

Zmanim

קבלת שבת

London 9:05

Manchester 9:26

מוצאי שבת

London 10:37

Manchester 11:00

חזו בני

ט' תמוז תשפ"א

פרשת חקת



EMUNOH IN THE PARSHA



ויקחו אליך

(במדבר יט:ב)

The greatest strategy of the *yetzer hora* is to try and convince us that our *mitzvos* and *maasim tovim* don't amount to anything, especially because we cannot compare ourselves to the previous generations who were so much greater than us. But this is a huge mistake. Because while it is true that we grow weaker and more distant from *ruchniyus* with every passing generation, otherwise known as "*yeridas haDoros*", nevertheless we are able to reach equal greatness in our own way. The question is how?

Rashi at the beginning of the *parsha* explains. In Hashem's instructions to Moshe regarding the *poroh adumoh* are the words "ויקחו אליך", which means "take to yourself". Why does the *posuk* say "to yourself" rather than just "take"? Says Rashi: "לעולם - היא נקראת על שמך - פרה שעשה משה במדבר" - the *poroh adumoh* will always be named after you - the *poroh* that Moshe performed in the desert". Moshe was uniquely connected to the *poroh adumoh* to the extent that it was named after him - Moshe's *poroh*! In fact, *Chazal* tell us that Moshe was the only person who understood the essence of this *mitzvah* despite the fact it was the greatest *chok* that even Shlomo Hamelech could not fathom.

The **Birchas Shmuel** writes that when *Klal Yisroel* came to perform the *poroh adumoh* in later generations, they knew that they didn't understand it at all. But they also knew that Moshe had understood it fully. All they had to do was carry out the *mitzvah* in the "name of Moshe", and by doing so it was considered as though they were doing it with all the depth and understanding that was available to Moshe.

Similarly, when we *daven* or learn, whilst we know that we don't have the understanding or connection or depth of previous *tzaddikim*, nevertheless we can connect with those *tzaddikim* and attach our *עבודה* to their *עבודה* and in so doing, achieve the same results...

EMUNOH IN THE SIDDUR



פוקח עורים

Every day, without fail, we make the *brocho* of *poke'ach ivrim*, thanking Hashem for opening up the eyes of the blind. *Boruch Hashem* we have our eyesight, but how often do we stop to appreciate and say a genuine thank you to Hashem for the miracle of eyesight?

The eye is nothing short of a wonder organ, as it can control the amount of light it takes in through muscles in the iris which contract and relax to alter the size of the pupil.

The light first passes through the cornea, and then moves into the lens which bends the light, ultimately onto the retina which is covered in millions of light-sensitive receptors known as rods and cones. Each receptor contains pigment molecules. These ultra-sensitive receptors are shapeshifters when hit by light. In response, they trigger an electrical message that travels to the brain via the optic nerve.

Vision is truly a miracle, especially when you consider that our eyes are only able to produce two-dimensional images. The brain's advanced processing means it's able to build these flat pictures into a 3-D view. Our eyes are positioned about two inches apart, so each sees the world from a slightly different angle. The brain compares the two pictures, using the differences to create the illusion of depth.

All of this happens without us even realising it, so tomorrow morning take a moment to think about all this before saying thank you to Hashem.

Q: WHEN GOOD THINGS HAPPEN WE SAY 'HATOV VEHAMAITIV'. WHEN BAD THINGS HAPPEN WE SAY 'BORUCH DAYAN HO'EMESS. WHY DO WE SAY THIS, I THOUGHT THAT EVERYTHING HASHEM DOES IS FOR THE GOOD?

A: A VERY IMPORTANT QUESTION. THE SHORT ANSWER IS THAT WHILE OF COURSE IT IS TRUE "KOL MAH DE'VID RACHMONOH LETAV OVID - EVERYTHING HASHEM DOES IS FOR THE BEST, NEVERTHELESS IT DOESN'T ALWAYS FEEL GOOD.

IN FACT, IT CAN REALLY HURT AT TIMES. AND HASHEM HIMSELF KNOWS THIS, OTHERWISE THERE'D BE NO INYAN OF AVEILUS. BUT THE POINT IS, THAT EVEN WHILE IN MOURNING, A PERSON IS STILL AWARE THAT IN TRUTH, WHILE IT MAY NOT FEEL GOOD, IT REALLY IS GOOD. THIS IS THE "DAYAN HO'EMESS", THE JUDGE OF TRUTH - ONLY HASHEM KNOWS THE TRUE GOOD REASON FOR TRAGEDIES; WE JUST HAVE TO ACCEPT IT...



EMUNOH IN OUR CHACHOMIM



Rav Elchonon Bunim Wasserman זצ"ל *Hy"d*, whose *yohrzeit* falls out this week (11th Tammuz) was one of the greatest *gedolim* of the pre-War generation, and a *talmid* of great *gedolim* including the Chofetz Chaim זצ"ל. He eventually became *Rosh Yeshiva* of Baranovitch, which meant that he had to travel to raise funds for the Yeshiva.

There was a wealthy clothing and buttons factory owner in Manhattan who Reb Elchonon had known as a child. He had left many years earlier and had done extremely well financially but sadly had left the path of Torah. Reb Elchonon made an appointment to see him in his office. "Rabbi Wasserman," the man said, "what did you come here for?"

Reb Elchonon lifted his jacket and showed him where a button had fallen off. "I've come to have a button sewn on my jacket," Reb Elchonon said. The man chuckled. "Really, Rabbi, why have you come?" He led Reb Elchonon down into the factory. He figured when Reb Elchonon would see how vast his factory was, he'd be so impressed that he'd make an appeal for money, which was obviously the real reason he had come.

After having his button sewed on, Reb Elchonon turned and left, and a waiting car drove him back to his host's home. The next morning the telephone rang early. "Rabbi Wasserman," the man practically shouted into the phone, "you cost me a night's sleep. Why did you come!?"

Reb Elchonon replied "You find it so hard to believe that I'd come all the way from Baranovitch to the United States to have a button sewn onto a jacket. But your soul came from underneath the throne of Hashem and travelled seven heavens to get here. Did it make that trip just so you could own a factory that sews buttons and makes clothes?"

The man was shaken to the core by the great *Rosh Yeshiva's* words and the sincerity with which they had been delivered. He became totally *frum* and a loyal supporter of the Baranovitch Yeshivah.

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



EMUNOH IN OUR LIVES

Trust the Rebbe

A wealthy *Gerrer chossid* would often travel to the Rebbe, the great Sfas Emess, in Ger (Gura Kalwaria, Poland), to bask in the presence of his greatness and to seek his sage advice. On occasion the Rebbe would instruct him regarding his business affairs and it always worked out for the best. The *chossid* attributed his success in business to the Rebbe's counsel. Unfortunately, the Rebbe passed away at a relatively young age and the *chossid* was devastated. But at the next *Yom Tov* he decided to visit the new Rebbe, the Imrei Emess, son of the Sfas Emess, to discuss his various business dealings with him. Following the young Rebbe's advice, the businessman made some deals and investments. But they turned out to be a disaster and he lost all his wealth. He was so upset with the Rebbe, thinking that he was nothing like his father and therefore lacked the *ruach haKodesh* that would have prevented his downfall. So he stopped visiting the Imrei Emess. A short while later, he found himself taking a holiday in Marienbad where the Rebbe was also having a break. While he still felt angry towards the Rebbe he nevertheless decided to attend the *tisch* that Friday night. And he was stunned. The Rebbe was talking about the tragedies of *Klal Yisroel* in the *midbor* and how so many of them came about because the *Yieden* did not trust their Rebbe Moshe! The *chossid* returned to his village shaken up, and said to his family: "My business has been wiped out, we've got no reason to stay here. Let's move to *Eretz Yisroel*". Which they did. Just one year later, the Germans invaded Poland and wiped out his entire village. The Rebbe's *ruach haKodesh* had saved his life.