<u>Zmanim</u>

קבלת שבת London 8:05 Manchester 8:20 מוצאי שבת London 9:21 (9:36 ר"ת) Manchester 9:35 (9:50 שברת)

פ' אחרי מות כ"ט ניסן תשפ"ב







זאחרי מות שני בני אהרן בקרבתם לפני ה' וימותו (ויקרא טז:א)

Don't Run Before You Can Walk

חז"ל offer varying explanations as to what the great sin of נדב ואביהוא was. The מדרש quotes one option that they entered the קודש קדשים in a state of drunkenness. Another reason is that they entered פרועי ראש, with heads uncovered.

The **Bobover Rebbe**, Reb Shlomo זיע"ז, provides an essential explanation which also carries a very important lesson. He understands the above-mentioned reasons (drunkenness and uncovered heads) as to be referring to something deeper. To be drunk means to have had too much wine, too quickly. Torah is compared to wine, as we saw in שיר השירים on TDD. One can therefore also become inappropriately drunk with Torah by trying to do too much too fast. Rather, the correct approach to learning and shteiging is a measured one, step by step, level by level.

This is where נדב ואביהוא went wrong and where we can all potentially go wrong - don't run before you can walk. Similarly, the uncovered heads refers to revealing secrets and depths in Torah too early. One has to slowly and methodically build themselves, to avoid the fate of ודר ואריהוא ח"ו

Indeed, this is an added meaning in 'רש"'s rendition of שלא ימות כדרך שמתו בניו, that one must take caution to proceed at a manageable rate.

As the new *zman* begins, and boys in school return for the new term, this Parsha provides a very valuable lesson: slow and steady wins the race...



ברוך שאמר (Part 3)

After referring to הקב"ה as the One who is עושה, we then speak of Him as the אומר ועושה. This means that He is the One who makes His word into reality.

Rav Schwab זצ"ל brings a מדרש at the beginning of says, 'I am 'ה Who promised your forefathers that I would take them out of slavery and bring them to their land. That time has now come and I will fulfil that promise because ה-ו-ה My Name is: 'What I promise, I do.'

רש"י there refers to this concept as מדה אמתית שלי, My attribute of Truth, so we actually see הקב"ה as defining His own Name as the Keeper of Promises. In fact the grammatical make up of the שם הוי"ה has the meaning of an ongoing process, i.e. a promise that will be kept.

Our אמונה in the ultimate גאולה, that הקב"ה will fulfil His promises to us, is therefore contained within the שם המפורש!

Q: IS IT OK TO USE MUSICAL INSTRUMENTS DURING DAVENING IF IT HELPS US TO FEEL A GREATER SENSE OF CONNECTION TO '17?

A: THIS IS A PARTICULARLY INTERESTING QUESTION TO RECEIVE DURING THE OMER! IT IS ACTUALLY PARTLY AN HALACHIC DURING WHETHER IT IS ACTUALLY PARTLY AN HALACHIC DURING WHETHER IT IS ACTUALLY PARTLY AND THERE ARE DIFFERENT DIRICH TO HAVE MUSICAL INSTRUMENTS IN SHUL. REGARDING THE DURING IF ONE FEELS HE NEEDS TO USE

VARIOUS MEANS (PERMISSIBLE ONES OF COURSE) TO HAVE MORE 1310 THEN IT IS CERTAINLY OK TO DO SO. HOWEVER, OUR END GOAL SHOULD BE THAT THE WORDS OF DAVENING THEMSELVES AND THE FACT THAT WE HAVE THE OPPORTUNITY TO STAND IN FRONT OF 11 17 17 THREE TIMES A DAY AND TO TALK TO HIM, SHOULD ULTIMATELY GIVE US THE SENSE OF CONNECTION THAT WE DESIRE, WITHOUT THE USE OF "PROPS"...



חזובני





This Sunday, ל" ניסן, marks the Yohrzeit of **Rav Yaakov Emden** ל"ניסן, commonly known as the יעב"ץ.

Born Yaakov Ashkenazi in the year 1698 in the town of Altona, Germany, his primary עבי was his illustrious father the חכם צבי זצ"ל. At the age of 18 he married Rochel, the daughter of Rav Mordechai Katz זצ"ל, the Rov of Ungarisch – Brod, Moravia, and he learned in his father-in-law's כולל after his חתונה. For many years he refused to take any official position, working as a private jeweller before accepting the position as a rock of the source o

He returned to Altona where he built a private בית for select צדיקים, and obtained permission from the King of Denmark to establish a printing press in Altona which published many ספרים. He lived in the post- שבתי צבי period of enlightenment and was one of the staunchest defenders of traditional Yiddishkeit and מסורה as well as fiercely fighting the Sabbatean sects which still existed from the days of שבתי צבי. Due to the fallout of all the anti-Sabbatean accusations, Rav Yaakov was forced to leave Altona and settled in Amsterdam.

Besides for his short stint in Emden, Rav Yaakov refused to accept any other רבנות, joking that each day he made a ברכה of דית דין. Nevertheless, he was widely regarded as one of the תלמיד חכם מופלג and a גדולי.

On one bitterly cold day, his תלמידים didn't come to his שיעור because of the weather. Many hours later they appeared and saw him so engrossed in his ספר that he was unaware that his beard had frozen to the table due to the frigid temperatures!

He wrote dozens of ספרים, including his famous סידור בית יעקב, a widely used סידור which includes many מנהגים which many still keep, and his שאילת and שולחן ערוך אורח חיים on ספר מור וקציעה.

He was נפטר in Altona on ראש חודש אייר in the year 1776.

יהי זכרו ברוך

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Refoel lived in Soviet Russia under the sinister control of the KGB, where all forms of *Yiddishkeit* were banned, including any communal services. Despite that, he ran a secret money Π " for *Yidden* under the noses of the KGB, knowing that at any moment he could be arrested and deported to Siberia for his 'crimes'.

One day, there was a sudden knock at his door. Two KGB officers bundled him into a car and took him to their headquarters where he was led into the interrogation room. A burly officer walked in with a thick file. He said, "We have documented all your activities from all these years". Trembling, Refoel was sure that he would spend the rest of his life in Siberia. The officer said, "I read all the documents. Do you remember how a lady once came to you crying for money but you had nothing to give? She pleaded that she had 11 starving children at home. You took off your watch and instructed her to sell it to buy food".

Refoel nodded, unsure what the officer was getting at. The officer said, "That woman was holding the hand of a six year old boy. I was that boy and you saved the lives of my family". The officer instructed Refoel to escape out the back door to a waiting car which took him home to pick up his family. They were then whisked across the border and brought to safely to ארץ ישראל...