

חזון בני

פ' וירא יח חשון תשפ"ג



CHIZUK IN THE PARSHA



וה' אמר המכסה אני מאברהם אשר אני עושה...
(בראשית יח:יז)

Davening is at the heart of everything we do. Three times a day, at least, we offer up both thanking and praising ה' but also asking for anything and everything we need, from חכמה to רפואה to פרנסה to the ultimate גאולה. Also, at various points during שמונה עשרה we can beseech ה' with our בקשות. Yet at times it may seem as though our תפילות are not accepted, which can cause us to become dejected and even ח"ו lose hope in the power of *davening* itself.

But one of the central episodes in this week's פרשה shows us how this is never the case. Rather, every תפילה is indeed accepted and makes a positive impact.

With regard to סדום and its impending destruction, ה' had no need to inform אברהם of His intentions. Yet, as the above פסוק clarifies, ה' said: How could I possibly conceal my plans from אברהם? What followed made it clear as to why this was necessary: אברהם started *davening* repeatedly for סדום's salvation. ר' יהושע מבעלזא זיע"א explains that this was actually the purpose in bringing אברהם into the picture. Even though his תפילות would not be successful, and סדום was ultimately destroyed, nevertheless those תפילות would now be stored for a future time, when אברהם's descendants would need them most. This is one understanding of the following *posuk*: למען אשר יצוה את ביתו אחריו...

We learn an incredibly important and inspiring message from this chapter. Occasionally we find ourselves in a situation that draws out of us heartfelt תפילות. Of course, oftentimes these תפילות will help bring an immediate ישועה, but even when that is not the case, they have not been lost or gone to waste. Instead, the תפילות are being stored for a future time, when we may not even be aware they are needed, in order to bring about a more important ישועה...



CHIZUK IN THE SIDDIR

(Part 9) יהי כבוד

רבות מחשבות בלב איש ועצת ה' היא תקום
Many are the thoughts in a man's heart, but the counsel of Hashem, only that will prevail.

As *frum Yieden*, we pepper our sentences with terms such as 'ברוך ה', בעזרת ה', אם ירצה ה' and similar phrases, but it's all too easy to say them without thinking about what they really mean.

The **שלי"ה הקדוש** explains that such words are crucial to our אמונה, because while we have the ability to choose any action we wish, the outcome of that action is always in ה' הקב"ה's hands. Saying these phrases and meaning them is מחזק אמונה in a very powerful way.

He says that the word היא in our פסוק is an abbreviation of the phrase 'אם ירצה ה'. Human beings may have many thoughts, plans and desires, but ה' הקב"ה has a far bigger plan and the result of our actions will always be part of that plan.

So the next time you try to do something and it doesn't work out the way you wanted it to, just remember that ה' הקב"ה's outcome is always part of ה' הקב"ה's masterplan!

**Q. CAN ONE DAVEN FOR
יראת שמים?**

A. ONE CAN AND SHOULD DEFINITELY DAVEN FOR THAT ה' NOT PLACE US IN DIFFICULT בסיינות. HOWEVER, ULTIMATELY, WE NEED TO RECOGNISE THAT WE ARE בעלי בחירה AND ALTHOUGH WE OF COURSE NEED ה' S HELP,

WE NEED TO FIGHT THESE BATTLES TOO, AS חז"ל SAY, הכל בידי שמים חוץ מיראתי שמים. THAT IS WHY WHEN WE DAVEN עשרה שמונה WE SAY, וקרבינו מלכנו, FOR ה' CAN BRING US CLOSE BUT WE NEED TO MAKE THAT FINAL JUMP IN ORDER TO CONQUER OUR יצר הרע.



CHIZUK FROM OUR CHACHOMIM

This Tuesday, כא חשון, marks the *Yohrzeit* of **Rav Avraham Azulai** זצ"ל, the חסד לאברהם.

Young Avraham was born in 1570, in Fez, Morocco, to his father Rav Mordechai Azulai. At the age of 36, he decided to move to ארץ ישראל due to the pogroms and starvation in Morocco. On the journey, his boat sank with all his חידושי תורה, but he was miraculously saved. From then, he and many of his descendants, including his great-great grandson the חיד"א זצ"ל, would sign their names with an image of a boat to give thanks to ה' for saving his life. He settled in חברון but due to a rampant plague in the town, he moved to ירושלים. However, he had a special affinity to חברון and made a נדר that if ה' would help him return, he would reveal his חידושי תורה which he said 'were learnt through great diligence and effort'. He eventually returned to חברון where he wrote his ספרים including חסד לאברהם.

He was a great מקובל and learned with Rav Chaim Vital זצ"ל. After Rav Chaim was נפטר, Rav Avraham went with Rav Yaakov Tzemach to Syria and requested permission from Rav Chaim to dig up the חידושים which had been buried with him. He proceeded to publish them under the name 'אוצרות' חיים.

There is a legend told about his פטירה. One day, the Pasha of Turkey visited מערת המכפלה. As he was peering into the cave, his diamond-studded sword fell in. He ordered that a soldier be lowered by rope into the cave to retrieve it, but the soldier died immediately after entering. The process repeated itself until they realised that anyone that went into the cave died. The Pasha announced that a *Yied* would have to go down to get the sword. There was a great commotion in the town but Rav Avraham announced that he would do it. He spent the day fasting and learning קבלה and was lowered into the cave. He saw the three אבות there and didn't want to leave. The אבות told him that he had to go out to save the קהילה from the Pasha but that he would return to them in seven days time. He spent the next seven days and nights teaching תורה to his תלמידים. The morning after, he went to מקוה, put on תכריכים and died peacefully. He is buried in חברון.

יהי זכרו ברוך

Do you have an upcoming *simcha* or *yohrzeit* that you would like to mark in a meaningful fashion?
Chazu Bonai is enjoyed by *mispalelim* in over 60 shuls nationwide and we are currently welcoming sponsorship.
Full sponsorship can be yours for £180 or a single line for just £36.
Please contact 07878158547 or info@chazon.org.uk

Year 8 Boys
Motzei Shabbos Tefillin Programme/Melave Malka continues this week at 9pm
Registration closed!



CHIZUK IN OUR LIVES

Yossi was an Israeli secular lawyer who was driving with his wife whilst on holiday. As he passed the Lake Kinneret, he saw a frantic *frum* lady on the street, gesticulating wildly. Yossi's wife said, 'She's crazy, don't stop'. But something about the woman's expression made him pull over. The woman screamed, 'My 2 daughters went into the Kinneret and can't swim!'. Yossi immediately leapt out the car and ran to the shore. His wife yelled after him, 'Yossi, you just had a heart attack, don't go!' He ignored her, and seeing one of the girls, swam towards her and pulled her out. The frantic mother said, 'I have another daughter in there, please get her!' He rushed back in and rescued the second girl as well. As he arrived at the shore, he realised that he hadn't checked to see if her head was above water, so the girl had to be rushed to hospital unconscious and in critical condition. Yossi was beside himself with worry, but just two days later the little girl left the hospital having miraculously recovered.

Yossi was invited to the סעודת הודאה and rose to speak. He said, 'I used to be an Olympic swimmer and recently suffered a heart attack. As part of my rehabilitation, I was told to swim. Had I not been swimming recently there was no way I would have managed to save them'. The crowd were stunned at the השגחה but Yossi said, 'There's more. When I realised that I had not made sure the girl's head was above water, I was terribly distraught, and for the first time in my life, I spoke to ה'. I said, "ה', I was raised in a secular Kibbutz. Please accept this תפילה as a combination of all the תפילות that I was never told to *daven*'. At that moment I received a call from the hospital to say that the girl had woken up!'