

Zmanim

קבלת שבת

London 9:06

Manchester 9:27

מוצאי שבת

London 10:38 (10:46 ר"ת)

Manchester 11:00 (11:00 ר"ת)

חזון בני

י"ט סיון תשפ"ב

פ' שלח מבה"ח



CHIZUK IN THE PARSHA



והימים ימי בכורי ענבים
(במדבר יג:כ)

The פסוק begins with Moshe's instruction to the מרגלים - check out the land to see **היש בה עץ אם אין**, does it have a tree or none? Many מפרשים understand the 'עץ' (tree) to be a reference to a תלמיד חכם because he gives 'עצה', advice, and encourages them to do תשובה.

The תולדות יעקב יוסף זיע"א adds that the יצר הטוב can also refer to the יצר which also urges a person to mend his ways and remain connected to תורה. But the time to strengthen and exercise the יצר הטוב is specifically when a person is young and has the energy to *shteig*. The זוהר tells us that this is alluded to in the פסוק that says מפני שיבה תקום which can be read to mean: before old age, rise up, and take the fight to the יצר הרע.

Therefore, the פסוק ends by stressing that the days were בכורים, the early days of fresh ripeness. Because those are the days when one must seek out **היש בה עץ**, is the יצר הטוב strong and present.

If indeed one is able to plant an עץ, in other words establish his יצר הטוב as his primary adviser, at a young age, then, as the פסוק continues ויעלו ויתורו, they will find it much easier to climb higher in their עבודת ה'.

CHIZUK IN THE SIDDUR



ברוך שאמר (Part 11)

מלך מהולל בתשבחות

King, Who is lauded through praises

We conclude ברוך שאמר by referring to הקב"ה as the King who is extolled by various forms of praise.

Whilst it is true that the simple meaning of the word הלל means 'praise', for example when שרה was taken captive in מצרים the פסוק says פרעה אל פרעה, there is a much deeper meaning too.

Rav Shimshon Refoel Hirsch זצ"ל connects the word *hallel* to the term *hallol*, which comes from the פסוק in בהללו נרו (which some sing on morning שבת) איוב כ"ט:ג: *When He shines a light on my head.*

Without delving into the technical aspects of the דקדוק, Rav Hirsch explains that the word מהלל actually means to 'shine a light' on all the ברכות that bestows upon us through our expressions of praise. Our praises of הקב"ה are really an awareness that He is the source of all of the goodness in our lives!

Q. I WAS SPEAKING TO SOMEONE WHO HAD BEEN ON A RECENT CHAZON POLAND TRIP WHERE THEY DAVENED A LOT BUT I ASKED HIM, IF EVERYTHING WAS ALREADY DECIDED ON ראש השנה, WHAT IS THE POINT OF ASKING ה' FOR THINGS THROUGHOUT THE YEAR?

A. THERE ARE VARIOUS APPROACHES TO ANSWER THIS QUESTION. ONE ANSWER IS THAT ON ראש השנה WE GET JUDGED IN A MORE GENERAL

SENSE. FOR INSTANCE, ה' WILL DECIDE HOW MUCH RAINFALL THERE SHOULD BE. HOWEVER, EVEN IF IT WAS DECREED THAT THERE SHOULDN'T BE A LOT OF RAIN, IF WE DAVEN, THE RAIN WILL FALL AT GOOD TIMES AND IN THE RIGHT PLACES AND OUR FRONTS WON'T SUFFER. IT IS FOR THIS REASON THAT WE CONTINUE TO DAVEN FOR EVERYTHING WE NEED AT ALL TIMES.

CHIZUK FROM
OUR CHACHOMIM



This Thursday, תמוז, marks the Yohrzeit of **Rav Klonimus Kalman Epstein** זצ"ל, known as the מאור שמש after his famous ספר.

Young Kalmish was born in 1751 in Neustadt, Poland. He was one of 10 children all of whom lived in abject poverty, and when he was 5, his family moved to Krakow in search of livelihood. Kalmish, as he was known, sold bagels to help his family make a living but each day he would sneak into the בית המדרש in Krakow to learn Torah from the great תלמידי חכמים living there, including the רב of the city, Rav Yitzchak Halevi Landau זצ"ל.

One day, Mordechai Gutgold, one of the wealthiest people in the town, asked young Kalmish in jest to repeat the שיעור that had just been given. Kalmish proceeded to repeat the שיעור word for word. Gutgold was dumbstruck and pledged to fund Kalmish's ישיבה education provided that Kalmish would marry his daughter when he turned מצוה בר. Kalmish agreed and married Milka Raidel Gutgold after his בר מצוה.

Sometime after Reb Kalmish's marriage, Reb Elimelech of Lizhensk visited Krakow. Reb Kalmish was very impressed and travelled to Lizhensk, hoping to become a חסיד of Reb Elimelech. Reb Elimelech sent him to learn by the Zlotchover מגיד. After just two weeks, the מגיד sent him back to Reb Elimelech with a message which stated, 'let him learn by you. You will not find anyone else like Reb Kalmish'. He proceeded to become one of Reb Elimelech's closest חסידים.

In 1785, Reb Elimelech sent him to Krakow to become the leader of חסידות there. At the outset, he experienced fierce opposition from the מתנגדים who even placed a חרם on him from spreading חסידות in the town. However, eventually he became universally respected when his חכמה and צדקות became apparent and his name spread far and wide as a צדיק and מקובל. Towards the end of his life he instructed his son Reb Aharon to gather all his writings and דרשות and to publish them. It was published posthumously as the מאור ושמש and some refer to it as the חסידות שולחן ערוך. Reb Kalmish was נפטר in 1825.

זכותו יגן עלינו

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RESUMING YR 7 AND 8 BOYS SHIUR!



'Insights into Tefillah'

Reb Chuna's - 171 GG Road
Shabbos Afternoons
5:10 - 5:50



CHIZUK IN
OUR LIVES

...continued from last week

Yissochor, who found the tree containing the gold coins, had sold the wood to Avrohom the carpenter who had it stolen from his house. Ephraim had hidden the treasure in the tree after finding the dead robber's body in Ein Gedi.

Our story continues with Ephraim finding himself an apprentice job with none other than Avrohom the carpenter. One day they were chatting about past experiences when Ephraim mentioned how he had bizarrely found this pouch of gold and hidden it in a tree only for it to be blown away in a storm. Avrohom was flabbergasted!

"That was my treasure!" he exclaimed, and immediately offered to reward Ephraim for helping him recover it. But Ephraim refused. So Avrohom's wife hid some of the coins in a loaf of bread which she gave to Ephraim who was going on a trip. At a border crossing, a soldier offered to buy the delicious-looking bread off Ephraim, who sold it to him happily for next to nothing. The soldier then proceeded to Yerushalayim to visit his friend Avrohom with whom he decided to share his new loaf of bread! Imagine their surprise when the gold coins tumbled out. By now it was clear that Hashem was driving this entire story and so when Ephraim returned from his trip the shidduch was redt for Avrohom's daughter...