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ישיבה גדולה ברוכין
בית מדרש
אמריקני תורה ואמונה



Yeshivah Bruchin

Issue # 2 Nissan 5784/April 2024



**Yeshivah Bruchin wishes
all its students, alumni, parents, and associates
a Chag Pesach Kasher Vesameach,
and may it be Hashems Will that we can fulfill the verse of:**

*Just like the days when you left the land of Mitzrayim,
I will show you miracles (Michah 7:15).*



Everyone helped his neighbor, and to his brother he said, be strong. (Yeshayahu 41:6)

Yeshivah students volunteering during the war—with the outbreak of the war, many students volunteered in a variety of ways and with many organizations. Some of them volunteered independently and privately, and some as part of the yeshivah.

Under the yeshivah's guidance:

1. Students joined the security team of Bruchin and took shifts patrolling throughout the hours of the day at the school and throughout the yishuv.
2. During the Chanukah vacation, a group of yeshivah students went to volunteer on a farm in the yishuv of Bnei Netzarim through the organization, HaShomer HaChadash. Every day the students volunteered with a different farmer, maintaining the crops, harvesting them, and marketing them after the Thai workers left and there was a backlog of work. As part of volunteering, they helped pick avocados and cherry tomatoes, and helped guarantee that the strawberries were “Kosher L'Mehadrin.” Each evening, the students studied with one of the rabbeim from the yeshivah who came to the yishuv to study with

Volunteering in
agriculture



Divrei Torah from the Rosh Yeshivah *Rabbi Chaim Baruch*



Pesach is the celebration of the Jewish nation's birth. The stages of the formation of the Jewish nation as a nation on the stage of history. On Pesach, the Jewish nation is like a baby that needs to be cared for, sometimes placed in an incubator, in a clean and heated room, without a draft, without diseases, in a relatively sterile environment. To give it good, healthy food, particular food that it needs. Just like a baby that needs much protection from anything dangerous for it, so too is the Jewish nation. Just like a young child who is looked after by his parents, which is how we left Mitzrayim. "I said to you: live through of your blood!" I said to you: "live through your blood!"

Before the exodus from Mitzrayim, we had become so absorbed into Mitzrayim like a fetus in its mother's womb, and now it is going out to freedom. We now must be careful regarding purity. Pesach comes first. It is the innocence of the childhood of the people of the Jewish nation, the dew of childhood. Therefore, the environment should be free from everything in this physical world, from all chametz. Although anything leaven is not a bad thing, we need to separate from it. We do not eat anything that is leaven. This is the basis of the topic. This is the basis of the holiday, that on Pesach we are separated from the rest of the world. We arrive at the point in history where we stand on the world's stage, we appear in front of the entire world and receive the Torah. But we are now free, full of happiness and life because of our separation from the rest of the world, and from this we will bring blessings to all. By standing up for ourselves, which is the essence of freedom, we will bring blessings to the world.

Specifically, during this time, during everything that has dawned on us in the last half of a year, we are now newly standing on the stage of history, the era of special redemption. From all the hardships, from all the darkness, we will see a great light.

And in fact, we already see a great light — the light of Mashiach, who will fully appear soon in our days — Amen.

**Chag Pesach Kasher Vesameach
to you and your entire family**

Divrei Torah from Rabbi Eli Shapira-

Rebbe for First-Year Students

Pesach is getting closer. We have finished the long winter, and now the country is all ready for the *chag*, blossoming in honor of the coming holiday of freedom. We are also preparing for the *chag*, we discuss and learn its laws,¹ and we are specifically occupied with the primary mitzvah that was given to us in preparation for the *chag*—the mitzvah of removing the chametz.

But between cleaning the oven, kashering the pots, and checking by candlelight, the question must be asked—what is it and what is it for? Why does the mitzvah of “*Biur Chametz*” have such an essential place in the *chag*? Why do we need seven separate mitzvot dealing with chametz?² And why are we completely forbidden to have it in our possession? Even more so, from the words of Chazal, it seems that the essential requirement of *Biur Chametz* is nullifying it in one’s heart, something that we do not find by other mitzvot (indeed, the *poskim* debate how this really works³).

We usually connect the mitzvah of *Biur Chametz* with the purity of the heart and cleansing of our positive character traits. Just as we are required to remove the chametz from our homes, so too we are required to remove the chametz - the leaven in the dough, the evil inclination—from our hearts. Here too, there is what to ask—why all of this specifically at this time? If it is to purify our hearts to truly worship Him, we already have special times for repentance in the cycle of the Jewish holidays, where there is no mitzvah to burn the chametz from the heart, let alone from the home.⁴ It seems that Pesach has an exceptional quality, a certain holiness that can only appear if we remove the chametz, and precisely in the manner that the Torah commanded. We will try to establish the essence of this quality, and how the mitzvot of destroying chametz leads us to it

Rav Kook, zatzal, writes:

"But these two types of freedom do not come, and neither man as a private person nor the people as a collective are entitled to them, but by removing from all its limits everything that hinders his freedom, which is the acidity of the sa’or in the dough that its damage is most present when the light of redemption shines on him."

If so, Pesach is a time of redemption, a time of freedom, and the presence of chametz in our possession hinders this freedom. To better understand this gap, between chametz and freedom, including the meaning of the departure to freedom on Pesach, we will get an explanation from the words of the Maharal.

And for that chametz is forbidden because it takes time to rise, and we were commanded to eat matzah because it does not take time to rise. And therefore, they ate matzah on their way out to freedom because it does not take time, and chametz was forbidden to them because it does take time. After all, the Jews left for their freedom on a level where time was irrelevant.

We are used to the fact that to succeed in the world, you need time and a process—and the more you try to do a significantly greater action, the more time it takes to complete it. According to this, the redemption from Mitzrayim, the departure from the forty-nine levels of impurity and slavery to complete freedom, had to be accompanied by a lengthy process, in which little by little the Jews would become freer in their body and soul. The Torah specifically tells us that the Jews left Mitzrayim in a hurry, so quickly that even the dough they prepared did not have time to rise. The Maharal explains that the exodus from Mitzrayim was done on a special divine level, which stands above time. At the time of Pesach, it is revealed that all the qualities that make us the Jewish nation, free people, are within us in their entirety, and there is absolutely no need for a process for them to be revealed.

In the entire process of the exodus from Mitzrayim, we see a complete disregard for the dimension of time—the exile in Mitzrayim was shortened by 190 years. On the day of the exodus, the Jews ascended on the wings of eagles and arrived in the Eretz Yisrael, their final goal. So too are the mitzvot.

The sanctification of the month, the ability to bring down holiness into time, was given to us in the context of the exodus from Mitzrayim, and in all sanctified times we observe—"a remembrance of the exodus from Mitzrayim."

On Seder night, we leave Mitzrayim and ascend to the level where the Jews were at the time of the exodus, a level above time, and this is how the Sefat Emet writes:

And anyone who adds in telling the story of the exodus from Mitzrayim, behold he is praiseworthy.

The telling over of the exodus from Mitzrayim brings knowledge, as it is written and in order

you shall tell [the story] in your children's ears, etc. And you will know that I am Hashem. And since the exodus from Mitzrayim was told in the Torah and the Torah was given to Yisrael, it is possible to evoke the power of redemption because the exodus comes from the power of Hashem through the telling of the story, just like the Written Torah and the Oral Torah, that the Jews give new insights to the Torah's understanding. And it is mouthwatering because the things that are brought out orally from the hidden insights come to be revealed. Likewise, those Tana'im who delved into the meaning that every plague consisted of four or five plagues and that they were smitten in total with 150 plagues, it all came from the strength of the plagues. These plagues were hidden, and they became a reality. This is the explanation of one who elaborates on the story of the exodus from Mitzrayim, that we elaborate on and spread the story of the miracles and plagues through stories about the exodus from Mitzrayim.

When we tell the story of the Yetziat Mitzrayim, we are not only discussing what already happened, but we are actually living it right now. When the Tana'im argue about how many plagues were intertwined in one during the ten plagues and how many occurred by the splitting of the sea, they are actually bringing Mitzrayim more plagues. On Seder Eve, time does not affect us, just as it has no effect on the Master of the World—and we can multiply the miracles and redemption of the Yetziat Mitzrayim itself.

Now it is understood why it is impossible to have chametz on Pesach—after all, what turns the dough into chametz is the time you give it to rise—chametz is under the influence of time! It is impossible to arrive at the seder, to leave to freedom from the constraints of time, when I still have chametz. One must also remove chametz by nullifying it in the heart—since we specifically want to remove our servitude to time's dimension. May it be Hashem's Will that with this coming Pesach we merit freedom from all servitude and hardship, and may we merit the final redemption.

1 We study the laws of Pesach 30 days beforehand, Pesachim 6A.

2 The Rambam, in the Laws of Chametz and Matzah, counts six separate mitzvot that have to do with chametz, and has one more listed in the laws of Korban Pesach.

3 The Beit Yosef brings down this dispute (Orach Chaim 431, "Umideoraita")

4 The source is brought in the Zohar Bereishit and also in the Gemara—"We wish to do Your will, "and who is holding us back? The yeast in the bread and our servitude to the nations

5 Ma'amarei Hara'ayah, Cherut and Bitul Chametz

6 Physical freedom and spiritual freedom

7 Gevurot 5, Chapter 36

8 Pesach, 635



The yeshivah's lectures are filmed and uploaded to the yeshivah's YouTube channel, which already includes over 700 lessons.

We invite you to watch and learn from the Torah of the Yeshivah.



**And it is a time of trouble for Yaakov,
but he shall be rescued from it. (Yirmiyahu 30:7)**

With the outbreak of war on Simchat Torah, the rosh yeshivah, most of the rabbis, part of the administration, operations team, and army graduates studying at the yeshiva were drafted into reserve service. We were fortunate that our yeshivah joined the war effort in an extensive and significant way. At the same time, studies in the yeshivah continued, as usual, thanks to significant efforts on the part of the rosh yeshivah to add new rabbis to the staff and thanks to the limited operational staff that remained in the yeshivah.



To our great sadness, a soldier who learned in the yeshivah and was in his second year, Amichai Vanimo H"yd, was killed on the first day of the war. We send support to his parents and family members and share in their great sorrow. May it be Hashem's Will that we will all be comforted with the building of Yerushalayim.

Also, we wish complete healing and good health to some of the Yeshivah soldiers who were injured and are currently in recovery.

A letter from the parents Amichai Vanimo, H"y
To the Bruchin Yeshivah Family

Many hard days have passed by us and on Klal Yisrael.

We the family have taken it upon ourselves to try to build up the happiness alongside the great pain, which can only be achieved if we get accustomed to connecting ourselves with the level of Kal Yisrael. This level brings us to the understanding that it is not really the hollow space that was created that we feel so much, but the appearance of life at a much higher level than it was before. Because we cannot really return to this level, we feel the gap that was created in the heart. But, with everything that fills the gap within us, we will find the path to inner happiness, and all of this despite the great pain.

“It is indeed very, very difficult to control the grief and the bitterness at such a time when all of Israel is in heavy mourning for the loss of some of its young sons, the martyrs of my people, and only with the comfort of Tzion and Yerushalayim will we be comforted.

“Regarding the matter of consolation, there is no doubt that everyone who is killed is for the *klal*, and those who stand up for it are not at all aimed at its individuality but rather at the entire *klal*. Because all individuality departs and diverges in all directions, it is all the entire *klal* and there is no individual. So is regarding the natural torments and pains, which their roots are also a continuation of the *klal*’s disaster, in which only the *klal* feels the pain and not the individual... But this is also a virtue of the *klal* that it is never harmed, and immediately with the pain, the light of redemption sparkles along with the sprouting of salvation. And it is true that those who are closer to the gap, just as the sense of individuality has left them, so in contrast, the quality of the *klal* is revealed in them, and therefore there is a pure spirit that awakens in them to elevate the situation and bring blessing and resourcefulness from it on its wings to them and others...”

Chag Pesach Kasher Vesameach! The Vanino Family



Current Events in the Yeshivah

After the expansion of the beit midrash in the summer, following a welcome increase in the number of yeshivah students in the current school year (5784), a mezuzah setting ceremony was held on the 27th of Elul 5784. The rosh yeshivah, Rabbi Chaim Baruch, installed the mezuzah at the entrance of the beit midrash and spoke of the importance of increasing the number of Torah learners in the Klal Yisrael.

Installing a Mezuzah in the Renovated beit midrash



An Evening of Preparation for Rosh Hashana

An evening of preparation took place on the 2nd of Elul, 5783, following the ceremony of installing the mezuzah in the beit midrash. In the evening there were a variety of classes by the rabbanim: The rosh yeshivah - Rabbi Haim Baruch, Rabbi Lior Engelman, Rabbi Meir Neiman, Rabbi Aharon Cohen, Rabbi Yedidya Noiman, and Rabbi Hagai Londin. The evening was broadcast on the yeshivah's YouTube channel for the benefit of the yeshivah soldiers who were on duty and for all those who could not attend.





Hachnasat Sefer Torah
in honor of the late
Ariel Drasinover, zatzal.



Ariel Returns to the Yeshivah

The late Ariel Drasinover, a resident of Hadar Ganim in Petah Tikva and founder of the “TorahNoar” network with his friend Chovav Ozan, lived in our world for only twenty-one years, but those were years full of goodness.

Ariel was a young and energetic man with a sparkle in his eyes and a burning heart. Ariel was full of spirit, ideals, and great ambitions. He loved to study Torah very much, but he did not keep it to himself. He wanted to share it with the entire Klal Yisrael. We did not get to rejoice with him for his ultimate happiness, but to this day we learn from him what the joy of Torah is.

Ariel graduated with a bachelor’s degree in computer science at the Lev Academic Center and was accepted for military service in the prime minister’s office.

Three weeks before his wedding, on the 20th of Av 5778 (2018), Ariel was killed in a car accident on his way out of the Bruchin. After meeting with Rabbi Chaim Baruch to arrange his study at the yeshivah until his enlistment.

His family decided to dedicate a Torah for the *aliyah* of his *neshamah*. The *siyum* of writing the Torah was held at the family home with the participation of the Chief Rabbi of Petah Tikva, the Chief Rabbi of Israel, teachers, friends, and family members.

The Hachnasat Sefer Torah for the Ariel Drasinover took place on the 4th of Tishrei (September 19, 2023) at the Bruchin Yeshiva, with the participation of the rosh yeshivah Rabbi Chaim Baruch, family, friends, and students of the yeshivah.

Rabbi Chaim Baruch’ stated: “Ariel was supposed to be the yeshivah’s first *avreich*. After a conversation with me, he left the yeshivah’s office that had not yet been fully built and was killed at an intersection, I drove after him and pulled him out of the car, he was killed three weeks before his wedding.”

“Ariel founded the “TorahNoar” chain of schools—Torah lessons throughout the country—at an incredibly early age. We were privileged to dedicate a Sefer Tora five years later, to bring Ariel back to yeshivah, with great joy, with great elation.



Parents' Evening During Chanukah


On the evening of the 28th of Kislev, an evening for parents took place in the yeshivah. During the evening there was a meeting of the parents with the teachers, a study session with Rav Chaim the rosh yeshivah, a festive dinner, speeches, singing, and dancing. We were happy to meet and become acquainted with most of the parents of our students, who came in the shadow of the war to strengthen the Torah students and the spirit.



A study day in memory of
Rabbi Chaim Druckman,
zatzal.

On the first anniversary of the rabbi's departure, a seminar was held in which the students' heard lessons from the rabbanim: Rabbi Nachum Druckman, son and successor, Rabbi Micha Keltzhandler, Rabbi Eliashiv HaCohen, and the rosh yeshivah, Rabbi Chaim Baruch.





Shabbat groups

in preparation for Shabbat Parashat "Bo" each class went to a different location with the rebbe of the class to get together, meet other rabbanim, stay in different communities, and become acquainted with new areas.

Rabbi Nir Greenberg's class was hosted in Kiryat Yuval in Jerusalem.

Rabbi Binyamin Fellheimer's class was hosted at Yeshivat Merkaz Harav.

Rabbi Boaz Gilboa's class was hosted at the "Ateret Nechemiah" yeshivah in Tel Aviv.

Rabbi Yehuda Braun's class was hosted at the Ramat Gan Yeshivah.

Rabbi Elkana Benefield's class was hosted in Lod.

Rabbi Uriel Davidi's class was hosted by the Netzer Ariel community in Ariel.

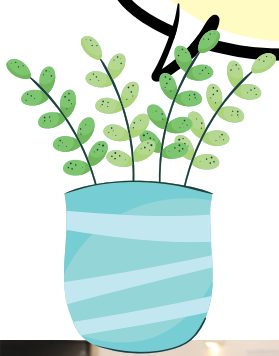
Rabbi Chaim Baruch's class was hosted by Moshav Nov in the Golan Heights.



"Shovavim" Conference

On the occasion of the Shovavim days, special study days were held in the yeshivah by the rabbeim. Rabbi Raphael Giami, Rabbi Uri Cohen, Rabbi Elisha Yanon, and Rabbi Binyamin Tabdi Toward the end of the Shovavim a conference was held on behalf of the association "Taking responsibility—changing reality online." An association was established to enable people to deal with the media healthily and to profit from everything that technology offers, without losing themselves. As part of the conference, the students and all participants heard lessons from: Rabbi Eli Sheinfeld, Rabbi Hagai Londin, and of course, from the rosh yeshivah, Rabbi Chaim Baruch. During the evening there was a sale of books to reinforce the days of Shovavim, a sale of basic phones, and Netspark software was installed for those who were interested.

Seder for Tu B'Shvat



On Tu B'Shvat night, a Tu B'Shvat seder took place in the yeshivah. As part of it, the rosh yeshivah and the rabbeim spoke about Eretz Yisrael and the glorious times that we are living in along with the abundance of the delightful fruits that grow in our land.



A week of studying a Masechet Sukkah and an evening for fathers and sons for the completion of a masechet.

The study week, which took place on Monday-Friday in Adar I, concluded a lengthy period of significant study of Masechet Sukkah and repetition of the masechet with the rabbeim. At the end, there was an evening for fathers and sons led by Rabbi Aharon and Rabbi Binyamin. The evening created a special connection between the boys and the fathers. It should be noted that some of the fathers arrived in the middle of their reserve service. We were treated to an uplifting and exciting evening.



The Month of Adar in the Yeshivah



Donation Campaign Zecher L'machtzit Hashekel

In preparation for Purim, we launched a campaign to donate to the yeshivah *zecher l'machtzit hashekel*. Thank you to the many donors who opened their hearts and continue to be loyal partners in increasing the Torah learning.

Siyum on Masechet Megillah

At the end of the Ta'anit Esther, the *siyum* of Masechet Megillah took place. Masechet Megillah was learned over the course of Adar I and Adar II, and many of the students were able to complete their learning before Purim.

Shabbat "Zachor" and Purim

As a tradition, many soldiers and graduates came to the Shabbat "Zachor" and Purim at the yeshivah. There was an uplifting Shabbat and real joy on Purim. During Purim, rations were distributed on behalf of the yeshivah to the soldiers of the yeshivah.

On Shushan Purim, the yeshivah students went to celebrate in Yerushalayim and Lod with the teachers who live in these cities.

An Evening for The Recruits of the March 24 Cycle.



Many blessings for the future to thirty-five yeshivah students who enlisted in the months of Adar II and Nissan for the IDF. We wish you enormous success in the service, make a soldier, go in peace, and return in peace! This year more students advanced their enlistment date in order to help the war effort in the war we are in. In preparation for the recruitment, we held a recruiting evening with all the yeshivah students. Rabbi Chaim, the rosh yeshivah, gave his blessing and then, as is our custom, every chavruta of each recruit blessed his chavruta. It was an intriguing and enriching evening! Thanks to "CAMP" for donating coffee pods to the recruits! May you be successful! Stay in touch, we are waiting for you at the yeshivah! Baruch Hashem, we can accompany the soldiers during their military service and strengthen the living relationship with the beit midrash, the rabbeim, and the rest of the scho

"Shvushim": Yeshivah Week

During the winter, many twelfth-grade students came to get an impression of the yeshivah to see if they wanted to join the yeshivah for the next school year. Many of them have already registered and we are making progress toward the completion of the next cycle of students.





Yissachar & Zevulun

Yissachar & Yonatan

Yissachar and Ori

Yissachar & David

Yissachar & You

**An opportunity for the most
profitable partnership!**

The Yissachar & Zevulun partnership, as stated in halachah, allows a person who is busy with his livelihood and is prevented from studying Torah during the day to make a partnership agreement with a Torah student, where in exchange for an amount of funding they share in the Torah study.

For further information





ישיבה קדם צבאית
ברוכין
חייסדים תורה למעשה

ישיבה קדם צבאי ברוכין, ברוכין ד.נ. מודיעין 7194600 | טלפון: 072-2116312
פלאפון / ווטצאפ: 051-2454524 | מייל: office@yeshiva-lm.com