

In this newsletter, we are going to delve into the material of lecture #726 that was given on Monday in Ramat Hasharon in Midreshet Berina Yiktzoru on Haktzer Street #2 at 7:00 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



Newsletter Number 667 Year 14 This newsletter is dedicated for an Aliyah of the Neshamah of my father Yaakov ben Rahel and Tzadok Z"l 8 of Adar 5784

A word from the editor:

This week we start the Humash of Vayikra about which the Ramban says that this Humash is the Torah of the Cohanim and Leviim. Torah comes from the word "Hora'ah" - teaching (Zohar volume 3, 53, 2) and not from the word "Tioreha" - descriptions, heaven forbid. From every detail in the Torah, we can gain direction and insight about life as the Torah is here for us to learn from it and take what we learn and apply it to our lives. The book of Vayikra starts with the word "Vayikra" and the letter Aleph at the end of word is small. Why is the Aleph small?

The Ramban explains that all the commandments and sayings in the Torah are preceded by the words of calling out to Mosheh to express affection.

Rashi writes Every time God communicated with Moses, whether it was represented by the expression וַיְדַבֵּר, "And He spoke," or וַיֹּאמֶר, "and He said," or וַיִּצַו, "and He commanded," it was always preceded by [God] calling [to Moses by name] [קריאה] as an expression of affection.

The Baal HaTurim explains that the Aleph is small in Vayikra because Mosheh wanted to write Vayikar similar to the way it is written by Bilam as Hashem appeared to him by chance, but Hashem told him to write it with an Aleph and he wrote it small.

The Kli Yakar writes that the Aleph of Vayikra is written small as if it is written Vayikar in order to compare Mosheh's prophecy to Bilam's prophecy as by Bilam it is also written as Vayikar like it says (Sifri Brachah 39): No other prophet rose up among the Jewish nation like Mosheh but in the other nations Bilam rose up and was appointed. This does not mean that Bilam is equal to Mosheh in prophesy, heaven forbid, but that Mosheh was able to achieve more than he was worthy because of his preparation.

In the Midrash Yalkut Shimoni it explains why the children start to learn first the Parashat of the sacrifices?

The children are pure, and so too the sacrifices are pure. The Yalkut in Parashat Pinhas (28, 3) brings down "Kevashim Bnei Shanah" - Sheep that are a year old. They clean the sins of a person so that he is like a 1-year-old. The Aleph is made small here to hint to the little ones to start their learning from Vayikra.

An additional hint is that Aleph is the first of that Aleph is the first of that Aleph is the first of that Aleph is the first of the Hebrew alphabet.

Mosheh Rabeinu wrote the Aleph small and Hashem agreed with him as Hashem wanted to hint to us to be humble.

In the Midrash it says that Mosheh Rabeinu merited Hashem calling out to him because he made himself small and ran away from being a leader as he said "I am not a speaker". This is hinted to in the small Aleph whose numerical value is 1 If one makes himself small, he will merit "Aleph" from the word "VeAh'alephcha Chochma" - I will teach you wisdom; he will be filled with Torah and the Torah will remain in him as he is humble. This Shabbat is the fourth of the "Four Parashahs"; it is Parashat HaChodesh which is read on the Shabbat before Rosh Chodesh Nissan in order to warn us about the importance of this month and the Mitzvot associated with it.

This Shabbat is Rosh Chodesh Nissan. In the month of Nissan when one goes out and sees fruit trees that have blossoms on them, one should make the Brachah "Baruch Atah Hashem Elokeinu Melech Haolam shelo Chiser Beolamo Cloom, Uvara Bo Briyot Tovot Ve' ilanot Tovot Leyhanot Bahem Bnai Adam". It is known that in Nissan we were redeemed and in the future, we will be redeemed. May it be His will that in this month we should be redeemed from our exile to bring the paschal sacrifices.



Vayikra: a summary of the points in the Parashah

1. Hashem calls to Mosheh Rabeinu to enter the Ohel Moed and to hear the Torah.
2. Sacrifices that are a donation: Burnt offering from cattle, sheep and chicken (1, 1-17).
3. Five meal offerings: From fine flour, made on a pan, made in a deep pot, made in the oven - Challot and wafers.
4. The meal offering of grain and the Mitzvah to salt every offering (chapter 2).
5. The peace offering from cattle, from sheep and from goats (3, 1-17).
6. Sin offerings: Bull of the Cohen Gadol, bull of the Sanhedrin, a goat of a leader of Bnai Yisrael, a goat of an individual, a lamb of an individual (4, 1-35).
7. Sin offering of adjustable value: For a rich person and a poor person on three sins.
8. Guilt offering on consecrating property illegally, guilt offering for uncertain guilt, guilt offering for stealing.

"Or if a person swears expressing with his lips to do harm or to do good...and it is hidden from him...and he shall bring his guilt offering" (5, 4-6)

In Rashi it states that if a person swears for the bad or for the good for himself; for example, he swears to eat something and he doesn't or he swears he will sleep but doesn't and he forgets about his swear, then he is required to bring a sacrifice. In the book Yagdil Torah a story is told about the Imrei Emet of Gur Zt'l. People came to the Imrei Emet and told him that a doctor visited the Rebbi of Ostrovska Zt'l because he is sick.

The doctor ordered him to eat as his life is in danger if he doesn't, but the Rebbi of Ostrovska is refusing to eat. The people asked the Imrei Emet to try and persuade the Ostrovska Rebbi to eat. The Imrei Emet asked them, "Is there a wagon here"? When he was answered in the

affirmative, he immediately left the house and traveled to Ostrovska. When he arrived there, he went to visit the Ostrovska Rebbi. He entered his room and asked him, "Why do you not eat? It is very good to eat". The Ostrovska Rebbi asked the Imrei Emet, "Where do we find that it is good to eat? The Imrei Emet Zt'l answered, "It discusses in the Torah about a person who swears "to do bad or to good" and our sages explain "to do bad" - who doesn't eat "and to do well" - who does eat, So we see that eating is a good thing". Immediately, the Ostrovska Rebbi Zt'l said the blessing, "who has sanctified me with his Mitzvot and commanded me to listen to the words of the sages" and ate a piece of food...

The Chozef of Lublin says that from this explanation of "to do good" referring to eating we see that it is possible to elevate ourselves through eating for the sake of Heaven and we don't need to elevate ourselves through abstinence.

In the book Ohev Yisrael written by the Rav of Apta Zy'a (his yahrzeit is on the 5th of Nissan), an explanation is given about the verse in Yirmiyahu according to the explanation of Rashi above. The verse (Yirmiyahu 4, 22) "The sages are wise to do evil, but they know not to do good". The sages wanted to acquire becoming complete with the characteristic "of doing evil" - which is abstaining from eating, fasting, self-denial, but they do not know how "to do good" by eating.

Similar to this, the Taz writes (Even HaEzer Siman 25, 1) about what the Rambam writes on the verse (Mishlei 3, 6), "Know Him in all your ways and he will straighten your paths" - one who eats, drinks and gives pleasure to his soul in order to be healthy to serve Hashem will receive reward as if he is fasting. There is a proof to this from the verse (Tehillim 127, 2), "It is futile for you who arise early, who sit late, who eat the bread of toil, so will the Lord give to one who banishes sleep from himself". there are Torah scholars who do not sleep a lot and learn a lot of Torah and there are Torah scholars who sleep a lot in order to have the strength to learn Torah. The one who sleeps more learns in one hour what the one who sleeps less learns in two. Certainly, they both get the same reward. Hashem gives the same portion of Torah to the one who sleeps more in order to strengthen his mind to learn Torah as the one who does not get as much sleep. Everything goes after your thoughts and intentions... [Pninim]

"ויקרא אל משה... (א,א) - כתיב האות א' זעירא"

Mosheh merited this calling because he made himself little.

He ran away from wanting to be a leader and said, "I am not a man of words (Yalkut Shimoni 427). The Orchot Tzadikim writes "Humility is a ladder to go up to the ways of Hashem as it is says, "He will guide the humble people in judgment and he will teach the humble people His ways". From humility, he will be able to acquire fear of Hashem as it says, "The heel of humility is fear of Hashem".

The Divine presence rests on those who are humble as it says, "I will rest upon the low ones and those humble in spirit." Hashem rested His Divine presence on Har Sinai because it was lower than all the other mountains. It is written, "Awaken and sing you who dwell in the dust, for a dew of lights is your dew" - one who rests in dirt in his life in this world, will live in the world to come. It is written, "Because Hashem is high, but He sees the lowly". One who sets his heart like flesh, his prayers are answered as it says, "You Who hearken to prayer, to You all flesh shall come".

Rebbi Yehoshua Ben Levi says, "How great are humble people before Hashem. During the times of the Beit HaMikdash, a person would bring a burnt offering and its reward was in his hand; he would bring a meal offering and its reward was in his hand. However, one whose mind is humble, it is counted as if he brought all the sacrifices as it says, "The sacrifices of Hashem are a broken spirit" and his prayers are not disgusting to Hashem as it says, "A broken heart, Hashem does not despise" (Sotah 5).

The sacrifice brings a person closer to Hashem. These days when we do not have the Beit HaMikdash or sacrifices, we have prayer and Torah in their stead and through these we can merit closeness to Hashem. Our prayers are instead of the sacrifices as it says, "We will replace bull (of sacrifices) with our lips". Torah is also instead of the sacrifices as we find in the Gemara that Reish Lakish says, "Whoever toils in Torah, it is as if he brought the burnt offering, meal offering, sin offering and guilt offering." Rabba says, "Whoever toils in Torah does not need to bring the burnt offering nor the meal offering nor the sin offering nor the guilt offering".

Rebbi Yitzchak says, "Whoever toils in the Torah of the sin offering, it is as if he brought the sin offering and whoever toils in the Torah of the guilt offering, it is as if he brought the guilt offering".

We need self sacrifice, preparation, repentance, and humility for Torah and prayer just like we needed these when we brought sacrifices and through these, we can be a sacrifice for Hashem. The sages teach that at one point the wicked kingdom decreed that we cannot learn Torah. Pappus ben Yehudah came and saw that Rabbi Akiva is gathering people publicly and learning torah. He said to him, "Akiva are you not afraid of the ruler"? Rabbi Akiva answered, "I will tell you a parable. There was a fox that walked by the river and saw fish swimming from place to place. He asked them, "What are you running away from"? They answered, "From the nets of people trying to catch us". The fox asked, "Do you want to come up to land and then you and I can live together like our fathers did"? The fish answered, "You are the one who is called smart among the animals?! You are not smart; you are dumb. We are afraid in the place we live and how much more so in a place that we will for sure die".

This is the same with us. Right now we are learning Torah as it says (Devarim 30, 20) "Because it is your life and the length of your days" so if we do not learn it, then we are not living.

We learn from here that Torah is for us as water is to fish, life. "They walked three days in the desert and did not find water and they dehydrated like fish". The soul of a Jew dehydrates without Torah. This is why we read ten verses on Monday and ten verses on Thursday from the Torah. It is very little, but it is similar to the fish. If a fish is in a swimming pool and the water evaporates, we take it and put it into a small bowl of water so it can still live. We apply the same idea to us with the Torah, even a little bit of it keeps us alive.

Parashat Zachor – for what and why?

The Shabbat before Purim is called Shabbat Zachor because of the Parashah that our sages established we should read on this week, "Remember what Amalek did to you on your way when you came out of Egypt" (Ki Tetze 25, 17).

The Sefer HaChinuch, Mitzvah 603: We are commanded to remember what Amalek did to Bnai Yisrael; Amalek started up with them when they came out of Egypt before any other nation raised a hand against them as it says (Bamidbar 24, 20) "Amalek was the first of the nations". Everyone was afraid of Bnai Yisrael as they heard what Hashem did for them in Egypt, but Amalek who was bad to their core did not pay attention to this and they started up with Bnai Yisrael, thereby lowering the fear in all the other nations' hearts as well. There is a parable that will explain this very clearly (Pesikta Rabati Parashah 12 Tanchuma here: There was a boiling hot pot that no one could dare step into it, but along came a person and they jumped in and got burnt. Even though he got burnt, he made the water cooler for the people after him. About remembering this matter, it says (Devarim 25, 17) "Remember what Amalek did for you on the way when you came out of Egypt." (Mitzvah 604: We are commanded to erase the descendants of Amalek and to destroy their memory from the world. Mitzvah 605: We should not forget what Amalek did to us).

The reason for this is because the miracle of Purim is connected to erasing Amalek as Haman the son of Medata HaAgagi, the enemy of the Jews, and Zeresh his wife are from the descendants of Amalek. Therefore, by killing them, the Jews fulfilled the Mitzvah of erasing Amalek. Therefore, on the Shabbat before Purim it is proper to read Parashat Zachor in which we are commanded to fulfill the Mitzvah of erasing Amalek. And behold our sages with their divine inspiration established for us to fulfill four Mitzvot on Purim:

- (1) Reading the Megillah, (2) giving packages of foods as gifts to one another, (3) gifts to the poor, (4) having a feast and being happy, a Purim meal.

Rebbi Tzadok HaCohen from Lublin Zya'a writes in his book "Mahshevet Harutz" (Siman 6), we learn that there are four Mitzvot that we need to fulfill on the day of Purim which correspond to the four letters in the name of Hashem (הויה).

Through our fulfilling these Mitzvot every year, we arouse each time the erasing of Amalek and in this way Hashem's name becomes complete.

**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 Hashomer Street, #8, Ramat Hasharon.

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

L'IluY 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 : Dina bat Sarah
Yaakov ben Salam : Binyamin ben Shulamit : Rahamim ben Chauru
Avraham : 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: Rahel bat Chana : Yaakov Yisrael ben Galit
For honor & success: Arie (leon) ben malka, Zaava bat Eto**

For a complete healing:

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Yehuda ben Esther : Ortal bat Galit
David ben Sarah: Miriam Keren bat
Rivkah: Ayala bat Tzipora
Sarah bat Rivkah: Zahava bat Hodaya
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