<u>Zmanim</u>

קבלת שבת קבלת שבת London 4:03 Manchester 4:03 מוצאי שבת London 5:17 (5:34 ר"ת) Manchester 5:17 (5:33

פרשת בשלח ו"ג שבט תשפ"ב



EMUNOH IN THE PARSHA



ויבואו מרתה ולא יכלו לשתות מים ממרה כי מרים הם.

And they came to מרה, but they could not drink water from מרה, because they were bitter.

שמות טו:כג)

The very place was called מרה – which means "bitter". So why was it necessary to add the words "because they were bitter"?

The ילקוט מאורי אור זיע"א offers an innovative understanding. In life, people often experience bitter times – it is basically unavoidable. But of course, even bitter times are sent to a person by הקב"ה for a good purpose. So they aren't really bitter; they just taste bitter. Much like bitter medicine; it might taste vile but it is fundamentally good. What is required is perspective. With sincere אמונה, a person can handle difficulties, bitter times, when he reminds himself that ultimately it is all for the best.

The אידן at that time came across bitter times – ויבואו מרתה. But they were unable to handle it at first – כי מרים הם. Why? הם – because they themselves were bitter! They had a negative attitude. And with a bitter attitude everything tastes bitter.

What was the solution? ה' ויצעק משה אל ה' ויורהו: Moshe cried out to ה' and ה' cast into the water עץ, a reference to תורה which is called עץ חיים. When an individual is infused with תורה, he is filled with positivity and joy: This is the antidote to negativity: a life filled with תורה, so that when a person has to confront life's challenges, he has his גמרא to turn to as a source of happiness that can sweeten even the most bitter moments. וימתקו המים, and the waters became sweet...



קרבנות

Rav Amram Gaon z"l (whose סידור forms the basis for our סידורים) brings an old מנהג to learn חומש משנה and מכוקי דזמרה each morning before starting מרא.

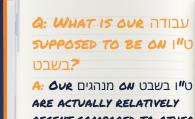
Tosafos in ע"ז יט: ד"ה ישלש say that we fulfil this by saying רבי ישמעאל and רבי ישמעאל.

The idea of learning the קרבן תמיד, which was offered every morning and afternoon without fail, teaches us the importance of consistency. No matter what else is going on in our lives, our עבודת השם has to be consistent.

Whilst קדשים may not be the easiest לימוד to start our day with, it is a vital one. The טור brings a שדרש which says that הקב"ה assured אברהם that his children would always achieve כפרה לימוד.

Avrohom had inquired what will happen if we no longer have a בית המקדש.

הקב"ה responded that whenever we read the words it is as if we have offered up the קרבנות ourselves. What a great way to start the day!



BESIDES FOR THE
KABBALISTIC CONCEPTS
WHICH SURROUND THE DAY,
IT'S ALSO A TIME TO
APPRECIATE THE AMAZING

BEAUTY AND TASTE OF FRUIT WHICH 'IN HIS INFINITE TON CREATES FOR OUR ENJOYMENT.

T'S ALSO A DAY TO

SPECIFICALLY APPRECIATE THE

BEAUTY AND GOODNESS OF YNK

WHICH IS WHY MANY

HAVE THE שבעת המינים TO ESPECIALLY

EAT FROM THE שבעת המינים.

חזובני







This Sunday, י"ד שבט, marks the Yohrzeit of the זצ"ל, **Rav Yaakov Yehoshua Falk ז**צ"ל.

Yaakov Yehoshua was born in Krakow in the year 1680 to his father R' Tzvi Hirsch and his mother Miriam who was the granddaughter of the שלמה whom Yaakov Yehoshua was named after.

As a youngster he learned in Lemberg where he eventually became the בר, after stints as בר in small Galician towns. In 1702, as he was sitting and learning with his תלמידים, his wife Leah and his daughter Guttel were amongst 36 people who tragically died in a gunpowder explosion. He escaped death but was trapped under the rubble for hours. He made a promise that if he were to get out alive he would write a ספר פני, learned across the Yeshiva world to this day.

He remarried Rebbetzen Toba who bore him 4 sons and 2 daughters. In 1717 after the passing of the חכם צבי he was appointed as the הבי in Lemberg where he served as "ד for 14 years before becoming the הב in Berlin. He was a fearless leader who had no qualms about issuing controversial rulings if he thought they were correct, and had to leave Berlin after just 3 years after issuing a פסק דין against one of the most influential members of the

He was also the רב in Metz and Frankfurt and lived in Worms towards the end of his life, where he hosted the חיד"א whilst collecting money for the poor in ארץ ישראל. He was נפטר in Frankfurt in 1756 and is buried there.

יהי זכרו ברוך

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אלווה New אלכה series starting next week - פרשת

Details to follow...



EMUNOH IN OUR LIVES

Rebbe Frank is a 4th-grade rebbe living in Monsey. One freezing mid-winter's day the heating in his home broke down, leaving his family shivering in the cold. He called out a plumber. After examining the problem the plumber said, 'I'm so sorry but a new part is needed. Unfortunately there is a serious backlog in the supply of these parts and I won't be able to acquire it for at least another week. My hands are tied.'

Rebbe Frank went to teach his class and told them what had happened. He said 'This plumber's hands may be tied, but 'n's aren't. I'm sure I could get the part sooner to help my family survive the cold.'

Later that evening Rebbe Frank got a call from the plumber. He said, 'I don't know what strings you pulled in Heaven but I managed to get the part today! I was called out to another job and they happened to have the part you need lying around!'

Rebbe Frank gave a knowing nod. He knew that 'ה's hands are never tied...