

Zmanim

קבלת שבת

London 7:18

Manchester 7:29

מוצאי שבת

London 8:27 (8:49 ר"ת)

Manchester 8:37 (8:59 ר"ת)

חזון בני

ר"ח ניסן תשפ"ב

פרשת תזריע/ החודש

EMUNOH IN
THE PARSHA

נגע צרעת כי תהיה באדם והובא אל הכהן
(ויקרא יג:ט)

The גמרא asks a famous question on a פסוק relating to פסח and which we say every night in קרי"ש על המטה:

כל המחלה אשר שמתי במצרים לא אשים עליך כי (אני ה' רופאך) (שמות טו:כז). Hashem promises: *all the sickness I brought upon מצרים I will not place upon you because I am Hashem your Healer.* The obvious problem is that if the sickness will not be placed upon us, why would we need healing?

The באר מים חיים answers with an important (ברכות ה) גמרא based on another פסוק which tells us that if a person accepts difficulties, יסורים, with love, then he will merit wonderful things including children and general success. The reason for this is that there are always going to be מלאכים in שמים who will argue against the success of an individual perhaps because of his עבירות or lack of worthiness. Therefore, in order to placate them, הקב"ה will send some suffering to that individual. Then, once He starts to send him a רפואה, Hashem adds on many other blessings, because once the flow of שפע begins it doesn't stop.

So it turns out that the original difficulty was just an opportunity to unlock the ברכות which were in store for this person.

This explains the פסוק in שמות mentioned above and also provides insight into the פסוק in פרשה. An affliction of צרעת when found in a person, is only there in order "והובא אל הכהן" that he should be brought to a higher level of success...

EMUNOH IN
THE SIDDUR

We have a ברך שאמר נוסח that the מסורה שמ"ם, which means that we need to pay particularly close attention to its words and the ideas that they contain.

The מדרש תהלים (צ"א) says that a reason why one's תפילות may not be answered is because 'We do not know הקב"ה's Holy Name'. In order to remedy this, we therefore say ברך שאמר which gives us a deeper understanding into the שם השם and His interaction with the world.

The first meaning of the שם ה' mentioned, is that He is 'שאמר והיה העולם', the One who spoke and brought the World into being. It was ה' word (so to speak) that created a reality outside of Himself with מעשה בראשית. We therefore reinforce the point by referring to הקב"ה as עושה בראשית.

The second meaning of the שם ה' is that He is מהווה דבר, He makes His promises come into being. The מדרש quotes רשב"י as saying that this is what we mean when we refer to הקב"ה as נאמן. He always fulfils His promises of reward, even if the recipient no longer deserves it...

Q: WHAT DOES IT MEAN THAT WE ARE SUPPOSED TO BE 'FREE' IN THE MONTH OF ניסן?

A: OUR ספרים TELL US THAT THE MONTH OF ניסן IS THE MONTH OF חירות, THE MONTH OF FREEDOM. THAT IS WHY מצרים HAPPENED IN THIS MONTH AND IT IS WHY חז"ל SAY THAT THE FINAL גאולה WILL ALSO HAPPEN IN THE MONTH OF ניסן.

TRUE חירות MEANS BEING FREE OF THE CLUTCHES OF THE יצר הרע, NOT BEING SUBSERVIENT TO ALL OUR INSTINCTS AND DESIRES. THE BEST WAY TO ACHIEVE THAT IS BY LEARNING תורה AS חז"ל SAY תורה IS THE BEST ANTIDOTE TO THE יצר הרע AND אין לך בן חורין אלא מי תורה, LEARNING IS WHAT MAKES US FREE PEOPLE AND NOT SLAVES TO OUR יצרי הרע.



EMUNOH IN OUR
CHACHOMIM



This Wednesday, ה' ניסן, marks the Yohrzeit of the Apta Rov, **Rav Avrohom Yehoshua Heschel זצ"ל**, founder of the Chassidic dynasties Zhinkov and Kapyschnitz.

Born in 1748 in Zhmigrad, Poland, to his father Reb Shmuel זצ"ל who was רב of the town, young Avrohom Yehoshua was recognised from a young age as a child prodigy.

His first position was as רב in Kolvasov, Poland. He was drawn to חסידות after visits from Reb Moshe Leib Sassover and the Berditchever זצ"ל, and became a staunch חסיד of Reb Yechiel Michel of Zlotchov and Reb Elimelech of Lizhensk זצ"ל. Along with the Kozhnutzer Maggid, the Chozeh of Lublin and Reb Menachem Mendel Riminover זצ"ל, he was known as one of the four big תלמידים of Reb Elimelech. In 1800 he was appointed as רב in Apta and although he subsequently held many other positions, his love for the town and the respect the Yieden there had for him, coined him the name, the Apta Rov. In 1808, he became רב in Yasi, Moldova, but after there was מחלוקת in the town and after the passing of Reb Boruch of Mezhibuzh זצ"ל in 1816, he moved to Mezhibuzh and disseminated חסידות there for the rest of his life.

As well as being known as a tremendous צדיק he was also an outstanding תלמיד חכם and even after leaving to Mezhibuzh he would often return to Moldova to *pasken* complicated שאלות that arose. His remarkable מידה was the love that he had to all Yieden and he asked that no praises should be written on his מצבה other than the words 'אוהב ישראל'. In 1825, whilst lying on his deathbed and crying bitterly over the גלות, his last words were, "Before the Berditchever was נפטר he promised that he wouldn't rest until משיח comes, but they diverted his attention by teaching him lofty and mystical תורה until he forgot his promise. But I assure you, I won't forget".

His תורת אמת and אוהב ישראל, ספרים were published after his פטירה.
זכותו יגן עלינו

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EMUNOH IN
OUR LIVES

Our Jewish Children is an amazing organisation in America which helps fund Jewish children who would otherwise go to non-Jewish public schools, to attend Jewish private schools. One year, the new school term was approaching and Pinchos, the head of the organisation, realised that he was \$30,000 short, and many children wouldn't get into Jewish schools if he didn't come up with the money. The next week there was a Chinese auction for a local ישיבה and the top prize was \$30,000! He bought a few tickets and told his friends and family that he was 100% sure that he would win the money.

On the night of the auction he saw that an email had come through announcing the grand winner. He opened the email, fully expecting to see his name there only to see.... the name of somebody else! He had not won. He was distraught, but he caught himself and said, "ה', you know that I need this \$30, 000 to give these Jewish boys a proper חינוך. I'm sure I will get it somehow." Just a few minutes later his phone rang. On the other line was a wealthy man who said that he wanted to donate some money to a worthy cause and he had heard about Pinchos's organisation. They arranged a time for Pinchos to collect the donation. Pinchos went to visit the wealthy fellow expecting a donation of a few hundred dollars at best. The man wrote out a cheque, and Pinchos thanked him and left. When he was around the corner he opened the envelope to see a donation of.... \$30, 000!