

Zmanim

קבלת שבת
London 4:50מוצאי שבת
London 5:59 (6:21 ר"ת)

חזון בני

כ' שבט תשפ"ג

פ' יתרו

CHIZUK IN
THE PARSHA

אתם ראיתם אשר עשיתי למצרים ואשא אתכם על כנפי נשרים ואביא אתכם אלי (שמות יט:ד)

The צדיקים in גמרא tells us that even greater than מלאכים, the famous reason brought in the **ילקוט שמעוני** being that מלאכים have no יצר הרע they have to overcome. This was evidenced in the conversation משה רבינו had with the מלאכים when he ascended to הר סיני to bring the תורה down to Earth, effectively telling them the תורה and all its מצוות were clearly not written for them because they had choice in keeping them or not.

But the מהרש"א in חולין צא: provides another reason for the greatness of צדיקים which is that the form of ישראל is etched onto the כסא הכבוד itself whereas the מלאכים are further away.

The יבין שמועה זצ"ל asks why it was necessary for the מהרש"א, his uncle, to add this extra explanation. His answer is purely inspirational. We know that משה was so great that for him יראת שמים was considered something easy and not a big deal (see גמרא לג:). But for the average person, יראת שמים is a big מדרגה and takes hard work to achieve.

However, the אידן who came out of מצרים and experienced staggering miracles everywhere, would have also found יראת שמים pretty easy to come by. Therefore, משה's argument to claim the תורה would have been hollow at that time. Consequently an extra reason is provided: הקב"ה from His perspective, as a father to his son, feels so close to כלל ישראל as to engrave their image on to His הכבוד, regardless.

This idea is echoed in our daily תפילות. We daven that we should be זוכה to the גאולה out of merit but even if not then באהבה שמו, simply because ה' loves His children...

CHIZUK IN
THE SIDDUR

(Part 20) יהי כבוד

ה' הושיעה המלך יעננו ביום קראינו
Hashem save! May the King answer us on the day we call.

The first of the עיקרים is that הקב"ה is not only the בורא, the Creator of the universe, but He is also the מנהיג, the One who runs the world with the infinite precision that we often refer to as השגחה פרטית. Put very simply, everything that happens in the world is a result of חולין ז: in גמרא, to the extent that the חולין ז: says that a person doesn't even nick their finger unless it has been so decreed by the מעלה של ב"ד.

One of the incredible things about השגחה פרטית is that it often comes about as a result of other people's choices, i.e. הקב"ה works through people. For example, if a person is struggling financially and is in need of food, הקב"ה will give a wealthy person the idea to make a donation to a צדקה that can provide for him.

However, since this is liable to create a sense of embarrassment on behalf of the recipient, we ask הקב"ה that if we are in need of help, it should come directly from Him without any feeling of shame.

Q. THIS WEEK'S PARSHA CONTAINS THE ASERES HADIBORS WHICH TELL US NOT TO BE JEALOUS. HOW IS IT POSSIBLE FOR ME NOT TO BE JEALOUS OF MY FRIEND IF I NATURALLY WANT WHAT HE HAS?

A. THAT'S A GREAT QUESTION WHICH MANY מפרשים DISCUSS. משה אבן עזרא GIVES A משל. AN ARISTOCRATIC NOBLEMAN MAY DESIRE TO MARRY THE PRINCESS FOR HE IS, AFTER ALL, A DISTINGUISHED PERSON. A SIMPLE PEASANT HOWEVER HAS NO WISH TO MARRY HER, FOR HE DOESN'T CONSIDER

HIMSELF TO BE IN CONTENTION WHATSOEVER. SO TOO, WE NEED TO REALISE THAT ה' GAVE US ALL THE ABILITIES AND THE RESOURCES THAT WE NEED IN ORDER TO ACHIEVE OUR UNIQUE תפקיד IN THIS WORLD. WHAT SOMEONE ELSE HAS, WHETHER BRAINS, MONEY, OR WHATEVER, SHOULD BE SOMETHING THAT WE CONSIDER NOT APPLICABLE TO US WHATSOEVER, AND THEREFORE SHOULDN'T BE SOMETHING THAT WE DESIRE.

CHIZUK FROM
OUR CHACHOMIM



This Monday, כ"ב שבט, marks the *Yohrzeit* of Rav Menachem Mendel Morgenstern זי"ע, commonly known as the **Kotzker Rebbe**.

He was born in Goray, Poland in 1787, to Rav Yehuda Leibish, who was a מתנגד. In his youth he learned in Zamosc by Rav Yosef Hochgelernter where he stood out for his התמדה and חריפות. At the age of 15 he travelled to **Lublin** where he was drawn to the חוזה and was thus attracted to חסידות. In 1806, he married Miriam Glickel from Tomashov where he settled after their חתונה before moving back to Lublin.

Rav Yitzchok Yaakov Rabinowitz, the איד הקדוש, had differences of opinion with the חוזה and broke away, setting up his court in Peshischa. Rav Menachem Mendel became an ardent חסיד of the איד הקדוש and subsequently his son, Rav Simcha Bunim of Peshischa. In 1827, when Rav Simcha Bunim was נפטר, most of his חסידים chose Rav Menachem Mendel to be his successor. Peshischa and Kotzk were a novelty in the world of חסידות as they focused on the elite חסידים rather than the המון עם, and they put a strong focus on לימוד התורה and on the אמת of מדה. The Kotzker demanded of his חסידים that they constantly critique and be honest with themselves in order that they should improve. He wouldn't tolerate false piety and was known for his sharp and pithy remarks. One such example is, 'If I am I because I am I, and you are you because you are you, then I am I and you are you. But if I am I because you are you and you are you because I am I, then I am not I and you are not you!'

His two biggest חסידים were his son-in-law, the אבני נזר, and Rav Yitzchok Meir, the חידושי הרי"ם of Gur. He was also the Rebbe of Rav Mordechai Yosef Leiner, the Izhbitzer, who left Kotzk and set up his own חסידות. During the last 20 years of his life, he lived in almost total seclusion and only a select few חסידים were given access to see him. He didn't leave any ספרים or manuscripts and for unknown reasons burnt the חידושים that he wrote before his death. Much of his תורה though is brought in the שפת אמת and the שם משמאל and other ספרים of the Gerrer dynasty. One of his תלמידים also published the אמת ואמונה, which was תורה that he had learnt by the Kotzker. He was נפטר in Kotzk in 1859.

זכותו יגן עלינו

Yeshivas Chaye Olam at Yeshivas Chachmei Lublin



CHIZUK IN
OUR LIVES

Sam and Michael were two friends who grew up irreligious. Sam went to אור שמח and became a בעל תשובה, while Michael became a backpacker, winding up as a soldier in the Peace Corps in Afghanistan. He sent a letter to his friend Sam and recounted the following story:

'I didn't have many friends in the army and would often take walks by myself in the beautiful hills of Afghanistan. One day, as I was taking one of my solitary strolls, I saw the biggest Cobra I had ever seen in my life, coiled and ready to pounce. I instantly froze but then remembered some tricks I had learned from trainers in how to tame snakes. I tried one on the snake in front of me and it worked! Over the next few days I went back to the same spot, and slowly but surely connected with the snake who responded to me in a friendlier way with each passing day.

After three months, our army unit received an order to pack up and move to a different area where there was fighting taking place. I made my final trip to see the snake, but when I arrived, the snake suddenly reared up his head and opened its mouth wide, revealing its fangs. My life was in danger. None of my snake charming tricks were working. I knew that I simply had to freeze and do nothing. After staring at each other for more than an hour, the snake finally relaxed and slithered away. I ran back to the camp, but found it deserted as the platoon had already left. I followed their tracks and after a few hours arrived at a mountain pass where I found my entire platoon had been wiped out in an ambush by enemy guerrillas. Hashem sent me that snake to save my life....'

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