

Zmanim

קבלת שבת
London 3:38מוצאי שבת
London 4:51 (5:05 יר"ת)

חזון בני

ט' כסלו תשפ"ג

פ' ויצא



CHIZUK IN THE PARSHA



ויאמר אכן יש ה' במקום הזה ואנכי לא ידעתי
(בראשית כח:טז)

Upon awakening from his dream יעקב אבינו exclaimed: *Behold, there is the presence of Hashem in this place and I was not aware.* Rashi adds: Had I known, I never would have slept here.

But many מפרשים point out that יעקב was absolutely aware that the presence of Hashem was in that place, as Rashi himself comments later that יעקב had already arrived in חרן when he realised he must have passed the מקום המקדש and he therefore retraced his steps back to that spot.

The **Piacena Rebbe** זיע"א, דרך המלך in זיע"א, quotes an idea from the פסוק נועם אלימלך on the opening עשרת הדברות:

וידבר אלוקים את כל הדברים האלה לאמר...
אנכי ה' אלוקיך

Meaning, the whole תורה and all its מצוות are merely a means by which a person can come to "אנכי ה'", awareness of Hashem's presence. אנכי therefore is not just one of the מצוות, albeit a very important one. Rather, it is the goal, the תכלית of all the מצוות. This is because a person must be constantly improving his state of awareness of Hashem's presence, as דוד says: שויתי ה' לנגדי תמיד. Even after having performed many מצוות, there are many more to carry out on a daily basis in order that we draw closer to that state of mind constantly.

The same applies to יעקב. Of course he was aware of Hashem's presence and was particularly conscious of the שכינה at the מקום המקדש, but after his awesome dream he realised that there was so much more to learn and gain appreciation of before he could claim to have fully arrived at אנכי, the goal of the entire תורה: that takes a life time of work.

As יעקב's descendants, this is no less true for us. We may imagine that we already live with a regular appreciation of Hashem's presence in the world but in truth it is something we need to be constantly working on and improving, to the point that we'll be able to declare: אנכי ידעתי!



CHIZUK IN THE SIDDIR

(part 12) יהי כבוד

כי בחר ה' בציון אוה למושב לו

For Hashem selected Tzion, He desired it for His dwelling place.

The word אוה is related to the word תאוה, desire, a word that can often have a negative meaning. The עב"ץ points out that here it actually means something positive, as it refers to the fact that הקב"ה has a real desire for ארץ ישראל in general and ירושלים specifically.

The רוקח explains that שכינה desires for His עמלק to dwell in this world, but the forces of evil and עמלק specifically, prevent that from happening in full. In fact, the פסוק says that יד על כס י-ה, a hand on Hashem's throne, preventing it from being complete.

If you look closely at that פסוק you will notice that כס is missing an א and י-ה is missing ו-ה. This shows how the forces of evil stop Hashem from being fully recognised in this world. What is truly amazing is that the missing letters spell the word "אוה", which is exactly what Hashem desires.

In the זכות of our תפילות אמונה-filled, may that day come very soon!

Q. WE RECENTLY LEARNED THAT ONE IS OBLIGATED TO SAY, 'בשבילי נברא העולם'; THE WORLD WAS CREATED FOR ME. DOESN'T IT SEEM A BIT ARROGANT FOR ONE TO SAY THAT?

A. GREAT QUESTION! THE ANSWER IS, YOU HAVE A UNIQUE QUALITY THAT NOBODY ELSE IN THE WORLD HAS, AND THEREFORE YOU HAVE A UNIQUE תפקיד IN THIS WORLD. NOBODY ELSE IS CAPABLE OR CAN DO WHAT YOU NEED TO DO TO IN YOUR ROLE TO BRING THE WORLD TO שלימות, AND THEREFORE, נברא העולם MEANS THAT IT WOULD HAVE BEEN WORTH CREATING THE WORLD JUST FOR YOU, SO THAT YOU CAN FULFIL YOUR INTENDED PURPOSE! IT SHOULDN'T MAKE YOU ARROGANT, RATHER YOU SHOULD REALISE YOUR TREMENDOUS SELF-WORTH IN BEING A בן מלך WITH A UNIQUE MISSION WHICH THE WHOLE WORLD NEEDS YOU FOR.

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

CHIZUK FROM OUR CHACHOMIM

This Tuesday, י"ב כסלו, marks the *Yohrzeit* of Rav Shlomo Luria זצ"ל, the מהרש"ל.

Born in 1510 in Brisk, Lithuania, young Shlomo was still in his early years when his father Reb Yecheiel was נפטר and he grew up with his maternal grandfather Rav Yitzchok Kloiber, the רב in Pozna. He became a תלמיד of Rav Sholom Shachne in Lublin and learned by the רב of Brisk, Rav Kalman Haberkasten, eventually marrying his daughter. He lived in Brisk for the next 9 years, serving as דיין and ראש ישיבה before being appointed as the רב of Ostroh.


9 years later he moved to Lublin, Poland to become the רב and ראש ישיבה of his old ישיבה which Rav Sholom Shachna had established. However, he was against the method of פלפול that was prevalent in Poland in those days, so he left and opened his own ישיבה in Lublin. He was a cousin of the רמ"א but they sharply disagreed on many matters, including in their מהלך in פסק, the מהרש"ל strongly believing that one had to *pasken* based on his understanding of the סוגיא and not on מסורה or מנהג. Despite his unbelievable גאונות, he was an incredibly humble man. The חיד"א writes that the מהרש"ל appointed someone to give him מוסר for an hour each day! He wrote the חכמת שלמה, a ספר of גרסאות which fixes thousands of errors in the early editions of ש"ס. He also wrote the חידושי תורה on 16 ים של שלמה but unfortunately only 7 survived.

There is an incredible story which was verified by Rav Meir Shapiro, who saw it recorded in the diaries of the חברא קדישא. A young man in Lublin tragically lost his young wife and had promised her that he would never remarry. At the convincing of the מהרש"ל, he remarried, but died soon after, and the town was up in arms. The מהרש"ל told the חברא קדישא to do a regular טהרה, and to leave the קבר open with a note in the man's hand. The note said that the מהרש"ל decreed as the רב that the man should have תחיית המתים! An hour later the man was seen walking around town in his תכריכים but his wife panicked and wouldn't let him enter the house! He went back to the מהרש"ל who was גוזר that everyone should forget that the man had ever died, which is exactly what happened!

The מהרש"ל was נפטר in Lublin in 1573.

יהי זכרו ברוך

Year 8 Boys Motzei Shabbos Tefillin Programme/Melave Malka continues this week at 8.30pm





CHIZUK IN OUR LIVES

When Rav Yechezkel Abramsky זצ"ל lived in Russia, the Communist regime exiled him to Siberia on trumped up charges. He had to spend his days chopping wood in freezing temperatures. One morning, a fellow inmate noticed that Rav Yechezkel had been tossing and turning for a long time in the early morning. He asked Rav Yechezkel, "What was on your mind? Were you thinking about all the terrible atrocities and hardships that we will have to endure again today?"

Rav Yechezkel answered, "No, that is not what went through my mind. Rather, I was about to say מודה אני, when I thought to myself, what am I thanking ה' for? What kind of life is this, that I am glad that He has returned my נשמה to me? Just another day of chopping wood in the frigid winter?! But then I got to the words, 'רבה אמונתך', and I calmed down. I realised that it was worth being alive just for the knowledge that ה' has faith in me and I can repay that faith even through the most difficult of times."

This week's edition is sponsored
לע"נ
רבי בנימין יוסף בן ר' אליעזר ע"ה
ת.נ.צ.ב.ה.

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