

Zmanim

קבלת שבת

London 8:49

Manchester 9:08

מוצאי שבת

London 10:16 (10:24 ר"ת)

Manchester 10:36 (10:37 ר"ת)

תזון בני

י"ח סיון תשפ"א

פרשת בהעלותך



EMUNOH IN THE PARSHA



ועש כן אהרן

(במדבר ח"ג)

Rashi, on the above posuk, famously writes: "להגיד - שלא שינה - to teach us that Aharon never deviated (changed)". The *meforshim* explain this statement in many different ways, some of them highlighting the idea that Aharon was consistent in his *Avodas Hashem* and never "took a day off".

Reb Menachem Mendel of Rimanov zy"א, quoted in the *Ailana D'Chai*, offers his own beautiful *pshat*.

It is well known that Moshe and Aharon were two very different leaders. Moshe took it upon himself to be *mechazek* the connection between *Klal Yisroel* and the *רבש"ע*. He was the Rebbe. He would never stop teaching Torah and extolling the greatness of *הקב"ה*. Aharon on the other hand focused on making *sholom* between *Yieden*, by explaining and impressing upon every *Yied* the value and greatness of every other *Yied*. This is how he would put an end to arguments. When each party was reminded of the quality of the other party, they would replace their negativity with positivity.

But Aharon went even further. He would also work on creating "peace" between *Klal Yisroel* and Hashem Himself, by declaring the greatness of every *Yied* before Hashem. And the same way in which everything Moshe expressed regarding Hashem to the *Yieden* was absolutely true, so too everything Aharon expressed about the *Yieden* was also fundamentally true - *שלא שינה*.

Aharon taught all of us that the essence of every *Yied* is pure and good. This can help us avoid fighting. And it can also serve as a tremendous *chizuk* to ourselves as we are reminded of our inherent goodness.

EMUNOH IN THE SIDUR



אלו דברים שאין להם שיעור

In order to ensure we learn both *תורה* and *תורה שבכתב* immediately after *birchas haTorah*, we recite a *mishna* from the start of *Maseches Pe'oh* and a *braisa* from *Gemoro Shabbos* (127a).

The *mishna* refers to *mitzvos* that have no limit *מדאורייתא*, and the *gemoro* speaks about *mitzvos* where one gets a reward both in this world and in *עוה"ב*.

Rav Hirsch z"l explains that most of the *mitzvos* mentioned in the *gemoro* are *בין אדם לחבירו* and the reward that we get in this world is the sense of *simcha* that we feel when we perform them as we invest in our relationships.

Also, the reward that we receive in this world from going to *shul* or the *beis hamedrash* is the sense of progress we feel towards our own *aliya* in *ruchnius*.

However, there is no *mitzvah* that can compare to learning Torah which is so *geshmak* and enjoyable in this world and which brings us as close as can be to the *רבש"ע* in the next!

Q: WITH THE RECENT ANTI-SEMITIC ATTACKS HAPPENING HERE IN ENGLAND, I AM NERVOUS. WHAT MESSAGE IS HASHEM SENDING US?

A: WE CAN'T KNOW FOR CERTAIN WHAT HASHEM'S MESSAGE IS. HOWEVER, THESE INCIDENTS REMIND US VERY CLEARLY THAT WE ARE ABSOLUTELY STILL IN GOLUS.

WHAT WE ARE SEEING IS "ESOV SONEI LEYA'AKOV" BUBBLING TO THE SURFACE. IT'S ALWAYS THERE AND UNTIL MOSHIACH ARRIVES, IT WILL ALWAYS BE THERE. BUT WE CAN TURN THESE DISTURBING EVENTS INTO SOMETHING POSITIVE. IN *PIRKEI DRABI ELIEZER* IT SAYS THAT THIS *GOLUS* WILL BE BROUGHT TO AN END BY OUR *TEFFILOS*. LET US DAVEN WITH MORE *KAVONAH* AND THE *GEVLOH* WILL SURELY BE HASTENED...



*DO YOU HAVE HASHKOFOH QUESTIONS AND ARE LOOKING FOR ANSWERS? TEXT US AT 07878158547 BEGINNING WITH THE WORD 'CHAZUBONAI'.

EMUNOH IN OUR CHACHOMIM



Rav Mordechai Eliyahu zt"l, whose *yohrzeit* falls out this week (25 Sivan), was a great Sefardi *posek* and *mekubal* who was loved and admired by all sectors of *Klal Yisroel*.

The following is a most extraordinary account involving this great *tzaddik*.

In the late 1950's the Italian authorities wished to build a highway through the Jewish *beis hakvoros* of Livorno, disturbing the *kever* of the great Chida, Rav Chaim Yosef David Azulai zt"l who was *niftar* in 1807.

The Chida's remains were brought to Eretz Yisroel in a small *oron* (coffin) not befitting his *kovod*. Rav Eliyahu asked that a larger *oron* be prepared. He removed the bottom of the new large *oron* so that there would be no barrier between the bones and the soil of Eretz Yisroel upon burial. Then the small *oron* was inserted into the larger one.

Before the actual *kevuroh*, Rav Eliyahu had the small *oron* opened, whereupon he put his hand in to arrange the bones. But after a few moments he trembled and closed his eyes. Saying in a broken voice that he had no power to do it, he asked pleadingly that the Chida himself put his own bones in order!

Immediately a powerful, almost explosive sound was heard, the *oron* began to shake, and a rattling sound made by the Chida's remains striking the *oron's* walls was heard.

It was beyond belief! The banging and shaking continued until, bone by bone, the entire body was perfectly arranged. The Chida was then laid to rest honourably. Rav Eliyahu referred to this episode as *nisei nissim*!

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



Details to follow...



EMUNOH IN OUR LIVES

Travel in Style

During the Communist rule of the Soviet Union, Yiddishkeit was under huge threat as Torah learning and shemiras haMitzvos were basically outlawed. But a secret Baal Teshuva movement continued to try and reach out to as many Russian Jews as it could, despite the incredible dangers involved. Rabbonim from around the world were smuggled into the country with tremendous mesirus nefesh before being taken to small groups in undisclosed locations to give shiurim and provide much needed chizuk. One such maggid shiur was Reb Moshe Parnas who was understandably very nervous about travelling to Russia to teach Torah. He needed a sign from Heaven. When he arrived in Russia, he was picked up by his driver in a fancy black limousine! Once inside the car he couldn't help but ask why he was being transported in such luxury. The driver explained that the car actually belonged to a Russian general but certain taxi firms were allowed to borrow it during off-hours. Reb Parnas could not believe his ears. "He I am, travelling in a Russian general's car in the anti-Semitic Soviet Union on my way to teach Russian Yieden the forbidden Torah!" He had his sign.