



# זכרון נתן צבי

## ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

## שבת קודש פרשת שמיני

### זמנים לשבת

6:16pm (40 mins before שקיעה)	הדלקת נרות
6:41pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
7:26pm	מעריב
8:35am	שחרית
9:00am	שוכן עד
9:36am	סוף זמן קריאת שמע
6:01pm	מנחה
7:31pm (35 mins after שקיעה)	מעריב
8:08pm (72 mins after שקיעה)	רבינו תם

### זמנים לימות השבוע

7:30am	שחרית
10:00pm	מעריב

### שיעורים

The Rav שליט"א will be speaking Friday night between מעריב and קבלת שבת.

The Rav שליט"א will be giving a Hilchos Shabbos shiur during the kiddush following davening.

The Rav שליט"א will be giving a short emuna and bitachon shiur following mincha.

*Mazel Tov*

R' Matis and Devorah Goldsmith on the birth of their baby **boy!** The Shalom Zachor will be at Sderot Eshkol 26, Knisa א, apartment 5.

R' Shalom & Rivkie Bookbinder will be making a kiddush for their daughter

*Hadassa*

at Ramat Hagolan 11, Knisa ב' Men in Apartment 10, Women in Apartment 11.

The Rav שליט"א will be giving a shiur to women on Sunday night on Hilchos Pesach at 9pm.

This weeks Kiddush is in honor of Yisroel Meir Silver and family. We wish them much hatzlacha with their move to America. צאתכם לשלום!

## IT'S IN YOUR HEAD

By: R' Shmuel Becher

After hearing that his children were nifter was in order to be mekadesh Hashem, the posuk famously relates that Aharon was silent.

Perhaps one idea behind Aharon's silence can be found in the implication of the posuk. It seems that Aharon's silence was a result of Moshe's explanation that the deaths of Nadav and Avihu were in order to create a kiddush Hashem to the rest of the Jewish people. In order for that to happen, it was necessary for Aharon to be silent. For kiddush Hashem is not found in hearing another's analysis of what happened or why it happened. Rather, it is a thought process every individual must go through on their own. Every Jew was to understand what took place and realize how Hashem was revealing His presence in this world and among the Jewish people. Without each and every Jew who was witness to the event going through that process and having that moment of realization, the deaths of his sons would have been wasted. Therefore Aharon chose silence, giving each member of Klal Yisroel space to digest what had happened, to understand how it had affected them, and what message Hashem was giving them. So it is with any kiddush Hashem (or ש"ח chillul Hashem), the arena in which it takes place is our minds, and it is there that we must ensure that our perspective is a real and personal one, otherwise there is no kiddush Hashem.

Rashi says that Aharon was rewarded for his silence by Hashem speaking specifically to him alone. In fact, it was not only Aharon who was silent, but his remaining two sons as well (ספרא). Rashi says that they too were rewarded by being appointed as emissaries to teach the laws of kashrus to the rest of the Jewish people together with Moshe and Aharon.

In order to better understand the connection between the different ideas above, a word on silence is needed. The Mahara (נתיב השתיקה) explains that silence in contrast to speech is a function of an intellect that is more connected to spirituality than it is to physicality. Once an idea takes physical form through words it is already somewhat disconnected from its source. Only when it stays within the confines of one's mind is an idea completely attached to its source in a higher realm (In fact, difficulty in translating a thought into words can be a sign of its more spiritual nature resisting the descent into physical expression).

For this reason, explains the Mahara (גור אריה, as understood by R' Hartmann), Aharon's silence was rewarded with a personal interaction with Hashem. Because he had taken the route of silence he had shown a deep identification with his da'as, our mode of connection with Hashem, and in return Hashem gave Aharon a direct connection with Him. In a similar vein, Aharon's children were rewarded with a part in the laws of kashrus which are described numerous times as a הבדלה between the טהור and the טמא, and as the גמרא says "אם אין דעת הבדלה מנין".

May we all merit to take a moment to be in silent, to connect to our דעת, and gain a personal perspective on the world around us.