

Zmanim

קבלת שבת
London 5:16

מוצאי שבת

London 6:23 (6:47 רי"ת)

חזון בני

ד' אדר תשפ"ג

פ' תרומה



CHIZUK IN THE PARSHA



מאת כל איש אשר ידבנו לבו תקחו את תרומתי
(שמות כה:ב)

It's very easy to think to yourself that your עבודה is not worth very much. Even when compared with the last 100 years, can you or anyone honestly say that they learn with the התמדה of Reb Chaim Brisker? That they have the צדקות of the Chofetz Chaim? That they have the אהבת ישראל of the Bobover Rebbe Reb Shlomo? Of course not. In which case, why would the רבש"ע take pleasure in your learning? Listen to your davening? Take an interest in your תפילה?

Yet, these thoughts are all the work of the יצר הרע. The רבש"ע is more aware than we are of the concept called הירדת הדורות. It is inevitable that with each passing generation our עבודה will decrease in quality. But one thing remains the same: the Yiddische heart. The גדולים of the past may have had enormous נשמות but they became great because they poured those holy souls fully into their עבודה. We too have the chance to pour our own hearts and souls - even if they are not on the level of our predecessors - into our עבודה. Such עבודה is received just as enthusiastically in שמים as that of earlier, purer times.

This message is contained in the opening פסוק of this week's פרשה. The words מאת כל איש אשר ידבנו לבו can be understood to be referring to all אידן throughout time. As long as they are "ידבנו לבו" devote their energy and passion into their עבודה, then תקחו את תרומתי - Hashem declares that he is elevated!

Each one of us has only one question to ask ourselves: are we "ידבנו לבו"? Do we try our best and perform מצוות with enthusiasm from the heart? If the answer is yes, then we can rest assured that the רבש"ע derives maximum pleasure from our עבודה regardless as to whether it hits the heights of our illustrious predecessors.

CHIZUK IN THE SIDUR



(Part 1) אשרי

Now that we have finally concluded יהי כבוד we can progress to אשרי. Of all the מזמורים in דמורה, these are the ones that need to be said with special כוונה as they set the tone for the whole of our davening.

Learning through אשרי is definitely a worthwhile investment as the גמרא in ברכות tells us that anyone who says it properly three times a day is מובטח לו שהוא בן עולם הבא (guaranteed a place in עוה"ב). As a result of this, the טור says that we need to say the whole פרק with כוונה. The לבוש develops this and explains that it's meant to be said slowly and carefully with real thought and focus.

The challenge is that because we say it so often, and because it goes according to the alef beis, it's so easy to rush through the words and rattle them off at breakneck speed. Nevertheless, although it's a common thing to do, it's well worth putting the brakes on and slowing down because the אבודרהם holds that אשרי is like a protective force field around our תפילה!

Each line of this מזמור is laden with incredible ideas and concepts that enhance our תפילה by providing it with more focus and depth. Learning through אשרי gives us a golden opportunity to understand what these beautiful words mean and enables us to have כוונה that will positively enhance our davening.

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| <p>משנכנס אדר חז"ל. Q. WHY AREN'T WE COMMANDED TO BE בשמחה DURING THE MONTH OF ניסן? SURELY THE ניסים THAT HAPPENED IN מצרים AND BY THE ים סוף WERE GREATER THAN ANY ניסים THAT HAVE HAPPENED SINCE.</p> <p>A. IS A TIME WHEN WE EXPERIENCED גלויים, OPEN MIRACLES SUCH AS WE HAVE INDEED NEVER SEEN SINCE. BUT THE פורים STORY TEACHES US THAT EVEN IF</p> | <p>THINGS SEEM BLEAK, AND WE CAN'T SEE A WAY OUT OF OUR PREDICAMENT, ה' IS RUNNING THE WORLD AND PULLING THE STRINGS BEHIND THE SCENES. THAT SHOULD FILL US WITH TREMENDOUS שמחה THAT STEMS FROM A הנפש, FOR WE KNOW THAT ה' IS WATCHING OVER US AND LOOKING OUT FOR EACH AND EVERY ONE US, EVEN IF IT ISN'T SO APPARENT.</p> <p>CORNER</p> |
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*DO YOU HAVE QUESTIONS AND ARE LOOKING FOR ANSWERS?
TEXT US AT 07878158547 BEGINNING WITH THE WORD 'CHAZUBONAI'.

CHIZUK FROM OUR CHACHOMIM



This Tuesday, ז' אדר, the famous *Yohrzeit* of משה רבינו, also marks the *Yohrzeit* of **Rav Shlomo Efraim Lunschitz** זצ"ל, author of the *כלי יקר*.

Efraim was born in the year 1550 in the town of Lunschitz, Poland. Legend has it that his father Aharon couldn't pay his rent to the local nobleman, and he was thrown with his wife into an underground dungeon. His wife was heavily pregnant at the time and was worried how her baby would survive, but Aharon would say, "ה' is with us in this pit too and will surely save us". A few weeks later a healthy baby boy was born whom they named Efraim. One of the nobleman's workers, Johan, heard the baby's cries and begged his master to have mercy on the family. The nobleman agreed but on condition that the baby would grow up in his home, much like משה in פרעה's palace. When young Efraim was 13, he started hearing voices telling him, 'You're a *Yied*, you don't belong here'. He escaped to Prague where the מהר"ל took him under his wing.

He went on to become a תלמיד מובהק of the מהרש"ל, and for 25 years served as the ראש ישיבה in Lvov. In 1601, he became deathly ill and Shlomo was added to his name. He made a נדר that if ה' would heal him, he would write a ספר, and a year later published the famous *כלי יקר*, one of the most popular פירושים על התורה. In 1604 he was appointed to be the רב and ראש ישיבה in the prestigious city of Prague, a position he held in conjunction with the מהר"ל.

In those days, most towns had a רב who would *passen* and another person who would serve as the מגיד and give דרשות and *shmuessen*. Rav Shlomo Efraim uniquely combined both qualities, and along with being a huge תלמיד חכם and פוסק, he was also an extremely popular מגיד. Many of his דרשות were published in the עוללות אפרים. He wasn't afraid to take a strong stance on positions that he believed in, such as his opposition to living ostentatiously in front of גוים, and his opposition to teaching גמרא to young children before they had a strong grasp of חומש. He was one of the leaders of the וועד ארבע ארצות, the council of רבנים from across eastern Europe who would meet twice yearly in Lublin or Yaroslav, where they would enact תקנות and גזירות for the *Yieden* living in those lands. He was נפטר in 1619 and is buried in Prague.

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CHIZUK IN OUR LIVES

When Rav Avrohom Ausband שליט"א opened Riverdale Yeshiva, several community members helped to supply food to the new ישיבה. One benefactor was an elderly man called Mr Levovitz, a nephew of the famed mashgiach Rav Yerucham ז"ל, who supplied the ישיבה with fish each week.

One day, Mr Levovitz had a terrible stroke and the prognosis was grim. Rav Avrohom went to say some תהילים by his bedside and left. A week later, Rav Avrohom received a phone call and was told that Mr Levovitz was doing remarkably better. He went back to the hospital and saw a doctor leading a team of medical students and explaining the procedures being done for each patient. When they got to Mr Levovitz, the doctor said, 'This one's a miracle, there is no explanation'.

Mr Levovitz explained with the following story: "Many years ago I was a young businessman living in ארץ ישראל. One day, my boss told me that there was a distinguished רב and Rebbetzen arriving in ארץ ישראל and offered me the opportunity to pick them up and drive them to their new home on the outskirts of Tel Aviv. I soon realised that the רב was very poor, and for the next twelve years I would bring them fruit and vegetables and made sure that they were taken care of. This רב turned out to be none other than the חזון איש, גדול הדור. Before I moved to New York, I went to take my leave of the חזון איש, who asked, 'How can I ever repay you for everything?' I told him that I lacked for nothing ב'ה, and shortly afterwards the חזון איש passed away. After my stroke I called my son and told him, 'Go to the קבר of the חזון איש and tell him that I now need his help!' That night the חזון איש appeared to me in a dream and told me that everything will be okay. I miraculously recovered, in the זכות of helping a תלמיד חכם..."

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