

# Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

## IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

### Tefillas Haderech for Shluchei Mitzvah

“ואעשך לגוי גדול ואברכך ואגדלה שמך והיה ברכה” (יב ב)  
“Since traveling causes three things—it inhibits procreation, and decreases one’s wealth and lessens one’s fame—therefore, these three blessings were necessary. Hashem promised him children, wealth and fame.” (Rashi according to Bereishis Rabbah 39 11)

Based on this Midrash, Harav Moshe Betzalel Luria, Av Bais Din of Sejny, explained the reason that our early sages established that we ask in Tefillas Haderech for three requests, corresponding to the three things caused by traveling:

- “And send blessing to our endeavors” – corresponding to the decrease in one’s wealth;
- “and grant us *chen*” – corresponding to procreation [as Chazal explain (Bamidbar Rabbah 11 6): “Vichuneka (Bamidbar 6:25) – yachon oscha bevanim, He will grant you children”]; and “for *chesed* and mercy in Your Eyes and in the eyes of all who behold us” – corresponding to diminished fame.

Thus we can explain why even those who are traveling to do a mitzvah need to recite Tefillas Haderech, despite the fact that Chazal tell us (Pesachim 8a) that “shluchei mitzvah are not harmed.” It is because, as stated, this tefillah does not only spare people from the travails and dangers of traveling, but also from the three things that it brings about, which are not necessarily protected by the mitzvah that the person is going to do.

Maaseh Betzalel on the Rekanati 38

### Reciting Kel Malei Rachamim for Several Niftarim at Once

“ואעשך לגוי גדול ואברכך ואגדלה שמך והיה ברכה” (יב ב)  
“And I will make you a big nation” – corresponds to what we say “Elokei Avraham”; “And I will bless you” – as we say “Elokei Yitzchak”; “And I will elevate your name” – as we say “Elokei Yaakov.” One would think that the brachah should conclude with all of them, but the passuk says, “Veheyey brachah” – we conclude with you and not with all of

them.” (Pesachim 117b)

There is a widespread custom in Klal Yisrael to recite the tefillah of Kel Malei Rachamim for the elevation of the souls of deceased that have left behind a significant portion of their inheritance for public causes. In one town, over the years many people passed away, and it became a burden to allocate a tefillah for each niftar individually. As such, the heads of the community wanted to establish that all the deceased should be mentioned in one tefillah, listed one after another.

When the question was presented to Harav Shraga Tzvi Tennenbaum, the Rav of Mezo-Czat, and author of Neta Sorek, he ruled not to alter the existing custom. He based his words on the Gemara where Avraham was promised “becha chosmin”, there is a unique importance in mentioning each name on its own, and

presented to the Tchebiner Rav, about a person who was hired to say Kaddish on behalf of a niftar. Could he have in mind while reciting Kaddish another deceased person as well? In this case the Tchebiner Rav ruled that it was not the same as the promise of “becha chosmin” because when reciting Kaddish, no names are recited, and with regard to the intentions on one heart, there is no source that there is a specification not to have in mind another person as well.

Shu”t Neta Sorek Orach Chaim 8; Shu”t Dovev Mesharim Vol. II 15

### A Brachah – From the Depths of the Heart

“היה ברכה” (יב ב)

“Veheyey brachah” – is a form of commandment, that he was commanded that wherever he went he should teach people to recognize their Creator and to bless Him, and he so did, as it says henceforth (passuk 8) “And he called in the Name of Hashem...” (Daas Zekeinim MiBaalei Hatosafos)

Harav Shimon Betzalel Neiman, author of Yalkut Haro'im, added:

That is why Avraham was commanded from Hashem with the words “veheyey brachah”, which means, while you are making a brachah, do so with kavanah, so that you should be entirely immersed in the brachah, and those in your generation should learn from you how it should be done. And for this reason, Chazal learn from the passuk “V'atah Yisrael mah Hashem Elokecha shoel mei'imach” (Devarim 10:12) that (Menachos 43:2) the obligation to recite one hundred brachos a day is derived from the word “mei'imach” not “mimcha”, to teach us that the brachah needs to be recited from the depths within the person making the brachah.

This is so important that Dovid Hamelech asked in Tehillim (119:2): “Baruch Atah Hashem lamdeini chukecha” – teach me how to say “Baruch Atah Hashem” for “lechem chuki” – for my sustenance, with kavanah and from the depths of the heart.

Peninim Yekarim Hachadash, Terumah

### Razei Emunim

Hints of Amen in the Parashah

#### Amen Precedes the Brachah

“העני מקדם” (יב ב)

“Veha'ai” is numerically equivalent to “amen”, and thus the Torah alludes that amen is “mikedem”, meaning it is more important than the brachah, because “one who answers amen is greater than the one who makes the brachah” (Brachos 53b). The Torah further alludes that before one makes a brachah he has to worry about the amen, meaning he should make the brachah in front of others, because answering amen completes the brachah.

Nachalei Mayim, entry Amen

because the deceased donated their money to the community with that in mind, the gabbaim have no right to detract from what is rightfully theirs.

A similar—yet different—incident was

Each day, a person has to do “tzeddakah”, meaning to say 90 (צ) amens, 4 (ד) kedushos, 100 (ק) brachos and 5 (ה) Chumshei Torah, and in the merit of this “tzeddakah” then HaKadosh Baruch Hu has mercy on His creations.

Tikkunei Zohar Chadash, Vol. II, 83 1

Dear Yid,

Join the tens of thousands of people in Klal Yisrael who recite Birchos Hashachar bechavrusa, and this way you can accumulate 90 amens each day and will merit yeshuos and Heavenly mercy, as promised by the Zohar.

Birchos Hashachar



Aloud



With kavanah



Bechavrusa

וְהָאֱמוּנָה בְּהָאֱמוּנָה  
וְהַשְׁבָּחָה לְפָנָיו  
צְדָקָה



Birchas Asher Yatzar

רופת כל בשר

- 1 -

Creation With Remarkable Wisdom

The *brachah* of Asher Yatzar opens with the praise of the Ribono Shel Olam: "Asher yatzar es ha'adam bechochmah," and the early sages wrote that the word "chochmah" is a form of praise for the wisdom that Hashem granted us, through which we are able to recognize and introspect into the great *chassadim* that He has performed for us from our creation until now (see below). Therefore, it is certainly worthy for us to use this wisdom to introspect and recognize the extent of the wisdom and *chesed* that are inherent in the creation of man, and through that we will thank our Creator from the bottom of our heart.

The essence of the wisdom we are thanking for is explained by our sages in several ways:

1. Many of the commentaries (*Rashi Brachos* 60b, beginning with *Umafli*, and more) explain that our intention is to thank for the special wisdom that is manifested in the creation of man with remarkable perfection, as we detail here: "Ubara bo nekavim nekavim chalulim chalulim."

In light of the importance of the subject, Chazal expound when explaining this *brachah* on the details of the unique wisdom that exists in the human body's systems. The words of the *Chazon Ish* in *Emunah U'Bitachon* (chapter 2) are well known, as he expounds on this subject. In this short segment we will also cite a bit of what the *Avudraham* says in his description of the wisdom of Hashem in creating the human body:

"He made him eyes to look and to see with them. He made him eyelids to close his eyes and to sleep and so that he should not look at something bad...He made him holes in the ears to hear with them...He made him a windpipe so that he can inhale and exhale the breath of his life from his heart and from his lungs to the nostrils and the mouth, and to be able to utter a sound in speaking which emerges from the ...lungs, that comes from the life giving breath. He made him a heart to be a manufacturer of the life-giving breath and to think all the thoughts...He made him a spleen on the left side with the black bile to cool the insides and the intestines and the stomach so that they should not dry out the food and fluids...All that Hashem created in the person was only for the need of the person and for his own life, and that is the great wisdom that is unmatched..."

It should be noted that this wisdom is also evident in our generation, when science has made so many advances. It is enough for us to examine a dialysis machine, which replaces the function of the kidneys for those who need it, R"l. Although in actuality, its function is inestimably weaker than natural kidneys, its size is tremendous when compared to their size, measurable in mere centimeters. The kidneys are just one of many organs in an entire system of organs that

have remarkable abilities, and which by nature should fill entire rooms, while Hashem put them all in the small cavity of the abdomen, where they function together in wonderful harmony and with amazing precision.

The Wisdom That Man Has Over All Other Creations

2. Some of the commentators (*Rabbeinu Manoach Tefillah* 7 5; *Maharsha* Vol. I *Brachos*, ibid and more) did not explain the word "bechochmah" to mean the creation of man, because all the traits of the person's body are also extant in an animal. From the wording of the *brachah*: "Es ha'adam...ubara bo..." it appears that his intention is the unique wisdom that only a human possesses. Therefore, they explain that our praise for the actual wisdom and insight that Hashem granted a person, and thus elevated him above all other animals.

The *sefer Shalmei Tzibbur* by the *Mahar"i Algazi* (*Kavanos Brachos, Asher Yatzar*) cites the *Drashos Maharima"t*, who explained that by contrast to a human doctor, who cannot heal without learning the wisdom of medicine, the body itself contains an inherent wisdom, and without teaching it what to do, it distances itself from harmful elements and is drawn to those things that will benefit it.

Sustenance Preceded the Creation of Man

3. The *Tosafos* (*Brachos* 60b, beginning with "Asher") explains that the great wisdom in the creation of a person is the fact that his sustenance was prepared for him before he was even created. Man was created on the sixth day, after all the other creations intended to serve it were created. The commentators added that this can indicate the fact that as soon as a baby is born he finds his sustenance. (See *Tzelach, Brachos* 10 1)

The Chassidic giants added that the way of the world is that the wisdom of a doctor is measured by his ability to find a cure for every ailment, but even the wisest doctor cannot create a medication for an illness that does not yet exist. But HaKadosh Baruch Hu looked until the end of all generations, and even before creating man, created a cure for every ailment and every lack that may arise at any time. That is the additional wisdom that we offer praise and gratitude for. (*Avodas Yisrael, Shemos Parashas Zachor*)

The Rebbe, Harav Yechezkel of Kuzhmir added that the wisdom in preceding the creation of food is that had Hashem not done so, He would have judged each person according to his actions at that moment, and decided if he deserves sustenance or not. Who could withstand such judgment? But after, with His great mercy, He preceded the creation of our sustenance, then He provided the food irrespective of man's deeds, in the essence of "this one benefits and this one does not lack". (*Divrei Yisrael, Metzora*)

A Yerushah Sent from Above

The following story combines *tefillah*, *bitachon* in Hashem and unbelievable honesty. It occurred in recent years in the home of one of the famed *roshei yeshivah* who recently passed away in the prime of his life, and was related by a relative during the *shivah*.

A few years prior to his passing, the *rosh yeshivah* was about to marry off his youngest daughter to a *chassan* who was a tremendous *ben Torah*. As is customary, he had to commit a large sum of money towards the purchase of an apartment for the young couple so that the *chassan* could sit and learn without any distractions.

This was very difficult for the *rosh yeshivah*, as throughout his life, even after marrying off almost all his children, he was very careful not to owe anyone anything. On the other hand, what doesn't one do to get a *chassan* who is a *ben Torah*?! The *rosh yeshivah* therefore did not make any commitments before he drafted a clear financial plan through which he hoped to be able to fund his part of the apartment for the young couple.

The idea behind the plan was simple: He would sell the apartment in which he was living and would buy an apartment in a distant city. The difference between the two apartments would leave him with a nice sum to cover his part in the young couple's apartment without taking on any debt.

The plan was wonderful, but a short time after the wedding, which was celebrated joyfully, it emerged that due to an accumulation of several bureaucratic issues, it was not feasible to carry out. Thus, the *rosh yeshivah* had to find another way to come up with the required sum.

It seemed that he had no choice but to do what so many did: go into debt, borrowing Peter to pay Paul. But the *rosh yeshivah* decided not to despair. Still, what could he do? His family was worried, but the *rosh yeshivah* had a clear answer to their question: Daven!!!

The answer did not surprise his family, because their earliest memories involved their father teaching them that there was nothing that you cannot ask the Ribono Shel Olam. Their father was renowned among his students and acquaintances as a "pillar of *tefillah*" and many of those who heard him daven would speak in amazement that it was enough to hear the *niggun* of his *tefillah* to easily understand the meaning of those *tefillos*.

But this time, they still had a niggle feeling that this time, at his relatively older age, their father would have to go into debt, taking loans that by nature, he had no ability to repay. Where else would they suddenly come into such a large sum of money?!

The *rosh yeshivah*, by contrast, displayed rock solid faith in Hashem; he had no doubt about what to do. He immediately instructed his family to begin looking for a suitable apartment to buy. Whenever the question was asked, "And how will it be paid for?" the *rosh yeshivah* confidently replied, "We are davening!"

When an apartment was finally found—a nice small apartment in one of the chareidi cities—the *rosh yeshivah* did not hesitate to sign the contract, with absolute faith in HaKadosh Baruch Hu that He would hear his *tefillos*

and help him continue learning, as he aspired to do.

In order to complete the purchase process, the *rosh yeshivah* had to take a large mortgage from the bank, and to also apply for loans from several *gemachim* to round out the sum he needed. But he never stopped davening to Hashem, expressing the desire of Dovid Hamelech: "Achas sha'alti, one thing I ask from Hashem, to sit in the House of Hashem all my life to learn" — without having to be disturbed from my learning with repaying debts by taking more loans with no chance of every ending the cycle.

\* A few days passed, and the unbelievable happened: At lunchtime, when the *rosh yeshivah* returned home after a morning of teaching Torah, the phone rang. The speaker identified himself as a lawyer from Tel Aviv who was executing the estate of a certain deceased person, a distant relative of the *rosh yeshivah*. The man had been old, childless and lonely, and over decades, the *rosh yeshivah* had reached out to him. From time to time, especially on Erev Yom Tov, the *rosh yeshivah* would call him to wish him a good year or a good Yom Tov.

Recently the man had passed away, and the *rosh yeshivah* had attended the funeral and emotionally eulogized him. But he was completely surprised to hear from the lawyer that the man had signed a will in his presence instructing that a significant part of his inheritance be bequeathed to the *rosh yeshivah*—a sum of NIS 1 million.

"*Hodu l'Hashem ki tov ki l'olam chasdo*" — the *rosh yeshivah* cried as soon as he finished the conversation with the lawyer. Hashem heard his *tefillos* and at the exact moment when he needed him, surprisingly sent him a generous sum that covered the cost of the apartment and even left him with a fair amount of change.

\* But just a few hours a later, a surprising turnabout occurred. Again the phone rang in the *rosh yeshivah's* house, and on the other end was the lawyer: He wanted to update you that a niece of the deceased just appeared in my office, and she has decided to appeal the will with the claim that you extracted the bequest from the deceased with deceit and with smooth talking, and with emotional pressure and the like."

A shocked silence ensued. Needless to say, these claims were groundless. As if reading his thoughts, the lawyer continued: "I made it clear to the niece that there is no basis for her claims, because the deceased signed the will before me, and I can testify in any court that will be asked to, that the inheritance was bequeathed to you as a total surprise, and it was obvious that you were not expecting it. But she is insisting that right now I have to freeze the execution, and the way it looks there will be no choice but to wait for a new court injunction."

"In any case," the lawyer reassured the *rosh yeshivah*, "it is possible that the process will take some time but it is clear to me that in the end the court will not accept the niece's claims and that it will instruct that the will be left as is."

The lawyer's confident assessment calmed the *rosh*

*yeshivah* somewhat, but the moment he put the phone down, other concerns began to assail him, of the kind that the lawyer had no way to understand...

In his mind's eye, he reviewed several *sugyos* in the *halachos* of acquisitions, which gave rise to his concerns that because his relative was not Torah observant, it is possible that he did not sign on the will with a *kinyan*, as Torah law stipulates. Hence, the will had no halachic validity, and thus the inheritance would have to be transferred to the niece, because she was a closer relative than he was.

The *rosh yeshivah* spent the coming days delving into the *halachah* and *respona sefarim* on this subject. After an in depth review, he reached the conclusion that indeed, according to most *poskim*, there is no problem with the will, however according to Harav Yosef Shalom Elyashiv, who he considered his *rebbe muvhak*, there is what to be concerned about.

The *rosh yeshivah* mulled this over at length and ultimately decided, with great courage and *bitachon*, not to capitulate to the financial temptation. He was not interested in engaging in even the slightest trace of stealing, and he was confident that Hashem would provide him the money he needed in more kosher ways.

\* Before the intensity of his decision would fade, he hurried to call the lawyer to inform him that due to halachic considerations he would be forfeiting his part of the inheritance. But before he could even open his mouth, he heard the lawyer's exultant voice on the other end:

"Rabbi, you don't have to worry, it's all been taken care of. Last night I met the niece and made it clear again to her, and backed up what I said with documents and earlier rulings, that her appeal had no chance of being accepted. She heard and was convinced and decided in the end to reach a compromise with you.

"You now have two options, either to agree to the compromise, or to wait until the court rules, which, as I noted, can take a long time."

Of course the *rosh yeshivah* chose the compromise. He met the niece and offered her to decide how much she wanted as compensation for retracting the lawsuit.

The woman thought a moment and then hesitantly stated her suggestion: "If you agree, I will take twenty percent, and you'll be left with eighty percent." As far as she was concerned, this was a proposal purely for negotiating purposes. She was sure the *rav* would insist on a higher amount, but she was surprised when the *rosh yeshivah* agreed immediately.

Now it was categorized as a gift and not an inheritance. The agreement was signed in the lawyer's office, and the money, which was intended to cover the *rosh yeshivah's* share of the apartment and was now permissible for use, was transferred to his account. He immediately used the money to repay the debts he had just taken in order to buy the apartment for the young couple.

And our share of this inheritance was another story that illustrates the amazing power of heartfelt *tefillah*, which can effect open miracles and defy the course of nature.

heard from the family