

Zmanim

קבלת שבת

London 5:39

Manchester 5:44

מוצאי שבת

London 6:44 (7:06 ר"ת)

Manchester 6:47 (7:10 ר"ת)

חזון בני

כ"ז תשרי תשפ"ג

פ' בראשית



CHIZUK IN THE PARSHA



בראשית ברא אלוקים
(בראשית א:א)

Rashi famously points out that the Name of ה' used throughout מעשה בראשית is אלוקים, which is the Name of דין rather than the שם הוי' which reflects רחמים. Only later at the beginning of פרק ב does it change to ה' אלוקים. The reason for this is that ה' originally planned to create the world with the הדין but upon realising it could not survive under such scrutiny, ה' introduced the מדה of רחמים.

The ערוגת הבושם זיע"א sees in this development a powerful message for all of us. Whenever we start out on a new project of התמדה in our learning or more כוונה during davening or improved מדות, the יצר הרע is always there trying to convince us that its not achievable and that we should give up before we've even begun. However, כל התחלות קשות, all beginnings are tough. But once we get through the initial stages, it becomes much sweeter and manageable.

ה' designed His world along these lines in order to provide us with this חזון. At first it seems to be all הדין, but if we persevere then it quickly switches to רחמים, and in fact the אלוקים takes over, as it says ה' and then אלוקים.

So, as we start to prepare for a long Winter zman, whether in ישיבה or school, rest assured the יצר הרע will be sharpening his arrows of negativity ready to pierce our thoughts and discourage us from shteiging. But if we take a leaf out of ה' own תורה, we will be reminded that with some perseverance, everything will soon become much easier...

CHIZUK IN THE SIDUR



יהי כבוד (Part 6)

ה' בשמים הכין כסאו ומלכותו בכל משלה
Hashem has established His throne in Heaven and His Kingdom reigns over all.

The מאור ושמש זיע"א explains that הקב"ה created all the עולמות and His desire in doing so was that all of Creation should come to an awareness of Him as the only source of life. If ה' would stop giving life to anything, even for a moment, it would just cease to exist. This is what is meant by בכל משלה, that His Kingdom reigns over all.

He explains that a crucial element of our עבודת ה' is for us to realise that we can't even make the simplest movement without the הקב"ה giving us the ability to do so. Even the תורה ומצוות that we learn and perform are only as a result of the הקב"ה giving us כח.

This ought to fill us with both a genuine sense of ענוה and the awareness that since it is the הקב"ה giving us our כוחות, the words 'I can't' and certainly, 'I can't be bothered' should never be part of our vocabulary.

Rather, we should say ה' נעשה ונצליח because with the הקב"ה on our side there is nothing that can truly stand in our way!

Q. THERE SEEMS TO BE A LOT OF WORRY IN THE AIR ABOUT HOW PEOPLE ARE GOING TO DEAL WITH THE RISE IN COSTS. HOW CAN WE STAY CALM AMIDST ALL THE UNCERTAINTY?

A. THIS IS A PERFECT TIME TO TACKLE THIS QUESTION. WE HAVE JUST FINISHED THE מ"ב OF סוכות WHEN WE LEAVE OUR HOMES AND SIT IN A TEMPORARY, WEAK STRUCTURE TO DEMONSTRATE OUR AWARENESS THAT ULTIMATELY

EVERYTHING COMES FROM ה' AND WE PLACE OUR TRUST IN HIM. SAY THAT WHEN ה' CREATED THE WORLD, IT DIDN'T RAIN UNTIL הרמון WAS CREATED BECAUSE IN ORDER FOR IT TO RAIN, SOMEBODY HAD TO DAVEN FOR IT. WE NEED TO MAKE SURE THAT WE DAVEN TO ה' TO GIVE EVERYONE THE פרנסה THEY REQUIRE AND TO SINCERELY BELIEVE THAT HE LOOKS AFTER US.



CHIZUK FROM OUR CHACHOMIM



This Friday, ג' חשוון, marks the *Yohrzeit* of Rav Yisroel Friedman זצ"ל, commonly known as the Heilige Ruzhiner.

Young Yisroel was born in 1796 in Prohobisht to Rav Sholom Shachna, a grandson of the Mezeritcher Maggid and Rebbetzen Chava, a granddaughter of Rav Nochum Chernobylער זצ"ל. His father died when he was just six and his older brother Rav Avrohom took over the mantle of leadership. At the age of 7, he became engaged to Sara, daughter of Rav Moshe Efrati of Berditchev and they married after Rav Yisroel's בר מצוה. Three years later, Rav Avrohom was נפטר and Rav Yisroel became Rebbe in Prohobisht. He moved to Skver and finally to Ruzhin where he attracted thousands of חסידים who had heard of his צדקות and קדושה.

The Rebbe, directly descended from Dovid Hamelech, lived in a beautiful mansion and wore expensive clothing. He believed that since he was representing thousands of *Yieden*, he had to conduct himself in an aristocratic and noble manner to be מקדש שם שמים. Despite the regal outward appearance, the Rebbe afflicted himself with many fasts. One day, as he was saying קידוש לבנה wearing his golden boots studded with diamonds, his חסידים noticed the snow around his feet turning red with blood. They realised that the boots had no soles and the Rebbe was essentially walking barefoot!

The Rebbe's outward extravagances aroused the envy of Czar Nicholas and the Rebbe was jailed for 2 years on the trumped-up charges of trying to establish his own Kingdom. After he was released, he was still under investigation and had to travel from town to town to save himself from being exiled to Siberia, eventually settling in Sadigura, Austria. The Rebbe would encourage his חסידים to move to ארץ ישראל, and despite his longing to do so himself, he felt that he couldn't leave his חסידים. When he heard that the Czar was planning to buy a plot of land next to the כותל and to build a church there, he was influential in arranging the purchase of the land from the Arab owners before the Czar could buy it. The Czar had to build his church in a different area, which is now known as the Russian compound and the תפארת ישראל Shul was built next to the כותל.

The Rebbe was נפטר in 1850 and is buried in Sadigura. Many Chassidic courts descended from him including Boyan, Bohush and Sadigura.

זכותו יגן עלינו



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CHIZUK IN OUR LIVES

Reb Moshe was a מוהל living in ירושלים. One late night, he received a call from a mother asking if he could perform a ברית מילה the next morning. It was strange to get a request so close to the actual ברית but Reb Moshe said that of course he would do it. When he inquired as to which *Shul* it would take place in, the woman said that it would be in their home. Reb Moshe was intrigued but said that he would be there to perform the ברית.

When he arrived, he expected to find a large group of people but it all seemed strangely quiet. The mother answered the door, and when asked where her husband was, she replied that he had gone to work already! She then said that she also had to leave the house, so she showed him where the baby was, told him what to name him and promptly left, leaving Reb Moshe all alone with the baby! He started performing the ברית, serving as the סנדק as well as the מוהל, but the baby was screaming and wouldn't calm down. Reb Moshe started crying and said, "ה, what chance does this baby have in life? His own parents don't even want to be at his ברית מילה! You have to look after him and make sure he knows what being a *Yied* means.' The mother shortly returned and Reb Moshe left.

13 years later, Reb Moshe received another call. There was a frantic woman on the line who he didn't recognise. She said, 'I'm calling you because you're the only חרדי that I know because you performed the ברית מילה on my son 13 years ago. He is now supposed to go to high school but he refuses and says he will only go to a ישיבה! We took him to a psychologist but he said there is nothing wrong with him!' Rav Moshe put down the phone and marvelled about what one sincere תפילה can achieve.