

Zmanim

קבלת שבת

London 8:38

Manchester 8:55

מוצאי שבת

London 9:56 (10:06 רי"ת)

Manchester 10:12 (10:21 רי"ת)

# חזון בני

ב' מנחם אב תשפ"ב

פ' מטות-מסעי



## CHIZUK IN THE PARSHA



ויכתוב משה את מוצאיהם למסעיהם...  
(במדבר לג:ב)

Many of the מפרשים explain why it was necessary to record all the various journeys and resting places that כלל ישראל undertook on their way to ארץ ישראל. After all, the תורה could have simply written that the ארץ travelled to ארץ ישראל "making various stops along the way".

The שפת אמת זיע"א writes that the purpose of these recordings is to provide us with חזון. The collective journeyings of כלל ישראל at that time were a forerunner of what each and every איד would experience in the future. Life is full of journeys. Sometimes a בחור is on the way up and is doing very well both וברוחניות and בגשמיות. He's מצליח in his learning, he's able to daven with כוונה, he has good friends and generally everything is great. But it never stays like that. There then follows a period of time when he's struggling a bit with his learning and his davening and might even have a bit of a fallout with a friend. The important thing to remember though is that life is a journey and good times will come again.

This alone is an essential message. But the שפת אמת adds that even the "down times" are valuable if a person can find a way to get through them. On the contrary, challenges can serve to strengthen a person as the פסוק says: מן המצר קראתי י-ה, *davka from the pain*, one is able to call out to ה'.

Therefore, all the various ups and downs are recorded, in order to convey these vital lessons: firstly, to remember even in difficult times that it doesn't have to remain that way, and secondly, that the difficulty itself can present an opportunity for improvement...



## CHIZUK IN THE SIDDIR

יהי כבוד (part 4)

יהי שם ה' מבורך מעתה ועד עולם  
*May Hashem's Name be blessed now and forever.*

This phrase is an important one to understand, as is the response that we give when invited to *bentsch* as part of a זימון.

The של"ה הקדוש זצ"ל explains that this is actually a תפילה that the ה'קב"ה's Name should be blessed by all people now and forever.

The אלשיך הקדוש זצ"ל develops the idea by saying that every pleasure in this world (as well as every מצוה that we do and everything that we need to thank ה' for,) comes with its own ברכה.

Although we may not realise it, each time we utter the words 'ברוך אתה ה', we are in effect publicising His involvement and השגחה over the entire בריאה. As such, these words are important ones in both recognising ה'קב"ה's involvement in this world and in us being עול מלכות שמים.

**Q. HOW IS IT POSSIBLE THAT AFTER כלל ישראל SAW AND HEARD ה' AT סיני, THEY DID SO MANY עבירות LIKE מרגלים AND חטא העגל?**

**A. CHAZAL SAY הכל ביד' שמים חוץ מיראת שמים: HASHEM GIVES US THE TO CHOOSE TO DO THE RIGHT THING AND EVEN WHEN WE SEE THE BIGGEST TO HIM, IT'S UPON US TO DO THE WORK**

**AS AN התעוררות TO COME CLOSER TO HIM AND TO DO IT WON'T EFFECT US. THAT'S WHY WE SAY וקרבינו! WE DAVEN TO HELP US TO COME CLOSE BY REMOVING התעוררות, BUT IF WE WANT TO ULTIMATELY RETURN TO HIM, IT'S UPON US TO DO THE WORK.**

**SEA CORNER**

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

## CHIZUK FROM OUR CHACHOMIM



This Friday, ראש חודש מנחם אב, marks the *Yohrzeit* of the third Bobover Rebbe, **Rav Shlomo Halberstam זצ"ל**.

Young Shlomo'le was born on ר"ח כסלו in 1907, to his illustrious father, Rav Benzion, the רב of Bobov, Galicia. In 1925 he married his first cousin, Bluma Rochel Teitelbaum (her mother was the daughter of Rav Shlomo Halberstam, the first Bobover Rebbe). In 1931, Rav Benzion became the רב in Tcehbin and appointed his young son to lead the קהילה in Bobov. Rav Shlomo also helped to run the network of the Bobover Etz Chaim Yeshivos which had 30 branches before the Second World War.

At the outbreak of the War, Rav Shlomo escaped with his father and the rest of his family to Lemberg. He lost most of his family during the war, including his father, wife, and most of his children but miraculously he and his son Rav Naftulche survived the War. During the War, he worked tirelessly to save *Yidden*, even dressing up as a nun in order to fulfil this holy mission. After the War, he moved to the USA, remarried and built another family, and through unbelievable courage and אמונה, he took a handful of broken survivors and rebuilt the glory of Bobov.

He was a tremendous איש שלום and stayed away from any form of מחלוקת. One night, an unstable man who disagreed with the Rebbe smashed one of his windows. The Rebbe was concerned that when his חסידים would wake up the next morning and see it, it would cause tremendous מחלוקות, so he woke up a professional in middle of the night and begged him to come and fix it immediately. Another time, some of his opponents put up degrading signs about him. The Rebbe was concerned about the potential for the ensuing מחלוקת, so he announced at his next *tish* that he was מוחל whoever had put up the signs. However, he wouldn't be מוחל anyone who created a מחלוקת out of it!

Reb Shlomo'le was the last remaining Rebbe who survived the War and wrote a קינה for the Holocaust which many people say on באב ט' ג. He was נפטר in the year 2000.

זכותו יגן עלינו

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## Chazon with Pardes G4 Shabbos Hisachdus



## CHIZUK IN OUR LIVES

A mother took her sick son to a hospital to see a *frum*, world-renowned specialist who could treat him. Whilst she was speaking to the doctor, she realised something strange. Every time another doctor or nurse walked into the room, the doctor would put his hand into his jacket pocket. She quizzed him about it but he said, 'it's nothing, don't worry about it'. After noticing this unusual behaviour a few more times, she pressed him on it. He finally relented and said, 'let me explain'.

'I graduated top of my class in medical school. I landed a job in a prestigious hospital and was on top of the world, my ego sky-high. One day a baby was rushed into the emergency room with a weird, high-pitched wheezing, and I was about to perform a complicated, risky procedure to try and save his life. As I was about to start, a nurse came rushing over and said, 'Doctor, wait a minute!' I was irritated and looked at her with disdain, asking her what she wanted. She stuck her fingers into the baby's mouth and pulled out a small toy whistle. The boy started breathing normally again and my ego plummeted down to earth. I now keep that whistle in my pocket, and each time I feel myself becoming arrogant, I stick my hand into my pocket and touch that whistle, to remember that ה' is the true healer, and I am only His messenger'.