



# והל מאמנים

## IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

### To Be Innocent in Judgment with No Reason

“זאת חקת התורה אשר צוה ה' לאמר” (יט ב)

The **Bnei Yissaschar** explained: The *chukim* of the Torah that Bnei Yisrael fulfill without understanding their reason is what stands in their merit each time there is a complaint against them and they are found to be guilty in judgment. At that moment, HaKadosh Baruch Hu claims to the prosecuting angels: Even if there is truth to what you are saying, that there is no reason that can exempt My children from the judgment, it is still worthy that I should exempt them for no reason, *middah kenegged middah*, just like they fulfill My laws without understanding the reason.

An allusion to this can be inferred from this *passuk*: “*Zos chukas haTorah asher tzivah Hashem leimor*” – Hashem instructed that the *chukim* should be observed so that He should have an answer, so to speak, “*leimor*”, to respond against the prosecuting angels.

Thus we can understand what we ask during the *Yamim Noraim*: “*B’ ein meilitz yosher mul maggid pasha*” – even if there is no reason that can exempt us from judgment, please Ribbono shel Olam: “*Taggid*” – tell the prosecuting angels this claim: “*le’Yaakov, devar chok umishpat*” – I have given Bnei Yisrael *chukim* whose reason they do not understand, and still, they fulfill them happily, and as such: “*Vetzadkeinu bamishpat haMelech hamishpat*”, find them innocent in judgment even if there is no justifiable reason.

*Bnei Yissaschar, Mamarei Chodesh Tishrei Maamar 3 Drush 2*

### To Die Amidst Divrei Torah

“זאת התורה אדם כי ימות באהל” (יט יד)

“Rabi Yonasan said: A person should never keep himself away from the *bais medrash* and from *divrei Torah*, and even at the hour of death, as it says: ‘*Zos haTorah adam ki yamus ba’ohel*’ – even at the time of death, you should be busy with Torah.” (*Shabbos* 83b)

**Harav Moshe Shmuel Shapiro**, Rosh Yeshivas Be'er Yaakov, explained that this is the source for the practice of leaving this world while reciting the *passuk* of ‘*Shema Yisrael*.’ This way, the person fulfills the commandment of *Chazal*: “Even at the hour of death you should be engaged in Torah.” The reason that they chose specifically the *passuk* of *Shema Yisrael* for this purpose is because this is the *passuk* with which a person begins the mitzvah of learning Torah, as *Chazal* said (*Sukkah* 42a) that when a child learns to speak, his father teaches him the *passuk* “*Shema Yisrael*” and therefore, it is worthy that he should conclude with this *passuk* as well.

*Ubetoraso Yehegeh Vol. I, p. 184*

### Razei Emunim

Hints of Amen in the Parashah

#### To Instruct to Answer Amen

“שמעו נא המורים המן הסלע נוציא לכם מים” (כ י)

The acronym of the last letter of the words “*na hamorim hamin*” is “amen” – an allusion to the obligation of *rabbanim* and *morei hora’ah* in each place to instruct the nation and to warn them about answering amen, as brought down in *sefer Derech Moshe* (for day 11).

*Chelek Yaakov Chukas*

### And He Should Rest in Peace

“ידיעו לנו מצרים ולאבתינו” (כ טו)

“From here that our fathers suffer in the grave when punishment comes upon Yisrael.” (*Rashi*)

**Harav Tzvi Pesach Frank**, the Av Bais Din of Yerushalayim, thus explained the words that we ask in the *tefillah* of *Yizkor*: “*Veyanuach beshalom al mishkavo*, and he should rest in peace in his resting place”. Our intention with this is to ask that no trouble

should befall his offspring so that their peace in the grave will not be disturbed.

*Haggadas Chachmei Yerushalayim, p. 78*

### Why Did Aharon Not Daven to Enter the Land

“קח את אהרן ואת אלעזר בנו והעל אתם הר ההר” (20:25)

We find that Moshe Rabbeinu davened copiously to merit entering the land, but he did not daven for Aharon at all, and moreover we do not find that Aharon himself davened to merit doing so. Why is that?

**Harav Avraham Menachem Rappaport**, the author of *Minchah Belulah* explained: The *Gemara* (*Sotah* 14a) says: ‘Why did Moshe Rabbeinu want to enter Eretz Yisrael? Did he need to eat from its fruits or satiate himself from its goodness? But Moshe said: Yisrael was commanded with many *mitzvos* that are only observed in Eretz Yisrael. I will go into the land so that I will be able to fulfill them.’

But while these things are clear with regard to Moshe, it is different with regard to Aharon. He was destined to benefit from the gifts given to Kohanim, which apply to the fruits of the land. Hence it was possible that people would say of him that “he seeks to eat the fruits of the land,” and therefore he did not daven to enter the land.

**Harav Pinchas Halevi Horowitz**, the Baal Hafla’ah, explained it differently:

Hashem already appointed a successor to Aharon Hakohen—Elazar, his son. As such, his *tefillah* would not have been effective, because we have a rule that once HaKadosh Baruch Hu bestows greatness upon a person, He does not take it from him (*Rashi Shmuel* I, 15:29). But Moshe did not yet have a successor until he asked himself (27:16) “*Yifkod Hashem...Hashem should appoint a person over the nation*.” Therefore, he thought his *tefillah* would be effective in annulling the decree.

*Minchah Belulah, Devarim 3 23; Sefer Hamikneh, Kiddushin 39b*

## Ninety Amens Through Birchos Hashachar

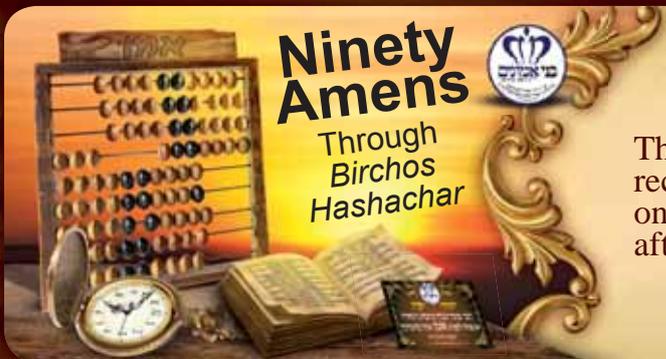


Sunday 11 Tammuz (5591) is the *yahrtzeit* of Rabbeinu, the *mekubal* the **Ateres Tzvi of Zidichoiv**. There is a big *chiddush* relating to the *takanah* of *Chazal* to answer ninety amens each day cited in his name:

The quota of ninety amens should be answered on *brachos* recited even before *Shemoneh Esrei* of *Shacharis*. This can only be achieved by someone who is strict to answer amen after the *Birchos Hashachar* of a few people, as the Arizal did.

*He’ aros Bnei Abba on Pesora D’Abba, Birchos Hashachar 6*

*Birchos Hashachar. Aloud. With kavanah avrusa.*



## Krias Shema – Parashas Vehayah Im Shamo (13)

## Arichus Yamim in Shul

Maseches Brachos (8a) says “They said to Rabi Yochanan: ‘There are elders in Bavel!’ He asked, ‘But it says ‘So that your days and the days of your children should be many on the land.’ That sounds like in *chutz l’aretz* it is not so? They said ‘Those elders come early to shul and do not leave it until it gets dark,’ and he said, ‘That is why they lived a long life.’”

The *Kli Yakar* writes by way of explanation (*Eikev*, and similarly the *Maharsha* in Vol. I of *Brachos ibid*): Although Yisrael was promised that they would only live many days “*al ha’adamah*,” on the land, in any case, the ground of shuls outside of Eretz Yisrael is considered part of Eretz Yisrael, because “the shuls an *batei medrash* in Bavel are destined to be established in Eretz Yisrael” (*Megillah* 29a). Because those elders regularly arose early to go to shul, this is considered as though they dwelled in Eretz Yisrael and that is why they merited long lives.

Harav Ytitzchak Zev of Brisk would explain this with a parable: According to the law in most lands, the resident of a foreign country who wants to evade the authorities in a country where he is visiting can save himself by entering the embassy of his homeland, because within its walls he is considered to be in another country and there is no validity to the laws of the host country. The *Gemara* (*Brachos* 8a) states: “From the day the Bais Hamikdash was destroyed, HaKadosh Baruch Hu has nothing but the four *amos* of *halachah*.” So we find that even abroad, the shuls are like the “embassy” of HaKadosh Baruch Hu and one who is inside them is considered to be in Eretz Yisrael, the land of Hashem. Therefore, the elders of Bavel lived long lives. (*Metzuveh V’Oseh, Mora Mikdash*, Chapter 4)

## Why Will Your Days Be Many?

In the *Gemara* (*Shabbos* 32b), Rabi Chiya Bar Abba and Rabi Yosi disagreed about what the *passuk* of “*L’maan yirbu yemeichem*” is referring to. One believes that the *passuk* is referring to the *mitzvah* of *mezuzah* that is stated right afterwards. Therefore, he explains that the length of a person’s life is dependent on the fulfillment of the *mitzvah* of *mezuzah* in a worthy fashion. The other thinks that the *passuk* is referring to the *mitzvah* of learning Torah, as it says one *passuk* previously: “*Velimadetem osam es beneichem ledaber bam*.”

We find a few explanations regarding the essence of the connection between teaching Torah to one’s sons and its reward – a long life:

1. Harav Aharon of Belz explained in the name of his father, Harav Yissachar Dov, at the *tisch* he held on the last Shabbos of his life (*Parashas Eikev* 5717): It is known that in the upper worlds it is impossible to add more Torah and good deeds, as the *passuk* says (*Koheles* 9 10): “for there is neither deed nor reckoning, neither knowledge nor wisdom in the grave, where you are going.” However, the *tzaddikim* tell us that this is different with regard to someone who leaves a son or a student to whom he taught Torah in this world, because this person continues to learn Torah in his merit, and thus the father and the *rebbe* can continue to rise higher in the Upper World through that power.

Hence this *passuk* can be explained: “*Velimadetem osam es beneichem...l’maan yirbu yemeichem...kiyemei hashamayim al ha’aretz*.” If you fulfill the *mitzvah* of “*velimadetem osam*”, then even when you are in *Shamayim*, the “*yemeichem*” will continue to multiply, and good deeds will be added to

them, as it was when you dwelled in this world while you were still alive. (Related by Harav Y.S. Ungar, who was present at the time; *Toras Ish*, Vol.II, p. 471)

2. The Chida (*Lev David* 22) brings in the name of Rabbeinu Chaim Vital that each person is allocated a quota of words that he will be able to utter over the years of his life. If he uses those words for idle matters, then he is shortening his days. But if he uses them for *divrei Torah*, then he extends his days. That is what the *passuk* here says: If you preserve the entire power of speech that was given to you “*ledaber bam*” – in *divrei Torah*, then you are guaranteed that “*yirbu yemeichem*”, your days will be many. (*Siddur Iyunt Tefillah*)

3. Another way to explain this is according to the Chasam Sofer (*Toras Moshe Ki Savo*) on the *passuk* (*Devarim* 28:11): “*Vehosircha Hashem letovah bipri binecha*”, that each person is given a quota of things that he has to rectify in his life in this world. When he completes that *tikkun*, he then passes on from this world. But someone who has children or students that he has to be *mechanech* and to guide, then his days are extended so that he can complete this task. That is why the *passuk* alludes: “*Vehosircha Hashem*” – Hashem will leave you alive, “*bipri binecha*” in the merit that you are engaging in the *chinuch* of your children.

Based on this we can explain the *passuk*: Because you will fulfill “*velimadetem osam es beneichem*”, therefore, you will merit to have the words “*l’maan yirbu yemeichem*” fulfilled. (*Chayei Tzvi Eikev*)

## What is “Kimei Hashamayim Al Ha’aretz”?

The *Sifri* (*Eikev* 47) explains: “That the faces of the *tzaddikim* should be illuminated like the sun, as it says: “*V’ohavov ketzeis hashemesh bigvuraso*.” And therefore “*kimei hashamayim al ha’aretz*”, as we find (*Avodah Zarah* 3b) that the sun is called “*yom*” (*Tal Chaim* [Rav Y. C. Sofer] 36).

There are other explanations in the commentaries regarding the meaning of the *brachah* of “*kimei hashamayim al ha’aretz*”:

1. Rabi Azaryah Figu, author of *Gidulei Terumah* explained: If you keep the *mitzvos* then you will see your world in your lives, and thus you will merit to have “*kimei shamayim*” – a taste of the life of *Olam Haba*, while “*al ha’aretz*” still on this world. (*Binah L’Itim, Eis Teshuvah Hashanah*, 13)

The Mashgiach Harav Elya Lopian added: This is the greatest *brachah* of all, that there is no greater *brachah* than when a person merits to live a life of spirituality in this material world, and if the Torah promises us that it is possible to merit this, then we must certainly try to make every effort to reach this virtuous level. (*Kovetz Kol HaTorah* 85 p. 428)

2. The Maggid Rav Daniel Prostitch of Pressburg explained: “*Kimei hashamayim al ha’aretz*” is an additional *brachah*, meaning: it will not be a long life like the way of the world with weakness and suffering, but rather “*kimei shamayim al ha’aretz*”—just like they are still at the peak of their strength despite having been created thousands of years ago, and have not weakened even a bit, so, too, you will merit to a long life while fresh and young as in your youth. (*Dan MiDaniel, Parashas Eikev*).

3. The Chasam Sofer (*Siddur Chasam Sofer*) explained that this is how you should rise in your service of Hashem, until all your days should be considered like the day of *Mattan Torah* when the Heavens bent down to cover the earth. (*Mechilta Yisro* 4)

## A Business of Amen

*A financial crisis is a reality that no one wishes upon himself. It is a reality that at once can sweep a whole family from a normal life on the solid ground of routine into the stormy sea of uncertainty, confusion and helplessness. A tremendous amount of emunah and bitachon are necessary to deal with the challenges of such a crisis, but at the same time, such a situation can serve as a powerful springboard for spiritual growth, as you will read in this letter. The letter was sent in to Bnei Emunim by the person to whom it happened, and we present it in its entirety—except for identifying details that have been changed.*

## Dear Bnei Emunim

I would like to begin by noting that for several years I have been reading your *Vechol Ma’aminim* pamphlet every week; it is wonderful, and full of valuable messages, and my children and I look forward to receiving it week after week. If I would want to encapsulate its praise in as few words as possible it would say that it is a focused pamphlet that contains rich material and clearly a lot of effort is put into it. It combines *vertlach*, explanation of the *tefillos*, and a moving story each week.

I wanted to share a personal story and the special *siyata diShmaya* that I experienced in the merit of my being careful about answering amen, and perhaps I will merit to have you publicize it as a *zechus* for the public, and may that be my reward.

About a year ago, I experienced a serious financial crisis. I went from being a person who has a stable and respectable income to a debtor who had nothing.

I cannot describe how a person with a large family, who until now lived a stable life, suddenly finds himself penniless—and doesn’t have even a bit of money to be able to feed his children.

My children were used to a reasonable standard of living. We never lived a life of luxury, but I tried not to turn them down if possible. Now I had to refuse their requests for even the most minimal things, and it was a blow that was too difficult for me to bear. I wasn’t used to such things and it put me in a very tense state. During the days, I hardly ate, and at nights I would awaken from the nightmares. I experienced the words of *Chazal*: “A poor person is considered to be dead.”

One day, after a difficult conversation with my family, who had a hard time adjusting to the situation, I went to the *Kosel* to daven. I was shattered to the core and I poured my heart out with a river of tears.

I felt that I had to strengthen myself in some area, but I didn’t know what the right thing would be. Various ideas flashed through my mind and I couldn’t choose which one. In the end I decided to recite all of *sefer Tehillim, passuk* by *passuk*, at the *Kosel*. I hoped that during the *Tehillim*, an idea would come into my mind and I would have some clarity.

I began to read chapter after chapter, and naturally, I recited the *pesukim* that described poverty and financial straits with more *kavanah*, and with greater concentration.

As a result, in Chapter 9, when I reached the *passuk* “*Ki lo*

*lanetzach yishakach evyon*, for the needy shall not be forgotten forever”, after lingering a bit on its meaning, I realized that the acronym of the words have the numerical equivalent of “amen.” As a loyal reader of your pamphlet, the subject of answering amen has always been close to my heart, and when I discovered this I said to myself: “Here is my answer: I have to strengthen my observance of answering amen, and that will serve as a reminder that I should not be forgotten before HaKadosh Baruch Hu, *chalilah*.”

I continued reciting *Tehillim* emotionally. Towards the end, I received my clear answer yet a second time. As I fervently said the words (*Tehillim* 109:31): “*Ki ya’amod l’yemin evyon lehoshia*. For He will stand to the right of the needy to save him...” I noticed, to my surprise, that this *passuk* also has the acronym of amen! As soon as I undertook to strengthen myself with amen, the promise came: “*Ki ya’amod liyemin evyon lehoshia*.”

Now I understood, without the shadow of a doubt! From Above it was ordained that I should strengthen myself with amen! I decided to be careful to recite *Birchos Hashachar bechavrusa* each day, together with my family, and also to answer amen at every opportunity. What can I tell you? As I was one the way home from the *Kosel*, a childhood friend who I hadn’t spoken to in years called me. After exchanging polite niceties, he told me that he had a chain of stores and was looking for a franchisee to open a branch in my city. When I told him I didn’t have a penny to invest, he reassured me that he would give me merchandise and I could pay him when I sold it. Indeed, I opened the store, and my wife and I both worked there, taking shifts from morning to evening. Baruch Hashem we have seen success, and are earning a nice living from the endeavor.

At the same time, we opened a business of amen in our home. All the *brachos*—from *Birchos Hashachar* in the morning to *Hamapil* at night are said aloud, with no exceptions! A *brachah* is only recited aloud! A *brachah* without amen is not a concept that exists in our house, and now both our businesses are booming at the same time.

I thank you from the depths of my heart for the tremendous awareness you have instilled on the subject. You have tremendous merits. May Hashem grant Rav Marmorstein and his family the strength to continue with these virtuous endeavors.

With respect,

S.Y.