

Zmanim  
קבלת שבת  
London 6:04

מוצאי שבת  
London 7:12 (7:35 ר"ת)

# חזון בני

ג ניסן תשפ"ג

פרשת ויקרא



## CHIZUK IN THE PARSHA



ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר...  
(ויקרא א:א)

The פרשה, indeed the ספר of ויקרא, begins with the words, ה' called to משה, and ה' spoke to him from the מועד אהל saying... רש"י explains this פסוק as an instruction to משה to let כלל ישראל know that it was only in their זכות that ה' spoke to him. The question on this פשט however is that the פסוקים that follow contain all the details of the קרבנות, especially those that had to be brought to atone for עבירות. How then does it make sense that the introduction to such a heavy פרשה should begin with compliments and words of praise?

The דברי יואל זיע"א explains the words of רש"י with רק אתכם in עמוס. There the Novi says: ידעתי מכל משפחות האדמה על כן אפקוד עליכם את כל עוונותיכם... In other words, כלל ישראל are special. "You are close to Me," says ה', "and therefore I care about you. I delight in your מצוות but I am bothered by your עבירות". Only because we are so close to ה' do we need to be so careful with our every act.

Therefore, prior to introducing the פרשה of קרבנות, whose primary purpose was to keep כלל ישראל close (קרוב) to the רבש"ע, the אידן are paid the highest accolade, that even the great רבינו משה could only commune with ה' in their merit and that of their עבודה.

Perhaps we can add that the upcoming יום טוב of פסח, which is the יום טוב of deep love between ה' and His people, required every single member of כלל ישראל to partake of a קרבן, the קרבן פסח. We are being reminded at this time, that we have a higher level of responsibility, every single one of us, not because ה' wants to penalise us but on the contrary, because of our great closeness to ה', that אהבת כלולותיך, which is particularly strong at this time of year.

## CHIZUK IN THE SIDUR



אשרי (Part 5)

תהלה לדוד

A psalm of Dovid

This special *kapitel* was written by Dovid Hamelech, the נעים זמירות ישראל, using (almost) every letter of the Alef Beis to start a new praise of the רבנו של עולם.

The גמרא famously says that one who is careful to recite it with כוונה three times a day is considered to be a בן עולם הבא. Why, though, does the גמרא specifically refer to this *kapitel* as תהלה לדוד?

The שפת אמת (חנוכה תרמ"ד) explains that Dovid Hamelech was not a private individual like we are. He was the ultimate מלך, the embodiment of the מידת המלכות, which exists to make everything else happen, but is nothing in and of itself. Dovid therefore existed for all of Klal Yisroel rather than for himself as a *yochid*. It was this ability to be מבטל himself to the כלל that enabled him to inspire every single *Yied* who would ever live, through the words of his תהלים.

Perhaps we refer to this *kapitel* by his name so as to invoke his זכויות as we say the words it contains. This is because when Dovid Hamelech wrote it (as with all of Tehillim) he did so with רוח הקודש. In doing so, he 'had in mind' every situation that every *Yied* would go through at any point in history. It is awesome to contemplate that he was thinking of us and our own personal circumstances as he composed these holy words.

We therefore mention his name to be able to 'tap into' his lofty כוונות, as we are not capable of doing this ourselves. The ספרי החסידות explain that just mentioning his name has the ability to connect us to the קדושה of the words and the power of their inner meaning as if we are saying the words with his כוונות in mind.

Q. פסח IS A TIME WHEN EVERYONE SEEMS EXTRA CAREFUL ABOUT KEEPING חומרות WHICH GO BEYOND THE BASIC REQUIREMENT IN הלכה. SHOULD I BE KEEPING חומרות IN GENERAL?

A. IT'S WONDERFUL THAT כלל ישראל STRIVE TO KEEP AS MANY חומרות AS POSSIBLE! THE ספרים SAY THAT ONE SHOULD KEEP A חומרא IF HE HAS LEARNT THE RELEVANT חסידות AND DECIDES THAT IT SEEMS THAT THE הלכה SHOULD BE MORE STRINGENT THAN THE ACCEPTED פסוק. BUT THE מסילת ישרים EXPLAINS THAT IT NEEDS TO BE BASED ON SOMETHING CALLED A REQUIREMENT, WHICH MEANS THAT ONE HAS TO EVALUATE THE OUTCOME OF KEEPING A חומרא. IF YOUR חומרא COMES AT THE EXPENSE OF OTHER PEOPLE OR IT STRESSES YOU OUT AND MAKES YOU MOODY, THEN IT IS POSSIBLE THAT YOU SHOULD NOT BE KEEPING THAT חומרא...

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

## CHIZUK FROM OUR CHACHOMIM



This Tuesday, ו' ניסן, marks the *Yohrzeit* of Rav Aharon Roth זצ"ל, founder of the *Chassidus* שומר אמונים.

Born in 1894 in Ungvar, Hungary, his father Shmuel Yaakov was a simple butcher. Young Ahrele went to learn in the Hungarian *Yeshivot* of Munkatch and Veitzen. During this time he grew close to several Rebbes who had escaped to Hungary during World War 1, including the Bluzhover Rebbe, Rav Yissochor Dov of Belz and the *אהבת ישראל* of Vizhnitz. Even at a young age he was an unusually pious and aesthetic man. In 1920, upon the advice of the *אהבת ישראל*, he established a *חבורה* in Satmar called 'יראי ה', focusing on a deep *עבודת ה'* and intense *דאבנות* with the *התלהבות*. Rav Ahrele was a fiery individual who would speak passionately about *ביאת המשיח*, and was totally uncompromising when it came to *Yiddishkeit*, including his zealous opposition to Zionism. In his *קונטרס טהרת הקודש* which was published in 1930, he forewarned that a terrible tragedy would befall *כלל ישראל* due to a lack of *צניעות* and *שמירת הברית*. In 1925 he had moved to *ארץ ישראל* and set up a *Shul* called *אוהל אלימלך*, named after his Rebbe, the Bluzhover, however after suffering from various ailments his doctors advised him to return to Europe.

In 1929 he returned to Satmar. He would exhort his *תלמידים* to answer *אמן* loudly, and in 1933 changed the name of the *חבורה* to *שומר אמונים* based on the Chazal *פתחו שערים ויבא גוי צדיק שומר אמונים* - אל *תיקרי שומר אמונים*. After friction with the *חסידים* of Satmar, Rav Ahrele moved the *חבורה* to Bergszasz in 1936, and fled war-torn Europe three years later, emigrating once again to *ארץ ישראל*. He wasn't a healthy man yet would always emphasize the need to accept *יסורים באהבה*, and would constantly strengthen the *אמונה* of those around him. In 1947, at the young age of 52, whilst in the process of grinding flour for *מצות*, Rav Ahrele collapsed and returned his *נשמה* to *שמים*.

After his *פטירה*, some *חסידים* followed his son Rav Avrohom Chaim, but the majority became followers of his son-in-law Rav Avrohom Yitzchok Kohn, who named his court *תולדות אהרן* after his illustrious father-in-law. The *חסידות* further split amongst his children, with one son currently leading *תולדות אהרן* whilst the other leads *תולדות אברהם יצחק*.

זכותו יגן עלינו

## Chazon wishes all returning *Yeshiva Bochurim* shalom aleichem and an invigorating *bein hazmanim*



## CHIZUK IN OUR LIVES

In 1933 there was a phenomenally wealthy Jewish family living in Germany. With Hitler's rise to power, they saw the writing on the wall and decided to move to Holland, a much safer environment at the time. The father, Akiva, liquidated all his assets and converted the *deutschemarks* into Russian rubles, a strong currency. He sent a convoy to Holland with millions of rubles, planning to convert them into a different currency once he settled there. The day after he sent the money to Holland, he picked up a newspaper, read the financial news, and paled. Russia had announced a change to their currency and any old banknotes that weren't exchanged within the following days would be rendered worthless! With a sinking feeling, Akiva realised that by the time he would reunite with his fortune, it wouldn't be worth the paper it was written on and he had gone from being wealthy to penniless overnight.

Terrribly ashamed to move to Holland where people knew them, the family took the decision to start afresh in *ארץ ישראל* and instead emigrated there. They lived out the war in the relative safety of *ארץ ישראל*. It was only when the full horror of what took place in Europe, including Holland, reached their ears that they realised had they stayed in Holland the family would likely have been wiped out with the rest of Dutch Jewry during the Holocaust. Their financial collapse in 1933, which seemed so catastrophic at the time, was the catalyst for the family resettling in *ארץ ישראל* where they built a beautiful family away from the clutches of the Nazis...

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