

Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

PARASHAS V'ESCHANAN

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

In the Merit of Moshe, Even a Casual "Remark" Is Accepted

The author of *Melo Haroim* explains by way of *remez*: By standing before Hashem and davening "v'eschanan" – equal to 515 – *tefillos* (*Devarim Rabbah* 11:7), Moshe effected that "b'es hahi, at that time" in the future generations when wisdom would diminish and it would be hard for the person to focus when davening as he should, then "leimor," his *tefillah* will be accepted even if it falls into the category of a casual "remark" or something that was said.

Kol Yaakov

Tefillah Should Not Be Postponed

Harav Naftali of Ropshitz says: From the words of the *passuk* "ba'eis hahi", we can learn a habit in *tefillah*: A person should not postpone his *tefillah* to a time when he can be calmer and more focused, and achieve greater heights. Rather, whenever and wherever he can, he should plead to Hashem and his *tefillos* will be answered.

Zera Kodesh

The *Panim Yafos* explained the significance of adding the word "leimor" here:

There is a *takanah* by Rabi Yochanan (*Brachos* 4b) that before *tefillas Shemoneh Esrei*, the person should daven that his *tefillos* should be fluent in his mouth. He does this by reciting the *passuk* (*Tehillim* 51:17): "Hashem sefasai tiftach, ufi yagid tehilasecha." According to this, one can explain that here, too, when Moshe came to plead for Mercy from Hashem, he first began with a plea that the words should be fluent in his mouth and should be said properly.

Hagadol, Hagibor Vehanora – The Great, Mighty and Awesome

"אתה החלוץ להראות את עבדך את גדלך ואת ירך החזקה אשר מי א-ל בשמים ובארץ אשר יעשה כמעשיך וכגבורתך" (ג, כד) From this *passuk*, Rabi Samlo (*Brachos* 32a) derives a rule in the order of *tefillah*: "A person should always first praise Hashem and then daven." That is what Moshe did. First he spoke of the praises of Hashem: "Atah hachilosa... gadlecha" and only afterwards he asked, "E'vbrah na v'ereh es ha'aretz hatovah."

Harav Zalman Sorotzkin of Lutzk had a

remarkable insight:

From this *passuk*, upon which the Anshei Knesses Hagedolah formulated the first passages in *Shemoneh Esrei* with three *brachos* of praise that precede the requests, we can learn about the *nusach* of the first *brachah* in *Shemoneh Esrei*, "HaGadol, HaGibor veHaNora":

"Es gadlecha" corresponds to "HaGadol"; "V'es yadcha hachazakah" corresponds to "HaGibor"; and "Asher mi Kel kamocha..." corresponds to HaNora.

Oznayim LaTorah

HaKadosh Baruch Hu Recognizes our Closeness to Him

"כי מי גוי גדול אשר לו אלקים קרובים אליו כה אלקינו בכל קראנו אליו" (ד, ז)

The way of the world is that when a poor person knocks at the door of a wealthy person to ask for help, claiming a relation to him, the rich man tries to evade him and make him forget their familial relations, so that he will not be too obligated by it. But HaKadosh Baruch Hu is not like that: Whenever we turn to Him, He recognizes our closeness and saves us from all our troubles.

Chayei Tzvi

Replying Amen Instills Emunah

"כי ה' הוא האלקים אין עוד מלבדו" (ד, לה) "Hu Elokim Ein": The final letter of each word is amen, while Elokim is numerically equivalent to amen. The *passuk* hints to us here that by replying amen, a person instills *emunah* in his heart, because "Hashem Hu Ha'Elokim ein od milvado."

Peirush HaTorah LeRabbeinu Avigdor, Birchas Yitzchak p. 68

Tefillah of an Individual Accepted in Merit of Tefillah of the Public

"ובקשתם משם את ה' אלקיך ומצאת כי תדרשנו בכל לבבך ובכל נפשך" (ד, כט)

Why does the *passuk* begin with the plural "ubikashtem" and conclude with the singular "umatzasa, and you will find"

Harav Shlomo Kluger explained: It is known that the *tefillah* of the *tzibbur* is accepted more than

the *tefillah* of an individual, and the Torah teaches here that even the request of an individual can be accepted if he does it a time when he davens with the *tzibbur*. That is hinted to in this *passuk*: When the *tzibbur* is davening, "ubikashtem", in plural, then the *tefillah* of the individual is also accepted, "umatzasa."

Imrei Shefer

Maamad Har Sinai Every Day

"את הדברים האלה דבר ה' אל כל קהלכם בהר מתוך האש הענן הערפל קול גדול ולא יסף" (ה, יט)

"Velo yasaf," is explained as "velo pasak", and it did not stop because His Voice is strong and exists for eternity." (*Rashi*)

Harav Avraham Chaim Schorr explains:

The *Gemara* (*Megillah* 19b) explains that at the time of *Matan Torah*, the wellsprings of wisdom were opened before Moshe, and aside for Hashem teaching him all of the written and oral Torah, He also revealed to Moshe everything that Torah scholars would be *mechadesh* over the generations.

According to this, we can understand the explanation of *Rashi*: "Velo pasak – because His Voice is strong and exists for eternity,": the spiritual bounty that was bestowed upon Am Yisrael during *Matan Torah* never ceased, and to this day, Torah scholars merit to be *mechadesh* in that merit.

Hence, we can also understand why we conclude *Birchos HaTorah* with the words "Nosein hTorah" in the present tense, and not in the past tense as the *brachah* begins, "Asher Nasan." That is because to this day, the Voice of Hashem does not cease to cast Its light on the Torah scholars.

Toras Chaim, Bava Metzia, 85a

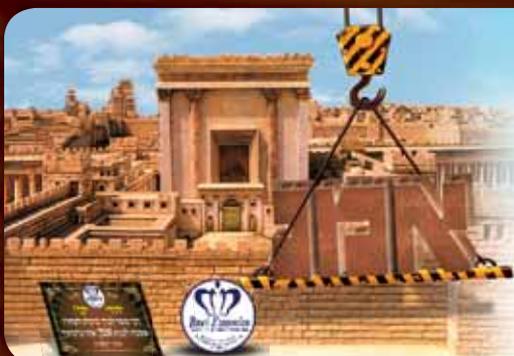
Hint to the Obligation of Tefillah Morning, Afternoon and Evening

"שמע ישראל" (ו, ד)

The Avudraham wrote:

In the word *Shema* we can find a hint to our obligation to daven three *tefillos* each day:

Shema is an acronym for "Se'umarom eineichem," "Kel Shakai Melech Olam," at "Shacharis, Minchah v'Arvis" and through this you will take upon yourselves "ol Malchus Shamayim."



Chazal said (*Eichah Rabbah* 1:57) of Bnei Yisrael: "We have sinned doubly... and we are comforted doubly as it says *nachamu nachamu ami.*"

Rabi Eliyahu Hakohen of Izmir, author of *Shevet Mussar*, explains:

"Sinned doubly," that they did not reply amen which is called double because it is the numerical value of two of Hashem's Names (Havayah and Adnus), and they are destined to be doubly comforted, when they will take care to reply amen and thus will hasten the redemption (See *Midrash Shocher Tov* 31)

Megillas Eliyahu Drush LePurim



We are all strengthening ourselves to say amen with *kavanah*.

Baruch She'amar

"Baruch She'amar...needs to be said in a pleasant tune because it is a nice song. *Sefer Heichalos* writes that there are 87 words in it, and the sign for that is: "Rosho [=the beginning of the tefillah] kesem paz (87)" ...and this brachah was established because it says in *perek Kol Kisvei*: 'May my lot be with those who complete Hallel each day'" (*Tur Orach Chaim* 51)

The brachah of *Baruch She'amar* was established by the Anshei Knesses Hagedolah (*Pri Migadim* 51 in *Mishbetzos Zahav* 1) according to the note that fell from Heaven (*Taz Orach Chaim* 51 a) and was found at the gravesite of Yechezkel Hanavi (*Eitz Chaim* by the *Maharitz*), in which this *nusach* was stated. Therefore, the *poskim* have said that one should not add or subtract from it beyond the 87 words that it contains. (*Mishnah Berurah* 51, 15)

Explanation of the Parts of the Brachah

The brachah of *Baruch She'amar* begins with praise to Hashem for creating the world with the utterance of His Mouth: "**Baruch she'amar veyahay ha'olam,**" and then continues with ten words of brachah, corresponding to the ten statements with which the world was created (detailed in *Avos Derabi Nasan* ch. 36): "**Baruch Hu, Baruch Omer V'oseh, Baruch Gozer Umekayem, Baruch Oseh Bereishis, Baruch Merachem Al Ha'aretz, Baruch Merachem al Habriyos, Baruch Meshalem Sachar Tov Lireiav, Baruch Chai La'ad Vekayam Lanetzach, Baruch Podeh Umatzil, Baruch Shemo**" (*Avudraham – Baruch She'amar* and *Pesukei Dezimrah*, see there his expanded explanation on each item.)

In the second part of the brachah, after we praise with the brachah of "**Baruch Atah...Ha-K-el Av Harachaman,**" we continue with the declaration of "and with the songs of David Your servant we will praise You Hashem...with praises and songs...and we will mention Your Name our King."

The commentaries write (*Eitz Yosef*) that these terms are a form of introduction to the subjects that *Pesukei Dezimrah* and the brachos of *Krias Shema* are based on:

"*Beshirei David...nehalelecha*" corresponds to the tefillah of *Hodu*, composed by David Hamelech to say before the *Aron* when it was brought from the home of *Oved Edom Hagiti*; *Bishevachos* is for *Mizmor Lesodah*, of which Chazal said (see *Bais Yosef Orach Chaim* 51, 9) it is a wondrous and tremendous praise that will not be annulled in the future; *Ubezemiros* – for the general passages in *Pesukei Dezimrah*; *Negadlechah* – for the song of *Az Yashir* that *Klal Yisrael* recited when they saw the Great Hand that Hashem used in Egypt; *Uneshabecheha*, for *Yishtabach*, *Unefa'ercha* – for the first brachah of *Krias Shema* in which we say "Yefa'arucha sela" *Venazkir Shimcha* – corresponding to *Avahav Rabbah* in which we mention: "Ki beShem kodshecha hagadol..." as well as "V'keravtanu leshimcha hagadol"; and *Venamlichecha* – corresponding to *Krias Shema*, which is *Kabbalas Ol Malchus Shamayim* (see there where he adds more details until the end of the brachah.)

Rabi Shimshon – Baruch She'amar

Rabi Shimshon bar Rabi Eliezer, one of the *Rishonim*, notes a very interesting fact in the introduction to his *sefer Baruch She'amar* on the *halachos* of *Sta'm*:

"*Baruch Hashem...who did not withdraw His chessed and truth from His nation Yisrael and from his orphan, Shimshon bar Reb Eliezer, known as Baruch She'amar. Because my father and mother have left me and Hashem has picked me up, because...upon Him I have cast myself from when I emerged from the womb; He has been my G-d. My mother and father brought me and my sister from the state of Saxony, the land of my birth, to the community in Prague. And there, they all left this world and I remained an orphan of eight years old, all alone.*"

Then Hashem guided me on my path, as the "Father of Orphans" and I stood each morning early in shul and I said "*Baruch She'amar*" in a sweet voice that Hashem granted me with, as Chazal said: "Honor Hashem with your wealth, *mei'honcha*—don't say "*honcho*" say "*groncha*" from your throat. And I kept it up until they called me: (Rabi Shimshon) Baruch She'amar."

Therefore, I will sing His praises...because He is a

support for me and a refuge in days of trouble...and for the benevolence that He bestowed upon me with great mercy since I was born to this day."

Baruch Podeh Umatzil

In 5692/1932, the Mashgaich Harav Elyahu Lopian, who served as the *menahel ruchani* in Yeshivas Eitz Chaim in London, sought a *shidduch* for his oldest daughter. The Mashgiach, Rav Yeruchem of Mir, suggested him the *bachur* Aryeh Zev Gurewitz, later Rosh Yeshivas Gateshead. But because the parents of the *kallah* wanted to make the wedding in England, the boy was sent by Rav Yeruchem to the home of the Chafetz Chaim to seek his advice on the matter.

It was a short time before the passing of the Chafetz Chaim. When Reb Aryeh Zev came into the Chafetz Chaim's room and presented his question, the Chafetz Chaim suddenly began citing the words of *Baruch She'amar*. "*Baruch She'amar veyahay ha'olam...Baruch Gozer Umekayem, Baruch Merachem al habriyos, Baruch Meshalem sachar tov lireiav...Baruch Podeh Umatzil Baruch Shemo.*" He then repeated the words "*Baruch Podeh Umatzil Baruch Shemo*" over and over.

Those in the room feared that perhaps the Chafetz Chaim did not understand the question, *challilah...* But Rav Aryeh Zev had heard enough. As far as he was concerned, he had an answer to his question. He approved the trip and the *shidduch* was set in motion.

When Reb Aryeh Zev became renowned all over the world for establishing Torah in England, and disseminating it to thousands of students, the Chafetz Chaim's intentions became clear: Indeed, bringing Reb Aryeh Zev to England did not only result in his own rescue from the fate of European Jewry, *Hy"d*, but also benefitted English Jewry, and thus the words "*Baruch Merachem al ha'aretz, Baruch Merachem al habriyos...Baruch Podeh Umatzil*" was fulfilled all at once. (*Kovetz Ohr Torah – London*, introduction to *Kovetz Aleph-Beis-Gimmel*)

Melech Mehul Batishbachos

We will conclude with a beautiful parable attributed to the Gra regarding the praise that concludes the brachah of *Baruch She'amar*: "*Melech mehul batishbachos*":

There was a benevolent king who had every positive attribute. In fact he was perfect in every way and had only one flaw: his nose was protruding, ugly and crooked. One day, the king made a big feast for all his ministers and servants to mark fifty years on the throne. During the banquet, each one of the ministers stood up and began to praise the king. When it came the turn of one of the ministers closest to the king, everyone was shocked that instead of mentioning praise of the king, he noted his obvious flaw: his ugly nose.

It was no wonder that right afterwards, the minister was surrounded by soldiers and in a quick trial he was sentenced to be hanged. But before the execution was carried out, the king could not restrain himself and asked the minister: "I know how loyal you are to me, why did you choose to shame me like this?"

The explanation of the accused minister was stunningly simple and caused the king to overturn the death sentence immediately:

"Your Highness, I heard all the ministers praising you, each one at his turn; this one said you are mighty, another said you are wise, and so forth. I thought to myself: your praises are so many and there is no limit to your greatness, how can one summarize all those praises in words?! Therefore, I chose to mention the single flaw that you have, and from this, to express your greatness, that in everything else there is no one more praiseworthy and perfect than you."

With this parable, we can understand the meaning of the praise that we offer Hashem: "*Melech mehul batishbachos*" – HaKadosh Baruch Hu cannot be praised like a flesh and blood king, because He has no flaws and Hashem is all praise and perfection that cannot be described. Therefore we say "*Melech mehul batishbachos*" – even when we come to praise You, we can only do so by mentioning a little bit of Your praises. (*Peninim Mishulchan Hagra*, p. 394)

Tefillah As a Last Resort

The footsteps echoed on the quiet, empty street, and Miklosh suddenly became alert. Through the cracks in the window he gazed at the mayor walking calmly, his fat wallet tucked under his arm; it was clear the mayor was deep in thought.

Miklosh was a small, sly man, the gentle servant of Reb Kalman, one of the respected members of Pressburg's Jewish community. If not for his master's fear of his revenge, he would have long sent him away. Now, noticing the mayor's fat wallet, Miklosh felt an insatiable lust for money. Compounded with the hatred of his master, his evil mind concocted a devious plot.

With the agility of a cat, he jumped from the window and began to follow the mayor. He caught up to him quickly, and before the mayor realized what was happening, the fat wallet was in the hands of the servant, who disappeared from view in a flash.

Shocked, the mayor stared after him, and when he saw the small figure being swallowed up by the alleys, his fury raged inside him. What chutzpah! "Who was the man who dared steal his wallet in the middle of the street that I control?! We must apprehend the thief at any cost!" the mayor declared angrily to the commander of the local army brigade. "How can the residents of the city be at the mercy of this clearly experienced pickpocket?!" he added 'righteously.'

The order was given and soldiers began to comb the streets near the site of the robbery. House after house was searched carefully in search of the thief and his loot. Within a short time, the soldiers reached the home of Reb Kalman and began searching. Miklosh was hiding in a corner and when he saw the noose closing in around him, he quickly carried out the second part of his plan: with his head held high and eyes blazing he emerged from his hiding place and handed the soldiers the wallet, explaining with feigned innocence:

"I admit that I noticed my master already yesterday hiding the stolen wallet, but because I was afraid of what might happen to me I refrained from telling anyone. Now, as a loyal citizen I have the obligation to return it to you."

As he was speaking, the servant handed the wallet to the soldiers and at the same time, pointed to his master, who was just beginning to realize what was going on.

The soldiers did not expect a clearer testimony than this. Before Reb Kalman could open his mouth, he was handcuffed hand and foot and dragged to the black carriage waiting on the street.

A death sentence was already waiting for him at the court, signed by the district governor. Apparently even before the thief was caught, the mayor had rendered his death sentence as a warning to others.

The news quickly spread through the Jewish streets and fear took hold. The story especially touched the compassionate heart of the rav of the city, the Ksav Sofer, *z"l*, who trembled to think of the fate awaiting this Jew who was clearly innocent, and the future of his wife and children.

Experienced from the past, the *Ksav Sofer* hurried to bribe the clerks in charge of carrying out the sentence. They were off *Tat* envelopes, but apparently, their fear of the mayor's fury overpowered their lust for money. He was demanding revenge at any cost and they had to turn the emissaries back empty-handed.

Having no choice, the Ksav Sofer himself traveled to the capital of Budapest. He had longstanding connections with several senior ministers, and made every effort to clarify to them that he knew the person well and was confident of his innocence, and that it was clear to him that this was a libel that had been cast upon the person by his evil servant.

The ministers also trusted the rav, but the mayor was firm and insistent as

ever. He had put his prestige and status on the line for this. He wanted revenge no matter what!

Broken, the Ksav Sofer returned home. There was only one day left until Reb Kalman would be executed, and it appeared as though every avenue had been exhausted. The next night, when the Ksav Sofer went to bed, he found that he could not fall asleep. He tried to come up with more ways that could help the poor victim, but nothing came to mind.

Eventually he fell asleep, and suddenly he saw his father, the holy Chasam Sofer, in a dream, his face angry. "Is it possible?" the Chasam Sofer cried in anguish. "An innocent Jew is being taken to his death and leaving a widow and orphans and you are falling asleep as though nothing has happened?!"

Upon hearing his father's rebuke, the Ksav Sofer recoiled and burst into tears. "I have done everything I could, and beyond that. I haven't slept in weeks as I tried every possible avenue of rescue, but failed! What more can I do?!"

"There is one thing you have not yet tried!" the Chasam Sofer declared. "Daven! On a night such as this you must not sleep. You must make the worlds tremble with fiery tefillah, and knock at every Gate of Heaven until Hashem will have mercy."

The Ksav Sofer immediately arose from his bed, summoned his *meshamesh* and instructed him: "Go and gather all the Jews of Pressburg. Instruct the heads of the community to go from house to house to wake everyone up. Men women and children should come to the shul, despite the late hour, and we will daven and cry until the Gates of Heaven will open and our brother will be saved."

The cries and screams that rose from the shul that night are indescribable. The community could not remain apathetic in the face of the broken spirit of their Rebbe, who was davening from the depths of his heart, and they joined his cries.

Morning came. A large crowd gathered at the court to witness the announcement of the sentence and watch the execution. The head judge took his place, but remarkably, he asked to suspend the hearing and to summon the servant to the witness stand.

The assemblage was very surprised, because for the past few weeks, the lead judge adamantly refused to question the veracity of the servant's testimony, and had accepted it unwaveringly. The Jews in the audience had no doubt that a miracle was unfolding before their eyes, and they whispered *tefillos* as they continued to watch the proceedings.

With trembling knees, Miklosh stood up on the witness stand. He had been so overconfident he had not prepared himself for the interrogation and the questions that rained down upon him from the lead judge made him contradict himself time after time. His lies became obvious, rising to the surface like oil on water, and the truth quickly emerged that he had been the one to carry out the robbery alone, and that his Jewish master was innocent!

On the spot, the defendants were switched. Miklosh was sent straight to the gallows while Reb Kalman was set free, much to the rejoicing of the residents of Pressburg, who, together with their Rav the Ksav Sofer, had clearly seen the power of *tefillah* from the heart to tear up the decree even after it was signed and sealed.

Tiv Hakehillah Vayechi