

Vechol Maaminim

"A Weekly Leaflet From 'Bnei Emunim



IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

Thanking for All 'That Hashem Commanded'

"וידבר משה אל ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה' (ל ב)

The **Shefa Chaim of Sanz** explained:

Chazal say (*Chulin* 7b): "A person does not injure his finger in this world unless it is declared Above." A person must believe that everything that happens to him in his life, including the most minute details, occur by *Hashgachah pratis*. The *Ramban* writes (*Shemos* 13:16): "A person does not have a share in the Torah of Moshe Rabbeinu until we believe that **all** our words and happenings are all miracles, there is no nature and way of the world." That is why *Chazal* instituted that a person begins his day by reciting *Birchos Hashachar*, in which he thanks HaKadosh Baruch Hu in detail for all the good that He does to the person. By saying these *brachos* a person internalizes that all the *brachos* that he has merited come to him through *Hashgachah pratis* from Hashem.

This concept is alluded to in this *passuk*: "And Moshe spoke to the *roshei hamatos*," to teach "*liBnei Yisrael*" that with everything that happens they have to "*leimor*, say, *zeh hadavar*, this is the thing that was commanded by Hashem."

Shefa Chaim 5755

Kiss the Sefer Torah and Open the Hand

"איש כי ידר נדר לה' או השבע שבעה לאסר אסר על נפשו לא יחל דברו ככל היצא מפיו יעשה" (ל ג)
The **Maggid of Kelm** was once invited to spend Shabbos in a town in Europe. On Shabbos morning, he noticed that when they took the *Sefer Torah* out to be read, the *mispallelim* did not kiss the Torah with their mouths. Rather, they touched it with their fingers and then kissed the tips of their fingers. After the Torah reading ended, the *Maggid* saw further that the *gabbai* banged on the *bimah* and announced

Answering Amen is Part of the Brachah

"כי לא מלאו אחריו" (לב יא)

The acronym of "כי לא מלאו אחריו" – is numerically equivalent to 91, which is amen, to teach us that the word 'amen' is what fills and completes the *brachah*. As the *Mishnah Berurah* writes (*Orach Chaim* 167 20): "Answering amen is also part of the *brachah*."

Chairman of Bney Emunim, Rav Yaakov Dov Marmurstein, *shlitita*

that anyone who would not pay the pledges he made when having an *aliyah* would no longer be called to the Torah...

When davening ended, the *Maggid* was invited to speak, as was customary. In his words, he delivered a veiled rebuke: "In your town – I saw an upside down world. In all the Jewish communities, they kiss the Torah with their mouth and give *tzedakah* with their hands, but here, I saw that you kiss the Torah with your hand and give *tzedakah* by mouth..."

Pardes Yosef, Kedoshim 28

'Ubetzel Kenafecha Tashireinu' - Conceal Us from Prosecuting Angels

"ואם לא תעשו כן הנה הטאתם לה' ודעו הטאתכם אשר תמצא אתכם" (לב כג)

The **Ridbaz** explains:

As is known, every mitzvah that a person does creates an advocating angel, while each sin creates a prosecuting angel. The angel created from doing a mitzvah seeks out the person who did the mitzvah, while the prosecuting angel seeks out the one who created him with his sin. This is what Moshe Rabbeinu meant when he said: "*Ude'u chataschem asher timtza eschem*, be aware of your sin that will find you." That is why we ask in *Maariv*: "*Ubetzel kenafecha tashireinu*," conceal us in the shadow of Your Wing, and likewise in *Selichos* we

ask: "*Yachbienu tzel yado tachas Kanfei Hashechinah*" – that despite our sins, HaKadosh Baruch Hu should conceal us from the prosecuting angels created from our sins, so that they should not find us.

Nimukei Rtdbaz, Vayeitzei

The Blessing of the Land - Spiritual Not Material

"והורשתם את כל יבבי הארץ מפניכם ואבדתם את כל משכיתם ואת כל צלמי מסכתם תאבדו ואת כל במותם תשמידו" (לג נג)

Chazal say (*Brachos* 49a) that one who concludes the second *brachah* of *Birchas Hamazon* with the words "*Baruch Atah Hashem Manchil Aratzos*" instead of "*Al Ha'aretz V'al Hamazon*", as well as someone who concludes the third *brachah* with "*Baruch Atah Hashem Moshia Es Yisrael*" instead of "*Boneh Yerushalayim*" – "*Harei hu bor*," he is a fool.

The **Chasam Sofer** explained:

One who concludes with the term "*manchil aratzos*" or "*moshia es Yisrael*," reveals that he views the inheritance of Eretz Yisrael as merely a physical benefit, as if there is no significant difference between Eretz Yisrael and other lands. Just like in the nations of the world received a piece of land on which to dwell in peace, likewise our nation merited Eretz Yisrael only so that we should dwell there in peace and benefit from its bounty.

One who thinks this way is a fool, who sanctifies life in this world, and deems it most important. Because the real reason why we have to rejoice and thank Hashem for inheriting the land is because of its exceeding holiness and the many *mitzvos* that can only be performed in the land. Therefore, *Chazal* established that when we thank Hashem for the land and for Yerushalayim, we should address their spiritual virtues: "*Al Ha'aretz*" and "*Boneh Yerushalayim*" and not the physical and material good that we derive from them.

Toras Moshe, Third Edition, Eikev

On Wednesday, 5 Av, is the *yahrtzeit* of the **Ari Hakadosh**, of which it was told that he dedicated precious time each day to answer amen after *Birchos Hashachar* to those who davened in his *beis medrash*. There is testimony of this in a number of *sefarim*:

- The Ari Hakadosh would answer amen after those who recited *Birchos Hashachar* in shul, and even if there were one hundred people he answered amen to them. (*Shaarei Teshuvah, Orach Chaim* 6 6)
- "It states in the writings of the Ari, z"l, that he would hear *Birchos Hashachar* even from one hundred people. Even though he could have been *meyachad* all the *olamos* in one moment, he would take the time to hear even one hundred times, *Hanosein Lasechvi Binah* and all the other *brachos*." (*Seder Hayom, Bais Aharon of Karlin*)

Even One Hundred Times



Yigdal (13): The Twelfth Principle – The Coming of Mashiach

Emunah in the Coming of Mashiach

The twelfth principle obligates us to believe with full *emunah* that the Melech Hamashiach is destined to reveal himself and to redeem us, as we have been promised in Torah and *Nevi'im*. Even though we have been waiting for his arrival for thousands of years, and it is taking so long, we are still obligated to continue to await him. We cannot calculate when that time will be; rather, we must believe and daven for his arrival every single day.

We must also believe that Mashiach will be descended from the kings Dovid and Shlomo, "because there is only a king in Yisrael from Bais Dovid and from the descendants of Shlomo," that that he will be a giant in wisdom and have virtues that supersede those of all the other kings that have ever been. (*Peirush Hamishnayos L'Rambam, Sanhedrin*, Introduction to Ch. 10)

The *Rambam* (*Melachim* 11:1) writes that one who expresses doubt or is scornful regarding the arrival of Mashiach is a *kofar b'Torah*, a denier of Torah, as it says "In the *parashah* of Bilam...he prophesied two Mashiachs, the first of whom is Dovid, who saved Am Yisrael from their aggressors, and a final Mashiach, who is from his descendants, who will redeem Yisrael from the descendants of Eisav. There he says (*Bamidbar* 24:17): 'Er'enu velo atah' – that applies to Dovid, 'Ashuren velo karov' – that is Melech Hamashiach."

The *Sma"k* (Mitzvah 1) wrote that *emunah* in the arrival of Mashiach is included in the obligation of *emunah* in Hashem, which is a fundamental of the entire Torah. Indeed, when He commanded (*Shemos* 20:12): "Anochi Hashem, I am Hashem your G-d who took you out of Eretz Mitzrayim, from slavery," He said, "Just like I want you to believe that I took you out, I also want you to believe in me that I am Hashem, your G-d, and in the future, I will gather you all in and redeem you."

Living With Anticipation of Mashiach

The *Rambam* (ibid) in his explanation of the obligation of *emunah* in the coming of Mashiach wrote: "And one who does not believe in him, or who does not await his arrival, not only he is a denier of the other *Nevi'im*, he also denies Torah and Moshe Rabbeinu." From these words, the Brisker Rav, Harav Yitzchak Zev Soloveichik, learned that it is not enough to believe in the coming of Mashiach. It also behooves us to believe that he can come at any moment, and thus we must always wait for his arrival. Because someone who truly believes that Mashiach can come at any moment, will inevitably await him at all times. This is what we say in davening, "Ki l'yeshuascha kivinu kol hayom" – we fill our days with anticipation for the *yeshuah*.

This concept is expressed in the Thirteen Principles of Faith, *Ani Maamin*, in a form of question and answer: "I believe with full *emunah* in the coming of Mashiach. And even though he takes so long, still, I will wait for him to come each day." This means: Aside for the *emunah* in the actual arrival of Mashiach, we are obligated to believe that he can come each moment and wait for him in that way. The fact that he has not yet arrived does not detract in any way from our obligation to wait for him every day to come. (*Peninei Rabbeinu Hagriz*, p. 85)

The *Imrei Emes* of Ger refrained from going to Har Hazeisim during the years that he spent in Yerushalayim. He once explained the reason to one of those close to him: "Everyone knows the *pasuk* in *Zechariah* (14:4) regarding the future, when Mashiach arrives: 'Yenivka Har Hazeisim, and the Mount of Olives shall split in the

midst thereof-toward the east and toward the west-a very great valley. And half the mountain shall move to the north, and half of it to the south.' How are people not afraid to ascend the mount? What if Mashiach comes at that moment? Surely they say in their hearts that it is not likely that Mashiach will come exactly at those moments when they are on the mountain, yet we must not distract ourselves from the hope that he will come for even one moment!" (*Imrei Emes Likutum*, p. 121)

Anticipation – A Condition for Yeshuah

The anticipation for the *Geulah* is not only an integral part of *emunah* in the arrival of Mashiach, it is also a condition to merit his arrival. As the *Mabit* wrote (*Bais Elokim, Shaar Hatefillah*, Ch. 17): "Because those who anticipate it merit to see the joy of the *Geulah*, and those who do not anticipate it do not merit." Therefore, the poet instituted that we say "Yishlach lekeitz hayamin Meshicheinu lifdos mechakei keitz yeshuas," to redeem those who await the end of His *yeshuah*. (*Maggid Tzedek in Siddur Shaar Harachamim*)

The *Mashgiach*, Harav Yechezkel Levenstein said that just like Bnei Yisrael were not redeemed from Egypt until they cried to Hashem in *tefillah*, likewise with the future *Geulah*. The more a person takes heart of the dismal situation that Am Yisrael is in during the exile, which galvanizes him to cry out and have *kavanah* in his *tefillos* for the Redemption, that is how he will merit to see the arrival of Mashiach. (*Ohr Yechezkel – Emunah* p. 264, 288)

Keitz Hayamin – Keitz Hayamin

In *Yigdal*, this principle is stated as follows: "Yishlach lekeitz hayamin Meshicheinu lifdos mechakei keitz yeshuas." Simply, "keitz hayamin" means "keitz hayamin" or the end of days (*Rashi, Daniel* 12:13). However, there is a deeper meaning here, based on the words of the *pasuk* that speaks about our going out to exile (*Eichah* 2:3): "Heishiv achor yemino mipnei oyev." This means that when the enemy exiled Am Yisrael, HaKadosh Baruch Hu withheld His right Hand, and put it behind Him, so to speak, and did not fight the enemy. However, in the times of Mashiach, there will be an end to the decree of "Heishiv achor yemino" and Hashem will restore His right Hand to the front, in order to battle the enemies of Am Yisrael and to redeem our nation. (*Rashi Pesachim* 56a ad loc. *keitz*) Furthermore: "Yemin" alludes to the *middas harachamim*, compassion, while "smol," the left, alludes to the *middas hadin* (see *Shemos* 15:6). Therefore, we call the *Geulah* "Keitz hayamin" because we expect that when the "keitz" arrives, we will be redeemed with the *middas harachamim*, without having to suffer the birth pangs of Mashiach. (*Tzelach, Pesachim* ibid)

Another explanation is as follows: There are two ways that the *Geulah* can come. There is Redemption that is 'b'itah' at the time that it was destined to be, and there is Redemption that is 'achishenah', that Hashem will hasten the Redemption ahead of its time (see *Sanhedrin* 98a). "Keitz Hayamin" is a term used to describe the Redemption at its time, when the destined day arrives, while "Keitz Hayamin" is a term for *Geulah* that is hastened, that Hashem should redeem us in our time, and that is the type of *Geulah* we are asking for. (*Siddur Dover Shalom*)

Yishlach Hashem should send keitz hayamin in the end of days Meshicheinu in order lifdos those who are mechakei keitz yeshuas.

The Tefillah That Depended on a Decision

Harav Yehuda Zev Segal, zt"l, of Manchester, lovingly called the *Chofetz Chaim* of Europe, was known to be a pious *tzaddik*. For many years, he served as the *rosh yeshivah* in Manchester, England, and turned out legions of students, many of who went on to illuminate the world with their Torah and *Yiras Shamayim*.

Rav Yehuda Zev was also known for his *tefillos*, which were said at length, and with deep *kavanah* and copious tears. To the observer, he always appeared to be davening as fervently as if it was *Ne'ilah* of Yom Kippur. He would often say that an investment in *tefillah* is the most worthwhile investment, as all of a person's life depends on it.

He was famed for guarding his speech, and his *mesirus nefesh* to disseminate the practice of studying the relevant *halachos*. He would say that one who wants the *tefillos* that emerge from his mouth to rise On High and be accepted, must at the same time guard his tongue. *Chazal* have compared *tefillah* to the arrow and the mouth to the bow, and just like a broken bow cannot shoot an arrow too far, likewise, a mouth that is not clean cannot offer a *tefillah* that will be accepted.

He was so cautious about his *shemiras halashon*, that it was no wonder that he also became renowned as one whose *brachos* were fulfilled. People from all over the world streamed to his home to receive *brachos* for a *yeshuah*. What many do not know is that Rav Yehuda Zev did not suffice with just giving a *brachah*; he would also daven fervently for the person seeking the *yeshuah*.

Above all, he was known for his deep love for his students, and his dedication in setting them on the right path in Torah and *Yiras Shamayim*. Once, a student approached him and related in distress that he had just been diagnosed with a dreadful disease, and his doctors did not give much hope for his recovery. The *rosh yeshivah* was beset by anguish, as if it was his own son who was ill.

Rav Yehuda Zev immediately gathered all the *talmidim* in the yeshivah, and instructed them to storm the Heavens with their *tefillah*. At the same time, he comforted the ailing boy and encouraged him with words of *emunah* and *bitachon* in Hashem, in Whose Hands life and death is given, and if He wants, the decree could be torn up at any moment.

The *rosh yeshivah* knew this *bochur* and his family well. His father was a well-known *balebos*, who worked hard for his *parnassah*, and sent all his children to learn in Manchester until their marriage. But he was of the firm belief that after their marriage, they had to come work in the family business. Reb Yehuda Zev worked hard to persuade this father to change his views, but the man, who had grown up with this principle himself, remained unconvinced.

Now, in light of his son's dreadful diagnosis, the *rosh yeshivah* invited the father for an urgent meeting. As expected, the father arrived, and his pain and anguish were written all over his face.

When he entered the room, Rav Yehuda Zev began to speak: "I just heard about the serious diagnosis from your son. In my view, you must not give up and despair of Heavenly Mercy. I see a great hope that *b'ezras Hashem*, he will emerge from darkness to light. However, it is clear that in light of this situation, it will take great effort to tear up the decree. I have thought a lot about it, and reached the clear conclusion, that if you commit, with a firm pledge, that if your son recovers you will do everything possible to enable him to dedicate his life to Torah, and that he will always remain in learning, I guarantee you that he will recover quickly and be completely healed from his ailment."

The father, who fully trusted the *rosh yeshivah*, was very emotional when he heard these clear words. It took a few long moments until he could utter a word. On one side of the equation was his son's life, and on the other was the way of life that he was so firm about promoting and implementing.

For him, it was a difficult decision, because beyond conceding his aspirations for his son, he would have to commit financially to supporting his family for many years to come. He struggled to give an immediate answer and asked the *rosh*

yeshivah for a bit of time.

Rav Yehuda Zev gazed at him with understanding combined with pity, but didn't say a word. The man stumbled out of the room.

In the ensuing days, as the *rosh yeshivah* awaited the father's answer, he did not stop davening for his beloved *talmid*, and at the same time, he also gave him a lot of support and *chizuk* to raise his flagging spirits. The young man's condition deteriorated, and he began to look awful; the *rosh yeshivah* could not stand idly by and watch.

Two weeks passed, and the boy's condition just grew worse. The *rosh yeshivah* summoned his student and asked him to give his father an urgent message, that he was still waiting for his answer. But the father still did not have the courage to make a decision...

Some more time passed. The weakened *bochur* hardly came to the *beis medrash* anymore, and suddenly they heard the bitter news that his condition had taken a turn for the worse, and that he was now critical. His organs began to fail and the doctors were compelled to tell the parents that they had to prepare for the worst. For the doctors, it was a matter of hours, perhaps days...

Now, the father no longer had the luxury of deliberation. He ran desperately to the *rosh yeshivah's* room in a storm of emotions, and as he entered he announced, "I decided to agree to everything the *rosh yeshivah* said. I decided that if my son will get well I will do everything possible for him to stay in learning until the end of his life..."

A few moments later, *Minchah* began in the yeshivah. The *rosh yeshivah* rose to daven, in his regular fervent manner. When davening was over, the *rosh yeshivah* was still in the middle of *Shemoneh Esrei*. The *yeshivah* students, fearful for the fate of their friend, who was hanging between life and death, remained in the *beis medrash*. They could not shift their eyes away from their *rosh yeshivah*, who appeared to them at that moment like the *Kohein Gadol* standing in the *Kodesh Hakodoshim*.

When he reached the *tefillah* of *Elokai Netzor*, his voice rose a bit, and those standing close to him could hear him pouring his heart out to Hashem, and saying in simple words:

"Ribbono Shel Olam, three times, I promised that if this *bochur's* life would be dedicated to Torah, he will be cured of his ailment. Please! See the *mesirus nefesh* that this father needed to agree to it, and now that he has made the pledge to support his son in learning for all his life, please allow my promise to be fulfilled..."

Rav Yehuda Zev continued to daven for several long moments, in a similar vein, and when he regained his composure a bit, he stepped back to recite *Oseh Shalom*. A sigh of relief rippled through the *yeshivah* students; the sensed that indeed, the *yeshuah* was at hand.

A few hours later, they received word that there had been a significant improvement in the *bochur's* condition. He had opened his eyes, to the great shock of his doctors, and asked for a drink of water.

Over the next few days, his condition continued to improve. The doctors, who could not believe what they were seeing, sent him for repeated tests. One by one, they showed that the disease was receding, until it completely disappeared. A few weeks later, the boy returned to the *beis medrash* with a clean bill of health.

The father, who witnessed this open miracle, valiantly kept to his promise. From that day on, he did everything in his power to ensure that his son could learn undisturbed. The *bochur* began to thrive, and in time, married the daughter of a *talmid chacham* whose only aspiration was a husband who would grow in Torah. The father continued to support the growing family, and watched as his son made great strides in Torah. Today, he is known as one of the prominent Torah scholars in England, who dedicates his life to teaching Torah to others.