

# And All Believe



A Weekly Leaflet from the House of "Bnei Emunim"

## PARASHAS TRUMA

### IN THE PATHWAYS OF EMUNIM

From the Sources in the Parasha Concerning 'Amen' and Tefilla

### I Will Build a Mishkan in My Heart

**"And they shall make for Me a Mikdash and I will dwell in their midst" (25:8)**

al haTorah").

The Alshich asks a famous question: The pasuk is talking about the Mishkan being a dwelling place for the Shechina. Why, then, doesn't it say that "I will dwell in it," rather than "in their midst"? And he answers: "In their midst" refers to the hearts of every Jew as well! The Alshich notes something similar in Parshas Beshalach: "This is my G-d -- ואנוהו -- I will create a 'nave', an oasis or dwelling place, for Hashem within me."

R' Elazar Azkari wrote a piyut-poem in his "Sefer Chareidim" expressing this thought: "In my heart I will build a Mishkan to His grandeur; and for a sacrifice I will bring my only soul." Hagaon R' Yitzchak Hutner based his famous song upon those words: "In my heart I shall build a Mishkan to His glory / In the Mishkan I shall erect a Mizbaiach to His splendor / And for a Ner Tamid I will take the fire of the Akeida / And for a sacrifice, I will bring my own soul."

This idea is hinted at in our Haftorah, as the Maggid of Dubnow said: When King Shlomo completed building the Beis Hamikdash, Hashem said to him: "This House which you built - if you follow My statutes and do My laws and keep all the mitzvos to uphold them..." (Melachim 1 6:12)... Since the Beis Hamikdash is not a matter of wood and stone but is erected for the Love of Hashem reposing in the heart of man, therefore its very existence is conditional with keeping the Torah and its mitzvos" ("Kochav Yaakov" Haftorah of Truma).

#### TZADDIKIM ARE LIKE A MISHKAN, A MIKDASH AND A MIZBAIACH

We can see a concrete example of this principle by studying the ways and practices of our great Torah leaders who dedicated their entire lives and channeled their very essence for Hashem's sake. Of such men did the "Mesillas Yesharim" refer to (Chapter 26) when he wrote: "A holy person who cleaves unto Hashem always, and whose soul treads alongside the real principles in loving one's Creator and fearing Him, is regarding as if he is actually walking before Hashem in the countries of the living [the afterworld] while residing here in this world. **A man like this is himself considered like a Mishkan, a Mikdash and a Mizbaiach.**"

It even happened that during one of his sermons, Hagaon R' Itzele Karelitz, rabbi of Kosova, turned to his audience and said movingly, "How fortunate are we that even today we have a Beis Mikdash!" When his listeners looked surprised, he explained, "Yes, we have the Chofetz Chaim; he is our Beis Hamikdash!" ("Chofetz Chaim Hechadash

#### ANY JEW CAN DO IT

If we take a moment to think, we will realize that this applies to us daily. Each one of us has the capacity to transform himself into a Mishkan and dwelling place for the Shechina, as R' Yitzchak Arama, author of "Akeidas Yitzchak", taught from the words of the Midrash in our parsha: (Shmos Rabba 33:8): "When Hashem instructed Moshe regarding the matter of the Mishkan, the latter said to Him: Ribono Shel Olam: Are the Jews capable of doing this? And Hashem answered: Even a single Jew is able to do it."

This being so, we must prepare ourselves properly to carry this out, as is written in "Reishis Chochma" (Shaar Ha'ahava Chapter 6): "The main dwelling place of the Shechina is primarily in a pure soul... And when a person contemplates this, his soul is aroused with love and he says to himself: Am I, a man of flesh and blood, dust and ashes, worthy of having Hashem - Whom the entire heavens cannot contain - desire to dwell within me? What am I that the Supreme King should come to dwell in my home? It only befits that I create for Him a fine home so that He deign to come and live with me." These are the selfsame words

that Dovid Hamelech said (Tehillim 101:2) "When will You come to me? I will walk within my house with the integrity of my heart."

#### אני מוסר נפשי

The Zohar of this parsha (p. 165b) tells of R' Safra's son who leaped off a roof so that he could answer 'Amen' to a Kad-dish. Early Sages wrote that the letters of 'AMeN' stand for "אני מוסר נפשי" - I am prepared to sacrifice my life ("Sefer Hagan" and "Derech Moshe" Day 11).

The "Nefesh Hachaim" writes by way of mystic interpretation that man's physical body is constructed similarly to the design of the Mikdash with his heart facing the Kodesh Kodoshim. Chazal hinted at this when they said (Berachos 30a): When one prays, he should "direct his heart [as it were] opposite the Kodesh Hakodoshim." Therefore, when a person prays, he should guard his thoughts lest impure ideas penetrate, for these are tantamount to one sinning within the Kodesh Hakodoshim [G-d forbid]. Nor should he get angry, for this is like

worshipping idols in the very Holy of Holies. We find a reference to this in Yechezkel (43:7), "...the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever; and the house of Israel shall no more profane My holy Name, neither they nor their kings by their harlotry."

#### THE 95TH MITZVA IN THE SEFER HACHINUCH

The Satmar Rebbe zt"l, author of "Divrei Yoel", said the following illuminating thought: "There is a common practice that when two parties get engaged, they congratulate themselves with the blessing that 'the match be a nice one' (see "Kitzur Shulchan Aruch 147:4). Why do

Continued on next page



### WHEN ADAR BEGINS, SIMCHA ABOUNDS

"When Jews are careful to answer 'Amen' with their whole hearts, channels of blessing are opened for them in Heaven. So much bounty pours down; they cause so much joy in Heaven..."

What is their reward for this? Just as they opened the gates of blessings from all the worlds, so shall the gates of prayer be opened before them and they shall be spared suffering"

("Zohar Hakadosh Vayelech 285b")

**In the month of Adar, when we increase our joy, let us gladden the heavenly worlds by being careful to answer 'Amen' with kavana, and thus may we soon experience the real joy of the coming of Mashiach Tzidkeinu, speedily in our days! AMEN!**

## MAASE EMUNIM

A WEEKLY STORY ON  
'AMEN' AND TEFILLA

### THE TRUTH THAT CAME TO LIGHT

We know much about the importance of answering 'Amen' with kavana. But the following story, brought in the Zohar in this week's parsha (165b), teaches us to what extent we must be ready to sacrifice our very lives in answering 'Amen'.

R' Yosi and R' Chiya once came to an inn. As was their custom, they got up at midnight in order to study Torah. The innkeeper's daughter noticed it and got out of bed to light a candle for them. She did not go back to sleep but stood behind them to listen to their study.

After a while, when the Sages realized that she was listening in, they began reviewing the laws of candle lighting, a mitzva which was given over to the women. R' Yosi added that even though women do not illuminate [the world] with Torah because they do not study Torah themselves, nevertheless, when men study Torah, they shed light on that mitzvah which the women are obligated to keep - and perfect and complete it.

Suddenly, they realized that the woman had begun weeping. She was sobbing so loudly that she woke her father up. To increase their surprise, they saw that when she explained to her father why she was crying, he joined her and cried as well.

R' Yosi asked him why he was crying. Was it because his [married] daughter had not found a mate who is a 'ben Torah'? And he replied: That is exactly so. That is why we are both weeping.

The father then explained why they had taken a particular young man for his daughter. "I once saw this man jumping off a roof so that he could say Kaddish with the congregation. I was very impressed by him since it seemed a sign that he was a great man. Right after that prayer, I immediately resolved to take him as a son-in-law. After the wedding, however, we learned that he didn't even know how to say the Bircas Hamazon or Kriyas Shema."

The two Sages said to him: "If that is the story, maybe you should tell him to divorce your daughter. And if he does not agree, at least you can comfort yourself that his children can become Torah scholars."

While they were still talking, the young man came and sat with them. R' Yosi studied his face and noticed that it was glowing with a bright light. He turned to the innkeeper and said, "I see the light of Torah radiating from the face of this young man, but I don't know if it is because he is already great in Torah or because he is destined to bring forth sons who will be great scholars."

The young man heard this and smiled. To everyone's surprise, he suddenly began expounding secrets of Torah, marvelous thoughts they had never heard before. When he finished his drasha, he turned to the Sages and said: "I come from Bavel where there are many great Torah scholars. I am very young still and when I arrived here, I resolved to keep silent and not show what I know for a certain period of time. This period came to an end yesterday and Heaven ordained that you come here and hear what I know."

This young man continued to talk-in-Torah on the subject which the two Sages had begun studying earlier, regarding candles: "For a mitzvah is a candle and Torah is light." Like before, his mouth spouted gems of profound Torah.

R' Chiya and R' Yosi were astounded. Never had they met a man so young who was so learned. They asked him where he came from and from which family. "I am the son of R' Safra," he told them. "When I was a young child, my father passed away and I came to Eretz Yisrael. When I saw the greatness of the scholars here, I resolved to maintain silence for a long period."

The innkeeper and his daughter listened to his tale in astonishment and wept for joy. They decided to hold a feast for the entire town. It was at this feast that the townspeople appointed the young man as their rabbi and communal leader.

The Zohar concludes this story, noting that when R' Shimon Bar Yochai heard about it, he was reminded that had blessed the man's father, R' Safra, that he have a son who would be a talmid chacham. Now he was happy to hear that his blessing had been fulfilled.

## PEARLS OF 'EMUNIM

FROM THE TREASURIES OF OUR  
RABBONIM ON 'AMEN' AND PRAYER

### A DIMINUTIVE BEIS HAMIKDASH

**"And they Shall Make for Me a Mikdash and I shall Dwell in Them" (25:8).**

Many have wondered why the Torah said: "And I will dwell in them", a plural form, when the pasuk is referring to the Mishkan, which is singular. The Tzaddik R' David Abuhatzzeira answered this question according to the words of Chazal in Megilla (29a): Ever since the Churban, the Shechina is no longer limited to a Mishkan or a Beis Hamikdash, but every shul and beis medrash that has been built since then, over the centuries, is considered a diminutive Mikdash, a 'Mikdash Me'at'. This is hinted at in the word בְּתוֹכָם, which is not only plural, but also through the initial letters - בְּתִי כְּנִסְיֹת וּבְתֵי מִדְרָשׁוֹת - ("Pesach Ha'ohel).

### AMEN INSTEAD OF KORBONOS

In "Tosefes Nofesh Drash", the Admor R' Avraham of Slonim writes: When the Beis Hamikdash was still in our midst, Hashem reposed His Shechina in His Great House and the Jewish people gained spiritual enlightenment and material bounty through the korbonos sacrificed there. But today, even when we are in exile, we can also merit that bounty through the prayers in our shuls, which replace the avoda which took place in the Beis Hamikdash. When people pray together in a congregation, they are able to answer 'Amen', which combines the two Names of Hashem (הוּוֹי ו-אֲדֹנָי). Thus we cause Hashem to rest His Shechina in their midst and have bounty and blessing channeled down to them.

We can learn an additional reference from the initials of פועל ישועות" which add up to 91, which is the gematriya of 'Amen'. From here we learn that the merit of answering 'Amen' enables us to experience 'yeshuos - salvations'. ("Nachal Eisan")

### BIRCAS HAMAZON FROM THE TORAH

**"And you shall make a Shulchan from acacia trees... and you shall plate them with pure gold" (25:23-24).**

The Torah tells us that the table upon which we eat our meals each day should also be 'plated with gold', that is, with Bircas Hamazon. The initial letters of the three blessings of Bircas Hamazon spell out 'zahav': הַזֵּן, הָאֵרֶץ, בּוֹנֵה יְרוּשָׁלַיִם. ("Rabbeinu Bechaye").

### THE LOCATION OF THE BIMA IN THE BEIS KNESSES

**"And you shall put the Shulchan outside the Paroches and the Menora opposite the Shulchan" (26:35).**

One of the famous debates between the 'progressive' Jews and the preservers of tradition during the days of Haskala concerned the placement of the bima in the Beis Haknesses. The Chasam Sofer fought courageously against those who dared move it to the front of the shul, like the goyim. He brought a definitive proof from the words of Rashi who interpreted the pasuk saying that the golden Mizbaiach stood in the center of the Mishkan, in the space between the Shulchan and the Menora. Since the Mizbaiach is represented by the bima, upon which the parshiyos of the sacrifices and of the incense are read, and the bima is encircled through the Hakafos on Succos just as the Mizbaiach was encircled then, we must conclude that just like the Mizbaiach was not placed near the Aron Kodesh, so must the bima not stand up front in shul near the Aron Kodesh. ("Responsa of the Chasam Sofer Orach Chaim 28").

CONTINUATION IN THE PATHWAYS OF 'EMUNIM'

they use the word 'nice - yefeh' rather than 'good' or 'successful'?

Chazal said that "Man and woman איש ואשה - Shechina rests between them" (Sota 17a). If the man and woman treat one another well, then the Shechina resides in the home they establish. The word 'יפה' was chosen because its gematriya is 95. This corresponds to the 95<sup>th</sup> mitzvah in the Sefer Hachinuch - that of building a Beis Hamikdash (from the Admor of Brizdowitz shlit"a).

## FROM THE TABLE OF EMUNIM

PEARLS FROM TABLES OF GEDOLEI  
YISRAEL ON THE IMPORTANCE OF  
ANSWERING 'AMEN'

Chazal said (Berachos 53b) "One who answers 'Amen' is greater than the one who says the blessing." The commentators were puzzled: How can this be? To all appearances, the initiator of the 'Amen' is the one who says the bracha itself. Without his utterance, there would be no cause to respond with 'Amen'.

This week we will bring the explanation of HaRav R' Yechezkel of Kozhmir zt"l:

\* One who says a blessing is asking for personal spiritual goodness and is not thinking that his bracha will help someone else. But one who answers 'Amen' is doing so to complete his friend's bracha, therefore his act is greater than that of the bless-er ("Nechmad Mizahav" Pekudei).