

Vechol Maaminim

"A Weekly Leaflet From 'Bnei Emunim



Pearls of Emunim

Pearls of Amen and Tefillah on the Parashah

'Do Not Be Silent' About Tefillah for the Geulah

"לא תחרש בשוור ובחמר יחדו" (כב י)

The *Ma'or Vashemesh* learned from this *passuk* an allusion to the obligation to daven for the *Geulah*:

The order of the *Geulah* will be that first, Mashiach ben Yosef will come to rescue Am Yisrael, but he will be killed in the war of Gog Umagog, and the complete redemption will come through Mashiach ben Dovid (see Sukkah 52a and *Maharsha* ibid). Thus the *passuk* alludes: "*Lo sacharosh*" – do not be silent from offering a *tefillah* and hoping for the arrival of both Mashiachs: "*beshor*" – an allusion to the first Mashiach, who is a descendent of Yosef, of which the *passuk* says (*Devarim* 33:17) "*Bechor shoro hadar lo*," and "*ubachamor*" – an allusion to Mashaich ben Dovid, who will follow, and will be revealed to us as an "*ani verochev al chamor*, a poor man riding on a donkey." (*Zechariah* 9:9)

Ma'or Vashemesh

Don't Mix Pure and Impure Thoughts

"לא תחרש בשוור ובחמר יחדו" (כב י)

The *Baal Haturim* wrote that there are two places in Tanach where we find the word "תחרש" – in this *passuk* and in *sefer Mishlei* (3:29): "*Al tacharosh al rei'acha ra'ah*." **Harav Moshe Leib Litch-Rosenbaum** explained the connection between the two *pesukim*:

During *tefillah*, a person must concentrate properly to ensure that he is not disturbed by forbidden thoughts, which will prevent his *tefillah* from being accepted. Anyone who stumbles and thinks forbidden thoughts in his *tefillah* may then complain that his *tefillah* is not accepted. But he

Double Reward for 100 Brachos

"שלח תשלח את האם ואת הבנים תקח לך למען ייטב לך והארכת ימים" (כב ז)

Rabi Yitzchak Majaed, one of the sages of Baghdad, explained from this *passuk* an allusion to the reward of one who is careful to make 100 *brachos* every day:

מאה are the same letters as האם. "*Shaleach teshalach es ha'eim*" – each day, a person must dispatch one hundred *brachos* to his Father in heaven. By doing so, he will gain a double benefit: "*Lema'an yitav lach*" in the reward on this world, as *Chazal* say (*Chulin* 87a) that the reward of every *brachah* is ten gold coins, "*veha'arachta yamim*," the *segulah* of *brachos* is that they prevent a person from getting ill, as *Chazal* say (*Bamidbar Rabbah* 18:21) that by instituting the 100 *brachos*, Dovid Hamelech stopped the plague that had erupted in his times.

Tzelach Rechav

must know that the blame lies solely with him, because if he would have worked to concentrate, and davened with purity of heart, his *tefillah* would have risen On High and been willingly accepted.

That is what these *pesukim* allude to: "*Lo sacharosh beshor ubachamor yachday*," during davening, which is compared to "*charishah*" – plowing (see *Hoshea* 10:2) be careful not to mix foreign thoughts, compared to a *chamor*, a donkey, which is an impure animal, with the words of *tefillah*, which are compared to a "*shor*," a pure animal. If you are not careful about this, and your *tefillah* is not accepted, "*al tacharosh al rei'acha ra'ah*" – you will

not be able to come with a complaint to HaKadosh Baruch Hu, Who is called "*rei'acha*," your Friend, (*Mishlei* 27:10), because your lack of caution is what caused it.

Imros Hashem

The Source of Holding the Tzitzis in Baruch She'amar

"גדלים תעשה לך על ארבע כנפות כסותך אשר תכסה בה" (כב יב)

Am Yisrael has a custom of holding their *tzitzis* in their hands while reciting *Baruch She'amar* (*Magen Avraham*, 51 1, according to *Sha'ar Hakavanos* of Harav Chaim Vital, *Inyan Baruch She'amar*). An allusion to this practice is explained by **Rabi Yaakov Abuchatzzeira** the Abir Yaakov, from this *passuk*, which calls the *tzitzis* "*gedilim*." The word *gedilim* is numerically equivalent to 87, and the *brachah* of "*Baruch She'amar*" has 87 words, as alluded to in the *passuk* (*Shir Hashirim* 5:11): "ראשו כתם פז" with "*rosho*" alluding to the *rosh*, the head of the *tefillah*. (Tur Orach Chaim 51; Mishnah Berurah ibid siman kattan 1)

Machsef Halavan

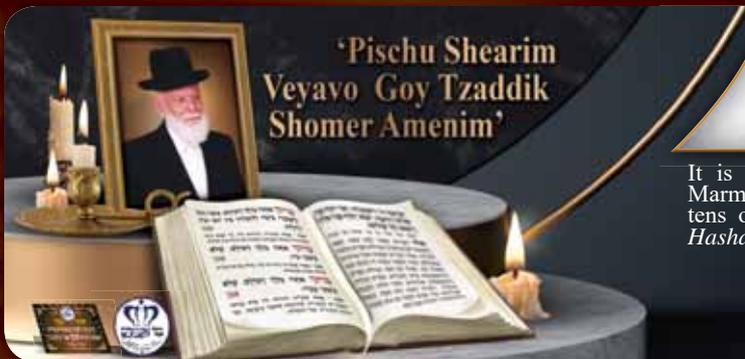
Tefillos That Come from the Power of 'Alilos'

"והנה הוא שם עלילת דברים לאמר" (כבי ז)

Harav Yaakov Tzvi Yalish, author of *Melo Haro'im*, explained:

Chazal say (*Yevamos* 64a): "Why were our forefathers barren? Because HaKadosh Baruch Hu desires the *tefillos* of *tzaddikim*." This is alluded to in this *passuk*: "*vehinei Hu*" – HaKadosh Baruch Hu, Who is "*nora alilah al bnei adam*," (*Tehillim* 15:5), "*sam alilos devarim*" – gives challenges to *tzaddikim*, whose *tefillos* He desires, "*teimor*" – so that they should daven to Him.

Emes L'Yaakov



'Pischu Shearim Veyavo Goy Tzaddik Shomer Amenim'

Shabbos Kodesh Parashas Ki Seitzei, 13 Elul 5781, is the 18th *yahrtzeit* of Harav **Chaim Bentzion** the son of Harav Aharon **Tzvi Marmurstein, zt"l**, who was a '*shomer emunim*' all his life, in the simplest meaning of the words – he looked out for opportunities to hear *brachos* and to answer amen after them, especially after *Birchos Hashachar*.

It is in his memory and *l'iluy nishmaso* that his son, Rav Yaakov Dov Marmurstein, *shlita*, launched the Bney Emunim revolution, which has brought tens of thousands of people to begin their day with the recital of *Birchos Hashachar bechavrusa*, and to observe the mitzvah of answering amen *b' hiddur*.

Please dedicate your recital of Birchos Hashachar bechavrusa on 13 Elul for his soul.

**‘Gadol Ha’oneh Amen Yoser Min Hamevarech’
Compilation of Explanations (5)**

Chazal say (Brachos 53b): “Rabi Yosi says: ‘The one who answers amen is greater than the one making the brachah.’ Many have asked: ‘Wouldn’t it seem that the mevarech is the one who praises and thanks Hashem, while the one who answers only agrees to his words? Why, if so, does Rabi Yosi say that the one answering is greater than the one making the brachah?’

In previous segments we presented numerous explanations from Chazal. In this final installment, we will bring additional explanations for this Gemara. Upon perusal, it is evident that each explanation clarifies and hones in on a specific point regarding the virtue of amen. Together, these explanations create a powerful spotlight that illuminates the sublime value of answering amen.

19. Amen – A Mitzvah from the Torah

Harav Yosef Steinhart of Furth, author of *Zichron Yosef*, explained: In contrast to most brachos, whose obligation is only d’Rabbanan (Brachos 35a), answering amen is a mitzvah from the Torah. As Chazal explain from the words Moshe Rabbeinu said to Am Yisrael in *Parashas Ha’azinu* (Devarim 32:3): “Ki Shem Hashem ekra havu godel l’Elokeinu” – at the time that I mention the Name of Hashem in a brachah, you lead to “havu godel,” by answering amen” (Yalkut Shimoni, Ha’azinu 942; Rashi Brachos 21a, ad. loc. Ki Shem.) We can learn from this that even when the mevarech is only obligated in the brachah d’Rabbanan, the listener is still obligated by a mitzvah d’Oraisa, from the Torah, to answer amen after him, because ultimately, the mevarech mentions Hashem’s Name in the brachah. Therefore, the one who answers amen is greater than the mevarech. (Shu”t Zichron Yosef, Chiddushim Udrashos)

The Netziv of Volozhin wrote that the words of Chazal “Havu godel l’Elokeinu – by answering amen” is not a complete lesson, and Chazal brought this passuk only as proof of the obligation to answer amen. But according to his view it can also be explained that because the obligation to answer amen has proof from the Torah, including for brachos that are only obligated d’Rabbanan, therefore the one who answers is greater than the one who makes the brachah. (Ha’amek She’eilah, Eikev, She’ilta 146)

20. Amen – Seeking the Good of the Mevarech

Harav Yechezkel of Kuzhmir explained: One who answers amen seeks, with his response, to fulfill the brachah that his friend made. The mevarech does not have this virtue, and therefore “the one who answers amen is greater than the mevarech.” (Nechmad Mizahav, Parashas Pekudei)

21. Amen – L’Shem Shamayim

The Minchas Elazar of Munkacz explained: Reciting the brachah with kavanah attracts the attention of those around, and through that, the mevarech may feel some pride about what he is doing. But answering amen, a mere, single word, does not attract attention. Therefore, a person can answer l’Shem Shamayim without any other considerations. That is why its virtue is extolled.

Based on this, he explains the reason why, after Rabi Yosi said “gadol ha’oneh yoser min hamevarech,” Rabi Nehora’i said to him, “Hashamayim Kein Hu.” Simply, by saying ‘Hashamayim’, Rabi Nehora’i intended to praise Shem Shamayim that the words of Rabi Yosi are true (Rashi Nazir 66b ad. loc. Hashamayim). But according to this, we can say that Rabi Nehora’i was trying to explain Rabi Yosi’s reason: The one who answers amen is greater than the mevarech, because “Hashamayim kein hu” – he is more likely

to be answering l’Shem Shamayim than the mevarech. (Divrei Torah, Vol. IV, 44)

22. Amen – Cleaving to Hashem

Additionally, the Munkaczer Rebbe explained: Answering amen has an effect on the one answering that he cleaves to his Creator and ascends to a higher level in avodas Hashem, more than saying the brachah affects the mevarech. So we find that the benefit of the one who answers amen is greater than that of the mevarech.

This is alluded to in the words of the passuk (Shir Hashirim 1:4): “Moshcheini acharecha narutzah havieni haMelech chadarav.” The words משכני אחרך נרוצה are an acronym for amen, to teach you that answering amen draws the soul of a person to run and cleave to his Creator and through its power he merits to ascend to the level of “havieni haMelech chadarav,” that he brings the King of kings into the inner chambers of his heart. (Divrei Torah, Vol. IX, 18)

23. Amen – Principles of Religion

It is known that there is a dispute between the Rambam and the author of *Sefer Ha’ikrim* regarding the principles of faith. The Rambam (*Peirush Hamishnayos Sanhedrin, Pesichah* of Chapter 10) determines the fundamentals of emunah in Thirteen Principles of Faith that are well known to all. The author of *Sefer Ha’ikrim* (*Ma’amar Rishon*, Chapter 4) believes that the principles of religion are three in number: 1. Metzius Hashem, 2. Torah min Hashamayim and 3. Reward and punishment.

Harav Zelig Reuven Bengis, the Rav of Yerushalayim, explained that the word amen is a declaration of emunah in these three principles. Chazal say (Shabbos 119b) that the three letters of the word ‘amen’ refer to the three words א-מ-נ אמן. K-l is a declaration in the emunah in Metzius Hashem. Melech is a declaration of accepting the yoke of His kingship and observing His Torah and mitzvos, and Ne’eman is a declaration that He is faithful to pay reward to those who observe His mitzvos and punishment to those who transgress them. One who answers amen is greater than the mevarech because he strengthens himself in these three principles of faith. (Liflagos Reuven, Vol. VII, p. 29)

24. Amen – Joining the Initiative of Another Person

Harav Yosef Yehudah Leib Bloch, Rosh Yeshivas Telz, explained: By nature, it is easier for a person to make the effort to initiate doing a good thing than to appreciate the good deed of another person and to agree with it. It is a great virtue for a person to agree to a positive initiative of a friend. This virtue exists for one who answers amen, and Chazal say that his virtue is greater than that of the mevarech. (Shiurei Daas, New Edition, Vol. II p. 212)

25. Amen – Everything Included in One Word

There is one explanation of this statement according to a real-life example: When a gate is locked, and one needs to hit it in order to open it, one strong blow will be more effective than many weaker blows. That is despite the fact that the accumulated force of the weaker blows is greater than the force that is exerted in one strong blow. Likewise, on this subject: although the mevarech praises and thanks Hashem extensively, the one who answers amen with kavanah encapsulates the entire brachah in one word. Therefore, the power of that word is greater than the brachah. (Shomer Emes [Rav M. Shtigel] Tefillah p. 152)

The Siddur that ‘Landed’ From Heaven

“Shabbos in Tzefas” is a phrase that evokes tranquility. The peacefulness of that city has a special power that captivates the heart. As for Shabbos, the tefillos in a Tzefas shul are always an experience, usually a lofty one. In the ancient shuls scattered among the picturesque alleyways of the Old City, no one will know whether you are a guest or a local. The shuls are not sectorial; everyone can daven anywhere and feel at home. The atmosphere in the shuls of Tzefas is unique, warm and united.

This story took place in the Sanzer Shul in the Old City of Tzefas. This is considered one of the main shuls – if not the main one – in the Old City, and it is home to shtieblach where you can find a minyan almost all the time. There is even a mikveh that is open for many hours for the use of the residents and vacationers.

The Sanzer shul, like the rest of the shuls in Tzefas, is often the site of unusual phenomena that you are not likely to find in any other city. Jews whose appearance seems to convey their distance from the path of Torah, or those who may be in a shul for the first time, pour their hearts out with emotional tears, like experienced daveners.

This story took place on a summer Shabbos. A mother and young daughter who were vacationing in the city set out from their apartment to the shul to daven Shacharis. They found themselves seats at the front of the ladies’ shul, where they could clearly see and hear all that was going on. The daughter took the small Siddur that her mother had given her, leaned on the window, and began to daven, with the siddur in her hand. Suddenly, perhaps out of emotion, the Siddur flew out of the girl’s hand and dropped down into the men’s section of the shul. The mother gasped in alarm. In addition to her concern for the dignity of the Siddur, she had no way to find out whose head it had landed on. She was very worried that it may have fallen onto an older man or a young child and injured them.

The mother waited tensely for davening to end, and then she stood at the door to the shul. Perhaps she would find a little boy who she could ask to look for the Siddur. Who knows, perhaps she would even find the person it had fallen on, and would be able to apologize to him for the mistake.

The woman stood and observed the people coming out of the shul. Suddenly, a Jew with an unusual appearance emerged. He had a shock of white hair, covered with a white kippah; his attire was very different from the typical dress. His wondering gaze gave away the fact that he was not a regular shul-goer.

The man left the shul and clutched in his hand was none other than the little Siddur that had fallen from her daughter’s hand. The woman approached him, apologized on behalf of her daughter, and asked him if she could have the Siddur back.

“There’s no need to apologize,” the man said genially. “The Siddur did

not fall on my head; it landed right next to me. I thought it had been sent to me directly from Above, but now I see that it was sent through an emissary, a shaliach...”

As the person spoke, it emerged that he lived in a secular city in the center of the country. Until late in life, he had no idea what Yiddishkeit was, beyond the fact that he was a Jew. Regrettably, he was completely cut off from Torah and mitzvos, and knew nothing about his Creator. He certainly did not know that it was possible to speak to Hashem and ask Him everything...

In recent days, he had been vacationing in Tzefas. He’d toured all the charming spots that the city offered tourists, including the Artists’ Quarters, and had marveled at the unique combination of old and new. He had also inhaled the clear air that the city is known for.

Apparently something in the spiritual atmosphere of Tzefas kindled a spark in his soul. That morning, he’d arisen and decided to go visit a shul. In his advanced age, he deserved to know, once and for all, what Jews actually did there for so many hours each day...

He walked into the shul, his knowledge of tefillah amounting to the fact that there is a book called a Siddur, from which they read the words of the prayers. But davening had already started, and he did not know which of the many books he was meant to choose as a Siddur. As it was during davening, he had no one to ask.

He deeply desired to join the mispallelim, but having no Siddur, he thought he had no choice but to forego doing so. Still, he decided to enter the shul and linger there a bit. The chazzan was trilling and he wanted so much to read the words from the Siddur... Suddenly, a Siddur fell upon him from Above.

His eyes filled with tears. He felt that the Creator wanted him, and for that reason, He had sent him a Siddur from Above. With deep emotions, he opened the Siddur, and the mispallel standing next to him showed him where they were up to – and he merited to daven with a tzibbur for the first time in his life.

The older man’s eyes filled with tears as he related this. Now the woman understood that it was for naught that the Creator had ordained that the Siddur should fall from her daughter’s hand. The compassionate Father had sent it to a Jew who was so far away and confused, yet who wanted so much to daven and didn’t know how. He felt lost in the shul, and from Above, a Siddur was sent to him.

This story was related by Harav Menashe Reizman, shlita, who concluded with the following message: In order to merit help from Above, a Jew has to just want. It makes no difference how far something is from him, and how unreasonable it sounds. It makes no difference if he has or doesn’t have the strength or the ability. If he truly wants something, the Creator will give him the strength.

Peninei Parashas Hashavua, Balak 5781