

Zmanim

קבלת שבת

London 4:03

Manchester 4:03

מוצאי שבת

London 5:17 (5:34 ר"ת)

Manchester 5:17 (5:33 ר"ת)

חזון בני

י"ג שבט תשפ"ב

פרשת בשלח



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 the **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 - **לא יכלו לשתות**. Why? **כי מרים הם** - *because they themselves were bitter!* They had a negative attitude. And with a bitter attitude everything tastes bitter.

What was the solution? **ויצחק משה אל ה' ויורהו** and **ה' cast into the water** **עץ תורה** which is called **עץ חיים**. When an individual is infused with **תורה**, he is filled with positivity and joy: **פיקודי ה' ישרים משמחי לב**. 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...

EMUNOH IN THE SIDDUR



קרבנות

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

Tosafos in **שלש ע"ז יט: ד"ה ישלש** say that we fulfil this by saying **רבי ישמעאל** and **פרשת התמיד**, **איזהו מקומן**.

The idea of learning the **פרשה** of **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 **מדרש** which says that **אברהם** assured **הקב"ה** that his children would always achieve **כפרה** through **קרבנות**.

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!

Q: WHAT IS OUR עבודה SUPPOSED TO BE ON ט"ו בשבט?

A: OUR ט"ו בשבט ON מנהגים ARE ACTUALLY RELATIVELY RECENT COMPARED TO OTHER מנהגים. THE מנהג SAYS THAT ט"ו בשבט IS THE ראש AND THEREFORE BESIDES FOR THE KABBALISTIC CONCEPTS WHICH SURROUND THE DAY, IT'S ALSO A TIME TO APPRECIATE THE AMAZING

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

IT'S ALSO A DAY TO SPECIFICALLY APPRECIATE THE BEAUTY AND GOODNESS OF ארץ ישראל WHICH IS WHY MANY HAVE THE מנהג TO ESPECIALLY EAT FROM THE המינים ON ט"ו בשבט.

EMUNOH IN OUR CHACHOMIM



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

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 מגיני שלמה whom Yaakov Yehoshua was named after.

As a youngster he learned in Lemberg where he eventually became the רב, after stints as רב 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, which was the catalyst to him writing the פני יהושע, 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 רב in Lemberg where he served as אב"ד for 14 years before becoming the רב 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 קהילה.

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

To receive **ChazuBonai** via email and to hear about boys' events or to sponsor an edition of **ChazuBonai**, please email info@chazon.org.uk



New מלווה series starting next week - פרשת יתרו

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 ה'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...