

VeChol Maaminim

A Weekly Pamphlet From "Bney Emunim"

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Peninei Emunim

Pearls of Tefillah in the Parashah

Pischu Shearim

Open the Gates

Building the Mishkan L'Shem Shamayim

”דבר אל בני ישראל ויקחו לי תרומה” (כה ב)

The word “*Li*” is explained by *Rashi* (according to *Tanchuma* 1) as “*L'Shemi*.” The *Panim Me'iros* explained as follows:

Chazal say (*Sotah* 38a) that in the *Bais Hamikdash* they would pronounce the *Shem Havay-ah* as it is written, and not with the Name of *Adnus*, as it was pronounced outside the *Mikdash*. Therefore, *Rashi* explained: *Veyikchu Li a terumah* to build the *Mishkan*, “*L'Shemi*” – so that they can iterate there the *Shem Havay-ah* as it is written.

The *Mekubal Rabi Meir Bikayam* wrote that this subject is alluded to in the *passuk* (*Tehillim* 130, 1-2): “*Shir Hama'alos mima'amakim karasicha Hashem; Hashem shimah bekoli*.” First the singer mentions the *Shem Hava-yah*, and then the Name of *Adnus*, as it says “*Mima'amakim karasicha Hashem*” – from the depths of my heart, I have *kavanah* to the *Shem Havay-ah*, but “*Hashem shima bekoli*” – in my voice, I say it as the *Shem* of *Adnus*.

Kusnos Ohr; Me'orei Ohr Naso

The Parables Are as Holy as the Badim

”ועשית כדי עצי שטים וצפית אתם זהב; והבאת את הבדים בטבעת על צלעת הארון לשאת את הארון בהם; בטבעת הארון יהיו הבדים לא יסרו ממנו” (כה יג-טו)

Harav Eliyahu Hakohein of Izmir, author of *Shevet Mussar*, explained:

From these *pesukim* that discuss the holiness of the *badim* of the *aron*, we can

learn proof of the importance of the *meshalim* of *Chazal*, which are like the *badim* that carried the *aron hakodesh*, and which were instituted to help explain the *Torah* to simple people. As it is said of *Shlomo Hamelech* (*Koheles* 12:9): “*Veyoser shehayah Koheles chacham od lamad da'as es ha'am v'izen vechiker tiken meshalim harbeh*, and more [than this], *Koheles* was wise, he also taught knowledge to the people; he listened and sought out, he established many proverbs [*meshalim*].”

“And you should make the *badim* from *atzei shitim*” – the *meshalim* were instituted for *Am Yisrael*, “to carry the *aron* inside them” – so that through them the deep *divrei Torah* should be explainable to the simple people. The parables, like the *badim*, look like ‘simple wood’ but still, the *Torah* instructs: “And you should coat them with gold” – you should hold them in esteem and value them, and moreover, “in the rings of the *aron*” – which is the *Torah*, “the *badim* should be” – referring to the *meshalim*, “they should not be removed from it” – because through them *Torah* is explained, they are bestowed with *kedushas HaTorah*.

Based on this, the *Ari Hakadosh* explained the wording of the *brachah* of *Atah Chonen*:

“*Atah chonen l'adam da'as*” – You, *Hashem*, give wisdom in the heart of virtuous people, who are called ‘*adam*,’ to institute their words with parables and proverbs. “*And teach l'enosh binah*” – that through this, even the simple people, who are called ‘*enosh*’ merit to understand the words of *Torah*.

Midrash Talpiyos, Aron; Shaar Bas Rabbim

A word from the founder and Nasi of Bney Emunim

Ten People Who Rise Early to Answer Amen

This *Shabbos*, we will read the *passuk* that commands the building of the *Mishkan*: “*V'asu Li mikdash veshachanti besocham*,” and the holy *Zohar* wrote (*Naso* 126 1) that this commandment also indicates the obligation to build *batei knesses* in every generation.

This *Shabbos*, it is customary to speak about the sanctity of the *beis knesses*, which is called a “*mikdash me'at*.” It is therefore appropriate that we address this subject in this space as well. It is fitting to cite the *Pardes Yosef* in this *parashah*, which indicates the fundamental and important point that is derived from this *passuk*. The *passuk* emphasizes “*Veshachanti besocham*” – meaning, in those who come to the *Mishkan*, to teach us that the dwelling of the *Shechinah* in a shul does not depend on its size or beauty, but rather on the quality of the people coming there.

These words are stated clearly in the *Gemara* (*Brachos* 6b): “When *HaKadosh Baruch Hu* comes to the shul and does not find ten, immediately, He gets angry, as it says (*Yeshayahu* 50:2): ‘Why did I come and there is no man, I called and no one answers.’” In other words: When *HaKadosh Baruch Hu* comes to dwell His *Shechinah* in the *beis knesses*, in keeping with the promise of “*veshachanti besocham*,” if He does not find ten people who rise early and come there, not only does He not dwell the *Shechinah* there, but he *kaviyachol*, arouses the *Middas Hadin*.

We have often mentioned here: Rising early to go to shul depends very much on the way that *Birchos Hashachar* are said! Reality has proven clearly that in the shul whose *mispallelim* are strict about *Birchos Hashachar bechavrusa*, there will always be those ‘*asarah mashkimim*,’ the ten people who come early, and through that, the *Shechinah* will dwell there!

The *Kedushas Tzion* of *Bobov* found an allusion in the *passuk* brought in the *Gemara*: “*Madua basi v'ein ish* – איש is an acronym for שְׁעוּנִים אָמֵן, (*Kedushas Tzion* Vol. II, p. 108). I thought to add that the rest of the *passuk* also teaches us about this: “*קראתי ואין עונה*” – *oneh* means one who answers amen.

We can also connect this to the well-known *takanah* of *Chazal* (*Megillah* 3b) that in every city, there have to be ‘ten *batlanim*,’ meaning people who put aside everything else and engage in *Torah* learning in the shul. This *takanah* was established so that *chalilah* there should not be a situation where *HaKadosh Baruch Hu* will come to the shul and won't find ten people there. But it is likely that the role of those ten *batlanim* is also to answer amen after the *mevarchim*, as indicated by the fact that בטלן is numerically equivalent to אָמֵן.

Let us come early to welcome the *Shechinah* that comes to dwell among us, by saying *brachos* and answering amen according to *halachah*.

Good Shabbos
Yaakov Dov Marmurstein

The Path That was Paved With Tefillah

Many of the *gedolim*, *roshei yeshivos* and *rabbanim* of Europe yearned to make Aliyah and settle in Eretz Yisrael. But the future of the *yeshivos* and communities that they led, combined with their worries about the spiritual and material situation in the Holy Land, compelled them to quell those deep desires. In the years between the two World Wars, and especially as the outbreak of World War II neared, the challenges – both material and spiritual – mounted in Europe. During this time, many of the *roshei yeshivah* and *rabbanim* began to work to realize their longtime dreams to make Aliyah.

It was ordained from Hashem. In this way, the Torah world was built anew in Eretz Yisrael, and the infrastructure was laid to resurrect the Jewish people after the horrific destruction that would transpire in the coming years.



One of the ships that brought Jews of Europe to Eretz Yisrael.

One of the prominent *gedolim* who moved to Eretz Yisrael in these years was Harav Isser Zalman Meltzer, *zt"l*. He arrived in 5685, and was appointed to lead Yeshivas Eitz Chaim in Yerushalayim.

The strong bond that Rav Isser Zalman had with his nephew, Harav Elazar Menachem Mann Schach, *zt"l*, led Rav Schach to want to follow in his path. But upon the advice of the *gedolei hador*, he had to repeatedly postpone his plans.

In 1940, the skies over European Jewry went dark. From day to day, the decrees mounted, and the possibilities of leaving Europe for safer shores grew narrower. Rav Schach realized that this was his final chance to flee with his family from the inferno, and to realize his dream of moving to Eretz Yisrael. On the other hand, it was hard for him to leave his *yeshivah* alone. The question was a difficult one, and he shared it with

the *gadol hador*, Harav Chaim Ozer Grodzhenski, *zt"l*.

At first, Rav Chaim Ozer instructed him to remain with his students in Kletzk, but a short time after that, when it became a question of *pikuach nefesh*, Rav Schach again presented his question. This time, Rav Chaim Ozer agreed that he had to make every effort to depart for Eretz Yisrael. However, at the time, obtaining entry visas to the Holy Land was virtually impossible. Anyone who wanted to reach the land had to find an exceptional way to obtain a permit of some type that would bring him closer to the destination.

Rav Schach decided to turn to the Turkish Consulate in Moscow, and to plead with the consul to give him an entry visa to Turkey. From there, he hoped to find a way to go to Eretz Yisrael. When it came his turn, Rav Schach stood before the

Turkish official, but he didn't know Turkish and the official did not know Yiddish. Thus, they sounded like gibberish to one another. Rav Schach tried in every way he could to plead and explain his request, and the official did not understand word. After many long moments, Rav Schach had to turn back, dejected, without obtaining what he wanted.

Because there was no one in the area who could mediate between him and the clerk, Rav Schach resorted to the age-old strategy of his ancestors. Like every G-d fearing Jew in a time of trouble, he retreated to the corner of the corridor, outside the clerk's office, and began to daven with tears and deep emotion. He pleaded with the Creator to help him be saved from the burning continent of Europe, and to bring him to Eretz Yisrael.

On that same day, Harav Shabsai Yagel, *zt"l*, Rosh Yeshivah of Slonim, had also come to the consulate. He also wanted a Turkish visa for his family. While his friend stood and davened, it was Rav Yagel's turn, and he entered the official's room to ask for the permits. He realized quickly that he would need to switch from spoken language

to body language. So he stood up next to the clerk, and motioned with one hand upwards, and then bent down and motioned with the second hand downwards. This way, with some other motions, he tried to explain to the clerk that if he would not give them an exit visa, he would be sentencing them to a certain death. There is no way to know if the clerk understood or not, but the fact is that as soon as the little charade was over, the clerk signed on exit visas for both families.

With the visas in hand, Rav Schach and Rav Yagel made their way to the Odessa port, where they hoped to find a ship that would take them to Istanbul, Turkey. When the ship arrived, they crowded onto the deck with hundreds of other people. But their travails were not yet over. The Turkish government did not allow the two families to debark at the port, lest they settle in Turkey. All their efforts to persuade the officials that they had no intention of doing so fell on deaf ears, and they ordered the captain of the ship to take the Jewish families back to Europe.

Here, too, Rav Schach used the same strategy as he had at the Turkish Consulate. He stood in the corner of the ship and offered a fervent *tefillah* from the depths of his heart that Hashem should grant him success and help him and his family flee to Eretz Yisrael. This time, the *tefillah* was also accepted. As the boat was about to depart the port, a distinguished Jew suddenly arrived; he appeared to be one of the prominent members of Turkey's Jewish community. In an authoritative tone, he informed the officials that he was the guarantor that the two families would not settle in Turkey, and *bechasdei Shamayim*, his words were accepted. The families were permitted to debark at the Turkish port, and a short time later, they departed for Eretz Yisrael via Syria.

The Turkish Jew who had helped them disappeared right afterwards and to this day, no one knows who he was. But in time, they realized that he was a Divine emissary to help save the *gedolei Torah* and their families – and no less than that, to save the Torah world in Eretz Yisrael, which these two *gedolim* were so instrumental in establishing.

Answering Amen After Those Who Garble the *Brachah*

Amen is not answered after a *brachah* by ignorant people who garble and interchange the letters of the *brachah*. But some hold that it is permitted to answer amen.

Sources and Explanations

The *sefer Beirach Es Avraham* (55 3) wrote that one should not answer amen after *brachos* said by those who garble and interchange letters “Because this is not the *nusach* of the *brachah*, and it is nothing.” The *sefer Damesek Eliezer* (*Ma’areches* 1 30) wrote that one should not answer amen after one who garbles the letters, and says in *Birchas Hagomel* “*Hagomel lachayavim tovim*” instead of “*Hagomel lechayavim tovos*,” because he is changing the form of the *brachah*, and his *brachah* is considered a *brachah levatalah* (as ruled by *Chessed L’Alafaim Orach Chaim* 218 7).

But the *Shu”t Kinyan Torah B’Halachah* (Vol. V, 9) wrote that even if someone garbles the *brachah*, because his *kavanah* is *l’Shem Shamayim*, his *brachah* is valid and one should answer amen after it. As he wrote in *Sefer Chassidim* (18) “Those who read *Pesukei Dezimrah* aloud and in a pleasant tune, and do not know the *pesukim* and say them with mistakes, their *tefillah* and song is accepted like a pleasant scent. HaKadosh Baruch Hu also rejoices with them greatly, and says, how much he sings to Me according to what he knows. Of this it is said (*Shir Hashirim* 2:4): “*Vediglu Alai ahavah*.” And he explained (according to *Targum Mishlei* 16:10) that “*diglu*” is “*me’ilaso*,” meaning that even though he misappropriates his obligation of *tefillah*, and mixes up the words, his *tefillah* is accepted willingly and lovingly. Likewise, the *Midrash* (*Shir Hashirim* 2 1) explains this *passuk* as if it says “*Vedilugo Alai ahavah*,” that even the *tefillah* of an *am ha’aretz* said with skipped letters is accepted with love.

The Halachah of an Amen *Yesomah*

1. Even if someone did not hear the entire *brachah* from the *mevarech*, and only heard the mention of Hashem’s Name and the conclusion of the *brachah*, such as “*Baruch Atah Hashem Magen Avraham*,” he is obligated to answer amen. Some say that even if he did not hear Hashem’s Name, as long as he hears the conclusion of the *brachah* he must answer amen. But the *poskim* ruled that even if he didn’t hear the *brachah* at all, but knows which *brachah* the *mevarech* was saying, he is obligated to answer amen after him.

Sources and Explanations

The Rishonim differ as to whether one should answer amen after the *brachah*, when the one who hears didn’t hear the Name of Hashem emerging from the mouth of the *mevarech*: The *Rosh* (*Brachos* 8 5) and the *talmidim* of Rabbeinu Yonah (ibid 40a in the *Dapei HaRif*, cited in *Mishnah Berurah* 215 2) are of the opinion that a person does not have to answer amen after a *brachah* unless he heard Hashem’s Name mentioned. The *Biur Halachah* (ibid ad loc. *shelo*) explained that the reason for this is because the obligation to answer amen is derived from the *passuk* (*Devarim* 32:3) “*Ki Shem Hashem ekra havu godel l’Elokeinu*.” And if so, as long as he does not hear the utterance of Shem Hashem, he is not obligated to answer amen. The *Biur Halachah* added that the Rishonim here do not mean to forbid

the answering of amen in such a case, but only to say that it is not obligatory to answer amen if he did not hear Hashem’s Name and the end of the *brachah*. See *Taz* (ibid 2) who explained the view of the *Tur* that it is not obligatory to answer amen unless one heard the whole *brachah* from the *mevarech*. But *Rashi* (*Brachos* 51b ad loc. *onin*) and the *Ohr Zarua* (*Hilchos Seudah* 210, cited in *Mishnah Berurah* ibid) are of the opinion that it is enough to hear the *brachah* in order to be obligated to answer amen. The *Rambam* (*Brachos* 1 13) wrote: “Anyone who hears another Jew making any one of the *brachos*, even if he does not hear the entire *brachah* from beginning to end...must answer amen.” And the *Shulchan Aruch* (215 2) said the same thing. The *Biur Halachah* there wrote that from the ambiguity of the words of the *Rambam* it seems that he agrees with *Rashi*, that even if one does not hear the mention of Hashem’s Name, it is enough to hear the end of the *brachah* to obligate him in answering amen.

But in fact, the *Shulchan Aruch Harav* (ibid 1) and the *Mishnah Berurah* (ibid 6 and in *Biur Halachah* ibid) ruled that even if someone did not hear the *brachah* at all, and only knows which *brachah* was being made, he is obligated to answer amen. And see *Mishnah Berurah* (55 38) that ruled that a deaf person [who can speak] can answer amen as long as he knows which *brachah* is being made, even though he does not hear it.

2. This only applies to one who answers amen to a *brachah* that he is not obligated to hear. But one who wants to answer amen to a *brachah* that he is obligated to hear in order to be *yotzei* must hear the whole *brachah*. If he does not hear the whole *brachah*, even if he knows which *brachah* the *mevarech* made, he must not answer amen, and if he does then it is an ‘amen *yesomah*,’ an ‘orphaned’ amen.

Sources and Explanations

It is related in *Maseches Sukkah* (51b) that in Alexandria, Egypt, there was a very large *beis knesses*, and due its tremendous size, not all the *mispallelim* could hear the *shaliach tzibbur*. Therefore, the *shamash* of the *beis knesses* would wave a kerchief at the end of each *brachah*, so that the *tzibbur* would know when to answer amen. The Rishonim asked why this is not an *amen yesomah*, which *Chazal* (*Brachos* 47a) forbade. Rabi Nissim Gaon explained that this only regarding *brachos* that a person is obligated in them that *Chazal* said that if one doesn’t hear the whole *brachah* then the amen is considered a *yesomah*. And indeed, in Alexandria they had the practice of doing so only with *brachos* that did not obligate the *tzibbur* (*Sefer Ha’aruch, Amen*). The *Rambam* (*Brachos* 1 14) and the *Shulchan Aruch* (*Orach Chaim* 213 3) ruled *l’halachah* according to Rabi Nissim Gaon, and according to the edition of the *Chareidim* in his commentary on the *Yerushalmi* (*Brachos* 8 8 ad loc. *eizeh hu*) this difference is explained in the *Yerushalmi*.

The *Chareidim* there (ad loc. *keshele*) explains the reason why this prohibition applies only to a *brachah* that a person is obligated to hear in order to be *yotzei* is because *Chazal* were afraid that if they would permit a person to answer amen, then he might think that he fulfilled his obligation, even if he did not hear the *brachah*. The *Sma”g* (*Esin* 27) explained that answering amen without hearing the *brachah* is called an *amen yesomah* because this amen is like an orphan that has no father.

Otzros Emunim

Answering Amen – The Foundation of Emunah

The Brachah Concludes With, and Is Fulfilled With, Answering Amen

There is a famous statement that teaches us about the great virtue of answering amen, and it is repeated in two places in the Talmud, in *Maseches Brachos* (53b) and *Maseches Nazir* (66b). It states: “Rabi Yosi says: ‘The one who answer amen is greater than the one making the *brachah*.’ Rabi Nehora’i said to him: ‘The Heavens [a term of an oath]! This is how it is. Know that the simple soldiers start the war, and the strong ones win the war.’” In other words, just like in time of war, the ones who bring the war to completion are the strong soldiers, likewise, the one who answers amen concludes the *brachah* and he is “more praised than the *mevarech*” (*Hamefaresh on Nazir* *ibid ad loc. sheharei*).

Rabi Yaakov Bruchin, Av Bais Din Karlin and author of *Mishkenos Yaakov*, explained (*Koheles Yaakov Brachos* 46a) that from the fact that *Chazal* (*Brachos* 53b) compared the one who says the *brachah* to a simple soldier who begins the battle, and the one who answers amen to the strong soldier who wins the war, we can learn about two fundamental points in answering amen:

1. Just like in the parable, the strong soldiers fight the war together, likewise in the *nimshal*, the *mevarech* and the one who answers amen work together to bring the *brachah* to fruition. This teaches us that amen is not an addition to the *brachah*, but rather an inseparable part of it.
2. Just like in war, the primary victory depends on the strong soldiers, likewise, when answering amen, which *Chazal* compare to heroes, the “main fulfillment of the *brachah* is with answering amen.”

Iggeres Emunim

A Letter from a Loyal Reader

To the heads of Bney Emunim, in whose merit tens of thousands of people are careful to say *Birchos Hashachar bechavrusa*,

I would like to share with you a miracle that our family experienced in the merit of answering amen.

My father, *shlita*, is blessed with a large family and seven of his children have yet to marry. Half a year ago, he suffered a stroke, *lo aleinu*. He was sedated and put on a respirator, and his condition deteriorated to the point that he was critical. The doctors basically gave up on him, and gave him no chance of survival.

In light of the words of *Chazal* (*Brachos* 47a) that “Anyone who lengthens their amen – has his days and years lengthened,” his family decided to “lengthen their amen” in his merit. We answered amen and were strict to utter it according to *halachah*, and as *Tosafos* writes (*ibid ad loc. kol*) that the meaning of being ‘*ma’arich b’amen*’ is that he answers amen slowly, as is fitting, which is as long as it takes to say the words ‘*K-l Melech ne’eman*.’ *Bechasdei Shamayim* we merited that after two weeks of this *kabbalah*, there was a significant improvement in my father’s health. Slowly, miraculously, he regained his health.

On Rosh Chodesh Teves we held a big *seudas hoda’ah*. My father spoke emotionally, and thanked the whole family for their efforts in general, and especially for their spiritual undertaking to be strict about amen for him. He even asked us to continue to do this in gratitude for the great miracle that he and all of us had merited.

In his words, he also shared a beautiful *remez* that he had thought of during his recovery. The *passuk* (*Tehillim* 21:5) says: “*Chaim sha’al mimcha nasata lo orech yamim olam va’ed*.” The acronym for ימים לו אורך ימים is numerically equivalent to 91, which is the same as amen.

In gratitude for all that you do, and with the recognition that your work for amen brings much health and *parnassah* to Am Yisrael,

Pinchas S., Beit Shemesh

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Tzaddik B’Emunaso

Amen and Brachos in the Teachings of One Who Has Yahrtzeit



The ohel over the kever of Harav Yitzchak Eizik of Kaliv, zt”l.

Harav Yitzchak Eizik of Kaliv

7 Adar 5681

Harav Yitzchak Eizik Taub of Kaliv was born in 5511 in the city of Serencz, Hungary to his father, Rav Moshe Yechezkel, who passed away a short time after he was born. Already as a youth he stood out among his friends as an *illuy* and diligent learner.

His lofty soul led him to be *misboded* for days and weeks, and he would use this time to help his poor mother support by family by taking geese to pasture in isolated places. The *tzaddik* and *mekubal*, Harav Leib Sarah’s, met him and saw who he was, and convinced him to come to the yeshivah of Harav Shmelke of

Nikolsburg. When Harav Elimelech of Lizhensk visited Nikolsberg, Harav Yitzchak Eizik met him and became a follower.

In 5541, he was appointed Rav of Kaliv and served in this position for forty years. His Torah and holiness became renowned all over Hungary.

He was frail and sickly most of his life, and towards his old age, he took ill once again. As he lay in bed, he asked that no praise be written on his *matzeivah* aside for the following words: “He could learn *al hadaf*, and was an *ehrlischer Yid*.”

On Shabbos, 7 Adar 5581, he passed away, and was buried in the cemetery in Kaliv.

The Practice of the Kaliver Rebbe

Harav Yitzchak Eizik of Kaliv would go each morning to the Talmud Torah that he established in his city in order to hear *Birchos Hashachar* from the *talmidim* there. Harav Shmuel Rosenfeld, who was the *baal tefillah* at the Rebbe Harav Meshulem Feish of Tosh and who learned as a child in the *cheder* in Kaliv, related: One day, after the Rebbe answered amen to my *brachos*, he put his hand on my head and blessed me: “You’ll yet be a good *baal tefillah*, and you will arouse much compassion for Klal Yisrael.” (*Avodas Haleviim* Vol. I, p. 172)