

עדת אש קודש Adass Aish Kodesh



BLESSING WHAT IS REAL

By Harav Y. Reuven Rubin Shlita

"Boruch Hashem," how many times do you say this cherished expression on a daily bases? It flows from the tongue so easily, and so it should. But do we live what we say? Do we even think what the impact of these words should have in our reality?

In this fast paced world where our focus is measured in seconds, and our tongues are used to using words with no meaning, it's not surprising that we may use "Boruch Hashem" as an expression of our Jewishness with no regard to what it truly confers.

In every life there comes along certain souls, exemplars of spiritual sincerity, softly radiating a sense that whatever they say they mean. I write these words on the anniversary of the Petira of my Shver (father in law) Reb Shloma Yechiel Grodzinsky Zt"l, a yied whose very sigh was attached to Kaviyuchal The Eibishta. Born in the village that was known to the Jewish world as Ger, he still remembered seeing the Sfas Emes Ztl as a child. Life wasn't easy, tragically losing his family in the Churban, then starting from afresh in the new land of America. He then found himself raising children at an advanced stage in life, yet he got thru it all with a truthful sigh of "Boruch Hashem." No matter the circumstances, the Shver totally accepted and thrived with the knowledge that everything was from Hashem and therefor for the good. I never heard him complain about his portion in life, it was all from Hashem and that was enough.

In Parshas Vayishlach we find Yakov about to meet his outlaw brother Esau. He offers up a tefilah to Hashem

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relating how he finds himself in his present situation, then he relates what Hashem had told him, “And You had said, ‘I will surely do good with you and I will make your offspring like the sand of the sea which is too numerous to be counted.’” Rashi explains that literally the passage says “doing good, I will do good” This double usage of “good” requires some understanding. The Sfas Emes explains that often we find that people ask Hashem to help them in a particular situation. The problem is that they want Hashem to do good as they understand it should be, not as Hashem wills. We believe we should have wealth, or perhaps a particular position. However that’s not always what is truly best for us. Hashem is the One that knows that which is suitable for our tikun and pathway. Instead of davening to Hashem to do that which we believe is good for us, we must daven to Hashem to do the good His Will sees fit for us. Continues the Rebbe, our passage’s double use of the words for good denotes that we must ask Hashem for the good that is truly good for us, not that which we surmise is best.

Living life with this understanding is truly challenging. Our days are filled with difficulties, and we often wonder why things don’t seem to go our way. We pray that Hashem send His help, but often as not, prescribe what that help should be. When it doesn’t go that way we question what is happening.

A yied should never even have questions, never feel let down, that is the true sign of total faith.

When you see such faith in action, when you bask in the spiritual illumination of such total connection with Hashem, then you have been blessed to know what a “Boruch Hashem” yied is. His actions create malochim of kidduch Hashem, every moment is seen as a gift.

The Shver gave me a glimpse of such calm total giving over to Hashem’s Will. It never mattered what the challenge was, it was all Hashem’s doing and therefor good. I have seen such real faith in others, yes, such giants live amongst us. It is their “Boruch Hashem” that keeps us all going. Long may they continue, and long may each of us strive to touch the garment of such firm belief in our own rough and tumble lives.

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