

Zmanim

קבלת שבת
London 4:01

מוצאי שבת

London 5:15 (5:32 ר"ת)

חזון בני

כא טבת תשפ"ג

פ' שמות



CHIZUK IN THE PARSHA



וירא... בלבת אש מתוך הסנה וירא והנה הסנה בוער באש והסנה איננו אוכל (שמות ג:ב)

This פסוק describes the amazing phenomenon of the "burning bush", which despite burning on fire was nonetheless not consumed. Many מפרשים understand this scene to represent the Jewish people who continue to survive despite often being set on fire by our enemies.

However, the **שפת אמת זיע"א** sees a deeper meaning still. He quotes a מדרש which teaches that the fire represents the light of קדושה in an otherwise dark world of גלות. What baffled משה was not just how the bush resisted elimination physically but spiritually! How could the גלות be so dark when there exists the light of תורה in the world?

But this was exactly the point the הקב"ה wanted to show משה: the light of תורה does not exist in spite of גלות but actually because of it. In fact, the darker the גלות, the brighter the light of תורה. This is because כלל ישראל serves to cleanse גלות, and thereby the world, of all impurities. The burning bush was therefore demonstrating how גלות (the bush) facilitates and enables קדושה (the fire).

Indeed, we find the פסוק says: כאשר יענו אותנו... וכן... it was the pain and affliction of גלות that brought out the best in כלל ישראל.

This was a tremendous message of חיזוק for משה and the אידן then and continues to be relevant for all of us to this day. The difficulties and challenges of גלות are not obliterated by the sheer light of the תורה because, on the contrary, they actually make it burn brighter. Whether we are facing national crisis, as the אידן were then in מצרים, or a more personal, individual hardship, the lesson is the same - these challenges are designed to help bring out the best in each of us...



CHIZUK IN THE SIDUR

(Part 16) יהי כבוד

ונחלתו לא יעזוב

And He will not forsake His heritage

The פסוק explain this in light of the start of the מפרשים which says כי לא יטוש ה' עמו רד"ק. The רד"ק says that Hashem will not forsake us and the time will come when הקב"ה will redeem us from the גלות.

The ספרי החסידות have a more personal approach. The מגיד ממעזריטש says that the word נחלתו comes from the word חולה, a sick person. In fact, in Shir HaShirim כלל ישראל are called חולים as we are חולת אהבה, sick with love, for הקב"ה!

The מגיד explains that since we love הקב"ה so much, even if for some reason we aren't able to do a certain mitzvah, הקב"ה still treasures our desire to do that מצוה.

Sometimes we may get frustrated when we are unable to do something that we want, especially if it's a מצוה. The מגיד is therefore telling us that we shouldn't be despondent, rather we should realise how much הקב"ה appreciates our good intentions.

Q. WHAT PRACTICAL LESSONS CAN BE LEARNED FROM THE UPCOMING פרשיות OF THE שבועד IN מצרים AND THE SUBSEQUENT גאולה?

A. THE FIRST AND OBVIOUS LESSON IS TO SEE HOW הקב"ה CONTROLS THE WORLD AND THAT WE, כלל ישראל, ARE THE PURPOSE OF HIS CREATION. THERE IS AN ADDITIONAL, MORE INDIVIDUAL LESSON TO BE LEARNED THOUGH. JUST AS WE WERE SLAVES TO

THE מצרים, SO TOO, WE ARE ALL ENSLAVED TO OUR יצר הרע. WE ALL HAVE מצרים, BOUNDARIES, WHICH ENSLAVE US TO OUR DESIRES AND BLOCK OUR CONNECTION TO הקב"ה. THESE WEEKS ARE A TIME FOR US TO WORK ON BEING IN CONTROL OF OURSELVES, USING OUR שכל TO OVERRIDE OUR DESIRES AND ULTIMATELY REACH A PLACE OF PERSONAL גאולה, THE FEELING OF A TREMENDOUS הקב"ה TO דביקות.



*DO YOU HAVE QUESTIONS AND ARE LOOKING FOR ANSWERS?
TEXT US AT 07878158547 BEGINNING WITH THE WORD 'CHAZUBONAI'.

CHIZUK FROM OUR CHACHOMIM

This Tuesday, כ"ד טבת, marks the *Yohrzeit* of Rav Shneur Zalman זצ"ל of Liadi, famously known as the בעל התניא.

Born in Liozna, Belarus in 1745, to Boruch and Rivka, young Shneur Zalman Baruchovich displayed extraordinary talent, and by the time he was just 8, had already written a פירוש על התורה based on רש"י, the רב! During his youth he also became an expert in mathematics, geometry and astronomy and was thus able to create a לוח at the age of 10! Two years later he gave a complicated קידוש החודש in שיעור in front of a group of formidable חכמים תלמידי חכמים who were so impressed that they conveyed on him the title 'רב'. At the age of 15 he married Sterna Segal from Vitebsk and devoted his entire day to learning תורה.

At the age of 20, he became a close תלמיד of the Mezeritcher Maggid and two years later was appointed as מגיד in his birthplace of Liozna. After the פטירה of the Maggid's son, Rav Avrohom Malach, and subsequently to Rav Menachem Mendel of Vitebsk. After Rav Menachem Mendel moved to ארץ ישראל in 1777, the בעל התניא became the undisputed leader of חסידות in White Russia. He suffered tremendously from people who opposed חסידות, and in 1798, several מתנגדים told the Russian authorities that Rav Shneur Zalman was sending money to *Yieden* living in ארץ ישראל, which was then controlled by the Ottoman empire, sworn enemies of the Russians. Rav Shneur Zalman was tried for treason and thrown into jail. 53 days later, after concerted efforts by his חסידים, he was released on חסידים a day which is celebrated amongst חסידים to this day.

After a further arrest based on lies and slander in 1801, Rav Shneur Zalman was banned from returning to Liozna and settled in Liadi for the next 11 years. During Napoleon's war with Russia he davened fervently for Napoleon to lose, for he foresaw that despite the improvement a French victory would bring to the *Yieden* financially, it would create tremendous assimilation. Due to the war he had to flee Liadi, and was נפטר on the way in Hadich where he was buried. His שולחן ערוך, ספרים, ספר מחשבה, תניא, ספר הלכה, הרב, are main staples today, especially in the עולם החסידות.

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CHIZUK IN OUR LIVES

Reb Chanoch is an extremely committed מלמד in ארץ ישראל. One day, he ran out of class, went to the staff room and called his wife. He asked, "Did you throw out the bag of old clothes?" His wife responded that she had. He asked further, "And did the dustbin lorry come?" His wife once again responded that it had. He calmly replied, "OK, no problem", and went back to teach his class.

The *menahel* who had been in the staff room had overheard the conversation and couldn't contain his curiosity. During break time he went over to Reb Chanoch and said, "Excuse me, but I couldn't help but overhear your conversation. I know that you are an extremely committed Rebbe. Why did you leave your class to ask your wife if she threw away some rubbish?!" Reb Chanoch smiled and said, "Let me explain. As you know, we are marrying off our child soon. We don't have the means to pay for the חתונה so I borrowed a large sum of money from a גמ"ח and put it in the pocket of an old suit of mine. In the middle of my lesson I suddenly remembered that my wife mentioned that she was going to throw away some old clothing, and I was worried that the old suit might get thrown away with all the money, so I ran out to make the phone call".

The *menahel* couldn't believe it. "You just heard that all that money had been thrown away, and you just calmly responded 'OK', and went back to teach your class?!" Reb Chanoch responded, "When I was a young boy I had a Rebbe called Rav Godel Eisner. He taught us that ה' puts us on this Earth for moments like this and that's what I thought when I was on the phone. I therefore calmly went back to teach my class..."

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לע"נ

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Mr Michael Feldman z"l

תנצבה

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