

# Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

## IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

### Reciting "Elokeichem" Adjacent to "Emes"

“ויקח קרח” (טז א)

The Chasam Sofer explains: “Vayikach Korach” is numerically equivalent to “Emes” (with the kollel). By putting these words together with the words the conclude Parashas Shelach ‘Ani Hashem Elokeichem” we can learn an allusion to the takanah of Chazal (Brachos 14a) regarding Krias Shema: to recite the word “Emes” which begins the tefillah of “Emes Veyatziv Venachon” together with the passuk “Ani Hashem Elokeichem” which concludes the parashah of tzitzis that precedes it.

Kovetz “Tzefonos”, p. 26, From the manuscripts of Rav Moshe Novomeste, a disciple of the Chasam Sofer

### What Did Yaakov Daven For?

“ויקח קרח בן יצהר בן קהת בן לוי” (טז א)

“And it did not mention “ben Yaakov” because he [Yaakov] asked for mercy that his name should be omitted from their dispute.” (Rashi)

The question is asked: Doesn't everyone know that Levi is the son of Yaakov? What, then, did Yaakov's tefillah accomplish?

Harav Yosef Feimer, the Rav of Slutzk, explained:

Yaakov did not daven for his own kavod, but rather for the destiny of his grandchildren, Korach and his group, because one cannot compare the punishment of a sinner who comes from a distinguished honorable family to the punishment of a sinner who grew up in a contemptible family. This can be inferred from the words of his tefillah: “That his name should be omitted from their dispute” meaning that the fact that they carried his name, as Yaakov's descendents, should not be added to the sin of the discord that they were already tainted with, and cause their punishment to be even more severe.

Drashos Ubei'urim LeTorah LeRabbeinu Yosef MiSlutzk

Indeed, if Yaakov already had to daven about the discord of Korach and his group, why didn't he daven that they should desist from their plans in the first place?

Harav Moshe Londinski, Rosh Yeshivas

Radin, explained: Yaakov knew that his tefillah to annul the dispute would not be accepted; there was always and will always be machlokess, discord, in Klal Yisrael and it is not possible to uproot it from the world. Therefore, he only asked that his name should not be associated with it in any way.

HaChofetz Chaim – Chayav Upaolo, Vol. III, p. 1101

### Razei Emunim

Hints of Amen in the Parashah

#### The Secret Covered by Amen

“הנהגה כסוהו הענין וירא כבוד ה'” (זי ז)

“Kisahu” [covered it] is numerically equivalent to “amen.” The Tikkunei Zohar (40 1) says that amen is numerically equivalent to the two Names – Havayah and Adnus—and it can be explained that this secret is alluded to here: “Vehinei kisahu ha'aman” – the secrets of amen are covered and concealed, but one who is careful to answer amen with kavanah, merits that they are revealed to him – “Vayera Kevod Hashem” – in the two Names that are included in it.

Parparaos Lechachmah p. 99

#### The Whole Eidah Is “Kaddishim”

“כי כל העדה כלם קדשים” (טז ג)

There was a Rav who came to the large shul in Kiev a short time after World War I. To his surprise, the shul was almost empty of people, and the few who were there all recited Kaddish Yasom at the end of davening.

The Rav wondered anxiously: Was it possible that as the result of the war, just a few people remained and all of them were saying Kaddish for their relatives?!

When he asked the gabbai about this, the latter replied somewhat shamefacedly: “Regretfully, this is the custom of the people of our city today; they come to daven only if they are required to say Kaddish for their relatives. The rest are all busy with their affairs...”

When the Rav heard this he sighed and said: “We can use the passuk to describe this situation: ‘Ki kol ha'eidah kulam kedoshim’ – kaddishim, the only ones here are those who have to recite Kaddish...”

Kerem Yisrael [By Rav Y. Borenstein of Plonsk] p. 44

#### Korach Did Not Make a Cheshbon Hanefesh

“כי כל העדה כלם קדשים” (טז ה)

“His intention was to delay, so that they might repent.” (Rashi)

Harav Pinchas of Koritz said: Rashi alludes to the words of the Zohar in this parashah (178 1): “Anyone who is a “marei dechushbena”, makes a cheshbon hanefesh each night before he goes to sleep, doing an introspection of his deeds of that day, and he should repent and ask for mercy...”

The reason that this advice of Moshe was not effective was because Korach did not go to sleep at all, rather “that entire night he went among the shevatim and enticed them...” (Rashi, passuk 19)

Imrei Pinchas

#### When Tefillah Is Not Fluent

“הרמו מותוך העדה הזאת ואכלה אתם כרגע ויפלו על פניהם” (טז ז)

Why did Moshe and Aharon not daven for Bnei Yisrael this time, as they davened earlier (15:21-22), when HaKadosh Baruch Hu said to them in almost the same words: “Hibadlu mitoch ha'eidah hazos va'achaleh osam keroga?”

The Baal HaTurim explains: Now, too, Moshe and Aharon wanted to daven, but they realized right away that the tefillah was not fluent on their lips, and that being the case, they understood that it would not be accepted by Hashem. As Rabi Chanina ben Dosa says (Brachos 34b) “If my tefillah is fluent in my mouth I know that it is accepted [=that the patient will live] and if not then I know that he is meturaf [= that the sick person will die].”

Indeed, when Moshe saw that this was the case, he immediately instructed Aharon: “Take the machtah (the firepan)...and atone for anger has come forth from before Hashem and the plague has begun.”

We Don't Know What We Have Merited...

On Wednesday, 7 Tammuz (5754) is the yahrtzeit of the Lev Simchah of Ger, zy”a.

The Rebbe, זי”ל, cherished the mitzvah of answering amen, and said (Lev Simchah Parashas Ki Savo):

“It says in the Midrash (Devarim Rabbah 7 1): ‘There is nothing greater before HaKadosh Baruch Hu more than amen that Yisrael answers.’ Perhaps the world needs to awaken more, and to be aware of the great importance and virtue of answering amen. The world does not know that they have merited [vos m'farmugt], such a great thing as answering amen...”

Awakening to answer amen...



## Krias Shema – Parashas Vehayah Im Shamo (12)

Chinuch for Torah from a  
Very Early Age

In contrast to most mitzvos, where there is no obligation to habituate a young child to fulfill them before he reaches the age of *chinuch*, the mitzvah that a father has to teach his son Torah is unique in that it begins at a younger age, as the *Sifri* writes: “When the baby begins to talk.”

Chazal say (*Sifri Eikev* 46): “*Velimadetem osam es beneichem*...From here we learn that when a baby begins to talk, his father speaks to him in *Lashon HaKodesh* and teaches him Torah, and if he does not speak to him in *Lashon HaKodesh* and does not teach him Torah, it is as though he is burying him, as it says, ‘*Velimadetem osam es beneichem...lema’an yirbu yemeichem vijemei beneichem*.’ If you teach them to your sons, then ‘*yirbu yemeichem*—your days and your children’s days will be numerous,’ and if not – then your days will be shortened, because that is how we explain words of Torah—*miklal lav atah shomea hein, uniklal hein lav*, from the negative, we derive the positive, and from the positive we derive the negative.”

The *Gemara* further states (*Sukkah* 42a) regarding a father’s obligation to his sons: “...he knows to speak, his father teaches him Torah... what is Torah: ‘*Torah tzivah lanu Moshe morashah kehilas Yaakov*.’” The *Rambam* rules (*Talmud Torah* 1 6): “From when is the father obligated to teach him Torah? From when he begins to speak he teaches him ‘*Torah tzivah lanu Moshe*’ and *Shema Yisrael*, and then he teaches him a few *pesukim* a bit at a time until he is six or seven...”

It says in *Maseches Kiddushin* (30a): “Anyone who teaches his son Torah, the *passuk* considers it as though he taught him and his son and his grandson to the end of generations... Anyone who teaches his grandson Torah, the *passuk* considers it as though he accepted it from Har Sinai.”

It is not for naught that this is said specifically in reference to the father’s obligation to his son. As it says in the name of the Rebbe Harav Yissachar Dov of Belz: What the father teaches his son in one month, a *melamed* cannot teach him in two months, because

if the Torah commands “*Velimadetem osam es beneichem*” then certainly the father has the most effective ability to teach his son, more than all other people, and it is a *segulah* that the Torah crafted specifically for him. (*Rosh Golas Ariel*, p. 241)

## Chinuch To Answer Amen

This is also the place to note that there is another mitzvah where we find that the obligation for *chinuch* begins at a younger age, and that is the mitzvah of answering amen, as the *Rema* ruled (124 7): “And he should teach his young sons to answer amen because as soon as the baby answers amen he has a share in *Olam Haba*.”

The source of the words of the *Rema* is the *Gemara* (*Sanhedrin* 110b): “From when does a child have *Olam Haba*?... Rabi Meir says: From when he says amen, as it says (*Yeshayah* 26:2): “*Pischa shearim*—open the gates and a righteous nation that is *shomer emunim* will enter.” Don’t read it *shomer emunim*, but rather “*she’omer amen*.”

The Chofetz Chaim writes on this subject: “He should try to seek out the *melamid* who are known as experts and as *Yirei Hashem* who are careful with mitzvos and the words of Chazal, that the fathers should trust them to be *mechanech* their sons to *ahavas Torah* and *Yiras Shamayim, mussar* and good *middos*, and that they should make sure to habituate their sons to keep mitzvos and customs according to their way, such as *Birchos Hanehenin* and answering amen... in a way that the habituation from a young age will become second nature to them and will not leave them even in their old age.” (*Chomas Hadas, Chasimas Hasefer* 2)

Changing the Passuk from  
Singular to Plural

Many of the commentaries ask: Why did the *passuk* begin with the plural: “*Velimadetem osam*...” and concluded with the singular: “*Beshivtecha... uvelechtecha... ubeshachbecha uvekumecha*?”

There are many answers to this; following are several:

1. The *Mekubal*, Harav Mordechai Hakohein of Tzefas, a *talmid* of the disciples of the Ari HaKadosh, explained: After the Torah instructed the father: “*Velimadetem osam es beneichem*” – a commandment that relates to the children, and

to the students who are called “*banim*”, it continues to say that if the father fulfills this commandment, then the study of the children and students will be credited to him, and the father will continue, so to speak, “*ledaber bam*” – in the words of Torah, “*beshivtecha beveisecha*” – in this world; “*uvelechtecha baderech*” – when you pass on to the next world, “*ubeshachbecha*” – each time they say something in your name, your lips will be moving in the grave, “*uvekumecha*” – and this merit will stand in your stead for *techiyas hameisim*.

2. The *Ksav Sofer* (*Eikev*) explained: The Torah teaches us the right way to give an eternal and true *chinuch* to our children: It is not enough that when they are near us they should cleave to the ways of Torah because they are afraid of us; we have to endear Torah to them and make them love it, in a way that they will continue to cleave to it even when we are not watching over them.

Thus the Torah writes: “*Velimadetem es beneichem ledaber bam*” – how will you know if you did this the right way? If even when “*beshivtecha beveisecha uvelechtecha baderech uveshachbecha uvekumecha*” – at times when your eyes are not on them, and they continue to learn Torah. If indeed that happens, that is a sign that you brought them up in the right way.

3. *Iyun Tefillah* (*Otzar Hatefillas*) explains that this *passuk* is a special directive to the father, that even if he hires a *melamed* for his son, which is the way of the world, he should still not distract his mind from being *mechanech* him and teaching him himself at any free moment that he has. When are those moments? “*Behshivtecha beveisecha uvelechtecha baderech uveshachbecha uvekumecha*” – the father should use these free times to learn with his son, on his level and in accordance with his understanding.

4. The *Shevet MiYehudah* (*Drush LeShabbos Hagadol*) added that just like the *Gemara* says (*Brachos* 14a): “Anyone who recites *Krias Shema* without *tefillin* it is like he is falsely testifying about himself” anyone who recites *Krias Shema* and does not teach his son Torah it is like he is falsely testifying of himself when he says “*Velimadetem osam es beneichem*.”

## Amen In a Pleasant Voice

“Ab-b-ba....I don’t wan-n-t-t-t-o g-g-o to shul....” Yossele asked with breathless effort as he lowered his eyes in shame.

His father looked at his son’s tired face and his heart clenched when he saw his tortured expression. Yossele—his dear son! Yossele who had begun to speak before the age of three, and who had not stopped emitting brilliant comments ever since. Now, he could hardly utter even the shortest of sentences. His speech was a herculean effort and his dreadful stammer meant that every word was an embarrassment.

Yossele, a smart and talented child, was beloved by his parents and his teachers; he excelled in his studies and charmed everyone who met him. He displayed no learning or social problems. In short, Yossele was the model child, a child who gave only *nachas*.

One day, with no prior warning, his life changed when he suddenly began to stutter. Instead of his steady stream of words, his mouth emitted only broken sentences and staggered syllables.

At first, his surprised parents wondered if the stammer was caused by anxiety from the monthly exam at cheder, or perhaps it was the result of the bout of flu he had experienced the week before and from which he was still recovering. It didn’t enter their minds that the stutter would continue to affect every moment of his day—and would even get worse.

But when it continued and got worse, Yossele’s parents began to worry, wonder and daven.

That’s how Yossele’s father found himself among the many people waiting at the home of Harav Chaim Kanievsky, *shlita*, on the stairs of the famous house on Rashbam Street.

Over the past few days he had hardly slept as he consulted with anyone who he could: he had asked experts in the field, had called medical *askanim* and the best doctors and even knocked at the doors of senior *mechanchim* with extensive experience. He was advised to give both normative medical treatment as well as alternative treatments, and his head was spinning with the recommendations of all kinds of practitioners, both with proven records and without.

Now, after collecting a whole arsenal of advice, he was waiting to get a *brachah* and guidance from the *gadol*, Harav Kanievsky. He wanted to be sure that he was making the right decision in treating his son.

His turn arrived; he stood in front of Rav Chaim’s attentive gaze, and trembling, he presented his question, described his deliberations and the concerns regarding each type of treatment. Rav Chaim thought for a moment and then replied

tersely and sharply: “Be strict about answering amen.” The father was most surprised; this was not the kind of answer he was expecting.

“What about the doctor?” the father insisted, a bit confused.

“Make sure to answer amen,” Rav Chaim repeated. “You are a *talmid chacham*, learn about this subject of answering amen, and write a halachic clarification on the subject.”

The father didn’t ask any more questions. He quickly turned on his heel and left the house in submissive silence.

He walked to the *bais medrash*, and piled a stack of *sefarim* on the table. He delved into the *sguya* in *Maseches Pesachim*, and then linked it to the *sguya* in *Maseches Brachos*. The *Rishonim*, *Acharonim*, *sifrei teshuvos* and *poskim* were all opened, as he sat in great concentration and wrote down his *chiddushim*...

One chapter came and then another; brick by brick he built the Torah essay, which began to take form, and expand, until the halachic clarification was complete. The conclusions of the *halachah* were clearly elucidated and organized, according to the opinions of the *Rishonim*.

The devoted father worked on this project for several long weeks until it was complete.

On the day that he finished writing his work on amen, his Yossele turned to him: “Abba, what are you learning?”

The father screamed suddenly: “Yossele! What did you say?” He was shocked to the core.

“I asked you what you are learning now,” Yossele replied matter-of-factly, his speech clear, sharp and flowing as it had been.

This time it was the sunned father who had trouble uttering a sound. His son’s fluent speech sounded like the most melodious song to him. The stutter had disappeared without a trace. The question that Yossele had asked him was only the first in a string of clear sentences that showed no trace of any stutter.

He and his wife held a *seudos hoda’ah* in which they recited *Tefillas Nishmas* with tremendous gratitude to HaKaodsh Baruch Hu. They were joined in their *tefillah* by their son, now healed, in his clear, pleasant voice. In addition to the *seudas hoda’ah* they decided to publicize their personal story and to inform everyone of the great virtue of answering amen and engaging in learning its *halachos*, for a *yeshuah* for any trial or tribulation.

We have the privilege of serving as a conduit to convey their deepest gratitude to the Ribbono Shel Olam.

Heard from the person it happened to