



In This Issue

Mezuzot for our new building, Beit Zahal

A Taste from the Emunah Seminar

Deaf and Blind Museums by Boris Tuman, Shana Alef - Fuchs-Mizrachi, Cleveland

HaRav Nebenzahl on Parshat Vaera

Staff Dvar Torah by Rav Ami Merzel

Student Dvar Torah by Gershon Albert (5767-68)

Visitor Log, Mazal Tov's, Tehillim List

Parshat Vaera 5770

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

Mezuzot for our new building, Beit Zahal

Please view the video for the new Beit Zahal building that will house classrooms, offices, and new dormitories. B'ezrat Hashem, we hope to complete phase two this year, renovations of the Beit Beitar location which will greatly increase our new state-of-the-art dormitory facilities.



[Click here](#) for the video

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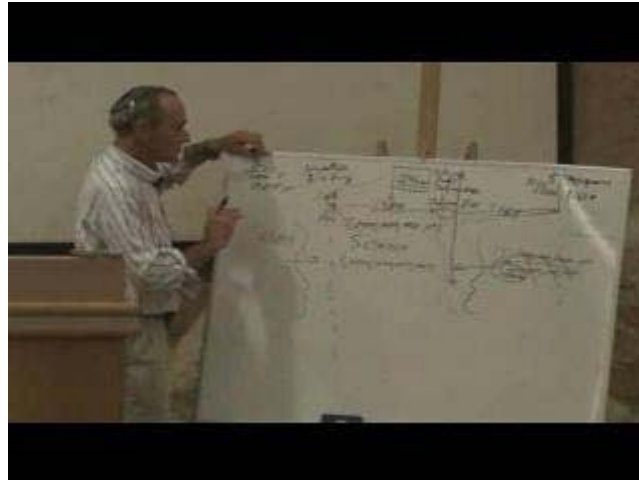
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A Taste from the Emunah Seminar

Last week the Yeshiva held its annual *emunah seminar*, which was culminated with a kumzitz. In order to give you a taste of what the students experienced, we are providing you with excerpts from the seminar. [Click here](#) to view them on RavBina.com



Dr. Gerald Schroeder - "History of the World"

Deaf and Blind Museums

by Boris Tuman, Shana Alef - Fuchs Mizrachi, Cleveland

The Yeshiva recently took a trip to the Blind and Deaf Museums in Tel Aviv. The blind museum reminds us of the plague of darkness we will read about in next week's *parsha*, while the deaf museum reminds of the Gemara we have just learned in Baba Kama about the damages that must be paid for deafening a person. I suspected that this was not the reason we were being taken to this museum and I was right.



The tour of the museum taught us what it is like to lack the basic sense of sight and sound. The blind museum is pitch dark while not a single sound is heard in the deaf museum. Before entering the museum it was explained to us that the time allotted for the tour was not sufficient to teach us to completely sympathize with the plight of one lacking one of these basic senses. During this time we were to learn about ourselves and how we use our senses. We began by entering darkness, and as we walked through another area we began to appreciate our ability to hear, smell, and even taste (there was a café in the dark). I now truly appreciate that every sound I heard, everything my fingertips brushed, and every other sensual experience were truly a gift from G-d.

HaRav Nebenzahl on Parshat Vaera

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

EMUNAT CHACHAMIM

Pharaoh's *chartumim* (sorcerers) tried to downplay the plagues by proving that they too can initiate them. They were able to turn water into blood as well as to draw forth frogs. However, when it came to the plague of *kinnim* (lice) they were unable to duplicate it. Thus they tell Pharaoh "*etzba Elokim hee*" "it is the finger of G-d" (Shmot 8: 15) - it is something supernatural, the power of HaKadosh Baruch Hu and it is therefore beyond our capabilities. A simple reading of this *pasuk* seems to imply that they repented and



were now accepting Hashem as their G-d. I believe that this was not the case, rather they were simply protecting themselves.

They wished to cover themselves in the event that Pharaoh would challenge them by asking them: if you are such great and wise *chartumim* why then are you unable to duplicate the work of Moshe and Aharon. They would conveniently answer that Moshe and Aharon were not at all responsible for this plague, but rather "*etzba Elokim hee*". The simple proof for this is that even following this plague, the *chartumim* remained aligned with Pharaoh, as we read three plagues later: "the *chartumim* could not stand before Moshe because of the boils" (Shmot 9:11).

At first Pharaoh declared "*hava nitchakma lo*" "come, let us act wisely to it" (Shmot 1:10). "Our Rabbis interpret this phrase: 'let us outsmart G-d, the Savior of Israel by afflicting the Israelites with water, for He has already sworn that He will not bring another Flood upon the world' (Rashi). The Egyptians understood that Hashem metes out punishment "*mida keneged mida*" "measure for measure" meaning that the punishment reflects the sin that has been committed. The Egyptians thought that, because Hashem had sworn not to bring another flood upon the world, He would not punish for sins committed through water. They therefore decided to throw the Jewish children into the sea. What the Egyptians did not realize was "that Hashem's oath meant that He would not bring a flood upon the entire world, but He would bring a flood upon a single nation" (continuation of Rashi).

What is puzzling is why did each plague wrought upon Pharaoh and the Egyptian nation not serve to convince Pharaoh of the error in his ways? At each juncture Pharaoh made himself believe that Hashem's powers were limited and that this was as far as He could go. Turning water into blood? It looks quite impressive but I can't believe that He is capable of more than that? Egypt swarming with frogs? Also not bad, but that's as far as it can go. With each plague Pharaoh had a similar reaction until finally at *makkat bechorot* - the slaying of the firstborn - he broke down and acknowledged his wrongdoings.

Even then, Pharaoh did not repent for he tried to fight the Jewish people at sea. Finally, after Pharaoh and all of his men and chariots and horses drive after Am Yisrael into the sea that had split and Hashem removes the wheels of the chariots, does Egypt declare: "I shall flee before Israel, for Hashem is waging war for them against Egypt" (Shmot 14:25).

HaRav Ovadiah Yoseph Shlit"a once asked the following question: Regarding the future redemption the prophet promises us in the Name of Hashem: "as in the days when you left the land of Egypt, I will show it wonders" (Micha 7:15). Chazal comment on this "as in the days when you left the land of Egypt I will show it wonders - more than the wonders I did with your forefathers" (*Yalkut Shimoni Bshalach remez* 25). How can we explain these words of Chazal, does the *pasuk* not imply that the upcoming miracles will be equal to those performed in Egypt? How can Chazal conclude from this *pasuk* that the wonders of the future redemption will be greater than those experienced in Egypt?

Rav Ovadia explains by means of an analogy: The invention of the telephone generated tremendous excitement. What a miracle! Imagine being able to speak here and being heard in another house! Today, however, if we try to call America and do not get through we immediately complain to the telephone company, we take it for granted. There is nothing new in being able to be heard in America. The

only way to generate excitement is to demonstrate something even more novel that surpasses this.

For Hashem to create miracles that are wonders for us, He would have to go beyond the ten plagues. If we were to witness the ten plagues we would say: "what's the big deal? We read about this every year in the Haggadah!" For wonders to make the same impression upon us as they did in Egypt they would have to be far greater.

We all know that Hashem can alter the course of nature by turning water into blood and producing massive numbers of frogs. I cannot begin to imagine what wonders will accompany the future redemption, but they will certainly surpass what we witnessed in Egypt. Perhaps unlike in Mitzrayim when a Jew turned on his faucet and it poured forth water while the Egypt turned on the faucet and it produced blood, both liquids would come out simultaneously and each would drink the share relevant for him. We cannot begin to imagine the miracles Hashem is capable of. Do we even understand what went on in Egypt? Do we understand how a Jew drank water while the Egyptian drank only blood? Do we understand why there was light for Jews and darkness for the Egyptians? We must accept what the Torah teaches us and believe that the miracles did take place as interpreted by *gedolei Yisrael*. We must understand that Hashem is all-powerful and infinite and we cannot begin to understand Him, yet we must try to understand based on our limited capacity to comprehend.

When we learn Tosafot, it is quite possible that we have one interpretation while our *chavruta* understands it totally differently. If neither person is able to convince the other, then we can say that we are both right and "*elu vaelu divrei Elokim chayim*" "both are words of a living G-d" (Eruvin 13b) - there is more than one way to understand the Torah. Historically there has been a divergence of understanding of *halacha* between Beit Hillel and Beit Shammai. While *halacha* follows the view of Beit Hillel after a *bat kol* (heavenly voice) descended and declared that *halacha* is in accordance with Beit Hillel, both have achieved valid ways of understanding the Torah. Why then does the *halacha* generally follow the view of Beit Hillel? Because, for practical purposes, we must choose a way to act, we cannot say "*elu vaelu divrei Elokim chayim*" and follow both views. A heavenly voice descended and declared that the *halacha* is in accordance with the view of Beit Hillel. However, both have arrived at valid ways of understanding the Torah.

This Shabbat is Rosh Chodesh Shvat. Regarding the laws of Kiddush HaChodesh - sanctifying the New Moon - Chazal have the following derivation. The Torah writes: "*eile moadei Hashem asher tikreu otam bemoadam*" "these are the festivals of Hashem that you shall call them" (Vayikra 23:2,4,and 37). Chazal point out that the word "otam" - them (referring to the festivals) - is written without the letter *vav*, which means that without the vowels it can be read as "atem". From this spelling and from the fact that this word appears three times, Chazal derive that the festivals are sanctified when you declare it "you (Beit Din) - even if you are in error, you - even if you choose the wrong date deliberately, you - even if you were misled into choosing the wrong date" (Rosh Hashana 25a). If the *Beit Din shel mata* (earthly court) rules that this is Rosh Chodesh then Rosh Chodesh it is. The Mishna discusses a dispute between Rabban Gamliel and R' Yehoshua regarding the date for the new moon of the month of Tishrei. R' Yehoshua was convinced that Rabban Gamliel was in error, yet he publicly violated what he believed to be Yom Kippur in order to demonstrate that we follow the ruling of the Sanhedrin.

The Gemara relates: at the funeral of Rebbi, author of the Mishna, Hashem declared that whoever took part in the funeral would be promised a place in the Next World. Although we know that the deaths of *tzaddikim* atone like Yom Kippur, why did Rebbi merit that participation in his funeral would guarantee a place in the Next World? The explanation is that Yom Kippur atones only if accompanied by *teshuva*, therefore it stands to reason that the deaths of *tzaddikim* atone only when accompanied by *teshuva*. Rebbi, as the Gemara in the final chapter of Yoma relates, was of the opinion that Yom Kippur atones even for those who did not repent. Out of honor to Rebbi and respect for his opinion, Hashem declared that Rebbi's death and funeral atone even for those who did not repent.

This is just one illustration of the importance Hashem places on the opinion of a *talmid chacham*. We find elsewhere in the Gemara a dispute between Rabi Evyatar and Rabi Yonatan. Eliyahu HaNavi was present at this discussion and was asked which opinion Hashem prefers. Eliyahu answered that when asked Hashem responded "Rabi Evyatar is of this opinion and Rabi Yonatan has another view." Any opinion of a *talmid chacham* is the word of Hashem - *elu vaelu divrei Elokim chayim*. May we merit fully understanding the power of Torah and may our understanding truly reflect the words of a living G-d.

Staff Dvar Torah
by Rav Ami Merzel

Hakarat Hatov

This week's *parsha* describes the first seven of the ten plagues Hashem wrought upon the Egyptians. Although Moshe Rabenu, the leader of *Bnei Yisrael*, was the obvious choice to carry out the plagues, the Torah informs us that for the initial three plagues, Hashem chose Aharon as His messenger.



Rashi explains that because the plagues of blood and frogs involved hitting the water and the plague of lice involved hitting the ground, it was inappropriate for Moshe Rabenu to fulfill this task. Moshe owed a debt of gratitude to these two objects for having saved him (when he was placed in the basket in the water and by offering a burial place to hide the Egyptian which he killed). Moshe Rabenu was therefore unable to bring about these three initial plagues.

Why does Hashem use inanimate objects to teach us this lesson of *hakarat hatov*? The sea and the ground, after all don't have any feelings, would they care if Moshe Rabenu did not show gratitude? The Torah is teaching us a very important lesson - gratitude is more for the sake of the giver than for the sake of the receiver. Even if the person on the receiving end has no interest in gratitude and has no need for a "thank you", we are obligated to show our gratitude. Certainly a person feels good when appreciated for what he has done, but we are required to show gratitude for our character development. If the Torah requires us to show gratitude to inanimate objects, how much more so is our obligation to show gratitude to our fellow human beings? Displaying gratitude to everyone and everything including inanimate objects will ultimately have a positive effect on us.

Moreinu HaRav Nebenzahl relates that HaRav Gustman zt"l used to water the plants in his Yeshiva rather than giving this job over to a gardener or one of the Yeshiva's workers. Why did the Rosh Yeshiva feel the need to water the plants himself? Because hiding behind bushes saved him from the Nazis. Not only do bushes, as the sea and the ground mentioned above, not have feelings, but the bushes in Yerushalayim were not the same ones which he hid behind in Europe. Nonetheless, Rav Gustman felt the need to express his *hakarat hatov*. HaRav Gustman understood that by expressing *hakarat hatov* to the bushes, he will come to express gratitude to his fellow man and ultimately to HaKadosh Baruch Hu.

Alumni Dvar Torah by Gershon Albert (5767-68)

At the beginning of this week's parsha, we are presented with a promise of G-d's salvation from bitter exile in Egypt. This prophecy approaches its climax with the verse: "*Velakachti etchem li le'am ve'hayiti lachem le'Elokim viydatem ki ani Hashem Elokeichem hamotzi etchem mitachat sivlot Mitzrayim.*" "And I shall take you for Me as a nation, and I shall be for you G-d, and you shall know that I am G-d, your L-rd, who takes you out from the sufferings of Egypt."

Upon introspection, it becomes clear that the salvation from exile in Egypt is inherently connected with *daat*, or knowledge of G-d. Additionally, we have a tradition that *Maasei Avot Siman Lebanim* - the actions of our forefathers are a sign for our current times, and that *Adam Olam Katan* - man is his own miniature world. With this in mind, let us try to understanding what *daat* of G-d means to each of us on a personal level in our day.

Reb Menachem Nochum Tchernobler, in his *sefer Me'or Einayim*, teaches that beyond the physical exile of the Jewish people in Egypt (*Galus Mitzrayim*), the primary source of difficulty was that the *Daat* of *Klal Yisrael* was in exile. On a practical level, the people were too burdened with backbreaking labor to focus on their national and personal relationships with G-d. This is reflected in the word *Mitzrayim* itself, which may be broken down into the words *Meitzar Yam*. *Meitzar*, literally meaning a narrow place, reflects a sense of claustrophobia or disconnection with *Avodat Hashem*. The reference to the word *Yam* can be understood from a verse in Yeshayahu, in a prophecy of the final redemption: "*Umal'ah ha'aretz deah et Hashem, kamayim laYam mechasim.*" "The land will fill with knowledge of G-d, like water covers the ocean bed." There is an intrinsic connection between knowledge and the sea. Chazal teach us that the water of the soul is Torah. As Torah is the knowledge that G-d has placed in our lives in order to gain understanding of Him and ourselves as Jews, it would follow that all forms of redemption, whether personal or national, are connected to a level of knowledge and understanding of G-d's reality.

Our personal lives are often filled with *safek*/doubt, or negative feelings. This is the presence of *Galus Mitzrayim* within the individual. Based on this idea presented by the Tchernobler, we can surmise that the only way to overcome a sense of doubt or insecurity with regards to our place in the world is to increase *daat*. As can be understood from the verse in Yeshayahu, to reach personal redemption one must be filled with a complete acceptance of G-d's sovereignty, comprising both fear and love for the A-lmighty. This provides us with us comfort which overcomes the lowliness that our day-to-day lives can bring upon us.

Last week we began the period known as *Shovavim*. This time period of personal Tikun/fixing, first implemented by the Arizal HaKodesh is a designated time for completing our connection to G-d. In mystical teachings, the *Pgam Habrit* that we try to fix during these weeks is reflective of the *Sfira* of *Yesod*, through which all Divine love flows on its way to our level of understanding. Without fixing our personal basis, or *Yesod*, the knowledge of G-d gets blocked and a connection cannot be maintained. May we be blessed to successfully complete our relationship with the A-Imighty during this time period and throughout our lives based on a greater knowledge and understanding of G-d throughout our day-to-day activities.

Visitor Log, Mazal Tov's, Tehillim List

Announcements from the Yeshiva

Mazal Tov

Yeshivat Netiv Aryeh wishes a Mazal Tov to:

- Yitzchak (5757, 59) and Heather Moshel on the birth of a baby girl, Devora Yaffa.
- Rav Beinish and Chana Ginsburg on the Bat Mitzva of their daughter.
- Issac Dayan (5764) on his marriage to Talia Stechler.
- Leon (Arieh, 5756-57) and Keren Cohen on the birth of a baby boy.

Baruch Dayan Emet

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

- Lizzy Millet, the daughter of Levi (z"l) and Lilian Kelaty, and sister to David, Michael (5749), Rephael (5750), and Danny (5752) Kelaty.
- Peggy, the grandmother of Yoni Henner (5756-57).

Visitors

The following people visited/learned in the Yeshiva:

- Matthew Faigen (5767-68)
- Clarence Wilcox (5767-68)
- Joshua Salmon (5763)
- Matthew Faigen (5767-68)
- Joseph Kramer (5768-69)
- Eric Drang (5768-69)
- Yoni Orlofsky (5768-69)
- Ari Lipsky (5768)
- Adam Kirshner (5766-67)
- Jonathan Gorelick (5769)
- Dov Perlmutter
- Reuven Turkel
- Elie Pollak (5767-68)
- Michael Shapiro (5767)
- Yosef Tsadok (5767-68)
- Josh Zelman (5767)
- Marc Duke (5752)

- Geoffrey (Moshe) Gottesman (5767)

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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