

Zmanim

קבלת שבת
London 4:12

מוצאי שבת

London 5:25 (5:43 רי"ת)

חזון בני

כח טבת תשפ"ג

פ' וארא שבת מברכין



CHIZUK IN THE PARSHA



וארא אל אברהם אל יצחק ואל יעקב בא-ל שד-י ושמי
ה' לא נודעתי להם
(שמות ו:ג)

And I appeared to אברהם, to יצחק and to יעקב
with the name שד-י...

It's very easy, and quite commonplace, for a person to think that their מצוות are not worth very much and that their עבודת ה' is too poor to really be valuable. Very great people are also prone to thinking this way and there was none greater than משה רבינו himself.

In fact, this is how the בעל שם טוב זיע"א understands משה's comment at the end of last week's parsha: לממה הרעותה לעם הזה... meaning, "Why have you sent me to carry out this holy work of redeeming ישראל? I'm not good enough!"

But the הקב"ה's response was very powerful: "Nobody on Earth is perfect. Everyone has their flaws. Even the אבות הקדושים were limited. This is because I created a world of limitation, a material world, a world that is very different from שמים where perfect beings, called מלאכים, serve Me every day. This world was created with My Name שד-י, which is short for מי שאמר לעולמו די He who said to His world, Enough! It's limited! There are maximum levels a person can attain but no more. Yet that's not a reason to give up or become despondent. On the contrary, whatever you're able to contribute, in your little way, is exactly what I derive most pleasure from, provided you're doing your best..."

This was the הקב"ה's message to משה - even to the אבות I appeared in this setting of limitation, בא-ל שד-י. All that matters is that they did all they could, and so can you...



CHIZUK IN THE SIDUR

יהי כבוד (Part 17)

והוא רחום יכפר עון

He is the Merciful One Who forgives evildoing

These words come up numerous times in our davening, perhaps most notably at the start of מעריב on weekdays. The הוקח explains the פסוק as follows: הקב"ה is merciful and goes לפני משורת הדין and forgives evildoing for those who return to Him with תשובה, and does not destroy or harm us.

The חיד"א suggests that this is connected to the statement of חז"ל that if one has ענוה and is humble it is as if he has offered up all the קרבנות and is saved from all גזירת רעות. The letters of עון are the same as ענו, so one who has ענוה has their עונות removed.

This, he says, is the inner meaning of these words והוא ש"י עולמות יכפר עון. רחום יכפר עון. One who has ענוה will inherit עולמות, as the גמטריא of יכפר is that same as ש"י!

Q. I HAVE HEARD THAT EVERY מידה HAS A GOOD ASPECT TO IT. DOES THAT APPLY TO גאווה TOO?

A. ABSOLUTELY! THERE IS AN ELEMENT OF גאווה WHICH IS VERY IMPORTANT. THE WAY OUR OUR יצר הרע WORKS IS THAT HE TELLS US THAT THAT OUR ACTIONS ARE UNIMPORTANT AND THAT WE ARE WORTHLESS IN THE GRAND SCHEME OF THINGS (SEE THIS WEEK'S PARSHA SECTION). BUT AS THE פסוק SAYS "ויגבה לבו בדרכי ה'";

OUR HEARTS NEED TO SWELL WITH PRIDE WHEN WE STAY TRUE TO THE דרך OF הקב"ה. WHEN WE LEARN תורה OR DO מצוות, WE HAVE TO FEEL IMMENSE PRIDE THAT WE HAVE THE INCREDIBLE RESPONSIBILITY AND OPPORTUNITY TO BUILD WORLDS AND כח כביכול GIVE TO THE מעלה של מעלה AS IT SAYS 'תנו עוז לאלוקים'; WE GIVE STRENGTH TO THE רבוננו של עולם BY DOING מצוות.

CORNER
ה' חזון

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

CHIZUK FROM OUR CHACHOMIM

This Sunday, כ"ט טבת, marks the *Yohrzeit* of **Rav Moshe Yehoshua Yehuda Leib Diskin** זצ"ל, known as the מהרי"ל דיסקין or the שרף of Brisk.

He was born in Grodna in 1818 to his father Rav Binyomin, who was then the town's רב. As a child, he learned by his father together with Rav Yitzchok Elchonon Spektor זצ"ל, who remained a lifelong friend. At the age of 14 he married Hinda Rochel Broide from Wolkowitz and settled near his in-laws. He received סמיכה at the young age of 18 and 7 years later he inherited his father's position as the רב of Lomza. He was a fearless leader who stuck up for pure *Yiddisher* השקפות, and as a result he was forced to move many times and to take up different positions, serving as רב in Mezritch, Kovno, Minsk, Shklov and Brisk.

In 1877, a young woman from Brisk wanted a divorce from her husband but he only agreed on condition that his wife would deposit a large sum of money by the רב. After the divorce, Rav Yehoshua Leib took the extorted money and gave it back to the woman. The angry husband reported Rav Yehoshua Leib to the authorities and he had to flee Russia and immigrated to ארץ ישראל.

He settled in the Old Yishuv of ירושלים and made sure that his apartment had windows facing הר הבית so that 30 days wouldn't pass without him seeing the מקום המקדש. ירושלים was rife with disease and many people died young, leaving many orphans with no one to take care of them. Rav Yehoshua Leib would bring them into his own home and care for them. Eventually, he set up the Diskin orphanage, using assets from his second wife Soroh, who was very wealthy, to support it. He was also instrumental in helping set up various ישובים and settlements, including modern day Petach Tikva. He was a staunch קנאי, and battled fiercely against the משכילים to make sure that no foreign or secular education would be taught in the מוסדות of ארץ ישראל. His צדקות and גאונות were such that Rav Chaim Soloveichik was reported to have said that the מהרי"ל דיסקין was one of only four אחרונים to have been on the level of the ראשונים. He was נפטר in 1898 and is buried on הר הזיתים.

יהי זכרו ברוך



CHIZUK IN OUR LIVES

Dovid and Shifra were married for 15 years but weren't זוכה to children and took the painful decision to divorce. Just weeks after the divorce they discovered that Shifra was expecting a child. Dovid however was a כהן and could therefore not remarry, which left the couple utterly heartbroken. Dovid went to Rav Chaim Kanievsky זצ"ל and tearfully told him the situation. Rav Chaim suggested that Dovid go to his father-in-law, Rav Elyashiv זצ"ל. Rav Elyashiv listened sympathetically but said, "There is nothing I can do. A כהן cannot marry a divorcee. You have to accept the גזירה from שמים". Just before Dovid left, Rav Elyashiv added, "Go to the כותל and pour out your heart to ה'".

Dovid went to the כותל and broke down in heartrending sobs. Suddenly a man tapped him on the shoulder and asked what was wrong. Dovid explained the situation and the stranger advised him to go and visit his father in America. Dovid's father not only lived far away but was an elderly man who had been suffering with Alzheimer's for years. Dovid however had tremendous חכמים and understood that it wasn't a coincidence that this stranger told him to see his father after Rav Elyashiv had sent him to the כותל.

He borrowed money for his plane ticket and flew to America. He recounted the story to his father who seemed oblivious to Dovid's presence and the aides gently explained to Dovid that his father was no longer aware of his surroundings. However, just as Dovid was preparing to leave empty-handed, his father, who hadn't spoken in years, turned to Dovid, and in a coherent voice told him, "You are not my son! We adopted you after the Holocaust and you are not a כהן. You can go back and remarry your wife!" Dovid returned to ארץ ישראל, remarried Shifra, and a few months later had a healthy baby boy! אמנות חכמים knows no bounds...