

Zmanim

קבלת שבת
London 8:39
Manchester 8:58
מוצאי שבת
London 10:04 (10:12 ר"ת)
Manchester 10:23 (10:27 ר"ת)

חזון בני

ח' סיון תשפ"א

פרשת נשא

EMUNOH IN
THE PARSHA

נשא את ראש בני גרשון גם הם

(במדבר ד:כב)

Almost every year following *Shovuos*, the *parsha* of *Nosso* is *leined*. **Reb Yehuda Leib Eiger of Lublin** zy"א, the *Toras Emess*, explains why this is so. He writes that you might feel, despite having stayed up a whole night and then spent hours learning during the day, that you still didn't do enough. You might come out the other side of *Yom Tov* wondering whether you were actually *mekabel* the *Torah* properly. Along comes *parshas Nosso* to say: "*Nosso ess rosh*" – lift your heads! – "*bnei Gershon*" – even those who feel cut off and disconnected (*Gershon* is a *loshon* of *geirushin*). Why? Because "*gam heim*" – they too were there.

At *Har Sinai*, the *Yieden* were not necessarily on the level deserving of receiving the *Torah*. But they were all there! And that's all that mattered.

You too were there! You were in the *Beis Hamderash*! You were in shul! You expressed your desire. And that's what counts.

Just like at *Har Sinai*, where the *Torah* was given through "*isarusa dile'eiloh*", a gift from *shomayim* to those who showed they wanted it, so too every year, that same gift of *Torah* is given to all those who express a desire for it. If you wanted it, you got it.

EMUNOH IN
THE SIDDUR

ברכת כהנים

Although we could theoretically say any *pesukim* after *Birkas HaTorah*, we specifically say the ones of *Birkas Kohanim*. **Rav Shimon Schwab** z"l points out that there is a deep connection between *Birkas HaTorah* and the *pesukim* of *Birkas Kohanim* (which are also in this week's *parsha*.) The middle *brochah*, (*yo'er Hashem ponov eleichoh*) of *Birkas Kohanim* is essentially a request to understand *Hashem's Torah*.

The word "*vichunekoh*" means 'and give you *chein*.' Rav Hirsch translates this as a kind of spiritual gift, the sort of thing we ask for in the *brochah* of *atoh chonein*, that *Hashem* gives knowledge as a gift. The *medrash* therefore explains *yo'er* to mean that *Hashem* should enlighten our eyes and heart through the understanding of *Torah*.

The *kohanim* therefore bless us that our minds should meet with *Hakodosh Boruch Hu's Mind* (*kevayochol*) as we become enlightened with a deep understanding of His own *chochmoh*. This is an incredible thing to have in our minds as we say these *pesukim* every day.

Q: IF THE ENTIRE
WORLD WAS CREATED
FOR THE YIEDEN, WHAT'S
THE POINT OF ALL THE
SPECIES, TRIBES,
ORGANISMS AND
PEOPLE WE WILL NEVER
MEET OR EVEN HEAR
OF?

A: THE SHORT ANSWER IS: WE
DON'T KNOW..

HOWEVER, EVEN SCIENTISTS
HAVE WORKED OUT THAT IF NOT
FOR ALL THE TRILLIONS OF
STARS AND PLANETS, EACH
SITUATED IN THEIR EXACT PLACE
IN THEIR GALAXIES, LIFE ON
EARTH WOULD NOT BE
POSSIBLE. ALL WE KNOW IS:
BEREISHIS – BISHVIL YISROEL
ONE DAY WE WILL BE GIVEN TO
UNDERSTAND HOW EVERY
MOLECULE IN THE
UNIVERSE OWES ITS
EXISTENCE TO
KLAL YISROEL.



EMUNOH IN OUR CHACHOMIM



Rav Chaim of Volozhin z"l, whose *yohrzeit* falls out this week (14 Sivan), was the primary *talmid* of the Vilna Gaon and the founder of the Volozhin Yeshiva in 1802, the most important and most influential *Litvishe* Yeshiva.

The story is told that he originally relayed his plan to establish the *Yeshiva* to the Gaon with great enthusiasm but the Gaon did not respond positively. Since Reb Chaim would not undertake a project of this nature without his *Rebbe's* approval, he dropped it.

A number of years later, just before the *petira* of the Vilna Gaon, Reb Chaim again spoke to him about the project — this time with much less enthusiasm and much less confidence. Surprisingly, the Gaon told him that it was a wonderful idea and that he should proceed!

"*Rebbe*," he inquired, "when I first asked about it I was so enthusiastic, and the *Rebbe* cooled me off. Why suddenly, is he in favour of it now?"

"The first time you asked me about it," the Gaon responded, "I was concerned that too much of your ego was involved. You were 'on fire', but *mit a bren boit men nisht*. Now you talk about it much more calmly, more rationally, with less personality and ego involved. You should be *matzliach* in this *avodas hakodesh*." The Gaon was teaching all of us that we cannot rely on being fired up in order to succeed. On the contrary, with steady and calm commitment, we can achieve great things.

Our **נפלאות הבורא** series will be starting soon **י"ח**



Details to follow...



EMUNOH IN OUR LIVES

(Adapted from R. Dovid Kaplan)

In light of the the recent missiles raining down on Eretz Yisroel, the following story is particularly poignant.

During WW2, Warsaw was being bombed by the Germans *ym"sh*. The Brisker Rov, **Reb Velvel Soleveitchik** zt"l was taking refuge in a bomb shelter together with many other people.

As they huddled together, they realised the bombs were getting closer and stronger.

At which point, the Brisker Rov picked himself up and started to leave the shelter to return to his apartment. Everyone was astonished!

So he explained: "When the bombing was light, I did my *mitzva* of *hishtadlus* and came down to the shelter. But now that the bombing has intensified, I may as well go back home..."

The Brisker Rov personified the very meaning of the word *bitochon* - *halevai* by all of us.