

Zmanim

קבלת שבת

London 9:02

Manchester 9:22

מוצאי שבת

London 10:33

Manchester 10:56

חזון בני

פרשת קרח ב' תמוז תשפ"א



EMUNOH IN THE PARSHA



ויראו ויקחו איש מטהו

במדבר יז:כד

Following the disastrous rebellion of Korach and his dramatic downfall, some of the people complained to Moshe claiming he had "killed the people of Hashem". A terrible plague then broke out which was only put to an end when Aharon intervened. Hashem then instructs Moshe to tell each *Nosi* of every *shevet*, including Aharon of *shevet* Levi, to lay their staffs before the *Ohel Moed*.

Miraculously, Aharon's staff alone sprouted blossoms and almonds, thereby proving his chosen status amongst *Klal Yisroel*. The *posuk* then says that they all looked and saw what had happened, and each *nosi* then took back his own staff.

The **Imrei Emess** zy"א expresses the importance of this last point. Even though Aharon's staff was clearly superior to the others, they nevertheless reached for their own staffs in return, because they realised that each one of them had a staff that was best suited for them. This was the perfect antidote to Korach who wasn't satisfied with his lot and demanded something better. The *nesi'im* were now brought to the realisation that every person is given the perfect portion, tailor-made for them.

Quoting the **Chovos Halevovos**, the Rebbe explains that this applies to all of us: "they saw and they took their own"; each person needs to remember that their lot in life is perfectly suited to them...

EMUNOH IN THE SIDDUR



שלא עשני גוי

A number of years ago a non-Jew came to Yerusholayim having come to the conclusion, following a long spiritual search, that he wanted to convert to *Yiddishkeit*. He underwent the normal process of rigorous learning and testing in the hope that he would be accepted. One day, the *Beis Din* contacted him with a positive answer. Delighted, he immediately underwent all the procedures necessary to become a *ger*.

The following day his neighbours woke up to a very peculiar sight. That very same convert was seen dancing through the streets of Yerusholayim singing "*shelo osani goy, shelo osani goy!*"

When the *dayonim* of the *Beis Din* found out about this, they thought that perhaps he was mentally unstable, and they wanted to reconsider the validity of the conversion. However, Rav Dovid Baharan (the Rebbe of Rav Shlomo Zalman Auerbach zt"l), an elderly *talmid chochom* on the *Beis Din* of Yerusholayim, stopped them.

"No, no," he said. "This man is not disturbed, and there should be no question of revoking his conversion. That is really the way we should all be reciting the *brochah* of *shelo osani goy* every day!"

Q: WE LEARNED IN SCHOOL ABOUT AVOIDING MACHLOKES LIKE KORACH AND THAT WE SHOULD ONLY ARGUE "LESHEIM SHOMAYIM" LIKE HILLEL AND SHAMAI. BUT HOW DO YOU KNOW IF IT'S LESHEIM SHOMAYIM?

A: GREAT QUESTION! ONE ANSWER CAN BE FOUND IN NEXT WEEK'S PARSHA WHERE WE LEARN FROM THE POSUK "ESVOHEIV BESUFCH"

THAT TALMIDEI CHACHOMIM, DESPITE ARGUING FIERCELY, IN THE END BECOME CLOSE FRIENDS. PERHAPS THE GREATEST INDICATION THAT YOUR MACHLOKES IS LESHEIM SHOMAYIM IS THAT IT DOES NOT BECOME PERSONAL. ON THE CONTRARY, YOU BECOME EVEN MORE RESPECTFUL OF ONE ANOTHER AS A RESULT OF YOUR DEBATE...



EMUNOH IN OUR
CHACHOMIM



Rav Gedalia Schorr zt"l (whose yohrzeit falls out this week 7th Tammuz) was referred to as America's first Godol by none other than Rav Aharon Kotler zt"l himself. Rav Gedaliah learned in Kletzk under Rav Aharon and later became the *Rosh Yeshiva* of Yeshiva Torah VaDaas in 1958.

He was a master *mechanech* who loved every *talmid* as a dear child and his *ahavas Yisroel* knows no bounds. When the war broke out, as well as being a *Rebbe* in Torah Vodaas, he worked tirelessly to do what he could to save European *Yieden*. The Williamsburg Zeirei under Reb 'Mike' Tress became a beehive of *hatzolah* work. Funds, food packages, immigration documents, intervention with Washington - every possible avenue was pursued, and thousands of lives were saved.

In later years, he refused to discuss his wartime *hatzolah* work. To the pleadings of his children to tell them, he would reply, as he did to similar requests, in the following way:

The Rizhiner used to say that Hashem is *zocher nishkochos* - He remembers what is forgotten: He remembers what we forget. If we forget our *aveiros*, as though they had never occurred, He will remember them. If we forget the bit of good we have done and think instead of how we must still perfect ourselves, He will remember our accomplishments. What is remembered below is forgotten Above. What is forgotten below is remembered Above...

Our 3rd נפלאות הבורא series will be starting iyH...



WEDNESDAY 30TH JUNE 9:15PM



EMUNOH IN
OUR LIVES

(The Ben Ish Chai, as related by R. Dovid Kaplan)

A wealthy carpenter named Avrohom lived in Yerusholayim. A thief broke in one night and stole a load of gold coins and fled to Ein Gedi in the desert. On the way he became dehydrated in the heat and died. A young man, Ephraim, came across him and found the coins. After burying the thief, he pocketed the coins. He then heard his elderly father was sick. Ephraim travelled to his father's town and hid the coins in a tree. A few days later a fierce storm struck, knocked down the tree and blew it away. A fellow called Yissocher found the tree and lugged it away to his lumber yard. The next day, he sold the tree. To Avrohom. When cutting the tree down, Avrohom found the coins and recognised them as the ones he'd had stolen. A short while later, somebody turned up at Avrohom's carpentry looking for work. It was Ephraim. One day, during a break in work, Avrohom told Ephraim the story of his coins. Ephraim told Avrohom it was he that had found them. Avrohom wanted to give Ephraim some of the coins as reward for his part in retrieving them, but Ephraim refused. So Avrohom made a plan and hid the coins in some bread. When Ephraim left, he gave him the bread. A border guard stopped Ephraim and offered to buy the delicious bread off him. The bread was sold for a few *shekolim*. The guard then travelled to Yerusholayim where he presented the bread to a young man at his chasuna; Avrohom's son. Avrohom then decided to *redt* a *shidduch* for Ephraim. His own daughter. In Yiddish we say: *Hakodosh Boruch Hu fiert der velt...*