

In this newsletter, we are going to delve into the material of lecture #574 that was given on Monday in Ramat Hasharon in Midreshet Berina Yiktzoru on Hakotzer Street #2 at 19:30 by Rabbi Ron Barina who is under the guidance of Gaon Rav Yaakov Edelstein Ztk"l, Rav Meir Mazuz Shlita and Rav Avraham Yosef Shlita.



זמן הקסום

Newsletter Number 461 Year 10 This newsletter is dedicated for an Aliyah of the Neshamah of Maran Rav Ovadiah Yosef son of Gorjia Ztk"l 12 of Nissan 5780

A word from the editor:

Pesach is the time of redemption from Egypt and it is an auspicious time that has the power to bring a Jew to fully recognize the existence of Hashem, how Hashem rules over and fills all the worlds, and the whole earth is full of His glory, and then he will be embarrassed of and awed by His greatness and glory because a Jew believes with complete faith that Hashem knows all his thoughts and deeds. On that night that Bnai Yisrael in Egypt showed complete faith as it says (Shemot 12, 29) "And it was at midnight..." and this is something that lasts forever for all generations to come. And also now, if a person watches himself from the beginning of the night so that no strange thoughts go through his mind and thinks pure and holy thoughts until that moment passes, then he can come to the complete faith that Bnai Yisrael achieved in Egypt. This is something that is available to us every year at this time even though we have sins that separate us from our Father in Heaven that should keep us from achieving this. (Rebbi Menachem Mendel MiRimanov Zt"l).

Our sages say that every year at midnight, Hashem enters Gan Eden and takes pleasure from the righteous people in Gan Eden, but on Pesach night, Hashem does not enter Gan Eden. Instead, He goes down to the houses of Bnai Yisrael to see how they set up the Seder on this night. This is the explanation of the verse in the Haggadah "And with great awe, this is the revelation of the Shechinah" - on the night of the Seder the Shechinah reveals itself in each Jewish home and this is more important to Hashem than entering Gan Eden and enjoying the righteous people there. (Tiferet Shlomo).

We have to understand why this holy night is called "Leil Haseder" - the evening of the Seder. When we set up our table on Pesach night, we place a stamp on the night. Why is the way we set up our table on Pesach night called a "Seder"? Seder means order. Any event that takes place has a specific order. More than that, the Seder is an outward show and not the essence of the night? The answer to this is that the Seder on this night is not an external act; rather it expresses the essence of the night. How? The meaning of the Seder is "To remember going out of Egypt". The foundation of leaving Egypt is having faith in the Divine Providence that "I am Hashem your Hashem who took you out of Egypt". Just like "In the beginning Hashem created" is the foundation of the existence of the world and its creation, so too "Who took you out of Egypt" is the foundation for the existence of man (Orchot Haim of the

Rosh Seif 26: One who does not believe "That I took you out of Egypt" and "I am Hashem your Hashem" is not a believer because this is what makes Bnai Yisrael the most special out of the nations and it is the foundation of the whole Torah). The fact that the world has an order on which it runs shows us that the creation of the world was not an accident that happened. The world has a set order and the six days of creation shows us Hashem's order in creating the world. The exodus from Egypt teaches us that the people who live in this world are not governed by chance; they are taken care of by Hashem Who has a set plan for the world. Hashem is not only the Creator of the world; He watches over the world every moment and every event that takes place in the world is orchestrated by Hashem. Any anguish and tragedy, any salvation and happiness that comes to a person does not come by chance; they are a part of the order in the way that Hashem runs the world.

A person goes through many different challenges and events in his life. There are days where events cause him anguish and days where events cause him happiness and he should know that these are all orchestrated by Hashem for his good and they are not chance happenings. A person gets what he needs according to what will be good for him in the eternal world. And as we know, Rebbi Akiva says, "Whatever Hashem does is for the good".

Why do we eat egg on Pesach night?

Rebbi Mordechai from Izbitza Zt"l in his book "Mei Hashiluach" gives an explanation. One of the symbols that we put on the Seder plate on Pesach is an egg. He tells his hassidim, "Do not do something today that you did yesterday just because you did it yesterday..."!

This is also how he explains the verse (Devarim 17, 22) "And you shall not set up for yourself a monument which Hashem, your G-d, hates". Do not freeze your potential to achieve.

Do not serve Hashem out of rote. Always try to add to your service of Hashem and strive to greater heights. Do not ever stay at the same level. This is the reason we put an egg on our Seder plate.

The egg symbolizes the step that brings forward the next generation. The egg is the in between step of a chicken and a chick. This comes to tell you that the exodus from Egypt with its miracles was not the pinnacle. It was the in between step.

From there, we counted the days of Sefirah which brought us to accepting the Torah just like Hashem said to Mosheh Rabeinu "When you take the nation out of Egypt, they will

serve Hashem on this mountain". The whole purpose of coming out of Egypt was to receive the Torah on Har Sinai... We have to understand why we use the egg on Pesach when it is the food of a mourner. In the Mishnah Berurah it says that Beitzah - egg in Aramaic is "Bey'ah" - want and it hints to the fact that Hashem wanted to redeem us. In the Shulchan Aruch (Siman 428, Seif 3) it says that an egg hints to the connection between the holidays. How is this? Through the letters of the aleph bet.

(We have a rule that we interpret the Torah through. The first letter which is Aleph gets paired with the last letter of the Hebrew alphabet which is Taf. The second letter Bet gets paired with the second to last letter of the Hebrew alphabet which is Shin and we do this with all the letters.) The day of the week that Aleph Pesach (the first day of Pesach) occurs is the same day that Tisha Beav occurs. The day of the week that Bet (second) Pesach occurs is the same day that Shavuout falls occurs. The day of the week that Gimmel (third) Pesach occurs is the same day that Rosh Hashanah occurs. The day of the week that Dalet (fourth) Pesach occurs is the day of Kriat HaTorah (finishing reading the Torah) which is Simchat Torah occurs. The day of the week that Heh (fifth) Pesach occurs is the same day of Tzom (fast) Yom Kippur. The day of the week that Vav (sixth) Pesach occurs is the same day of Purim. We find that the first day of Pesach occurs on the same day of the week as Tisha Beav and so we eat an egg on this day to commemorate the mourning. Our sages explain in Eichah Rabbah the connection of Pesach and Tisha Beav when they explain the verse "He has filled me with bitterness, he has sated me with wormwood". Just as I get satisfied with bitter herbs on Pesach, I get sated with wormwood on Tisha Beav.

The Connection between the Paschal Lamb and being a free man

The holiday of Pesach is almost here and we hope that we will merit to see the Beit HaMikdash built so we can bring the Pesach sacrifice and the Chagigah sacrifice.

The laws of the Pesach sacrifice are many and the Rambam gives an explanation of all of them. Some of the Mitzvot associated with the sacrifice are written straight out in the verses of the Torah.

First of all, we cannot eat the sacrifice if it is only half roasted. The sacrifice cannot be cooked in water; it must be roasted very well.

The second law is that the meat should not be taken outside and it also says (Shemot 12, 46) "And a bone of it you should not break" - any bone in this sacrifice should not be broken.

We need to explain why the meat should be eaten and cooked specifically in this way. Why can't each person prepare it however they want?

Another law is that a person who did not have Brit Milah cannot eat from the Pesach sacrifice even if he cannot have a Brit Milah because it dangerous for him from a medical

standpoint.

We are also commanded that we cannot leave over the meat of this sacrifice for the next morning.

Rebbi Aharon HaLevi, the author of "Sefer HaChinuch" explains the reasons for these laws a little bit. We were commanded to bring the Pesach sacrifice to remember our exodus from Egypt and we were commanded to roast it because this the ways of the leaders and kings. Regular people sometimes do not have enough money to buy a lot of meat so they buy a little meat and cook it in a pot while adding vegetables to the pot to fill it up. Since we were taken out of Egypt to be a free nation, a nation of Cohanim and a holy nation for Hashem, we should eat the sacrifice in a way that shows we are free and noble people.

We were also commanded to not leave over the meat until morning as that is the way of poor people. Kings and leaders do not eat food that was leftover from the day before because they do not have a fear that they will have nothing to eat tomorrow. They eat to their heart's desire.

We also are not allowed to take the meat outside the house as only poor people take their special food outside to show to others. When an expensive food comes their way once every few years, they hurry to show it to their neighbors and they are excited to let their friends and loved ones taste from it.

The rich person, however, who is used to eating expensive food all his life does not have a reason to go out and show his food to others. Therefore, we are commanded not to take the meat outside in order to behave like kings.

According to the way that Rebbi Aharon Levi explains these commandments, the reason for each one is that we should behave like sons of kings, then why is it that someone who does not have a Brit Milah cannot eat from the Pesach sacrifice? The Brit Milah shows that we are Hashem's servants just like the piercing of the Canaani servant's ear shows that he is a servant forever. If so, then Brit Milah is not the way of the sons of kings.

The answer to this is that we find in a few places in the Torah that Mosheh Rabbeinu is called the servant of Hashem. In truth, in the Torah's eyes, this description is the highest honor a person can get. This is the most important thing for a Jew to achieve. He needs to come to the understanding that he is a servant of Hashem, a servant whose only desire is to bring pleasure to Hashem. Through his actions of doing Hashem's will and making Hashem's will his will, then Hashem will make his servants will His will.

The person whose only desire is to serve Hashem and do Hashem's will is a true king as our sages say (Avot 3, 5) "Rebbi Nechunia Ben Hakaneh says whoever accepts upon himself the yolk of Torah, they will remove from him the yolk of government and the yolk of livelihood" because he becomes a master over himself and he is always happy with his lot as his will is to do the will of Hashem.

Therefore, he is a king and when he is eating the Pesach sacrifice and needs to behave like a king, he needs to be a loyal servant to Hashem and then and only then is he a true king and a free man.

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The Names of the Holiday

Chag Hamatzot - The holiday of Matzot. This is the name that appears in the Torah as Bnai Yisrael ate Matzot when they came out of Egypt.

Chag HaPesach - The holiday of Passover. Hashem passed over the Jewish houses during the plague of the firstborn.

Chag HaCheirut - The holiday of freedom. Bnai Yisrael left the slavery of Egypt and were freed (Cheirut) as we say in the prayers of the day "The time of our freedom."

Chag HaAviv - This holiday of spring. This holiday will always be in the Spring. According to the Zohar "Av LeYud Bet Chodashim" - Nissan is the father of the 12 months, it is the first of the months of the year.

Chag HaGeulah - The holiday of redemption. In the future, we will be redeemed in this month as it says "In Nissan we were redeemed and in Nissan we will be redeemed in the future."

We ask about the laws of Pesach

A poor Jew went to Rabbi David of Tolna on the eve of Pesach and said, "On the eve of Pesach everyone is come to the Rabbi to ask him about the laws of Pesach. I also have a question to ask. What will me and my family eat?" The Rabbi looked at the thin hungry face of this man and said, "I will answer your question" and he took out a coin and gave it to the man. The next day, the man came back to the Rabbi and said, "Rebbi, from the answer I received yesterday nothing is left and the question is again asked..."



Pesach Food

Before us is a great story told over by Rabbi Yitzchak Zilberstein Shlita. In the year 5765 a terrible event occurred in the house of a prominent family in Bnei Brak. The family had just begun the Seder and one of the daughters fainted and fell to the floor. The family not only suffered from the anguish that their daughter had just fainted, but also by the fact that this caused a tumult in the whole street as an ambulance had to come.

The girl was taken to the hospital and one of her older brothers went with her. The rest of the family at home went on with the Seder while they worried about their sibling and daughter.

Did she fainted due to weakness or would something more severe be diagnosed? At the end of the quick Seder, the father hurried to the hospital to see how his daughter is doing. Because we are talking about a very prominent person, a Torah scholar full of fear of Hashem, on the way to the hospital he began to do an accounting of the soul to see why Hashem brought such a thing upon him.

How is it that his healthy daughter suddenly faints? When he arrived at the hospital, the father was told that his daughter was getting better and that there were no signs of a serious condition.

The father continued to do a deeper accounting to see why this happened and he finally came to a conclusion. This Jewish man was an important man in the community that he lived in. He would disseminate Torah to the masses and he was involved in a lot of acts of loving kindness.

Right after Purim until the holiday of Pesach, he would go from house to house with a good friend to collect money for widows.

In this time before the holiday, he would distribute a good amount of money to these widows to buy what they needed for the holiday.

This year, people from the community decided to get together and make one organization that would collect money for charity so that they could collect a greater amount and give it out to all who need.

This organization passed on the message to all those who dealt with communal matters and to those who collected charity that they should not collect charity individually and they emphasized that this one organization would take care of everyone who needed help.

This one man (whose daughter fainted) who collected every year got up and complained that he was afraid that even though the organization had good intentions that the widows who got money from him every year would not get the right amount of money in the right time.

The widows would therefore be hurt and "I don't want to know what is possible to happen when one hurts a widow". The people of the organization calmed him down and told him he has nothing to worry about.

All the widows who got money in the past will get money this year as well in an honorable fashion in the right time.

When this person heard this, he calmed down and he did not collect money for the widows like he did every year.

During the time that he was baking Matzah for Pesach, one of the sons of the widows approached him and asked him in his mother's name why they did not get money this year as they usually do... The man trembled to the depths of his soul and he realized that his fear was correct.

He immediately turned to the organization and complained, "You promised me that you would pass on the money to the widows".

The people from the organization answered him, "We did try to fulfill our promise. We made a list of all those who needed the money and we passed out the money to them, but this widow was at the bottom of the list and we ran out of money to give to her... This hurt this man very much and he asked them why they did not at least tell him what happened as he could have collected money to give to this widow.

This all took place on the day before the holiday after midday. Even though he was short on time, the man decided that he would get the money to the widow before the holiday, but unfortunately, he got so busy with the preparations for the holiday and the baking of Matzot that he completely forgot about it.

He only remembered when he was standing at his daughter's bedside in the hospital.

The fainting happened at the beginning of the Seder and the next day at Shul, another son of this widow approached him and said to him, "I want to tell you what happened in our house last night at the beginning of the Seder. When we said "This is the bread of poverty" and we got to the words "Whoever wants come and eat", my mother burst out crying and said, "See, see, they forgot about me this year... I was forgotten from their hearts and no one even remembered the good things that my husband did here for the neighborhood. They completely forgot about me..."

The man asked him if he remembers what time this took place and the son answered him.

The man realized that his daughter fainted at exactly that time and this took away the happiness of their night.

"If you make mine happy, I will make yours happy".

If we do not do this and we take away the happiness from the houses of the widows, then Hashem causes the happiness to be taken away from those who could have helped the widows.

Even though in this case it was impossible to find this man guilty as he worried about the widows and even refused in the beginning to go along with the organization, but in the end the widows who received money from him every year did not receive that year and this caused them great anguish.

And Shlomo HaMelech already wrote (Mishlei 21, 21) "One who chases charity and kindness will find life, charity and honor".

WITH BLESSINGS OF TORAH

RON BARINA

Rav Ron Barina is a 30 year veteran of the air-force. Since he retired, he has served as a consultant who travels from Israel to USA to also meet with USA air force representatives in the area of engineering/technology. He now dedicates most of his time to learning, teaching and spreading the sweet Torah. He learns with the Gaonim Rav Meir Mazuz Shlita, Rav Yaakov Edelstein, and Rav Avraham Yosef Shlita. He resides with his lovely wife and children in Ramat Hasharon. If you travel to Israel, you are welcome to visit his house and drop in on a class at Hakotzer Street, #2, Ramat Hasharon.

"The preparation of the heart are man's, but the answer of the tongue is from Hashem" (Mishlei 16, 1)

L'Iluv Nishmat:



My teacher, my father: Yaakov ben Rahel and Tzadok
 My beloved mother: Sarah-Serach bat Simchah and Yosef
 My father-in-law: Marchus Mordechai ben Rivkah and Yosef
 Mosheh Aharon ben Meir Yitzchak
 Tzvi Aryeh ben Aba David and Miriam
 Menachem Mendel ben Avraham and Tziporrah
 Meir Ben Simchah : The Rabanit Mina bat Mordechai Shemuel
 Yaffa Nidra bat Neima : Miriam bat Aziza : Rahel Bulur bat
 Miriam : Katun bat Chaviva Rabant Batsheva
 Ephraim Ben Yocheved and Zion

For honor & success: Arie (leon) ben malka, Zaava bat Eto
Zivug: zahava bat Eto, Jimmy Shmuel bat esther, Rachely bat zahava

For a complete healing:

Rav Meir ben Kamsana
 Yehuda ben Esther : Ortal bat Galit :
 Yaakov Yisrael ben Galit
 David ben Sarah: Miriam Keren bat
 Rivkah: Ayala bat Tzipora
 Sarah bat Rivkah: Zahava bat Hodaya
 Sarah Tehilah bat Chana
 Avraham ben Anat : Rahel bat Noara
 Rina Miriam Bat Mazal
 Ruth bat Lina : Norit bat Rahele

Blessing for children:

Yehudah Yechezkel Yosef ben
 Rahel Miriam:
 Shoshana Raizel bat Mina
 Yuval ben Shlomit
 Simchah Tziviva bat Rahel
 Orit bat Mahin Ilana and
 Kurosh Shaul ben Farzaneh
 Rahel
 Yehudit bat Flora

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Due to this newsletter containing the name of Hashem, it Genizah (proper burial). Please do not throw away. Genizah (proper burial). Please do not throw away.