

Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

A "Blemished One" on the Mizbeach of Our Day

כל אשר בו מום לא תקריבו (כב כ)

Harav Avraham Chaim Schorr, author of *Toras Chaim*, wrote:

From the day the Bais Hamikdash was destroyed "a person's table atones for him" (*Brachos* 55a). Therefore, as a memory of the prohibition of bringing a *korban* that is blemished on the *mizbeach*, *Chazal* established in the *halachos* of *seudah* that the "pas", the bread on which we make *Hamotzi* should be a *sheleimah*, whole (*Orach Chaim* 167 1). So, too, the cup on which we recite *Birchas Hamazon* should be clean, full to its rim, and whole. (*ibid* 183 1-3).

Toras Chaim Sanhedrin 102b

The Seventh Day Was Sanctified Twice

מועדי ה' אשר תקראו אתם מראי קדש אלה הם מועדי ששת ימים תעשה מלאכה וביום השביעי שבת שבתון מקרא קדש כל מלאכה לא תעשו (כג ב-ג)

The Torah begins with "Moadei Hashem" and continues to discuss Shabbos. *Rashi* asks: What does Shabbos have to do with the *Moadim*, the festivals?

The Rebbe Reb Heshel of Krakow explained that the *passuk* "sheishes yamim te'aseh melachah" relates to the *moadim* because there are six *moadim* when one may do "melechtes ochel nefesh," meaning any work involved in the preparation of food. They are: Rosh Hashanah, Succos, Shemini Atzeres, the first and seventh days of Pesach, and Shavuot. Therefore, the Torah states at the beginning of the *parashah* of *moadim* a general rule that "six days work will be done" – on six days of the *moadim*, "melechtes ochel nefesh" is permitted, but "ubayom hashevi'i" on the seventh festival – Yom Kippur, that is *Shabbos Shabason*, and therefore "kol melachah lo sa'asu", no work should be done on this day.

Harav Nosson Adler the chief Rabbi of the British Empire, used this concept to answer the question of *Tosafos* in *Pesachim* (104a

beginning with *b'ai*) that in the *tefillah* of *Vatodienu*, said on the eve of Yom Tov that starts after Shabbos, we repeat: "And You [Hashem] divided...between the seventh day and the six days of work," and again "and the seventh day of the six days of work You sanctified"?

According to Reb Heshel, this is explained that at first, we praise Hashem for dividing Shabbos from the six days of work, and in the end, we refer to the difference between Yom Kippur and the six days of Yom Tov when *melechtes ochel nefesh* is permitted.

Chanukas HaTorah, Nesinah Lager

Meva'er Emunim

Sources on the Great Importance of Answering Amen

Amen Opens Gates

(ולא תחללו את שם קדש) (כב לב)

One who hears a *brachah* from someone and does not answer amen with *kavanah*, it is said of him (*Shmuel I*, 2:30): "ubozai yekalu". What is his punishment? Just like he refrained from opening the gates of blessing Above with the power of amen, thus, the gates of abundance will not be opened for him.

Zohar Vayeilech 285 1

When One Repents on the Ninth it Is Like He Repents on the Tenth

ועניתם את נפשתיכם בתשעה לחדש בערב (כג לב)
"Do we fast on the ninth? Don't we fast on the tenth?! But this is to tell you: Anyone who eats and drinks on the ninth – the *passuk* considers it as though he fasts on the ninth and the tenth." (*Yoma* 8b)

What do the words כאילו מתענה...ועשירי mean? Don't we really fast on the tenth?

The *Sfas Emes* learned a beautiful *chiddush* from this:

The *Gemara's* intention is to teach us that eating on the ninth is considered for the person

who ate "as though he fasted on the ninth and the tenth" and when he fasts on the next day, the tenth, he will earn another mitzvah.

Based on this, the *Sfas Emes* explained the reason we say *Viduy* in *Minchah* of Erev Yom Kippur. Even though *Chazal* explained (*ibid* 87b) that it is in case he becomes inebriated at the *Seudas Hamafsektes*, still, we wish to understand how does the *Viduy* on the ninth exempt us from the obligation of *Viduy* on the tenth? If someone is afraid he will not be able to take the *arba minim* on Succos, will he be told to take them on Erev Succos?

Based on this we can understand: Because eating on the ninth is considered like fasting on the tenth, the *Viduy* of *Minchah* on the ninth is considered like *Viduy* said on the tenth.

Sfas Emes Yoma 81b

The Mitzvah of Succah Is Equivalent to All the Other Mitzvos

בסכת תשבנו שבעת ימים כל האזרח בישראל ישבו בסכת (כג מז)

In the *yotzros* of *Shacharis* of the second of Succos we say: "בל תהי מצות סכה בעיניך קלה, כי כלי" – the mitzvah of *sukkah* should not be light in your eyes because it is equivalent to all the *mitzvos*.

The *Mateh Levi* commentary on the *machzor* cites the source of the words of the poet that the mitzvah of *sukkah* is equivalent to all the *mitzvos* as the *Gemara* (*Avodah Zarah* 3a) that when HaKadosh Baruch Hu comes in the End of Days to pay Am Yisrael their reward for keeping the Torah, the nations of the world will claim that had they been given the Torah they would have also observed its *mitzvos*. Then, HaKadosh Baruch Hu will answer them, "I have an easy mitzvah and it is called *sukkah*, go and observe it."

We find, then, that in response to the request of the nations to receive the Torah Hashem will give them the mitzvah of *sukkah*, and from here we see that it is equivalent to the whole Torah.

ועל ידי זה ישפע שפע רב בכל העולמות

"And someone who has in mind every single *brachah* that emerges from his mouth of the one making it, and recites amen with *kavanah* and according to *halachah*, causes great holiness Above, and influences great abundance of good in all the worlds..." (*Shelah Maseches Tamid*, 80)



Birchas Hamazon – Birchas Boneh Yerushalayim (7)**“Einei Kol Eilecha Yesaberu V’Atah Nosein Lahem...”**

Dovid Hamelech says in *Tehillim* (32:10) “*Vehaboteach b’Hashem chessed yesovevenu*” – one who trusts in Hashem will be surrounded by *chesed*. Indeed, in several *pesukim* and statements by *Chazal* praise of the *middah* of *bitachon* and its many virtues. The *Navi* also warns (*Yirmiyah* 17:5; 7) that “Cursed is the man who puts his faith in man...blessed is the man who puts his faith in Hashem.”

Therefore, after asking that we should never need to come on to the benevolence of man, we add that surely it is not our will that the *parnassah* should come to us through “*kochi v’otzem yadi*, the power and might of my hand” but rather “*ki im leYadcha*”, through Your Hand alone – we should know and recognize in every situation that our *parnassah* comes from Hashem and we will only turn our eyes to Him. The *Kotzker Rebbe* adds that the words “*ki im*” sound like a condition – that even if You have decreed in Your mercy that our sustenance come through man, we submit ourselves to Your decree, on condition that we never forget that it is given to us from Your full and open Hand. (*Siach Sarfei Kodesh*, Vol. I, letter 385)

Never Desist from Having Bitachon

Moreover, the *passuk* says, “*Teref nasan liyereiv yizkor l’olam briso*” (*Tehillim* 111:5). The *Midrash* (*Bereishis Rabbah* 40 2) says: “*Tiruf nasan liyereivav b’olam hazeh*.” We can say that *HaKadosh Baruch Hu* ordained that He provide those who fear Him with their sustenance in a way that they will never desist from having faith in Him and awaiting His salvation, so that they should never forget Him amidst the abundance that they receive and come to think “*kochi v’otzem yadi...*” Therefore we ask “*Ki im leYadcha*”, that our *parnassah* should come to us through our *bitachon* and not out of a sense of “*kochi v’otzem yadi*”. (*Haggadah Shel Pesach, Machazeh Avraham* [Rav Avraham Abish of Frankfurt]).

As a young man, *Harav Yosef Chaim Sonnenfeld, zt”l*, lived with his family in the city of *Kobersdorf* in Hungary, before they settled in *Yerushalayim*. After his wealthy father-in-law lost his money the family suffered great poverty. *Rav Chaim*, who was deeply imbued with the *middah* of *bitachon*, never complained about his situation, and always managed to see the *Hashgachah* of Hashem. Each time, when the situation seemed to be dire and insurmountable, *HaKadosh Baruch Hu* sent him students who hired him to teach them, and this money helped him eke out a living. But the *Rebbe*tzin, who had grown up in a wealthy home, had a very hard time with the penury.

On one of those difficult days, he could not face his wife’s deep anguish, and in his pain, he raised his eyes Heavenward and prayed: “*Ribbono shel Olma*, I cannot and do not want to *daven* for *parnassah* in abundance, but see the pain of my wife and strengthen her heart in the *middah* of *bitachon*, that she should not be sad and worry about *parnassah*.”

In time, when he related this story, he concluded: “I think this *tefillah* of mine was accepted. Almost all my life I suffered from poverty, and with Hashem’s help, from that point on I never heard from my wife even a sigh of complaint about the situation.” (*Mara D’Ara D’Yisrael* Vol. I, p. 24)

His Full and Always Open Hand

From the words of the *brachah* “*Ki im leYadcha... hapesuchah*” the *Mashgiach Harav Yechezkel*

Levenstein said that a person must believe that Hashem’s Hand is **always** open to provide his needs. If the person will only ask for it from the depths of his heart, he will immediately merit to receive the abundance from Above (from his letter in the *Siddur Shaarei Yechezkel*).

Harav Avraham Yitzchak Bloch, *Rosh Yeshivas Telz* added that we learn from there that on the part of *HaKadosh Baruch Hu* there is nothing withholding the abundance. His hand is full and open always to provide abundance to His creations, and it is only the deeds of the person that preclude him from receiving it. (*Shiurei Daas* [Yerushalayim 5770] p. 202)

“Hakedoshah” or “Hagedushah”?

Many have wondered about the word “*hakedoshah*” that does not seem connected to the wording before and after it – “the full, the open...the wide [Hand of Hashem.]” Indeed, as such, some believe it says “*hagedushah*” [the overflowing], as it is told that *Harav Tzvi Hirsch* of *Zidichoiv* said:

It would seem that the word “*hakedoshah*” has no connection to the words before and after, and if we are trying to expound on the praises of Hashem, why were the words “*hagedolah*” or “*hachazakah*” not chosen? It seems that early *Siddurim* contain the word “*hagedushah*” – meaning full to the overflowing, but one ignorant printer who did not understand the meaning of this word, decided of his own accord to change it to “*hakedoshah*.” Afterwards, the other printers all followed suit. But the real version is “*hagedushah*”. (*Tzefonos – Tishrei* 5751, p. 88, in the name of *Rav A.M. Velber* of *Munkacz*)

But in actuality, the accepted *nusach* is “*hakedoshah*”, and that is what most *Siddurim* say. There are a few explanations for this:

The *Tiferes Shlomo* of *Radomsk* explained:

When the abundance comes from a place of holiness, it is always in the essence of “*meleiah*”, full. By contrast when it comes from a different place, it can never satiate the recipient. As the smartest of all men said in *Mishlei* (13:25): “*Tzaddik ochel lesova nafsho ubeten reshai’m techsar*, A righteous man eats to sate his appetite, but the stomach of the wicked shall feel want.” Therefore we ask specifically: “*Ki im leYadcha hameleiah...hakedoshah*,” that we merit to receive from His Holy Hand, and then certainly it will be in a way that will satiate our needs. (*Tiferes Shlomo Ki Savo*)

There are those who explained that our intention is to request that our *parnassah* should not come to us in a forbidden fashion, but rather in a permissible way and in holiness, because one who is engaged in earning a living may easily transgress prohibitions such as stealing, fraud and even *Shabbos* desecration, among other things. Therefore, we ask that we merit to be sustained in a way of *kedushah*. (*Haggadah Shel Pesach Nagid Venafik*)

The *musar gaon* *Harav Itzele Blazer, zt”l*, would say: “We say in *Birchas Hamazon* ‘*vena al tatzricheinu...ki im leYadcha hameleiah hapesuchah...*’ If the Hand of *HaKadosh Baruch Hu* is full, open and wide, then anyone who wants can come and take, is that not so?! Therefore it also says ‘*hakedoshah*’ and anyone who is not holy – how will he take?!” (*Lev Eliyahu, Shevivei Lev* letter beis)

A Yeshuah that Began at a Siddur Party

This is an extremely moving story that was related by the Rav of Ramat Elchanan, Bnei Brak, Harav Yitzchak Silberstein, shlita. It can teach us an important lesson about the power of simple tefillah that emerges from a pure heart, tefillah whose tremendous power can alter the order of nature and effect true revolutions, even in situations that seem to have no recourse.

It was at the end of one of the *shiurim* that *Harav Yitzchak Silberstein* gives from time to time for a large audience of doctors on subjects of medicine and *halachah*. On his way out of the *bais medrash* where the *shiur* was delivered, the *Rav* noticed a religious medical specialist waiting for him at the door. The doctor’s expression made it evident that his emotions were very stormy, and in his hand, he held a mysterious bag.

“Doctor, did you want to tell me something?” the *Rav* inquired. Instead of responding, the doctor stuck his hand into the bag and took out a *Siddur*, a student’s *Siddur* which the *cheder* children usually *daven* from.

“What is so special about this *Siddur*?” the *Rav* asked. “Why is it making you so excited?”

“This *Siddur* belongs to my young son,” the doctor explained, and then continued to relate his story:

“I married about fifteen years ago. After a few years passed without children, we began to consult with doctors. Regrettably, they didn’t need much time to give us their diagnosis: every doctor we came to replied that medically, naturally, we had no way of ever bringing children into the world.

“At first we tried to fight the verdict. We went to even bigger doctors, we underwent tests and treatments, but even after all our efforts, we were disappointed, and came to the realization that our situation hadn’t changed one iota. Our chances of having children were virtually nil.

“Only after we came to terms with our situation did we apply to adopt a child. This was also a very long and complex process, at the end of which we received a cute little baby who illuminated our home and brought us much happiness. Over the years that have passed since then, we invested our every effort into our child, as though he were our biological son. We spared no effort or expense to give him the best in every way.

“When the boy entered first grade, we decided to send him to *cheder*. From the very first day we realized that we had made the right choice. He went happily each day to *cheder*, and returned full of positive and spiritual

lessons. We also grew stronger in our observance as a result.

“A few months later, the *Mesibas Siddur* was held for the first grade. It’s a major event for the boys, and celebrated with great pomp and ceremony. We were very excited together with our adopted son, and we shared his anticipation as he practiced and prepared for it. Finally, the big day arrived. The party was beautiful and uplifting, and at the end, each child received a *Siddur*.

“When we returned home, in good moods, I saw that my son was in an unusual emotional state. His eyes were glowing with an ethereal light and his face radiated elation; he was clearly very emotional. He hugged his *Siddur* to his heart, and didn’t want to let it go, even after some time passed.

“It was very interesting to me: True, he had just had his *Siddur* party, but to this extent?! So I sat down next to him and tried to ask why he was so exceptionally excited. “My dear boy,” I turned to him, “what’s going on? Why are you so excited?” I asked.

He looked at me, perplexed. “What’s the question?” he answered. “Finally, I got my *Siddur* today!”

“Is that the only reason you are so excited?” I probed. And the boy, who is sure to this day that I am his biological father, replied with tear-filled eyes:

“Abba, how can I not be excited?! Now I finally have my own *Siddur*! *Baruch Hashem* I learned and I know how to *daven*. Now I can finally ask the *Ribbono Shel Olam* to give me a brother! You know that I don’t want to be an only child. From today, I will not stop *davening* and crying and begging Hashem, please, to give me a cute little baby brother!”

“I felt so bad for him. I could not remain unmoved by the pure desire of my precious son, but my heart clenched in pain because I could not reveal to him the simple fact that there was virtually no chance, medically, that his hopes would come true and that we would be able to provide him with a brother.”

At this point, the doctor stopped his story. He choked up, and could not suppress his tears. He could hardly finish:

“Honored *Rav*, nine months have passed since that *Siddur* party. And now I can tell that *Rav* that this morning, with *siyata diShmaya*, we had a *bris* for our son, who was born to us after fifteen barren years. Even after it looked like all hope was gone, it turns out that the *tefillah* of a little boy said with innocence and purity, hastened the *yeshuah* for us, in a way that transcended the laws of nature.”

Upiryo Masok, Bo