

## חזון בני

כה אדר תשפ"ג

פרשת ויקהל-פקודי פרשת החודש

CHIZUK IN  
THE PARSHA

אלה פקודי המשכן משכן העדות...  
(שמות לח:כא)

The immediate question that jumps out of this פסוק is why the necessity for the double expression of the word משכן? The מדרש explains that the two words משכן משכן refer to the two בתי מקדש which would be destroyed in the future and taken as a "משכן" by ה' in return for our עברות. But this is astounding! Why would the תורה choose this moment of pure joy, celebrating the completion of all the materials for the משכן, to remind בני ישראל בני of the eventual destruction of the future משכנות?

The אור צדיקים זצ"ל quotes another מדרש in order to shed light on this one. The פסוק in תהלים says: מוזמור לאסף אלוקים באו גוים בנחלתך... A song to אסף, Elokim, strangers have entered Your inheritance... The מדרש wants to know, why is this a מוזמור, a song? Surely it should have said, קינה, a lamentation? The מדרש answers that this פסוק exclaims how pleased we are that ה' took His anger out on a building of wood and stone and not ח"ו His people. It is a מוזמור that the enemy has conquered the site of the המקדש but not the אידן who served there.

Similarly at this point of great jubilation in our פרשה, there may have been some people concerned about whether this would last, worried that should the משכן ever cease to be that it might signal the end of the Jewish people themselves. Therefore the תורה provides a message of confidence: משכן משכן. You'll never be destroyed! Even if the אידן stray from the path of תורה and need to be punished, nevertheless ה' will never take it out directly against them but their buildings. The Jewish nation itself is indestructible.

This is the משכן העדות - the everlasting testimony to the unbreakable bond between the רבש"ע and His eternal people.

CHIZUK IN  
THE SIDUR

אשרי (part 4)

אשרי העם שה' אלוקיו

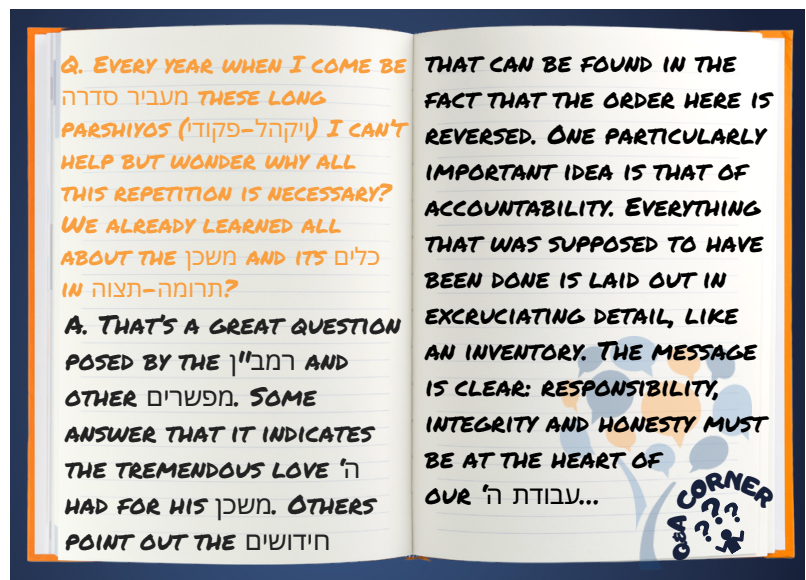
*Fortunate is the people whose G-d is Hashem*

At first glance this statement seems obvious; of course we are fortunate that our G-d is Hashem! It would be rather unfortunate (to say the least) if we believed in a false god (ח"ו) who has no awareness or power whatsoever!

Rather, the מפרשים explain that the ones who are fortunate are those who really know their Creator and daven to Him (ספורנו) and trust in Him (רוקח).

The שפת אמת explains this by saying that the rest of the world is caught up with and bound by the laws of nature. Only ישראל, כלל, who were truly liberated from this with יציאת מצרים are able to see beneath the surface and have a real awareness of הקב"ה. This, he says, is what is meant by the first of the עשרת הדברות. It was the fact that הקב"ה took us out of מצרים that enabled us to accept Him as our G-d.

As we lead up to פסח, it is vital to realise that יציאת מצרים was not just physical liberation from back-breaking slavery, rather it was primarily a *ruchniusdige* liberation that enables us to have a clear awareness of and relationship with the עולם בורא without being held back by the 'so called' natural forces of this world.



## CHIZUK FROM OUR CHACHOMIM



This Wednesday, כ"ט אדר, marks the *Yohrzeit* of Rav Yaakov Kamenetsky זצ"ל.

He was born in 1891 on the Lithuanian estate of his grandfather Reb Shmuel Hirsch who was a wealthy flour-mill owner and timber merchant. Shortly after Yaakov's birth, Reb Shmuel Hirsch lost his fortune due to new decrees imposed by the Russian Czar, and the family moved to nearby Dolhinov. This turned out to be a providential move as it enabled young Yaakov to imbue a love for תורה which was prevalent in that small village. In his youth he spent several years learning in Minsk, where he became a childhood friend of Aharon Pines, renowned later on in life as Rav Aharon Kotler זצ"ל. At the age of 15, he moved to Slabodka to learn in ישיבת כנסת ישראל under the tutelage of the Alter, and subsequently learnt in the ישיבות of Slutz, Krinik and Maltsch.

During World War 1, he took refuge in Lomza, learning under Rav Yechiel Michel Gordon. After the war he moved to Kremenchug, where he married Ita Ettel Heller, daughter of the Slabodka משגיח, Rav Dov Tzvi. He went on to learn for a few years in the Slabodka כולל and in 1926 was appointed רב in Zitiviyon. In 1937, he emigrated to America and accepted the position as רב in Seattle and subsequently in Toronto where he stayed for seven years, before becoming a מגיד שיעור in תורה in מתיבתא תורה in ברוקלין, New York.

Known as the חכימא דיהודאי (wise one amongst the *Yieden*), he served on the מועצת גדולי התורה in the USA, and after Rav Aharon Kotler's passing, Rav Yaakov along with Rav Moshe Feinstein were the מנהיגי הדור for American חרדי Jewry. Rav Yaakov invested tremendous כוחות in חינוך, including for immigrants from the Soviet Union and was heavily involved with ומסורה, the national חינוך body in the USA. Rav Yaakov was known for his tremendous love and his warm smile for all *Yieden* he would encounter. One time, when sitting in a doctor's waiting room, he noticed a young non-observant boy sitting there and started playing ball with him! He explained to his attendant, 'This young boy is currently too far removed from *Yiddishkeit* for anything I say to have an effect on him. At least let him have a positive memory from an encounter with a religious Rabbi'.

In 1967, he retired as ראש ישיבה in תורה ודעת and moved to Monsey, where he focused on writing and publishing his *seforim* למען אמת, on תורה וש"ס, אמנת ליעקב *seforim* in 1986 and requested to be buried in Brooklyn, so that his family would not have to travel when wanting to visit his קבר.

יהי זכרו ברוך

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## CHIZUK IN OUR LIVES

Rav Avrohom Pam זצ"ל was once מסדר קידושין at a חתונה. The כלה's father, Menashe, had commissioned an artist to draw the most beautiful, breath-taking כתובה with the finest calligraphy and illustrations. Just before the חופה was due to begin, Rav Pam noticed that an entire line was missing from the כתובה! Faced with no other choice, a new כתובה was quickly drawn up on a plain piece of lined paper and signed by the עדים, and they then proceeded with the חופה.

Menashe the *mechuten* was tremendously upset about the turn of events and how they had to discard the beautiful כתובה that he had paid so much money for. Rav Pam noticed Menashe's distress, and whispered to him some comforting words, which instantly put him at ease. After the חתונה, when asked what the Rosh Yeshiva had told him, Menashe explained, 'Rav Pam said that if there was a גזירה from שמים that my daughter should ח"ו require two כתובות, then this should be the fulfilment of that גזירה, rather than her becoming a widow or divorcee!'

Many times, we experience discomforts and setbacks in life. We aren't in control over what happens, but as Rav Pam taught us, we are in control over our attitude and response to adversity...

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