

Zmanim

קבלת שבת

London 3:43

Manchester 3:42

מוצאי שבת

London 4:54 (5:11 ר"ת)

Manchester 4:54 (5:09 ר"ת)

חזון בני

כ"ג כסלו תשפ"ב

פרשת וישב



EMUNOH IN THE PARSHA



ויקנאו בו אחיו ואביו שמר את הדבר
(בראשית לז:יא)

"The brothers became jealous of him (יוסף), and his father guarded the matter". The implication here is that יוסף started to look forward to the outcome of יוסף's dreams only after the brothers began to envy him. The question is why?

The **אמרי נועם ז"ע** presents a very important and fundamental idea. Often, when going through a difficult time, a person with **אמונה** might tell himself "This is hard but I'm sure with ה' help, I'll get through it. The **נסיון** will pass." This is indeed a high **מדרגה** and the correct attitude to have. However, there is a level to reach for above this.

When later in the story, **יוסף** is attacked by his brothers and eventually sold into slavery, things looked terribly bleak. Can a person ever sink to a lower level than having their very life threatened by his own siblings and then being treated in such a degrading fashion? Yet, as things pan out, it becomes clear that all this was just in preparation for יוסף's phenomenal future. In the end, יוסף becomes not just the viceroy of Egypt but the choicest of all the **שבטים**.

And so it turns out that the difficulties at the beginning were actually sowing the seeds for his eventual success. His namesake **יוסף מוקיר שבת** in the famous story involving the diamond in the fish, went through a similar experience. Everything his enemy did to try and undermine him eventually proved to be the source of his triumph.

This is the higher level. Not just to think that difficulties will pass but to understand that those difficulties are the actual breeding ground for future growth and happiness.

Up until the brothers expressed their jealousy towards יוסף, Yaakov couldn't be sure where יוסף's success was going to come from, because he knew this rule: only from true adversity can real success be found. But once "ואביו שמר את הדבר", adversity, then "ויקנאו בו אחיו", great things could start to be expected...

EMUNOH IN THE SIDDUR



ולא לידי נסיון

Every day in the **ברכה** of **המעביר שינה**, we ask **הקב"ה** not to let us fall into the trap of temptations or challenges. These challenges are a fact of life and we face many of them each and every day. The word for challenge is **נסיון**, the root of which is **נס**.

As we approach the **ימי החנוכה**, we become more aware of the word **נס**. We will say **על הניסים** every time we daven, as well as in bentching, and each night we will make the **ברכה** of **שעשה ניסים**. What is the connection between a challenge and a miracle? To add to the question, in the **שמונה-עשרה** we say the words **ושא נס** **לקבץ גליותנו**, *raise the banner to gather in our exiles*. What do challenges and miracles have to do with a banner?

Put very simply, **הקב"ה** gives us challenges in order to grow and develop ourselves. **להבדיל**, like a sports coach, Hashem gives us tasks that are just slightly above what we are currently able to achieve. However, as long as we try our best, He is right there helping us at every stage.

If so, then it really is a miracle that we can pass any challenge, and when we do, we raise the banner, as if to celebrate our success, together with **דשמיא**, so that we can progress to the next level.

Q: WHY DO WE DAVEN?

DOES ה' NEED OUR תפילות
THE WAY THAT A HUMAN
KING NEEDS HIS SUBJECTS
TO PRAISE HIM AND PLEAD
TO HIM?

A: A CENTRAL PHRASE IN THE
שמונה-עשרה OF ברכה
ADDRESSES YOUR QUESTION. IN
THIS ברכה WE ASK ה' FOR
הארת פנים. EVERYTHING WE
ASK FOR UP TO THAT POINT IS
A WAY OF ASKING ה' TO DO
THIS: TO "SMILE" AT US.

DAVENING THEREFORE IS NOT
FOR ה', IT IS FOR US. עבודה IS
ABOUT HAVING A RELATIONSHIP
WITH ה', A FEELING OF CRAVING
THE CLOSENESS OF ה'. IN HIS
INFINITE KINDNESS ה' GIVES US
AN OPPORTUNITY 3 TIMES A DAY
TO DEVELOP THAT RELATIONSHIP
WITH HIM.
CHANUKAH IN PARTICULAR IS A
SPECIAL TIME TO DAVEN FOR
הארת פנים.



EMUNOH IN OUR CHACHOMIM

This Sunday Erev Chanukah, כד כסלו, marks the 117th Yohrzeit of הרב חיים חזקיהו מדיני זצ"ל, popularly known by the title of his שדי ספר, the שדי חמד. He was born in ירושלים in the year 1834 to his parents וידא and ר' אליהו רפאל מדיני.

He learnt תורה by the ראשון לציון החכם באשי יצחק, and already received סמיכה at the age of 13! In 1853, his father suddenly passed away, leaving the שדי חמד with the burden of supporting his family. They moved to Constantinople where they were supported by wealthy cousins. Although he was offered a position on the city's בית דין, he refused, preferring to spend his time learning תורה and writing his ספרים, though he did tutor young children for part of the day so as not to financially overburden his generous cousins.

In 1867, he accepted the position as רב in Kara-Su-Bazar in Crimea, where he raised the level of תורה observance in the city. It was also the place where he wrote the bulk of his famous שדי חמד ספר, a monumental 18-volume set of ספרים written in the form of a הלכה encyclopaedia.

In 1899, he returned to ירושלים, hoping to learn תורה in peace. When he heard that they wanted him to become the ראשון לציון, he moved to חברון. However, just after arriving there, the Chief Rabbi was נפטר, and after much persuasion he eventually agreed to become רב, a position he filled until he was נפטר in 1904.

Even the local Arabs respected him, so much so, they later tried stealing his body to reinter him in a Muslim burial site!

יהי זכרו ברוך

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EMUNOH IN OUR LIVES

In 1938, not long after Kristallnacht, the Geier family were on a train heading towards Holland to try and escape Nazi-occupied Germany. They nervously anticipated arriving at the border where the Gestapo and Nazi officers would check everyone's passports and travel documents.

Yet Yehuda had another worry on his mind. That night was the last night of חנוכה. How could he not light candles? On the other hand, how could he? The slightest suspicion that they were Jews could send them to the concentration camps!

As the train arrived into the station at the border, all the lights in the train and station suddenly went out! Yehuda seized the opportunity, took candles out his suitcase as if to help provide some light, lit them, and made the ברכות!

The Gestapo, seeing light on the train, ran in and used the candles to check everyone's papers. On the way out, having not noticed anything amiss, the officers thanked Yehuda for having the sense to bring travel candles!

The Geier family thanked ה' for their personal חנוכה miracle!