

## חזון בני

כ"ד חשוון תשפ"ג

פ' נח

CHIZUK IN  
THE PARSHA

והנה עלה זית טרף בפיה  
(בראשית ח:יא)

This פסוק describes the יונה returning to the תיבה with an olive branch in its mouth. The מדרש רבה tells us that the יונה davened to ה' saying: I would rather be fed with bitter (olives) by the Hand of ה' than be fed with things as sweet as honey but by the hand of man.... What do these words mean?

One understanding based on the דברי מנחם of רימנוב is that the olive is a rare and unique fruit. True it can be eaten raw, in its original and bitter state. But to enjoy its true value, one needs to work very hard pressing the olive and grinding it until its oil can be extracted. Only then can it be used for cooking, kindling and its various other wonderful benefits. Other fruits can also be pressed for their juice but it is an easy and simple process and ultimately, if anything, it reduces their value.

The יונה, who כלל ישראל is compared to in שיר השירים was therefore saying: I would rather a fruit that is initially bitter but that I have worked hard to extract its sweetness and quality from than something that arrives already sweet and does not need much intervention. Because the sweetness of that which has been achieved through toil and effort is ultimately so much sweeter than that which is served on a plate.

This is the יונה's message for life itself: יגעתי ומצאתי, I have toiled so I have found. I have found genuine "geshmack" and deliciousness because I have had to work so hard to attain it...

CHIZUK IN  
THE SIDUR

(Part 7) יהי כבוד

שמחו השמים ותגל הארץ ויאמרו בגוים ה' מלך  
*The Heavens will be glad and the Earth will rejoice, they will proclaim among the nations, 'Hashem has reigned.'*

The רבינו בח"י in his ספר כד הקמח explains that since ה' הקב"ה is above time, the past, present and future all happen at once. This is why, when we are asking for רחמים וסליחה we put three פסוקים together with the famous phrase ה' מלך ה' מלך ה' ימלוך לעולם ועד as a way of internalising ה' הקב"ה's greatness.

The יעב"ץ however explains this from our human perspective, where we are limited by time. We start with ה' מלך in the present tense because this is where we are now. We then say ה' מלך in the past, confirming our belief that ה' הקב"ה is the Creator of all and is unchanging. We conclude by expressing our אמונה in His eternity, declaring ה' ימלוך לעולם ועד.

Through focusing on these important words we can really be מחזק our own אמונה, realising that whatever נסיונות we are going through are only temporary and will pass with time and that the only thing that lasts forever is ה' הקב"ה.

Q. WHY ARE THERE SO MANY STORIES IN ספר בראשית WHICH DON'T SEEM TO HAVE ANY RELEVANCE TO ME?

A. THE מעשה רמב"ן SAYS 'אבות סימן לבנים'. THAT MEANS THAT EVERYTHING THAT HAPPENED TO THE אבות IS SUPPOSED TO IMPART LESSONS TO US FOR OUR OWN LIVES. ספר בראשית IS NOT A STORY BOOK! WE ARE SUPPOSED TO CAREFULLY LEARN THROUGH

ALL THE פרשיות WITH THE AND TRY AND EMULATE THE מידות OF THE AND MAKE THEM RELEVANT TO US. IT SHOULD ALSO GIVE US TREMENDOUS חיזוק WHEN WE REALISE WHAT GREAT PEOPLE WE ARE DESCENDED FROM, FOR THE DNA OF THE אבות ARE PART OF EACH AND EVERY YIED AND WE HAVE A RESPONSIBILITY TO LIVE UP TO BEING THEIR DESCENDANTS.

## CHIZUK FROM OUR CHACHOMIM



This Tuesday, ז' חשוון, marks the *Yahrzeit* of **Rav Yehuda Meir Shapira** זצ"ל.

Born in Shtatz, Romania, in 1887, young Meir had difficulty learning as a young child but with tremendous persistence he overcame his difficulties to the point that his רבי couldn't keep up with him and his parents had to hire a private מלמד to teach him. On the first day, the מלמד didn't show up and his mother looked tremendously upset. When young Meir asked her why she was so distraught, after all, he would surely show up tomorrow, she responded, 'A day without תורה isn't a day'. This would inspire him to one day start the famous 'דף יומי' program, so that not a day would pass without תורה.

After his מצוה בר, Meir learned with his grandfather Rav Shmuel Yitzchok Schorr, author of the *שי מנחת* and at age 19 he married Malka Toiba Breitman of Tarnipol. 4 years later he was appointed as רב in Galina where he set up his first ישיבה. He was a fearless leader and when a שוחט who had been found by Rav Meir to not be keeping הלכה properly, threateningly wielded a knife in front of him, Rav Meir opened his shirt and told him 'you can stab me but I won't have an improper שוחט in my town'. He was a leader of אגודת ישראל and at the 1923 he publicly announced the commencement of his brainchild the דף יומי, through which thousands of *Yieden* from all over the world would learn the same דף each and every day. He was also a gifted orator and at the behest of the אמתי אמת, he became a member of the Polish parliament.

After stints as רב in Sanok and Pietrikov, Rav Meir was appointed as רב in Lublin in 1930. Having seen how so many of his friends left *Yiddishkeit* due to the hardships and rampant poverty amongst ישיבה בחורים amidst all the new ideological movements of the day, he had always had a dream to build a magnificent ישיבה, complete with a dining room and a dormitory, a total novelty back then. In 1930 ישיבת חכמי לובלין opened its doors and only the most studious boys in Poland would be accepted into the prestigious ישיבה. Unfortunately, the tremendous financial hardships in building the ישיבה took a toll on his health and he was נפטר in 1933 at the young age of 46. 200,000 people attended his לוייה.

יהי זכרו ברוך

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## CHIZUK IN OUR LIVES

Reb Moshe was a fabulously wealthy lumber merchant who lived in Volozhin and gave most of his money away to צדקה. One day, the wheel of fortune turned and he lost all of his wealth. He couldn't understand why it had happened so he approached Rav Chaim Volozhin זצ"ל to ask him why he deserved to lose his entire fortune.

Rav Chaim responded that he couldn't understand why it had happened either and he even convened a special בית דין to try and figure out why this calamity had befallen Reb Moshe. The בית דין came back to Rav Chaim and said that the only thing that he could have done wrong was to give more than a fifth of his wealth to צדקה. But Rav Chaim found it hard to accept that as the reason.

Reb Moshe decided that seeing as he had no business left he may as well spend his days learning תורה. He learned and learned and became such a *choshuve* חכם תלמיד that he was hired to be a דיין for the Kovno בית דין! His sons who were destined to go into the lumber business all became tremendous תלמידי חכמים. One of his sons married the daughter of Rav Chaim Volozhin himself and his grandson was none other than the בית הלוי זצ"ל, the patriarch of the famous Soloveitchik dynasty. Rav Chaim Soloveitchik זצ"ל would say that his great grandfather had to lose his wealth in order for him to be זוכה to such prestigious grandchildren...