

Vechol Maaminim

A Weekly
Pamphlet
From
"Bney
Emunim"



ת.ד. 102 בני ברק | פקס: 03-5055919
9139191@gmail.com

Parashas PEKUDEI | 5785 | Issue No. 575

Peninei Emunim

Pearls of Tefillah
in the Parashah

Bayis Shelishi Will Be Built in the Merit of Tefillah

“אלה פקודי המשכן משכן העדת אשר פקד
על פי משה עבדת הלויים ביד איתמר בן אהרן
הכהן” (לח כא)

The *Imrei Noam* explained:

Am Yisrael only merited the rebuilding of the Second Bais Hamikdash after they once again committed themselves to the yoke of Torah in the days of Achashveirosh (*Shabbos* 88a). This is because Bayis Rishon was destroyed for the sin of *bittul Torah*, as it says (*Yirmiyah* 9:12): “*Vayomer Hashem al ozvam es Torasi.*”

Bayis Shelishi, in contrast, will be built in the merit of strengthening *tefillah* as it says (*Tehillim* 102: 17-19): “*Ki banah Hashem Tzion nirah bichvodo*” in Bayis Shelishi, in the merit of “*Panah el tefillas ha’arar velo bazah es tefillasam.*” The *passuk* even continues and stresses that it refers to Bayis Shelishi when it says “*Tikasev zos ledor acharon...*” (See *Vayikra Rabbah* 30 3)

This *passuk* alludes to this: “אלה פקודי המשכן” – is numerically equivalent to קול תפלה and פקודי is a term of *pekidah* and *geulah*, meaning, “now one needs to make the effort primarily in *tefillah* and through this we will merit the *geulah sheleimah* may it be speedily in our day amen.”

Regarding the obligation to strengthen *tefillah* in our generation, and because the *Geulah* is contingent on this, the *Imrei Noam* continues with these inspiring words: “**And still the satan dances among us because ‘hashmen lev ha’am’ (Yeshayah 6:10) that they should not awaken themselves to daven with kavanah.**”

Imrei Noam

Pischu Shearim

A word from the founder and Nasi of Bney Emunim

A Complete Brachah Is Said by Two

The *Baal Haturim* says in this *parashah* (*Shemos* 38:27) that the mitzvah of saying *meah brachos* a day was instituted to correspond to the one hundred *adanim* in the Mishkan.

The symbolic connection between *meah brachos* and the *adanim* in the Mishkan has been explained in various ways by *baalei machshavah*, and I thought perhaps to add an interesting understanding about it: As explained in this *parashah* (*ibid* 26), the 100 *adanim* of the Mishkan were formed from the *machatzis hashekel* coins that were collected from Am Yisrael. Why did the Torah establish that the *terumah* was “half a shekel”? Wouldn’t have it been more fitting, for the lofty goal of creating the *adanim*, to give a whole shekel?!

It emerges that there is a tremendous lesson here, that also relates to answering amen. The *Alshich* in *Parashas Ki Sisa* (30:13) brings in the name of Rav Shlomo Alkabetz, who wrote the *piyut* of *Lecha Dodi*, that the Torah teaches us a wondrous *remez*: Just like the entire shekel cannot be achieved without the donation of two Jews together, likewise, a person cannot consider himself whole unless he joins his friend.

The action during which this idea is best manifested is saying a *brachah*. As explained in the *poskim* (see *Shulchan Aruch Orach Chaim* 167 16 and the *Nosei Keilim* there), the person’s *brachah* is not complete unless another person is there to answer amen after the *mevarech*. A person may stand and make *brachos* with *kavanah* and *dveikus*, and even to be *yotzei* his obligation to make a *brachah*, but he will not have a “*brachah sheleimah*” unless his

brachah is answered by amen.

In light of this we can say that when Chazal instituted the 100 *brachos* to correspond to the 100 *adanim* of the Mishkan, they meant that we should also have in mind the *machatzis hashekel* from which the *adanim* were forged. Just like the entire shekel to create the *adanim* could only come from the donation of two Jews together, likewise the *brachah* that was instituted to correspond to them will only be considered *shalem* if two Jews join together – the *mevarech* and the *oneh amen*.

I appreciated the words of one of our readers, which have been cited here in the past, and I will quote them again, because they are dear to me. In a wonderful letter, the reader compared the *brachah* and answering it to a pair of shoes, and he wrote: “Shoes come in pairs; the right shoe and the left shoe. One shoe alone cannot be used if the other shoe is missing. Likewise, a *brachah* and amen are a pair of praises that together create a perfect *brachah*. A *brachah* said with the utmost *kavanah* still needs the other part that completes it – answering amen.”

We hope that our *tefillos* and *bakashos* will be fulfilled with *shleimus* and we express this in the *nusach* of the *brachos*: “*Teshuvah sheleimah,*” “*geulah sheleimah,*” “*refuah sheleimah.*” In order to merit this, we have to be strict to recite our *brachos* with *shleimus*, in the ears of someone who will answer amen to them, and of course, we should also complete the *brachos* of others with amen, and thus we will merit *middah kenegged middah* to an abundance of *brachah* and *tovah sheleimah* from Above.

Good Shabbos

Yaakov Dov
Marmurstein

Birchos Hashachar k’halachah

Aloud

With kavanah

Bechavrusa

When it came to helping another, Rabbi Yaakov Schwartz never hesitated. And so, when he heard that one of his friends was sick and needed complex surgery in a major hospital in America, he didn't think twice and offered to accompany him. The doctors emphasized that the patient's condition was very complex, and therefore he could not be left alone for even a moment. Rabbi Schwartz, with his characteristic devotion, took upon himself this task whole heartedly and they set out.

The hospital was very large, comprising of numerous buildings on a huge campus, and it was not easy to find their way around. With everything involved, Rabbi Schwartz devotedly fulfilled his role of not leaving the patient for even a moment.

On Shabbos, there was a downturn in the patient's condition. Rabbi



Schwartz hurried to summon the doctor, who ordered a series of comprehensive tests. Within minutes, two orderlies entered the room, grasped the patient's bed and began rolling it towards the department where the tests would be taken. They left the room – Rabbi Schwartz on their heels; they walked down the long corridors – and he followed; they went from one floor to the next – and he kept up with them, making sure not to leave the patient alone for a moment.

At some point, the orderlies stopped at a nurses' station. There was a long line of patients also waiting impatiently for their turns.

As he sought a comfortable place to sit and wait with the patient, Rabbi Schwartz noticed an elderly woman lying on a bed on the other side of the waiting room, and motioning to him with her hand. He approached her bed and asked how she was faring. When he heard that she was Jewish, he warmly wished her a good Shabbos, and that she get well quickly, with the special *nusach* used on Shabbos: “*Shabbos hi milizok urefuah sheleimah kerovah lavo.*”

Time passed, the line was crawling along, and there seemed no end in sight. A glance at the patient's face led Rabbi Schwartz to the conclusion that in order to prevent a further deterioration in his condition, he had to eat something. But the patient had not yet heard Kiddush, and knowing him, Rabb Schwartz was aware that he would not put a thing in his mouth before Kiddush. Having no choice, Rabbi Schwartz hurried back to the

room to bring the bottle of wine and a cup.

Within a short time, he was back with his friend; he poured the wine into the cup and began to make Kiddush in a loud voice. Despite the large crowd of patients in the waiting area, his voice was loud enough to fill it

as he was *mekadash* the Shabbos and then made a *brachah* on the wine. At the end, he heard the amen that his sick friend replied, along with another amen – which came in a loud voice from the other side of the waiting room.

He raised surprised eyes to the direction from where he heard the amen and discovered that the woman who had previously motioned to him had her eyes closed with fervency, and realized that she was the one who had answered that resounding amen.

He drank from the cup, made a *mezonos* and tasted the cake in front of him. While his sick friend also

sipped from the wine and ate some cake, Rabbi Schwartz hummed the Shabbos *zemiros*, and noticed the entire time that the old lady was looking at him longingly, with an ethereal expression on her face.

His curiosity mounted: Who was this special woman? Perhaps she was a distinguished rebbetzin, the wife of a *talmid chacham*?!

He rose from his place, crossed the room and approached her with respect and asked where she was from and what she did. To his surprise, she related that she had been raised in a traditional Jewish home in Europe, but during the Holocaust, her parents had left her among gentiles, alone, and she'd been lost to her people.

“I haven't heard a *tefillah* in more than fifty years,” the woman related tearfully, “I haven't heard a single *brachah* all these years. The *brachah* that you made on the wine aroused within me very old childhood memories, and when I merited to answer amen, I felt like that amen filled my entire being and was carrying me back home, to where I came from.”

The tears flowed freely down the woman's face, and Rabbi Schwartz also felt tears in his own eyes.

A nurse announced the name of the patient that Rabbi Schwartz was accompanying and he hurriedly wished the woman a *refuah sheleimah*, and then entered the room with his friend. *Baruch Hashem*, the test results were normal, and the patient was feeling much better by this time.

When he emerged from the room, Rabbi Schwartz sought out the old woman to see how she was doing, but when he came over to her bed, he was shocked to find that in the short time he had been in the exam room, the woman had passed away, and she was now covered with a sheet.

Once again, he felt hot tears on his cheeks: Fifty years of isolation and estrangement from the Eternal People and one big amen that had resounded and filled her heart. “*Yesh koneh olamo b'amen achas,*” he whispered to himself.

Moshe Rabbeinu's Amen

“אלה פקודי המשכן משכן העדת אשר פקד על פי משה עבדת הלויים ביד איתמר בן אהרן הכהן” (לח כא)

This *parashah* details the amount of gold, silver and copper that the nation gave to Moshe for building the Mishkan. In this context, the Midrash (*Shemos Rabbah* 51 1) calls Moshe Rabbeinu the words we see in the *passuk* (*Mishlei* 28:20): “*Ish emunos rav brachos*,” because the *terumos* that Am Yisrael brought for the Mishkan were entrusted to Moshe, who was a faithful person, therefore Bnei Yisrael brought a lot of donations, and that’s how the *brachah* in the *Melech Hamishkan* was increased (based on *Eitz Yosef* *ibid*).

Another reason for the fact that Moshe was called “*ish emunos*” is explained by **Rav Moshe Dovid Kliensberg** the Rav of Kaluszyn, based on the words of his father-in-law, the **Rebbe Rav Yechezkel of Kuzmir**, who explained the words of *Chazal* (*Brachos* 53b) “*gadol ha’oneh amen yoser min hamevarech*” as follows: One who answers amen to the *brachah* of his friend shows that he does not aspire to be the *mevarech*, and on the contrary, he wants his friend’s *brachah* to be fulfilled. And because “the *ikkar* is that every person should want the *brachah* of his friend to be fulfilled, and not that he should be the *mevarech*, but rather that his friend should make the *brachah* and he should answer amen,” that is why “the *oneh amen* is greater than the *mevarech*.”

Based on this, we can say that Moshe Rabbeinu, who was the humblest of men, surely did not seek to make the *brachah* himself, but rather to fulfill he *brachos* of Am Yisrael by answering amen, and therefore he was called an “*ish emunos*.”

Nechmad Mizahav

The **Chessed L’Avraham** of Radomsk said that the name of Moshe also alludes to amen, because the final

letters of the words that make up the name Moshe – מ“ם אמן ש”ן ה“א

Chessed L’Avraham Parashas Tetzaveh

The Shechinah Dwells in the Merit of Meah Brachos

“ויכס הענן את אהל מועד וכבוד ה’ מלא את המשכן” (מ לד)

The **Baalei Hatosafos** wrote:

The acronym of מלא את המשכן is מאה and the *passuk* thus alludes that just like “*kevod Hashem malei es haMishkan*” – likewise, the Shechinah comes sooner to dwell in the *batei knessios* where they are strict about reciting *meah brachos* (*Tosafos Hashalem al HaTorah*).

The *Megaleh Amukos* writes: “Moshe began to institute *meah brachos* for Am Yisrael when he gave one hundred *adanim* to the Mishkan, which correspond to the *meah brachos*, and as it says (*Mishlei* 28:20): ‘*Ish emunos rav brachos* – that is Moshe Rabbeinu” (*Shemos Rabbah* *ibid*) ... “*Rav brachos*” – Rabban shel Yisrael who instituted *brachos* for us... on that day that the Mishkan was built, of which it says “וכבוד ה’ מלא את המשכן” – which is an acronym of “מאה”. (*V’eschanan, Ofan* 75)

Answering Amen - A Combination of the Holy Names

“אלה פקודי המשכן משכן העדת אשר פקד על פי משה עבדת הלויים ביד איתמר בן אהרן הכהן” (לח כא)

Rav Avraham Dov of Avritsch, the Bas Ayin, explained: מלא is numerically equivalent to amen; like the term symbolizes connection and joining, as it says (*Bereishis* 29:34): “הפעם ילוה אישי אלי” – that the *inyan* of answering amen is a connection and joining of the holy Names, because amen is numerically equivalent to the Names of הוי”ה and אדנות.

This is what the *passuk* alludes: אשר פקד HaKadosh Baruch Hu משה על פי משה – עבדת הלויים – the great *avodah* that there is in answering amen, which should be done with the *kavanah* of joining the Holy Names.

Bas Ayin Pekudei

After the patient was taken back to his room, Rabbi Schwartz arranged for someone to keep watch at his bedside, and then began to race around to do a *chessed shel emes* with this woman: to gather a *minyan* of Jews and bring her to *kever Yisrael*.

Indeed, on Motzaei Shabbos, her *levayah* took place with a *minyan* of people. In an emotional voice, Rabbi Schwartz eulogized a woman he had not known until that day. He cited the Midrash (*Aggadas Bereishis* 79) on the *passuk* “*Kechut hashani sifsoyich umidvarech navah*” (*Shir Hashirim* 4 3) – “Your desert is

pleasant before Me, how much more so the settled places among you! And what is a *midbar*? **These are the Am Ha’aretz that do not know to read or to learn or to explain, like a desert that does not bear fruit. And they enter the batei knessios and the batei medrashos, and they recite Baruch Yotzer Ha’me’oros and Mechayeh Meisim, that He created and revives the dead, and they answer amen after him, and they say we believe that He is a Mechayeh meisim, and that He created the world – even if they have only the reward for this amen, it is enough!**”

When he finished his special eulogy, he stood next to her bed to say *Kaddish*. He was surrounded by the escorts who also answered amen with great emotion. They now had a better understanding of the lofty virtue of answering amen, and merited to see clearly how this woman who was alone in the world was *zocheh* to *kever Yisrael* in the merit of answering amen.

Later, they escorted her on her final journey, to the place where the gates are opened to *onei amen*, and where the *neshamos* of Am Yisrael are ensconced in the eternal World.

Kesser Meluchah p. 365

There's No Limit to Answering Amen

Rav Avraham Hakohein, the grandson of the *Matnos Kehunah*, explained that the term of Chazal (*Brachos* 53b) “*gadol ha'oneh amen yoser min hamevarech*” includes also the actual reason for why the virtue of the *oneh amen* is greater than the virtue of the *mevarech*.

Because the word “*yoser*” seems to be superfluous here, and it would have been enough to say, “*gadol ha'oneh min hamevarech*.” But this is explained as follows: “*Gadol ha'oneh amen*” because he could answer “*yoser min hamevarech*.” In contrast to the *mevarech*, who cannot make *brachos* as he pleases, and only can make the *brachos* he is obligated to say, because he is not allowed to

make a *brachah she'einah tzrichah*, one who answers amen can fulfill the mitzvah of answering amen as much as he wants, because he can hear the *brachos* from many *mevarchim*, and answer amen after them. This is the virtue of the *oneh*, because he can answer over and over “*yoser min hamevarech*.” (*Ori Veyishi* [Berlin 5474] *Sha'ar Hatzedakah Perek Shemini*)

Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit



The ohel of the Tiferes Shlomo zy" in Radomsk

The Tiferes Shlomo

29 Adar 5626

The Rebbe Rav Shlomo Hakohein Rabinowitz was born to his father, Rav Dov Tzvi, in the town of Włoszczowa, Poland.

Already as a child, he displayed a tremendous power of diligence and many *kishronos*, and he would remain alone at night in the *beis medrash*. Sometimes, the *mispallelim* of the *vasikin minyan* found him still engrossed in his learning.

He became a renowned *illuy* while still a *bochur*. He learned under Rav Avraham Tzvi, the Av Beis Din of Piotrkov, zy" a, author of *Bris Avraham*, and from Rav Dovid Charif of Piotrkov, zy" a, author of *Bais Dovid*. While still a *bochur*, he authored a work on *Maseches Kesubos*. The *Divrei Chaim* wrote of him in his approbation to his *sefer Tiferes Shlomo al Hamoadim*: “And he also sharply delves into the *sugyos* of *Shas* to clarify the *halachah* with the response of the question.”

He was close to the *tzaddikim* of his generation: Rav Fishel of Strikov, Rav Yeshaya of Pshedborz and Rav Meir of Apta, author of *Ohr Lashamayim*.

In 5594, at the age of thirty-four, he accepted the *rabbanus* of Radomsk, a position he kept until his passing. About nine years later, in 5603, he acceded to the pleadings of his chassidim to lead the community as a Rebbe.

On Thursday night, 29 Adar 5624, while learning *Sefer Hazohar*, his head slumped down on the table, and his soul departed. He was buried in the cemetery in Radomsk.

The Gratitude of the Oneh Is Greater Than of the Mevarech

The Tiferes Shlomo explained the words of Chazal (*Brachos* 53b) “*gadol ha'oneh amen yoser min hamevarech*” as follows: When Yisro came to the camp of Bnei Yisrael after the great miracles of Yetzias Mitzrayim, he said (*Shemos* 18:10): “*Baruch Hashem asher hitzil eschem miyad Mitzrayim umiyad Pharaoh*.” Chazal explain (*Sanhedrin* 94a): “It was a criticism of Moshe and the six hundred thousand that they did not say ‘*baruch*’ until Yisro came and said ‘*baruch Hashem*.’ This seems puzzling: Didn't Bnei Yisrael extensively praise and thank Hashem for their salvation in the long and lofty *shirah* said after Krias Yam Suf? And what of it that they did not use the term ‘*baruch*’? We can explain that although in *Shiras Hayam*, each one in Bnei Yisrael thanked Hashem with all his heart for the personal miracle of his salvation, what Yisro added was that it is fitting for a person to also thank for the salvation of another. Because he was not saved from the bondage of Egypt and yet he praised and said: “*Baruch Hashem asher hitzil eschem*.”

We have to learn from this that the *ikkar* of a person's gratitude does not have to focus on the personal good that Hashem did with him, but rather with the goodness with which He showers all of Am Yisrael. And there are two reason for this: 1. When he focuses on the good of another, he shows that he is not acting with stinginess and he is happy when something good happens to another; and 2. In his gratitude for the goodness granted to his friend, he increases the praise of the Creator and His greatness, that he is not only being good to him, but rather, He is good to everyone.

Now we can explain: In many *brachos*, the *mevarech* thanks and praises Hashem only for the personal good that Hashem has granted him. For example, in *Birchos Hashachar*, the *mevarech* thanks one after another for the many good things that the Creator grants him each day, but this is gratitude only for his personal good. In contrast, the one who answers amen after him, and thus joins and thanks for the good things that his friend received, is on a higher level of gratitude than the *mevarech*, and therefore Chazal said that the *oneh amen* is greater than the *mevarech*. (*Tiferes Shlomo Sha'ar Hatefillah*)