

Zmanim

קבלת שבת

London 8:56

Manchester 9:16

מוצאי שבת

London 10:26

Manchester 10:47

חזון בני

כ"ה סיון תשפ"א

פרשת שלח

EMUNOH IN
THE PARSHA

ונהי בעינינו כחגבים וכן היינו בעיניהם

(במדבר יג:לג)

The *Meraglim* described their tour of *Eretz Yisroel* in very negative terms. One of the features they pointed out to *Klal Yisroel* in their report was that "we saw giants there... and we were in our own eyes like grasshoppers and so we were in their eyes".

The **Sfas Emess** zy" a quotes an incredible *Medrash*: "*Hakodosh Boruch Hu* said, 'Who says that they didn't appear in their eyes like *Malochim*??'". In other words, for all they knew, the inhabitants of the land might have actually seen the *Meraglim* as formidable, Heavenly beings rather than grasshoppers.

The question on this *Medrash* however is that the *Pousk* itself says "we were like grasshoppers... in their eyes", not *Malochim*? The *Sfas Emess* explains that this was exactly the problem. The giants would have seen the *Meraglim* as *Malochim* if only the *Meraglim* would have seen themselves as *Malochim*! But because they underestimated themselves, because they didn't believe in themselves and appreciate their own value, the giants also looked down on them and considered them as insignificant as grasshoppers. This is an extraordinary message!

As **R' Tzodok Hakohein** zy" a writes: just as important it is to believe in HKBH, you must believe in yourself.

When **R' Mordechai Gifter** zt"l, the Telshe Rosh Yeshiva, was a young boy, he collected pictures of *gedolim* in an album. But he left one space empty and said to himself: Mordechai, if you learn hard enough, you might make it into this album. He did. And so can you.

EMUNOH IN
THE SIDDUR

אשר נתן לשכוי בינה

The *Gemoro* in *Rosh Hashono* 26b (as explained by *Rashi* and *Tosfos*) says that a *sechvi* is a rooster and *binoh* is the ability to distinguish between things. We thank *Hakodosh Boruch Hu* for giving the rooster the ability to distinguish between day and night even if we don't actually hear a rooster crow.

One explanation is that this also reflects our attitude to life. The rooster crows only with the onset of day - but not when day turns into night. We always believe that no matter how difficult things might be, either individually or as a nation, there is always a brighter future in store.

Talmidei Rabbeinu Yona and the *Rosh* say that the *sechvi* is actually the heart. We thank Hashem for our ability to distinguish between day and night, right and wrong. We look at every new day with positive anticipation and excitement - the dawn of a new time to accomplish and grow in *Torah* and *Mitzvos*.

Q: WHY CAN'T WE SEE HASHEM? IT WOULD REALLY BE MECHAZEK MY EMUNOH IF I COULD SEE HIM.

A: HASHEM IS INFINITE, THAT MEANS THAT HE HAS NO PHYSICAL FORM. IF HE HAD ANY PHYSICAL FORM, HE WOULD BE LIMITED AND THEREFORE WOULDN'T BE HASHEM. WE HUMAN BEINGS CAN ONLY SEE THINGS THAT ARE PHYSICAL,

WE SIMPLY DON'T HAVE THE KEILIM TO SEE BEYOND THAT. THIS IS WHY THE POSUK SAYS (SHEMOS 22:20) KI LO YIRANI ODOM VOCHOI, NO MAN CAN SEE ME AND LIVE. TRUE CHIZUK IN EMUNOH COMES FROM YEDIYAS HASHEM, KNOWING THAT HE EXISTS, RATHER THAN SEEING SOMETHING THAT IS IMPOSSIBLE TO SEE, BECAUSE KNOWLEDGE IS FAR MORE POWERFUL THAN SIGHT.



EMUNOH IN OUR CHACHOMIM



Rav Yisroel Zev Gustman zt"l, whose *yohrzeit* falls out this week (28 Sivan) was a *talmid* of Rav Shimon Shkop. Rav Gustman became Rosh Yeshiva of Ramailles when he was still a young man in Vilna. He was regarded so highly that he served on the *beis din* of Rav Chaim Ozer Grodzinsky at the age of 19, the youngest *dayan* in the history of Vilna!

When conditions under the Nazis became unbearable he fled with his wife and daughter to the forests near Vilna. When Rav Gustman reached the forest, his plan was to become a partisan to fight against the Nazis and defend himself and his family. However, to be accepted as a partisan, there was a single condition: A person had to come with a weapon.

Rav Gustman's opportunity came when he saw a lone Nazi soldier passing through a quiet place in the forest. He jumped the soldier, threw his rifle as far away as he could, and killed the soldier! Years later Rav Gustman would look down at his hands and say, "I fulfilled the mitzvah of killing *Amolek* with my bare hands."

After the war, Rav Gustman lived in America, and eventually made his way to Yerusholayim where he re-established the Ramailles Yeshiva and was a living example of the triumph of *Torah* over evil.

To receive **ChazuBonai** via email and to hear about boys' events or to dedicate an edition of **ChazuBonai**, please email info@chazon.org.uk

Our **נפלאות הבורא** series will be starting **י"ח...**

WEDNESDAY 30TH JUNE
9:15 PM

Details to follow...



EMUNOH IN OUR LIVES

Travel in Style

During the Communist rule of the Soviet Union, *Yiddishkeit* was under huge threat as *Torah* learning and *shemiras haMitzvos* were basically outlawed. But a secret *Baal Teshuva* movement continued to try and reach out to as many Russian Jews as it could, despite the incredible dangers involved. *Rabbonim* from around the world were smuggled into the country with tremendous *mesirus nefesh* before being taken to small groups in undisclosed locations to give shiurim and provide much needed *chizuk*. One such *maggid shiur* was **Reb Moshe Parnas** who was understandably very nervous about travelling to Russia to teach *Torah*. He needed a sign from Heaven. When he arrived in Russia, he was picked up by his driver in a fancy black limousine! Once inside the car he couldn't help but ask why he was being transported in such luxury. The driver explained that the car actually belonged to a Russian general but certain taxi firms were allowed to borrow it during off-hours. Reb Parnas could not believe his ears. "Here I am, travelling in a Russian general's car in the anti-Semitic Soviet Union on my way to teach Russian *Yieden* the forbidden *Torah*!"

He had his sign.