

# Vechol Maaminim

"A Weekly Leaflet From 'Bnei Emunim"



336

PARASHAS KORACH

תש"פ

## IN THE PATHWAYS OF FAITH

## Divrei Torah About Amen and Tefillah in the Parashah

### The Avodah of the 'Kedoshim' Is Hidden Inside Them

"כי כל העדה כלם קדשים ובתוכם ה'" (טז ג)

In the *nusach* of *Shacharis* of Shabbos we praise: "*Befi yesharim tisromam, ubesifsei tzaddikim tisbarach ubilshon chassidim tiskdash ubekerev kedoshim tis'halal*." The Rebbe **Harav Yisrael of Ruzhin** explained that this lists the four levels in *avodas Hashem*, each one more elevated than the next: "*Befi yesharim*" – the *yesharim* daven aloud, and do not conceal their level, "*ubesifsei tzaddikim*" – the *tzaddikim* are hidden and their *avodas Hashem* is evident only from their lips. "*Ubilshon chassidim*" – the *chassidim* conceal themselves even more, and their *tefillah* is evident only in their tongues, "*ubekerev kedoshim*" – the most hidden level is the *kedoshim*, whose service of Hashem is internal, inside them; it is not at all evident externally.

Based on this, **Harav Yisrael Dov Gelernter**, the Rav of Yeshnitz, explained Korach's claim against Moshe: the truth is that "*kol ha'eidah kulam kedoshim*," the entire nation is all *kedoshim*, and the reason that this is not evident is because "*ubesocham Hashem*" – they are *kedoshim* and therefore serve Hashem internally, and it is not evident on the outside.

*Peninim Yekarim* [Rav S. Neiman] *Vayeira*; *Revid Hazahav*

### A Person Is Recognized by His Rising

"בקר וידע ה' את אשר לו" (טז ה)

**Harav Ezriel Yehudah Leibowitz**, the Rav of Khal Adas Yereim Vien, explained:

"*Boker, veyoda Hashem es asher lo*" – based on the person's drive to rise in the morning it is apparent how connected he is to HaKadosh Baruch Hu and how much he cleaves to Hashem's ways.

*Chaim Sheyesh Bahem, Avos 1, p. 15*

### Tefillas Minchah Benefits the Wicked As Well

"אל תפן אל מנחתם" (טז טו)

Why did Moshe mention specifically their

### Yichud of Hashem Prevents Plague

"וישב אהרן אל משה אל פתח אהל מועד והמגפה נעצרה" (יז טו)

**Harav Yosef Gadaj**, the Rav of Tunis, related:

When a plague struck my city in the year 5610, I spoke to my community and said that the *Yichud* of the two Holy Names – Havayah and Adnus – in *tefillah* have the power to bring a halt to the plague. This is also alluded to in the *nusach* of *Tachanun*, recited on Monday and Friday: "והסר ממנו מכת המות" – the acronym is numerically equivalent to 91, which is also the equivalent of the Names of Havayah and Adnus. *Bechasdei Shamayim*, when they did this, the plague was stopped.

*Chazal* already taught us (*Zohar Pinchas* 229 1) that we are *meyached* these Names when we answer amen, which is numerically equivalent to the Names of Havayah and Adnus. They explained that that is why *Chazal* established that (*Brachos* 53a) "the one who answers amen is greater than the one making the *brachah*." This is because the one making the *brachah* only utters one Name – Havayah, while the one who answers amen is *meyached* both Names as one.

*Haggadah Shel Pesach Pi Hamedaber* [Livorno 5614] beginning with *Hallelu Es Hashem*

"*minchah*" and not their "*korban*"?

**Harav Yehonasan Eibeshitz** explained:

In contrast to the *korban beheimah*, which is only accepted if the one bringing it is worthy, the *korban minchah*, which is the *korban* of a poor man who could not afford an animal, is accepted even if the poor man is not worthy, because he sacrifices it with a broken heart. As it says (*Tehillim* 51:19): "*Zivchei Elokim ruach nishbarah lev nishbar venidkeh Elokim lo sivzeh*." Therefore, when Korach evilly disputed Moshe, Moshe only had to daven for the "*minchah*" which is accepted even from evil people, because their *korban* would surely not be accepted.

Rav Yehonasan then added that this virtue is not only relevant to a *korban minchah*, but also for the *tefillah* that is named for it – which is the only one that can be accepted from an evil person also. As *Chazal* say (*Shabbos* 89b) that when, in the World to Come, HaKadosh Baruch Hu will tell the Avos that their children sinned, Avraham and Yaakov will say, "They should be eased over the sanctity of Your Name" and only Yitzchak will daven for them. Therefore, only *Tefillas Minchah*, which Yitzchak established (*Brachos* 26b) can atone for the sinners. As *Chazal* say (*Brachos* 6b): "A person should always be careful about *Tefillas Minchah*, because Eliyahu [who davened for the sinners of his generation] was only answered at *Tefillas Minchah*."

*Tiferes Yehonasan*

### Moshe's Tefillah Accomplished Half

"אל תפן אל מנחתם" (טז טו)

The **Ari HaKadosh** revealed that the souls of Dasan and Aviram were reincarnated in the two bulls that were sacrificed on Har HaCarmel in the incident of Eliyahu Hanavi and the prophets of the Baal. The soul of Dasan was in Eliyahu's bull while the soul of Aviram, who made Dasan sin, was in the bull of the prophets of the Baal.

The **Shevet Halevi** added:

Even though it was ordained from Above that their souls should be reincarnated in these bulls in order to rectify their sins, still, as *Chazal* say (*Devarim Rabbah* 8 1): "*Tefillah accomplishes half*" – and Moshe's *tefillah* of "do not turn to their *minchah*" accomplished that only Dasan's soul was completely rectified when the bull that it was reincarnated into was brought onto the *Mizbeach* of Hashem (*Melachim* I 18:36). However, the soul of Aviram, which was reincarnated in the bull of the prophets of the Baal was not completely rectified.

*Sefer Halikutim; Pardes Yosef Hachadash*

## "בוקר, וידע ה' את אשר לו..."

"Rabi Yochanan said: When HaKadosh Baruch Hu comes to the *bais knesses* and does not find ten people there He immediately gets angry, as it says: 'Why did I come and no one is there, I called and no one answers.'" (*Brachos* 6b)

Dear Yid!

When you rise to go to shul, to daven on time, you are preventing judgment from descending upon the world, and you bring upon yourself and all those around you benevolence and chessed from Hashem.

Bnei Emunim. Rise early to recite *Birchos Hashachar bechavrusa*.



## Taaneh Emunim

Insights into the Virtues of  
Hashkamas Bais Hamedrash

### Birchas Asher Yatzar – Rofei Kol Basar (3)

#### Nekavim Nekavim, Chalulim Chalulim

The *Midrash (Bereishis Rabbah 1 3)* explains the *passuk* "ki gadol Atah v'Oseh niflaos" (*Tehillim 86:10*) as follows: "Rabi Tanchum said: If this *nod*, a waterskin, would have a puncture the size of a needle, all the air would escape. Man is made from so many *mechilim*, so many tunnels and so many holes, and yet his breath does not escape. Who can do this? 'Atah Elokim levadecha.'" (*ibid*)

When we try to describe the extent of the wisdom concealed in the organs of the body, we encapsulate it by mentioning the fact that it was created in a form of 'nekavim nekavim, chalulim chalulim.' With this description we can include all the organs as explained by the commentaries below:

In the human body there are many holes that are used for various purposes. The head has two holes where the eyes are placed, through which a person sees everything around him. Below the eyes are the nostrils, through which we breathe, smell and expel the excess mucous from the body. Even lower down is the mouth, which is designed to eat and speak. Inside the mouth there is the hole leading to the esophagus, that carries the food to the stomach, and the trachea, through which the person inhales air into his lungs and speaks from his throat. Our entire body is filled with holes, which are made with such wisdom and insight in order for them to serve us most effectively.

Likewise, the human body is also built from many cavities, such as the cavity inside the skull, in which the brain is housed, the oral cavity, where the mouth and teeth are located, the cavity where the heart is found, through which blood is transported to all the organs of the body, the stomach cavity where the food is ground up, and the lungs, where air passes through a filtering system, and from there oxygen is sent to the blood.

Aside for the cavities that we know about, the *Tur* wrote (*Orach Chaim 6*) that the words 'chalulim chalulim' are numerically equivalent to 248, corresponding to all the organs in the body. The *Gra (Imrei Noam Brachos 60b)* explained that because "there is no organ that does not have a cavity, even the hairs have a cavity" – we find that with this language we thank Hashem for the creation of all the organs.

#### Galuy Vayadua Lifnei Kisei Kevodecha

Further on in the *brachah* we declare that only before HaKadosh Baruch Hu is it "galuy vayadua", revealed and known, how deep the wisdom with which our body is created, in the most perfect and fitting way.

Indeed, many of the commentaries

discuss the reason why we mention in this *brachah*: "galuy vayadua lifnei Kisei Kevodecha", and why we choose to praise specifically with these words, and not with the usual term "Lefanecha"?

The *Sefer Haminhagos* (at the beginning, starting with 'venahagu'), Rabbeinu Osher of Lunil explained that this term teaches us that even before man was created, HaKadosh Baruch Hu chose to create man in this fashion of 'nekavim... chalulim...' so that a person should understand his lowly stature in front of the Kisei Hakavod, and through that, he will submit his heart and will not become arrogant.

The *Gra* further explained that this wording was established to refute those who mistakenly think that it is not fitting for HaKadosh Baruch Hu to watch over the lowly creatures. Therefore, this *brachah* was composed with such language to teach us that even in such a lofty place – one that even the angels cannot fathom – the Kisei Hakavod, from where HaKadosh Baruch Hu looks out for the lowliest part of His world – nothing can happen without His Hashgachah. (*Imrei Noam, Brachos 60b*)

Rav Yaakov Dov Marmorstein, *shlita*, the Nasi of Bnei Emunim, makes an enlightening comment in this regard: Already in the first moments of the day, at the beginning of *Birchos Hashachar*, we testify about the special connection between us and HaKadosh Baruch Hu. This connection is expressed through each and every one of our organs that are watched over by Hashem, Who resides so high up – on the "Kisei Kevodecha" – at any given moment.

#### The Plea Alluded to in This Brachah

Usually, in long *brachos*, the ones who arranged the *tefillah* also included a request relating to the content of the *brachah*, while in this *brachah*, which addresses the fundamental of human life, we do not make any request. Why is that?

Harav Shimshon Pincus explained this beautifully:

When a father who hears his son saying about something that his life is not life without it, would it not be expected that the son would then make an explicit request to his father on this matter? And surely, the father will hasten to grant his request even before he asks! Here, as well, after reciting the words that conclude this *brachah*: "Galuy vayadua... eeh efshar lehiskayem vela'amod Lefanecha afilu sha'ah echas" – there is no need to then add a request, because this declaration obviates the need for any request on the matter. (*Nefesh Shimshon – Siddur Hatefillah*, p. 65)

## Maaseh Emunim

Pearls and Insights on  
Birchas Hamazon

### "Just Five Minutes Late..."

This story was related by Harav Moshe Mordechai Chadash, ז"ל, Rosh Yeshivas Ohr Elchanan, who heard it from the person it happened to, the rav of a community in the diaspora.

The clock showed the time to be two a.m. when the phone rang in Michael's house. Unusually, Michael was already deeply asleep at the time, after the night before he had decided to go to sleep relatively 'early' compared to when he normally did. By 1:15 he was in bed, hoping for five and a half hours of uninterrupted sleep.

At a quarter to seven he was supposed to be up, as he was every day. He usually dressed quickly and then dashed to his car and made the short drive to shul. He was part of a daily *minyán*, where davening started at seven, but by the time he usually arrived, they were already holding at *Baruch She'amar*.

Michael still remembered that when he was a young married man he was very strict about being on time to *tefillah* from the very beginning, wrapped in *tallis* and *tefillin*, after reciting *Birchos Hashachar* and *Korbanos*. But as the years passed, and his life became busier, this practice became more lax until he had reached the current – rather dismal – state.

Michael did not understand how this had happened. As a businessman who owned a successful furniture factory, he had always promoted the value of being on time. 'A time is a time,' he would always tell his customers who would come to the factory before opening time or after closing time. This fact did not drive customers away; on the contrary, for them, it strengthened the store's good reputation that the merchandise would always be on time, as the slogan that Michael chose to write under the store's logo: "Furniture on time, for a long time."

For some reason, with regard to *tefillah*, Michael was surprised at himself. He did not know when and how the change happened, but in reality, he always found himself dashing into shul at the end of *Baruch She'amar* or *Pesukei Dezimrah*. Consequently, he had to skip significant passages of the davening in order to catch up to the *shaliach tzibbur*.

When people pointed this out to him, he would answer simply: "What can I do? I'm tired! When you go to bed late, you get up late..." But in his heart he knew very well that his excuse was worth nothing when he continued this practice on a daily basis.

Just recently, the Rav of the shul, Rabbi Bergstein, had approached him, given him a friendly pat on the shoulder and asked how he was doing. Then he gently pointed out that his chronic lateness was causing an overall laxity among the *mispallemim*, because Michael was a charismatic personality. So instead of drawing the others to rise early, he was dragging them in the other direction, lateness and a laxity about davening.

"You make such an effort to come each day to davening, regularly, and that is an inspiration to many of the *mispallemim*. Why don't you make a bit more effort to come on time?!" The Rav couched his rebuke with a sincere compliment. "A person as charismatic as you will surely draw the others to make sure to get up on time like you..." he added.

The words were like an arrow in Michael's heart, and although they were said gently, and he knew they were right, instead of accepting them, he chose to repel them with pride. "What's the big deal? It's just a few minutes' lateness. The main thing is that in the end, I come..."

The Rav tried to explain that there was 'coming' and there was 'coming'... The difference between coming on time to *tefillah* and coming a few minutes late is tremendous. If one accords respect to the

One Whose Name rests in the shul, he does not come late! But Michael refused to listen, and while he agreed with every word, his pride, and perhaps his laziness, compelled him to repel the message.

Back to the present: Now, at two in the morning, Michael was torn out of his short-lived sleep by the incessant ringing of his cell phone. He quickly washed his hands and answered the phone. As soon as he picked up, he realized that something was not right.

On the other line was the panicked voice of Iliya, the night watchman at the factory, who was summoning him to come quickly. In the background he heard suspicious sounds that sounded like crackling, and Michael felt a powerful intuition that something was not good. "I already called the fire department," Iliya managed to relate before the call was cut off.

Michael grabbed his keys and ran to the car. By the time he got to the industrial complex, he already smelled the fire. The factory he had built with his ten fingers, for fifteen years, was burning in a tremendous blaze that threatened to destroy it all – the expensive machines and the extensive inventory that filled the warehouses.

Michael gazed at the clouds of smoke. The flames, which seemed to have decimated the production floor, began licked at the huge warehouse that was packed with flammable materials – wood furniture that had come off the production line and was ready for delivery to stores.

There was still something to spare, and Michael, standing helplessly watching his lifework going up in flames, did not understand how it was possible that the fire department had not yet arrived. At least fifteen minutes had passed since they had been called, and the station was pretty close. Why were they not here yet?!

He quickly dialed the fire department again, and a tired voice answered after a few rings. "Ohhh, you're from the furniture place? Wow, okay we'll be there right away..." Michael could not believe it. The man had simply fallen asleep on the shift, at the most critical moment.

Five more minutes passed, and the first of a stream of vehicles came around the bend loudly, sirens shrieking. The skilled firefighters quickly put on their protective gear and ran into the burning factory. The fire was extinguished within a few minutes, but for Michael it was late. Too late.

The warehouse, with all its contents, was completely destroyed. The bit of merchandise that remained was saturated with blackened water, and totally unusable.

"If you would have come on time, we could have at least saved the warehouse," Michael's voice broke as he spoke harshly to the firefighting team when the fire had been put out. But the fire chief, with his experience, spoke nonchalantly and said: "A delay of a few minutes is not considered a delay by law, as long as we got there in the end..."

Michael was stunned into silence; this claim was so familiar. He had nothing to answer.

The pain was searing; the loss was tremendous. Michael did not turn a blind eye to what happened that night. In the morning, by ten minutes to seven, he was standing in his place in shul, wrapped in *tallis* and *tefillin*, ready to daven.

The fire had decimated his life work, but by doing so, it had taught him a painful lesson that he will not forget, about the significant difference between coming on time, and coming 'just five minutes late...'.

Yisgaber K'Ari p. 54

## Michtavei Emunim

Letters from our  
Loyal Readers

Dear Bnei Emunim,

We just learned in *Daf Yomi (Shabbos 97a)* that Am Yisrael are called "Ma'aminim bnei ma'aminim." They are "ma'aminim" as it says (*Shemos 4:31*): "Vaya'amen ha'am" and "bnei ma'aminim" because it says of Avraham Avinu (*Bereishis 15:6*): "Vehe'emin b'Hashem." I remembered something I once saw in *Sefer Bais Avraham (Parashas Lech Lecha)* authored by Harav Avraham Yosef Kreiswirth, Hy"d, the father of the famed Rav of Antwerp, Harav Chaim, ז"ל: Why regarding Avraham does it say "vehe'emin", in the "hif'il" tense, and not "vaya'amen" as it was said regarding Bnei Yisrael? Because Avraham answered "amen" on the *brachah* of Hashem: "Ko yihiyeh zaracha" and by imbuing for generations to come to the obligation of answering amen, he planted *emunah* in the heart of his children after him, until they became known as "ma'aminim bnei ma'aminim."

Respectfully,  
Y.S.G. - Beit Shemesh