

Zmanim  
קבלת שבת  
London 5:28

מוצאי שבת  
London 6:35 (6:59 רי"ת)

# חזון בני

יא אדר תשפ"ג

פ' תצוה פרשת זכור



## CHIZUK IN THE PARSHA



תמחה את זכר עמלק... לא תשכח  
(פרשת זכור, דברים כה:יט)

Many מפרשים ask the same question: We are commanded on the one hand to wipe out the memory of עמלק but on the other hand, זכור, we are told to remember, and in fact תשכח, not to forget. Furthermore, having already been instructed to remember, why was it necessary to add "do not forget"?

The **ב"ת עין זע"א** explains in the following beautiful way. The פסוק in ישעיהו says: יוצר אור ובורא חושך, Hashem fashioned light and created darkness. This פסוק refers to the idea that originally the world was created with great light but then that light was removed and replaced by darkness, a reference to הסתתר, where Hashem's presence would be somewhat hidden. He points out that the letters of the word for darkness, חשך, rearranged, spell the words, שכח, forgotten, because it is this darkness that allows for a person to forget about the purpose of the world which is תורה, the source of true light. As the רמב"ם writes, even when a person engages in material exercises such as eating and sleeping, he should never forget that the ultimate purpose is simply to sustain oneself so that they have the energy to serve ה'.

עמלק sought to bring darkness to the world by creating great confusion as to its very purpose. עמלק גימטריא. ספק. Years later, many אידן fell into his descendant אחשוורוש's trap and became lost in the allure of the material decadence.

But מרדכי stood firm and would not let them forget their purpose - לא תשכח - Do not allow עמלק and his ilk to distract you from the תכלית!

Therefore, the מגילה's ultimate exclamation of triumph begins with the words: ליהודים היתה אורה... the light once again descended upon the אידן of שושן. We're אידן! Our purpose is the תורה, not frolicking around at fancy parties! The dawning of this realisation then gave way to the greatest celebration of all, the משתה ושמחה of the Yom Tov of Purim.

A freilichen Purim!

## CHIZUK IN THE SIDUR



אשרי (part 2)

אשרי יושבי ביתך עוד יהללוך סלה

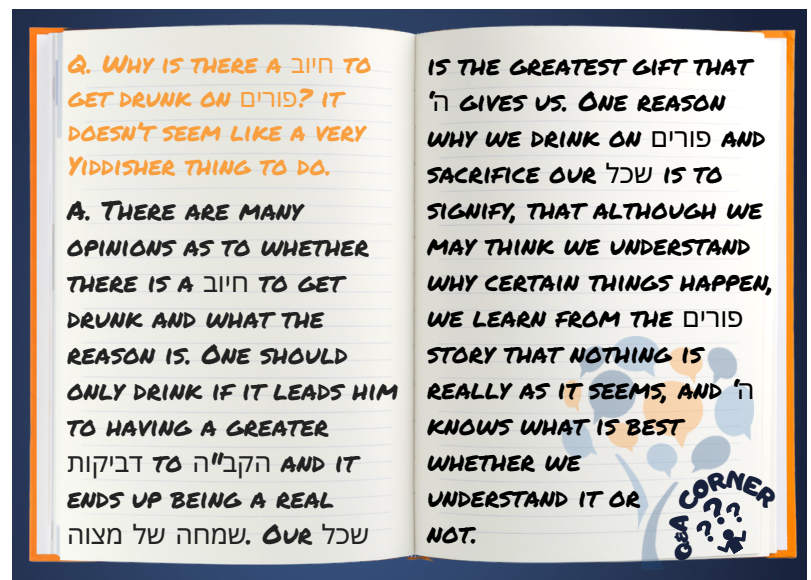
The משנה in ברכות talks about a very special group of people known as the חסידים הראשונים who used to prepare for an hour focussing their minds until they were ready to daven. The גמרא later on reveals that the source for this practice is actually our very פסוק.

רש"י explains that these חסידים recognised that before starting to daven people simply need to be יושבי ביתך, a dweller in ה'הקב"ה's house, and only then יהללוך, can they praise Him.

Of course, we are not on the מדרגה to sit for a whole hour before davening, however, **Rav Shimon Schwab זצ"ל** explains that even saying אשרי itself fulfils that function. Saying it properly gives us a chance to stop and think, even for a few moments about Whom and to Whom we are speaking to when we daven.

This is especially true for מנחה where all we have is אשרי to 'get us into the zone'. One practical tip is to actually sit down for אשרי so that we can give it our full focus before standing up for עמידה.

After all, it does say אשרי יושבי!



\*DO YOU HAVE QUESTIONS AND ARE LOOKING FOR ANSWERS?  
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## CHIZUK FROM OUR CHACHOMIM



This *Shabbat* marks the *Yahrzeit* of **Rav Chaim Yosef Dovid Azulai** ראשי תיבות זצ"ל, commonly known by the *Chid"א* of his name, the *איד"א*.

He was born in *ירושלים* in 1724 to Rav Yitzchok Zecharia, a great-grandson of Rav Avrohom, the *חסד לאברהם* (see *חזון בני*, volume 72). As a young boy he showed unusual proficiency in *קבלה*, *גמרא*, and Jewish history, and was a noted public speaker. He wrote his first *תשובה* on the complicated subject of *מליחה* at the tender age of 12! He learned by many great *גדולים*, his primary *רבי* being Rav Yonah Navon. When the *אור החיים* moved to *ירושלים* in 1742, the *חיד"א* attached himself to the great *צדיק*, becoming his close *תלמיד*. Soon after, he started learning in *בית ישבת המקובלים* בית א-ל, where he formed a close relationship with the great *מקובל*, the *רש"ש*.

In 1752 he was appointed as a *שלוחא דרבנן* to raise funds for the *קהילות* in *ארץ ישראל*. His travels took him to multiple countries over his lifetime, from Northern Africa to Western Europe, including England. He documented his travels in a personal diary, *מעגל טוב*, where amongst the many anecdotes, he writes about visiting the Tower of London, where he describes the wondrous animals that he saw from all over the world. He met many of his contemporary *גדולים*, including the *פני יהושע*, and would also try to find manuscripts and *ראשונים* כתבי ידות in his *sefer* *הגדולים*. He was offered several positions whilst on his travels, such as the prestigious '*חכם*' of the Spanish and Portuguese *קהילה* in Amsterdam, but he turned them all down.

He was a big *פורש*, not sleeping on a bed during his years of travel, and only eating *fleishigs* on *שבת* and *יום טוב*. In 1764 he moved to Egypt to serve as *רב*, returning to *חברון* five years later. In 1778 he went on his final *שליחות* to the town of Livorno, Italy. The *קהילה* successfully convinced him to settle there, and he agreed on the condition that he could be left in relative peace to write his *ספרים*.

He wrote an amazing 122 *ספרים* and *חיבורים*, many of which were published in his lifetime. His famous *ספרים* include his *אומץ* *יוסף*, his *ש"ת* *יוסף*, his *ברכי יוסף* on the *שולחן* and his *פירוש* on the *Torah*. He was *נפטר* and buried in Livorno in 1806 and was reinterred in *ירושלים* in 1956. Rav Mordechai Eliyahu testified that the *חיד"א*'s body was as whole as the day that he died, 150 years earlier.

יהי זכרו ברוך



## CHIZUK IN OUR LIVES

There was a man named Reb Shmuel who lived in *פתח תקווה* who had learned in Radin by the *חפץ חיים*, and he recounted the following story: During the last year of the *חפץ חיים*'s life he was very weak, and there was a *rota* of *בחורים* who had the *זכות* to care for him, but very few people were given access to see the *agedol*.

One day, it was Shmuel's turn to look after the *חפץ חיים*. There was a knock at the door and a harried couple stood at the entrance demanding to see the *agedol*. Shmuel gently explained that the *חפץ חיים* couldn't be disturbed, but the couple weren't taking no for an answer, and burst through the door. The woman was holding a baby, whom she lay down on the floor and cried, "I gave me a baby who is blind and a deaf-mute. What should I do with him?!"

The *חפץ חיים* sat silently for a few moments whilst the people in the room waited with bated breath for his response. He gazed at the desperate couple and said, "When I was young, I had a *מגיד שיעור* called Reb Shlomo who was an incredible *צדיק*, and after he was *נפטר*, they gave him a special spot in *עדן*. As he got to the entrance, a *מלאך* refused him entry for a specific reason, and told him that he had to go back down to this world to achieve his *תיקון*. Reb Shlomo was scared about what would happen in his new life and said that he had no wish to come back down again. Eventually, he agreed on the condition that he wouldn't have any *בחירה*". The *agedol* stood up, went over to the baby and said, "Reb Shlomo שלום עליכם".

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