

חזון בני

כה חשון תשפ"ג

פ' חיי שרה שבת מברכיין



CHIZUK IN THE PARSHA



וירץ העבד לקראתה
(בראשית כד:יז)

Life is full of moments, some of which are difficult. Especially when we are preparing to do a מצוה or a מעשה חסד, we will often encounter obstacles on the path preventing us from achieving our goals or draining our enthusiasm for them.

But the רמב"ן in this week's פרשה gives us the חיזוק we need to overcome those obstacles. We learn that רבקה ran towards אליעזר when he saw her draw water from the well because he observed how the water miraculously rose up from the ground of its own accord. The רמב"ן explains that אליעזר knew this was special because later when it came to feeding the camels the פסוק uses the word ותשאב, which means רבקה had to draw the water from below. Only in this instance, did the water somehow rise to the surface.

The question however is why indeed did the water not rise up miraculously later for the feeding of the camels? In fact, that would have been much more helpful given how much camels drink!

The קדושת לוי זיע"א answers with a powerful message. The first drawing of water was not a מצוה – rather, רבקה was simply helping herself to a drink. The second drawing however was a מעשה חסד and therefore רבקה was not given extra help from שמים. The reason for this is that while it is true we receive שמיא when engaging in מצוות, the initial stages require our own effort so that we can be rewarded accordingly. As the חז"ל say: 'ה' says, פתחו לי פתח... Open for me an opening like the eye of a needle and I will open for you an opening like that of a banquet hall... The first opening has to be our opening, prised apart by our own effort.

So, we see if when attempting to achieve something we are met with challenges, that is the ultimate sign we are on to something great and provides a reminder for us to put even more energy into getting started...

CHIZUK IN THE SIDUR



יהי כבוד (Part 10)

עצת ה' לעולם תעמוד מחשבות לבו לדור ודור
The counsel of Hashem will endure forever, the designs of His heart throughout the generations.

The מלבי"ם explains that the words 'עצת ה' refer to ה'קב"ה's ultimate plan for all of Creation. This plan, as the פסוק says, will last forever and will not change as a result of people's actions or plans. Rather, we have to wait patiently for משיח to come, just as people have done for generations.

In order for this plan, the גאולה שלימה, to come to fruition, many things have to happen. These events are spread out over the generations, with people also playing their part. This is referred to by the words לדור ודור, meaning that there is something new in every generation.

Each generation has its own נסיונות, unique challenges, which are in fact opportunities to grow ever closer to the רבנו של עולם as we engage with them and בעזרת ה' pass the test. These are likened to links in a chain that stretches out from the start of time until the final גאולה. So, whilst the goal is never changing, each generation has their own unique role to play in achieving it, a role that no one until now could ever fill.

Let's play our part and be faithful links in that glorious chain!

Q. IS THERE AN ענין TO DAVEN AT קברי צדיקים, AND IF SO, WHAT IS ITS SIGNIFICANCE?

A. קברי צדיקים ARE DEFINITELY A מסוגל מקום FOR ONE TO DAVEN AT. IN FACT, THE רמב"ן SAYS THAT THE WHOLE פרשה OF THE מערת המכפלה WAS WRITTEN IN ORDER FOR US TO KNOW WHERE THE אבות ARE BURIED SO THAT WE CAN BE מנבד THEIR BURIAL PLACE.

THE ר"ן EXPLAINS THAT THE REASON WHY קברי צדיקים ARE IMPORTANT PLACES TO DAVEN AT IS THAT A צדיק TAKES HIS גוף AND MAKES IT HOLY, AND THEREFORE EVEN ONCE HIS נשמה HAS DEPARTED, HIS VERY BONES ARE SATURATED WITH קדושה. THAT MAKES HIS קבר BECOME A מקום קדוש WHERE ONE CAN CONNECT TO ה' THROUGH תפילה.

Q&A CORNER

CHIZUK FROM OUR CHACHOMIM

This Wednesday, כ"ט חשוון, marks the *Yohrzeit* of **Rav Yitzchok Eizik (Isaac) Chover** זצ"ל.

Young Yitzchok Eizek was born in 1789 in Horodna, Lithuania, to R' Yaakov and Chinka Chover. He was a precocious child who loved to learn תורה. At the age of 14 he moved to Vilna and for the next 5 years he became a close תלמיד of Rav Menachem Mendel of Shklov זצ"ל, a famous מקובל and תלמיד of the Vilna Gaon, who moved to ארץ ישראל five years later to set up the first *Yishuv*. He married Rebbetzen Shrintza and at a young age he became the רב of Porisov and would later serve as the רב in Ruzhany, Volkovisk and Tiktin.

His Rebbetzen was נפטר in Tiktin and he remarried Rebbetzen Rivka Miriam. Besides for being a tremendous תלמיד חכם who authored many ספרים on תורת הנגלה including בנין עולם and בית יצחק, he was also known as a very big מקובל. His תלמיד, Rav Yitzchok Kahane זצ"ל testified that his *Rebbe* had spent 30 nonstop years delving into the קבלה of the אריז"ל and the Vilna Gaon. He authored famous ספרים on פרי יצחק and פתחי שערים too, including use many of his ideas in their ספרים.

He spent his final four years as the רב of Suvalk where he set up a תלמוד תורה and where he was נפטר at the age of 64.

יהי זכרו ברוך

Do you have an upcoming *simcha* or *yohrzeit* that you would like to mark in a meaningful fashion?

Chazu Bonai is enjoyed by *mispalelim* in over 60 shuls nationwide and we are currently welcoming sponsorship.

Full sponsorship can be yours for £180 or a single line for just £36.

Please contact 07878158547 or info@chazon.org.uk

**Year 8 Boys
Motzei Shabbos
Tefillin Programme
/Melave Malka
continues this week
at 9pm**



CHIZUK IN OUR LIVES

There was a *Yied* called Moshe who was unfortunately sentenced to a maximum of 15 years in a federal high security prison. One of the laws in the prison was that nothing may be kept in the pockets of the inmates' jumpsuits. One day, a search took place and they found a postage stamp in Moshe's pocket. The judge punished him by not allowing him to leave his very small cell for 14 days. The judge ordered him to sign off on the punishment but it was Friday evening so he told the judge, 'I'm sorry, I can't sign'. The judge screamed at him and said, 'You can't sign?! You'll be in prison for the next 15 years! What Shabbos are you talking about?!'

Moshe replied, 'I'm not signing. You may be the boss over my body but you're not the boss over my spirit'. The judge was incensed and sentenced him to a further 30 days in the SHU, solitary confinement in a tiny room with no human contact.

A couple of days into the sentence, Moshe heard a big commotion outside his cell. After the 14 days, Moshe discovered that his family had become involved and managed to repeal the 30-day sentence in the SHU. His cellmate, a big fellow called Dave, told him, 'Did you hear what happened? Mark, a vicious anti-Semite, came by in a fit of rage, looking for you and holding a knife. He got into a fight with a fellow inmate and died in the process'. Dave carried on and said, 'I heard what happened with your Sabbath. From now on I will protect you because I want to have the blessings of your Sabbath too'.