

Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

PARASHAS BEHA'ALOSECHA

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

Five Times "Yisrael"

"ואתנה את הלויים...מתוך בני ישראל לעבוד את עבדת בני ישראל באהל מועד ולכפר על בני ישראל ולא יהיה בבני ישראל נגף בגשת בני ישראל אל הקדש" (ח ט)

"It says Bnei Yisrael five times in this *passuk* to tell you the love for them, that their mention was multiplied in one *passuk* to equal the number of the Five Books of Torah." (Rashi according to Bereishis Rabba 3 5)

The author of *Sefer Hamanhig* (Hilchos Brachos 40): The request that we make in *Shacharis*, prior to *Shemoneh Esrei*, corresponds to this *passuk*. We say: "Tzur Yisrael, kumah b'ezras Yisrael ufedei chinumecha Yehudah V'Yisrael vene'amar Goaleinu Hashem...Kedosh Yisrael, Baruch Atah... Ga'al Yisrael." In this request, like the *passuk*, Yisrael is mentioned five times, to underscore how much Hashem loves them.

The Tefillah of the Tzaddik Is Needed in Times of Tranquility As Well

לא יהיה בבני ישראל נגף בגשת בני ישראל אל הקדש" (ח ט)
"You should not need to approach the Kodesh..." (Rashi)

There was a wealthy man whose life was running very smoothly. His children learned Torah and served Hashem and gave him much *nachas*. His many business dealings were conducted flawlessly. One day, he came to the home of the Maggid of Kozhnitz for a visit. The Rebbe, who was used to receiving in his home the downtrodden and afflicted, asked after his welfare. When the wealthy man replied that *Baruch Hashem*, he lacked for nothing, the Maggid asked: "So why did you come to me?"

The answer of the wealthy man was extremely powerful: "I came to ask the Rebbe to daven that I should always remain in this current good state and should never need to come to him because of difficult events that happen to me, *chalilah*," he said.

The Rebbe, Harav Meir of Dzikov, added that this is alluded to in the words of the *passuk* and the explanation of Rashi here: Because the lives of Bnei Yisrael were running smoothly: "*Velo yihiyeh biBnei Yisrael negef begeshes Bnei Yisrael el haKodesh*" – they should not have to come to a *tzaddik* to daven for their *tzaros*. So why

do they need to come? In order that the *tzaddik* should daven that good should always be their lot and they should never need "to come to the Kodesh" because of their tribulations. *Imrei Noam*

A Cry From Deep in the Heart is Accepted

"ויאמר אלהם משה עמדו ואשמעה מה יצוה ה' לכם" (ט ח)
Harav Meir Yechiel of Ostrovta said:

As soon as Moshe heard the piercing, heartfelt cry of "*Lama nigara*, why should we lose out..." he realized that it would surely be accepted. Therefore, he was able to say with full confidence "stand and listen," because we have a rule: One who pleads with Hashem with all his heart is guaranteed that his *tefillah* will be answered.

Rabi Meir Yechiel of Ostrovta [Rabbi A. Frankel] p. 63

One Who Prolongs His Amen Lives a Long Life

"יהיה הטוב ההוא אשר יטיב ה' עמנו והטבנו לך" (י לב)
The acronym of "*asher yeitiv Hashem imanu*" is numerically equivalent to amen. This is an allusion to the promise of *Chazal* (Brachos 47a) that anyone who spends time (has *kavanah*) when replying amen then "his life and days are extended for good."

Tzuzim Uperachim p. 38

Yaaleh Veyavo Corresponds to the Mitzvah of Chatzotzros

"וביום שמחתכם ובמועדיכם ובראשי חדשיכם ותקעתם בחצרות...והיו לכם לזכרון" (י י)

The *Levush* writes (*Orach Chaim* 487 1, and the *Ha'amek Davar* on this *passuk*):

The *tefillah* of *Yaaleh Veyavo* recited on *Yamim Tovim* and other auspicious dates was established in the memory of the *mitzvah* of blowing the *chatzotzros*, the trumpets, that was performed in the times of the Bais HaMikdash on those days. Therefore, we ask that our memory, and the memory of our forbears, and the memory of Mashiach, should rise before Hashem, corresponding to the memories that the *chatzotzros* evoke, as it says: "*Vehayu lachem lezikaron*."

Based on this, Harav Yehonosan David, *shlita*,

Rosh Yeshivas Pachad Yitzchak, explains the final phrase of *Yaaleh Veyavo*, where we ask: "*Ubidvar yeshuah verachamim chus vechaneinu verachem aleinu vehoshieinu*". This request does not seem at all to fit in with the rest of the *tefillah*.

However, at the beginning of the *parashah* of *chatzotzros* the Torah stipulates another time when they are blown: "If you come to a war in your land with an aggressor who harasses you, and you blow the *chatzotzros*, you will be remembered before Hashem and you will be rescued from your troubles." Therefore, we ask in *Yaaleh Veyavo*, established in memory of blowing the *chatzotzros*, about this as well: "With regards to salvation and compassion" which we merited with the *mitzvah* of *chatzotzros*, please, "have mercy on us and save us" even in times when we don't have the merit of this *mitzvah*.

Hama'or ShebaTorah

Yisro Caused Bnei Yisrael to Thank for the Miracles

"ויאמר אל נא תעזב אתנו כי על כן ידעת חנתנו במדבר והיית לנו לעינים" (י לא)

There is a question: Did Am Yisrael need a guide? Did they not have "Hashem going before by day with a pillar of a cloud to show them the way and at night in a pillar of fire to illuminate for them..." (*Shemos* 13:21)?

However, reality proves that when one gets used to miracles and lives with them all the time, his emotions are dulled and he marvels less at each miracle. Therefore, even Yisrael, who were used to miracles being performed for them since emerging from Egypt, and the splitting of the sea, had a hard time being impressed by the miracles that continued to accompany them in the desert, such as the *mann*, and the cloud pillar. Thus, they had trouble thanking Hashem as they should. By contrast, Yisro, who had not experienced the earlier miracles, marveled at these miracles. Therefore, Moshe asked him: "Don't leave us." Why? "Because you know us from camping in the desert" – by the time you came when we were already camping in the desert, therefore, "you be our eyes" – through you we will be able to recognize the miracles of the desert and to thank for them as we should

Divrei Mahar"i; Mikrei Dardaki

"ועמך כלם צדיקים לעולם יירשו ארץ וצור מטעי מעשה ידי להתפאר" (ישעיה ס כא)



To mark the *sheloshim* of the passing of the *gaon* and *tzaddik*, pillar of Torah and *Avodas Hashem*, Harav Shmuel Yaakov Borenstein, *zt"l*, Rosh Yeshivas Kiryas Melech and author of *Emes L'Yaakov*, we present a short passage from his moving *chizuk* speech that he gave to hundreds of *bnei yeshivah* at the *Shachar Akadmecha* gathering by Bnei Emunim in the summer of 5775/2015. May these words be an *aliyah* for his holy soul.

"The early sages have written that responding amen is an expression of *emunah* that is unmatched, and it is on this that the principle of *emunah* is dependent. As such, we can understand why one who answers amen merits Gan Eden, because *emunah* is the root of eternal life. We are planting the tree of *emunah* in this world and we eat its fruits in the World to Come. That is alluded to in the words of the *passuk* relating to life in the World to Come (*Yeshaya* 60:21): "*Aretz netzer mata'?*" is an acronym for amen, because we eat the fruits of the *emunah* tree that was planted when we answered amen in *Olam Hazeih*. The more we strengthen ourselves in answering amen – which is the foundation of *emunah* – in this world, thus the gates to the World to Come will open for us."

Birchas Yotzer Ohr (7)

Song of the Angels

Four times each day, we somewhat rise above our physical limitations and are compared to the Malachei Hashares, the Ministering Angels who recite Kedushah, which is the song of the angels: During the *brachah* of *Yotzer Ohr*, by *Chazaras Hashatz* of *Shacharis* and *Minchah* and in the *Kedushah* of *Uva Letzion*.

In an article on the *Kedushah* of *Chazaras Hashatz* we will *b'ezras Hashem* expound on the essence and virtues of this lofty *mitzvah*. This article will explain that which is relevant to *Kedushah D'Meyushav*, the sitting *Kedushah*, which is *Kedushas Yotzer*.

Essence of Kedushas Yotzer

The Rishonim have written that by contrast to reciting *Kedushah* in *Chazaras Hashatz*, when we coronate HaKadosh Baruch Hu ourselves, similar to the praise offered by the Ministering Angels, *Kedushas Yotzer* is only a description of the way the angels and the Heavenly Armies coronate Hashem. (*Kolbo* 8)

According to this, it appears that the *Kedushas Yotzer* is recited even by a person not in a *minyan*, because it is just recounting how the angels sanctify their Creator. But the *poskim* are divided on this:

The *Shulchan Aruch* (*Orach Chaim* 59 3) rules like the Rishonim that this *Kedushah*, like the *Kedushah* of *Nekadesh*, is recited only in public, and therefore it must be recited aloud. An individual who says it without a *minyan* should say it with *ta'amim*, the way the Torah is read. But the Rema there rules that an individual may say it. In any case, the *Mishnah Berurah* writes that even according to the opinion of the Rema, it is preferable to recite it with *ta'amim*.

Kadosh Kadosh Kadosh

In the *nusach* of *Kedushah*, the angels say "Kadosh Kadosh Kadosh" three times in order to make it clear that Hashem's Holiness rises above and is more elevated than the entire creation: the Heavens above – the world of the angels; in the air of the world – the world of the stars and the *mazalos*; and on the earth below – the *olam hama'aseh*. (*Avudraham*; *Rav A. of Germeiza* – *Sodei Razia* 7)

In the *Avnei Eliyahu* commentary (on *Kedushah*) Harav Eliyahu of Vilna adds that mentioning it three times indicates the *kedushah* that is unmatched and has nothing higher than it, as we call HaKadosh Baruch Hu the Melech Malchei Hamelachim. Among humans, when one doubles a description, it is a sign of more importance, and HaKadosh Baruch Hu is above and beyond any description, therefore we add *Kadosh* yet a third

time.

The *Gemara* (*Chulin* 91b) says that Yisrael mention Hashem after two words (*Shema Yisrael Hashem*) by contrast to the angels who mention His Name only after three words (*Kadosh Kadosh Kadosh Hashem*). Simply understood, this is a form of praise for Yisrael, but the *Rambam* writes (*Yesod HaTorah* 2 8) that the angels know their Creator: "Deah gedolah ad lime'od...deah she'ein koach bnei ha'adam...yachol lehasig uleida kemosah, a tremendous knowledge...a knowledge that humans do not have the power to fathom."

According to this we can explain the reason why the angels say "Kadosh Kadosh Kadosh" in their praise. Due to their high level of holiness, they understand how far it is from their grasp to understand the greatness and loftiness of HaKadosh Baruch Hu. Therefore, they *kavyachol* remove their understanding from Hashem when singing "Kadosh Kadosh Kadosh" and then add "Baruch Shem Kevod Hashem Mimekomo," in other words, His Greatness is not fathomable, except from the place where He is, a place that we have no concept of. (*Nefesh Shimshon*; *Rinas Yitzchak*)

Four Kedushos Each Day

Early sages write (*Derech Moshe* Day 11, according to *Tikkunei Zohar Chadash* Vol. II, p. 84 1) that in the World to Come, each person will be asked if he was a "tzaddik" meaning, did he make sure to uphold each day the quota of holy things that are alluded to in the letters of "tzaddik": 90 *amens*, 4 *Kedushos*, 10 *Kaddish* and 100 *brachos*. A person is not called a *tzaddik* unless he is careful with these things. Indeed, in accordance with this, we merit to say each day four *Kedushos*: In *Yotzer Ohr*, in *Chazaras Hashatz* of *Shacharis* and *Minchah* and in *Uva Letzion*.

Harav C. Alush, *zt"l*, a sage of *Djerba*, shared an allusion to this according to the words of *Chazal* (*Brachos* 6b): "Rabi Yochanan said, when HaKadosh Baruch Hu comes to a shul and does not find ten people there, He immediately gets angry." The first and last letters of *tzaddik* can be fulfilled by anyone at home, by saying *brachos* and answering *amen*. But the middle letters, the *Yud Dalet*, which allude to *Kedushah* and *Kaddish*, can only be fulfilled in shul. Therefore, *Chazal* said that when HaKadosh Baruch Hu does not find ten in a shul, "miyad Hu koe'ss", *mi'Ya"l* is from the lack of the *Yud* and the *Dalet* from the word *tzaddik*, which is caused by a lack of a quorum in shul. (*Padah Nafshi* p. 107)

A Thank You that Restored Vision

This story was related by a prominent *maggid* who works to imbue others with the obligation to thank HaKadosh Baruch Hu and the *segulah* that this has to save us from any type of trouble.

The story began in the city of *Rehovot*, Israel. A well known resident of the city woke up one morning to find his vision severely impaired. One eye opened and looked straight ahead, while the second one felt like it was covered by a black patch. The half the room in front of that eye remained dark.

At first, he thought it was just a temporary fluke. He washed his hands and hurried to rinse his eyes with cool water, but it didn't help.

Fearfully, he dialed his local medical clinic. A polite clerk answered, and when he realized the situation he tried to help. He arranged for the man to receive an emergency appointment at the clinic of one of the best eye doctors in the country. The doctor examined him thoroughly and then dryly informed the young man that he alarm was not for naught: a rare bacteria, which had hardly been researched, had taken hold in his eye and caused it to atrophy. There wasn't sufficient knowledge in Israel to treat this bacteria, but even if there was, the eye's condition looked dire.

The man tried to go to other doctors for a second opinion, but they all concurred that there was no hope for his eye to recover.

Distraught, the man contacted one of the best medical *askanim* in the country. After doing some extensive research, he found a remote hospital in America that had a specialist on staff who had a lot of experience in this field. However, this doctor took a steep price for this treatment. What doesn't a person do to save his vision? The man didn't think twice. He took loans from whoever he was able, and with the help of that *askan*, an expedited appointment was found for him. The man quickly found himself airborne, with hope in his heart that the doctor would help him recover.

The doctor's clinic looked more like a laboratory. The room was full of various devices with strange types of lenses and eyes. The doctor used every single one during his exam. The examination lasted a very long time and was exhausting. At the end, the doctor sat his patient down on a chair, handed him a cup of water and began to lecture about the findings of his exam.

"I'm sorry to tell you," the doctor said, "but all my tests show that you will not be able to see again with this eye. If that's not enough, because the bacteria is going to spread to the second eye, it is advisable for you to extract the ailing eye as soon as possible, and implant a glass eye, because if not, you may find yourself blind in both eyes in the very near future."

The information that flowed so smoothly from the doctor's mouth struck the Israeli patient with shock. After all the investment and the effort, and his high hopes, his dreams—and his heart—were suddenly shattered by the stark reality.

He got up from the chair and was barely able to stammer that he needed a day or two to give an answer. With tears in his eyes and a broken heart, he left the doctor's clinic onto the quiet street.

A few streets over from the clinic was the shul belonging to the small Jewish community, and the man headed over there. Fortunately, even though the shul was empty, the door was open. He found himself inside, standing in front of the *aron kodesh*, his eyes flooded with hot tears.

He began to sob like he had never cried in his life, but he didn't ask for anything. He just said: "I'm sorry...I am so ashamed to raise my face to You, Ribono shel Olam, please, forgive me for the fifty years that I

have not thanked You suitably for even one of the hundreds of thousands of good things You have done for me from my birth to this day, especially the wondrous sense of vision that You granted me. Even the *Birchos Hashachar*, which I was supposed to use to praise You for my vision, were said each morning hurriedly, and distractedly...Please forgive me..."

Thus for three hours straight, the man stood, his face buried in the *paroches*, as he expressed thanks to his Creator for the many years that his eyes had functioned properly and helped him in countless situations; he listed various details that he remembered. Then he thanked Hashem for the rest of his limbs and organs and all that they do, while crying copiously.

Three hours later, when the man felt that the heavy load in his heart had lifted somewhat, he closed his eyes and added a *tefillah* with a broken heart about his endangered eye. He knew that no human could help him; only the Master of Miracles could save it. "Ribbono shel Olam," he pleaded, "please give me the opportunity to rectify that which I have done wrong; take me out of this prison so that I can praise Your Name, save my eye so that I can praise You for it from now and forever."

When he emerged from the shul with a lighter heart, it was late afternoon. Without knowing why, his legs carried him, as if on their own accord to the doctor's clinic. It was past opening hours, but he pleaded with the doctor to examine him again. The doctor almost snickered, but when he saw the man's eyes, red from crying, he was overcome with compassion and agreed. He hooked the patient up to the sophisticated machines again, and looked with his experienced eyes at the screens.

From moment to moment, the patient realized that something was going on. The doctor kept on exclaiming in English: "This is wonderful!" "I don't believe it!" Suddenly, colleagues in white jackets began to stream into the room. They had apparently been apprised of this case, and based on the wonder in their eyes, the patient realized that indeed, a miracle had occurred.

The eye that was considered medically dead was suddenly displaying signs of life.

The next day, the surgery that restored his vision took place. A few days after that the man turned to Israel, accompanied by the label that the doctor had tagged him with: "A walking miracle."

He did not forget his pledge. From that day on, he never stopped praising Hashem whenever possible.

On the *Shabbos* after that, he held a *Kiddush* in shul. During the *seudah* he related his remarkable story. But the story is not over yet.

Some two months later, he received an unexpected phone call:

"You don't know me. I was a gust in your shul when you held your *seudas hoda'ah*. I listened to your amazing story and decided to try and duplicate it. I have two good daughters at home, aged 28 and 32. What haven't we done and where haven't we davened to see a *yeshuah* that they should marry, but nothing seemed to work.

"Following your story I decided to take the initiative: I asked my daughters to write a list of as many details as possible that they feel a debt of gratitude for. I did the same, and then we all gathered together to thank Hashem for all the things we wrote down. What happened next is beyond the imagination. Three weeks ago the oldest one got engaged, and last night, the second one also got engaged."

This is the power of a *tefillah* of gratitude that comes from deep in the heart.