

Zmanim

קבלת שבת

London 9:06

Manchester 9:27

מוצאי שבת

London 10:38

Manchester 11:00

חזון בני

ט"ז תמוז תשפ"א

פרשת בלק



EMUNOH IN THE PARSHA



מה טובו אהליך יעקב משכנותיך ישראל

(במדבר כד:ה)

Billom was keen to curse Klal Yisroel but found himself praising them instead. Of all those praises, there is one that remains for all time: "mah toivu... how good are your tents Yaakov, your dwelling places Yisroel". It is well known that "Yaakov" is the name that refers to a *Yied* on a lower level (the root "eikev" is the ankle), whereas "Yisroel" refers to someone much more fully developed (the root "roish" is the head). One might think therefore that it is possible to serve Hashem only when he is "Yisroel". However, Billom noticed something incredible about the Jewish people: they are "toivu", great, whether they are just starting out and still "Yaakov", or they are already well accomplished and have reached the level of "Yisroel".

Reb Avrohom Yehoshua Heshel of Mezibuzh

z"ya, the Ohr Yehoshua, explains that this is because each *Yied* can bring *nachas* to the *Ribono shel Olom* by performing his *mitzvos* with whatever *kochos* he has on the level that he is at. If he is a great *Rosh Yeshiva*, he serves Hashem on the level of Yisroel. And if he is a "poshute *Yied*", he serves Hashem on the level of Yaakov.

But there is one condition. Yaakov must always be striving to become Yisroel. This is why the *posuk* uses the word "Ohel" by Yaakov because an *Ohel* is a temporary structure, whereas by Yisroel it says "Mishkon", a much more permanent structure. *Mah toivu*... how great is the *avodoh* of a simple Yaakov, because he is in his "Ohel", yearning to become a Yisroel in his *Mishkon*...

EMUNOH IN THE SIDDUR



מלביש ערמים

Odom and Chavoh were created without clothes. Their physical bodies were the clothing of their *neshomas*, and they had no cause for shame, as their outer world and inner world were in perfect harmony. After their *cheit*, "their eyes were opened" and they realized the need to cover themselves. In fact, the word for clothing, *levush*, is a contraction of the words *lo bosh* – without shame.

Rav Avigdor Miller zt"l explains that the clothes Odom sewed, ensured that he could maintain a state of modesty. However, Odom and Chavoh were then given a set of garments by Hashem Himself. This second set gave Odom and Chavoh more than *tznius*: It gave them a sense of dignity. Hashem was teaching Odom that he is higher than the animal kingdom, and his clothes should inspire more refined behaviour.

This message of distinction, Rav Schwab zt"l notes, is the reason we don't cover our faces or hands. A human face clearly reflects one's *tzelem Elokim*, and hands are the medium through which we control the world, both of which are characteristics unique to humans. If clothing provides us with dignity, lack of clothing relegates us to the world of the external.

Rav Pincus zt"l further explains that when we're unclothed, we're just a body. Animals need no clothing: The word for animal is *beheimoh*, a contraction of the words *boh ma* – what is in it? With no soul, animals have no reason to cover their bodies.

Q: THE 3 WEEKS

STARTS THIS WEEK BUT I DON'T REALLY UNDERSTAND WHY WE NEED ALL THESE RESTRICTIONS?

AT FIRST GLANCE IT MAKES SENSE TO FEEL DISCONNECTED FROM AN EVENT THAT HAPPENED ALMOST 2,000 YEARS AGO.

BUT THE REALITY IS THAT ALL THE PAIN IN THE WORLD TODAY IS A DIRECT RESULT OF THE CHURBAN. BY KEEPING THE HALACHOS OF THE 3 WEEKS YOU WILL BE DEMONSTRATING YOUR DESIRE FOR THE GEVULOH. IN FACT YOU WILL BE PLAYING A PART IN BRINGING IT CLOSER...



EMUNOH IN OUR CHACHOMIM



Rav Shmuel Rozovsky zt"l whose *yohrtzeit* is this coming week (27th Tammuz) was born in Grodno in 1913. At a very young age, he began to study in the Shaar HaTorah Yeshivah of Grodno, under Rav Shimon Shkop zt"l, eventually becoming his *talmid muvhok*.

In 1935, his father was *niftar*, and the *gedolei Torah* urged Rav Shmuel to succeed him. However, threatened with being drafted into the Russian army, he moved to Eretz Yisroel to escape the draft. This fortunate escape was clearly part of Hakodosh Boruch Hu's plan because Rav Shmuel became the bridge between the glorious past of European *yeshivos* and the bright future of Torah in Eretz Yisroel.

In 1944, Rav Yosef Shlomo Kahaneman zt"l opened the famous Ponovezh Yeshiva and chose Rav Shmuel, only 30 at the time to head the *yeshivah*. Rav Shmuel was an outstanding *Talmid Chochom* who went on to teach many, many *talmidim*. He was a *tzadik* who loved and lived learning with every fibre in his body.

Rav Shmuel handpicked the first five *talmidim* of Yeshivas Ponovezh, and he tenderly nurtured the *yeshivah* until it attained its status as one of the preeminent *yeshivos* in the world. Rav Shmuel's masterful daily and weekly shiurim attracted *talmidim* from all over Eretz Yisrael and from around the world.

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Our **נפלאות הבורא** series will be starting **יח**...



EMUNOH IN OUR LIVES

Often our *Emunoh* in *Torah* can be strengthened by the type of people it produces...

A young teenage boy named Moshe was debating whether he should go to *Yeshiva* or pursue a career in business. As he struggled to make up his mind, he decided he would visit a *Yeshiva* to see how it felt and if it could be the right place for him.

Moshe sat in one corner learning for a while before heading to the lunchroom to make a cup of coffee. As he headed back to the *Beis Hamedrash*, a *bochur* bumped into him causing him to spill his coffee all over another *bochur* sitting at his *shtender*.

The *bochur* jumped up and immediately said: "I'm so sorry - can I get you another coffee?" Moshe said to himself: "If this is what *Yeshiva* is all about, I'm staying!" He went on to become *Mashgiach* of Gateshead Yeshiva, Hagaon Reb Moshe Schwab zt"l...