

Zmanim

קבלת שבת

London 3:39

Manchester 3:38

מוצאי שבת

London 4:55 (5:09 ר"ת)

Manchester 4:53 (5:06 ר"ת)

# חזון בני

כ"א טבת תשפ"ב

פרשת שמות



## EMUNOH IN THE PARSHA



כי המקום אשר אתה עומד עליה אדמת קודש הוא (שמות ג:ה)

Occasionally a person might not feel interested in learning or achieving anything special because it's not the right time or even a good time. So they will likely put things off and wait for a better time. For example, a boy might decide that he wants to add some more learning into his day, or work on improving his כוונה in davening. But he's not in the mood or doesn't feel particularly inspired. So he waits and delays, in the belief that he'll be more "up for it" the next day, or following week.

But the חפץ חיים זצוק"ל writes that this is not the right attitude. The משנה (ב:ד) says in פרקי אבות: "...אל תאמר לכשאפנה אשנה..." One should not wait for the "perfect moment", when things are calm and settled, to start reaching for a higher מדרגה. Rather, the time is now. It is always now.

Furthermore, the less inspired a person is, the greater his reward for pushing himself to *shtei* further, as חז"ל tell us: "He who learns תורה when things are difficult takes 1,000 portions of reward; however, one who learns when it's easy, takes only 200" (שהש"ר ח:יב). Indeed, in another משנה in פרק"א we learn: לפום צערא אגרא, according to the difficulty is the reward.

And this was the message הקב"ה was imparting to משה: Life in מצרים is really tough! You and the אידן have been suffering tremendously. You might be thinking: we're not really in the mood right now for קבלת התורה and רוחניות. But I'm telling you that the ground you're standing on, wherever you are standing, whatever situation you are in, is אדמת קודש! Holy ground! A holy base for you to achieve greatness. Let not your current experience determine your aspiration for תורה. Wherever you are, whenever you are, you can utilise your situation to reach for greater heights...



## EMUNOH IN THE SIDDUR

אשרינו מה טוב חלקנו ומה נעים גורלנו

*We are fortunate, how good is our portion, how pleasant is our lot and how beautiful our heritage!*

Rav Chaim Friedlander זי"ל explains that we are not merely repeating ourselves in this sentence. Rather, although some things in life are good, they may not be pleasant and some things may be pleasant but they aren't beautiful. Some medicines may be good for us, but they taste foul. Challenges that we face may seem awful but, they are actually for our good. We reinforce this realisation of their ultimate benefit by saying דעביד רחמנא כל מה דעביד Hashem does is for the best, but that doesn't take away from the fact that they can really hurt.

However, when we talk about *Yiddishkeit* and specifically our קיום המצוות, our attitude must be to realise and appreciate that not only are they good for us, but they can also be pleasant and beautiful. Having שמחה של מצוה is a crucial element of our עבודת ה', as one who realises this will be able to fulfil all their מצוות with true excitement and enjoyment.

Put simply, the more we learn about the מצוות, the deeper our appreciation will be and the more חשק we will have to do them!

**Q: WHAT ARE THE WEEKS OF SHOVAVIM ALL ABOUT AND WHAT IS OUR עבודה SUPPOSED TO BE DURING THIS TIME?**

**A: WHILST THE NAME שובבים IS A ראשי תיבות OF THE NEXT 6 ספרים, MANY שובבים, SAY THAT IT'S A TIME WHICH IS FOR DOING תשובה IN AREAS OF קדושה, ESPECIALLY DURING A LEAP YEAR SUCH AS THIS ONE.**

THE DESCRIBE THE ENSLAVEMENT IN מצרים AND THE SUBSEQUENT נאולה, WHICH THE ספרים SAY IS A משל FOR OUR ENSLAVEMENT TO OUR AND OUR STRUGGLES TO BE FREE FROM ITS CLUTCHES. THEREFORE, THESE WEEKS ARE AN AUSPICIOUS TIME TO WORK ON THESE ענינים.

Q&A CORNER

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

## EMUNOH IN OUR CHACHOMIM



This Friday, כ"ז טבת, marks the Yohrzeit of **Rav Shimshon Rephoel Hirsch זצ"ל**, the famous leader of German Jewry in the 19th Century.

Born in Hamburg in the year 1808 to his father R' Rephoel Aryeh Hirsch, a merchant who spent many hours a day learning תורה, young Shimshon Rephoel learned under Rav Isaac Benays, the Chief Rabbi of Hamburg, before becoming a תלמיד of the ערוך לנר, Rav Yaakov Ettlinger זצ"ל.

In 1830, he was elected Chief Rabbi of the Principality of Oldenburg where he wrote his 'Nineteen letters on Judaism', a book written in German defending and explaining authentic, uncompromising *Yiddishkeit*. In 1838, he published חורב, a ספר which explains concepts and מצוות of the תורה.

In 1841, he became the רב in Emden, where he founded a Grammar school which combined תורה and secular studies, and where he first coined his famous motto, 'תורה עם דרך ארץ'. Interestingly, in 1843, he applied to become Chief Rabbi of the British Empire, but despite reaching a final shortlist of four, Rav Nosson Adler זצ"ל won the vote.

In 1847, he became the Chief Rabbi of Moravia, where he carried on his valiant struggles against the then-popular Reform movement. He also put strong emphasis on learning the entire תנ"ך.

In 1851, he became the רב of the *frum* קהילה in Frankfurt, which had separated from the rest of the Jewish community, who sadly had mostly become Reform. In the final years of his life he put great efforts into founding an association of *Yiddishe* קהילות which was seen as the model and inspiration for אגודת ישראל.

He was נפטר in 1888 and is buried in Frankfurt. יהי זכרו ברוך

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## EMUNOH IN OUR LIVES

A man walked into a כולל in בני ברק and said, "I'm 30 years old, and I've decided it's time to be בתשובה!" He started learning day and night, and had made a סיום on his first מסכת after just 8 months!

Just one year after he was בתשובה, he woke up one morning with terrible headaches and passed away that night. The ראש כולל wanted to be מנחם אבל the man's parents but didn't know how he would answer their question when they asked וזו תורה וזו שכרה, is this what happens to people who adopt the תורה?

They asked Rav Chaim Kanievsky זצ"ל, what they should answer. Rav Chaim said, "Go to the parents and tell them their son was supposed to die a year earlier and because he was חוזר בתשובה Hashem gave him an extra year."

The ראש כולל walked into the *Shiva* house, and the minute he walked in the parents started screaming at him that he killed their son. Gently, he repeated what Rav Chaim had said. The parents burst into tears and said, "A year ago when he was thinking about becoming *frum*, his friends drove to their house and asked him to join them but he refused. They left, got into a head-on collision and they all died. Thank you for your words of comfort."