

# Vechol Maaminim

A Weekly Leaflet From "Bnei Emunim"



## IN THE PATHWAYS OF FAITH

## Divrei Torah About Amen and Tefillah in the Parashah

### "If he Would Have Given Us the Mann and Not Given Us Shabbos – It Would Be Enough"

“ויקהל משה את כל עדת בני ישראל” (לה א)

“HaKadosh Baruch Hu said: Make for yourself large *kehillos*, communities, and speak before them about the *halachos* of Shabbos so that the future generations should learn from you to gather together each Shabbos.” (*Yalkut Shimoni Vayakhel* 408)

Why was this *halachah* said specifically for “coming generations” and not for the generation of the *Midbar*?

**Harav Yaakov Shaul of Izmir** explained this according to the *Tur* (*Orach Chaim* 290) in the name of the *Midrash*: “The Torah said to HaKadosh Baruch Hu: Ribbono Shel Olam, when Bnei Yisrael will enter Eretz Yisrael, this one will run to his vineyard and that one will run to his field, and what will be with me? Hashem said to the Torah: I have a pair that I will match up to you, and its name is Shabbos, when they are idle from their work and will be able to engage with you.”

From the words of the *Midrash* it seems like the custom of gathering together to learn on Shabbos only applies after Bnei Yisrael entered Yisrael Yisrael, when on the weekdays they will be too busy with their *parnassah* and only on Shabbos will they be available to learn. That is because during the time they spent in the desert, they were sustained by the *mann* and the well of water, and so they could learn during the week as well. That is why this *halachah* was only said for “coming generations.”

Based on this, we can understand the *nusach* of the *piyut* of *Dayeinu*, recited in the *Haggadah Shel Pesach*: “If He would have fed us the *mann* but would not have given us the Shabbos – *dayeinu*, it would have been enough.” This is saying that if we would have been sustained only from the *mann*, then we would not have needed the Shabbos, during which we can learn Torah, because those who ate the *mann* were able to learn during the week as well.

*Kol Yaakov (Izmir 5416) Likutim 105 2*

### Be'er Emunim

From Rabbeinu Bechayei on the parashah

### “Amen” – Terumas Hashem

“קחו מאתכם תרומה לה' כל נדיב לבו יביאה את תרומתה” (לה ה)

“כל נדיב לבו יביאה” is numerically equivalent to 182, which is twice amen. This alludes to the amen after the *tefillos* and the amen after *Kaddish*. The Torah calls this (the amen) “*Terumas Hashem*”, as an allusion to the words of the *Midrash* (*Devarim Rabbah* 7 1): “There is nothing greater before HaKadosh Baruch Hu than the amen that Yisrael answer.”

*Chessed L'Avraham*

### “Chemdas Yamim Oso Karasa”

“ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה” (לה ב)

What does “*tei'aseh melachah*” mean? Are we obligated to do work during the six days of the week?

The **Maggid of Vilna, Harav Yitzchak Eliyahu Landau**, offered a beautiful explanation for this: The way of the world is that a “*Rosh Yeshivah*” is someone who is the top tier of the *Bnei Yeshivah*, compared to the *rosh hagazlanim*, the chief thief, who is the strongest and the most evil among the thieves.

Shabbos is called in our *tefillos* “*Chemdas Yamim*”, meaning, the greatest and most beloved of all the days. Hence, if we are busy with our work all six days of the week with honesty and faithfulness, in the way of the Torah, then the description of “*Chemdas Yamim*” is a praise of Shabbos – because it is the leader of the six other good days. But if we behave during those days in a way that contravenes the Torah, then this description is offensive to the Shabbos, because it is coming to say that it is the leader of six bad days.

Therefore the *passuk* stresses: “Six days

work should be done” – only if you do your work during those six days with honesty and according to the Torah, then Shabbos “will be for you “*Kodesh, Shabbos Shabbon l'Hashem*” – because it can be called “*Chemdas Yamim*”, the leader of six good days.

*Pas'shegen Hadas, Yisro*

### Tefillah That Is Accepted After a Time

“קחו מאתכם תרומה לה' כל נדיב לבו יביאה את תרומתה” (לה ה)

Why did the Torah repeat “*Terumah l'Hashem... Terumas Hashem*”?

**Harav Shlomo Kluger** explained:

Regretfully, it happens that we *daven* without *kavanah*, or do a *mitzvah* that is not *l'Shem Shamayim*. It is incumbent upon us to know that these *tefillos* and these *mitzvos* are not lost, because one *tefillah* that is said with *kavanah* and once *mitzvah* done *l'Shem Shamayim*, can elevate all the *tefillos* and *mitzvos* that were not performed properly. That is what this *passuk* is alluding to:

If you merit even once to give “*Terumah l'Hashem*” – *l'Shem Shamayim*, then even “*kol nediv libo*” – those donations that were given because of the person's own sentiment and not *l'Shem Shamayim*, “*yeviehah es Terumas Hashem*” – they will come up and be accepted together with the *Terumah* for Hashem.

*Chochmas HaTorah p. 107*

### Tefilah for the Geulah – A Segulah for Wisdom

“וימלא אתו רוח אלקים בחכמה בתבונה ובדעת ובכל מלאכה” (לה לא)

“Anyone who was involved in the work of the *Mishkan*, HaKadosh Baruch Hu infused him with wisdom and insight and knowledge.” (*Shemos Rabbah* 48 3)

The Rebbe **Harav Avraham Yissachar** of Radomsk, said:

Just like HaKadosh Baruch Hu gave wisdom, insight and knowledge to anyone who was involved in building the *Mishkan*, so, too, He will give wisdom, insight and knowledge to anyone who asks and *davens* for the rebuilding of the Bais Hamikdash speedily in our day.

*Chessed L'Avraham*



Shabbos Parashas Vayakhel is the *yahrzeit* of the Raavad of Yerushalayim **Harav Yisrael Yaakov Fisher, zt"l**. In one of his *drashos* he called upon the *tzibbur* to be strict about answering amen. He said:

When we come early to *davening* and *daven* slowly, we merit to perform the *mitzvah* of answering amen properly. This way there is time and *yishuv hadaas* to answer amen with *kavanah* after the many *brachos* said during *davening*. When one *davens* quickly, in a hurry, he loses out on many *amens*, and the *amens* that are answered are not said with the proper *kavanah*.

*Kuntres Even Yisrael, Divrei Mussar V'hisorerus p. 38*



The Virtue of the *Mezakei Harabbim*

"Anyone who provides merit to the public (*mezakei es harabbim*) no sin comes about through him," Chazal have said (*Avos* 5:18). *Rabbeinu Yona* there explains "When a person does such a great merit, the *middas hadin* pays such a great reward—not bringing about sin through this person, or even thought of sin—and that is his reward. The reward of the mitzvah is a mitzvah."

The *Zohar* in *Parashas Terumah* (128 2 according to the *Sulam*) expounds on the praise of one who is *mezakah* the public, that he "causes the *sitra achara* to capitulate and causes the elevation of HaKadosh Baruch Hu's honor, and is instrumental in helping the entire world exist Above and below. Of such a person it is said, '*Brisi hayash ito hachaim vehashalom*,' and he merits to see children for his children, and he merits *Olam Hazei* and *Olam Haba*, all the *baalei hadin* will not be able to judge him in this world, and in the next world, he enters the 12 Gates in the *Rakia* and there is no one who holds him back, and of him it is said, '*Gibor ba' aretz yihiyeh zaro*...'"

It can be added that the virtue of providing a merit to the public in the mitzvah of answering amen is unique in that it is *mezakei the rabbim* in something that would not have come to the world if not for their action. Those thousands of amens that are answered in your merit, and the angels that are created as a result, would not exist if you would not have urged your friends to say them.

It is not for naught that we have publicized many stories of wondrous *yeshuos* that people merited after becoming *mezakei harabbim*, including *yeshuos* that were beyond the scope of nature.

A special pearl in the crown of the

activities of *zikui harabbim* carried out each day by Bney Emunim is the Shachar Akadmecha program that has been implemented in *yeshivos* for several years already with great success. Under this initiative, hundreds of representatives work in the *yeshivos*, with no thought of remuneration, to get their friends to take part of this special mitzvah that is so great in the Eyes of Hashem.

These activities are in addition to the other Bney Emunim initiatives, especially the Gabbai Amen program in shuls. Hundreds of *mispallelim* merit, through this program, to say their *brachos* properly and to add thousands of diamonds of amen to the Crown of the King of Kings, HaKadosh Baruch Hu.

We were very moved when we recently received an authentic announcement that a *bachur*, a representative of Shachar Akadmecha in his yeshivah, hung up as a personal initiative that followed his participation in the annual *chizuk* assembly for Bney Emunim representatives in *yeshivos*.

That *bachur* experienced tremendous progress in his personal life since he began performing the mitzvah of answering amen with more awareness and concentration. As a result, he became very connected to this mitzvah and even asked to serve as a representative in his yeshivah. This year, for the first time, the *bachur* attended the annual *chizuk* assembly. The warm words said at the assembly by *Gedolei Yisrael* touched his heart, and when he returned to his yeshivah, he felt a twinge of regret that there were those among his friends who were not yet sufficiently connected to this great initiative. With these emotions, he wrote the following announcement:

## A Personal Plea from One Heart to Another

Dear Friend!

I would like to share with you a personal sentiment that has awakened and become much stronger since I attended the special assembly of Bney Emunim representatives in the *yeshivos*, which took place in Yerushalayim.

We all know how important answering amen is. We are aware of the words of Chazal describing the virtues and loftiness, and yet, my heart wrenches to see *bachurim* who do not join those who say *Birchos Hashachar bechavrusa*.

It's just one word, but take note that this is "the word", as it says "there is nothing greater before HaKadosh Baruch Hu than an amen that Yisrael answer." (*Devarim Rabbah* 7 1)

Dear friends! Isn't it worthwhile for you to invest a few minutes each day to present such a big gift to HaKadosh Baruch Hu? If it is worth it for Him to create the world for just one amen, is it not important for us to make the effort for it? Open the gates to answering amen and you will see how all the gates open wide before you. I personally know about *bachurim* in our yeshivah who saw salvations in all kinds of areas because of their scrupulous observance of the mitzvah of amen.

Of course, if a *bachur* has some type of technical difficulty, like finding a *chavrusa*, I will be happy to help out. It is perhaps difficult at first, for those first few days, but then it becomes habit.

My brothers and friends! From tomorrow, we all join, one man with one heart, without exceptions, to recite *Birchos Hashachar Bechavrusa*.

With respect and appreciation,  
Your friend, S.S.

Who is proud to serve as the representative of Bney Emunim in our yeshivah

When we read this message, we thought of the words of the *rosh yeshivah*, Harav Shmuel Rozovsky, z"l, (cited in *sefer Notrei Amen* Vol. 1 p. 209) explaining the words of the *passuk* (*Yeshayahu* 26:2) with regard to the *Gemara* (*Shabbos* 119b) about answering amen: "Open the gates and a righteous nation that is *shomer emunim* will enter: - Do not read it *shomer emunim*, but rather *she'omrim amen*."

Further perusal of the words raises a question: "*Vayavo goy*", is the plural [i.e. an entire nation], and the *passuk* should have said "*vayavo ish shomer emunim*," as *Reish Lakish* learned from this *passuk* "Anyone who answers [in the singular]

amen with all his might the gates of Gan Eden are open to him". Hence, the *passuk* comes to teach us that in the merit of one who answers amen with all his might, a merit is aroused in Heaven to give merit to the entire *goy*, the entire nation for it, and the gates of Gan Eden are open - many gates - to grant them all entry as a result of this merit!

We call upon those who have not yet joined this revolution - take part in this great endeavor of *zikui harabbim* and you will also merit to see wondrous *yeshuos* and *siyata diShmaya* in an endless measure, in all areas of your life.

A Minor Breakdown that Brought About a Great *Tikkun*

This remarkable story, which took place just last month, was heard firsthand from Rabbi Y.Y., one of many who regularly visit the *kever* of Rachel Imeinu at every opportunity to daven for *siyata diShmaya*, who witnessed it happen.

From the day Rachel Imeinu passed away until our times, her *kever* located "between Efrasa and Beis Lechem" has drawn tens of thousands of Bnei Yisrael who come to pour their hearts out in prayer over her children, pleading with her to arouse Heavenly Mercy on their behalf and for their children, for success and to be saved from all troubles.

After hundreds of years during which the site was relatively neglected, in recent years it has seen a revival in many ways. A highly fortified, spacious complex was built around the *kever*, which can accommodate many hundreds of people at a time. The complex includes a large *bais medrash* and expanded areas for *tefillah* in front of the *tzivun* itself.

Many *baalei chessed* who have undertaken to support this cause spare no resource or effort to host the many visitors with generosity and warmth. They offer a variety of food and drinks that warm the hearts. This way, everyone who comes to daven there feels literally, like they have come home to their mother.

Several years ago, as part of the renovations of the site, a generous person donated money to purchase a large, sophisticated hot water urn to benefit the *mispallelim* and those who learn at the site. Because the old urns that had been in use until then were still usable, those responsible for the site stored them in a storage room in the event that the new one would break down. But the new urns worked beautifully and in the meantime, the old ones gathered dust in storage.

At the beginning of the week of *Parashas Mishpatim*, the new urn suddenly went on the blink. The people in charge tried to resolve the problem themselves, but they were unable to. It looked like there would be no recourse other than to send the new urn to be fixed at a licensed

repair shop. This was a big undertaking and there was no way of knowing exactly how long it would take.

So on Tuesday morning of that week, the heavy big urn was disconnected and removed from its place. It was loaded onto a commercial van that took it to a lab that specialized in such repairs. When asked how long the repair would take, the technician did not have a clear answer. "First I have to figure out what the problem is," he said. "The repair can take a few days - in a normal case, and up to a month in the event that I have to order parts from the factory abroad."

"Please try to repair it as quickly as possible," the person from Kever Rochel pleaded. "We really need the urn for the visitors, especially now that it is winter," he explained. The technician promised to try and do his best to finish as soon as possible.

Having no choice, the managers had to take out one of the old urns from the storage room. On the afternoon of Tuesday, 23 Shevat, one of the urns was taken out of its place, cleaned from all the dust and then filled with water and switched on. It took a bit of time to boil up the water, but finally, the familiar bubbling was heard, indicating that the water was hot and ready to use.

In contrast to the new urn, which filled and was heated automatically as needed, the old urn needed break down—with a minor issue that didn't need more than one day to fix. Then, of the three spare urns, this one was chosen to replace the new one, so that the soul of the pious woman on her *yahrtzeit* would merit the thousands of *zechusim* of *brachos* and amens that were said in her memory.

It should be noted that the custom of serving food and drink on the day of the *yahrtzeit* for the *aliyah* of the *neshamah* was an early custom that was very widespread in Am Yisrael for many years and it has a very lofty source (see *Shu"t Minchas Yitzchak* Vol. VI, 139). The *Sdei Chemed* (Vol. IV, *Maareches Bais Haknesses* 40) says that this is a *tikkun* for the soul of the deceased when the *brachos* and amens said by those who partake from it rise up and rectify the soul of the deceased.

On Wednesday night, the

evening of 25 Shevat, a new urn was reinstated. After it was connected to the water supply, it filled up quickly and then boiled up. At the same time, the old urn was emptied of the water that was left, and taken right back to the storage room, where it would rest until the next time it was needed.

At the time that the old urn was put in its place, the one in charge did not notice the small commemoration plaque that was affixed to its bottom. The writing was dusty and a bit hard to read, and only now, as he was putting it back, did he make the effort to read what it said. When he saw it, his heart skipped a beat:

"Donated in memory of the pious woman Bina the daughter of Yehudah Aryeh, a'h, who went through the war and passed away without children on 24 Shevat. Please have in mind to say *brachos* in her memory."

It took him a few seconds to remember that the old urn had been donated a few years earlier by the woman's nephew, Rabbi Kalman Greenwald, *shlita*, the founder of the renowned *kollel* at Kever Rachel. He related that this pious woman had passed away at the age of more than 100 years old...

This remarkable story quickly spread among those who visit Kever Rochel. They were all amazed to see how Hashgachah had ordained that exactly on the right date, the new urn would break down—with a minor issue that didn't need more than one day to fix. Then, of the three spare urns, this one was chosen to replace the new one, so that the soul of the pious woman on her *yahrtzeit* would merit the thousands of *zechusim* of *brachos* and amens that were said in her memory.

It should be noted that the custom of serving food and drink on the day of the *yahrtzeit* for the *aliyah* of the *neshamah* was an early custom that was very widespread in Am Yisrael for many years and it has a very lofty source (see *Shu"t Minchas Yitzchak* Vol. VI, 139). The *Sdei Chemed* (Vol. IV, *Maareches Bais Haknesses* 40) says that this is a *tikkun* for the soul of the deceased when the *brachos* and amens said by those who partake from it rise up and rectify the soul of the deceased.