

Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

The Prohibition of Erasing in Teshuvah

"ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש" (לה ב)
An interesting question was posed to the **Divrei Yoel** by the Rebbe Harav **Itzikel of Pshevorsk**: The *Zohar* (*Acharei* 75 2) explains that a person's sins are written on his forehead, and are not erased from there until he repents. According to this, we have to question whether one is allowed to think about doing *teshuvah* on Shabbos—as perhaps it is a transgression of *mocheh*, erasing?

The **Divrei Yoel** replied simply: The thirty nine primary *melachos* that are forbidden on Shabbos are only those that were done in the *Mishkan* (*Shabbos* 96b), and there, this kind of writing was not employed there.

Harav Shraga Feivish Schneebalg, one of the *rabbanim* of London, answered this differently: Regarding the issue of *mocheh*, one is only liable if he erases in order to write (*Shabbos* 73a), and erasing the sins of a repentant person is not "in order to write." The *Rambam* writes (*Teshuvah* 2 2) that one of the conditions of *teshuvah* is: "And the One Who Knows all secrets bears testimony that he will not return to this sin for eternity."

Shu"t Shraga Hameir, Vol. I, *siman* 70

The Sound of the Vessels Galvanized the Nation to Bring

"מרבנים העם להביא... ויצו משה ויעבירו קול במחנה לאמר איש ואשה אל יעשו עוד מלאכה לתרומת הקדש ויכלא העם מהביא" (לו, ה-ו)

Why did Moshe announce a suspension of the work instead of instructing that they stop bringing?

The **Ohev Yisrael** of Apta explained this based on an occurrence in his city:

There was a *shamash* in the city of Apta whose job it was to knock at the doors of the Yidden and wake them up for *Shacharis*. The man was quite elderly and his knock was very weak. But no one could resist it; anyone who heard it immediately awoke and ran to the shul. The secret of the *shamash's* success was in his lofty status. He had merited to serve Harav

Shmelke of Nikolsburg, and was a deeply G-d fearing Jew. He carried out his task with awe and fear of all that is holy.

Similarly, with the work in the *Mishkan*, when the nation heard the knocking of Betzalel's tools, and those of the other artisans, their hearts awakened and they wanted to add and contribute to the work of the *Mishkan*, and they could not desist. Therefore, in order for them to stop bringing, Moshe had to clearly instruct them to do so.

Sifsei Tzaddikim [Harav T. of Rimanov] *Pekudei*

Razei Emunim

Hints of Amen in the Parashah

The Connection Between Shabbos and Amen

"אלה הדברים אשר צוה ה' לעשת אתם" (לה א)

Chazal say (*Brachos* 53b): "One who answers amen is greater than the one making the *brachah*." This needs to be explained as follows: Because amen is a acronym for "*Kel Melech Ne'eman*" (*Shabbos* 119b), we find that while the person making the *brachah* only mentions the "*Kel Melech*" (in the words of the *brachah*), one who answers amen adds the descriptive "*Ne'eman*", which means "faithful to redeem us quickly as He promised." And thus, the one who answers amen is greater than the one making the *brachah*.

When Bnei Yisrael were commanded about Shabbos in this *passuk*, the commandment included their obligation to believe in the arrival of the Redemption – a day that will be *kulo Shabbos*, completely Shabbos. Therefore, the answering of amen is alluded to, because it also symbolizes the faith in the Redemption, as it says, "*Eileh Hadevarim*", numerically equivalent to 297, which is numerically equivalent to "amen" in its full form (writing out the letters "*aleph mem nun*").

Bas Ayin

Is the Mishkan Considered a Place of Tefillah?

"במראת הצבאת אשר צבאו פתח אהל מועד" (לח ח)

במחזית נשיא דאתין לצלאה בתרע משכן זמנא" (אונקלוס)

Harav Yitzchak Zev of Brisk asked:

There is a well known fact that the Bais Hamikdash also served as a place for *tefillah*, as it says (*Yeshaya* 56:7): "*Vahaviosim el Har Kodshi vesimachtim beveis teflasi...*" But we have to find out if this *din* also applied to the *Mishkan*, or was it only the Bais Hamikdash?

From the words of Onkelos here, that the women would pray at the doorway to the Ohel Moed, the Brisker Rav proved that the *Mishkan* was also considered a place of *tefillah*. We can also prove this from the words of the *Rambam* (*Tefillah* 1 3): "And everyone would daven opposite the Mikdash in whichever place it was." The *Kesef Mishneh* (*ibid*) explains: "Wherever the Mikdash was: if it was in the desert, or in Gilgal or Shilo or Nov or Givon, or whether when it was built as a permanent home," the *Mishkan* is considered a place of *tefillah*.

Shiurei Rav M.D. Halevi Al HaTorah

Moreover, this is also proven from the words of the *Midrash* (*Tanchuma Bamidbar* 9): "When he went to destroy Yericho, Yehoshua said to them: 'You are destined to spend Shabbos there, don't distance yourself more than 2000 amah from the *aron* in any direction. Why? So that you should be allowed to come daven before the *aron* on Shabbos.'" Thus, the *Mishkan* served as a place of *tefillah*.

The Mishkan Was Made Three Tefillos Alluded to in "Mishkan"

"ביום החדש הראשון באחד לחדש תקים את משכן אהל מועד" (מ א)

Harav David Abuchatzaira, *Hy"d*, one of the sages of Tafilalet in Morocco, explained:

Bnei Yisrael would daven three times a day towards the *Mishkan* (*Rambam Tefillah* 1 3), and this is alluded to in its name: "*Mish*" – is an acronym for "*Shacharis*" and "*Minchah*". "*Kan*" is numerically equivalent to 70, or the letter *ayin*, for "*Arvis*".

Pesach Ha'Ohel

"Chaveirim Kol Yisrael Venomar Amen..."

It is brought down in the name of the holy Arizal (*Shaar Hakavanos, Birchos Hashachar*) that before davening the one who is davening must accept upon himself the positive commandment of "*V'ahavta le'reiacha kamocho*" and should have in mind to love each person in Klal Yisrael like himself. The Rema MiPano writes (*Shu"t* 109) of those reciting *Birchos Hashachar* together in shul, when one makes the *brachah* and the other replies amen, "There are no more beloved friends than these."

Dear Yid!

It is in your hand to fulfill the *mitzvah* of "*V'ahavta le'reiacha kamocho*" each day before davening. Listen to your friend's *brachos* and answer amen, and then you will merit to say a perfect *brachah* and to fulfill the *mitzvah* of *V'ahavta le'reiacha kamocho*."

Birchos Hashachar, aloud, with *kavanah*, *bechavrusa*!



Krias Shema – First Parashah (II)

Ukesavtem Al Mezuzos Beisecha
Uvisharecha

“Rabi Eliezer ben Yaakov says: Anyone who has *tefillin* on his head and *tefillin* on his arm and *tzitzis* on his garments and a *mezuzah* on his doorpost, he is strengthened [*muchzak* – guaranteed] that he will not sin,” as it says (*Koheles* 4:11): “The triple cord will not be rapidly cut.” (*Menachos* 43b)

At the end of the *parshiyos* of *Krias Shema*, after the Torah commanded us about the *mitzvah* of *tefillin*, it then commands us to affix a *mezuzah*. The essence of this *mitzvah* is to write the *parshiyos* of *Krias Shema* on a parchment and to affix them to each doorpost in the house. (*Shulchan Aruch Yoreh Deah*, 285 1; *Rema*, *ibid* 287 2)

The *Rambam* writes at the end of *Hilchos Mezuzah* (6 13): “A person must be careful with a *mezuzah* because it is the entire obligation, always, and as long as he enters and leaves, he will meet the *Yichud* of Hashem’s Name, and he should remember his love for Him, and he will awaken from his slumber and realize his mistakes in the trivialities of time, and he will know that there is nothing that is extant forever and eternity other than the knowledge of the Creator of the World, and immediately he will come back to his mind and follow the right path.”

These words of the *Rambam* were often repeated by Harav Yechezkel Abramsky, and when he would say them, he would cry with emotion: ‘Each time that we enter and leave the house, for this purpose or that goal, we make different plans, but before anything, we need to stop at the *mezuzah* and remember and internalize that there is nothing that lasts forever, for eternity – other than the knowledge of the Creator of the World. Several times a day, the *mezuzah* cries to us that we should review these things and etch them in our minds!’ (*Peninei Rabbeinu Yechezkel*, Vol. I, p. 49)

There is a beautiful story told about Harav Baruch of Mezhibuzh: Once, he was sleeping in the room of his *rebbe*, Rav Pinchas of Koritz. Rav Pinchas said to his family: Do you want to see something unusual? Gather around the bed of Rav Baruch. When they did so, Rav Pinchas covered the *mezuzah* with his hand, and immediately, Rav Baruch began to shift in his sleep, as though he was about wake up. When Rav Pinchas removed his hand, Rav Baruch once again fell into a restful sleep. Rav Pinchas did this several times, and at the end he said: See how much *dveikus* Rav Baruch Has to Hashem, that even in his sleep, he does not distract his mind for a moment from his close relation to Hashem. (*Sippurei Tzaddikim V’eschanan*)

The Reward for the Mitzvah of
Mezuzah

The reward for this *mitzvah* is very great, and one who is careful about it is guaranteed that he and his children will have *arichus yamim*, as it says in this *mitzvah*: “*L’maan yirbu yemeichem*.” (*Shulchan Aruch Yoreh Deah* 285 1). In any case, a person should not have in mind that he is putting up the *mezuzah* for protection or to receive a reward, but rather to fulfill the *mitzvah* of Hashem. (*Ben Ish Chai*, Year 2, *Ki Savo* 1)

A home that has a *mezuzah* affixed according to *halachah* is protected against any harmful elements. (*Darkei Moshe Yoreh Deah* 286 4 in the name of the *Mordechai*). The *Ta”z* writes (*Yoreh Deah* 287 4): “Anyone who has *Yiras Shamayim* in his heart and wants to live securely with no fears of evil spirits, *chas veshalom*, should make a *mezuzah* for all his doorways.”

An allusion to this can be found in the *Zohar* (Vol. III, p. 300 2): “*Mezuzas*” is the letters “*zaz mos*” – that it does not allow permission for the destroyer to cause harm, and he moves from his doorway (*zaz*). *Onkelos* explains in *Maseches*

Avodah Zarah (11b) the *pasuk* “*Hashem Shomrecha*” (*Tehillim* 121:5), a person sleeps on his bed inside and *HaKadosh Baruch Hu* guards from the outside through the *mezuzah*.

The *Yerushalmi* (*Peah* 1 1) brings a story with *Rabbeinu HaKadosh*, *Rebbi*: One of the dignitaries of Rome sent him a very precious pearl, and *Rabbi* sent him a *mezuzah* in exchange. When the minister complained: I sent you the most precious item I have on this earth and you sent me something that is of minimal value, *Rebbi* said to him, You should know that all my possessions and all your possessions are not as valuable as the *mezuzah*, and moreover, you sent me something that I need to guard over, and I sent you something that protects you as you sleep.

The *Mahari”l* *Diskin* would often send emissaries to check the *mezuzos* of the residents of *Yerushalayim*, and he would pay their wages from the funds of the orphanage that he had established. When people asked him about this he replied: It is only right that I should pay for this from the institution’s funds, because it says in the Torah about the *mezuzah*, “*L’Maan yirbu yemeichem*” and thus through performing this *mitzvah* properly, there are fewer orphans in the world, and therefore, this reduces the expenses of the institution. (*Otzar Hayedios*, Vol. II, p. 381)

Placing a Hand on the Mezuzah

It is customary for people to place a hand on the *mezuzah* when they leave the house and say, “*Hashem yishmor tzeisi ubo’i mei’atah v’ad olam*.” It is also customary to place one’s hand on the *mezuzah* when entering the house. (*Rema Yoreh Deah* 285 2)

There was a young man who approached the *Chasam Sofer* and asked to receive a *heter hora’ah*. When he entered the room, he did not kiss the *mezuzah*. This surprised the *Chasam Sofer*, but he judged the man favorably that perhaps it was just a coincidence, and therefore said to him, “Come back tomorrow.” The next day again, he did not kiss the *mezuzah*, and again the *Chasam Sofer* delayed him to the following day. When on the third day he did not kiss the *mezuzah*, the *Chasam Sofer* said to him, “Three times I saw you enter and leave my room, and each time you did not rest your hand on the *mezuzah*. You are not worthy of being a *Rav*!” (*Otzros Halachah – Mezuzah* p. 153)

The *Maggid*, Harav Shalom Schwadron, *zt”l*, related: When I was young, I accompanied the elder *meshgach* of *Chevron*, Harav Leib Chasman, *zt”l*. We left the *yeshiva* building on *Chagga* Street and I followed him with awe. After about a hundred meters, the *meshgach* suddenly stopped, turned around and retraced his steps, walking slowly until he reached the door of the *yeshiva*. There, on the threshold, he raised his hand and reverently placed it on the *mezuzah*. Then he turned again to head towards his house. The *meshgach* had forgotten to put his hand on the *mezuzah* when leaving, and he returned to do so. Remarkable!” (*Kol Chotzev* p. 292)

The Mezuzah on the Doorpost – A
Place for Tefillah

The *Ben Ish Chai* (Year 2, *Ki Savo* 3) writes: When a person leaves the house he should place his hand on the *mezuzah* and say: “*Hashem yishmor tzeisi uvo’i lechaim tovim uleshalom mei’atah v’ad olam, Kel Shakai yevarech osi veyiten li rachamim*.” (See *Kitzur Shulchan Aruch* 11 24). The *Chida* writes that the *Arizal* would put his index finger on the Name “*Shakai*” that was customarily written on the outside of the *mezuzah*, between the *parashah* of *Shema* and *Vehayah*, and while doing so he would daven to Hashem to save him from the *yetzer hara*. (*Birchei Yosef*, *Yoreh Deah* 285 4)

The Screw Came Out When the Mouth Closed

The *Rebbe*, Harav Shimon Nosson Nuta Biderman of *Lelov*, *zy”a*, was known being scrupulous about not speaking during *davening*. In his *bais medrash*, he instructed that this prohibition be etched on the *aron kodesh*, and he would constantly speak about it to his *Chassidim* and adherents.

Many of his followers who took this upon themselves saw great *yeshuos*, as indicated by this story:

As the sound of drilling filled the B. family’s house in *Beitar Illit*, the children all dropped what they were doing and ran into the dining room. There, they clustered around their father, who was endeavoring to put up a shelf.

With the screws stuck into his mouth, as is the habit of many drillers, he could not even protest their presence, and they frolicked about happily... None of them noticed little one and a half year old *Moishy* crawling around. He was very interested in the action, and tried to maneuver through the crowd of siblings so he could also see their father. But unfortunately, he took his curiosity too far, and did something very dangerous...

Only after the father finished screwing in the last screw, and the shelf was in place and strong, did one of the children notice their little brother. He was horrified to see the child choking and coughing in a frightening way; his face was rapidly turning blue.

The older child shrieked in fear and aroused the attention of his father, who didn’t waste a moment before ordering an ambulance. He quickly found himself speeding with the baby towards *Hadassah Ein Kerem Hospital* in *Jerusalem*, his lips moving constantly in fervent prayer.

When he arrived at the hospital, the child was taken for x-rays, which showed that the little boy must have tried to imitate his father, and had put a screw in his mouth and swallowed it... The screw was now in his digestive tract, in a dangerous place, and it needed to be extracted urgently before it could damage the delicate tissue in the stomach cavity.

A group of specialists convened for a consultation, at which they decided that emergency surgery must be done. It was a difficult and complex surgery, during which the stomach cavity would be opened and the screw would be extracted.

Because the operation was considered risky, and the recovery was long an arduous, the worried father did what every Jew does in such a situation. He retired to a quiet corner and offered up a heartfelt *tefillah* that his son would be spared the surgery and the screw would come out in a natural way.

At the end of his emotional prayer, he asked the doctors for a bit more time; perhaps the screw would come out on its own. But the doctors laughed when they heard his request.

“There’s no chance in the world that the screw will come out itself,” the most senior among them said, puffed up with importance. He pointed to the x-ray, which indeed, proved the truth of his words.

With great difficulty, the young man was able to persuade them to wait just a bit longer, albeit resultantly. Relieved at the short reprieve, he dashed out of the room to call his friend, an ardent *Lelover* *chassid*, and asked him to take a taxi to the *tziyun* of the *Rebbe*, *zy”a*, where he should declare in his name that from now on, he, *Ploni ben Ploni*, was accepting not to talk during *davening* and *Krias HaTorah* from beginning to end. He asked that the *Rebbe* advocate *On High* that he merit the *yeshuah* and his son should be released from the hospital quickly with no need for surgery.

The friend quickly complied with the request, and meanwhile, in the hospital, the doctors continued the preparations for the surgery. The child’s father clutched his cell phone to his ear as he read from the *sefer Tehillim* in his hand, and spoke to his friend as he traveled to the *Rebbe’s* *tziyun*. Even after the man arrived, the father continued to listen to the *Tehillim* that his friend recited with great emotion, and then added the request and the pledge not to talk anymore during *davening*.

Meanwhile the preparations for the surgery were completed. The worried father was summoned to take his son for another x-ray, as was customary in such cases, to verify the exact location of the screw. The child was placed on the x-ray bed, and the father was asked to hold him down until the procedure was over.

In the next room, the technician processed the x-rays, and suddenly he cried out in disbelief. “Nooo... It can’t be! The screw isn’t visible in the x-ray!” He asked to take the x-ray again, but the result was the same. The screw wasn’t at all visible.

With the x-rays in hand, the father dashed over to the doctors who were already waiting in the operating room. They could not believe what they saw. It was a completely irrational fact and contravened all logic. Where had the screw disappeared to? A few minutes later, the mystery was solved when the screw emerged from the child’s body naturally.

The father, whose nerves were already taut with tension, burst into emotional sobs. The *tefillah* had worked; his special pledge had done the job. The screw was out, against all odds.

From the hospital, he hastened to the *kever* of the *Lelover* *Rebbe*. This time he was able to go himself, and upon arriving he burst into weeping of relief of gratitude. The pledge had worked, and the screw that the child swallowed emerged as soon as the father’s mouth closed to mundane talk during *tefillah*.

Otzros Peninei HaTorah Terumah