



### In This Issue

**Rav Nebenzahl On The Parsha**

**Staff Dvar Torah by Rav Kenny Hirschhorn**

**Student Dvar Torah by Gershon Heyman**

**Visitor's Log, Mazal Tov's, Tehillim List**

Join our list

Join our mailing list!

Join

### Parshat Tazria-Metzora

Printer Friendly

**Alumni Event:** There will be an upcoming special Yom HaZikaron gathering with Rabbi Dr. John Krug on Sunday, April 18th at 10:20 PM at the home of Darren and Avital Levin- 36 Laurel Hill Terrace, Apt. 6E NY, NY 10033.

**New this week:** As has been suggested, the tehillim list at the bottom of the newsletter is now available in a printable form that can be put in one's tefillin bag, sefer tehillim etc.

### Yeshiva Back In Session

The students returned Monday for the summer zman with lots of renewed vigor. The Yeshiva will be learning Massechet Megillah with the focus on everyone completing the Massechet in time for the grand siyum in the Golan at the conclusion of the year. Great emphasis is being placed on reviewing and making a kinyan on the Massechet. Let us pray that the Pesach break brought a sense of excitement and hitchadshut which will be a great asset as we prepare for Matan Torah.

[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>*

### HaRav Nebenzahl on Parshat Tazria-Metzora

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



Printer Friendly Sicha

### "GOOD MIDDOT AS A PREREQUISITE FOR KABBALAT HATORAH"

#### SPEECH AND FORBIDDEN SPEECH

We are now starting after our Pesach recess a new zman in the Yeshiva. The Ar"i HaKadosh writes that the name Pesach can be read as peh sach meaning "the mouth speaks" to emphasize the part that speech plays in the mitzvah of sippur yetziat Mitzrayim, the retelling, through speaking, of the story of the exodus of Egypt. In contrast, this week we read two parshiyot dealing with what should not be spoken. The Gemara teaches us: "for seven sins tzaraat afflicts man (Keritut 26a), the primary one being speaking loshon hara. The Torah tells us: "beware of a tzaraat affliction, to be very careful and to act; according to everything that the Kohanim, the Leviim, shall teach you - as I have commanded them - you shall be careful to perform. Remember what Hashem, your G-d, did to Miriam on the way, when you were leaving Egypt" (Devarim 24:8, 9). The Ramban (in his addendum to the Rambam's Sefer HaMitzvot) enumerates remembering the incident involving Miriam as a positive commandment. The juxtaposition between the two psukim just quoted, explains Rashi, teaches us that the way to avoid being afflicted with tzaraat is to remember Miriam's sin involving speech, and the resultant punishment.

Most of us would probably not even consider Miriam's words to be loshon hara. Moshe was her younger brother whom she loved dearly, yet she was punished for not have properly appreciated his greatness, not understanding that he was on a higher level of prophecy than she and Aharon. Moshe Rabenu was not even angry with her. Despite of this, for someone on her level her words were considered loshon hara and she was therefore afflicted with tzaraat.

We must keep in mind that what the Torah refers to as tzaraat is not what is known today as leprosy. Leprosy is an illness, whereas tzaraat is clearly beyond the realm of nature, how else is it possible to explain the appearance of tzaraat on a person's clothing and on his house. Tzaraat only occurs when the Jewish people as a whole, are acting properly and the Divine Presence resides among them, only then does Hashem perform miracles to point out who is behaving properly and who is not. The fact that today we do not see tzaraat does not imply that nobody speaks loshon hara. Anyone who speaks loshon hara or other forbidden types of speech will be punished, if not in this world then certainly in the Next World.

Chazal teach us that tzaraat afflicts people, not only for committing explicit sins, but

even for bad middot. For example, the Gemara states that one of the causes of tzaraat is tzarut ayin, stinginess, as the pasuk states in the section dealing with tzaraat habayit: "and the one whose house is his shall come" (Vayikra 14:35), which Chazal interpret to mean "someone who keeps his house to himself" and does not use his property to benefit others (Erchin 16a). Another reason for tzaraat, says the Gemara, is for gasut haruach, haughtiness.

### **UNREPENTANT HAUGHTINESS**

We know that the doors of tshuva are always open, so one can assume that a person can repent from having spoken loshon hara and thereby be relieved of his punishment. We find an interesting example in the Tanach of gasut haruach punished by tzaraat regarding Uziyahu king of Yehuda. Uziyahu was known for his righteousness and was a very well-respected and popular king. At a certain point he decided that he wanted to offer a ketoret to Hashem reasoning that if the Kohanim may do so, then why should a member of the royal David dynasty not be permitted to do so too? As he attempted to enter the Heichal, an area restricted only to Kohanim, they tried to prevent him from going further. Uziyahu got very angry and wanted to punish those Kohanim, but he became a metzora and therefore had to leave the Beit HaMikdash immediately. He was forced to relinquish the kingship in favor of his son and he lived out his remaining days in a cemetery (see Divrei HaYamim II 26:21). Chazal add that "on the day Uziyahu king of Yehuda attempted to offer a ketoret in the Heichal, heaven and earth thundered" (Midrash Tanchuma Parshat Tzav, siman 13) referring to the earthquake recorded in the book of Zecharia (14:5). Uziyahu was known to be a tzaddik. There is no doubt that even tzaddikim err, but why did he not repent? He lost the kingship, became a metzora and spent the rest of his life living in a cemetery (I think it was about twenty-five years), moreover his actions caused an earthquake should he not have repented? I believe that he did in fact repent from his sins - the sins of entering an area restricted to Kohanim and of a non-Kohen bringing an incense offering. Presumably his tshuva helped his situation somewhat. What was more difficult to atone for, however, was what led to his sins originally; his gasut haruach, his haughtiness. Repenting from sins is not so difficult, one who ate non-kosher food can make sure never to repeat that sin and one who desecrated the Shabbat can study Hilchot Shabbat and be careful not to transgress again, but to improve on a midda is far more difficult. Rav Yisrael Salanter states that it is easier to master the entire Shas than to change even one midda. A person can gain wisdom by learning more Massechtot but it is much tougher to effect a change in one's heart and soul. Uziyahu was perhaps able to repent for his actions, but he was unable to sufficiently change his character and therefore he remained a metzora until the day of his death. What we have said, of course does not apply to everyone, there have been people who repented sufficiently to allow them to recover from tzaraat, such as Miriam and Moshe Rabenu.

### **GEICHAZI'S TZARAAT**

Chazal tell us that the "four men who were metzoraim" (Melachim II 7:4) described in

this week's haftarah refers to Geichazi and his three sons (see Sanhedrin 107b). We do not find much evidence in the Tanach of Geichazi's misdeeds. The following incident, however, describes one of Geichazi's negative middot: We read told that Naaman, who was a metzora, came to Elisha to be healed. As gratitude for his successful recovery, Naaman wished to give gifts to Elisha, but Elisha in his desire to sanctify Hashem's Name, refused the gifts. Geichazi's lust for wealth, however, destroyed Elisha's Kiddush Hashem. He went to Naaman to accept the gifts, lying under oath claiming that he was sent by the prophet. When confronted by Elisha, he lied to him as well: "your servant did not go here or there" (Melachim II 5:25). Elisha, realizing what had transpired responded to Geichazi: "Naaman's tzaraat shall therefore cleave to you and to your children forever" (Melachim II 5:27), whereupon Geichazi and his children immediately were stricken with tzaraat.

Chazal tell us that Elisha was too harsh with Geichazi, pushing him away "with both hands" (Sanhedrin 107b) when he should have worked harder to encourage him to repent. On the other hand, Chazal accuse him of other infractions and teach us that Geichazi was one of "four commoners (along with Bilaam, Doeg, and Achitophel) who have no share in the World to Come" (Sanhedrin 90a). Outside of a tradition they received, it is not clear to me from where Chazal learn that he was such an evil person that he lost his share in the Next World, there are many reshaim mentioned in Tanach and nowhere do we read of them losing their share. Be that as it may, let us analyze Geichazi's behavior as described in this week's haftarah following Elisha's reprimand of him which took place during a period of famine in the Shomron when Geichazi was already a metzora (from the above incident):

The city is under siege, famine and starvation are rampant, and the people are convinced that they are about to die. The prophet Elisha tells them not to worry for soon prices will drop (not the exchange rate of the dollar) and they will be able to acquire as much food as they need. Geichazi and his sons who, as metzoraim were outside the city, did not believe him and decided to travel to Aram, perhaps they would have mercy on them: "so they arose at twilight to go to the Aramean camp and they arrived at the edge of the Aramean camp, and behold - not a man was there!" (Melachim II 7:5). The following few psukim describe how Hashem ensured that there were no Arameans there to greet them. We then read:

"These metzoraim arrived at the edge of the camp. They came to one tent and ate and drank" (ibid. 8). The residents of Shomron are in desperate straits yet Geichazi and his sons are busy eating and drinking! They do not appear in a hurry to return home to report to their starving fellow townspeople the abundance of food they just discovered. We can perhaps justify their behavior for they too were in a life and death situation, and Chazal tell us: "your life takes precedence over your fellow's life" (Baba Metzia 62a). Even if we can justify their feeding themselves before returning to Shomron, did they then run home to report their findings? No! There is another order of business that must first be taken care of: "They carried from there silver, gold and clothing which they went and hid" (Melachim II 7:8). Did they forget what gold and

silver had brought them earlier? Tzaraat! Their lust for money was so great that not only did they empty the contents of one tent, they searched the other tents as well: "then they returned and went to another tent, and carried loot away from there, which they went and hid" (ibid.). It was only afterwards that they finally appear to remember: "then they said, one to the other, 'we are not acting properly - today is a day of good tidings, yet we remain silent! If we wait until the light of dawn, we will be considered sinful'" (ibid. 9). Only then did they decide to return and make their discover known to their townspeople who went out and found the food thereby proving the words of the prophet.

How could they have waited? Even after having been cursed to remain a metzora his entire life as a result of his lust for wealth, Geichazi has not changed! Not only does his life take precedence over that of others, his gold and silver comes before the lives of others as well! The king and the prophet Elisha were among those whose lives were at stake. A bad midda is very difficult to change. This is the same Geichazi who had spent many years serving Elisha and witnessing the superior character of his master, yet his appetite for money was unsated.

We are now in Sefirat HaOmer commemorating the forty-nine days during which the Am Yisrael elevated themselves from the forty-ninth level of impurity they had sunk to in Egypt, to the level of prophets worthy of hearing the word of Hashem at Maamad Har Sinai. This was no easy task, as the Rambam tells us that a prophet must possess impeccable middot. Am Yisrael improved upon all their negative traits and became a holy nation. It appears that they were not able to maintain the level they had reached, for shortly thereafter came the chet haegel and other sins, but at least for the time being they had reached a level of prophecy beholding visions greater than those described by the prophet Yechezkel.

## **BUILDING GOOD CHARACTER**

It is our task during these seven weeks to improve our middot, each person in accordance with the level he is on. Although "the Torah was not given to ministering angels" (Kiddushin 54a), this does not absolve us of the obligation to reach the highest level we can. Rav Chaim Vital poses a well known question (see Shaarei Kedusha volume I, shaar 2): Why is there no explicit commandment in the Torah regarding middot? A small number of these commandments are mentioned, for example: "you shall not hate your brother in your heart" (Vayikra 19:17), and "you shall love your fellow as yourself" (ibid. 18). In addition, the Gemara cites a source from the prophets for the prohibition against gaava, haughtiness. But we find no mention in the Torah of other character traits that we know from Chazal or our own intuition to be both positive and negative middot. Why is this? R' Chaim Vital explains that middot "are the principle preparations for the six hundred and thirteen mitzvot" they are the introduction to and foundation of the Torah. In order for man to receive the Torah he must first possess good middot. The Torah therefore cannot command us to be of good character, the good character must precede the Torah.

On the other hand, without the benefit of the Torah, we cannot properly develop our middot "an unlearned person cannot be scrupulously pious" (Avot 2:5). Furthermore, Chazal warn: "it is forbidden to accompany an am haaretz on a journey, since he lacks regard for his own life (as is evident from his not learning Torah), how much more so will he lack regard for the life of his fellow man" (Pesachim 49b). An am haaretz, an ignoramus, who has not studied Torah, cannot be of exceptional middot - the best he can (and must) do is to possess the basic character traits demanded of a human being prior to receiving the Torah. These traits, however, cannot compare to the good middot of a Talmid Chacham. The Torah perfects man's positive attributes still more and helps them penetrate the soul.

### **MIDDOT OF A TALMID CHACHAM VS. AN AM HAARETZ**

Chazal tell us "R' Akiva said 'when I was an am haaretz I said: 'who will give me a Torah scholar and I will bite him like a donkey'. His disciples said to him: 'Rebbe, say instead: 'like a dog!'. He answered them: 'a donkey bites and breaks bones whereas a dog bites and does not break bones'" (Pesachim 49b). On the other hand, the Gemara informs us that even prior to his learning R' Akiva was already "modest and of fine character" (Ketubot 62b), and this in fact is what his wife saw in him. How can we resolve these two seemingly contradictory statements? The "modest and fine character" here refers to that of an unlearned person. What is required of us, however, is to be of the "modest and fine character" of a Talmid Chacham. We must strive to become like R' Akiva after he became a Talmid Chacham not as he was before. Hashem did not give the Torah to the other nations because they do not possess the basic character required to receive the Torah. Am Yisrael were given the Torah because they possess this level of middot required to fulfill the dictates of the Torah.

The Ramban writes that the seven week period of Sefirat HaOmer was to have been a Chol HaMoed between the first Yom Tov of Pesach and the concluding Yom Tov of Shavuot, however, due to our many sins and the tragic passing of the disciples of R' Akiva, we are unable to treat these days in such a festive manner. The Gemara tells us that the disciples of R' Akiva died "because they did not accord each other with mutual respect" (Yevamot 62b). It appears that each person thought he was a greater Talmid Chacham than everyone else.

### **LACK OF MUTUAL RESPECT**

The exact nature of what they did wrong is not clear but in (a different) Gemara we find one terrifying example of people not according each other mutual respect. Yehuda ben Nehemiah, one of the students of R' Akiva, had a dispute with R' Tarfon regarding a halachic issue. R' Yehuda ben Nehemiah went on to disprove R' Tarfon's view. R' Yehuda ben Nehemiah was overjoyed. Here he was, a young prodigy of R' Akiva and he actually "defeated" the revered sage R'Tarfon. R' Tarfon was older and wiser and according to one opinion he was even the Rebbe of R' Akiva (see Ketubot

84b). A mere student of R' Akiva disproved his Rebbe's Rebbe! He was so happy at this that his face radiated with happiness: "The face of Yehuda ben Nehemiah brightened with joy" (Menachot 68b). On seeing this R' Akiva remarked: "Yehuda your face has brightened with joy because you have refuted the sage; I wonder whether you will live long" (ibid.).

Immediately thereafter, the Gemara relates: "R' Yehuda b'Rebbi Ilai said: 'This happened two weeks before the Passover and when I came up for the Shavuot festival I inquired after Yehuda ben Nehemiah and was told that he had passed away'". As R' Akiva had predicted, Yehuda ben Nehemiah did not live long, and he passed away shortly after this incident took place. (It appears that he was one of the students of R' Akiva who died between Pesach and Shavuot).

How are we to understand this? What terrible sin did Yehuda ben Nehemiah commit? R' Tarfon asked a question, Yehuda ben Nehemiah provided the solution, what was wrong with that? He did not utter a single bad word against R' Tarfon, G-d forbid! What then was so terrible about the manner in which Yehuda ben Nehemiah acted? The answer is that the students of R' Akiva were of such high spiritual caliber that Hashem dealt strictly with them even to a hair's breadth. Even this minor blemish in their character, the joy of victory that was apparent on the face of Yehuda ben Nehemiah, was enough to sentence him to death. How can you rejoice? Are you not sensitive to the embarrassment R' Tarfon feels at having a younger student of R' Akiva prove he knows more?

Why are we still mourning the passing of R' Akiva's students? Had they not died then, they certainly would not be alive today. We are mourning all the insights into the Torah they would have produced. A large number of the Tannaim quoted in the Mishna were disciples of R' Akiva - R' Yehuda, R' Meir, R' Yoseph, R' Nehemiah, and R' Shimon to name but a few. Our task during this period of time is to learn from their errors, we must honor Talmidei Chachamim as well as all our fellow Jews.

R' Yisrael Salanter zt"l once entered a Beit Midrash to find two students in the midst of a heated argument. One shouted "you fool, what you are saying shows that you are a total ignoramus!" R' Yisrael approached them saying "we are obligated to learn Torah but not in this fashion - where is your derech erez?" The following day R' Yisrael returned to the Beit Midrash to find the same students speaking to each other in a much more respectful manner: "it would appear that his honor is correct, I concede to his opinion". R' Yisrael said to them: "When I said that you need derech erez I did not mean that you are not obligated to learn properly. We all know that 'derech erez kadma laTorah' (Vayikra Rabba 9:3), but the derech erez must be followed by real Torah learning. You have no right to agree to a 'pshat' simply out of derech erez. If you disagree then you must voice your opinion, just be careful not to insult each other in any manner".

## **RECEIVING THE TORAH REQUIRES UNITY**

Six hundred thousand Jews assembled at the foot of Har Sinai waiting to receive the Torah. These were not six hundred thousand individuals, but one unified nation - "keish echad belev echad" (Rashi Shmot 19:2). Hashem can only give us the Torah when we are united. Perhaps this explains the idea of "kol Yisrael areivim zeh bazeh" "All Jewish people are responsible for one another" (Sanhedrin 27b); we received the Torah as one and not as six hundred thousand individuals.

The Ashkenazic authorities rule that a woman performing a time-dependent mitzvah recites the requisite bracha. How can a woman say "asher kidshanu bemitzvotav vetzivanu" when they are not obligated to do so? The reason is that although she as an individual is exempt from this mitzvah, she is a member of the unified nation who received this mitzvah at Har Sinai.

We must work on our middot, love and honor one another, because we are one nation and not six hundred thousand individuals. In the German community, the mourning period of Sefirat HaOmer is felt more because many Jews were killed by the Crusaders during this time. We must learn from the messirut nefesh of the people of the time who gave up their lives rather than convert to Christianity. We should never have such nisyonot, but if we do, G-d forbid, we should be willing to die al Kiddush Hashem for our belief that Hashem is One, not three, or any other number.

Preparing for Matan Torah involves strengthening our bein adam lachavero on the one hand, and our bein adam laMakom on the other.

### **Staff Dvar Torah by Rav Kenny Hirschhorn**

#### **PARSHAT TAZRIA-METZORA (YOM HA'ATZMAUT)**

This week we will be celebrating Yom Ha'Atzmaut. Many people mistakenly think that the question surrounding celebration of this day revolves around our attitude towards a secular state rather than our feelings towards HaKadosh Baruch Hu and His actions. G-d's gift is tremendous - it is we who sometimes misuse this gift. Imagine receiving a generous birthday gift and then promptly gambling it away at a casino. Would the gift not still be considered a gift?



At our Pesach Seder we praised G-d for not only taking us out of Mitzrayim but for giving us gold as well. But why praise G-d for the gold? Was it not later used for the chet haegel? The obvious answer is that the gift deserves our thanks, even if we misuse the gift.

If we can walk through life and attribute opening a book to just the right page as bashert, to standing on precisely the right spot at the right moment on a train platform as being min hashamayim, then kal vachomer we should recognize Hashem's Divine Providence in the formation of a Jewish State in Eretz Yisrael after 2,000 years of

exile. Even given all the problems, we should recognize the amazing accomplishments that have taken place here. We turned a barren land (see famous quote from Mark Twain) into a land flowing with milk and honey (see Sanhedrin 97a for the dramatic ramifications of this fact). We have taken in refugees and protected Jews from all over the world and we have put an end to the chillul Hashem of the wandering persecuted Jew. It is not perfect, but we know that the Jewish attitude has always been dayenu.

*Ilu hotzianu miMitzrayim velo asa bahem shefatim ...dayenu  
Had He brought us out of Egypt, but not executed judgments against the Egyptians ... it would have sufficed for us.  
Ilu hichnisanu leEretz Yisrael velo bana lanu et Beit HaBechira ... dayenu  
Had He brought us into the Land of Israel but not built for us the Beit HaMikdash ... it would have sufficed for us.*

What about all of the problems in Israeli society? We are having problems with the Arabs, the secular Jews, and the government. My response always is: have we ever had smooth-sailing in Jewish history?

There was a famine in Israel immediately upon Avraham Avinu's arrival. Shortly after that his wife was taken captive twice by kings. Yitzchak had Yishmael, Yaakov had Esav. Sibling rivalry among Yaakov's sons led to our long and difficult bondage in Mitzrayim. Not long before the time for the exodus had arrived, according to the Midrash, many Jews died during the plague of darkness (makat choshech). We left Egypt only to wander in the wilderness for forty years until Yehoshua finally led us into Eretz Yisrael. It still took another fourteen years to conquer and divide the Land, and large pockets of land (including Yerushalayim) were left unconquered. These areas and their inhabitants caused us both physical and spiritual hardships for hundreds of years.

After a brief respite during the days of Dovid and Shlomo (those of you familiar with the books of Shmuel and Melachim will agree that these days as well were not devoid of problems), the problems returned from Jews and non-Jews, not to mention the idol worship which was taking place during those "glory days" of the first Beit HaMikdash.

When it came time for the second Beit HaMikdash we were at first given permission to build and then that permission was revoked. Even with renewed permission we were under constant attack, as we read Ezra's description of the walls being built and holding weapons at the same time. They only gained independence hundreds of years later during the period of the Chashmonaim and then this became a leadership of tzdukkim and evil people. But the Rambam refers to this Jewish Independence in Eretz Yisrael as a great occasion (after spending one week in Poland with our students studying the Holocaust it is hard to argue with him).

It is true we have problems but let us recognize the good and work towards bettering the situation - let's recognize the Hand of Hashem and proclaim: hodu laHashem ki tov ki leolam chasdo.

## Student Dvar Torah by Gershon Heyman

Parshat Tazria-Metzora focuses on the halachot of a metzora. A person who speaks loshon hara about his fellow Jew is punished by being afflicted with tzoraat. Following the Kohen's examination of the suspicious-looking spot and declaration of its tamei status, he must remain alone outside the city. The punishment is midda keneged midda, measure for measure, for it was his loshon hara which caused a separation between a few of his fellow Jews. The pasuk states:



All the days that the affliction is upon him he shall remain impure; he is impure. He shall stay in isolation; his dwelling shall be outside the camp. (Vayikra 13:46)

Perhaps a further analysis will lead us to a deeper understanding of this isolation.

The book of Eicha begins:

Alas - she sits in solitude! The city that was great with people has become like a widow. The greatest among nations, the princess among provinces, has become a tributary. She weeps bitterly at night and her tear is on her cheek. She has no comforter from all her paramours; all her friends have betrayed her, they have become her enemies...Jerusalem sinned greatly, she has therefore become a wanderer. All who once respected her disparage her, for they have seen her disgrace. She herself sighs and turns away.

The key word here is "solitude." After the destruction and exile of Yerushalayim, Yerushalayim was referred to as alone. The most essential part of this solitude is "she has no comforters". Why did this happen? Because "Jerusalem sinned greatly" and consequently "they have seen her disgrace."

To get a good grip on what it meant for the metzora to sit outside the city as a punishment for causing separation between others, the pasuk uses the same word, badad - solitude, as we find when referring to the state of Yerushalayim after being destroyed.

On the same chord, one can see just how serious of a matter it is to cause a separation between members of Bnei Yisrael - it is like destroying Yerushalayim. We can also learn from this about the importance of strengthening our Shmirat HaLashon (guarding our speech). By strengthening ourselves in these areas, we better secure the safety of Yerushalayim, because as is brought down in the Gemara (Yoma 9b) one of the reasons for the galut (exile) was because of sinat chinam (baseless hatred), and loshon hara certainly results from and will lead to baseless hatred. Rashi in fact comments that it was loshon hara itself which destroyed the Beit HaMikdash (see his commentary on Gittin 57b). By doing the opposite and bringing forming a closer relationship with others, we can hasten the arrival of the geula, the ultimate redemption.

## Visitor Log, Mazal Tov's, Tehillim List

## Visitors

The following people have visited/learned in the Yeshiva:

- Ariel (5761-62) Edelstein & Family
- Jackie (5750) Eisenstat & Family
- Daniel (5762-63) Feld
- Sam (5768-69) Fromson
- Zev (5764) Gontownik
- Etan (5767-69) Kestenbaum
- Jordan (5762-63) Kossofsky
- Paul (5739) Kreditor & Family
- Aaron (5739) Liberman & Family
- Paul (5750) Packer & Family
- Sralli (5763-64) Schwartz & Family
- Jeremy (5768-69) Shapiro
- Morty (5739-40) Stern & Family
- Josh (5763) Salmon

## Mazal Tov

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- [Avi](#) (5767-68 Madrich) and Shlomit Schwartz on the birth of a baby boy.
- [Avraham](#) (5740) and Michal Waller on the birth of a grandson.

## Baruch Dayan Emet

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

- the grandfather of [Elie](#) Dickstein (5768-69)
- the father-in-law of Rav [Yoel](#) Rackovsky, Bernard Levmore. Shiva will be at the Levmore home in Yerushalayim, Shalom Aleichem 5 (Rechavia).

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

## Tehillim List

Printer Friendly Tehillim List

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

- Taube Yehudit bat Temma Gasia
- Avraham David ben Miriam Goldeh
- Zev Eliezer ben Chaya Shaindel
- Ephraim Yitzchak ben Golda

- 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
- 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

[Submit Names](#) to the list.

### **[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