

## Zmanim

קבלת שבת  
London 5:37  
Manchester 5:41  
מוצאי שבת  
London 6:41 (7:04 ר"ת)  
Manchester 6:45 (7:07 ר"ת)

# חזון בני

י"ז חשוון תשפ"ב

פרשת וירא



## EMUNOH IN THE PARSHA



וה' אמר המכסה אני מאברהם...

בראשית יח:יז-יח

The פסוק here is telling us of Hashem's decision to include אברהם in the fate of סדום which would result in אברהם davening intensely for their survival. However, as we know from how things turned out, the city and almost all its inhabitants were completely wiped out. So the question remains: what was the point of אברהם's involvement and all his תפילות? They seem to have come to nothing.

The פתוחי חותם explains that of course no תפילה goes to waste, least of all the תפילה of אברהם. Except, on occasion, הקב"ה decides to preserve certain תפילות if and when they don't apply to the situation and bring them out at a later date when they will be needed. Ultimately, the purpose of all תפילות that stir us to תפילה is the תפילה itself. In this case, Hashem had already sealed סדום's fate but He required אברהם's davening for a different purpose. So אברהם became involved in trying to save סדום whereas in reality his תפילות were being redirected elsewhere.

As it happens, the פרשה hints to where those תפילות went: לא אשחית בשביל העשרה - Hashem promises "I will not destroy for the sake of the ten". These ten are the ten generations from לוט who was indeed saved from סדום, until דוד המלך, his descendant. דוד מלך's tefillos therefore resulted in מלך ישראל and eventually משיח himself.

This idea provides us with tremendous חיזוק. No תפילה is ever wasted. Even if not answered immediately, הקב"ה will have a time and place when it will be better applied...

## EMUNOH IN THE SIDUR



אוזר ישראל בגבורה

Just belt up!

This ברכה of אוזר ישראל בגבורה, Who girds Yisroel with strength", is actually a reference to wearing a belt, whether a *gartel* or otherwise.

Although we normally associate wearing a *gartel* with people who have Chassidische מנהגים, the truth is that everyone is meant to make some kind of separation between the lower and upper areas of the body.

Rav Shimshon Refoel Hirsch זצ"ל explains that this is to remind us of the dual nature within us. We are unique in the בריאה in that we are both physical and spiritual beings. The physical part of us generally resides in the lower part of our bodies and the more רוחני part of us is in the upper regions, such as the heart and the head.

The idea of wearing a belt is to ensure that the lower part of us is always subordinate or secondary to the higher part of us, as the רמב"ם explains that true קדושה is the victory of the שכל over the גוף.

This is something that is well worth thinking about when we tighten our belt each day!

**Q: IT'S GETTING COLDER AND I ALREADY MISS THE SUMMER! WHY DID ה' HAVE TO CREATE THE WORLD WITH SEASONS?!**

**A: THE TRUTH IS ה' DIDN'T CREATE THE WORLD WITH SEASONS! THE מדרש SAYS THAT UP UNTIL THE TIME OF THE מבול THE WORLD WAS IN AN ETERNAL STATE OF SPRING AND PEOPLE ONLY HAD TO SOW THEIR FIELDS**

**ONCE EVERY 40 YEARS! HOWEVER, AFTER THE מבול, HASHEM SAW HOW PEOPLE TURN WICKED IF THEY ARE NOT IN A STATE OF CONSTANTLY RELYING ON HIM.**

**SEASONAL CHANGES CAUSE US TO ALWAYS ASK ה' TO SEND US THE REQUIRED RAIN OR SUN TO BE ABLE TO SUSTAIN US.**

אזרחי  
ה'?

## EMUNOH IN OUR CHACHOMIM



This Tuesday **כ' חשון**, marks the 37th Yohrzeit of the **מקובל** and **ראש ישיבה**, **Rav Mordechai Sharabi זצ"ל**. Born in Taiz, Yemen, in 1912, (his father Rav Yehuda was **נפטר** before he was born) Mordechai was raised by his grandfather Rav Yefes Avraham, the Rav of Sharab. Rav Mordechai's paternal grandfather was the famed **מקובל** Rav Sholom Sharabi, known as the **רש"ש**.

Soon after marrying in 1931, Rav Mordechai emigrated to **ארץ ישראל** and settled in **ירושלים**. He founded **ישיבת נהר** in the **מחנה יהודה** neighbourhood of **ירושלים**. Although he was not **זוכה** to biological children, many of the neighbourhood boys would eat Shabbos **סעודות** in his home and would go on to become prominent **ראשי** and **רבנים** **ישיבות**.

The week of Reb Mordechai's **פטירה**, the Baba Sali had a dream that there was a terrible **גזירה** on **כלל ישראל** and many **אידן** would be killed. He davened and fasted all day and announced the next morning that the **גזירה** had been lifted and that one of the **צדיקים** gave his life away for the generation. Later that week, Rav Mordechai was **נפטר**.

יהי זכרו ברוך

To receive **ChazuBonai** via email and to hear about boys' events or to dedicate an edition of **ChazuBonai**, please email [info@chazon.org.uk](mailto:info@chazon.org.uk)

Look out for exciting updates for winter zman including trips, melava malkas, shiurim, niflo'os haBorei series and more bezH!



## EMUNOH IN OUR LIVES

It was a chilly night at the Israeli army outpost. It was Yossi's turn to spend the night guarding their base but feeling worn out, he asked his comrade Avi if they could switch nights. Avi, an easy-going fellow agreed. But after dark, as Avi was guarding the base, he was ambushed by Arab terrorists and tragically killed. Yossi, realising that he was the one who should have been on guard that night, was heartbroken and wracked with guilt.

During the shiva, Avi's division went to be **מנחם** אבל his parents. Yossi felt terribly nervous and sat in the corner trying to make himself inconspicuous. Suddenly, Avi's father asked, "Who was the soldier that traded places with Avi?". Petrified, Yossi whispered that it was him.

Avi's father walked over to Yossi, kissed him on the head, took Avi's Kappel out his pocket and placed it on Yossi's head. He said "Please don't think this has anything to do with you. We realise that it was Avi's time to return to **שמים** and we have no hard feelings". With that, he walked back to his place as all in the room marvelled at Avi's father's incredible **בטחון** and **אמונה**.