

# חזון בני

פ' מקץ - שבת חנוכה ר"ח טבת תשפ"ג



## CHIZUK IN THE PARSHA



ויהי מקץ שנתיים ימים  
(בראשית מא:א)

The מדרש on these words quotes the פסוק in *Tehillim* אשרי הגבר אשר שם ה' מבטחו... *fortunate is the man who places his trust in ה'*, as a reference to יוסף. The obvious question is that in this case it seems that יוסף had placed his trust in the butler and, on the contrary, was punished for this by being kept in prison for a further two years?

The דברי יואל זיע"א answers quite brilliantly. Even a person who has total אמונה in ה' still must do some השתדלות, which is an inescapable consequence of the חטא of אדם הראשון. Indeed, the פסוק in ראה says: *וברכתיך בכל אשר תעשה, you will receive blessing in all that you do* - implying the blessing will come but you have to do something. Except, of course its not the השתדלות that brings the result at all, it is the בטחון. The השתדלות is merely a process one must go through.

יוסף, who evidently was a perfect מאמין בה', placed all his בטחון in ה'. רבש"ע. But he still had to do his little bit of השתדלות. So he mentioned something to the butler. The reason why he then had to remain in prison for two more years was to demonstrate that his השתדלות had nothing whatsoever to do with his redemption. In fact ה' was doing יוסף a favour by allowing him to maintain his 100% אמונה in ה' and not even for a moment think that perhaps his השתדלות had rescued him.

The same applies to חנוכה. The חשמונאים taking on the mighty Greek-Assyrian army, from a practical perspective, was ridiculous in the extreme. But they had to do their השתדלות. What really saved them was their steadfast בטחון, expressed through their recital of יושב בסתר. This was why the whole טוב יום revolves around the נס of the מנורה more than the battle because again it was ה' showing them - and us - that actually, rather than our survival depending on our השתדלות, it is actually completely dependent on Him...



## CHIZUK IN THE SIDUR

על הניסים

The ימי הלל in גמ' defines the days of חנוכה as הלל והודאה, days of praising and thanking הקב"ה. רש"י there says that we fulfil this by saying הלל all eight days of חנוכה and by adding על הניסים in the ברכה of מודים i.e. הודאה.

It is interesting to note that על הניסים focuses solely on the military victory over the יונים and just gives a passing reference to the fact that candles were lit בחצרות בקדשך.

Rav Chaim Friedlander זצ"ל explains that when we say הלל we are thanking הקב"ה for the נס of the oil burning for eight days and when we say על הניסים we are thanking Him for the victory on the battlefield.

These two aspects of חנוכה are really two sides of the same coin. The נס of the oil which was a נס גלוי, an open miracle, showed us that the military victory, which was a נס נסתר, a concealed miracle, was no less miraculous.

These days of חנוכה are therefore an appropriate time to thank ה' for all the concealed miracles that we experience each and every day עמנו יום שבכל יום.

**Q. HOW COULD THE חשמונאים GO TO WAR AGAINST THE GREEKS AND RELY ON A נס IF THERE WAS AN ALMOST ZERO PERCENT CHANCE OF SUCCESS (SEE CHIZUK IN THE OF THIS WEEK'S EDITION)?**

**A. FOR MOST OF US, WHEN FACED WITH A REALLY DIFFICULT SITUATION WHERE EVERYTHING LOOKS BLEAK, EVEN THOUGH WE KNOW ה' CAN DO ANYTHING, DEEP INSIDE WE CAN FEEL AS IF EVERYTHING IS HOPELESS. BUT FOR BIG צדיקים WHO HAVE IMMENSE בטחון IN הקב"ה,**

**THERE IS NO DIFFERENCE BETWEEN נס AND טבע, AS THEY SINCERELY BELIEVE THAT ה' HAS THE POWER TO DO ANYTHING, AND THEREFORE, FOR THEM נס ITSELF IS ALSO טבע. טבע AND חשמונאים HAD SO MUCH בטחון IN הקב"ה, AND SINCERELY BELIEVED THAT IF THEY WOULD GO AND FIGHT FOR YIDDISHKEIT, ה' WOULD HELP THEIR CAUSE, AND CONSEQUENTLY, THEY WEREN'T RELYING ON A נס!**

**Q&A CORNER**

## CHIZUK FROM OUR CHACHOMIM

This Tuesday, ג' טבת, marks the *Yahrzeit* of **Rav Chaim Leib Shmulevitz** זצ"ל.

He was born in Kovno, Lithuania, in 1902, to Rav Alter and Rebbetzen Ettel, daughter of Rav Yosef Yoizel Horowitz, the Alter of Novardok. When young Chaim was still a child, the family moved to Stutchin, and his primary Rebbe was his father, who was the ראש ישיבה of התורה in Grodno. Rav Chaim's parents both tragically died when he was just a teenager, and he formed a close bond with Rav Shimon Shkop who succeeded Rav Alter at the helm of the ישיבה.

At the young age of 18, his brilliance was recognised and he was invited to give שיעורים at the ישיבה. Just four years later, he headed a group of תלמידים who left Grodno to learn in the Mir. The ראש ישיבה, Rav Eliezer Yehuda Finkel, identified him as the future מנהיג of the ישיבה, and 8 years later, his daughter Chana Miriam married Rav Chaim. He started giving a daily שיעור which became extremely popular due to his ability to blend depth and breadth into his שיעורים.

At the outbreak of World War II, the ישיבה was forced into exile, moving to neutral Vilna before securing visas to Japan where they settled in Kobe, and then famously spent the next few years in Shanghai. As the ראש ישיבה had gone to Palestine to secure visas for the תלמידים, the ישיבה was left to be run by Rav Chaim and it prospered despite the turbulent environment. Even though he received American visas for his family, Rav Chaim refused to leave his תלמידים behind and spent over 5 years in China before travelling with the ישיבה to the USA. Shortly afterwards he moved to ארץ ישראל, where he served as מגיד שיעור and subsequently ראש ישיבה in the Mir for the next 32 years.

Rav Chaim was known for spending hours on end engrossed in סוגיות without any awareness of what was going on around him. He was also renowned for his tremendous depth of emotion, showing love and care for every *Yied*. At one point, his family had to stop him from reading the newspapers as he would become so broken when reading of a tragedy that had befallen a fellow *Yied*. One time, he famously went to קבר רחל and shouted, "Mamme, ה' says, 'מנעי קולך מבכי' (refrain from crying), but your son Chaim says, 'Vein Mamma Vein' (cry, mother, cry) and he broke down in heartrending sobs for כלל ישראל.

יהי זכרו ברוך

Wishing all of our readers a *lichtige Chanukah*



## CHIZUK IN OUR LIVES

Avremel Greenbaum survived the Holocaust but was a bitter and broken man. He moved to Alabama, USA, and became a successful businessman, but unfortunately he left all traces of *Yiddishkeit* behind. By coincidence, he married a *Yied* and had a child he named Jeffrey. When Jeffrey turned 13, his father Aaron Green, as he was then known, decided that he wasn't going to make a בר מצווה; instead he would buy Jeffrey a huge present to celebrate.

They went to a shop that sold expensive gadgets but Jeffrey was inexplicably drawn towards an antique shop on the other side of the mall. He saw a simple wooden מנורה, and said, "I want that!" Aaron couldn't believe it but went along with Jeffrey's wishes. He asked the shop owner how much he was selling it for, but the owner replied, "That particular piece was built in the concentration camps by a Holocaust victim and is not for sale". Jeffrey was insistent and when Aaron offered \$15,000, the owner acceded and sold it.

They took it home and Jeffrey was given a strict warning to look after the expensive piece of Judaica. A few days later however, Aaron heard a huge crash, ran upstairs and saw the מנורה on the floor shattered into multiple pieces. After berating Jeffrey, he sat down with him and tried seeing if it could be fixed. It was then that Aaron noticed a rolled-up piece of parchment stuck inside the מנורה. He unrolled it, read it, and promptly fainted. When they revived him, he read aloud the written words in a tremulous voice. "To whoever finds this מנורה: I spent months constructing this not knowing if I would ever live to see the day when it would be kindled, and in all probability I won't. But now that השגחה has put it in your hands, promise me that you will light it for my family". Aaron concluded with tears in his eyes, "This letter was signed by my father."

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מרת בת-שבע בת ר' ישראל ע"ה  
ת.נ.צ.ב.ה

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