

Zmanim

קבלת שבת

London 7:55

Manchester 8:09

מוצאי שבת

London 9:09 (9:26 ר"ת)

Manchester 9:23 (9:39 ר"ת)

# חזו בני

י"א אייר תשפ"א

פ' אחרי מות-קדושים



## EMUNOH IN THE PARSHA



ולא תשקצו את נפשותיכם

(ויקרא כ:כה)

Are there days when you just can't get going? When you find it hard to daven, hard to learn or even hard to behave? **The Kol Yaakov (R. Yaakov Zvi Yoilish z"l)** derives from the above Posuk a reason not to despair. As long as deep down you have the desire to be good and to do mitzvos, you will be okay. He compares the situation to your physical health. Even if you've hurt your arm or your foot so you're unable to function, as long as your vital organs, particularly your heart, are still healthy, then you have little to worry about. Similarly in *ruchniyus*, the most important thing is to make sure you look after your heart which contains your desire to serve Hashem properly. The word "*nefesh*" often means "desire" (as in the posuk "*im yeish es nafshechem*"). Our posuk "*Velo seshakzu es nafshoseichem - do not make your souls detestable*" can therefore be understood to mean: "do not make your desires detestable" - make sure to always keep alive and healthy your yearning to be great. And iyH you will be...

## EMUNOH IN THE SIDDUR



ברכות התורה

"Laasok beDivrei Soiroh" is a *brochah* like no other!

We don't just thank Hashem for giving us His Torah, we actually make a heartfelt request of Him! We ask that the words of Torah should be sweet and enjoyable. Learning is meant to be the most enjoyable experience of all, yet not everyone merits to enjoy that sweetness. *Birkas Hatorah* is a chance to ask Hashem for us to experience that exquisite pleasure.

**Reb Shimon Schwab zt"l** likens this to someone who is reluctant to jump into a cold swimming pool. Only once he has jumped in and 'broken the ice' he can have an enjoyable swim.

Similarly, when it comes to learning, at first it is very difficult to overcome the obstacles and make the necessary effort. However, once we have jumped in and immersed ourselves, it's the greatest pleasure available...

**Q: KEDOSHIM. BUT HOW CAN I BE "HOLY" IN TODAY'S UNHOLY WORLD?**

**A: A VERY IMPORTANT QUESTION! RABBEINU BACHYE ON THIS WEEK'S PARSHA TELLS US THAT KEDUSHOH IS ACHIEVED WHENEVER WE PLACE THE SEICHEL ABOVE THE GUF.**

IN OTHER WORDS, WHENEVER YOU ARE CONFRONTED BY THE YETZER HORA AND YOU OVERCOME THE TEMPTATION BY PUSHING AWAY THE NONSENSE ARGUMENTS THAT ARE THE CAUSE OF AVEIROS, YOU ACHIEVE HOLINESS. HE REMINDS US THAT IN THIS WAY WE ALL HAVE THE CAPACITY TO BE HOLY...

## EMUNOH IN OUR CHACHOMIM



When the great **R' Shimon bar Yochai**, whose *yohrzeit* falls out this week (18 Iyar – Lag B'Omer) was a young boy, he learned in the great Yeshiva in Yavneh, founded by Reb Yochanan ben Zakkai, who passed away just about the time that R' Shimon was born. R' Shimon's principal Rebbe was the famous Rabbi Akiva who taught five new talmidim after the tragic loss of his original 24,000. So attached did R' Shimon become to his Rebbe, Rabbi Akiva, that the latter called him "my son."

During the cruel persecution by the Roman Emperor Hadrian, when the Yeshivos were shut down and Talmud Torah was forbidden on penalty of death, Rabbi Akiva continued to teach Torah publicly, and his devoted talmid R' Shimon stayed at his side until Rabbi Akiva was arrested. Even then, R' Shimon continued to visit his Rebbe in prison to learn from him, until Rabbi Akiva was killed *al kiddush Hashem*.

The Gemoro tells us how R' Shimon fled to a cave with his son R' Elozor after the wicked Romans were informed about his opinions and activities. During those twelve years, the two of them devoted themselves to learning Torah, both *nigleh* and *nistar*. R' Shimon's *yohrzeit* is celebrated with great simcha due to the incredible amount of Torah he revealed and as a message to all of us to be inspired by his *mesirus nefesh*.

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## EMUNOH IN OUR LIVES

(Adapted from R' Dovid Kaplan)

### "FROM THE HEAVENS"

**Reb Moshe Feinstein zt"l** was *niftar* on Taanis Esther and was to be buried in Yerusholayim. The Rabbonim debated whether the *levaya* should be held on the 14th of Ador (which is not Purim in Yerusholayim) or to delay until the 15th which would allow far more people to attend but might spoil the day of simcha. It was decided to go for the 14th.

But *hashgochoh* had it that on the flight over from New York, the plane developed engine trouble and had to turn back.

In the end, Reb Moshe's *levaya* was held on Purim, allowing hundreds of thousands of people to attend and pay their last respects to the Godol Hador...