

Zmanim

קבלת שבת

London 9:02

Manchester 9:21

מוצאי שבת

London 10:29 (10:37 ר"ת)

Manchester 10:50 (10:50 ר"ת)

# חזון בני

פ' חקת י" תמוז תשפ"ב



## CHIZUK IN THE PARSHA



ויקחו אליך פרה אדומה...  
(במדבר יט:ב)

The greatest strategy of the יצר הרע is to try and convince us that our מצוות and מעשים טובים don't amount to anything, especially because we cannot compare ourselves to the previous generations who were so much greater than us. But this is a big mistake. Because while it is true that we grow weaker and more distant from רוחניות with every passing generation, otherwise known as ירידת הדורות, nevertheless we are able to reach equal greatness in our own way. The question is how?

at the beginning of the פרשה explains. Included in משה's instructions to the פרה אדומה are the words "ויקחו אליך", which mean "take to yourself". Why does the פסוק say "to yourself" rather than just "take"? Says Rashi: "לעולם" - the פרשה שמך - פרשה שעשה משה במדבר - "היא נקראת על שמך" - the פרשה אדומה will always be named after you - the פרשה that משה performed in the desert".

Moshe was uniquely connected to the פרשה אדומה to the extent that it was named after him. In fact, חז"ל tell us that Moshe was the only person who understood the essence of this מצוה despite the fact it was the greatest חוק that even המלך שלמה could not fathom.

The כלל ישראל שמואל זיע"א writes that when later generations, they knew that they didn't understand it at all. But they knew that משה had understood it fully. So all they had to do was carry out the מצוה in the "name of Moshe", and by doing so it was considered as though they were doing it with all the depth and understanding that was available to Moshe.

Similarly when we daven or learn, whilst we know that we don't have the understanding or connection or depth of previous צדיקים, nevertheless if we connect with those צדיקים and attach our עבודה to their עבודה then we are able to achieve the same results...

## CHIZUK IN THE SIDDER



יהי כבוד (part 2)

The words יהי כבוד are really a request that that the Glory should be revealed in the world forever. Although this is a very lofty concept, there is an aspect of it which is a crucial part of our own אמונה.

The Komarna Rebbe זיע"א explains that when the Glory is fully revealed, people will be able to see the השגחה clearly and only then will they understand how all the various trials and tribulations of the גלות were not only necessary, but also vital to bringing the גאולה.

It may seem almost impossible to say now, but in the future, there will be such clarity that we will understand how every single challenge from the smallest to the biggest was actually a huge חסד from the Glory, with nothing at all being random or left to 'chance'. We will see the infinite wisdom that lies behind every single event that occurs.

Although nowadays we feel pain when difficult things happen, we can still take comfort in the knowledge that when this time comes, we will have a totally different perspective on it. May that day come very soon!

Q. WE LEARNED THAT THE פרשה אדומה IS A חוק WHICH WE DON'T UNDERSTAND THE REASON FOR. DOES THAT MEAN WE DON'T NEED TO UNDERSTAND THE REASONS FOR ANY OF THE מצוות THAT WE DO?

A. THE תורה HAS חוקים, MITZVOT THAT HAVE REASONS BUT WHICH AREN'T COMPREHENSIBLE TO US, AND WHICH ARE מצוות THAT WE CAN UNDERSTAND. THERE IS A BIG VALUE IN TRYING TO UNDERSTAND THE משפטים AND WHAT THE טעמי המצוה ARE.

HOWEVER, WE NEED TO UNDERSTAND THAT THE REASON WHY WE DO מצוות IS FIRST AND FOREMOST BECAUSE ה' COMMANDED US TO DO THEM, REGARDLESS OF WHETHER OR NOT WE UNDERSTAND THEM. WE ALSO NEED TO REALISE THAT ALL מצוות HAVE MANY LAYERS OF DEEP MEANING BEHIND THEM AND WHATEVER WE DO UNDERSTAND, THAT IS ONLY SCRATCHING THE SURFACE OF UNDERSTANDING ה' חכמת.





CHIZUK FROM  
OUR CHACHOMIM



This Thursday, ט"ו תמוז, marks the *Yohrzeit* of **Rav Chaim Ibn Attar** זצ"ל, commonly known as the אור החיים הקדוש.

Born in Saleh, Morocco, in 1696, young Chaim learned in his youth with his illustrious grandfather Rav Chaim Ibn Attar Hazoken זצ"ל. His father-in-law was a wealthy merchant who suddenly passed away when the אור החיים was 24 years old. The אור החיים suffered terribly for the next 7 years from poverty as his father-in-law's entire inheritance was taken by debtors and tax collectors, and the אור החיים was even thrown into jail as a result. After stints back in Saleh and Fez in Morocco, he decided to move to ארץ ישראל.

He stopped off in Livorno, Italy, for the next 2 years in order to print his *seforim* the חפץ ה' on various מסכתות, and the אור החיים, his famous פירוש on the תורה which the חיים דברי חיים later said was written with רוח הקודש. He also wrote the פרי תואר, a ספר challenging the פסקים of the פרי חדש. His תלמיד the חיד"א writes that one day he saw him *davening* at the קבר of the פרי חדש to ask him forgiveness for writing the פרי תואר and stating that he had done it לשם שמים! He travelled with his תלמידים to ארץ ישראל but due to a pandemic raging in ירושלים, he settled in צפת. In 1742 he finally settled in ירושלים where he opened a ישיבה for מצוינים who *davened* and learned the entire day in their טלית and דברים בטלים without talking any דברים בטלים.

His *sefer* אור החיים became extremely popular across the Torah world, especially amongst חסידים. The מוצאי אור החיים הקדוש was נפטר in 1743 on a סעודת בעל שם טוב whilst the בעל שם טוב was eating סעודת שלישיית with his חסידים. The בעל שם טוב suddenly stopped and said, 'כבה נר מערב', the light from ארץ ישראל has been extinguished. During the Second World War, when Hitler ימ"ש was threatening to invade ארץ ישראל, Rav Dushinsky זצ"ל led a group of 10,000 *Yieden* to *daven* at the קבר of the אור החיים on his *Yorzheit*.

זכותו יגן עלינו

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RESUMING YR 7 AND 8 BOYS SHIUR!



Reb Chuna's - 171 GG Road  
Shabbos Afternoons  
5:10 - 5:50



CHIZUK IN  
OUR LIVES

Yanky, a חתן, walked onto a bus looking for somewhere to sit. He noticed a spare place next to a man whose hat was on the seat. He asked the fellow, "May I sit down here?" The man responded, "No, my hat is there". Yanky controlled his anger and calmly walked to the back of the bus where he overheard another חתן, Zalman, saying how he wished he could get into the home of a certain גדול for a ברכה. Yanky interjected that he knew the גבאי of this particular גדול and he could arrange an audience.

The two חתנים started schmoozing. Yanky asked Zalman, "When is your חתונה?" Zalman responded, "Wednesday in 2 weeks". Yanky responded, "Me too"! "Where are you getting married?", asked Yanky. Zalman responded, "In Petach Tikva". Yanky was now shocked as he said, "So am I! Which hall are you getting married in?" Zalman replied that the חתונה was in the Rimmon Hall. Yanky paled. His חתונה was supposed to be that very night in that very same hall!

Yanky's father called up the hall manager who explained that he hadn't received a deposit so had assumed they didn't want the booking. He did however offer to help to arrange a beautiful, alternative hall for the חתונה. After the חתונה, Yanky said, "Imagine I had fought over the seat with the hat and not moved to the back? Imagine I had not interjected to get a stranger an audience with a גדול? I would have turned up at my חתונה to an unavailable hall!"