



In This Issue

Amazing Alumni!

HaRav Nebenzahl on Parshat Bo

Staff Dvar Torah by Rav Zev Bader

Student Dvar Torah by Ilan Friedman, Shana Bet - Rambam

Visitor Log, Mazal Tov's, Tehillim List

Join our list

Join our mailing list!

Join

Parshat Bo 5770

College break is here!!! Welcome to all of the alumni coming in every day to rejoin the Yeshiva for a few precious weeks.

Hachnasat Sefer Torah at Ma'arat HaMachpela



Rav Bina with Rabbi Ben Packer (5760-61) and Birthright students, attending a Hachnasat Sefer Torah at Ma'arat HaMachpela. The Sefer Torah was donated by Walter and Ester Feinblum, the parents of Shmueli Feinblum (5761-62), in honor of Shmueli's grandparents.

YNA.EDU

[Ask Rav Nebenzahl](#)

[Suggestion Box](#)

[Contact Us](#)

[Alumni Update Form](#)

[Parsha Archives](#)

American Friends of Netiv Aryeh supports our programs. To contribute to American Friends of Netiv Aryeh, please visit <http://www.afna.us/donate>

Amazing Alumni!

The Yeshiva would like to thank all the alumni who took advantage of their college break to come and visit the Yeshiva - the vast majority of whom spent their day

learning and attending shiurim as if they had never left. It was very inspiring for everyone to see that the lessons they learned in Yeshiva remained a part of them. Yasher Kochachem!

The alumni had their own trip to Bnei Brak and Nahariya, where they visited HaRav Chaim Kanievsky, HaRav Michel Yehudah Lefkowitz, HaRav Aharon Yehuda Leib Shteinman, the Hordinover Rebbe, Rebbe David Abuchazeira, and HaRav Boruch Dov Povarski (Rosh Yeshiva of Ponevezh).

Jeremy Geller (5766-67)	Landers College for Men	Alex Mehl (5767-68)	YU
Etan Kuperberg (5768)	Queens College	Moses Sutton (5768)	YU
Ricahard Swedarsky (5763-64)		Josh Balkin (5767)	Great Britian
Jeffrey Koppel (5767-68)	Queens College and DRS Kollel	Sam Bienenfeld (5767-68)	YU
Steven Lerner (5767-68)	Brooklyn College	Moshe Blackstein (5768-69)	YU
Stephen Fruchter (5768-69)	Queens College	Noam Casper (5767-68)	YU
Moshe Rothstein (5768)	Kestling College	Bradley Goldstoft (5767-68)	YU
Evan Kollander (5769)	Queens College	Sam Kollander (5767)	YU
Sam Fromson (5768-69)	Cambridge	Avri Szafranski (5768-69)	YU
Eli Litwin (5768)	Queens College	Greg Albert (5767-68)	YU
Meir Fox (5768-69)	Queens College	Lazer Albert (5767-68)	YU
Aytan Wachspress (5768)	YU	Matthew Beller (5769)	Boston University
Shmueli Sondheim (5769)	Queens College	Joseph Gillers (5766, 68)	Washington
Isaac Levy (5768)	Montreal	Avi Jacob (5768)	YU
Jon Gomberg (5767-68)	YU	Eli Snyder (5766-67)	YU
Jeremy Chubak (5769)	Queens College	Jonathan (Yoni) Kushner (5767-68)	YU
Ephraim Gervis (5761)		Jason Kirshner (5769)	YU
Avraham (Avi) Rovinsky (5766-67)	Washington	Oren Feder (5768)	University of Maryland
Joel Minsky (5766-67)	Great Britian	Jeremy Shapiro (5768-69)	Touro College
Chaim Aaron (5768-69)	YU	Clarence Wilcox (5767-68)	Landers College for Men
Jacob Decter (5769)	University at Binghamton	Joseph Kramer (5768-69)	Landers College for Men
Matthew Faigen (5767-68)	Landers College for Men	Geoffrey (Moshe) Gottesman (5767)	Landers College for Men
Chaim Frankel (5768-69)	YU	Eric Drang (5768-69)	Landers College for Men
Ben McIntosh (5768-69)	YU	Yoni Orlofsky (5768-69)	DRS Kollel
Daniel Parilis (5769)	Queens College	Ari Lipsky (5768)	DRS Kollel
Michael Oppenheimer (5767-68)	YU	Gary Slochowsky (5768-69)	YU

Adam Steinmetz (5765)	Cooper Union	Jonathan Gorelick (5769)	YU
David Rifkin (5767)	NYU	Reuven Turgel (5763-64)	
Joseph Harary (5765)		Elie Pollak (5767-68)	Landers College for Men
Yehuda Schild (5767-68)	YU	Michael Shapiro (5767)	YU, University of Pen Dental School
Michael Attar (5768-69)	University College London	Yosef Tsadok (5767-68)	Landers College for Men
Adam Kirshner (5766-67)	YU	Josh Zelman (5767)	Landers College for Men
Donny Finkel (5768)		Doron Rubin (5769)	Great Britian
Edgar Brodtkin (5767)	Great Britian	Eitan Schreier (5768-69)	Queens College and DRS Kollel
Gil Simchi (5764-65)		Hillel Genoseve (5769)	York
James Silvert (5768-69)	Manchester	Jeremy Levine (5769)	Queens College
Joey Lehmann (5767-68)	YU	Steven Davis (5767-68)	Queens College
Daniel Ross (5767-68)		Matan Shoshany (5769)	Baruch
Marc Friedman (5768-69)	YU	Nachi Friedman (5768)	Queens
Oscar Russel (5766-67)	Great Britian	Shaya Kosoffsky (5768-69)	Queens College
Yaacov Finn (5765-66)	Great Britian	Zvi Ormonde (5765-66)	Great Britian
Josh Gormley (5769)	Queens College		

HaRav Nebenzahl on Parshat Bo

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

SIMCHAT YOM TOV - MAKING SURE OTHERS CAN REJOICE



We find at the end of this week's *parsha* two separate commandments to eat *matzah* for seven days. The first *pasuk* states: "*shivat yamim tochal matzot*" "for a seven-day period shall you eat *matzos*" (*Shmot* 13:6), while the very next *pasuk* states: "*matzot ye-achel et shivat hayamim*" "*matzos* shall be eaten throughout the seven-day period" (ibid. 7). Why must the Torah repeat this commandment in two consecutive *psukim*? Furthermore, in the first *pasuk* the word *matzot* is written without the letter *vav* separating the *tzadi* from the *tav* (*chaser* - lacking), while the latter *pasuk* spells the word with the letter *vav* (*malei* - full).

Perhaps we can explain the repetition and the difference in spelling as follows: the initial *pasuk* commands us to eat *matzot* and as with any form of eating we should certainly fulfill the minimum required for the mitzvah but we must be careful not to overeat - to limit our intake. Therefore the word is "lacking". Perhaps we can add that although the word *matzot* even without a *vav* is the plural form of the word *matzah*, the missing *vav* is an allusion to the lesser singular form. The second *pasuk* refers not to our commandment to eat *matzah*, but to the fact that *matzot* must be eaten - the focus is not on the obligation of the individual, but rather on the nation as a whole. The Torah is teaching us that not only are we each obligated to eat *matzah*, but we must insure that *matzot* are eaten by every

member of the Jewish nation.

A *drasha* often includes a *kashya* on a ruling of the Rambam and a suggested *terutz*. In keeping with this tradition I would like to cite the Rambam's ruling that every Jew is required to eat meat, drink wine, and do whatever else is required in order to fulfill the mitzvah of *simchat Yom Tov*. I would like to pose the following question: how does one who cannot afford meat or wine fulfill this mitzvah? When it comes to other mitzvot such as *tefillin* we are not obligated to purchase a pair for a person who does not have the means to purchase his own - we must teach him or inspire him to fulfill the mitzvah, but we are not obligated to purchase a pair for him.

When it comes to *simchat Yom Tov*, however, we are required to make sure that the poor has whatever he needs to fulfill the mitzvah of *simcha*. Providing for the needs of the poor is not only a fulfillment of the mitzvah of *tzdaka* but a fulfillment of the mitzvah of *simchat Yom Tov*. It is not sufficient to worry about the needs of ourselves and our immediate family, Hashem wants us to make sure that the poor have what to rejoice with.

This is not the case with regards to Shabbat. One can fulfill his mitzvah of *oneg Shabbat* without worrying about the needs of his poor brother - albeit the mitzvah is not complete and certainly giving to the poor is fulfillment of a mitzvah and praiseworthy indeed.

The *halacha* states that there is no *aveilut*, mourning, on Yom Tov. The Gemara explains because the public *mitzvat asef* of *simcha* supersedes the individual mourning. Why should a person's private *aveilut* interfere with the public Yom Tov *simcha*? Based on what we have discussed we can posit that the mitzvah of *simcha on Yom Tov* requires all Jews to rejoice, if there is even one Jew who is in mourning then not only is the public *simcha* not fulfilled, but neither is my own private *simcha*.

Shabbos is a personal mitzvah, it is the development of a relationship between the individual and Hashem. Yom Tov, on the other hand, is a celebration of the nation as a whole - part of my fulfillment of the mitzvah is making sure that the entire nation rejoices. On Shabbat we conclude our *brachot* with *mekadesh HaShabbat* "Who sanctifies the Shabbat", while on Yom Tov we include Klal Yisrael "*mekadesh Yisrael vehazmanim*". Shabbat is Divinely ordained, while Yom Tov depends on the sanctification of the New Moon by the Sanhedrin. Shabbat is between the individual and Hashem while Yom Tov is for the entire Klal Yisrael. On Purim we celebrate the entire nation being saved from the threat of Haman. In celebration we eat, drink, and deliver *mishloach manot*. With all that, the *simcha* is not complete without *matanot laevyonim* - providing the poor with their Purim needs. This is what Hashem wants, and this is how a nation celebrates.

Shabbat is *me-ein olam haba*, a portion of the Next World. Yom Tov on the other hand is symbolic of the days of Moshiach. According to one view, the days of Moshiach will not only signal the return of the *Beit HaMikdash*, *korbanot*, and the Sanhedrin, but the Moshiach's arrival will be with lights and pomp and circumstance. There is no such opinion with regard to *Olam Haba* - *Olam Haba* is the individual relationship between man and Hashem, there is no need for any additional light.

Regarding *Olam Haba*, the prophet writes: "on that day Hashem will be One and His Name will be One" (Zecharia 14:9). In the *Shmone Esrei* of Mincha on

Shabbat, we recite "*Ata echad veShimcha Echad*" "You are One and Your Name is One" - Hashem is already One, we need not wait for "that day" because on Shabbat we are already in *Olam Haba*.

There are three things which are *doche Shabbat* - supersede the Shabbat - *korbanot*, *brit milah*, and *pikuach nefesh* - offerings, *brit milah*, and the saving of a life. Shabbat is our *neschama yeteira*, we must give up our *neschama yeteira* to fulfill three mitzvot which correspond to the three sins in which we are required to give up our life rather than violate. *Korbanot* are mitzvah which corresponds to the sin of *avoda zara*, while *brit milah* corresponds to *gilui arayot*, and the saving of a life is the opposite of *shfichut damim* - the spilling of blood. By saving the life of a Jew we are insuring that he will be able to observe Shabbat and other mitzvot.

When we learn in Yeshiva we must have in mind that we are learning for the merit of *Klal Yisrael*. Our prayers are in the plural "*chonenu me-itcha de-ah bina vehaskel*", *hashivenu avinu leToratecha* because we must think and care about other members of *Klal Yisrael*. We recite daily "*ve-ahavta et Hashem Elokecha*" but part of this love for Hashem includes love of His people - the Jewish nation.

With the exception of the daily *tamid* and the *mussaf* offering of Shabbat, all the offerings enumerated in Parshat Pinchas contain a *chatat* - a sin offering. Why is there no *Korban Chatat* offered with the daily *tamid* or *musaf* of Shabbat while there is with the *musafim* of Yom Tov and Rosh Chodesh? The daily sacrifices and the Shabbat offerings are dependent on the sun (a day is defined from sunrise to sunset, Shabbat occurs every seven rising and settings of the sun), whereas the appropriate times for the festival offerings are determined by the moon. It was the moon that sinned during creation and thus it is specifically the festival *mussaf* offerings that are brought along with a sin offering.

The daily rising and setting of the sun are determined only by Hashem. The Shabbat is testimony to the completion and perfection of the creation, the Shabbat moves us to proclaim: "*tov lehodot laHashem*" "it is good to thank Hashem" (Tehillim 92:2). Festivals, on the other hand, are a response to the shortcomings of the creations. Rosh Chodesh is the result of the moon's complaint. Rosh Hashana resulted from Adam Harishon's eating from the tree, necessitating a day of judgment. On Rosh Hashana we say "*udvarcha emet vekayam laad*" "Your word is true and endures forever", pointing out Hashem's promise to accept our repentance the way

He did that of Adam Harishon. Yom Kippur was a result of the *chet haegel*, the sin with the Golden Calf.

The festivals of Pesach, Shavuot, and Sukkot all relate to the exile in Egypt. The exile in Egypt came about as a result of Yoseph's being sold by his brothers. In addition, Hashem had already decreed to Avraham Avinu: "*yadoa teda ki ger yihye zaracha*" "know with certainty that your offspring shall be strangers" (Bereishit 15:13). Some commentaries explain that this was punishment for Avraham Avinu's statement: "*bama eda ki irashena*" "Whereby shall I know that I am to inherit it" (ibid. 8), giving the outward appearance of a lack of faith, G-d forbid. Others explain that it was punishment for Avraham's returning the people to Sodom, yet another explanation is that it was due to his enlisting the Yeshiva students to fight in the war against Amrafel: "*vayarek et chanichav yelidei beito*" "he armed his disciples who had been born in his house" (Bereishit 14:14). Whichever explanation is the correct one, the common denominator is that the

decree that Avraham's descendants be exiled to Egypt was in response to a sin committed by Avraham.

The forefathers were able to observe the Torah in its entirety without it even being given to them. It was only due to our sins that we descended to Egypt, thus necessitating the exodus that we celebrate on Pesach, the receiving of the Torah that we celebrate on Shavuot, and the dwelling in the Sukkot in the desert that we commemorate on the festival of Sukkot. Had we been more meritorious perhaps the Torah would have been an internal part of us as it was with Avraham Avinu and we would have been able to enter the land of Israel directly without the need for wandering in the desert and dwelling in Sukkot. The festivals restore that which was diminished from the creation as a result of the sins of the creations. It is for this reason that Hallel is only recited on festivals and not on Shabbat. Shabbat symbolizes the completion and perfection of the creation, there is no need for miracles and thus no need for Hallel.

The Shabbat is the sum total of the perfection of the creation, whereas Rosh Chodesh, Rosh Hashana, Yom Kippur, and the three festivals, all came about in response to various sins.

We cannot begin to comprehend in our terms what it means that the moon sinned, does the moon really have free will? I am not familiar with the hidden parts of the Torah, but based on what is revealed to us by Chazal, we can explain that had the moon really felt: "vechi efshar lishnei melachim sheyishtamshu beketer echad" "Is it possible for two kings to use the same crown?" (Chullin 60b), it should have offered to lessen itself, rather than diminish the power of the sun. Hashem only gives to His creations. The creations on the other hand have a natural need to receive. When a person is born, he has a need for air, then milk, food, and a place to live. The more we give to others, the closer we come to Hashem. Had the moon's request been that the sun be made greater, rather than distancing itself from Hashem, it would have become closer.

The lesson we are to extract from this is that a desire to take away from others serves to widen the distance between us and our Creator. May we merit to fulfill true *simcha* by rejoicing not only ourselves but seeing to the needs of all our brethren - this is the *simcha* which Hashem desires.

Staff Dvar Torah
by Rav Zev Bader

THE G-D ATTITUDE

As the drama of the mass exodus from Egypt builds its way up to its crescendo on the shores of the Yam Suf, the Torah seems to detour from its narrative, and teach various *mitzvos* that are in some way intricately tied to the momentous occasion. One such example is the mitzvah of *tefillin*.



Although two of the *parshios* contained in the *tefillin* appear in this week's *parsha*, there is no apparent connection between *tefillin* and *yetzias Mitzrayim*. If the mitzvah of *tefillin* is intricately connected to *yetzias Mitzrayim*, should we not be required, as a remembrance, to wear *tefillin* during Pesach - the festival marking the exodus? Many do not don *tefillin* the entire Pesach (there are varying customs

regarding wearing *tefillin* on Chol HaMoed)!

The Torah commands us to wear *tefillin*: "so that Hashem's Torah may be in your mouth" (Shmot 13:9). This implies that wearing *tefillin* helps us retain the Torah which we have learned. How are learning and retaining Torah connected to the exodus? Are they not more closely connected to *ma'amad Har Sinai*?

The answer to this question requires a clearer understanding of this mitzvah.

Although, as we mentioned above, *tefillin* facilitates our study and retention of Torah, it is also referred to as "a sign". What is written on this sign? Rashi writes: "the exodus from Egypt shall be a sign for you" - *tefillin* is a "sign" of *yetzias Mitzrayim*. How does this idea fuse with the notion that *tefillin* helps perpetuate *limud haTorah*?

The Ramban, in his own succinct manner, ties everything together thereby providing us with a powerful new insight into those black boxes and straps which we lay each morning. He writes: "one should write on their arm and between their eyes (the story of) the Exodus of Egypt and remember it always 'so that Hashem's Torah may be in your mouth' to enable us to fulfill His commandments and teachings, for He is your Master Whom redeemed you from the house of slavery." *Tefillin* serve as a constant reminder of Hashem having saved and redeemed us from Egypt. When the knowledge of Hashem redeeming us plays an active role in our conscious thoughts, it will create a recognition that we have merited to have Him as our Master. A servant that is aware of and seeking out the Will of his Master in order to fulfill it (Hashem's Torah should be on his mouth) is a true servant of his Master.

Student Dvar Torah
by Ilan Friedman, Shana Bet - Rambam

Reward and Punishment.

The following story appears in the Zohar HaChadash: A Jew was terminally ill and had exhausted all possible medications and treatments. There was nothing left for him to do. He had heard of a house of idol worship where people with any illness would enter at night, and leave in the morning miraculously cured. Although he knew he would never resort to actually worshipping idols, he saw nothing wrong with spending one night there. So he made his way towards the house and waited outside with the rest of the people until his turn came to enter. He did not know exactly what was expected of him so he waited to see what everyone else would do. Surprisingly they all just lay down and went to sleep, so he did the same. He was awakened in the middle of the night by the sight of what appeared to be an angel making its way through the crowd pouring unidentified liquids from a variety of flasks into the mouths of the sleeping worshippers. As the liquid entered the mouth of each person, he woke up completely cured and left the house unaware of the presence of the angel beside him. The angel finally made its way to Jewish man and to his surprise, rather than attending to him, it simply passed him by and proceeded towards the next person in line. The man, confused and visibly upset, called out to the angel asking why it did not cure him. The angel replied "all these people are giving up their merit in the Next World in order to be cured in this world, I cannot do that to a Jew, it is not worth remaining in this world if it means giving up your share in the Next World - there is nothing I can do



to help you."

This story illustrates how G-d treats us with regards to reward and punishment. This is not any indication of how G-d runs the world as a whole.

What we may think is a terrible and unjust punishment may in truth be the exact opposite - we do not possess the ability to view the picture in its entirety.

In these *parshiyot* we read about the Jews being subjected to horrible torture and servitude in Egypt. There seems to be no just reason for this terrible punishment but in actuality, the Jews had sunk so low and had been immersed in such *tuma* that the suffering was a necessary prerequisite for leaving Egypt, receiving the Torah, and ultimately entering the Land of Israel. Even after having left Egypt we wandered for forty years in the desert before entering Eretz Yisrael.

Hashem resorted to supernatural forms of punishment. Whatever suffering the Egyptians caused was a preparation for the ten plagues and the exodus from Egypt. This week's *parsha* relates that when Moshe and approached Pharaoh requesting that the Jewish people be permitted to leave Egypt, rather than acquiescing he increased their workload and the Jews were now mistreated and tortured to an even greater extent. As difficult and confusing as this may have been, in retrospect we now see that this was simply in order for Hashem to inflict punishment upon them. What appeared at first as irrational - an attempt at seeking freedom resulting in an increased workload - was in actuality an event that had to take place in order for G-d to fully punish the Egyptians.

Visitor Log, Mazal Tov's, Tehillim List

Announcements from the Yeshiva

Mazal Tov

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- Adam (5763-64) and Elisheva Salomon on the birth of a baby girl.
- Sidney Schechet (5765) on his marriage to Michal Zanger.
- Yakov Weis (5768) on his engagement to Danielle Finger.
- Adam (5761-62) and Sara Austein on the birth of a baby girl.
- Jonathan (5752) and Shoshana Sperling on the birth of a baby boy.
- Rabbi Jonathan (5762-63, 65) and Ilana Gordon on the birth of a baby girl.
- Shaul (5756-57) and Ilka Borochovitz on the birth of a baby girl.

Visitors

The following people visited/learned in the Yeshiva:

- Richard Joel, President of Yeshiva University
- Steven Davis (5767-68)
- Daniel Ross (5767-68)
- Daniel Parillis (5769)
- Jeremy Chubak (5769)
- Jason Kirshner (5768)
- Nachi Friedman (5768)
- Matan Shoshany (5769)

- Marc Friedman (5768-69)
- Daniel Ross (5767-68)

Baruch Dayan Emet

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

- The Grandfather of Josh Kanter (Shana Alef).
- Mark Levine, the father of Seth Levine (5765).

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 Shlomo 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

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