

Zmanim

קבלת שבת

London 8:26

Manchester 8:42

מוצאי שבת

London 9:41 (9:54 ר"ת)

Manchester 9:56 (10:08 ר"ת)

חזון בני

ערב ט' באב תשפ"ב

פ' דברים שבת חזון



CHIZUK IN THE PARSHA



ובמדבר אשר ראית אשר נשאך ה' אלוֹקֶיךָ כִּאֲשֶׁר יִשָּׂא אִישׁ אֶת בְּנוֹ... וּבְדַבֵּר הַזֶּה אֵינְכֶם מֵאֲמִינִים... (דברים א:לא)

The **באר לחי ראי זיע"א** explains that a מדבר is a place that is dry and empty and inhospitable. In רוחניות terms, this can refer to someone who is entrenched in גשמיות and sets his sights on achieving more and more עוה"ז to the degree that his תורה and מצוות start to dry up and he feels empty and miserable. At such a point it is easy for a person to give up and even turn to עבירות in the belief that he won't amount to anything.

However, this was the mistake of those who sinned in the מדבר, especially with the חטא of the first תשעה באב which was that of the רוחניות opportunities and only viewed what was on offer from a material perspective, the failed in their mission and gave up all hope.

Yet, even though that day became a date that was set for the future as a time of tragedy and mourning, all was not lost. הקב"ה continued to care for them and provide for their needs just as He had done even as they were developing their mistaken perspectives. The tragedy was that they should have strengthened themselves in this belief much earlier.

And this is the message that carries forward to this day. Even if a person is in a מדבר, seemingly detached from the sweet waters of תורה and רוחניות, he must not relive the despair of the המדבר, but rather recharge himself with the belief that no matter what, הקב"ה cares for him as a father cares for his child...



CHIZUK IN THE SIDDIR

יהי כבוד (part 5)

ה' זכרך לדור דור

Hashem is your "memorial" throughout the generations.

The **מלבי"ם** explains that הקב"ה runs the world with two different types of הנהגה:

1. The orderly fashion in which nature has operated consistently since the ימי בראשית. This is referred to by the שם השם which never changes.
2. The miraculous fashion in which הקב"ה so to speak changes nature from time to time in order for people to recognise Him. This is referred to as זכרך.

Unlike the first הנהגה, there is no set pattern to this, rather it is לדור ודור, according to the needs of the generation.

This means that the possibility of הקב"ה performing ניסים for our דור is a very real one and is something we truly yearn for and daven for, especially at this time of year.

This is what we mean when say in ברכת החודש: מי שעשה ניסים לאבותינו ולנו ... הוא יגאל אותנו בקרוב

May we see such ניסים this year!

Q. I UNDERSTAND THAT WE ARE SUPPOSED TO ANTICIPATE AND HOPE FOR THE ARRIVAL OF משיח. BUT, IN HONESTY, MY LIFE IS PRETTY COMFORTABLE AT THE MOMENT. WHY SHOULD I WANT TO COME?

A. FIRSTLY, WE ALL KNOW OF PEOPLE WHO ARE SUFFERING, AND WE SHOULD WANT TO ALLEVIATE THEIR PAIN AND BRING THEM A יְשׁוּעָה. BESIDES FOR THAT, THE MAIN REASON WHY WE AWAIT משיח IS IN ORDER TO BRING THE WORLD TO ITS FINAL TIQUON WHEN EVERY LIVING BEING WILL RECOGNISE THE מלכות OF הקב"ה AND WILL REALISE THAT HE RUNS THE WORLD. THE OF עולם השקר CONFUSION THAT WE LIVE IN TODAY WILL TURN INTO A WORLD WHERE WE'LL ALL SEE THE TRUTH AND BASK IN THE PRESENCE OF THE שכינה...

CHIZUK FROM OUR CHACHOMIM



This Sunday, י' אב, marks the Yohrzeit of **Rav Yitzchok Abrabanel** זצ"ל, one of the earliest אחרונים.

Young Yitzchok was born in Lisbon in 1437 to one of the most prestigious, wealthy families in Iberia. He was a תלמיד of Rav Yosef Hayon זצ"ל, and as a young man had already authored several ספרים on a range of topics. He was a tremendous חכם and had a mastery over the entire תורה. The בית יוסף referred to him as "הנשר הגדול" (the Great Eagle). He also had a brilliant financial mind and was appointed as treasurer to King Alfonso V of Portugal. He used his position and his wealth to help out his fellow *Yieden*, including ransoming 250 Jewish captives who were being sold as slaves in Morocco.

When King Alfonso died, the Abarbanel was forced to flee to Toledo, Spain, where he spent his days and nights learning תורה and writing many ספרים on תנ"ך. He was eventually hired by the House of Castille to supply the army with provisions. When Spain released an edict in 1492 to expel all the *Yieden*, he offered astronomical sums to the Royal Family to repeal the decree, but was ultimately unsuccessful. Despite being offered to stay, due to his stature and position, he refused to abandon the *Yieden* and left the country with them, relinquishing his positions and wealth. He moved to Naples where he proceeded to write more ספרים, including several on the topic of משיח.

Unfortunately, he had to flee there too when the French invaded, and spent the rest of his life in various places, including Corfu and Venice. While in Corfu, he went to a flea market and found one of his own manuscripts, a פירוש on דברים that he had assumed had been burnt by the King of Portugal! He took that as a סימן מן השמים to carry on writing ספרים.

He wrote many more ספרים, focusing on *Yiddische* philosophy, explaining פשט in תנ"ך and defending *Yiddishkeit* from the many Christian critics of the day. He was נפטר in Venice and was buried in Padua, Italy. Sadly, the בית הקברות was destroyed soon afterwards and the location of his קבר is currently unknown.

יהי זכרו ברוך



Chazu Bonai will resume in אי"ה אלו. Wishing all our readers a safe and enjoyable summer!



CHIZUK IN OUR LIVES

Rav Zalman Sorotzkin, זצ"ל, was trying to send money from Lithuania to support poor *yungerleit* in ארץ ישראל. At the time, ארץ ישראל was then under Ottoman rule who were at war with Russia, and the Russian government forbade him from sending the money, declaring that it was abetting the enemy. Eventually, the local Russian Governor agreed to sell his personal storehouse of poor-quality rotten kasha (buckwheat) for a terribly inflated price. Left with no choice, Rav Zalman bought the kasha and sent it to ארץ ישראל.

When the local *Yieden* went to pick up the foul-smelling grain, they were distraught. They went to Rav Shlomke of Zhvill זצ"ל and told him what had happened. He told them not to worry, for ירושלים has the power to turn קללה into ברכה. He called one of his חסידים, Reb Moshe, who owned a storehouse of flour, and asked him to barter his flour for the kasha. When Reb Moshe complained, the Rebbe told him not to worry, and that he wouldn't regret it.

Soon afterwards, a messenger arrived from the Bulgarian consulate. A high-ranking General was visiting who had a particular craving for a dish made of kasha which couldn't be found anywhere else in ארץ ישראל. As Reb Moshe was showing him the state of his newly acquired foul-smelling grain, a man walked in and told them that he had recently built a coffee-grinding machine which was able to extract the foul aroma from bitter coffee and make it sweet. With nothing to lose, Reb Moshe tried grinding his kasha in the coffee machine and unbelievably the kasha came out tasting fabulous. Delighted, the General bought the entire stock for a high price! Sometimes when things look bleak, ה' is preparing for us the greatest ברכה...