moshiach arrives, speedily in our day, we will all merit a deeper understanding of the Torah, and live in our own portion of Eretz Yisrael and merit the geulah sheleima. Amen.

[View D'var Archives for Parshat Bamidbar](#)

Staff Dvar Torah by Rav Yoel Yehoshua

This week we are beginning the book of Bamidbar. The themes of the books of Vayikra and Bamidbar differ greatly. Sefer Vayikra immediately follows Matan Torah and the construction of the Mishkan. The book focuses on Hashem guiding the people on how to bring the Shechina into their midst - how to connect to Hashem through korbanos, kedusha, tahara, and through the special days of ingathering.



Sefer Bamidbar, on the other hand, deals more with the daily life of the nation and its many challenges. There is one very strong message which can already be seen right from the beginning. The Jewish camp was set up in a very specific manner. The Mishkan

containing the Aron and Torah were in the center of the camp. The Mishkan and the Torah are the focal point and center of the Jewish people. The only way that the nation will stand up to the challenges of life is if the nation will turn towards the Torah and see it as its guiding light.

Rav Zalman Sorotzkin (Oznaim laTorah, Parshat Shmini) adds that the Mishkan being in the middle of the camp also conveyed the idea that the nation must be united, and must rally together around the one common idea and goal without any strife and rivalry. Even if each shevet should have specific needs and goals, there still is one ultimate goal which unites the entire nation

We celebrate Shavuot every year exactly around the time we read Parshat Bamidbar, which as we said describes the setup of the Jewish camp in the desert. On Shavuot we remind ourselves that the Torah is the center of our lives, and that only through the Torah are we able to form a unity with the entire Jewish nation. It is on Shavuot that we commit ourselves to attaining this goal. We are confronted with many challenges in life and B'ezrat Hashem we will succeed, but this will be only to the extent that we connect to Hashem and the Torah through its study and the fulfillment of the its mitzvot. Chag Sameach.

Staff Dvar Torah on Shavuot by Rav Amos Luban

WHAT IS TRUE FREEDOM?

Shavuot is the culmination of the 49 day count, the 49 day preparation for our receiving the Torah. This week we are beginning Sefer Bamidbar, which is the story of the Jewish nation after having left Har Sinai. It is interesting to note that the opening pasuk we read last week as we concluded Sefer Vayikra was "vayedaber Hashem el Moshe beHar Sinai lemor". Rashi and other commentaries ask what the purpose of mentioning Har Sinai here is. After all we have been at Har Sinai since Parshat Yitro. On whatever level one chooses to answer this difficulty, one thing is clear is that the conclusion of Sefer Vayikra is our wrapping up of the Har Sinai experience. The mitzvah for which the idea of Har Sinai is emphasized is that of Shmitta and Yovel.



The immediate connection between Matan Torah and the mitzvot of Shmitta and Yovel is the counting of 49 leading to 50. Our arrival at Har Sinai was the culmination of a count of 49 days, and the last mitzvah we read about before leaving Har Sinai and journeying into Sefer Bamidbar is the count of 49 years, with Shmitta every seven years, and culminating with Yovel on the 50th year.

Other than the numbers 49 and 50 there are other parallels that can be drawn between the counting towards Matan Torah and the counting of Shmitta and Yovel. The sixth perek of Perek Avot, known as Kinyan Torah, quotes the pasuk of the Torah as being "charut al haluchot" - engraved on the tablets. Chazal teach us that we should not read it as charut, engraved but rather as cherut, freedom, for the only truly free person is one who is involved in Torah study. Although when it comes to any derivation a person may wonder what the connection is between the original world and the word that it should be read as for drush purposes, but I would venture to say that this is more than simply a play on words. There is a strong connection between the fact that the words are engraved and the idea of freedom.

It was only a few weeks ago that we celebrated Pesach - the zman cherutenu - our festival of freedom. We see here that this idea of freedom is finalized at Matan Torah - this is the culmination of the freedom we were granted when we left Mitzrayim. Yetziat Mitzrayim is only of value if it leads to "taavdun et haElokim" - you will serve Hashem your G-d. A true ben chorin, a person who has achieved true freedom, is one who learns Torah. There is no meaning to a beginning without an end - if the Jewish nation

did not attain the freedom of being osek in Torah then retroactively we did not attain freedom upon leaving Egypt. Similarly there is no meaning to the creation if it does not include the days of Moshiach. This in fact is one of our major disputes with scientists - they may believe in a creation but without an ultimate purpose, there is no point to the beginning.

Regarding Yovel, we read the pasuk last week "you shall proclaim liberty throughout the land" - what is liberty, what is freedom? After fifty years we have reached a state of freedom, freedom is gained by learning Torah - what is the connection between the two? This is an important point to ponder because as we will see it is very different from the western world's definition of freedom.

One of the halachot of Yovel is that land is returned to its original owner. Is that what we call freedom? I always associated freedom with being able to do as I please, if I wish to purchase another person's land or sell mine to him, that is true freedom. Unlike the outside world, we do not sell real estate forever, we lease it for a maximum of 49 years, it is too real, for it is too much a part of us to part with. The Torah's definition of freedom is not that I am free to do as I please but that I am free to be myself. Only a person who is in touch with his share in this world is a truly free person. When I became jealous of the neighbor's property then I became a slave to his property. Only one who is happy with his share is a truly free person - eizehu ashir hasameach bechelko. Yovel is movil - it guides a person to his share in this world. Sefirat HaOmer and the count of years towards Yovel each express the idea of the countdown towards freedom.

What is freedom, what is the geula we long await? The concept of geula means that everything is in its proper place - "uvchol eretz achuzatchem geula titnu la'aretz. It is not that geula is the cure for galut, on the contrary galut is the punishment for not living up to the standards worthy of geula. Geula means that everything is as it should be, galut is when it is not as it should be. When we pray for geula we are actually praying for everything to be the way it should be, for everyone to be able to be in touch with who they are.

This is the meaning of the Torah being engraved in us, for this is what our soul desires - this is our true self. When the Torah is engraved in us, then we are free - thus charut implies cherut. Freedom means, not to do as we please, but to become ourselves, as we are and as we should be. May our acceptance of the Torah in just a few days truly fulfill the purpose of being the culmination of our exodus from Mitzrayim.

Chag Sameach.

Visitor Log, Mazal Tov's, Tehillim List

Visitors

The following people visited/learned in the Yeshiva:

- Zev Blumenfrucht (5769-70)
- Ariel Siegel (5754)
- Jason Goldschmidt (5767,70)
- Daniel Cooper (5765)
- Gil Simchi (5764)

Mazal Tov

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- [Steven](#) (5760-61) and Rivky Klar on the birth of a baby girl, Gila Shulamis.

- [Daniel](#) (5751-58) and Talya Tarlow on the birth of a baby boy.
- [Binyamin](#) (5761-62) and Aviva Miller on the birth of a baby boy.
- [Ariel](#) (5754) and Atara Siegel on thier aliyah to Eretz Yisroel.
- Dr. David and Dina Meerkin on the bar mitzvah of their son, Shlomo Zalman.
- [Jackie](#) (5750) and Dr. Jennifer Eisenstat on the Bat Mitzva of their daughter Anna.

Baruch Dayan Emet

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

- Rabbanit Taube Korn, the wife of our Rosh Beit HaMidrash, HaRav Yitzchak Korn, and sister of Dr. Benjamin Levine (5754). The family will be sitting shiva at their home, Rechov Agassi 28 Apt 6, Har Nof Yerushalayim. Shachrit at 7:30 AM, Mincha at 7:10 PM, Maariv 7:50 PM. You can email HaRav Korn at ytkorn@gmail.com.

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

Printer Friendly Tehillim List

- Ditza bat Vardit
- Zev Eliezer ben Chaya Shaindel
- Chaya bat Grunia
- Yitzchok ben Shayna Ita
- Moshe Zanvel ben Brindel
- Gershon Yitzchok ben Mottel Tzerel
- Rueven ben Tova Chaya
- Rivka Margalit bat Etta
- Chaya Meira Mindel bas Chava Golda
- Sarah Nechama bas Russ Malka
- Chaya Sarah bat Fanya Luna
- Elazar ben Nouber
- Na'ava Bat Ami bat Sara Leah
- Gilad ben Aviva
- Edmund ben Nazira
- Devorah Leah bat Hindel
- Chiam Shalom Eliezer ben Chana
- Avraham David ben Miriam Goldeh
- Ephraim Yitzchak ben Golda
- Margalit bat Rachel
- Yaacov ben Baila
- Leah bat Eidel
- Ester Bas Lea
- Miriam Rivka bat Adina Leah
- Chaya Esther bat Golda Rachel
- Shayna bas Chava
- Eliezer ben Sorah
- Fruma bat Rochel
- Yonatan Moshe ben Devorah Tova
- Naomi Sara bas Henna Miriam
- Fruma bas Ita
- Tinok ben Esther Sharon
- Leah Bat Rivkah



And of course we are always davening for the safe return of Gilad Shalit (Gilad ben Aviva)

[Submit Names](#) to the list.

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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