

## Zmanim

קבלת שבת  
London 5:45  
Manchester 5:52  
מוצאי שבת  
London: 6:52 (7:14 ר"ת)  
Manchester 7:02 (7:22 ר"ת)

## חזון בני

כ"ח חודש אדר תשפ"א

ויקהל-פקודי פרשת החודש

EMUNOH IN  
THE PARSHA

ובצלאל בן אורי בן חור... עשה את כל אשר  
צוה ה' את משה

(שמות לח:כב)

Rashi points out that Bezalel first built the *Mishkon* and then the *keilim* such as the *Oron* and the *Shulchon*, unlike what he'd been told by Moshe who had instructed him to make the *keilim* first.

The **Kedushas Levi of Berdichev zy"א** explains their disagreement in the context of *Emunoh*. Every day when you first awake you declare: *Modeh ani...* I acknowledge Hashem. It's a simple, basic statement. You're saying: There is a *Borei Olom* and he just graciously returned my *nes homo* to me. Later when you start davening and learning, you'll have the opportunity to think more about Hashem's majesty on a deeper level.

Similarly, the *Mishkon* represents *hashroas haShechinoh* - the basic concept of Hashem's presence in the World. The *keilim* represent the finer details. For Moshe who lived in the constant presence of Hashem, it was better to begin immediately with the details. But Bezalel insisted that for the rest of *Klal Yisroel* it was most important to begin with the basics: There is a *Ribono shel Olom* who created me and the entire Universe.

This is the way for all of us to begin every day. With the *Mishkon*, with the basics. *Modeh ani lefonechoh, melech chai veKayom...*

EMUNOH IN  
THE SIDDIR

מה טובו אהליך יעקב משכנותיך ישראל

Over the past year, so many aspects of our lives, from school to visits to grandparents to regular *minyoni* in Shul, have either been taken away or changed beyond recognition at various points. If there is one thing we have learnt, it's that we can't take anything for granted.

Perhaps that is why we aren't meant to rush into Shul in the morning. We are supposed to stop by the door for a moment, appreciate where we are, what we are about to do and quietly say the powerful words of *Mah Tov*, which according to the *Gemoro* in *Sanhedrin* is a specific *brocho* referring to the unique *kedushoh* of *Botei Knesios* and *Botei Medrosos*.

We continue by saying, '*va'ani beroiv chasdechoh ovoi beisechoh...*' The *Iyun Tefillah* explains that this *posuk* is referring to the incredible *chesed* that Hashem does for us by giving us the privilege of spending time in His 'house', despite our imperfections. *Hakodosh Boruch Hu* knows our challenges and is always happy to welcome us home...

**Q: WHY IS IT THAT SOME BOYS ARE BORN MUCH CLEVERER THAN OTHERS. IT'S NOT FAIR?**

**A: IT CERTAINLY APPEARS TO BE UNFAIR. BUT IN TRUTH IT'S NOT HOW CLEVER YOU ARE THAT MATTERS. THE RIBONO SHEL OLOM IS MORE INTERESTED IN HOW HARD YOU ARE TRYING, WHATEVER YOUR LEVEL.**

REB NOSSON TZVI FINKEL Z"l WOULD OFTEN STRESS THE IMPORTANCE OF "AMEILUS BATORAH", STRIVING IN LEARNING. AS LONG AS YOU ARE PUSHING YOURSELF, YOU ARE ACHIEVING AS MUCH AS ANYONE ELSE IF NOT MORE...



## EMUNOH IN OUR CHACHOMIM



The Rebbe, Reb Yochanon of Rachmastrivka zy" a, whose Yohrzeit (4 Nissan) is this coming week was born in 5576 to Harav Mordechai, known as the *Maggid* of Chernobyl. From early childhood he was known for his *tziddkus* and humility.

Asked whether he was named after Rebbi Yochanon ben Zakkai, he would answer humbly, "Yes. My name is indeed Yochanon and my father is *zakkai* (worthy)." However, his father, the *Maggid* of Chernobyl, said that Reb Yochanon possessed the *neshomoh* of Rebbi Yochanon ben Zakkai.

When the Chernobler *Maggid* was *niftar*, his sons gathered to divide his spiritual *yerushoh*. One took his kind heart, another took his sharp mind, and so on. Reb Yochanon wanted to take his father's *gornisht*, his nothingness – meaning his father's deep humility. But when his brother Harav Moshe of Koristchov took the *gornisht*, Reb Yochanon was left with *gor gornisht*, absolutely nothing, and he was pleased. Indeed, he was unique in his profound *anovoh*.

Unlike his brothers, Reb Yochanon did not begin to lead Chassidim immediately upon his father's *petiroh*; instead, he stayed with his brother's *chotzer* in Chernobyl. But a few years later he gave in to the constant requests of the Chassidim and set up a *chotzer* in Rachmastrivka, in order to strengthen *Yiddishkeit* and *Chassidus* in the area.

This week's edition is dedicated  
לע"נ בתשבע בת ר' ישראל ע"ה

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## EMUNOH IN OUR LIVES

(Adapted from R Dovid Kaplan)

Shabsie had an important business meeting which was likely going to net him a big profit. But his taxi driver couldn't get out of the narrow exit to the carpark. "What's the problem?" he asked. "There's a car in front with a flat tyre. I'm sure they'll have it changed in a few minutes." But 10 minutes went by and then another 10. Eventually, over half an hour later, they managed to get out. Shabsie was more than frustrated - "Why me?! Why today?!" but when he saw the traffic jam ahead he was ready to explode. Until a police officer came up to the taxi and said: "Huge accident ahead. Many casualties. Good job you weren't here half an hour ago..."