

Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

Allusions to Brachos and Amen in Bereishis

בראשית ברא אלוקים את השמים ואת הארץ" (א א)
The Mekubalim say (see *Aderes Elyahu* [Rabi Emanuel Chai Riki] end of *Anavim* 46) that the first word in the Torah, "*Bereishis*" contains an allusion to all the *mitzvos*. Following are some of the allusions that *Chazal* have written about this word in the context of *tefillah* and *amen*.

1. "*Bereishis*" is an acronym for "*Bekol ram avarech Shem Hashem tamid*"; "*bara*" is an acronym for "*brachos ram emor*."
Tosafos Hashalem; Nachal Kedumim
2. *Bereishis* is an acronym for: "*Barishonah ra'ah Elokim sheyispalelu Yisrael tefillos*."
Avodas Yitzchak
3. "*Bereishis*" is an acronym for "*Taaneh bechavanah amen yehei Shemei rabbah*."
Igra D'Kallah
4. "*Bereishis*" is an acronym for "*Tamid yevarech bekol ram sheya'anu amen*."
Chasdei Dovid

The Days of Krias HaTorah – A Symbol of Our Obligation to Engage In It

"ויקרא אלוקים לרקיע שמים ויהיה ערב ויהי בקר יום שני" (ח א)

The *Gemara* (*Bava Kama* 82a) says that the *Nevi'im* established that we read the Torah on Monday and Thursday (in addition to the *takanah* of reading from the Torah on Shabbos) is so that three day should not elapse without Torah. But if that is the case, it would make more sense to read on Tuesday and Wednesday so that the pause between each reading should be even. This way, we would read on Shabbos, and Sunday and Monday there is a break. Then Tuesday and Wednesday we read, while on Thursday and Friday there is a break.

Rabbeinu Yosef Chaim of Baghdad explains: That is why *Chazal* established that we read specifically on Monday and Thursday: Because on these days the

Heaven and Earth and the fish were created, and these arouse a person's heart to engage in Torah: "*Shamayam and Aretz*" are what Moshe offered as witnesses to testify whether Bnei Yisrael fulfill the Torah (*Devarim* 30:19), and "*dagim*" are a sign of our constant obligation to engage in Torah, because just like fish cannot live out of water, so, too, Am Yisrael cannot live without the Torah. (*Brachos* 61b)

Ben Yehoyada Bava Kama 82a

Razei Emunim

Hints of Amen in the Parashah

The Purpose of Fruit Is To Have a Brachah and Amen Said Over It

"כי טוב העץ למאכל" (ז ג)
"*Ma'achal*" is numerically equivalent to "amen." The Torah thus alluded here that the purpose of the creation of the fruits is so that people should make a *brachah* on them and answer amen. Furthermore, the Torah alludes here to the virtue of making a *brachah* on the fruits and answering amen on *Tu BiShevat*, Rosh Hashanah of the Trees, because "*Tov*" is an acronym for "*Tuv BiShevat*."
Levush Yosef Moadim p. 327

The Reason We Say "Vayechulu" Twice

"ויכלו השמים והארץ וכל צבאם" (ב א)
"When one davens on Erev Shabbos and says '*vayechulu*' two ministering angels that accompany a person place their hands on his head and say to him (*Yeshayahu* 6:7): '*Vesar avonecha ve'chataecha techupar*', and your iniquity shall be removed, and your sin shall be atoned for." (*Shabbos* 119b)

Based on this, **Harav Betzael Hakohen of Vilna** explains the reason that we say "*Vayechulu*" twice on Friday night, first in *Shemoneh Esrei* and then afterwards:

Reciting "*Vayechulu*" is like a testimony of

the Creation of the world, as the *Gemara* says (*Shabbos*, *ibid* according to the *Rosh Pesachim* 10 15): "When one says *Vayechulu* on Erev Shabbos it is as though **he is me'id** on HaKadosh Baruch that created His world in six days and rested on the seventh." However, because a *rasha* is not eligible for being a witness, we precede by saying "*Vayechulu*" in *Shemoneh Esrei* so that our sins should be erased (as stated above) and we should not be considered *resha'im*, and only after that can we then come and say '*Vayechulu*' a second time as witness testimony.
Menachem Tzion p. 8

Birchas Shehechyanu on Leather Clothes

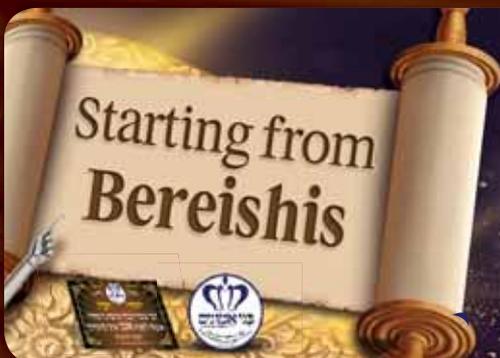
"ויעשה'ה אלוקים לאדם ולאשתו כנתנת עור ולבשם" (ג א)
Why specifically "garments of leather"?

Harav Yosef Ashkenazi, the *Maggid* of *Premshle*, explained:

According to the *halachah* that one who dons a new garment must make a *Shehechyanu* (*Shulchan Aruch Orach Chaim* 23 3), certainly Adam and Chava who were wearing a garment for the first time needed to make a *brachah*, but they could not do so as long as they were unclothed (*ibid* 206 3). Therefore, HaKadosh Baruch Hu prepared for them "garments of leather" on which a person does not make a *Shehechyanu* (see *ibid* 223 6), because their preparation requires the killing of a living creature, and it says (*Tehillim* 145:9): "*Verachamav al kol ma'asav*, and His mercies are on all His works."

Based on this, **Harav Elyahu Posek**, the *Rav* of *Zlatipoli*, explained the reason that we do not make a *brachah* of *Shehechyanu* after completing the writing of a new *sefer Torah*: Just like we do not make *Shehechyanu* on clothing made of leather, we also don't make a *brachah* on a *sefer Torah*, whose parchment is made from skins.

Tzofnas Pa'aneach Hachadash (Frankfurt 5454) beginning of the entry *Adam V'Chava; Mor V'Ohalos Ohel Brachos Vehodaos* 24



in the Torah, the *Baalei Hatosafos* gave us an allusion to the obligation of reciting *brachos* aloud so that *amen* could be answered: "*Bereishis*" is an acronym for "*Bekol ram avarech Shem Hashem tamid*." *Bara* is an acronym for "*Brachos ram emor*" (*Tosafos Hashalem Bereishis*)

Rabbeinu Yehudah Hachassid writes: "One who says the *brachos* in a whisper is stealing the *mitzvos*." (*Sefer Chassidim* 254)

Already with the first word Now is the time to begin from *Bereishis*.

Let us begin our day with reciting *Birchos Hashachar bechavrusa*.

Krias Shema – Parshas Vayomer (11)

Why Is “Ani Hashem
Elokeichem” Said Twice?

Rashi, according to the *Midrash*, explains the reason we declare “Ani Hashem Elokeichem” twice at the end of the *parashah* of *Krias Shema*: “So that Yisrael should not say why did Hashem say [to fulfill His *mitzvos*], is it not that we should do it and receive a reward? We don’t do it and don’t receive a reward!” Therefore, the *passuk* repeats: “Ani Hashem Elokeichem” – “Against your will I am your King.”

There are other explanations offered by the commentaries:

1. The *Chasam Sofer* (*Toras Moshe*, end of *Parashas Shelach*) explains:

At the beginning of the *parashah* of *Krias Shema* we say, “*Shema Yisrael Hashem Elokeinu*” and thus we express pride that Hashem is our G-d. However at the end of *Krias Shema*, after we have accepted upon ourselves the yoke of *mitzvos*, have enveloped ourselves in *tzitzis* and *tefillin*, then HaKadosh Baruch Hu Himself declares “I am Hashem your G-d,” meaning to say, He is proud of His son, as it says (*Yeshayahu* 49:3): “*Yisrael asher becha espa’er*, Yisrael, about whom I will boast.”

2. The *Malbim* further explains (*Bamidbar* 15:41):

The Torah doubled the language of “Ani Hashem Elokeichem” to say: “Don’t think that “I am Hashem your G-d” is only as long as “that I took you out of Mitzrayim” is extant, during the time when we were free, before we were placed under the rule of the nations, and that after we were exiled from our land and were under the rule of the empires, *chalilah*, we abandoned Hashem. Rather, “Ani Hashem Elokeichem” – even after you are exiled from your place.

3. *Harav Shimon Schwab*, *rav* of *Khal Adas Yeshurun* in *New York*, explained:

The way Hashem acts can be perceived in two ways: sometimes it is overt and the miracles and wonders are evident and publicized to all. Sometimes it is concealed and the world seems to be running according to the laws of nature. Therefore, the *passuk* repeats the words “Ani Hashem Elokeichem” – who took you out of Egypt to be your G-d, to teach you that the *Hashgachah* that was revealed to all in the miracles and wonders that occurred from *Yetzias Mitzrayim* until *Matan Torah* is the same *Hashgachah* that exists even during times that appear routine and when Hashem appears concealed, and even during those times “Ani Hashem Elokeichem”. (*Ohel Moshe*, end of *Parashas Shelach*)

The Shaliach Tzibbur’s
Conclusion: “Hashem
Elokeichem Emes”

The *Shulchan Aruch* (*Orach Chaim* 61 3) ruled: “In *Krias Shema* there

are 245 words, and in order to complete 248 words to correspond to the number of a person’s organs, the *shaliach tzibbur* concludes [to himself]: “*Hashem Elokeichem Emes*” and then repeats aloud: “*Hashem Elokeichem Emes*.”

The *poskim* cite as a source for this *halachah* the words of the *Zohar* (*Zohar Hachadash Rus* volume II, page 30 2) in the name of *Rabi Nehorai*: “In *Krias Shema* there are 248 words equal to the 248 organs in a person’s body and when one recites *Krias Shema* properly, each and every organ takes a word for itself and is healed with it, and as it says (*Mishlei* 3:8): “*Rifus tehi lesharecha veshikuy l’atzmosecha*, it shall be healing for your navel and marrow for your bones.”

It should be noted that by contrast to the words of the *Shulchan Aruch*, there are *Rishonim* that say that in order to complete the 248 words of *Krias Shema*, it was established to begin with the three words: “*Kel Melech Ne’eman*”, whose acronym is “amen” and it also serves in place of answering amen after the *brachah* of “*Habocheh B’Amo Yisrael B’Ahavah*.” (See *Shu”t Harashba* Vol. VII, 407)

To Attach Hashem
Elokeichem to Emes

The *Panim Yafos* writes on the *passuk* (*Devarim* 4:5): “*V’atem hadveikim b’Hashem Elokeichem chaim kulchem hayom*”: “And I have heard explained by way of *remez* that “atem” has the same letters as “emes”, and they said (*Shulchan Aruch Orach Chaim* 61 3) that one should add at the end of *Krias Shema* “*Hashem Elokeichem Emes*” in order to complete 248 words to correspond to the 248 organs and the 248 positive commandments. And that is what it says: “*V’atem hadveikim b’Hashem Elokeichem*” – when you attach the word “emes” to “*Hashem Elokeichem*”, then “*chaim kulchem hayom*,” meaning that there is life to all the 248 organs...”

The *Baal Hatanya* once asked a certain *gaon* who was staying with him: Which *passuk* in the Torah begins and ends with the same three words? The *gaon* took time to answer and the *Baal Hatanya* offered him a hint, that it is the *passuk* in which *Moshe Rabbeinu* did not say *emes*...The *gaon* was puzzled and the *Baal Hatanya* explained that he was referring to the *passuk* that concludes the *parashah* of *tzitzis*: “Ani Hashem Elokeichem asher...Ani Hashem Elokeichem.” We conclude with the word “emes” but *Moshe* did not conclude it in the Torah with “emes”...(Daas Zekeinim – *Sichas Chulin* Chapter 11)

Tefillin in the Midst of the Forest

Naftali and *Shimon* were two brothers, lone survivors of their family, which had perished in the valley of death. In the darkness of the ghetto they tried with all their might to remain loyal to their Jewish faith, despite the herculean efforts this entailed.

Life became harder from day to day. The area first allocated to the ghetto slowly shrank, and from time to time, brutal actions were held, where women were separated from their husbands and children from their parents in the cruelest of ways, and sent to the death camps. That’s how the German’s diminished the population of the ghettos and at the same time, reduced its size.

One day, after an especially horrific *aktion*, during which a few thousand more Jews were sent to the slaughter, at *Kiddush Hashem*, *Naftali* and *Shimon* felt that the ground was burning beneath their feet, and that they had to flee the ghetto as soon as possible, before they would meet the same fate as tens of thousands of their brethren.

They heard a rumor that a brigade of Jewish partisans was organizing in the forests surrounding the ghetto, and this gave them some hope. *Naftali* was the more enthusiastic of the two, and he persuaded his brother that it would be best for them to flee and join the partisans. *Shimon* was more hesitant, claiming that escaping was too risky. But ultimately, he was convinced to join his brother.

Now they had to work on an actual escape plan. Getting past the ghetto walls was extremely risky because the gates were tall and strong and were constantly guarded by German patrols. As such, the two decided that it would be better for them to escape while they were out of the ghetto, in the factory where they worked.

For hours, the two sat and planned their escape, until they came up with a plan that seemed realistic.

The next morning, while in the courtyard of the factory, they approached the driver of the truck that took them to the gates of the factory, a “fair” gentile, who they had gotten to know over their time working there, and offered him a generous sum of money to help them escape.

According to the plan, as soon as the prisoners got off the truck, the two were to sneak right back on, and the driver would take them to the home of a village gentile who they knew, who lived on the outskirts of the city. They had arranged with him that they would be able to sleep in his home until darkness fell, and then he would direct them to the forest where they planned to join the Jewish partisans.

Bechasdei Shamayim, the plan progressed as expected; early the next morning, after donning *tefillin* and donning a short, yet fervent and tearful *tefillah* for their success, the two hastily boarded the truck with the rest of the forced laborers—but not before

winking significantly at the driver, who responded with a wink of his own.

When the truck reached the gates of the factory, the passengers quickly got off and stretched their bones, which ached from standing crowded together. Then they ran to the area where the prisoners were counted each morning. It was that short moment of tumult that the brothers used to sneak back into the truck, as they pretended to have forgotten something. As soon as they entered, the driver sped out of the factory area.

At the home of the villager, the driver went over to the back of the truck to get the money that had been promised him, and then helped the brothers get off and disappear into the villager’s yard without any passersby noticing them.

During the hours that remained until darkness fell, the brothers tried to conceal themselves in the villager’s home, fearing the German brigades that patrolled regularly among non-Jewish homes to ferret out potential escapees. At night, the villager escorted the brothers to the edge of the forests, opposite the approximate areas where the partisan brigades were camped deeper in the forest, where he bid them farewell—but not before receiving ample payment for his services.

The brothers advanced cautiously in the thick darkness, until they felt safe enough to stop to rest. They took out a thin blanket from their bundles and spread it on the ground in the hoping of being able to sleep a bit until dawn, when they would continue.

But that’s when *Shimon* remembered something important. In their haste to leave in the morning for the factory, they forgot to take the only pair of *tefillin* that they owned, and which they had taken care to don each day for the past few years with great *mesirus nefesh*.

Naftali tried to reassure his brother that over the coming days they would certainly be able to obtain another pair from one of the Jewish partisans, but *Shimon* would not calm down. “I’m going right back to the ghetto. I want to have those *tefillin* on me for *Shacharis* tomorrow!” he declared. *Naftali* tried to dissuade him, reminding his brother of the risk involved. But *Shimon* insisted and *Naftali* could not stop him.

With a determined look in his eyes, *Shimon* strode briskly back on the path they had come from. Meanwhile, *Naftali* remained alone between the trees of the forest, his lips constantly murmuring *tefillas* for his brother’s success and his safe return from his dangerous mission.

Shimon walked quickly towards the ghetto. He remembered that in a certain corner there was a small breach in the fence, through which the ghetto children would smuggle foodstuffs into the ghetto, and he hoped to be able to sneak in through that breach.

After a lot of effort, he finally saw the breach from afar. Out of the corner of his eye he noticed a German guard patrolling back and forth along the fence, and as soon as the German was far enough from the breach, *Shimon* made a run for it.

With great difficulty *Shimon* was able to squeeze himself into the narrow opening, although it took him precious time. He burst through the other side of the opening just as he heard the German’s heavy footsteps approaching.

He hid behind a low bush until the German disappeared again, and then hurried towards the room where they had lived until the previous night. *Shimon* was about to open the door, but it was locked. *Naftali* had the key. It wasn’t hard to break the lock, but he was afraid that the noise would awaken the neighbors and generate a dangerous ruckus, so he decided to take the risk of climbing into the room through the open window.

Silently, *Shimon* climbed up to the window, gripping little protrusions in the wall, until he was finally inside.

He went over to the cupboard, took the holy *tefillin* out of their hiding place, kissed them lovingly, and placed them deep in his pocket, before he turned to climb back out the window. He headed for the ghetto wall, and once again hid a distance from the breach. When the German guard was far enough, he dashed towards the breach. This time, passing through was easier. The hole must have widened when he passed through it the first time.

Shimon quickly fled to the nearby wheat field, but then an unexpected glitch occurred: As he fled, he mistakenly stepped on a bird’s nest, and they began to fly away, squawking loudly. Harsh searchlights were quickly switched on, and the panicked Germans began to fire in every direction.

Shimon hid among the tall stalks, his heart thudding rapidly. Within a few minutes, the ruckus calmed and quiet was restored, and he was able to break into a run for the forest. It took a long time until he found the path they had entered from in the darkness. It was already getting light when *Shimon* noticed his brother sitting on the ground and clutching a *siddur*, as he davened fervently for his brother’s success.

The reunion was emotional; one would think the two hadn’t seen each other for a long time. *Shimon* quickly took out the *tefillin* and donned them.

The *tefillas Shacharis* that the two then davened was replete with tears that expressed their endless joy at the *mitzvah* they had merited to perform with *mesirus nefesh*, combined with the strong hope for continued success on their dangerous path.

Lema’alah Min Hashemesh,
Kovetz 15, p. 64