



עלון שבועי מבית 'בני אמונים' והל מאמונים

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

When One Davens – He Is Helped

“ויקרא משה להושע בן נון יהושע” (יג טז)
“Daven for him, K-h should save you from the ideas of the *meraglim*.” (*Rashi*)

Why did Moshe daven only for Yehoshua and not the rest of the *meraglim*? Were they not worthy at that time? (*Rashi, passuk 3*)

The Rebbe, **Harav Yitzchak of Vorka** says:

Moshe saw that of the *meraglim*, only Yehoshua davened before his departure that he should not fail in his mission, as his name alludes: “*Hoshea*” – that for everything, he asked “*hosha na*.” Because we have a rule that “one who comes to purify – he is helped” (*Shabbos 104a*), Moshe helped Yehoshua’s *tefillas* and davened that they should be accepted.

The renowned *chassid*, **Harav Aharon Walden**, author of *Shem Hagedolim Hachadash*, added that it is possible that this is what *Targum Yonasan* is referring to when he says: “When Moshe saw the humility [of Yehoshua] he called Hoshea Bin Nun Yehoshua”, that Yehoshua’s humility caused him not to rely on himself and he asked that he not fail in his mission. When Moshe saw this, he also added his own *tefillah* for Yehoshua.

Ohel Yitzchak, Hashmatos, 19

The “Hei” Stands in Its Place

“ויקרא משה להושע בן נון יהושע” (יג טז)
An interesting *din Torah* was presented to **Harav Dovid Shlomo Eibeshitz**, author of *Levushei Serad*:

A new place was added near the *chazzan* in one of the shuls. The *gabbaim* wanted to seat one of the prominent *mispalleim* in that seat, but the *mispalle* who had previously sat next to the *chazzan* protested and demanded that he be moved to the new place, so that he should remain near the *chazzan*. On the other hand, the *gabbaim* claimed that because his actual seat was not moved, there was no credence to his claim.

Rav Dovid Shlomo listened to both sides and ultimately ruled in favor of the *gabbaim*. The Rav cited the words of this *passuk* when

explaining his decision:

The *Yerushalmi* (*Sanhedrin 2 6*) says that the letter “*yud*” was added to Yehoshua’s name as a compensation for it being removed from the name of Sarah, when it was changed from Sarai to Sarah.

The question is then asked: is one injustice repaired with another? Now, the “*hei*”, which used to be the first letter of Yehoshua’s name – Hoshea – would come and claim that it was pushed down to second place, after the *yud*.

But we see that as long as it was not moved from its place, it cannot claim anything. “The same is with you,” the Rav said to the litigant in the *din Torah*. “You were not moved from your place, so what do you care if another *Yud* (a Yid, a Jew) is placed next to you?!”

Pardes Yosef Hachadash

Razei Emunim

Hints of Amen in the Parashah

In the Merit of Amen We Are Redeemed

“למטה גד גאואל בן מכה” (י גטו)

In the ancient *sefer Hagan Vederech Moshe* (for day 11) it says that one of the *Chassidim* revealed from Heavens that the *Geulah* is being delayed because people are not strict to answer amen after the *brachos* of the *Geulah*: “*Hamachazir Shechinaso Letzion*” because they are busy replying *Modim Derabbanan* and the *brachah* of *Hapores Sukkas Shalom* because they are busy reciting *Veshamru*.

We can find an allusion to that in this *passuk*: “*Lemateh Gad*” – is numerically equivalent to amen, meaning in the merit of answering amen after the *brachos* of the *Geulah*, we will merit “*Geu’el*”, to be redeemed speedily in our days.

Mateh Moshe

A Korban Tzibbur Is Like a Tefillas Tzibbur

“והיה אם מעיני העדה נעשתה לשגגה ועשו כל העדה פר בן בקר אחד לעלה...ושעיר עזים אחד לחטת” (טו כד)

“*Lechatas* – is missing an aleph, because it is not like other *korbanos chatas*. All the *chatas* in the Torah were brought with an *olah*, the *chatas* before the *olah*...Here the *olah* was brought before the *chatas*.” (*Rashi*)

Why was this *chatas* different to all others?

Harav Moshe Greenwald, the Rav of Chust, explained:

The *Gemara* (*Zevachim 7b*) explains the reason the *chatas* was brought before the *olah*, because before one brings a gift [the *olah*] a person must first appease his Creator with atoning for his sins. However, this applies to an individual bringing a *korban*. But a *korban tzibbur* has the same law as a *tefillah* of the *tzibbur*, of which *Chazal* said (*Brachos 8a*): “*HaKadosh Baruch Hu* does not reject the *tefillah* of many” and therefore, it is willingly accepted even if there is no *chatas* brought before it.

Arugas Habosem

The Eye – Is the Sword of the Angel of Death

“ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם” (טול ט)

The *Gemara* (*Avodah Zarah 20b*) says: “It is said of the Angel of Death that he is full of eyes.” **Harav Yonasan Eibeshitz** explains that these eyes are formed by the forbidden sights that a person sees, which bring him to sin, and as *Chazal* say (*Yerushalmi Brachos 1 5*) that the heart and the eyes are two “*sirsurei aveirah*,” middlemen of the sin.

Based on this, **Harav Yeshayah Mushkat** of Praga, explained the words of the *piyut* “*Azamer Bishvachin*” that we recite on Friday night: “He should save us from an *ayin hara* and from the sword of the Angel of Death and from the judgment of Gehinnom.” If we guard ourselves from seeing forbidden things, which are the source of power of the Angel of Death, then his sword will not control us when our time comes, and we will pass away with a *missas neshikah*, death by a kiss.

Yaros Devash, Vol. II, Drush 9; Roshi Bashamayim p. 111



Shabbos 26 Sivan (5771) is the *yahrtzeit* of the Rosh Yeshivah, Harav **Michel Yehudah Lefkowitz**, *zy”a*, who was very careful to answer amen according to *halachah*.

In one of his letters he wrote:

“A great *segulah* to straighten out one’s thoughts is to listen to *Chazaras Hashatz* from a *Siddur*, and to recite amen to each and every *brachah*.”

Imrei Da’as, Vol. II, 36

Amen A Segulah for Clarity of Mind



Krias Shema – Parashas Vehayah Im Shamo (11)

“Vesamtem” – Sam Tam

At the end of the previous segment we cited the words of the Gemara (Kiddushin 30b) on these words: “Vesamtem – sam tam”, that the Torah is compared to the elixir of life through which we can overcome the yetzer hara.

Indeed, even though there are other “samim”, other elixirs that are effective in helping one overcome the yetzer, such as teshuvah, keeping in mind one’s day of death, and others, the Torah is unique in that it is called “sam tam” – from the word tamim, that all the other samim are effective for that moment, but the next day, they are less effective already because, as it says, “the yetzer of a person becomes stronger each and every day” and he has to fight all over again...But the Torah is called “lekach tov,” the more a person learns it, the more it becomes part of him and it is like his acquisition, until ultimately, he conquers the yetzer and it has no control over him. (Rif on Ein Yaakov, *ibid.*)

The Dubno Maggid explains this with one of his parables:

There was a wealthy villager who wanted to teach his son how to trade. He gave him a large sum of money and sent him to his brother, who lived in the large city, so that the brother could help him purchase quality merchandise for a good price, which he could then sell for a profit.

The youth, who had never been in the big city, was blinded by all that his eyes beheld: the attractions and the luxurious buildings that filled the city. He began to walk around and almost forgot the reason for his visit. He hurried to his uncle’s home, put down his things and informed his host that he planned to go out to tour the city and take in its beauty.

But a short time after he left his uncle’s house, while he was strolling among the stalls at the local market, a person who appeared to be a merchant approached him and asked why he was visiting the city. When he heard from the boy that he wanted to trade, he offered him the merchandise that he had at a low price. The boy was impressed by the quality of the merchandise and its low price and quickly purchased a large quantity.

He was about to leave the market, but then another merchant approached him and offered him merchandise at a low price, and then came another merchant... This repeated itself each day, and when the week that his father had allocated for this task had ended, the boy had a huge quantity of high quality merchandise. He was confident that when he arrived home he would be able to sell the merchandise for a hefty profit. But for now, he hardly had enough money to pay for his return trip.

Before he left, the boy

apologized to his uncle that he had not had time to befriend him and tour the city with him as he had hoped. But the uncle laughed and said to him:

“You should know that I am the one who sent you all those merchants who approached you; as soon as I saw how blinded you are by the beauty of the city, I was afraid this would distract you from the purpose for which you came, so I made sure to send you merchants to sell you their wares for a low price. This way, you would not be able to waste your time and return empty-handed.”

Likewise, HaKadosh Baruch Hu wants to give merits to Klal Yisrael so that they should not follow their hearts after the temptations of this lowly world and its desires. Therefore, he gave them a lot of Torah and mitzvos that they should encounter wherever and whenever they are, and they will be so busy with that they will refrain from sin. (*Ohel Yaakov, Kedoshim*)

Words That Revive the Soul

In his explanation of the *passuk* (*Devarim* 11:18): “Veshinantam levanecha vedibarta bam” the Ramban explains: “That he should tell them the mitzvos... until they learn them and know them and understand them and their reasons, to speak to you about them at all times...” Many have asked on the words of the Ramban: Isn’t this *parashah* relating to the subject of accepting the yoke of mitzvos? Knowing the reasons for the mitzvos would seem to contradict their essences as a “yoke.” As Chazal said (cited in *Rashi Vayikra* 20:26): A person should not say that he refrains from eating pork and the like because he is repulsed by it; rather, he should fulfill all the mitzvos by accepting upon himself the Yoke of Heaven. So how is this?

Harav Yechezkel Sarna, z”l, Rosh Yeshivas Chevron, explained that the source of the words of the Ramban is from the fact that the Torah repeated the commandment: “Vesamtem es devarai eileh al levavchem, on your hearts, v’al nafshechem, on your souls.” “Putting something on one’s heart” means knowing and understanding those things. But what is “putting on the soul”?

Hence it must mean that the soul is the source of the desires and wants, and the Torah thus commanded us especially, that after we receive the mitzvos as a “yoke” on our souls, we should take heart to understand their reasons so that our souls should bond to the mitzvos and should want to fulfill them all the time. For this reason, the author of the *Sefer Hachinuch* produced his work in which he explained the reason for each mitzvah—in order to bring these things closer to the hearts of Klal Yisrael, especially the youngsters among them, so that they should want

to fulfill them more and more. (*Daliyos Yechezkel, Eikev*, p. 414)

Knowing the Reasons for Mitzvos – Is a Guarantee That They Will Be Fulfilled

Similarly, the *Rokeach* writes in his commentary on the Torah: “Vesamtem es devarai eileh... ‘es’ comes to include the reason for the mitzvah.” Thus writes the *Ohr Hachaim HaKadosh* in his commentary on the Torah (beginning of *Parashas Chukas*): “One who does a mitzvah without knowing the reason for it and its secret, it is like a body without a soul.”

The *Pele Yoetz (Ta’am)* writes that one who does mitzvos without knowing their reason, is described in *Sefer Yeshayah* (23:3): “Vatehi yirasam Osi mitzvas anashim melumadah,” and their fear of me is like a habit. Therefore, for the mitzvos whose reason is known, one should examine the *sefarim* and ask the sages the reason, so that through knowing the reason and purpose, they will continue to do as much as they can to bring about that purpose. For example, the mitzvah of *tzitzis*, whose purpose is remembering the mitzvos of Hashem. Knowing the reason will motivate the person to add to his knowledge of the mitzvos of Hashem. Regarding mitzvos whose reason is not known, the person should think that they were established because HaKadosh Baruch Hu wanted to give merits to Am Yisrael, and therefore, He gave them a lot of Torah and mitzvos.

However, the Rishonim have already written that a person must know that his obligation to fulfill the mitzvos of Hashem is not connected to knowing their reason. That is why they are called “mitzvos” – because the main idea of their essence is doing them in order to fulfill the commandment (*tzivuy*) of Hashem. (*Sefer Ha’ikarim, Ma’amar* 3, chapter 5).

The *Malbim* thus explains the words of Dovid Hamelech in *Tehillim* (119:66): “Tuv ta’am veda’as lamdeini ki bemitzvosecha he’emanti”. Dovid Hamelech is asking HaKadosh Baruch Hu to reveal to him the wonderful reason for the mitzvos, but he adds that even without knowing the reason, he will fulfill them because “in Your mitzvos I believe.”

The *Bais Halevi (Parashas Ki Sisa)* explains that this is what Am Yisrael meant that before accepting the Torah they declared “Na’aseh venishma”. First they will do the mitzvos because of the commandment of Hashem, and then they would learn and understand the reasons. Thus they established the rule for generations that doing mitzvos is not contingent on understanding them; rather they need to be fulfilled because that is what our Creator commanded us to do.

Defendants in the Form of Amen

This story was told by Harav Simchah Hakohen Kook, *shlita*, the Rav of Rechovot, during a *chizuk* speech he gave to hundreds of representatives of Bnei Emunim at a gathering in 5773 in Bnei Brak.

“Professor Abraham, one of the senior doctors in Shaare Zedek Hospital, told me this story:

One day an elderly Jew arrived at the hospital with very severe pneumonia and high fever. Such a state, especially at his advanced age, could quickly evolve become life threatening, and therefore, the medical staff, headed by Professor Abraham, hurried to give him strong medication to treat the condition. Indeed, within a few days, his condition began to steadily improve. As such, the doctors began preparing to discharge him before the coming Shabbos.

Two days passed, and suddenly his condition began to deteriorate. His fever rose again and the doctors reinstated the intensive medication regimen. Towards Shabbos, his condition stabilized again; his fever went down and it looked like the man was beginning to recover. But right after Shabbos, his fever rose yet again, even higher than it had been before.

The doctors began to worry; it looked like the regular treatment was not being as effective as it was expected to be, and it was necessary to give him even stronger medication. But the latter had difficult side effects, and there was a risk that things would get even worse. Therefore, the doctors asked the family for permission before they began treatment.

In the interim, the situation deteriorated further; the patient lost consciousness and his life hung in the balance. The doctors decided to start treatment immediately, as the family stood on the side, watching with dread.

With *siyata diShamya*, the medication took effect, and a short time later, the infection stopped. The patient’s condition began to improve and after some time, he opened his eyes and looked around him. From the expressions on the faces of his family, he realized how serious his condition had been. As soon as he was able to speak, he shared with them the following:

“A short time after I lost consciousness, and was at death’s door, I found myself suddenly standing before the Heavenly Court. The Court was discussing a question, and I listened in and realized that the discussion was about me. The Court was deciding if I could be returned to this world, or perhaps I could be granted entry to Olam Haba. There were supporters for each side; the prosecutors stood on one side and the defendants on the other side, and in the end it appeared that the prosecutors would prevail and I would be remaining in the World to Come.

“But then I suddenly heard a voice that was remarkably familiar to me. At first I could not remember where I knew it from, but after a short time I did recall. It was the voice of

the rav of the shul where I have davened for the last thirty years. I listened again and I heard the voice trying to offer a defense on my behalf:

‘*Rabbosai*, listen; for the past thirty years I have been the Rav of the shul where the person being judged has davened. I can testify that for this entire thirty years, he has never missed the *shiur* before *Shacharis*.’ When he saw that this claim was not effective, the Rav added, ‘I also testify that in the last thirty years, I never heard him speaking *lashon hara* about anyone.’

When he saw that all these claims were not yet effective enough, the Rav added:

‘For the thirty years that I have served as the Rav, he has not been late to davening even once. If that’s not enough, he rises early to come to shul, and listens to the *Birchos Hashachar* of other *mispallemim*, and has even drawn the rest of them to follow this practice. That’s how our shul has become known as the ‘Shul of the Amen Answerers.’

The Court could not refuse such strong claims. A voice announced immediately that the Heavenly Court had ruled that the man would go back to life, and that he could return to this world to continue his *Avodas Hashem*.

“At that moment, I opened my eyes, and here I am in front of you, *bechasdei Shamayim*, healthy and safe,” the old man concluded his story.

When the patient was about to be released from the hospital, his children came to Professor Abraham’s room to thank him for his role in their father’s care. In response the professor replied:

“You want to thank me?! My colleagues and I had given up on him. He experienced an open miracle and the thanks for that goes only to the Ribono Shel Olam!”

“This story moved me deeply,” Rav Kook concluded, “especially since I remembered the famous words of the Chofetz Chaim in his introduction to *Sefer Shemiras Halashon*, that many wonder why the many *tefillos* that millions of Jews have davened for thousands of years to have the Bais Hamikdash rebuilt, have yet to be answered. The answer is simple: when a person speaks *lashon hara*, his mouth gets sullied, and *tefillos* that emerge from a sullied mouth are limited in their power.

“I saw a clear manifestation of these words of the Chofetz Chaim in this man’s story: Even after all the claims that the defendants raised were not effective, the two mitzvos dependent on the mouth, answering amen after *Birchos Hashachar* and refraining from *lashon hara* – came together and tipped the scales for him for good.”