

Zmanim

קבלת שבת
London 4:37מוצאי שבת
London 5:48 (6:08 רי"ת)

חזון בני

יג שבט תשפ"ג

פ' בשלח

CHIZUK IN
THE PARSHAויבואו בני ישראל בתוך הים ביבשה
(שמות יד:כב)

This week's *parsha* contains the most extraordinary event in the history of the world, קריעת ים סוף. חז"ל tell us that a lowly maidservant, a שפחה, saw more at that moment than the greatest נביאים. Yet קשין מזונותיו של אדם (פסחים ק"ח) in גמרא says as "difficult" as קריעת ים סוף. What can this possibly mean?

The אילה שלוחה זיע"א explains with the following true anecdote concerning the Rebbe, Reb Meilech of Lizensk זיע"א who was staying overnight in a tavern. In the morning he heard the owner complain to his wife: how much longer must we eat this tough straw - קשין; I long for the day we'll be able to eat soft pasta! The Rebbe took a lesson of *mussar* from this statement. The word for straw, he said, is קשין, which is related to the word, קשיא, a question. The complaint was: how much longer must we question the ways of Hashem and how He provides for us. I long for the day we're on the מדרגה to accept His ways.

קריעת ים סוף was the answer to the אידן who did not question the ways of Hashem. In that moment of total desperation, when all seemed lost, they simply lifted their eyes heavenward and *davenned*. In response, they were not just saved but shown in detail exactly how Hashem runs His world with perfect justice.

This helps explain the גמרא regarding פרנסה. קשין מזונותיו, when a person struggles with questions regarding his פרנסה or other material needs, he needs to remember קריעת ים סוף, where the appropriate plan of action must involve *davenu* to "He Who provides for everyone in His goodness..."

CHIZUK IN
THE SIDUR

יהי כבוד (Part 19)

והרבה להשיב אפו

And He frequently turns away His anger.

הקב"ה created us as בעלי בחירה, knowing that the way for us to achieve קרבת אלקים is through making the correct choices in life. The more meaningful the choice, the more challenging it is to choose the right path and it is not uncommon for people to do things that they shouldn't.

הקב"ה here therefore explains this פסוק to mean that תוספות רי"ד turns away His anger from us multiple times. The רי"ד however understands it to mean that He calms down His anger. This is an expression of הקב"ה's mercy, which is ever-present to give us another chance.

However there is another תהלים פ"ב:י"א in רש"י that says that אומות העולם vents His anger on the רע"ב אבות, rather than on us. The שפת אמת, based on the ד'י"ט explains that the reason for this is because הקב"ה on us and says that the עבירות that we do are as a result of the כוחות הרע that seek to destroy us. As such He vents His anger on them rather than on us...

Q. AM I SUPPOSED TO BE HAPPY WITH THE תורה THAT I HAVE LEARNED AND KNOW, OR AM I SUPPOSED TO STRIVE TO KNOW MORE?

A. BOTH! THE TWO ARE NOT A CONTRADICTION. OF COURSE, YOU SHOULD HAVE TO KNOW THE ENTIRE תורה, HOWEVER LONG IT MAY TAKE. YOU SHOULD EVEN HAVE A PLAN FOR HOW YOU WILL FINISH תנ"ך, ש"ס, ETC. HOWEVER, THAT DOES NOT

MEAN THAT YOU SHOULD NOT APPRECIATE AND BE HAPPY WITH WHAT YOU KNOW ALREADY. THE מדה OF 'שמח' רוחניות APPLIES TO בחלקו TOO. YOU HAVE TO BE PROUD, HAPPY AND THANKFUL FOR THE תורה THAT YOU HAVE LEARNED ALREADY AND THE דרגות THAT YOU HAVE ACHIEVED, EVEN AS YOU STRIVE TO BECOME CLOSER TO הקב"ה AND TO LEARN MORE תורה EACH DAY...

CHIZUK FROM OUR CHACHOMIM



This Wednesday, יז שבט, marks the *Yohrzeit* of Rav Chaim Falaji זצ"ל, the **כף החיים**.

He was born in Izmir, Turkey, in 1787, to Rav Yaakov and Rebbetzen Kali Kadin. His maternal grandfather was Rav Refoel Yosef Chazan, who wrote the **חקרי לב**, and young Chaim had a particularly close bond with his saintly grandfather. He testifies about himself that from when he was a young child until he was twenty and had to support his family, he spent his days and night learning Torah without any בטלה whatsoever! He received סמיכה at the age of 26 from his grandfather and Rav Chaim Yitzchok Algazi but refused any public position in his father's lifetime.

In 1828, he became the **ראש ישיבה** and a **דיין** in Izmir and spent the next few years giving **שיעורים** in various **ישיבות** and writing several **ספרים**. In 1837, he was appointed as **אב"ד** in Izmir, a **בית דין** of 45 **רבנים**! Eighteen years later, he received the title **באשי חכם**, the highest position of honour in the town of Izmir and was even granted permission from the Sultan to execute his **פסקים** and to be in control of all affairs of the **קהילה**.

He was a **אוהב ורודף שלום** and did everything in his power to make **שלום** between disputing parties. He particularly looked after the poor of his **קהילה**, constantly reprimanding the wealthy for not giving enough **צדקה** to sustain the **עניים**, and his **הכנסת** **אורחים** was legendary. He petitioned Baron Rothschild and Sir Moses Montefiore and built a Jewish hospital in Izmir, also soliciting their help to save the **Yieden** who were falsely accused in the blood libel of Damascus. He looked after the **רוחניות** and **גשמיות** of the **קהילה**, even going so far as to make a **תקנה** to ban smoking to protect the health of the **Yieden**!

He particularly focused on the **חינוך** of the boys of his **קהילה**, especially the children of paupers, and made several **תקנות** to ensure that they too would receive a fair education. Despite being preoccupied with communal matters, he still found the time to write almost 80 **ספרים**, perhaps the most well-known being his famous work, the **כף החיים**. On the last **תורה** of his life in 1868, as Rav Chaim **leined** the **posuk**, **וימת**, **שם משה**, he burst into tears. The **קהילה** understood that their dear **רב's** days were numbered and he was **נפטר** a few short months later.

זכותו יגן עלינו

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CHIZUK IN OUR LIVES

Maya was an only child from a Jewish family who emigrated from the Soviet Union to Brooklyn, New York. Despite her family being totally irreligious, Maya still retained her **Yiddishe נשמה** and at the age of just 8, she asked her parents if she could move to the local **יעקב בית**. Eventually they agreed. She spent the first couple of years in younger classes but she quickly caught up with her peers becoming one of the best and brightest **תלמידות** in school by the time she was in Year 9.

On the second day of **ראש השנה** she took her mother to Shul with her. As they were walking down Ocean Parkway, a drunk driver crashed into a lamppost near them which fell on Maya, seriously injuring her. She suffered from various internal injuries and the doctors had to amputate her arm. When she woke up in the hospital her parents were at her bedside.

Maya's father was beside himself with grief and anger and shouted, 'So you became religious! You see what your G-d did to you?!' Maya responded, 'I have no idea why ה' did this to me, but the fact that I can't understand why it happened gives me a lot of **חיזוק**'. 'How so?!' asked Maya's father, amazed. Maya explained, 'If I could understand and decipher everything that ה' does in the world, then it means that He is no bigger or better than me! To think that I can run the world is a very scary thought. So, the knowledge that ה' is so great and therefore we cannot understand everything that happens to us, fills me with **חיזוק**!'

Do you have an upcoming simcha or yohrzeit that you would like to mark in a meaningful fashion?
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