

Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

PARASHAS TERUMAH

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

Mentioning the Name of Heaven in the Mishkan

“ויקחו לי תרומה” (כה ב)

“Li – lishmi” (Rashi).

Harav Meir Eisenstadt, author of *Panim Meiros*, offers a beautiful explanation for the words of Rashi:

The Gemara (*Sotah* 38a) explains that in the Bais Hamikdash they would pronounce the Shem Havayah the way it is written, and not the way we pronounce it today, “Ado-nai”. Thus it means: “And they will take for Me – for My Name” because only after Bnei Yisrael built the Mishkan were they able to mention the Name of Hashem in its entirety, as it is written.

Harav Shimon Betzalel Neiman, author of *Meishiv Nefesh* added that David Hamelech alludes to this in *Tehillim* (130):

“From the depths of my heart I call to You, Hashem (Havayah), Hashem (Ado-nai) please hear my voice”: In our time, I can only have in mind the Name of Havayah in the depths of my heart (as ruled by the *Shulchan Aruch, Orach Chaim* 5 1), while my voice states the Name of Adnus. “*Kivisi Hashem (Havayah) kivсах nafshi ulidvaro hochalti*” – I hope and yearn that the Bais Hamikdash will be rebuilt speedily and then I will be able to “*ledaber*” to state it aloud the same way it is written (Havayah).

Kesonos Ohr, Peninim Yekarim

This is the place to note that even in our time, when the Bais Hamikdash, due to our sins, stands desolate, we can fill this void by answering amen with *kavanah*. As the *Baal Haturim* writes (*Devarim* 24:2), the reason that “the one who answers amen is greater than the one making the *brachah*” (*Brachos* 53b) is because one who answers amen includes the Name of Hashem in its writing and pronunciation (amen is numerically equivalent to “Havayah Ado-nai”) by contrast to the one who makes the *brachah*, who only utters the way it is pronounced (Ado-nai).

Another explanation for the words of

Rashi was offered by **Harav Moshe Shlomo Levinson**, the *gaon* of Partzova:

There is a clear *halachah* in the Gemara (*Nedarim* 10a, according to the *Shelah, Pesachim* 257) that one who sanctifies an animal for a *korban* needs to say: “*Korban l’Hashem*” and not “*l’Hashem korban*,” lest he die after stating the word “*l’Hashem*”, and then he will have uttered Hashem’s Name in vain. Rashi’s words can be explained as coming to teach us the suitable words to use when dedicating a donation to the Mishkan: First, “and take for Me” (*hekdesch*), and then “*liShmi*” (*l’Hashem*).

Shu”t Cheshek Shlomo – Drushim, p. 163

Two Brachos Out of a Hundred

“ויקחו לי תרומה” (כה ב)

The *Zohar (Vayakhel* 4 1) explains that the word “*terumah*” contains the letters of “*trei mimeah*”, two of a hundred. From here, *Chazal* established that the measure of “*terumah gedolah*” is like an “*ayin beinonis*”—one out of fifty.

There is an additional allusion concealed here: “*Trei mimeah*” – each one of the hundred *brachos* recited a day needs to be recited by two – one who makes the *brachah* and one who answers amen, because that is how a *brachah* is considered to be recited *k’halachah*.

Peninim Yekarim Hachadash

Everyone Is a Partner to Building a Shul

“מאת כל איש אשר ידבנו לבו תקחו את תרומתם” (כה ב)

Harav Moshe Leib Litch-Rosenbaum, a disciple of the Chasam Sofer and a *dayan* in Pressburg, explained: Although there were certainly some in Bnei Yisrael who were able to afford to pay the costs of building the Mishkan, from the wealth of gold and silver that they took from the loot of Mitzrayim, the Torah pointedly wrote that the privilege would not be

given to individuals, but rather “*me’eis kol ish, from every man...take My terumah*.” There is a story in *Sefer Chassidim* (503) that clarifies the *halachah*: “One was building a shul, and the public wanted to give him money to participate, and he didn’t want it so that he and his children should have a memorial for their name, and his children all perished.”

Imros Hashem

“Vehareinu Bevinano – Vesamcheinu Besikuno”

“ועשו לי מקדש ושכנתי בתוכם” (כה ח)

In *Tefillas Mussaf* of the Three Regalim we ask: “Build Your House like it was earlier...and show us its construction and give us joy with its establishment.” Yet the question is asked: Isn’t the third Bais Hamikdash destined to descend from Above already built? (*Rashi Sukkah* 41a). How then do we ask “*vesamcheinu besikuno*”?

The **Maharil Diskin** explains: Because the construction of the Bais Hamikdashi is one of the *mitzvos asech*, the positive commandments (*Sefer Hamitzvos LehaRambam, Mitzvas Aseh* 20), certainly this mitzvah can be fulfilled in the End of Days as well; how? The Gemara explains (*Sotah* 9a, according to Rashi there) that some time before the *churban*, the doors of the Bais Hamikdash sank into the ground and were hidden in the depths. If so, we can say that after the third Bais Hamikdash will descend, these gates will be revealed to our eyes, and by affixing them into place, it will be considered as though we rebuilt the entire Bais Hamikdash, as the Gemara states (*Bava Basra* 53b) that one who installs the door in a home that is *hefker* – has acquired it.

That is what we ask in our *tefillah* about rebuilding the Bais Hamikdash: “Show us its construction” – when it descends, fully built, from the Heavens, “and let us rejoice with its establishment” – give us the merit to install the doors so that it will be considered as though we rebuilt it ourselves.

Maharil Diskin Al HaTorah, Beha’aloscha

A Great Takanah for Amen with Kavanah

On Shabbos Kodesh 2 Adar is the *yahrzeit* of the holy *mekubal* Harav Meir Hakohein Papirash, zy”a, one of the disciples of the Ari Hakadosh, and author of *Ohr Tzaddikim*. In his holy *sefarim*, he speaks a lot about the obligation to have *kavanah* when answering amen.

In his *sefer Ohr Tzaddikim (Asher Yatzar* 2), he even offered a great *takanah* that can be effective, and he writes:

“Every person should have these words in his Siddur or on the wall while davening, and he should say when beginning to daven:

“*Ribbono shel Olam, it is know before You that I am a flesh and blood creature, and that I do not have the strength to have the right kavanah when reciting amen. Therefore, may it be Your will that the kavanah of my amen should rise up with the kavanah of those remaining few who know how to answer amen properly.*”

Amen with Kavanah to Every Bracha to Every Brachah



Krias Shema – Parashah of V'Ahavta (9)

Importance of Kavanah In
the Mitzvah of Tefillin

As part of the greatness and importance of the mitzvah of *tefillin*, Chazal were very scrupulous about the *kavanah* that is required when donning them. As the *Bais Yosef* ruled in the *Shulchan Aruch* (25 5): "He should have in mind when donning them that HaKadosh Baruch Hu commanded us to don these four *parshiyos* that have the Yichud of His Name and *Yetzias Mitzrayim*, on our arm, corresponding to the heart, and on our head, corresponding to brain, so that we should remember the miracles and wonders that He did for us, which indicate His Yichud, and that He has the power and the sovereignty over the Upper and Lower Worlds to do with them as He pleases. And the person should submit his soul, which is in the brain, and the heart, which is the central point of the desires and thoughts, to HaKadosh Baruch Hu and thus, he will remember Hashem and minimize his pleasures."

Harav Yaakov Anatoli, one of the Rishonim, writes piercingly *musar* in his *sefer Melamed Hatalmidim (V'Eschanan)*: "And I see some people putting on *tefillin*...and they do not think about what is written in them, and certainly don't feel the slightest *kavanah* in them, and they are doing nothing more than being busy with rolling their belts...an action that is worthless. It is worthy for every insightful person to do the mitzvah with all his heart, the way a master craftsman plies his craft...and anyone who fulfills the mitzvah of *tefillin* and *mezuzah*, must first know what is written in it and then he will know and introspect that they are a symbol and a commemoration."

The Knots of the Tefillin to
Remind of the Mitzvos

Rabbeinu Moshe Alshich writes (*Bamidbar* 15:39) that the knots of the *tzitzis* are meant to remind us of the *mitzvos* of Hashem. Just like the knot will not remind the person anything if he does not have *kavanah* when tying it to remember that thing, so, too, the knots of *tzitzis* will not be effective for anyone who does not have in mind when donning them to remember the *mitzvos* of Hashem. Similarly, Harav Yosef Shaul Nathanson explained regarding the mitzvah of *tefillin*: If you fulfill "*ukeshartem P'os al yadecha*" – that you tie them to your hand with the *kavanah* that they should be a sign, then "*vehayu letotafos bein einecha*" – the memory will always stand in your mind, but if you don't have *kavanah* when donning them, the *tefillin* will not remind you of anything. (*Divrei Shaul, Eikev*)

The *mekubal* Rabi Meir Papirash, a disciple of the Ari HaKadosh, brings a beautiful thought in his *sefer Ohr Tzaddikim (Tikkun Hatefillah 6)*: One of the *talmidim* of the Ari passed away at a young age. A few years later, he appeared to his *rebbe* in a dream, and when his *rebbe* asked him about his status in Gan Eden, he replied that it was very good. But there was one detail that they were holding against him in Shamayim—that

when he recited the words "*Lema'an lo niga larik velo nered labehalah*" in *Shacharis*, he would have a lot of *kavanah* there, because it is a lofty and holy *tefillah*. As a result, he would be somewhat distracted from the *tefillin* on his head.

From this story we can gain an insight into the importance of having *kavanah* when wearing *tefillin*, because if such a holy person was being prosecuted for diverting his thoughts, even though he certainly had very holy thoughts at the time, how much more so is that the case for someone who is distracted by foreign thoughts.

A *bachur* came to the Sar Shalom of Belz to put on *tefillin* for the first time. The Rebbe asked that he promise not to speak *divrei chulin*, mundane speech while wearing *tefillin* and that he should commit to this for the rest of his life. The *bachur* agreed and indeed, kept his promise and never spoke mundane things with *tefillin*. Before his wedding, he came to the Rebbe a second time, and this time, the Rebbe asked that just like he had been careful until then about speaking mundane things with *tefillin*, he should continue and promise to be careful about this while enveloped in a *tallis* as well. The *bachur* agreed to this as well, and indeed, for the rest of his life was very careful not to speak of mundane matters while wearing *tallis* and *tefillin*.

Pious *tzaddikim* testified about the end of the story: When that person passed away, he was buried wrapped in a *tallis*, as is customary. When he was called upon to testify about his actions, he didn't want to speak, as he was wrapped in a *tallis*. Thus, a tremendous hue and cry arose in the Heavenly Court, because one who does not present a defense of his deeds cannot be judged...Ultimately, the ruling was that they would check if he indeed always kept this promise, and when it emerged that he did, he was exempted from the judgment. (*Zechus Avos* p. 367)

Thus, Harav Raphael Silber of Freiman explained the words of the *passuk* in *Tehillim* (119:9): "*Bameh yezakeh na'ar es orcho lishmor kidvarecha*" – how can the *na'ar*, the bar mitzvah boy bring merit to his "guest", the *yetzer tov* that visits him when he arrives at the age of observance? "*Lishmor kidvarecha*" – that he should guard his speech and not speak mundane things while he is wearing *tefillin*. (*Nata Besocheinu*, p. 175)

Thus explained the *Beer Mayim Chaim (Mishpatim)* the words of the Gemara (43b) that anyone who has *tefillin* on his head and *tzitzis* on his garment and a *mezuzah* on his doorpost is guaranteed not to sin. Yet, we see many who practice these things and they are not protected from sin. Why is that? That is why the Gemara states "*berosho-in his head*" and not "*al rosho* – on his head," to teach us that there is no purpose in just putting them "on his head". Rather, he has to have the right *kavanah*, in his head.

The Tefillah that Established Berdichev

One of the greatest *tzaddikim* and *mekubalim* of his generation was the *maggid*, Harav Eleizer Liber of Berdichev, *zy" a*. Rav Liber was born to a family of prestigious lineage. His father, Rav Avraham the son of Rav Shmuel Ashkenazi, was a grandson of the *mekubal* Harav Shimoshon of Ostropoli, *zy" a*, who was killed *Al Kiddush Hashem* during the decrees of 1648-49. His mother was a granddaughter of Harav Yecheiel of Nemirov, who was also killed during that era. *Hashem yikom damam*.

As a result of the decrees, Harav Avraham had to leave Krakow, the city where he was born, and settled in the town of Bistreich, near Berdichev, where his son Rav Liber was born to him in his old age. During his early childhood, Reb Liber was orphaned of his father, who bequeathed to him a large sum of money through which he was able to do countless acts of *tzedakah* and *chesed*.

From an early age, Rav Liber would serve Hashem with great devotion and erudition, and spent most of his day in the forest near Bistreich, where he toiled in Torah and *avodas Hashem* with utmost dedication and fervor. He kept largely to himself and remained concealed from the world.

Towards the end of Rav Liber's life, many began to recognize his greatness, and would visit his court to imbibe his lessons and to seek *yeshuos*. Rav Liber merited a long life, and lived to be 103 years old.

As noted, Rav Liber's name became famed for generations as Rav Liber Hagadol of Berdichev. There is a remarkable story about his name, related by his grandson, Rav Chaim Liberson, in his *sefer Eretz Hachaim* (p.33):

When Rav Avraham, the father of Rav Liber, settled in the village of Bistreich, the town of Berdichev did not yet exist on the map. It was established many years later, beyond the river near Bistreich, on land that in those years had a thick forest on it, where Rav Liber would seclude himself.

This large forest was just one of the many assets that belonged to the Duke of Bistreich, an evil *poritz* who hated Jews. His extensive properties yielded tremendous profits and increased his arrogance immeasurably.

One day, the Duke of Bistreich went out for a tour of his many properties, accompanied by his friends, a brigade of heavily armed Cossacks, who hated the Jews as much as he did.

The group came to a clearing in the forest, where Rav Liber stood, enveloped in his *tallis* and crowned with his *tefillin*, deep in his prayers. Like the donkey of Bilaam, who saw what his master did not, the Duke's horses sensed the holiness that enveloped the site, and immediately turned back in an attempt to flee. The Duke's carriage tipped precariously as the horses turned around abruptly, and the passengers were all thrown around violently.

The Cossacks were just about able to halt the panicked flight of the horses. The Duke got out of his carriage, trembling violently from the experience. He immediately ordered his friends to see why the horses had become so agitated. They quickly returned with an answer: a Jew with a holy and awesome visage stood in the forest, wrapped in white fabric, unmoving. The scene apparently caused the horses to be frightened to death.

The Duke was furious and determined to take revenge. He ordered the Cossacks to beat Rav Liber with their clubs until he was dead. The Cossacks hastened to do his bidding, and Rav Liber, standing in the middle of davening, began to absorb blow after blow, until his body was bleeding profusely and his pristine *tallis* was stained

red with blood.

It was remarkable to the Cossacks that throughout the beating, Rav Liber did not budge nor desist from his *tefillah*. He remained standing in place, absorbing the blows without moving or emitting a sound; even when he began bleeding, he did not even sigh.

This stunned them to such an extent that they stopped beating him. How is it possible, they asked the Duke, that we beat him so hard and so many times, that he was bleeding, yet he remained silent? It must be that he is an angel. The Duke dismissed their words with disbelief, but quickly left the site. In time, Rav Liber finished davening, and only then did he begin to feel the tremendous pain radiating from his multiple wounds. With great difficulty he returned home, and it took a long time until he recovered.

The Duke also returned home, but while Rav Liber began to heal from his wounds, the Duke grew more and more sick. At first he couldn't move his right hand; then the paralysis spread to his left hand, and to his right foot and then left foot. In time, the Duke became immobile as a rock, bedridden and unable to move.

The best doctors were summoned to his bedside, and tried to concoct various formulas to heal him, but his condition grew worse. Finally, a Jewish doctor was summoned. A quick examination was enough for him to realize that this was not a regular illness; rather, it was a punishment inflicted on the Duke for his actions.

He asked the Duke's confidants about what he had been doing on the day he fell ill, and he quickly heard from the Cossacks what happened.

Upon hearing this story, the doctor recoiled and cried to the Cossacks: "What have you done? You harmed a holy, lofty Jew. Your sin is very great. Go to the man and plead with him, perhaps he will forgive you."

When the Duke heard this, he hastened to comply. He sent his doctor to Rav Liber's home to treat his injuries, and at the same time, sent emissaries to ask forgiveness for what he had done.

Rav Liber made it clear to the Duke's emissaries that he would not forgive their master unless he pledged to build a shul in the place where he used to stand and daven in the forest.

The Duke immediately agreed to Rav Liber's request and that very day, sent his workers to start building the shul. Wondrously enough, as the construction progressed the more the Duke recovered from his paralysis. When the construction of the magnificent *bais knesses* was complete, the Duke was fully recovered.

At that time, the Duke's fiery hatred for the Jews was replaced by love and admiration. Thus, a short time after the shul was built, the Duke visited the home of Rav Liber and asked what more he could do for the Rav.

Rav Liber replied that he wanted homes for Jews built around the shul. The Duke acceded to this request as well, and that's how the town of Berdichev was slowly built. In time, Harav Levi Yitzchak of Berdichev settled there, choosing to build his *bais medrash* near the shul of Rav Liber, saying that it was located corresponding to the Gates of Heaven.

Eretz Hachaim (Liberson) p. 33