

Zmanim

קבלת שבת

London 5:05

Manchester 5:10

מוצאי שבת

London 6:14 (6:36 ר"ת)

Manchester 6:17 (6:40 ר"ת)

חזון בני

י"ח אדר-א תשפ"ב

פרשת כי תשא



EMUNOH IN THE PARSHA



וראית את אחורי ופני לא יראו
(שמות לג:כג)

The simple meaning of this פסוק is that ה' allowed משה to see His back but not His face. However, many מפרשים, including the חתם סופר זצ"ל understand the "back" and "face" to be referring to "after" and "before".

The message ה' was giving משה and all of כלל ישראל throughout the ages was this: sometimes you will have to undergo challenges, both individually and collectively as a nation. At the time, the challenge may seem very difficult. It may even shake your אמונה: How could ה' do this to us?! But what you have to remember is that this is all a feature of גלות, where ה' remains hidden. While you are going through tough times, it can be very difficult to understand. But that's only "before". However, once the challenge has passed, you will often be given to understand why it had to happen and indeed how it has turned out for the best.

The יום טוב gives the example of the טוב פורים. Before it was over, it seemed all was lost. It was only after the event that it was clear ה' had been planning their salvation all along.

ר' צדוק הכהן זיע"א provides גלות מצרים as another example. At the time it was excruciating, but in the end it became clear that all the suffering was in preparation for מתן תורה and the birth of ישראל כלל.

This same message applies to every person no matter what they are experiencing. As tough as it might seem in the moment, our אמונה teaches us that it is ultimately always for the best...



EMUNOH IN THE SIDDUR

וביום השבת שני כבשים בני שנה תמימים

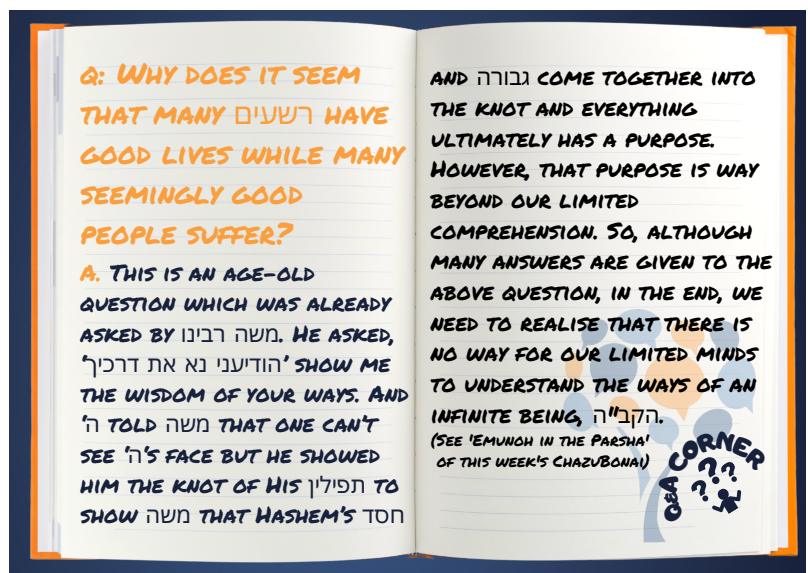
On the Shabbos day, two perfect, one-year old lambs...

Most people have the מנהג to add in these פסוקים on שבת after saying the קרבן תמיד. The two special שבת lambs were offered in addition to the daily קרבן תמיד and represent the dual aspect of שבת, namely זכור ושמור.

Rav Schwab זצ"ל explains that שמור is a basic reminder that ה' created the world in six days and rested on שבת. Through refraining from creative acts of מלאכה on שבת, we renew our אמונה in בריאת העולם. A higher level still, is that of זכור, actively remembering שבת and by extension behaving in a special way, whether with קידוש והבדלה or with all the wonderful things we do for both שבת ועונג שבת. Here, we engage with שבת and experience it not just as a 'day off' but rather as a 'day on,' one where we are connected to true מעין עולם הבא - רוחניות.

This double paring of זכור ושמור is not limited to the קרבנות but is also expressed in the double לחם משנה, lighting two נרות and saying קידוש twice, reinforcing this message throughout our שבת.

May we all be זוכה to keep and appreciate שבת קודש in all its glory!



EMUNOH IN OUR CHACHOMIM



This Monday, 'כ' אדר א', marks the 27th Yohrtzeit of **Rav Shlomo Zalman Auerbach** זצ"ל, famed פוסק and ראש ישיבה.

Born in 1910, young Shlomo Zalman was the first child born in the new שכונת שער חסד of ירושלים and was named after its founder and his maternal grandfather Rav Shlomo Zalman Porush זצ"ל. His father was Rav Chaim Yehuda Leib Auerbach זצ"ל, a holy שער of ראש ישיבה and צדיק who was מקובל of השמים.

Already at a young age, Shlomo Zalman stood out for his התמדה. On the day the first motor car rolled into ירושלים and drove down Yaffo Street, all the children of ישיבת עץ חיים ran out to see the amazing phenomenon and only Shlomo Zalman stayed in his place, deeply immersed in the סוגיא. He went on to become a close תלמיד of Rav Isser Zalman Meltzer זצ"ל.

Following his marriage to Chaya Rivka Ruchamkin, Rav Shlomo Zalman learnt in the כולל of Rav Tzvi Pesach Frank זצ"ל. At the age of 24, he brought out his first Sefer, מאורי האש, on the הלכות of electricity. It received a הסכמה from Rav Chaim Ozer Grodzinski זצ"ל, who upon learning the ספר proclaimed 'אור חדש על ציון תאיר'.

He did שימוש חכמים by the Tchebiner Rov and the Tepliker Rov and quickly became known as a leading פוסק, well versed in all matters of technology and science, and their implications on various הלכות. At the young age of 39, he was appointed ראש ישיבה in the famous קול תורה ישיבה, and despite pressure from many camps and רבנים, he refused to accept any other formal Rabbinic position. He also refrained from involving himself with political matters of his day and was accepted and loved by all types of Yieden living in ארץ ישראל. He was especially known for his warmth and caring for all the troubled people who came to him seeking advice and ברכות.

He was נפטר at the age of 85 and over 300,000 people attended his לוויה. Most of his ספרים, including מנחת שלמה and מעדני שלמה, were published posthumously. 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



Chazon is delighted to announce a Pesach Bein Hazmanim inspirational trip to Poland for Yeshiva Bochurim in שיעור א' & ב'

Details to follow...



EMUNOH IN OUR LIVES

Mr Keller was an elderly man who had recently moved to ארץ ישראל from Argentina. He didn't have a formal Jewish education in Argentina but had received a קיצור שולחן ערוך at his בר מצוה and was tremendously connected to the ספר, learning it from cover to cover over 50 times during his lifetime! Unfortunately, he passed away from Covid-19 and due to the large amounts of לוויית that day, his לוויה only began at 1am. The מנהג in ירושלים is that children don't go with the נפטר to the בית הקברות and the family realised there would only be 9 people at the קבורה.

Suddenly, an elderly gentleman appeared out of the darkness whom the family didn't recognise and said that he would go to the קבורה, claiming he was a relative. The family were confused, especially as it was during the height of the pandemic and this elderly man was up and about at 1am! After the קבורה, a family member drove the man back and asked him his name. He replied, 'Ganzfreid'. He dropped him off and called up the son of Mr Keller and told him who the man was. Mr Keller paled and asked him to find the man, but he had vanished. Mr Keller said that the קיצור שולחן ערוך was written by Rav Shlomo Ganzfreid זצ"ל, and he was sure that he had appeared as a מלאך to accompany his father on his final journey...