

Zmanim

קבלת שבת  
London 3:36מוצאי שבת  
London 4:50 (5:05 ר"ת)

# חזון בני

טז כסלו תשפ"ג

פ' וישלח



## CHIZUK IN THE PARSHA



ויאמר שלחני כי עלה השחר  
(בראשית לב:כז)

After a full night of struggling with יעקב, the מלאך asked to be set free "because the morning had risen". Rashi, based on the גמרא in חולין explains that the מלאך was telling יעקב he had to go because it was his turn that morning to sing שירה to Hashem.

Many מפרשים ask the perplexing question: why on Earth, literally, did the מלאך choose that night of all nights, the very night before he was on duty, to attack יעקב אבינו?! It could be compared to a person going out late with his friends the night before his חתונה! To make things worse, חז"ל say that most מלאכים only get one chance to sing שירה. So, this was the night before his big moment and he decides to get into a scrap with יעקב?

The **Koshnitzer Maggid** זיע"א answers beautifully and fundamentally. This מלאך is the שטן, the יצר הרע, the עשו of שר, no less. His job was to attack יעקב then and continue attacking יעקב's children until the end of גלות. But his job is not to win. His job, in fact, is to lose! At the end of the day, or night in this case, he is a מלאך fulfilling Hashem's שליחות. He is there to push יעקב, test us, challenge us. But he only succeeds when we win. That's his real purpose.

Therefore in this instance, only once לא כי ירא לו, he saw that he could not conquer יעקב, was he able to go and sing שירה, his song of success in having achieved his mission.

We are all בני יעקב and we are all in a fight with the יצר הרע. But we can win. That's the whole point of the יצר הרע - to present a challenge we can overcome. And when we do, a beautiful שירה is sung in שמנים...

## CHIZUK IN THE SIDUR



יהי כבוד (part 13)

כי יעקב בחר לו י-ה

*For Hashem has chosen Yaakov for Himself*

The **תוספות רי"ד** says that יעקב chose הקב"ה to be His. What is unique about יעקב that he would deserve this special closeness?

The **מלבי"ם** explains that this is not just referring to our forefather יעקב, but rather to all Yieden. The פסוק here uses the name יעקב rather than the more elevated name ישראל to tell us that even when we are on a lower level, we are still considered to be precious to הקב"ה.

In fact, the **שפת אמת** (תולדות תר"מ) says that הקב"ה's love for ישראל כלל is totally unconditional, it is אהבה. This ought to give us a huge חיזוק, because when people experience a ירידה of any sort, they are liable to think that הקב"ה 'hates' them for their actions ח"ו.

The **שפת אמת** therefore tells us that this is the wrong way to look at things and it is just the יצר הרע trying to keep us down. Rather, הקב"ה loves us simply because He chose ישראל, and as such we have every reason in the world to pick ourselves up after a fall.

**Q. HOW CAN MY ACTIONS BE CONSIDERED IMPORTANT TO THE קב"ה, WHEN THERE WERE SO MANY PEOPLE WHO WERE FAR GREATER IN PREVIOUS GENERATIONS?**

**A. WHILST IT IS TRUE THAT THERE WERE GREAT צדיקים IN PREVIOUS GENERATIONS WHOM WE MAY STRUGGLE TO EMULATE, ה' DOESN'T VALUE THE END RESULT, RATHER HOW MUCH**

**EFFORT WE PUT IN BASED ON OUR CIRCUMSTANCES. SINCE WE LIVE IN AN ERA OF SO MANY נסיונות AND SO MUCH טומאה, THE EFFORTS WE PUT IT TO CONQUERING OUR יצר הרע, EVEN IF TO US IT MAY SEEM SMALL, COULD BE WORTH SO MUCH MORE THAN THE מצוות AND מעשים OF THE GREATEST צדיקים IN HISTORY!**



\*DO YOU HAVE QUESTIONS AND ARE LOOKING FOR ANSWERS?  
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## CHIZUK FROM OUR CHACHOMIM

This Tuesday, י"ט כסלו, marks the *Yahrzeit* of **Rav Dov Ber of Mezeritch** זצ"ל, referred to in Chassidic circles as simply, 'the מגיד'.

Born in the early part of the eighteenth century in Lukatch, Ukraine, to Reb Avrohom and Chava, not much is known about young Dov Ber's childhood, other than the fact that he stemmed from a family with an esteemed יחוס. One day, the family house burned down and Dov Ber saw his mother crying bitterly. She told her son, 'It is not for our possessions that I weep, but for our *yichus* brief, the family tree, which stretched back all the way to דוד המלך.' Young Dov Ber responded, 'Mother, don't cry. The family will start a new *yichus* brief beginning with me.'

He married Rebbetzen Kayla from Turchin, and worked as a מלמד, eventually becoming a מגיד in the town before moving to nearby Koritz. As a young man, he chose a life of extreme poverty and פרישות, fasting for many days and delving into works of קבלה. His severe malnutrition led him to become a cripple, and his Rebbe, the פני יהושע, advised him to go to the בעל שם טוב to seek out his ברכה for a cure. From that initial meeting, he became the closest תלמיד of the בעל שם טוב, who encouraged him to abandon his lifestyle of פרישות and to rather focus on seeking the קדושה even amongst the mundane.

After the בעל שם טוב's passing in 1760, his son Rav Tzvi took on the mantle of leadership, but after a few short months his father appeared to him in a dream and told him that the מגיד should become the מנהיג. Despite largely remaining in Mezeritch due to his disability, he was influential in spreading the movement of חסידות amongst the masses through his close circle of תלמידים, which included the בעל התניא, Rav Elimelech of Lizhensk and the קדושת לוי.

He didn't write any ספרים, but much of his תורה was espoused in the works of his תלמידים, focusing on הקדוש ברוך הוא and making sure that one's actions are לשם שמים. He was נפטר in Anipoli in 1772, and his תלמידים dispersed throughout Eastern Europe after his פטירה to spread חסידות.

זכותו יגן עלינו



## CHIZUK IN OUR LIVES

Yanky was a 5-year-old boy when his mother died after a long illness. Following the לוייה, one of Yanky's aunts came to take him to her house to sleep. Although he had grown used to staying in relatives' houses whilst his mother was ill, she had always kissed him goodnight before he had left the house. Yanky asked, "Where's Mummy?" His aunt didn't know what to respond, so she just gently started pulling him to her car. Yanky however was adamant and started crying uncontrollably for his mother. The family had no choice but to force him into the car. Yanky's sister Yocheved asked their father, "Tatty, how could there not be תחיית המתים?! How could 'ה hear those cries and not bring Mummy back?" The father strengthened himself and answered, "Do you think those tears were for nothing?! 'ה cherishes every tear and they all achieve something, whether we see it or not."

Many years later, Yanky was an older בחור who had been in שידוכים for many years with no success. Despite being ready to compromise, he finally found the most amazing girl from a lovely family. A few weeks after the חתונה, Yanky mentioned to his wife, "Tonight I won't be eating supper at home because I have the *Yahrzeit* סעודה for my mother'. She sighed and said, 'That's a shame because it's my birthday tonight'. Yanky told his sister Yocheved and about the strange coincidence. Yocheved suddenly had a flashback of her father saying, "'ה cherishes every tear!'. As soon as they got home, Yocheved asked to see Yanky's wife's birth certificate and looked at the time of birth. It was at the precise time that Yanky had been crying and searching for his lost mother all those years earlier...

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ת.נ.צ.ב.ה

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