

Zmanim

קבלת שבת

London 9:01

Manchester 9:20

מוצאי שבת

London 10:28

Manchester 10:48

תדון בני

ר"ח מנחם אב תשפ"א

פרשת מטות-מסעי



EMUNOH IN THE PARSHA



אלה מסעי בני ישראל...

(במדבר לג:א)

The second *parsha* this week details all the journeys Klal Yisroel travelled over the course of 40 years in the *midbor*. Rashi, quoting Reb Moshe Hadarshan, asks why all these details are necessary. And he answers with a famous *moshol*:

A father carries his sick child a long way to where he could be healed. On the return journey he points to various places they visited: "Here we slept, here we were cold, here your head hurt..."

The first *Gerrer Rebbe*, the **Chiddushei HoRim zy"א**, explains that each of these comments refer to a time when Klal Yisroel had shown their "sickness": They "slept" at Har Sinai, they were "cold" when attacked by Amolek (who famously cooled their enthusiasm for Torah), their "heads hurt" when they served *Avodoh Zoro* at the *Eigel*... and yet Hakodosh Boruch Hu tells them "I never abandoned you, I was always there, carrying you..."

This is a very powerful message, especially during the 3 weeks when we focus on all the difficult times we've had to endure in *Golus*. Hashem is always with us. He never abandons us. Even when we have fallen or committed *aveiros*, at no point does Hakodosh Boruch Hu reject His people. "Eileh Massei..." these indeed are the "journeys" of Klal Yisroel throughout the ages... "al pi Hashem", always under His caring and watchful eye...

EMUNOH IN THE SIDUR



שעשה לי כל צרכי

When a person is in the middle of a situation, he rarely feels that all his needs are being met. It is human nature to always ask for more, to think that we need more and that will make us happy. It is only when a situation or challenge is over, that we are able to look back and see that in fact, Hashem actually was providing for all our needs at the time.

This recognition cannot happen from within the situation. It is only possible to see it afterwards; in hindsight. This is why this *brocho*, unlike the others, is written in the past form and in the singular form; it is only when we reflect back, that we can see that Hashem really did provide all our individual needs.

Often we need to look back and reflect in order to fully appreciate how Hashem takes care of us. True *Emunoh* is to take this idea and live with it and realise that Hashem is ALWAYS taking care of our personal needs.

Q: HOW DO YOU GET OVER FEARS?

A: THE SHORT ANSWER IS SIMPLY: BITOCHON! THIS MEANS THAT YOU LIVE WITH THE REALISATION THAT ABSOLUTELY EVERYTHING THAT HAPPENS TO YOU IS FOR THE BEST - "KOL MAH DE'VID RACHMONOH LETAV OVID!" SO THERE'S NOTHING TO BE AFRAID OF, EVER. SOME FEARS (E.G. SPIDERS) ARE TOTALLY IRRATIONAL - PHOBIAS - BUT CAN STILL BE

VERY SCARY. OTHER FEARS ARE HELPFUL. FOR EXAMPLE, ONE SHOULD ALWAYS BE FEARFUL OF THE FACT THEY MAY NOT BE DOING ENOUGH MITZVOS. AND THE ULTIMATE "GOOD" FEAR OF COURSE, IS YIRAS SHOMAYIM. NEVERTHELESS, IN GENERAL, ONE WHO DEVELOPS A HIGHER STATE OF BITOCHON IN HASHEM, CAN LIVE WITHOUT FEAR OF BAD THINGS RANDOMLY HAPPENING TO THEM...



EMUNOH IN OUR CHACHOMIM



Rav Chaim Ozer Grodzensky zt"l, whose *Yohrzeit* falls out this week on 5th Av, was born in Iyve, a small town near Vilna, where his father and grandfather had both been *Rabbonim*, for 40 years each. He was gifted with an infallible memory - never experiencing "forgetting," as he himself remarked, until his old age.

He had expected to engage in full time learning in his father-in-law's house, but after two years his *shver* passed away, and the *kehillah* of Vilna requested him to take his father-in-law's place as a *dayan*. Since the time of the Vilna Gaon, Vilna had never had an official *Rov*, rather the town was run a by a committee of *Talmidei Chachomim*. The new twenty-two year old *Dayan* Chaim Ozer joined their ranks, and over the following fifty-five years emerged as the unofficial *Rov* of Vilna.

His sense of responsibility extended to all of Klal Yisroel, especially to *Bnei Torah* via the *Vaad Hayeshivos*. He wrote numerous *teshuvos* to all manner of *Shailos*, and these are recorded in his *sefer Achiezer*.

His final recorded *teshuva* was to the Swiss Rabbinate. *Shechitah* had been forbidden in Switzerland for many years. This proved no hardship for Swiss Jews, for they relied upon imported meats. When the Nazis occupied all countries surrounding Switzerland, however, the rabbis asked Reb Chaim Ozer if it were permissible to stun the animal with an electric shock prior to *shechitah*, to conform with Swiss law. His reply: No. After citing numerous sources, he ended his *psak* with the following words: "The *Yeiden* are an ancient people - old and grey from *tzoros* and enemies. Yet all its enemies of the past have vanished and the *Yeiden* are still in existence. In times such as these, every *Yeid* is called upon to demonstrate *mesiras nefesh* for *mitzvos*."

CHURBAN YERUSHOLAYIM
UNDERSTANDING THE LOSS
תשעה באב

EXPLANATORY KINNOs WITH R' SILKIN + R' ROODYN
SUNDAY 18TH JULY: 11AM - 1PM



EMUNOH IN OUR LIVES

Reb Menachem Zekbach zt"l, one of the *kedoshim* of the Meiron tragedy, was particularly *makpid* to always say *birchas haMozon* from a *bencher*. At his *shiva*, many people accepted upon themselves to do the same, including a *sofer* from Yerusholayim.

The *sofer* had recently finished writing a *Sefer Torah* and was looking for his next project. A few days later, he received a call from a big distributor interested in his work. Excitedly, he showed them his writing. But they were not impressed and he didn't get the job.

Dejected, he returned to the building where he would normally write and took out a sandwich to eat for lunch. He was about to wash when he realised he didn't have a *bencher*. He searched for ages but could not find one. Just as he was about to give up, he found a rolled up parchment on top of a bookcase and to his amazement it was the words of *birchas haMozon!* Moreover, the writing was stunningly beautiful. He spent the rest of the day learning to copy this writing until he had mastered it for himself.

The very next morning he received a call. A group of people had put money together to write 45 *Sifrei Torah* in memory of the Meiron *kedoshim*. They wanted to know: Could he show them anything he'd written recently to see if he would be considered as one of the *sofrim*? He showed them the beautiful *ksav* he had written the day before and was obviously accepted immediately.

When they drew lots to see which of the *kedoshim* this *sofer* would be writing a *Sefer Torah* for, the name that emerged was... Reb Menachem Zekbach zt"l...