

## Zmanim

קבלת שבת  
London 6:25  
Manchester 6:33  
מוצאי שבת  
London 7:28 (7:52 ר"ת)  
Manchester 7:35 (7:58 ר"ת)

# חזון בני

יום כיפור תשפ"ג

פ' וילך



## כל נדרי

One of the more curious aspects of יום כיפור is the fact that we begin with כל נדרי, a תפילה about nullifying vows and promises. We are about to launch ourselves into a holy and elevated 24 hours of מחילה yet we find ourselves focused on ונדרי! Why is that the grand introduction to the holiest day of the year? And hadn't we already all done ערב ראש השנה on התרת נדרים? Also, surely the last thing we want to be doing on a day of commitment for the future is undermine the value of those commitments by saying that whatever we promise doesn't really count?

The נתיבות שלום זיע"א helps us understand what's going on. The זוהר הקדוש teaches that these נדרים refer to the גזירות, decrees, that have been made in עבירות as a result of שמים. Sometimes, because of bad behaviour, עבירות הקב"ה issues a harsh decree that in effect takes the shape of נדר. This is particularly true for עבירות which involve a breakdown in קדושה. The נתיבות שלום writes that if a person has allowed themselves to view inappropriate material, or worse, then it is very difficult to cancel the terrible decree that emerges from that. Moreover, the יצר הרע convinces the offender that he is a lost cause, which prevents him further from doing תשובה.

However, once a year, יום כיפור comes around. חז"ל tell us that on this day the יצר הרע himself is cancelled. The official decrees, Heavenly נדרים that have been declared upon a person are also nullified, by the sheer force of the קדושה of the day. שביקין Under the brilliant light of יום כיפור, everything melts away - לישי - לב שמחה.

This is the moment to grab the opportunity and start over. With the יצר הרע out of the way, and the accusatory מלאכים silenced, every person, no matter what they've done, seen or heard, can clear the slate and begin climbing the ladder of קדושה once again...

## ודוי

ודוי is clearly a major part of our עבודה on יום כיפור and it's crucial to make it personal. One עצה is to take time during the עשרת ימי תשובה to think about our actions and which headings of ודוי they may fall under. The question is though, why do we need to repeat it so many times? Surely once is enough?

Rav Avrohom Moshe Chevroni זצ"ל suggests that ודוי comes from the word הודאה, recognition. He explains that every עבירה is really a partial form of כפירה, as we are choosing in that moment to deny הקב"ה and His instructions, or at least we are in denial of the fact that הקב"ה is aware of all that we do.

Therefore, a critical component of תשובה is to recognize the הקב"ה's authority in the world and admit that one has transgressed His מצוות. Perhaps this is why we say על חטא שחטאנו לפניך, with the emphasis being on לפניך. Part of the תשובה process is to remember that we are always in הקב"ה's presence, as the פסוק says שויתי ה' לנגדי תמיד.

Since יום כיפור is all about standing לפני ה', it makes sense therefore that we say ודוי many times over to drive home this all-important awareness which will carry over into the rest of the year.

Q. EACH YEAR ON YOM KIPPUR I MAKE קבלות AND I DON'T MANAGE TO KEEP THEM FOR LONGER THAN A FEW MONTHS. HOW CAN I MAKE SURE THAT I FOLLOW THROUGH WITH MY קבלות?

A. THE MOST IMPORTANT THING TO DO WHEN MAKING A קבלה IS TO COMMIT TO SOMETHING SPECIFIC AND SMALL. SPIRITUAL GROWTH IS LIKE CLIMBING A LADDER. IF YOU TRY TO SKIP OUT SOME RUNGS WHEN CLIMBING,

YOU WILL FALL. TAKE ON SOMETHING SMALL BUT MAKE SURE YOU DO IT WITH PROPER CONVICTION. ONCE YOU HAVE KEPT YOUR קבלה FOR A FEW MONTHS AND IT DOESN'T SEEM LIKE A BIG CHALLENGE ANYMORE, TAKE IT A STEP FURTHER AND MAKE THE קבלה SLIGHTLY LARGER. THAT IS HOW YOU CAN SLOWLY OVER TIME, STEP BY STEP, BECOME THE צדיק THAT YOU CAN BE.

Q&A CORNER

## CHIZUK FROM OUR CHACHOMIM



ו' תשרי marks the Yohrzeit of **Rav Aryeh Leib of Shpolya** זצ"ל, known as the Shpolder Zeide.

Born on the first day of חנוכה in 1724 to R' Boruch, who was a descendant of the מהר"ל, Aryeh Leib was named after his illustrious ancestor. He grew up in Shpolya, which was in the Podolya region of Ukraine. As a 3 year-old boy, the בעל שם טוב זצ"ל put his hand on the young boy's heart. Rav Aryeh Leib would testify that from then on, 'his heart was on fire'. He became a תלמיד of the מגיד of Mezeritch but his main Rebbe was Rav Pinchos of Koritz זצ"ל.

After his marriage to the daughter of the שוחט of Madvodivka, Rav Aryeh Leib went to live near his in-laws but after a meeting with the בעל שם טוב, he chose to go into גלות for 7 years, travelling around from place to place disguised as a simple butcher. During his travels he would seek out *Yidden* who were suffering from difficulties and did his best to help them. He even served as a שמש of a Shul in Zlatopol. At the end of the 7-year גלות he returned to Shpolya where he gained renown as a big צדיק.

Multitudes flocked to him for ברכות or advice. He knew how to relate to even the simplest *Yid* and his אהבת ישראל was legendary. He would raise money for poor people, and was especially committed to the מצוה of פדיון שבויים. He was an extremely humble man and refused to be known as a Rebbe or רב and was therefore known as 'the Zeide'.

He composed many ניגונים (including the famous ניגון, 'Hop Cossack') and each Friday night he would do a special dance based on holy כוונות. Rav Avrohom Malach זצ"ל testified that the dancing of the Shpolder Zeide was holier than his own תפילות. The Shpolder Zeide would say that each סוכות when he held his אתרוג, he would see the globe of the world on the אתרוג and all the גזירות that had been made on each place on the השנה! He was נפטר in 1811 and is buried in Shpolya.

זכותו יגן עלינו

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Wishing all our readers a  
גמר חתימה טובה



## CHIZUK IN OUR LIVES

Mendy was just a young boy living under the tyranny of the Germans. One fateful day he was deported to Auschwitz with his entire family. He stood in the infamous line as Mengele י"ש pointed him to the right and to life, while the rest of his family were sent to the left, to meet their end.

A few days after this selection, the sadistic guards decided to have some fun, so they took Mendy, stripped of his clothes, and put him in a barrel of ice-cold water. Most people who went through this torture either had a heart attack or froze to death. As Mendy was sitting in the barrel he said, 'ה', I had a loving family but You took them away. I had clothes on my back but You took them away. I can't even breathe now! But now 'ה, it's just You and me.' He survived the ordeal and the rest of his years in the camps.

At the war's end, Mendy was in a DP camp when the Klausenberger Rov זצ"ל approached him and asked how he could help. Mendy thanked him but said, 'There is nothing you can do for me'. When the רב prodded him, he said, 'Do you know what I really want? I want that feeling of closeness that I had with 'ה at that moment when I was in the barrel, when I told 'ה that it's just You and me in here. I hope that one day I will get that feeling again.'

we live in peaceful times and do not have to face the unimaginable horrors of Mendy's generation. But יום כיפור is all about 'ה לפני - the opportunity to stand in and feel the overwhelmingly close presence of 'ה on this most powerful day.