<u>Zmanim</u>

קבלת שבת London 3:59 Manchester 4:01 מוצאי שרת London 5:08 (5:27 ר"ת) Manchester 5:08 (5:27 ר"ת)

פרשת וישלח ט״ז כסלו תשפ״ב







וישובו המלאכים... ויאמרו באנו אל אחיך אל עשו וגם הולך לקראתך (בראשית לב:ז)

The יעקב which יעקב dispatched to עשו now returned with a frightening message: We came to your brother, to עשו, and he his similarly coming towards you...

The Zarnovtse Rebbe זיע"א, in the דודאים בשדה, explains that עשו represents our יצר הרע, no less than he was the challenger to יעקב. And this episode teaches us an important lesson with regard to the יצר הרע. People sometimes mistakenly think that once they've overcome a certain challenge then they have won and the יצר הרע will move on. But he doesn't. On the contrary, he gets even stronger, as the סוכה נב. in סוכה נב famously says: the greater a person is, the greater is his יצר הרע! And this is what the messengers were relaying to יעקב: We moved towards עשו but we found that he too was moving towards you!

Naturally, this made יעקב very afraid, as the פסוק testifies: ויירא יעקב מאד. However, and this is the key point, יעקב did not give up. He did not wilt. He did not run and hide. Quite the opposite. He steeled himself and prepared for the showdown. רש"י tells us he did this in three ways: by trying to ward off עשו with bribes (Reb Yonoson Eibshitz זצ"ל used to "convince" the יצר הרע with witty arguments); by davening; and by preparing for battle.

These three strategies therefore apply to our struggle with the יצר הרע. Firstly we have to realise that the war is never over - it just moves on to the next level. But we also have to remember that if we prepare properly we can overcome every challenge that comes our way. We can neutralise the יצר הרע by convincing him to leave us alone, by davening to ה, and ultimately fighting him off with our own efforts...



וְאַל תִּבִיאֵנוּ לֹא לִידֵי חֵטָא. וְלֹא לִידֵי עֲבֶרָה וְעַוֹן

In some סידורים, this part of the ברכה is mistranslated as 'do not lead us to sin.' Rav Schwab points out that this obviously cannot be correct as הקב"ה does not lead people to sin!Rather, he translates it based on Ray Hirsch as 'let us not come to sin.' This is based on the גמרא שבת קד which says הבא ליטמא פוחתין לו, if one decides to do an עברה, then the doors are open for him to do so.

In this ברכה we make a heartfelt request from הקב"ה that He help us to overcome our temptations and not make it easy for us to do עבירות.

עון and חטא, עברה of לשונות and עון and עברה. A חטא is something that is done by accident, so we ask הקב"ה that even if we have done things we shouldn't have, please don't let things escalate into an עברה done habitually or worse, an עון done knowingly.

We ask הקב"ה to preserve our sensitivity and יראת so that even if we do slip up, we should be able to easily get back on track.

Q: HOW DO I אמונה **DEVELOP MY** FURTHER?

A: GREAT QUESTION! THERE ARE SEVERAL WAYS TO DEVELOP BECAUSE 'N 15 ALWAYS אמונה ANE WAY IS TO TALK ABOUT 'N. THE MORE YOU SAY THE WORDS !! LET בעזרת ה ETC. THE MORE YOU ARE LIVING WITH THE REALISATION THAT 'A RUNS OUR LIVES. FURTHERMORE, TALK TO 'n.

IT DOESN'T HAVE TO BE DURING DAVENING. WHENEVER YOU HAVE A NEED. OR WANT TO EXPRESS AN EMOTION, JUST TALK IT OUT, LISTENING AND THAT DEVELOPS YOUR CONNECTION TO 'T. ANOTHER TIP IS TO BE AMAZED BY 'N AND HIS BEAUTIFUL, INTRICATE WORLD THAT WE LIVE IN ... &

חזובני



EMUNOH IN OUR CHACHOMIM



This Sunday, יז' כסלו, marks the 102nd Yartzheit of עד', marks the 102nd Yartzheit of novardok. He was born in 1847, in the Lithuanian town of Plongian to his father בב of the town.

R' Yosef Yoizel joined the Kelm ישיבה at a young age, becoming a תלמיד of the Alter of Kelm, and at the age of 16 he was already delivering שיעורים. He married the daughter of Rav Yaakov Stein, a textile store owner who had passed away shortly before the wedding. After his חתונה, R' Yosef Yoizel managed the business, supporting his mother-in-law and the 8 orphans.

On a business meeting in Memel, he became close to ל"צו 'ם and was inspired to close his business and start learning full-time in the כולל מרבורגר in Kovno under ר' איצל"ה פטרבורגר 'ם מחל 'ם מחל 'ם נפתלי אמסטרדםץ

In 1894, he established a network of כוללים in 20 different towns as well as a ישיבה גדולה in Novardok which had 300 תלמידים who became famous for their unwavering בטחון and fearless opposition to Communist rule. These בחורים were known to board trains even in the midst of civil war to help set up ישיבות in other areas.

Eventually, he moved to Kiev where he established 4 more ישיבות. In 1919, a typhoid epidemic broke out, killing hundreds of אידן. Despite the danger of infection, ר' יוסף יוזל took many ill people into his home and cared for them. He contracted the disease and was בפטר shortly afterwards.

Some of his teachings were recorded in the ספר מדרגת האדם, including the adage, "A person should give up his whole future for today, so that he will not waste all his todays for one tomorrow." יהי זכרו ברוך

To receive **ChazuBonai** via email and to hear about boys' events or to dedicate an edition of **ChazuBonai**, please email <u>info@chazon.org.uk</u>

וDETAILS מילוה מילפה

NHERE: Ohel moshe, Leeside Crescent
NHEN: 9PM
NHO: Years 9 to 11.
NHAT: Learning programme followed by
melaye malka



EMUNOH IN OUR LIVES

In the 1980s, Iran and Iraq were at war with each other. Many young Jewish men from Iran were drafted into the army. There was one young man called Binyamin who was drafted to work in a non-combative role as an accountant but he nevertheless had to do all the military training beforehand.

One day, as he was sitting in a class with 300 Muslims learning how to neutralise land-mines, he was called out from the classroom and told to go to the head office for an important matter. When he got there, the General slapped him and told him "You dirty Jew. You have made a mistake in your calculations and I'm going to make you pay."

As they were arguing, they heard a huge explosion. A mine had exploded in the classroom where Binyamin had just been, killing everyone in the room.

Binyamin was saved through this moment of tremendous השגחה פרטית.