

Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

PARASHAS TETZAVEH

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

You Hear Even the "Cry of the Poor" and Send Salvation

“ואתה תצוה את בני ישראל” (כז כ)

The Rebbe **Harav Shmuel of Slonim** said:

“Tetzaveh” is an acronym for “Tzaakas hadal takshiv vesoshia”. HaKaodsh Baruch Hu instructed Moshe to tell Bnei Yisrael that even in the lowest of situations, when they are considered “dalim verashim”, poor and penniless before Hashem, they should never refrain from asking Him for their needs, because even the “cry of the poor” is beloved and heard before Him.

Divrei Shmuel

Dveikus in Tefillah Until the Soul Departs

“ונשמע קולו בבואו אל הקדש לפני ה' ובצאתו ולא ימות” (כה לה)

The Rebbe **Harav Yissachar Dov of Belz** explained: The sanctity of the Bais Hamikdash would bring the Kohein Gadol to such a lofty state of cleaving to Hashem, that it was feared that his soul might depart from his body. Thus it was necessary to affix bells to the hem of his coat, so that their sound would awaken him from his deep state of cleaving to Hashem.

Based on this concept, the Rebbe explained a puzzling passage in the *Yerushalmi* (*Brachos* 2 4) that describes what the holy Amoraim did during their *tefillah*: Shmuel would count chicks and Rebi Bon Bar Chiya would count the rows of stones in the wall. The question begs an answer: How is it possible that these holy people thought about such matters instead of having *kavanah* while they davened?

Hence, it is explained that because of their holiness, the Amoraim were afraid that perhaps their souls would depart amid the fiery connection they would attain during their *tefillah*. Therefore, they forced themselves to think from time to time about physical matters so that their souls would remain in their bodies.

Admorei Belz, Vol. III, p. 83

Two Levels in Tefillah and Korbanos

“ונשא אהרו את עון הקדשים אשר יקדישו בני ישראל לכל מתנת קדישיהם והיה על מצחו תמיד לרצון להם לפני ה'” (כח לה)

Why did the *passuk* state twice what the *tzitz* atones for: “*avon hakodashim asher yakdishu Bnei Yisrael – lechol matnos kodsheihem*”?

Harav Shlomo Kluger explained: There is a well known rule in *tefillah*: One who asks to see salvation from his troubles should not have his personal pain in mind while davening. Rather, he should think of the pain of the Creator Who is troubled by the person’s pain, as it says (*Tehillim* 91:15): “*Imo Anochi betzarah, I am with him in pain.*” This *tefillah* is more accepted and desired, as the Maharsha explains (Vol. I, *Brachos* 63a) from the words of the Gemara: “Anyone who shares his pain with the Name of Hashem **his *parnassah* is doubled.**”

Razei Emunim

Hints of Amen in the Parashah

“Venishma Kolo” – In Amen

“ונשמע קולו בבואו אל הקדש לפני ה' ובצאתו ולא ימות” (כח לה)

As a reward for “*Venishma kolo...lifnei Hashem*” – by replying amen, a person is promised: “and when he goes out he will not die” – when he departs the world, the gates of Gan Eden will open for him, and there, his lot will be with the *tzaddikim*, who, even after death are called living, as we were promised: (*Shabbos* 119b): “Anyone who answers amen with all his might, the gates to Gan Eden are opened to him.”

Eshel Chaim

Among those who sacrificed the *korbanos* – there were those who had in mind only *Shem Shamayim*, and their *korban* was perfect and desirable. But the repetitive language of the *passuk* teaches us that even those who had in mind to do it for the reward “*Lechol matnos kodsheihem*”, the *tzitz* [upon which it was inscribed “*Kodesh l'Hashem*” (*ibid passuk* 36)] testifies and defends them that deep in their heart they surely had in mind that their *korban* should be “*kodesh l'Hashem.*”

Chochmas HaTorah, Tetzaveh p. 192

Kilayim in the Kesones—How Can It Be?

“ושבצת הכתנת שש” (כח לט)

The *piyut* “*Eich Esa Rosh*” [by Rabbeinu Shimon Hagadol of Mainz] recited in *Mussaf* of Yom Kippur says: “*Tohar haksones arugah pishitim vetzemer* –woven with linen and wool, *cheit zerias kilayim lechalos ulegamer*”. This needs to be explained, because in the *passuk* here it clearly says that the *kesones* is made only from linen.

The **Chasam Sofer** cites the sage **Harav Wolf Heidenheim**, who offers a beautiful answer:

In the *Shulchan Aruch* (*Yoreh Deah* 300 4), the Rema cites “*Yesh Omrim*”, there are those who say that one who wears a garment of wool and a garment of linen one on top of the other, if he cannot take off the bottom one without removing the top one, then he transgresses the prohibition of *shatnez*. According to this opinion, it is understood that even though the *kesones* was made only of linen, because it was impossible to take it off without removing the *me'il*, which contained wool, it was considered *shatnez*, and wearing it in the Mikdash atoned for anyone who sinned with *shatnez*.

Toras Moshe

Shemoneh Esrei and Krias Shema Correspond to the Korban Tamid

“את הכבש האחד תעשה בבקר...” (כטל ט)

This *passuk* says: “*Es hakevess Ha'echad*” – with a *hey hayediah*, while in *Parashas Pinchas* (*Bamidbar* 28:4) it says: “*Es hakevess echad*” – without the *hey*. Why is that?

Rabbeinu Elazar of Germeiza explains:

The word “*ha'echad*” (numerically equivalent to 18) which was said in this *parashah* alludes to the *tefillah* of *Shemoneh Esrei*, which corresponds to the *Korban Tamid*, as the Gemara says (*Brachos* 26a): “*Tefillos kenegged temidin tekantum, the tefillos were established to correspond to the tamid.*” The word “*echad*” stated in *Parashas Pinchas* alludes to the *passuk* “*Shema Yisrael ... echad*”, which when recited at *Shacharis* and *Arvis* is considered for Yisrael like sacrificing the *Korban Tamid*. (*Yalkut Shimoni V'Eschanan remez* 835).

Peirushei Siddur Hatefillah LaRokeach – Lefichach Anachnu Chayavim; Chomas Anach Tetzaveh 8

Educating Children to Answer Amen

On 8 Adar (5489) is the *yahrtzeit* of Harav Eliyahu Hakohein of Izmir, zy”a, the author of *Shevet Mussar* and other well-known *sefarim*. In his holy *sefarim*, he expounds on the greatness of answering amen. He writes in *Minchas Eliyahu* (chapter 32) on the *passuk* (*Tehillim* 27:13):

“*Lulei he'emanti liros betuv Hashem b'erezt hachaim*”: David Hamelech said, if I was not accustomed to being careful about answering amen properly [*he'emanti* contains the word *amen* and the word ‘*me'uman*’, accustomed], then I would not merit “to see the good of Hashem in the land of the living.”

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



Krias Shema – First Parashah (10)

Explanation
of the Word “Totafos”

The *tefillin* that we don are called in the Torah (*Devarim* 6:8): “*Totafos*”, translated as “*tefillin*.” The Gemara (*Menachos* 34b) explains the meaning of the word *totafos*: “*Tat beKatfi*—(the name of a place) is two, *pas b’Afriki* is two.” The reason *tefillin* are thus called is because of the number of *parshiyos* that they contain, two and two, or four.

The *Shelah HaKadosh* (*Maseches Pesachim, Matzah Ashirah* 341) wonders about this: How is it possible that words from the foreign languages of Katfi and Afriki were integrated among the words of the holy Torah, and even merited to be used to name this lofty mitzvah? He answers: Every single nation has a root in the upper worlds, and the language of each one of them has several words from *Lashon Hakodesh*, such as “*taf*” and “*pas*” and suchlike, through which they grasp onto this root. But Am Yisrael, by contrast, merited *Lashon Kodesh* in its entirety. Hence it emerges that the word *totafos* is really in *Lashon Hakadosh*, but appeared in these languages as the holy root that linked them to *Lashon HaKodesh*.

Harav Yissachar Dov of Belz cites the words of *Rashi* on the *pasuk* (*Devarim* 11:18): “*Vesamtem es devarai eileh al levavchem*” – “even after you will be exiled, excel in the *mitzvos*, lay *tefillin* and make *mezuzos*, so that they should not be new for you when you return. Thus says *Yirmiyahu* (31:20): “*Hatzivi lach tziyunim*, set for yourself markers.”

From these words we learn that when Am Yisrael is in exile among the nations, the mitzvah of *tefillin* is the one that highlights the fact that they are different from the nations of the world, and thus it protects them against assimilation. Therefore, it was established that it be called a foreign word, in order to remind that the objective of the mitzvah is that we should be separated from the nations. (*Mahari*’d *Mibetz*, *V’eschanan*.)

The *Eitz Yosef* (*Tanchuma* Bo, 12) further explains in the name of the *Levush* that because *tefillin shel rosh* and their straps symbolize HaKadosh Baruch Hu’s control of the upper and lower worlds, and His abundance and goodness that descends and benefits all those who dwell in the world. Therefore they are called in the Torah “*totafos*”, taken from the Katfi and Afriki languages, which are nations that reside on two ends of the earth, indicating Hashem’s kingship over the entire world from end to end.

The Nusach
of the Brachah of Tefillin

By contrast to the name of *tefillin* in the Torah – “*totafos*”, the *nusach* of the *brachah* was established using the words of the translation, “*Lehaniach Tefillin*.” Why is that?

The author of *Haksav Vehakabbalah* (*V’eschanan*) explains that “*tefillin*” comes from the language of “*haflayah*”, meaning separation and division. *Chazal* established the words of this *brachah* using this language so that when reciting the *brachah* we should accept upon ourselves the purpose for which the mitzvah was established, to separate us and divide us from bad thoughts and from following the *yetzer hara*.

Furthermore, Harav Shmuel of Sochatchov (*Shem MiShmuel Behar; Mikeitz; Hachodesh*) says that the

word “*tefillin*” has several additional meanings that express the praise of Yisrael:

1. The language of “*pilul*” which means connection and bonding (*Rashi Bereshis* 30:8) between Yisrael and their Father in Heaven.

2. The language of “*tefillah*”, which means speaking, because they mention the words *bris* that HaKadosh Baruch Hu forged with Am Yisrael [and the *Os Chaim Veshalom* by the Rav of Munkatch (25 4) explains that they were thus called because the primary time of the mitzvah is during *tefillah*.]

3. A language of “*machshavah*,” thought, such as “*Re’oh panechah lo pilalti*” (*Bereishis* 48:11), because the power of *tefillin* connects a person’s thoughts to HaKadosh Baruch Hu, and he removes himself from bad thoughts, and therefore, one must not distract himself from them.

Tefillin Shel Yad
Precede Shel Rosh

There is a *halachah* in the Gemara (*Menachos* 36a): “When he puts them on, he puts on first the *shel yad* and then the *shel rosh*, and when he takes them off, he removes first the *shel rosh* and then the *shel yad*.” Would it not seem to be that the *tefillin shel rosh* is more important (*ibid* 35a, and in *Rashi* beginning with “*Sham*”). So why was it established to don them second and remove them first?

Rabbeinu Bechaye explains (*Kad Hakemach*, entry *Tefillin*): The *tefillin shel yad* are called an “*os*”, a sign, while the *shel rosh* are called a “*zikaron*”, a memory (*Shemos* 13:9), and because the *os* is what arouses the memory, therefore, the *os*, the *shel yad*, should precede the *zikaron*, the *shel rosh*. From here, the Gemara explains (*Menachos* 36a): “*Kol zman shebein einachah yihyu shstayim*,” whenever the *tefillin shel rosh* are on, the *shel yad* must also be on—you must be wearing both. We learn this from the fact that it says “*ukeshartem*” in reference to the *tefillin shel yad*—in the singular form, and with the *shel rosh* it says “*vehaya*”, the plural, teaching us that the *tefillin shel rosh* are never donned alone, but rather together with the *shel yad* that are put on before them.

Harav Yisrael of Tchothkov learned from this an important rule in *avodas Hashem*: There are two kinds of *mitzvos*, the “*sichliyos*,” the thinking *mitzvos*, such as *emunah* in Hashem and fear of Heaven, which, because they are dependent on the depths of the thoughts of the heart, it is difficult to perfect them; and the practical *mitzvos*, such as *tzeddakah* and *chessed* and suchlike. Because they are dependent on actions, a person can easily perform them perfectly.

Therefore, the Gemara alludes: “When he puts them on, he puts on the *shel yad first*” – when a person wants to make strides in his spiritual state, he must first be consistent in the practical *mitzvos* (*shel yad*), and only after he strengthens those and perfects them can he also raise the level of his performance of the thinking *mitzvos* (*shel rosh*). By contrast, when he takes them off, he takes off the *shel rosh first* – even if he has to descend from his lofty and holy pursuits and be busy with the routine and mundane issues of day to day, he should make sure not to slack off in the practical *mitzvos*, because through them he can always once again rise on the scale of *kedushah* like before. (*Ginzei Yisrael – Likutim, Menachos*)

Tefillah That Brought Salvation from Heaven

It was a hot afternoon in Yerucham, a peaceful desert town in the Negev. Rabbi C., a Ra”m in a local yeshivah, was seated in his office on one end of the yeshivah complex, enjoying the occasional breeze that rippled through the room from the large window opposite him. The pristine desert landscape scene spread out before him as far as the eye could see; in the distance he would even see a herd of meandering camels.

He was used to sitting in his room during this quiet hour, preparing the *shiur* for the next morning. The wonderful quiet and the clear air opened his mind, and the *sugya*, with all its intricacies, was as clear to him as it had been the day it was given at Har Sinai.

A loud buzzing noise of a helicopter shattered the silence—and his concentration. The noise sounded very near, and in the serene silence its raucousness was magnified even more. Rabbi C. stood up and looked out the window, rubbing his eyes in disbelief.

A large military helicopter had landed on the patch of sand behind the yeshivah complex. Its rotors slowed and then stopped spinning, and the door opened. A familiar, slim figure emerged...He waved to the people inside the helicopter and then dashed towards the *bais medrash*, where he was quickly swallowed up among the learners.

Rabbi C. remained standing at the window, gazing at the helicopter that was taking off once again, overcome with shock.

Avreimy was one of the top boys in the yeshivah. He was a diligent *masmid* who made great strides in his learning, and who had earned the admiration of all who encountered him. From morning to night, he learned in the *bais medrash*, and even the short time designated for the afternoon rest was used to review *Mishnayos* by heart.

Everyone had long gotten used to seeing him leave the building during the afternoon with a small *Mishnayos* in his hand. He would pace back and forth outside, gazing alternately into the *sefer* and at an indiscernible spot in the distance. From time to time, his friends earned a slight respite from their routine when they were invited to a *siyum* that Avreimy made in honor of finishing one of the *Shishah Sidrei Mishnah*. He had already completed *Mishnayos* by heart several times.

That was why Rabbi C. was so surprised to see Avreimy alighting from the military chopper.

What did such a *masmid* have to do with soldiers and helicopters? The questions bounced around in Rabbi C.’s mind, clamoring for answers.

That evening, by contrast to the norm, Rabbi C. went to daven *Maariv* in the yeshivah. He had to get to the bottom of this story and hoped that Avreimy would not be embarrassed that his secret had been discovered...

For some reason, Avreimy davened longer than usual. His thin body swayed back and forth, and his back shuddered from time to time. It was apparent that he was deeply emotional. Rabbi C. had to wait quite some time until he finished, and when he presented his question to the *bachur*, he was even more surprised to hear the following remarkable story he told:

“As the Rav knows,” Avreimy related, “from time to time I use my afternoon break to study *Mishnayos* by heart. Every so often, my legs carry me, of their own accord, to the desert areas that surround the yeshivah. That happened today as well, but by contrast to other times, things went badly wrong...”

“Without realizing it, I wandered further than I usually do. I walked for about half an hour with the sun beating down on my head. At one point, I felt very tired, and looked around to find some shade. I was happy to see a green bush thriving in the desert, completely out of place in the scenery.

“I quickly hurried over to the bush and sat down beneath it, but this hasty action turned

out to be mistaken and dangerous.

“The bush, which looked innocent and green, turned out to be a thick mass of thorns, but by the time I discovered this it was too late. My hand got caught in a large, sharp thorn. When I tried to break free, I got into even more trouble. My other hand also got caught, and it began to bleed profusely.

“I could barely extract my hands from the thorns, and only once I did, did I discover the extent of the trouble I was in. The blood was flowing from my hands to the ground. I tried to stop it however I could, but nothing I did was effective.

“I decided to walk quickly to the yeshivah, but the brisk walking in the baking sun, as well as the large amounts of blood I had lost, weakened me, until I could not continue. I sat down on the burning sand; my head was aching badly and I began to lose consciousness.

“What could I do? There wasn’t a soul to be seen. No one was there to help me. I tried to scream and cry, hoping someone would hear me, but the echo that bounced back seemed to mock my efforts. Tears flowed from my eyes and I felt that I was in real danger. Terrible thoughts began to flash through my mind.

“Suddenly, the cry emerged from deep inside me, and a *tefillah* like I had never experienced burst out from my heart: “Father in heaven! Help me and strengthen me, because without You I have no help or salvation! Please, only You can save me. Send Your help from Above, and hasten to revive me!”

“My eyes were beginning to close when suddenly I heard a loud buzzing noise...I could hardly believe the sight when just fifty meters away, a large military helicopter landed and two soldiers alit.

“I began to scream towards them with the little strength I had left, crawling in their direction at the same time. Baruch Hashem they noticed me...”

“One of them ran towards me, and when he saw my bloody hands, he ran back to the helicopter, got a first aid kit, and quickly bandaged my wounds. His friend also brought over a water bottle and gave me cool water to drink.

“Within a few minutes, I felt much better. Only then could I look at my rescuers. I briefly told them what had transpired over the past hour, and they kindly invited me to sit inside them in the helicopter. Thus, just a few minutes later I was back in my seat in the *bais medrash*, and no one around me was aware of the fact that I had just been saved from a certain death.

“During the *Shemoneh Esrei* that I just completed, I could no longer suppress my emotions of gratitude. I experienced the power of *tefillah* that comes from the depths of the heart, and wanted my thanks to be no less fervent.

“When I said, ‘*Vechol hachaim yoducha selah*’ – I remembered the words of the *Tur* (*Orach Chaim* 219), who uses this phrase as a sign for the four people who must offer thanks, the last of them being ‘wanderers in the desert.’ I never thought that I would ever fall into that category and would have to thank Hashem as a result.”

“Why did the soldiers decide to land right there?” Rabbi C. could not suppress the question that arose in his mind upon hearing this story.

“Oh, that makes no difference; they landed there because I davened from the depths of my heart...” the boy replied candidly, and then added, “In actuality, I asked them the same question and they replied that they had received a radio warning about an urgent call they had to make, and because the conversation required them to concentrate, they decided to land before making it. To me personally it is clear that this was the Hand of Hashgachah that brought them there,” the boy concluded, tears of emotion pooling in his eyes.

From the *Maggid*, Harav Shlomo Miller, *shlita*, who heard it from the person it happened to