

Zmanim

קבלת שבת
London 3:36

מוצאי שבת

London 4:51 (5:05 ר"ת)

חזון בני

כג כסלו תשפ"ג

פ' וישב



CHIZUK IN THE PARSHA



וישב יעקב בארץ מגורי אביו בארץ כנען
(בראשית לז:א)

בקהש יעקב, famously says: on this פסוק רש"י was seeking to "retire" comfortably after a difficult and eventful life, before the saga of יוסף was thrust upon him. The *Is it not enough what is stored for צדיקים in the Next World that they seek comfort in the This World?*

Obviously, יעקב, who represents the מדה of קדושה, was not looking for a golden retirement, indulging in worldly pleasures! Rather, he was hoping to be free of the רשעים who had sought to destroy his רוחניות and be left to serve ה' unimpeded. Is that so terrible?

The ערבי נחל זיע"א explains that the message for יעקב, even יעקב, is that there is always more to achieve and that achievement in this world is impossible without challenges. The Next World is indeed the place to "relax" and indulge in the light of the שכונה, but in This World there is no time to relax - once one challenge has been completed, it's on to the next one...

Interestingly, this is also the message of the מנורה - the oil has to be למאור, crushed for light, with the emphasis on "crushed", because only through hardship can true light be produced in this world. Even יעקב had to be kept continually challenged in order to reach his lofty potential. And the same is true for all of us...

CHIZUK IN THE SIDUR



יהי כבוד (Part 14)

ישראל לסגולתו..

... Yisroel as His heritage

Just before מתן תורה, Klal Yisroel were given the honour of being an עם סגולה, a treasured nation. The רמב"ן explains that the owner of a treasure, such as a precious jewel, always keeps it close at hand, or in a special storehouse, never entrusting it to someone else. The מלבי"ם adds that someone who owns such a treasure, will never stop thinking about it, never taking his mind off it, even for a moment.

So too, as ה'קב"ה's treasured nation, He is always close to us, never placing us under the complete control of any other being, whether רוחני or גשמי. Similarly, ה'קב"ה never 'takes His mind' off us, He is constantly thinking about us, aware of our actions and arranging things for our ultimate benefit, because we are so precious to Him.

<p>Q. WHEN I LIGHT MY מנורה, I DON'T REALLY FEEL ANY SPECIAL CONNECTION OR EMOTION THAT I HEAR THE GEDOLIM HAVE. CAN YOU GIVE ME A THOUGHT TO HAVE IN MIND DURING THIS מצוה AND THROUGHOUT THE יום טוב OF חנוכה?</p> <p>A. LET ME RESPOND WITH ANOTHER QUESTION: THE ASK, WHY WAS IT NECESSARY FOR THE נס OF THE FLASK OF OIL, GIVEN THAT THERE IS A טומאה הלכה THAT היתה בציובור, AND IT ACTUALLY WOULD HAVE BEEN</p>	<p>PERMISSIBLE TO USE OIL THAT WAS טמא FOR THE מנורה?</p> <p>THE קדושת לוי EXPLAINS THAT ה' WAS SHOWING US AN EXTRA DOSE OF LOVE: DESPITE THE FACT THAT IT WASN'T NECESSARY, HE WANTED TO SHOW HOW MUCH HE CHERISHES OUR מצוות. חנוכה IS A TIME TO FEEL THAT CLOSENESS AND THE AMAZING LOVE THAT ה'קב"ה HAS TOWARDS EACH AND EVERY ONE OF US AND HOW VALUABLE ALL OUR מצוות ARE, STARTING WITH THIS ONE...</p>
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*DO YOU HAVE QUESTIONS AND ARE LOOKING FOR ANSWERS?
TEXT US AT 07878158547 BEGINNING WITH THE WORD 'CHAZUBONAI'.

CHIZUK FROM OUR CHACHOMIM

CHIZUK IN OUR LIVES



This Monday, כ"ה כסלו, the 1st day of חנוכה, marks the *Yohrzeit* of Rav Yaakov Ettlinger זצ"ל, the ערוך לנר.

Born in 1798 in Karlsruhe, in the Baden region of Germany, young Yaakov received his primary education from his father Rav Aharon, who was a רב in the city. He went on to become a תלמיד of the Rov of Karlsruhe, Rav Osher Wallerstein, son of the שאגת אריה. At the age of 18 he joined the ישיבה of Wurzburg under Rav Avrohom Bing, and interestingly simultaneously studied in the University of Wurzburg.

He married Batsheva, daughter of Reb Meir from Wurzburg. In 1819 he had to flee Wurzburg due to riots and pogroms carried out against the *Yidden*, and in 1826 he became the רב in the German town of Ladenburg. He established a ישיבה and taught some of the greatest German leaders of the next generation, including Rav Samson Refoel Hirsch, Rav Elyokim Getzel Schlesinger and Rav Azriel Hildesheimer. 10 years later, he succeeded Rav Akiva Yisroel Wertheimer as רב in the prestigious city of Altona. In Altona, he became one of the most respected and vocal רבנים in Germany, fiercely fighting the burgeoning Reform movement. He led a protest of over 170 רבנים against the Braunschweig conference, a convention of 'rabbis' from the Reform movement who gathered together to change our holy מסורה. In response, he set up the first *frum* publication, שלומי אמוני ישראל, in order to combat the inroads that Reform Jewry was making.

He raised money for the new ישוב in ירושלים and received the honorary title of נשיא of ארץ ישראל there. His ספרים include בכורי יעקב, a ספר on הלכות סוכה, his *Halachic* responsa שו"ת, and most famously, the ערוך לנר, one of the most widely learnt אחרונים on ש"ס. One of his most famous rulings was his היתר for machine מצות, a controversial hot topic of the day, but he instituted that the edges should be cut off to make it appear round in order to keep to the מסורה!

He was נפטר and is buried in Altona. In his great humility, he wrote in his צוואה that no הספדים should be given and no epithets put on his מצבה.

יהי זכרו ברוך

Reb Yisroel is a *Yied* from ארץ ישראל who runs an organisation that provides שבת packages for poor families. One day, he flew to America to try and raise some funds. After a few days, he had still only barely raised enough money to pay for his airfare. There was a גביר called Mr Stern who he tried calling repeatedly to set up an appointment but to no avail. He met Meir, a friend of his, who advised him to go to a different, wealthy philanthropist who, if caught at the right time, could give him a huge donation. The only caveat was that he lived a 6-hour drive away. Reb Yisroel was hesitant to spend so much time travelling for one potential donation, but Meir managed to convince him and even offered to drive him there.

They arrived at the philanthropist's house and Reb Yisroel told him all about his amazing organisation. The man wrote out a cheque, Reb Yisroel thanked him, and left the house. Back in the car, Reb Yisroel looked at the cheque and his heart sank. He'd be lucky to afford the petrol back to New York! Meir felt terrible, but Reb Yisroel said, 'if ה' wants me to raise the money, he will find another way to give it to me'. They arrived back at 3am and went to a local *Shtiebel* to find a מעריב. Reb Yisroel felt a slap on his back and turned around to see none other than Mr Stern standing behind him, beaming widely! The jovial man told Reb Yisroel he had received his messages but that he had been away at a grandchild's wedding. He then offered to discuss the organisation with him on the spot. After hearing about the incredible work Reb Yisroel was involved with, he wrote him out a cheque for \$18,000!

If we do our השתדלות ה', ה' has more than enough ways to give us what we need...



Beis Hatalmud trip to York

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