

# חזון בני

כז שבת תשפ"ג

פ' משפטים שבת מברכין



## CHIZUK IN THE PARSHA



רק שבתו יתן ורפוא ירפא  
(שמות כא:יט)

The Gemara in .ס famously learns from the double expression in this פסוק that doctors have permission to heal. The story is told of the Sadigurer Rebbe, רבי אברהם יעקב זיע"א, that a distraught חסיד came before him, crying about a sick member of his family. To make matters worse, the doctors had given up hope. The Rebbe kindly turned to his visitor and said: "The תורה only gives permission to doctors to heal, not to despair." The Rebbe's message was comforting then and remains a source of חיזוק today.

While it is true medical professionals have a license to medicate and operate, nevertheless the true Doctor is השם יתברך, as the פסוק explicitly says: כי השם יתברך, for I, Hashem, am your Healer. Going to the doctor is merely an act of השתדלות but our health and wellbeing in reality are in the Hands of השי"ת. The Rambam writes that one should only visit a doctor when absolutely necessary, despite being a doctor himself! Of course today we are required to look after our health and always consult professionals whenever needed but the mindset must always remain that ultimately it is Hashem Who provides good health and keeps us well.

The same applies to every other aspect of life as well. While the מצוה of השתדלות requires us to go to work to make a living or study hard to become wise or consult the shadchan to make good shidduchim, nevertheless all of these features of life are truly in the Hands of השי"ת. Therefore, just as the Rebbe told his visitor, we are never allowed to give up. We can get involved as far as our השתדלות carries us, but we never forget that for the השי"ת, the outcome is determined by השי"ת alone...

## CHIZUK IN THE SIDUR



יהי כבוד (Part 21)

המלך יעננו ביום קראנו

The King, answer us on the day we call!

020 7839 1377 is the phone number for Buckingham Palace. If you call up and ask to speak to His Majesty King Charles III, prepare to be disappointed, he doesn't take phone calls from the public.

That's not particularly surprising, because His Majesty is busy with matters of state and official engagements and doesn't have time to deal with his subjects directly. In fact, we would be rather shocked if he would answer the phone himself: "Hi, Charles speaking, how can I help you?" (By the way, feel free to write to him, just don't expect a direct response.)

The ספרונים explains that unlike a human king who is distant from the people, the Kings of kings, הקב"ה, is incredibly close to us at all times. All we have to do is call out to Him (you don't even need a phone!) and He is there for us.

The של"ה הקדוש develops this idea further, explaining that whilst human kings have limited power and resources, הקב"ה has all the power. So, not only is He always listening to us, He also has the resources and ability to respond to our call. There are no limits to הקב"ה's time or energy and so He is the King Who can answer us on the day we call, with no delay!

**Q. פת במלח משנה SAYS בתאכל. IT SEEMS THAT ONE IS SUPPOSED TO HAVE AS LITTLE PHYSICAL COMFORT AS POSSIBLE IN ORDER TO BE קונה תורה. WHY THEN DON'T WE SLEEP ON THE GROUND AND JUST EAT BREAD AND WATER?**

**A. THE מפרשים EXPLAIN THAT THE משנה ISN'T TELLING US THAT IN ORDER TO BECOME תלמידי חכמים WE NEED TO DESIST FROM ANY PHYSICAL COMFORTS.**

**RATHER IT MEANS THAT תורה IS SO IMPORTANT TO US, THAT EVEN IF WE NEED TO GIVE UP OUR COMFORTS IN ORDER TO LEARN תורה, WE WOULD DO SO. SOME OF OUR GREATEST ספרים WERE WRITTEN BY גדולי תורה THROUGH TIMES OF TERRIBLE PERSECUTION, YET NOTHING COULD DETER THEM FROM LEARNING THEIR BELOVED תורה...**

**CORNER**  
תורה

## CHIZUK FROM OUR CHACHOMIM



This Monday, כ"ט שבט, marks the *Yohrzeit* of **Rav Nosson Tzvi Finkel** זצ"ל, the Alter of Slabodka.

Born in 1849, in Raseiniai, Lithuania, young Nosson Tzvi was orphaned from his parents Moshe and Miriam, and he grew up in his uncle's house in Vilna. He married Gittel Wolpert, granddaughter of the רב of Kelm, where he settled after his חתונה. Whilst there, he would go and *darshen* in neighbouring towns including his home town of Raseiniai, where he quickly caught the attention of Rav Alexander Moshe Lapidos who was very close to the Alter of Kelm, Rav Simcha Zissel Ziv. On his recommendation, Rav Nosson Tzvi went to learn in the תלמוד תורה of Kelm, where he became very close to the Alter.

In 1876 when the תלמוד תורה of Kelm closed down, he moved to Grubin where he helped Rav Simcha Zissel run the בית מוסר. Soon after, he moved to Slabodka, a small town on the outskirts of Kovno, and established a כולל. In 1882, he began to build a ישיבה גדולה in Slabodka. The original הנהלה included Rav Itzele Blazer and Rav Itzele Ponevezher and subsequently, Rav Moshe Mordechai Epstein and Rav Isser Zalman Meltzer. Rav Nosson Tzvi himself acted as the משגיח. In 1897, a bitter dispute erupted amongst Rav Nosson Tzvi's תלמידים, some of whom wanted to follow Rav Nosson Tzvi's strong emphasis on learning מוסר and others who wanted to stay with the סדר היום that they had been used to. Not wanting to be a part of a מחלוקת, Rav Nosson Tzvi, with a group of תלמידים, left the ישיבה that he had built, and founded a new ישיבה also in Slabodka called כנסת ישראל.

The ישיבה soon became one of the most prestigious ישיבות in Europe. Some of the next generation's גדולי הדור learnt under Rav Nosson Tzvi, including Rav Aharon Kotler, Rav Yaakov Kamenetsky and Rav Yechezkel Sarna. He was known as a master מחנך and had an intuitive sixth sense into the psyche of each of his תלמידים, understanding their strengths and weaknesses, and building them up according to their potential. He believed strongly in the concept of חשובות, believing that בחורים had to feel גאון and their outward appearance and mannerisms should reflect that. He sent many of his תלמידים to establish and lead other ישיבות, including his son Rav Eliezer Yehuda who became the Rosh Yeshiva of Mir.

In 1924, with the ישיבה under threat from government interference, Rav Nosson Tzvi moved the ישיבה to Chevron. Two years later Rav Nosson Tzvi was נפטר and soon after, Yeshivas Chevron moved to ירושלים after the terrible massacre of 1929.

יהי זכרו ברוך

## Mazal tov to all the boys who completed the Tefillin course



## CHIZUK IN OUR LIVES

Teima Kornfeld was a young girl from a Gerrer family who found herself in a French refugee camp during the Holocaust. The inmates were expected to work seven days a week of hard labour and anyone who wasn't able to work was either shot or deported to a death camp. When a new group of girls arrived in the camp, they were met by the Nazi camp commander who told them that they were expected to work seven days a week.

Young Teima announced, 'I will not work on שבת'. The commander was incensed and screamed, 'You won't work on שבת?! I will send you straight back to Hitler if you won't work on your שבת!' Teima stood her ground, looked the commander in the eye and said, 'I will work my fingers to the bone for the other 6 days of the week. I will even work overtime to make up for the missed work. But I will not work on שבת'.

The other inmates waited with bated breath, sure that this would be one of Teima's last days in this world. The commander responded, 'If you are willing to die for your שבת, I will not make you work on your שבת. Everyone else has to work for seven days a week, but this girl only needs to work for six days!' Teima survived the war and moved to Switzerland where she met a young man called Reb Aharon Leib. They subsequently moved to ארץ ישראל where she changed her name to Tamar and became the famous Rebbetzen Tamar Steinman, wife of the גדול הדור, Rav Aharon Leib זצ"ל.

לקראת שבת לכו ונלכה כי היא מקור הברכה...

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