

Zmanim

קבלת שבת

London 6:06

Manchester 6:13

מוצאי שבת

London 7:10 (7:33 ר"ת)

Manchester 7:15 (7:39 ר"ת)

חזו בני

ג' חשון תשפ"ב פרשת נח



EMUNOH IN THE PARSHA



נח איש צדיק תמים היה בדורותיו

(בראשית ו:ט)

Rashi famously comments on this פסוק that some regard these words as a compliment: נח was a צדיק in his generation; had he lived in the time of אברהם he would have been an every greater צדיק! Others however, see it the other way around – he was only a צדיק compared with his own awful generation. In the time of אברהם he would not have been considered anything special at all. Many wonder at this Rashi: why is it necessary to take a negative view if a positive view is available, especially after the פסוק describes נח as an איש צדיק?!

The **Yad Dovid of Amshinov** ז"ע offers a beautiful explanation. The פסוק is actually describing נח's own thoughts: ו, נח, know very well that although I am about to be saved from the oncoming מבול, that's not because I'm a genuine צדיק – I just happen to be better than those around me, which isn't saying much! I need to be a real צדיק, an objective צדיק! I need to be holding myself up to the likes of אברהם, not these lowly people!

This explanation is now even more complimentary of נח! He understood what we all need to understand: rather than feeling satisfaction based on the people behind us, we need to aspire to reach the level of those people ahead of us – that is the making of a true צדיק.

EMUNOH IN THE SIDDUR



שעשה לי כל צרכי

Although we say the ברכות השחר at the start of davening, during the time of חז"ל they would have been said at various states of one's arising in the morning. This שעשה לי כל צרכי of ברכה would have been said after putting on one's shoes.

One reason is due to the fact that this is the final act of getting dressed (try putting on your shoes before your socks or trousers!) As such, it is a ברכה on the entire process of waking up and getting dressed. At this point we thank ה' for ALL our needs, saying: I have woken up, I have regained my senses and am now fully dressed. With the perspective of 'I have everything,' we can be truly happy with what we have.

Rav Schwab זצ"ל notes that this ברכה has to be in the singular, because this attitude is only appropriate when looking at ourselves. When we look at others, we have to be sensitive to their needs and make it our business to be גומל חסד and take care of them. As the בעלי מוסר say, 'Someone else's גשמייות is my !רוחניות'

Q: HOW DO I KEEP THE CONNECTION I HAD TO הקב"ה OVER THE LAST MONTH OF INTO THE LONG WINTER MONTHS?

A: THE TRUTH IS THAT יום טוב, ESPECIALLY THE ימים טובים OF ARE SUPPOSED TO LEAVE AN IMPRESSION ON US FOR THE UPCOMING MONTHS. IT'S FOR THAT REASON THAT ה' MADE A WITH THE לחם הפנים THAT IT REMAINED WARM AND FRESH AFTER יום טוב TO SYMBOLIZE THAT A YIED'S HEART HAS TO

BE ON FIRE AFTER יום טוב THE WAY IT WAS ON יום טוב ITSELF. AND IT'S FOR THIS REASON THAT WE HAVE אסרו חג, A DAY WHEN WE CAN CONNECT THE קדושה OF חול TO יום טוב. THE BEST WAY TO KEEP THAT CONNECTION IS TO SPEND 2 MINUTES A DAY TRYING TO RECALL THAT LEVEL OF CLOSENESS, TO REMEMBER THE FEELING WE HAD DURING תקיעת שופר, נעילה ON יום כיפור AND DANCING WITH THE שמחות תורה ON ספר תורה...



EMUNOH IN OUR CHACHOMIM



This Sunday (4th Cheshvan) marks the 78th Yohrzeit of the Piasestna Rebbe, **Reb Klonimus Kalman Shapiro** ה"י. Born in 1889 in the small village of Grodisk, Poland, he was orphaned from his father the **אמרי אלימלך**, at the age of 3. In 1905 he married Rebbetzin Rochel Chaya Miriam, daughter of his uncle, the Kozhnitzer Rebbe.

In 1913 he was appointed as **רב** in Piasestna and in 1923 he established one of the most famous pre-war Chassidishe Yeshivos **ישיבת דעת משה**. He was a revolutionary in the field of **חינוך**, authoring the famous work **חובת התלמידים** where he stressed the need for each child to have a vision of their potential greatness, and the need for **מלמדים** to imbue children with the feeling of **שמחה** one has when living a life connected to **הקב"ה**.

During the Holocaust he was captured and sent to the Warsaw Ghetto where he wrote down all the weekly **דרשות** he had given to his **תלמידים**, and answered questions on **אמונה** that his **חסידים** were grappling with during those terrible years. These **דרשות** were found buried after the war and were printed in the **ספר אש קודש**.

Although he was offered an escape route out of the Ghetto on many occasions, he turned the offers down, refusing to abandon his **חסידים** who were stuck inside. He was instrumental in making sure that Yiddishe life could function in the Ghetto such as having a **מקוה** and places to daven.

In 1943 after the Warsaw Ghetto uprising, he was sent to the Travniki concentration camp near Lublin and was murdered by the Nazis **ד' חשון תש"ד** on **ימח שמם**.

יהי זכרו ברוך

To receive **ChazuBonai** via email and to hear about boys' events or to dedicate an edition of **ChazuBonai**, please email info@chazon.org.uk

Look out for exciting updates for winter zman including trips, melava malkas, shiurim, niflo'os haBorei series and more bezH!



EMUNOH IN OUR LIVES

There was a woman in the 1970s who lived in KGB Russia and became **frum** learning about *Yiddishkeit* from the underground *Kiruv* movement. Her husband however, had no interest in a *frum* lifestyle. Eventually she managed to get an exit visa and flew to **ארץ ישראל** on her own where she learned more about **תורה** and **מצוות**.

One day she became aware of the fact that a Jewish woman needs a **גט** in order to remarry. She thought 'Oh, no, how will I ever get a divorce from my antagonistic husband?!' She discussed it with one of the **רבנים**, Rabbi Yitzchak Silver. He said 'I will fly to Russia, track him down and procure your **גט**'. She said, 'That's crazy, how will you ever find him, and even if you do, you'll never convince him to give a **גט**!' He replied 'I just need to do my bit, 'ה' will take care of the rest!'

When he landed in Russia, the KGB grew suspicious of him and put him in a prison cell. Suddenly he realised that his fellow inmate was none other than this woman's husband! Slowly, he befriended him and managed to convince him to give his wife a **גט**! After a few hours, the KGB returned and said 'You do not have permission to enter our country, you must leave!' Having completed his mission he returned to **אר"י** and handed the woman her **גט**, received due to the incredible power of his **בטחון**.