

Zmanim

קבלת שבת

London 8:48

Manchester 9:06

מוצאי שבת

London 10:09 (10:17 ר"ת)

Manchester 10:27 (10:32 ר"ת)

חזו בני

כ"ד תמוז תשפ"ב

פ' פנחס מבה"ח



CHIZUK IN THE PARSHA



עולת תמיד העשויה בהר סיני לריח ניחוח...
(במדבר כח:1)

This week's פרשת התמיד contains the פרשה which we say every morning as part of the הקרבה and describes the twice daily קרבן of this קרבה which was brought as a כפרה for כלל ישראל.

An interesting aspect of the קרבן תמיד was that it was financed by מעות ציבור, communal funds, in order for everyone to feel part of it. However this also created an inherent danger in that each individual could think that he had fulfilled his duty with these two קרבנות and not feel the need to work on his עבודת ה' the rest of the day. Therefore the פסוק continues, "עולת תמיד" to teach that the two קרבנות were actually just the starting point to help bring a person closer to הקב"ה beyond just those two moments.

The זכרון מנחם זצ"ל draws a parallel to another "two moments" in our day, namely the two daily הלכות that officially guarantee a person a חלק in עוה"ב, as we quote every day: כל השונה הלכות בכל יום מובטח לו שהוא בן עוה"ב. However, here too there is a danger that a person might be "יוצא" his חיוב of לימוד with just two הלכות and spend the rest of his time engaged in other matters. But, similar to the קרבנות, this is not the case; rather, the two הלכות are just to "whet the appetite" to encourage a person to get started so that for the rest of his day he will also try to fill his time with learning as much as he is able. ...כבשים בני שנה תמימים שנים ליום... עולת תמיד. The "two-a-day" are there to facilitate a continuous עולת תמיד.



CHIZUK IN THE SIDDUR

יהי כבוד (part 3)

ישמח ה' במעשיו

Let Hashem rejoice in His works

The פסוק explains פשט in this ספורנו, *Let Hashem, Who desires חסד, rejoice in His people when they achieve שלימות.*

The שפת אמת זיע"א explains that כלל ישראל are the הקב"ה's handiwork. We have been chosen to be the הקב"ה's special nation, a portion of Himself, so-to-speak in this world and as such, He takes great pleasure in us. However, as long as we are in גלות, this שמחה is not complete.

The word ישמח is therefore written in the future tense to remind us that the עיקר שמחה for הקב"ה is when we reach our שלמות, something that will only happen in ימות המשיח.

As we enter the 3 weeks, let's take some time to focus on the fact that הקב"ה feels pain that we are still in גלות and resolve to play our part in bringing the גאולה!

Q. WE HAVE BEEN LEARNING ABOUT פנחס AND ABOUT THE קנאות OF מדה. HOW DOES ONE KNOW IF HIS קנאות IS GENUINE OR WHETHER IT'S COMING FROM A DESIRE FOR מחלוקת?

A. RAY CHAIM SOLOVEICHIK משהל זצ"ל GIVES A GREAT ANSWER TO THIS QUESTION. A HOUSE OWNER AND A CAT SEEM TO HAVE SIMILAR INTERESTS. THEY BOTH SEEK TO ERADICATE MICE. BUT THE HOUSE OWNER WISHES THAT

THE MOUSE WASN'T THERE IN THE FIRST PLACE. WHEREAS THE CAT WANTS THE MOUSE TO BE THERE SO THAT HE CAN CATCH IT AND HAVE SUPPER. SO TOO, WHEN IT COMES TO קנאות, THE TRUE קנאים WOULD DAVEN AND HOPE THAT NO חילול ה' WOULD EVER HAPPEN TO GIVE CAUSE TO THEIR קנאות. TROUBLE-SEEKERS UNFORTUNATELY WISH FOR MORE OPPORTUNITIES FOR מחלוקת...



CHIZUK FROM OUR CHACHOMIM



This past Thursday, כ"ב תמוז, marked the *Yahrzeit* of **Rav Avrohom Grodzinski** ה"י.

Rav Avrohom was born in Warsaw in the year 1883 to his father Reb Itche, who established a *ישיבה* there and about whom the Chofetz Chaim said that 'he saved *Yiddishe* education in Warsaw'. Rav Avrohom would say later on in life that he hadn't had a childhood, so busy was he helping his parents with their various *חסד* endeavours, and feeding the multitude of poor guests who flocked to their home.

In 1899, after stints of learning in Radin and Lomza, Rav Avrohom went to learn in Slabodka and became a close *תלמיד* of the Alter, Rav Nosson Tzvi Finkel זצ"ל, who referred to him as *חלקי בכל עמלי*. He toiled day and night in *לימוד התורה*, as well as working tirelessly to perfect his *מדות*. For 2 years he worked on the *מדה* of greeting everyone he saw *בסבר פנים יפות*. People would later attest that during the harrowing times in the Kovno Ghetto, he would always have a pleasant disposition, masking his internal grief. After 4 years in Slabodka, the Alter sent him to Telz to help Rav Eliezer Gordon זצ"ל set up the *ישיבה*. After 3 years he returned to Slabodka and joined the *הנהלה*. He married Rebbetzen Chasya, daughter of the Slabodka *משגיח*, Rav Dovid Tzvi Heller זצ"ל.

He moved to *ארץ ישראל* to set up *ישיבת חברון*, and a few months later, when the Alter immigrated to *ארץ ישראל*, Rav Avrohom returned to take over the leadership of the *ישיבה* in Slabodka. He was an exemplar of the nobility and aristocracy of Slabodka, and was known as an expert in understanding the unique capabilities and character of each one of his *תלמידים*. During the Holocaust he worked tirelessly to help *ישיבה בחורים* and *רבנים* who had escaped to Vilna, despite being very ill and weak himself. He eventually had to be hospitalised and the Nazi's *ימ"ש* burnt down the hospital when they liquidated the Kovno Ghetto.

His teachings are published in the *תורת אברהם*. Four of his eight children survived the Holocaust and his sons-in-law include *גדולים* such as Rav Shlomo Wolbe זצ"ל and Rav Chaim Kreiswirth זצ"ל.

יהי זכרו ברוך

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Menorah Grammar Year 10 recent trip to Kerestir



CHIZUK IN OUR LIVES

At the end of the 2nd World War, the Nazis tried to hide the terrible atrocities that they had committed. One such example in attempting to fool the world was the creation of a video showing a truck entering one of the concentration camps with freshly baked bread which they proceeded to distribute to the inmates.

One survivor, Berel, recounted how the queue was as far as the eye could see, as each prisoner salivated at the aroma of the warm bread, something they hadn't had in many years. Berel panicked as the loaves started dwindling and he *davened* that there should be some bread left for him. He received the very last loaf and ran in jubilation to the barracks. As he was about to bite into the bread, a Kapo walked in and demanded to know where the bread was from. Berel held tightly onto his loaf, but the Kapo started beating him. However, Berel wouldn't let go of his coveted prize until he eventually lost consciousness.

He woke up a few hours later and when he noticed the bread was gone he said, 'I give up'. He went outside to find a guard to shoot him and was surprised to see how eerily quiet it was for the middle of the day. He went from barrack to barrack and couldn't understand why everyone was asleep. He started shaking people until he realised.... they were no longer alive. The bread had been poisoned and Berel's life had been spared...