

Zmanim

קבלת שבת

London 3:35

Manchester 3:34

מוצאי שבת

London 4:50 (5:05 ר"ת)

Manchester 4:48 (5:02 ר"ת)

חזון בני

ז' טבת תשפ"ב

פרשת ויגש



EMUNOH IN THE PARSHA



ויגש אליו יהודה ויאמר בי אדני ידבר נא עבדך דבר באזני אדני...
(בראשית מ"ח)

At this stage in the showdown involving יוסף and his brothers, יהודה was obviously aware of the extreme danger and difficulty he and the שבטים found themselves in. He must have been very agitated. And yet we find that יהודה remained relaxed and calm (even according to the פשט in רש"י that his words also carried a threat). How did he maintain his composure when faced with such a challenge?

The שפת אמת ז"ע answers with a beautiful rendition of the פסוק above. "ויגש אליו יהודה, and יהודה approached him". The name יהודה is of course rooted in the word הודאה, thanksgiving. Despite the difficult situation, יהודה remained thankful and grateful for all the good things in his life. He did not allow his challenges to completely cloud his vision and tip him into darkness. He remained positive, optimistic and upbeat by focusing on his ברכות.

Interestingly, the פסוק does not specify who יהודה approached – it just says אליו, to him. The שפת אמת explains that it is actually referring to the רבש"ע. Davening is always the best option when faced with a problem and יהודה was in fact reaching out to ה' for help. But he didn't daven from a place of desperation, rather from a place of gratitude.

And this, he says, is true for all of us. We are all faced with challenges. But the way to overcome them is with שמחה. And the way to feel that שמחה, is to remind ourselves of all the wonderful things ה' has blessed us with, despite the difficulties. ויגש אליו, how? יהודה, with an attitude of gratitude.

EMUNOH IN THE SIDDUR



לעולם יהא אדם...

Saying שמע at the start of davening dates back over 1500 years to the time of the Persian king Yezdigrid II. As well as making it illegal to keep שבת, he also forbade the public recital of שמע. The king was a devout follower of an ancient Persian religion which believed in שתי רשויות, that there are independent forces of good and evil in the world that are locked in a constant battle. Since קריאת שמע emphasises the truth of יחוד ה', he placed guards in all the shuls until סוף זמן ק"ש to ensure that it would not be said. In order to get around this, the אידן would say שמע at home before coming to shul. This is also the reason why we say שמע in the קדושה of מוסף.

That is why the introductory paragraphs begin לעולם יהא אדם ירא שמים בסתר ובגלוי, *always let a person be G-d fearing privately and publicly*, as we have to be consistent in our שמירת המצות, regardless of the circumstances.

King Yezdigrid miraculously died all of a sudden just five years after issuing this decree, at which point it was revoked. However, we still say the שמע at the start of davening so as to recall this decree (as well as to ensure we say קריאת שמע at its correct time!)

Q: THE TORAH SEEMS TO DESCRIBE ה' MANY TIMES IN HUMAN TERMS SUCH AS - ויחור אפו - OR - עיני ה' - HASHEM'S EYES, NOSE ETC. HOW DOES THIS MAKE SENSE IF ONE OF THE עקרי דת IS THAT ה' HAS NO גוף?

A: THE רמב"ם EXPLAINS THAT THE TORAH USES THESE TERMS AS METAPHORS TO MAKE IT EASIER FOR US TO UNDERSTAND

WHAT THE TORAH IS DESCRIBING, AS חז"ל SAY, דברה תורה כלשון בני אדם. OF COURSE, ה' HAS NO גוף, IT'S SIMPLY A WAY OF DESCRIBING THE מדות OF ה' IN A WAY THAT WE CAN RELATE TO.



EMUNOH IN OUR CHACHOMIM



This Wednesday, י"א טבת, marks the 170th Yohrzeit of **הרב שלמה איגר זצ"ל**, son of הרב עקיבא איגר זצ"ל.

Born in 1786 in the town of Lisa, Poland, to his parents Rav Akiva and Rebbetzen Glickel Eiger, **שלמה** learnt in his father's **ישיבה** and was recognised from an early age as a **תלמיד חכם** and **עילוי**. At the age of just 14 he married Rivka Golda, daughter of Rav Yisrael Hirschson from Warsaw, and lived there for the next 31 years working as a merchant. When he became involved in the Polish revolt against the Russian Empire in the November Uprising, he lost all his possessions and was forced to accept the **רבנות** in Kalish to support his family.

7 years later, when his holy father was **נפטר**, the **קהילה** in Posna wanted **שלמה** to succeed him as **רב**, but the Maskilim in the town delayed the appointment by 2 years. Eventually, he did become **רב** but had to move back to Kalish after many sustained attacks from the Maskilim in Posna.

He wrote many **ספרים** including the **גליון שולחן ערוך** and **מהרש"א**. He was blessed with 11 children, including **לייבל'ה** who became a **חסיד** of the Kotzker and Izhbitzer Rebbes despite his father's **חסידות** to the **התנגדות**.

He was **נפטר** in Kalish in 1852 and was buried in Posna next to his father.

יהי זכרו ברוך

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EMUNOH IN OUR LIVES

The daughter of the holy **לשם** was married for many years but had not been blessed with children. She travelled a long distance to see a famous medical expert in Warsaw who told her that she would never have children. During the 2-week train return journey, she tried keeping her emotions in check, but when she arrived home she burst into heartrending sobs, davening to **ה'** to grant her the gift of children. Her father saw her crying and asked her what had happened. She told him the doctor's prognosis. The **לשם** gave her a **ברכה** that she should have a child who would light up the world. One year later, **Rav Yosef Sholom Elyashiv זצ"ל**, the eventual **הדור**, was born.

She asked her father "Why couldn't you have given me a **ברכה** before I went to Warsaw, it would have saved me so much heartbreak and so much effort?!" Her father answered "I needed you to realise that no one else could help besides for **ה'**. Once the doctor had given up hope and you realised that only **ה'** could deliver you from your predicament, only then could my **ברכה** help..."