

# Vechol Maaminim

A Weekly Leaflet From "Bnei Emunim"



## IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

### A Tefillah Formed by the Names of the Parshiyos

"אלה הדברים אשר דבר משה" (א א)

Harav Tzvi Hirsh Hakohen, the Rav of Patterson, New Jersey, explained by way of *remez* that the names of the *parshiyos* in *sefer Devarim* form a *tefillah* that Moshe Rabbeinu davened on Bnei Yisrael:

**Devarim V'eschanan:** These are the pleas that Moshe davened before HaKadosh Baruch Hu: **Eikev Re'eh** – Look from Above and see the harsh persecutions and terrible decrees that Bnei Yisrael are destined to experience in the days prior to the arrival of Mashiach. **Shoftim Ki Seitzei Ki Savo** – judges and rulers come and go one after another, and one thing unites them and that is: their strong desire to do bad and to harass Am Yisrael as much as possible. However, with all this **Nitzavim**, they stand firm as a rock with their *emunah*, **vayeilech ha'azinu** – and are even careful and *moser nefesh* to go morning and evening to daven and to learn.

If that is the case, then certainly they are worthy of having **Vezos Habrachah** fulfilled upon them.

Likutei Tzvi

### Ten Receive the Reward of a Thousand

"ה' אלקי אבותכם יסף עליכם ככם אלף פעמים" (א יא)

Harav Shimon Deutsch of Pressburg, a *talmid* of the Chasam Sofer, explained: In *Maseches Brachos* (47b), Chazal said: "A person should always wake up early to go to shul so that he should merit to be among the first ten people, because even if a hundred come after him, he gets the reward for them all."

Now let's figure: If one receives the reward for the hundred people who come after him, then the first ten people who arrive for davening together receive the reward of one thousand *mispallelim*. We can say that this is what Moshe meant in his *brachah*: "**Hashem Elokei avoseichem yosef Aleichem**" – the fortitude in *avodas Hashem* so that you can rise early to shul and to be from the ten

first ones – and through that you will merit to receive as a reward: "**kachem elef pe'amim.**"

*Imrei Shefer Brachos 47b*

### Razei Emunim

Hints of Amen in the Parashah

#### A Thousands Gold Coins – How?

"ה' אלקי אבותכם יסף עליכם ככם אלף פעמים ויברך אתכם" (א יא)

At the beginning of *Parashas Vezos Habrachah* (33:1), the **Baal Haturim** explains by way of *remez* that in this *brachah*, Moshe Rabbeinu said to Bnei Yisrael: Make one hundred *brachos* each day, and because the reward of each *brachah* is ten gold coins (*Chulin* 82a) you will merit for all of them one thousand gold coins.

The *sefer Nachalas Yaakov Yehoshua* adds that "**kachem**" is numerically equivalent to 100, which teaches us that this *passuk* addresses the reward of saying one hundred *brachos*.

We can also add the well known words of the *Shach* (*Choshen Mishpat* 382 20) that only a *brachah* that is answered with *amen* is worth ten gold coins. This is also alluded to in this *passuk*, because the acronym of the words "**Aleichen kachem elef**" is numerically equivalent to 91, the same as *amen*.

#### At an Eis Ratzon, One Should Daven for the Future

"ה' אלקי אבותכם יסף עליכם ככם אלף פעמים ויברך אתכם כאשר דבר לכם" (א יא)

"They [Bnei Yisrael] said to Moshe, "You are limiting our blessing."...[Moshe then] said to them, "This [one thousandfold blessing] is my personal blessing, but He will bless you "As he spoke about you." (Rashi)

The claims of Bnei Yisrael and Moshe's

responses to them were explained by **Rav Nesanel Fried**, the Rav of Oyvarash, according to this parable:

There was a king who made a surprising announcement that in honor of his birthday he was ready to fulfill any request that he received. Upon hearing this announcement, all the king's close people and household staff came to the king to present their requests. The king did not disappoint them – they got whatever they asked for. Towards the end of the day, the king's closet friend came to his room. The king was happy to see him and asked to hear his request. This is what the man asked from his close friend the king: I want that from today and on, any request that I ask the king, whenever it is, should be granted graciously by the king...

This beautiful parable was brought by the **Chida** in his explanation of the *passuk* in *Tehillim* (64:14): "**V'ani tefillasi lecha Hashem eis ratzon**" – whenever David Hamelech had an *eis ratzon*, an auspicious moment, he asked Hashem: "**Elokim berov chasdecha aneini b'emes yishecha.**" This idea is effective also for one who knows that he will have to daven alone, that when he davens *betzibbur* [which is an *eis ratzon*, according to the *Gemara* (*Brachos* 8a) *Eimasai*, when is an *eis ratzon* – when the *tzibbur* is davening.] he should ask Hashem to answer his *tefillah* even when he davens *b'yechidus*.

Here, because before the passing of Moshe Rabbeinu was an *eis ratzon*, Moshe wanted to bless each member of Klal Yisrael with a personal *brachah*: "**Yosef Hashem Aleichen kachem elef pe'amim**" – but Bnei Yisrael claimed in contrast: How "are you quantifying our *brachos*" – by limiting them? Our needs are so great and there are constantly new needs? Therefore, Moshe added a blessing: "But He [Hakadosh Baruch Hu] will bless you as He spoke to you" – everything you need whenever you need it without limitations.

*Chomas Anach, Tehillim 69:14; Pnei Meivin*



This Wednesday, 13 Av, is the *yahrtzeit* of Harav **Morechai Banet**, *zt"l*. His son Rav Yaakov said of him:

"Throughout his life he was one of the first ten people [to arrive in shul], and he listened to *Birchos Hashachar* from each person in order to be able to answer *amen* to them. Then he would stand before them and say *Birchos Hashachar* in a pleasant voice, with *kavanah*, before the *shaliach tzibbur* began to daven."

*Toldos Rav Mordechai Banet, p. 16*

*Birchos Hashachar - Aloud, With kavanah, Bechavrusa*

## Krias Shema – Parashas Tzitzis (3)

## The Practice “For Generations” Applies Only to the White Strings

There are several explanations for why the Torah writes specifically on the mitzvah of *tzitzis* that it is practiced “*al kanfei bigdeiheim ledorosam*”:

1. The *Ohr Hachaim* (*Bamidbar* 15:38) explains that because the objective of *mitzvas tzitzis* is to remember the *mitzvos*, people might err and say that if there is a very holy generation that does not need the reminder to observe *mitzvos*, they will not be obligated to keep this mitzvah. Therefore the Torah took care to write: “*ledorosam*.”

2. The *Ohr Hachaim* also writes (*ibid*) that that is why the Torah placed the “*ledorosam*” between “*tzitzis*” and “*techeiles*”, as it states: “*V’asu lahem tzitzis al kanfei bigdeiheim ledorosam venasnu al tzitzis hakanaf pesil techeiles*.” Only the *tzitzis* – meaning the white strings – should be practiced for generations. But the *techeiles* is not a preclusion for all generations, as the *Midrash* says (*Bamidbar Rabbah* 17 5) that over the generations the *techeiles* was hidden, and so that we not err and think that the mitzvah of *tzitzis* is not practiced in these generations at all, the Torah wrote “*ledorosam*” between “*tzitzis*” and “*techeiles*.”

## Tzitzis on Burial Shrouds

3. Harav Tzvi Elimelech of Dinov explained that the Torah meant to allude here to the obligation to make *tzitzis* on burial shrouds, because although “when a person passes away he is released from Torah and *mitzvos*” (*Shabbos* 30a), in any case, because the *tzaddikim* are destined to rise up from the dead in their garments (*Kesubos* 111a), it is left to those who are alive to make *tzitzis* on their clothes. The Torah also alludes to this with the acronym of the final letter of the words: “*tzitzis al kanfei bigdeiheim ledorosam*” which forms the word “*lameisim*,” for the dead.

Thus we can understand why the *passuk* repeats “*Vehayah lachen*” – for those who are alive, “*letzitzis, ure’isem oso uzechartem...*” because the matters of seeing and remembering are not applicable to the dead. (*Igra Dekallah, Shelach*)

## The Geulah of Mitzrayim in the Merit of “Ledorosam”

4. In his second commentary

on the *passuk* “*al kanfei bigdeiheim*” *Rashi* writes in the name of Rabi Moshe Hadarshan that this language corresponds to the *passuk* “*v’esa eschem al kanfei nesharim*.” (*Shemos* 19:4)

The connection between these two things is explained by the *Maharit*’z *Dushinski*: When Yisrael left Egypt, they were very lowly in their actions and bereft of *mitzvos*, and still Hashem redeemed them in the merit of their sons who were destined to be born from them and who would engage in Torah and *mitzvos*. Therefore the *passuk* compares their redemption to the eagle carrying his sons: “*al kanfei nesharim*.” Just like the eagle has compassion for its children and carries them on his wings, so, Bnei Yisrael were redeemed in the merit of that they would raise their children to Torah.

This is also what *Rashi* meant when he correlated between the words of the *passuk*: “*Al kanfei...ledorosam*” to “*v’esa eschem al kanfei nesharim*”, meaning: This *passuk* alludes to us that the Redemption of Yisrael on eagle’s wings will be in the merit of “*ledorosam*” – the generations that will come forth from them. (*Toras Maharitz Shelach*).

## Ledorosam – A Segulah for Sons

This is the place to note a beautiful story cited in *sefer Kerem Chemed* (*Shelach*) in the name of Harav Yisrael Yitzchak Reisman, *zt”l*, Av Bais Din of Yerushalayim:

Reb Yitzchak had a sister that did not merit children for many years. In her anguish, she went to the home of the *gaon* Harav Schneur Zalman Fradkin, the author of *Toras Chessed*, to ask his advice and to ask him to daven for her. Harav Schneur Zalman blessed the woman, and then gave her a *segulah* to sew a large *tallis* and her husband should affix the *tzitzis* to it. Then she should give him the *tallis* as a gift.

The woman followed the instructions and within a year, she gave birth to a son.

As a source for this *segulah*, the *Kerem Chemed* cites the words of this *passuk*: “*Al kanfei bigdeiheim – ledorosam*,” meaning: through putting the *tzitzis* on the corners of their garments, they will merit “*dorosam*” – offspring. He added that it is possible that this is the source for the custom of a *kallah* sending a *tallis* for the *chassan*.

## A Tefillah that Opened Doors

This story was recently received by Beni Emunim in an emotional letter sent by a *bachur* who participates in *Bnei Emunim* initiatives. Identifying details have been changed.

Reb Yosef was one of the veteran *Rami*’m in *Yeshivas Netzach Hatalmud*. The *yeshivah*’s reputation had spread far and wide largely due to Reb Yosef. It was not for naught: In addition to being a master pedagogue who was able to delve into the souls of his students, he was also known as an erudite Torah scholar, whose clear *shiurim* combined *lamdanus* and breadth.

Reb Yosef had accomplished all this through many years of toiling in Torah, and after persistent efforts to reach the soul of every student and work with him in a way suited to his talents, abilities and personality.

Reb Yosef especially invested effort in preparing *shiurim*. His practice was to learn the *sugya* being studied each evening, in great depth, first through the *pshat* according to *Rashi* and *Tosafos*, and then by studying the *Rishonim* and *Acharonim* on the *daf*, one after the other, for as long as he was able.

While learning, Reb Yosef would jot down in his notebook the commentaries that he felt were appropriate for his students, and when finished, he would copy them over in the right order, including the conclusions that he reached while learning.

This intense learning session sometimes lasted until deep in the night, but Reb Yosef never went to sleep before he completed preparing the *shiur*. And with such effort, it was no wonder that his *shiurim* were widely lauded and that his students thirstily drank in his words.

One night, there was a wedding in Reb Yosef’s family. It took place in a hall in Yerushalayim, where he lived, but it was located in a quiet, more distant neighborhood. Some time after the *chuppah*, the family was not surprised when Reb Yosef told them goodbye, and headed out to find a shul nearby where he could prepare the next day’s *shiur*.

Reb Yosef walked around the streets of the neighborhood until he finally found an open shul. He sat down at a table and began to write. That evening, he had special *siyata diShmaya*. It took him only about an hour to complete his *shiur* preparations and he got ready to return to the hall.

In his haste, Reb Yosef did not notice that the bag with his precious writings remained behind on the bench where he

had been sitting.

The wedding ended late that night. Reb Yosef and his family bid their relatives goodbye and got ready to go home. But as soon as they entered the house, Reb Yosef suddenly remembered – his precious bag with the papers he had prepared for the *shiur* were nowhere to be found!

Reb Yosef could not remember where he had forgotten the bag. Was it in the hall or in the shul where he had learned? Maybe it had even fallen on the bus...The benefit of his *talmidim* was his top priority and because he could not give the *shiur* without those papers, he put aside his own exhaustion and ordered a taxi.

First he directed the driver to the wedding hall, about a fifteen minute drive from his home. The driver, a non-Jew, asked why he needed to make this trip so late at night and why this eminent looking rabbi wanted to search a dark, empty hall at two in the morning...

Reb Yosef tried to explain that he had lost something very valuable, but the driver claimed that he was wasting his money, because the hall was probably closed, and even if it was open, the cleaning crew had probably cleared away anything of value...

“It’s not a valuable piece of jewelry or item,” Reb Yosef explained patiently to the driver. “It’s a bag with Torah thoughts that is very precious to me, more than any piece of jewelry or other valuable item.” The driver did not understand, but obeyed Reb Yosef’s instructions quietly.

As expected, the hall was partially dark already, and the cleaners were in the midst of cleaning. They tried to prevent Reb Yosef from entering, but after he pleaded with them, they agreed to allow him in. But to his disappointment, a thorough search of every corner of the hall turned up nothing. His bag was not there. Reb Yosef did not give up. He returned to the taxi and instructed the driver to take him to the shul that he had left hours earlier. Here, too, the driver tried to dissuade him, because at this hour, the shul was surely locked. But Reb Yosef was full of hope and didn’t desist.

Reb Yosef arrived at the shul, climbed the steps that led to it, and quickly realized that the driver was right... The shul was dark, its doors were locked. Reb Yosef was ready to climb in through the window, but a quick glance at the windows showed him that this was too dangerous a feat to try.

What will I do now? Reb Yosef thought miserably. Am I to return home empty handed

after all this effort?

He had nearly come to terms with the reality when the thought struck him: “Have I really done everything?! True, I spent a lot of money for this taxi ride, and despite being exhausted and it being the middle of the night I went from one place to the other. But I haven’t yet done the biggest *hishtadlus* – I haven’t davened to Hashem to help me!”

Reb Yosef recalled the words of his ancestor, the Chasam Sofer (*Parashas Noach*) that when a person davens from the depths of his heart to Hashem to help him for the sake of His Torah, then he merits special *siyata diShmaya*. Immediately, Reb Yosef leaned his head on the wall of the shul, and a fervent *tefillah* burst forth from his heart: “Please Hashem, I need to give the *shiur* tomorrow and I cannot do it without my precious papers that I spent so much time and effort writing. Please, for the sake of Your Torah, help me find my loss, so that I can deliver the *shiur*, as usual.”

Reb Yosef concluded his short *tefillah* and without knowing how the idea came to his mind, he decided to try and open the door of the shul. He pulled out a key from his pocket, which was the key to the door of the *kollel* where he learned in the afternoon. He stuck the key in the keyhole, tried to turn it, and wonder of wonders...

It fit!

The *kollel* was in a totally different area, but the key to its door opened the door to a shul as though it was custom made for it!

While his mouth murmured words of gratitude to Hashem, Reb Yosef pressed on the light switch and the shul was flooded with light. In a minute, he saw the sought after bag resting on the bench. Reb Yosef quickly grabbed it and pressed it to his chest with excitement.

He turned off the light, locked the door with trembling hands, and headed back home, astonished by the miracle he had just experienced. The next morning, before beginning the *shiur*, Reb Yosef told his students the miracle he had experienced the night before. His students listened carefully, and then Reb Yosef gave the *shiur*, and the *divrei Torah* that flowed from his mouth were the manifestation of how the wondrous power of *tefillah* that emerges from the depths of the heart has the power to open all gates.

Heard from a student of Rav Yosef