

Ve chol Maaminim

"A Weekly Leaflet From "Bnei Emunim



Pearls of Emunim

Pearls of Amen and Tefillah on the Parashah

A Brachah on the Mitzvah of Lech Lecha

”ויאמר ה' אל אברם לך לך מארצך וממולדתך ומבית אביך אל הארץ אשר אראך” (יב א)

Harav Schneur Kotler, Rosh Yeshivah of Lakewood, notes the unique commandment given in the *passuk* of “*Lech Lecha*”: From this commandment we can learn about the decisive importance in the way a person goes to fulfill the commandment of Hashem to daven or to do a mitzvah. When a person does it willingly and with alacrity, then the actual going will cause him to be more eager to fulfill the Will of Hashem. Others who see him will also be galvanized to follow in his ways. On the other hand, if he does not do it this way, then he loses some of the value of the mitzvah.

Rav Schneur then added an explanation in the name of one of the sages of Yerushalayim: The *brachah* of “*Hameichin mitzaedei gaver*” that we recite each morning in *Birchos Hashachar* was instituted to express our gratitude for the power of walking that the Creator granted us (see *Rabbeinu Manoach Tefillah* 7 6). However, in addition it can also be considered it as one of the *Birchos Hamitzvos* – for the going that we are destined to do that day to *tefillah* and to a mitzvah, which, as stated, are considered a mitzvah in and of themselves.

Kol HaTorah, Volume 61, p. 42

Avraham Avinu Completed a Minyan Until the Chasimah

”ואעשה לגוי גדול ואברכך ואגדלה שמך והיה ברכה” (יב ב)

Harav Naftali Hertz Bachrach, a *talmid* of the Mahar”i Srug – a *talmid* of the Ari Hakadosh, related a remarkable story that happened in Chevron:

At the time, only a few Jews lived

Lech Lecha Is Numerically Equivalent to Meah Brachos

”ויאמר ה' אל אברם לך לך מארצך וממולדתך ומבית אביך אל הארץ אשר אראך” (יב א)

We learn in the *Mishnah* (*Avos* 5:3): “Avraham Avinu was given ten tests and he withstood them all.” The *Mishnah* does not enumerate the tests, and there are a few opinions on the subject. Some list Avraham being thrown to Ur Kasdim as the first test (*Rabbeinu Yona* and *Bartenura* *ibid*), while the *Rambam* (*ibid*) believes that the first test was the commandment: “*Lech lechamei artzecha umimoladetecha*.” The *Rambam’s* view, shared by most commentators, is that the final test was the *Akeidah*, where Avraham was instructed (*Bereishis* 22:2): “*Velech lecha el Eretz Hamoriah*.”

Harav Yehoshua Ibn Shuiv, a *talmid* of the Rashba, brings a beautiful *Midrash* on this subject: “He began [the ten tests] with *lech lecha* and concluded with *lech lecha*, and לך לך is numerically equivalent to 100 – an allusion to the 100 *brachos*. Therefore, Yitzchak was not born until Avraham was one hundred years old.”

Drashos Rabi Yehoshua Ibn Shuiv

The *dorshei reshumos*, the record keepers, added that this *passuk* also alludes to the fact that someone who is strict to recite one hundred *brachos* with *kavanah*, and thanks Hashem for every benefit that he encounters, cleaves to HaKadosh Baruch Hu this way, and his soul is separated from materialism and earthiness. Through “*lech lecha*” – the one hundred *brachos*, the person is separated “*mei artzecha*” – literally, the land, meaning the material parts of the world.

Paz Rav

in Chevron, and they were all very lofty people. In order to have a *minyan* on Shabbos and Yom Tov, a few members of nearby villages would come to complete the *minyan*.

One Erev Yom Kippur, nine *mispallelim* gathered in the shul and waited anxiously for the villagers to come and complete their *minyan*, as usual. When the sun began to set, and the villagers did not arrive, the *tzaddikim* of Chevron burst into tears, fearing that perhaps they would have to daven the *tefillos* of the holiest day without a *minyan*. Suddenly, an elderly man entered the shul; he had a truly glowing countenance. He blessed them all and davened with them all the *tefillos* of the holy day, until *Ne’ilah* was over.

On Motzai Yom Kippur, the *mispallelim* began to discuss who would merit to host their guest for the *seudah*. In the end, they cast lots and the *chazzan*, who was renowned as a holy person, drew the privilege. The *chazzan* walked out of the shul, overjoyed, in the company of his guest. But suddenly, he noticed that he was walking alone. The guest had simply disappeared into thin air. That night, the guest appeared to him in a dream and told him that he was none other than Avraham Avinu, who, having compassion on his descendants who lived in Chevron, had received permission to come and complete their *minyan*.

Harav Shlomo Hakohen of Radomsk wrote that we can find an allusion to this story from the words of *Chazal* (*Pesachim* 117b) on this *passuk*: “*Veheyehi brachah*” – “*becha chosmin*,” which is like this story where Avraham davened with the *tzaddikim* of Chevron until the end of *Ne’ilah*, which is the *chasimah*, the seal of the holy day.

Emek Hamelech [Rav N.H. Bachrach, Amsterdam 5408] Introduction 3 Chapter 10; Tiferes Shlomo



Harav Yehuda Tzadka, zt”l 12 Cheshvan 5752

Harav Yehuda Yehoshua Chaim Tzadka was born in Yerushalayim in 5670 to his father, Rav Shaul. In 5730/1970 he was appointed to head Yeshivat Porat Yosef. He passed away on 12 Cheshvan 5752/1992 and was buried in the Sanhedria Cemetery.

A Triple Brachah

In order for a person to get used to enunciating the words of the *brachah* properly, and to say them with *kavanah* and seriousness, he should divide the *brachah* into three parts: the first part, “*Baruch Atah Hashem*,” the middle “*Elokeinu Melech Ha’Olam*” and the third part, the ending.

Shaarei Brachah, p. 2, in the name of Harav Yehuda Tzadka



They Gates of Gan Eden Are Opened for Him 2 A Compilations of Insights

Chazal (*Shabbos* 119b) promise wonderful reward for one who is careful to answer amen properly. They say: "Reish Lakish said: Anyone who answers amen with all his might has the gates of Gan Eden opened for him, as it says (*Yeshayah* 26:2): '*Pischu she'arim veyavo goy tzaddik shomer emunim*' – do not read it '*shomer emunim*' but rather '*she'omrim amen*.'" In this segment we will present additional insights and explanations from the *gedolim* through the generations about the essence of this reward and its special connection to the mitzvah of amen.

The Gates Open for All Members of His Generation

Harav Shmuel Rozovsky, Rosh Yeshivas Ponovezh, learned from the fact that Reish Lakish used the plural term "*poschin lo sha'arei Gan Eden*," that when a person is careful to answer amen with all his might, and with absolute devotion, the Gates of Gan Eden open not only for him – all the members of his generation merit it with him. The words of the *passuk* that Reish Lakish cites indicate this: "*Pischu she'arim veyavo goy tzaddik*" – *goy* means 'a nation' to teach us that all of Am Yisrael merit to have many gates open in the merit of the '*shomer emunim*,' that person who was careful to answer amen.

A source for this concept that a person who dedicates himself to perform a mitzvah can give merit to his entire generation to merit Olam Haba is a story cited in the *Gemara* (*Eruvin* 54b). The Amora Rabi Preida had a *talmid* who did not understand anything he learned until it was explained to him four hundred times.

Rabi Preida did not think of his own time and energy, and made the effort to review the material with this student four hundred times. Once, the student struggled to concentrate, and did not understand even after four hundred times. When Rabi Preida saw this, he explained it another four hundred times. A Bas Kol emerged and announced that in the merit of this act, Rabi Preida and his entire generation would merit Olam Haba. So when a person dedicates himself to do a mitzvah, he gives merit not only to himself, but to all members of his generation. With regard to the mitzvah of answering amen, we can say that one who dedicates himself to fulfill it with all his might, gives merit to his entire generation to have the gates of Gan Eden open to them. (*Notrei Amen*, Vol. 1, p. 50)

'Shoftim Veshotrim' In Every Shul

Harav Moshe Aryeh Freund, the Gaavad of Yerushalayim, said:

On the day of the *hakamas matzeivah*, the unveiling of the headstone, of a Jew who all his life urged the *mispallelim* of his shul to strengthen themselves in answering amen, I had a new insight for the *passuk* (*Devarim* 16:18): "*Shoftim veshotrim titen lecha bechol shearecha asher Hashem Elokecha nosen lecha...*" as follows:

Chazal say (*Shabbos* 119b): "Anyone who answers amen with all his might – has the gates of Gan Eden open to him." The *passuk* warns us: "*Shoftim veshotrim titen lecha*" – in each shul you should appoint *gabbaim* whose job it is to encourage people and make sure they do not speak during davening and that they should listen to the *chazzan* and answer amen to each *brachah*. By doing that, they will merit that when their time comes, they will be able to enter "all the gates that Hashem Elokecha gives you" – in Gan Eden. (*Ateres Yehoshua*)

Salvation in the African Safari

This story was recently publicized, and is about a Jewish family that got stuck in the middle of a vacation to one of the most popular tourist sites in Africa – the huge safari in Kruger National Park in the southern part of South Africa.

Naturally, a trip to such a place has inherent risks, but on the other hand, it offers tremendous pleasure – a direct encounter with the most dangerous species of wildlife in their natural setting. This gives them the freedom to act according to their nature. All this happens amidst breathtaking natural scenery.

The safari spans a gargantuan area of land, and the tour is about three days long, during which the hikers expect to meet animals of various kinds, and to enjoy the beauty of nature. It is a wonderful opportunity to experience the essence of '*Mah rabu ma'asecha Hashem*.'

The K. family, a traditional Jewish family that lives in South Africa, had dreamed for an entire year of their trip to the safari. When vacation season arrived, the children's excitement mounted to new heights.

On the day before they departed, the father borrowed an old Jeep from a friend, which he hoped would maximize their enjoyment on the trip. When the long awaited day arrived, the family rose before dawn, got their luggage together, and waited impatiently to leave. Meanwhile, the father was bent over the open hood of the jeep, checking the water and oil before making such a long tip. Something in the coolant tank was bothering him; he had filled it with coolant the night before, and now he had noticed that the water level was down somewhat. That could indicate a possible leak in one of the pipes whose job it is to cool the car's engine.

The father examined the pipes closely, aided by a flashlight, in an effort to find the suspected leak, but the road looked dry, and there were no signs of a leak. He wasn't sure what to do, and then decided to set out with the jeep. Just to be safe, he loaded two full bottles of coolant into the back of the jeep, and promised himself to check the water levels from time to time and fill up when needed.

After driving for a few hours, the family arrived at the gates of the park. After making the payment and other technical arrangements the family was given instructions by a professional guide who expounded at length on the safety instructions at the safari, and at the same time, shared the many ways they could maximize their enjoyment. "The thing I least recommend is for you to get stuck with your vehicle in the middle of the trip, both on the regular routes, and especially on the dirt paths," he said with a grin. Then his face grew serious and he added: "The safari is teeming with beasts of prey, who are liable to attack humans. If your vehicle gets stuck, for whatever reason, you must not get out of the car to fix the problem. If you are in a place with cellular reception, call the park office right away. If not – turn on your emergency lights and wait patiently in the vehicle until the patrol vehicle passes once an hour. Trained patrol guards will help you as best as they can to get to safety."

After hearing all the warnings and instructions, the family set out. The father skillfully guided the jeep through the paths of the park. At one point, due to the guidance he had received from a friend who knew the safari well, he decided to turn off the main road to a side path. As the moments went by the family realized that this turnoff had been well worth it. They thoroughly

enjoyed what they were seeing. The children's eyes were glued to the windows, watching the scenery, the wild nature, and of course, the animals, wandering freely near the car. From time to time, they stopped to take a closer look at smaller and larger animals that roamed the area.

The one enjoying the least was the father. Aside from being busy navigating the vehicle on rough terrain, he was thinking about what could happen to them if the jeep got stuck in this desolate area. Unfortunately, within a short time it emerged that his fears had been well founded, as he noticed the temperature gauge of the motor slowly rising. He tried to drive carefully and to exert the engine as little as possible. But when they began to smell an acrid odor coming from the motor, the father realized he would have to stop and wait for help.

However, the path he had chosen to take was not on the regular route of the patrol vehicles. He called the park police and tried to explain where he was. They promised to send a patrol vehicle, but the smoke that began to rise from the hood, along with the strong odor that filled the vehicle, made it clear to the father that he could not wait until the patrol came.

The options were to remain in the car and take the risk of fire, *chalilah*, or get out and take the risk of meeting beasts of prey. Both options were frightening, but the second one appeared less dangerous – and he had no choice but to choose to do that.

As noted, the K. family was traditional. They did not daven in shul every day, but in their state of distress, with their lives hanging in the balance, they were aroused to daven. Before they got out of the car, they offered a heartfelt *tefillah* to their Father in heaven to save them from the wild animals.

When they finished, they got out of the car, trembling in fear. They quickly took their belongings out of the baggage compartment. They had barely moved off when the vehicle began to go up in flames. They knew it could take a long time until the rescuers would find them, and began to walk up the path to the main road, praying the entire time for Hashem to save them. From between the trees, they could hear rustles and noises from frightening animals.

And suddenly the miracle happened. It seemed directly Heaven sent – they noticed a convoy of three police jeeps traveling in their direction, on the off-track path they were walking on. The policemen sitting in the jeep looked stunned at the sight – an entire family, walking with their luggage through the dangerous safari.

The family was quickly divided among the three jeeps. When they boarded, the emotional father told the officer inside what had happened over the past hour. He was very surprised to hear the dark-skinned police officer cry excitedly, "I am sure that your prayers were heard Above, and that's why we were sent to you. We are not part of the park staff; we belong to the nearby station. We had some spare time today and decided to use it to train in the park area. Because we found a place that was empty of hikers, we turned off at the first turnoff from the main path, and a few minutes later, we saw you."

What a lesson in the power of *tefillah*, even *tefillah* from simple Jews who hardly visit a shul; when they cried out from the depths of their heart to their Father in Heaven, they were answered in a most remarkable way.

Kol Beramah, Nissan 5781