

Zmanim

קבלת שבת  
London 5:40מוצאי שבת  
London 6:48 (7:11 ר"ת)

# חזון בני

יח אדר תשפ"ג

פרשת כי תשא



## CHIZUK IN THE PARSHA



אלהי מסכה לא תעשה לך. את חג המצות תשמור  
(שמות לד: יז-יח)

The juxtaposition of these two פסוקים is curious. What does the איסור of making idols have to do with פסח?

The קדושת לוי זיע"א quotes the חמדת ישראל זצ"ל who famously teaches that the תורה generally refers to the יום טוב as חג המצות whereas we refer to it as הפסח. The reason for this is that we want to show our appreciation to the רבש"ע for "skipping over" the houses of our tormentors and bringing us to redemption. This is encapsulated in the name פסח. Whereas the רבש"ע wants to shed a light on our eagerness to keep His מצוות and that we placed our trust in Him to saunter out into the desert with nothing but some hard-baked dough on our backs. This is encapsulated in the name חג המצות.

However, it is essential we maintain that אמנה and בטחון. In the words of the חמדת ישראל, every Yied must remain tightly connected to the עיקרי 13 אמנה. Only then does the רבש"ע continue to take pride in His people and shepp nachas from our מצוות.

Therefore this פסוק, which appears each year in the פרשה that begins our preparation for פסח, contains a warning to not allow any מסכה, foreign influences which can undermine our אמנה and בטחון to take root. In this way, הקב"ה will continue to look fondly upon us and take pleasure from our commitment to His מצוות as reflected in the next פסוק by the choice of name the רבש"ע prefers for the upcoming יום טוב...

## CHIZUK IN THE SIDUR

(Part 3) אשרי



אשרי העם שככה לו

*Praiseworthy is the nation for whom this is so*

In modern Hebrew, when someone asks למה, (why?) the standard response is ככה (because), which can be a little frustrating as it's not a real answer!

What exactly are we referring to when we say לו שככה it is so? And what is so praiseworthy about it?

The שומר אמונים says that this word actually has a vital lesson for us in our השם עבודת. He explains that in this context, the word ככה means that the way things are is the way they are meant to be. We may have our own opinions about what we would like to happen in any given situation, but at the end of the day, whatever does occur is because הקב"ה has willed it to be so.

When we see events that happen as nothing less than the will of ה', then we realise that this is also the best possible outcome even if we don't immediately understand why. The שומר אמונים says that therefore a person should accustom themselves to saying, 'If this is the way that הקב"ה wants it, then it's good that it is so.'

This positive outlook is praiseworthy, as it says אשרי העם אושר and also has the ability to fill us with true בטחון (happiness) as we develop our awareness that everything that הקב"ה does is ultimately for the best!

**Q. HOW SHOULD WE AS YIEDEN REACT TO THE TERRIBLE EARTHQUAKES THAT TOOK PLACE IN SYRIA AND TURKEY OVER THE PAST FEW WEEKS?**

**A. FIRST OF ALL, WHEN WE SEE SUPERNATURAL EVENTS, THAT SHOULD STRENGTHEN OUR אמנה. TELL US THAT A PERSON DOES NOT NICK HIS FINGER IN THIS WORLD, UNLESS IT HAS SO BEEN DECREED BY הקב"ה. ALL THE MORE SO, WHEN WE**

**SEE THESE TERRIBLE TRAGEDIES, WE CAN'T JUST SAY THAT THEY HAPPEN BY CHANCE, BUT RATHER THERE IS A מנהיג WHO RUNS THE WORLD. SECONDLY, THESE EVENTS ARE SUPPOSED TO BE מעורר US TO DO תשובה. ALL פורעניות THAT HAPPENS IN THIS WORLD IS FOR כלל ישראל, TO GIVE US THE MESSAGE TO WAKE UP AND TO RETURN TO הקב"ה WITH תשובה שלימה.**

OUR CORNER

\*DO YOU HAVE QUESTIONS AND ARE LOOKING FOR ANSWERS?  
TEXT US AT 07878158547 BEGINNING WITH THE WORD 'CHAZUBONAI'.

## CHIZUK FROM OUR CHACHOMIM



This Tuesday, כ"א אדר, marks the *Yohrzeit* of **Rav Elimelech (Weisblum)** of Lizhensk זצ"ל.

Rav Eliemelech was born in 1717 in the town of Tiktin, Galicia, to Reb Eliezer Lipman and Mirel. In his youth, he learned by Rav Chanina Lipa of Chomelnik and subsequently became a devoted חסיד of the Mezritcher מגיד. He married Sprintza Rokeach who bore him five children. Rav Elimelech and his brother Rav Zusha of Anipoli spent many years in exile to bring a כפרה for כלל ישראל, and to try to somewhat feel the pain of the שכינה in גלות. They travelled from town to town, and many wondrous tales are told about the travels of the famous brothers.

After the מגיד was נפטר, his תלמידים spread חסידות across Eastern Europe. Rav Elimelech founded חסידות in Poland, where it thrived for the next 170 years. He settled in Lizhensk, where thousands of חסידים would flock to him for his ברכות and advice. Rav Elimelech established core principles of חסידות, strongly emphasizing the necessity to have a connection with a צדיק, who could be used as a conduit for having a greater דביקות with ה' הקב"ה. His אהבת ישראל was legendary, and even when he had to rebuke people, it was done in the most discreet, sensitive way, so that the listener would get the message without feeling embarrassed. One day, he stopped wearing תם תפילין רבינו. When queried, he explained that the night before he had felt unwell and stopped seeing petitioners, but at 2am a man arrived seeking a ברכה for his wife who was in childbirth. Rav Elimelech was hesitant to answer the door, but then he thought, 'What would I do if it was my daughter that needed help?', and rushed to give the man a warm ברכה. But due to the fleeting hesitation, Rav Elimelech in his great humility thought of himself as unfit to wear תם תפילין רבינו!

Almost all of the Chassidic leaders of the next generation were his תלמידים. The four most famous ones, about whom it is said received his כוחות הרוחני before his פטירה, were the חוזה of Lublin, the Koshnitzer מגיד, Rav Menachem Mendel of Rimanov and the אבא רב. These great צדיקים further spread חסידות to all parts of Poland and Galicia. Rav Elimelech's תורה and הדרכה were published after his פטירה as the אלימלך, נועם, perhaps the most learned ספר in the חסידות עולם today. He also wrote the *tzetl koton* and a תפילה to be said before *davening*.

He was נפטר in 1787, and is buried in Lizhensk, where thousands flock each year to *daven* at his holy קבר.

זכותו יגן עלינו

והיא שמעדה לאבותינו ולנו  
CHAZON INVITES  
YESHIVA BOCHURIM (ג' - שיעורים א' - ג') ON A UNIQUE  
**JOURNEY TO EUROPE**

BRATISLAVA KERESTIR BUDAPEST  
CHASAM SCOPER

26th - 27th March  
ד' - ה' ניסן

FOR THE FIRST 20 PARTICIPANTS: £249  
ALL EXPENSES INCLUDED

Also Visiting: Liska, Ujhel, Debrecen  
Accommodation: Budapest Jewish Quarter

Led by R' Shimshon Silkin and R' Benny Blau

Deadline for applications: 17th March  
More information and to apply, please email: rabbiblau@chazon.org.uk



## CHIZUK IN OUR LIVES

A man by the name of Shimon approached Rav Yaakov Galinsky זצ"ל and told him that he had been diagnosed with an illness. He had been recommended to fly to the USA for treatment and asked Rav Yaakov for his opinion. Rav Yaakov advised him to go, and gave him a ברכה for a רפואה שלימה.

A few weeks later Rav Yaakov saw Shimon and enquired as to why he hadn't yet travelled to America. Shimon responded that he was still researching whether that particular hospital and surgeon were the best options for the operation. Rav Yaakov asked him, 'Have you researched the pilot flying you there to see if he is competent?' Shimon answered, 'No, I'm not worried about that. If the pilot were to be negligent, he would be risking his own life too, so I place my trust in him. But the surgeon could be incompetent and it wouldn't affect his health whatsoever!'

Rav Yaakov responded, 'My friend, listen to what you just said. The נביא says, 'בכל צרתם לו צר', which means that when כלל ישראל are suffering, the שכינה is also כביכול in pain. ה' is your pilot. If you are going through a difficult time, ה' is right there with you, feeling your pain and worry, and you can therefore be assured that He will 'fly your plane' in the best way possible.

This week's edition is sponsored  
לעי"נ  
ר' בנימין יוסף בן ר' אליעזר ז"ל  
תנצבה

To sponsor Chazu Bonai to mark an occasion, please contact 07878158547 or info@chazon.org.uk