

חזון בני

יד טבת תשפ"ג פ' ויחי

CHIZUK IN
THE PARSHAיששכר חמר גרם
(בראשית מט:יד)

It's easy for a person to think: does the רבש"ע really need or even appreciate my עבודה? After all, there are מלאכים קדושים who serve ה' and sing His praises every day; surely my תפילות and learning cannot even begin to compare?

Yet the גמרא (פט) records the famous conversation משה רבינו had with the מלאכים when he ascended הר סיני to receive the תורה. The מלאכים had complained about the תורה being placed in the hands of an Earthly mortal, to which משה replied: Do the מצוות in the תורה apply to you? Do you have parents? Do you have a יצר הרע? It is specifically because we are made of חמריות that we are able to apply the תורה to our lives and to elevate ourselves!

This too is our response to the מלאכים argument. Our עבודה is precious to ה', not despite our lowly, physical status, but because of it. And when a person stumbles in עבירה or does not perform מצוות to the highest possible level, that's not a reason to despair but an opportunity to realise we exist in a גוף that is determined to stunt our growth. Therefore, when we still try to do the best we can no matter the circumstances, there is tremendous reward for that.

The מבשר צדק זיע"א says that this message is alluded to in the short ברכה that יעקב bestows upon יששכר. He says: יששכר (lit. יששכר is a heavy-boned donkey, ready to bear the load of תורה). The מבשר צדק renders it: יששכר - יש, שכר, there is great reward, because חמר גרם, חומר, our physical nature that is the cause of our imperfections, but also of our greatness...

CHIZUK IN
THE SIDUR

יהי כבוד (Part 15)

כי לא יטוש ה' עמו

For Hashem will not forsake His people

The נועם אלימלך explains that the word עם is related to the term גחלים עמומות, which means coals that have been burnt out. It therefore refers to the Jewish People when we are on a low level, not serving ה' in the ideal fashion.

Therefore, the פרי צדיק in פרשת עקב says that the כי עם קדוש אתה לה' אלקיך of פסוק means that even if we aren't on the highest of levels we still never lose our status of being part of ה' הקב"ה's special, holy nation.

The inner meaning of this פסוק is that regardless of our level, ה' הקב"ה will never forsake us and will always leave room for us to *shteig* and come back to Him.

Q. IS THERE A MESSAGE THAT WE CAN TAKE FROM THE GENTILE NEW YEAR?

A. OF COURSE, THERE IS A MESSAGE TO TAKE FROM EVERY MOMENT IN LIFE! LOOK AT HOW WE CELEBRATE OUR NEW YEAR COMPARED TO HOW THE גוים LEHAVDIL CELEBRATE THEIRS. WE SPEND OUR DAY IN SHUL, CONNECTING TO OUR FATHER, CROWNING ה' הקב"ה AS OUR KING, SIMULTANEOUSLY

BEING JUDGED, YET STILL HAPPY, CONFIDENT THAT ה' WILL PROVIDE FOR US WHAT WE NEED FOR THE COMING YEAR. THE גוים START THEIR YEAR OFF BY THROWING PARTIES AND GETTING DRUNK SO EACH YEAR AT THE BEGINNING OF JANUARY, AS THE CLOCK STRIKES MIDNIGHT, MAKE A L'CHAIM AND SAY A ברכה WITH SINCERE שְׂלָא עֲשֵׂנִי גוֹי... כוונה

CHIZUK FROM OUR CHACHOMIM

This Friday, כ' טבת, marks the *Yohrzeit* of Rav Yaakov Abuchatzera זצ"ל, known by the name of his ספר, the אביר יעקב.

He was born in Tafilalt, Morocco, in 1806 to Rav Masoud who was his primary *Rebbe* in his youth. At the age of 16 he was conversant with all of the פרד"ס התורה and, after he received סמיכה from Rav Yehoshua Danino זצ"ל, he became a רב and דרשן in Tafilalt.

At the age of 30, he was already recognised as the leading מנהיג and פוסק in Morocco and he would answer שאלות that came to him from across the country. His son testified that his father would review 18 פרקים of משניות by heart each night followed by a סדר in גמרא, and then after a short sleep he would arise to say תיקון חצות. He would then immerse himself in קבלה until the morning when he would *daven* שחרית and continue his learning. He was also said to have never spoken about any idle matters and merited גילוי אליהו הנביא. He spent most of his days fasting as a כפרה for כלל ישראל. He became widely recognised as a פועל ישועות and *Yieden* would flock to him from across Morocco, Egypt and ארץ ישראל to seek out his ברכות and advice.

He had a tremendous love for ארץ ישראל, and tried emigrating on numerous occasions, but each time his קהילה implored him to stay. Only on the sixth occasion, in 1879, did he manage to convince them to let him leave by persuading the קהילה that his son Rav Masoud was worthy to succeed him. He travelled through Algeria, Tunisia and Libya before arriving in Damanhour, Egypt, where he suddenly fell seriously ill and was נפטר. He was buried in Damanhour and hundreds of people travel to Egypt each year on his *Yohrzeit* to daven at his קבר. His grandson was Rav Yisroel Abuchatzera זצ"ל, famously known as the Baba Sali.

זכותו יגן עלינו

Chazon's Winter camp for Pardes Year 10



CHIZUK IN OUR LIVES

One summer's day, a branch of TD Bank in the USA was robbed. Gershon, a customer at the bank, received a phone call informing him that many deposit boxes from the bank were taken. Gershon's wife had her entire jewellery collection in their safe and when they went to the bank they saw a big empty spot where the safe had once been. Gershon and his wife accepted that it was all השמים and that ה' had done what was best for them. For the next couple of months Gershon davened that despite the fact that he knew it was all from ה', maybe הקב"ה could send them a sign of love and at least something could be recovered.

Soon after, the bank called to tell them that much of the loot had been discarded by the thieves during their escape and that they should come to the bank if they wanted to make a claim on anything that had been found. They went through a catalogue of over a thousand pages of pictures of the recovered items but not a single thing in the catalogue was theirs! Despite the double blow, they still kept their אמונה strong and had no complaints. Just as they were about to leave, the clerk told them that there was one more bag in the back that they may want to have a look at. Gershon opened the bag, and lo and behold, every single object from their safe was in the bag! The clerk explained that one safe had been stolen and cracked open but nothing had been taken out by the thieves so all the items were placed in a bag waiting for the owners to claim them...

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מרת טובה בת חיים הלל מאניס ע"ה

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