

Zmanim

קבלת שבת

London 4:10

Manchester 4:13

מוצאי שבת

London 5:17 (5:38 ר"ת)

Manchester 5:39 (5:19 ר"ת)

חזון בני

ב' כסלו תשפ"ב

פרשת תולדות



EMUNOH IN THE PARSHA



אולי ימושני אבי
(בראשית כ"ב)

At first glance it seems that יעקב is concerned that his father יצחק might feel his smooth skin and realise that he was not עשו. However, the מפרשים say that the word "אולי" actually implies he was hoping his father would find him out, such was his reluctance to wear עשו's coat. But the question is, why on Earth would יעקב want to be caught?

א"ת zy, שפתי צדיק, פילץ of ר' פנחס מנחם, answers this question with a מדרש on another famous פסוק in this week's parsha: "הקול קול יעקב", when שמע ישראל כלל ישראל say "מלאכים!" The reason for this is that even though in שמים the מלאכים serve ה' in complete purity, nevertheless ה' prefers to hear from כלל ישראל who are mired in darkness and struggle to serve ה' despite the difficulties.

This was רבקה's message to יעקב: You might prefer to serve ה' as pure יעקב, to remain in the בית עולם הזה and not concern yourself with המדרש, however there is a higher מדרגה to aim for - to be cloaked in the coat of עשו himself and yet still generate קדושה.

At first, יעקב was horrified at the thought of being enveloped in the world of עשו and was rather hoping יצחק would discover his true identity. But he then learned that in fact he would only reach his real תכלית if he discovered a way to deal with the dark, difficult world of עשו and aim for greatness despite it all.

As יעקב's direct descendants, we too must learn this lesson. Hashem put us here in עוה"ז, surrounded by the dark cloak of עשו, in order for us to find a way to generate light of קדושה in our own way and, thereby, rise higher even than the מלאכים themselves.

EMUNOH IN THE SIDUR



המעביר שנה

After completing the 'one-line' ברכות with ליעף כח, we continue the theme of being aware of our own strength by saying המעביר שנה which starts by talking about the withdrawal of tiredness.

By the time we say this long ברכה we are fully awake, so we take the opportunity to daven to הקב"ה to help us to be alert to our daily tasks.

The first thing we need to successfully go about our day is knowledge of תורה, so the ברכה continues with ... יה"ר. שתרגילנו בתורתך. Rav Shimshon Refoel Hirsch zt"l explains the use of the word שתרגילנו, in the following way: One who is 'רגיל' has become adept or skilled at a task through constant practice. The reason why we use this word, is because we need to be so familiar with the מצוות so that they will accompany us every step of the way as second nature, rather than them being strange or foreign to us.

Of course, this is only the first stage, as the challenge of being רגיל is that we can unfortunately end up doing מצוות by rote, without meaning and passion. This is why the ברכה continues ודבקנו במצוותך, that we should develop a real and genuine personal attachment to our מצוות.

Q: HOW IS IT FAIR THAT THERE ARE PEOPLE BORN WITH GOOD מדות LIKE יעקב, AND OTHER PEOPLE ARE BORN WITH TERRIBLE מדות LIKE עשו?

A: IT DOES SOMETIMES SEEM UNFAIR WHEN WE HAVE A NATURAL BAD מדה WHICH OTHER PEOPLE DON'T HAVE. BUT THE TRUTH IS THAT EACH BAD מדה THAT A PERSON HAS PROVIDES AN INCREDIBLE OPPORTUNITY TO GROW.

לפום צערא אגרא' SAY חז"ל THE MORE A PERSON STRUGGLES ON PERFECTING HIS מדות THE MORE יצר הרע HE WILL GET. THE רע ISN'T JUST A NUISANCE, HE IS THERE TO HELP US REACH OUR תכלית.



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

EMUNOH IN OUR CHACHOMIM



This Tuesday, ה' כסלו, marks the 385th Yohrzeit the מהרש"א, **Rav Shmuel Eliezer HaLevi Eidels** חידושי מחבר of the famous ש"ס on אגדות and הלכות.

Born in Krakow in the year 1555 to his father Reb Yehuda, a respected תלמיד חכם and descendant of רב יהודה החסיד, he was also a great-grandchild of the מהר"ל of Prague. He married the daughter of the wealthy widow Rebbetzen Eidel Lifschitz, who had been married to Rav Moshe Lifschitz, the רב of Brisk. Rebbetzen Lifschitz also supported her other son-in-law, Rav Moshe Ashkenazi, the מחבר of זכרון משה, and the two brothers-in-law learned together. He opened a ישיבה in Posna with his mother-in-law's financial help, and, in appreciation for her support, the מהרש"א added the name Eidels to his name. He subsequently served as רב in the communities of Chelm, Lublin, Tiktin and Ostrov. He had inscribed on his front door the פסוק in Iyov: 'בחוץ לא ילין גר דלתי לאורח אפתח', translated as, 'No stranger shall remain outside, my door is open to all guests'.

In Ostrov there was a church which bordered the בית הקברות. Whenever a לוויה would pass, the priests would try to lure אידן inside to become Christians, and unfortunately they often succeeded. The מהרש"א said that at his לוויה they should carry his מיטה past the church with a copy of his חידושי הלכות on top of him. As the מיטה passed by, the מהרש"א sat up and starting rifling through the חידושי הלכות and miraculously the Church's walls sank into the ground!

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PLANS FOR THE MELAVE MALKA PROGRAMME ARE BEING FINALISED בעז"ה ...

STAY TUNED FOR DETAILS!



EMUNOH IN OUR LIVES

There was a ראש כולל in בני ברק who had no idea how he was going to pay his אברכים that month. He went to the חזון איש to say he planned to go to America to raise funds, and asked for a ברכה that he should be successful. The חזון איש answered, " בעזרת ה', when the time comes, you should have enough money to pay the אברכים." The ראש כולל said "I asked for a ברכה for my trip!" The חזון איש just smiled and repeated the same ברכה. The man went to America and barely collected enough to cover his ticket!

As he walked back into כולל that day there was a man from South America sitting there who approached him and said, "My father used to live around the corner and really enjoyed seeing the אברכים walking in every day to learn. He was just נפטר and I would like to buy the name of the כולל in his memory." He then proceeded to write out a cheque for a million dollars!

If we just do our השתדלות, ה' has many ways of looking after us...