

# Veche Maaminim

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ת.ד. 102 בני ברק  
פקס: 03-5055919  
9139191@gmail.com

## Peninei Emunim

Pearls of Tefillah in the Parashah

### Rest on Shabbos Is L'Shem Shamayim

"ששת ימים תעשה מלאכה וביום השביעי יהיה לכם קדש שבת שבתון לה' (לה ב)

**Harav Yosef Shaul Nathanson** explained: The Torah cautioned us that in our home, there should be "*Shabbos Shabbason l'Hashem*" – it should be this way because it is the commandment of Hashem, and not only because we need to rest from the toil of the previous week and accrue strength for the coming week. This concept is said in *Minchah* of Shabbos: "*Menuchas emes v'emunah... menuchah sheleimah she'Atah rotzeh bah*." What is the rest that Hashem wants? "*Yakiru*, that your children should recognize and know that their rest is from You, and that they sanctify Your Name with their rest."

*Divrei Shaul, First Edition*

### Saying Parashas Hamishkan Is Considered to Be Involved in Rebuilding It

"ויאמר משה אל כל עדת בני ישראל לאמר זה הדבר אשר צוה ה' לאמר" (לה ד)

With regard to the commandment of resting on Shabbos, the *passuk* (ibid 1) used the term "*Asher tzivah Hashem la'asos*." Why in this *passuk* that speaks about building Mishkan did the *passuk* change to say "*Asher tzivah Hashem leimor*"?

**Harav Menachem Mendel of Riminov** explained:

In this difference of language, the *passuk* revealed to us a special *segulah* that exists in the *parashah* of the Mishkan, that "*leimor*" is like "*la'asos*," saying is like doing. This

teaches us that anyone who recites *Parashas Hamishkan* before davening is considered as though he made a Mishkan.

His *talmid*, **Harav Yaakov Tzvi Yalish**, author of *Melo Haro'im*, testified that indeed, that is what his Rebbe did each day before davening. He recited the *parashah* of the commandment of the Mishkan, "and he had *kavanah* when doing so to continue the essence of the Mishkan and to daven within it."

*Menachem Tzion, Metzora;  
Kol Yaakov Vayikra*

### Hashem Puts the Wisdom in the Heart of 'All Who Raise Their Hearts to Him'

"ויקרא משה אל בצלאל ואל אהליאב ואל כל איש חכם לב אשר נתן ה' חכמה בלבבו כל אשר נשאו לבו לקרבה אל המלאכה לעשת אתה" (לו ב)

The **Chofetz Chaim** explained:

From the words of the *passuk* "*Ashernasan Hashem chochmah belibo – kol asher nesa'o libo lekoryah el hamelachah...*" it emerges that if a person Klal Yisrael really wanted with all his heart to engage in the work of the Mishkan, Hashem gave the wisdom in his heart to fulfill his wishes, and to engage in this holy work. From here we can learn that anyone who really wants to do something that relates to Torah and *avodas Hashem*, even if it is something very complex that requires special talents and abilities that he was not granted, Hashem will give him the wisdom in his heart to be able to carry out his wishes.

*Toras Habayis, Chapter 7*

## Pischu Shearim

Open the Gates

A word from the founder  
and Nasi of Bney Emunim

### And the Whole Nation Says Amen

In davening, we all exclaim, and even sing, the words of the *passuk* "*V'amar kol ha'am amen!*" It is interesting to note that each time this statement is mentioned in *Tanach*, it calls on the plural, "*kol ha'am*," to answer amen. Once is in *Tehillim* (106:48): "*Baruch Hashem Elokei Yisrael min ha'olam v'ad ha'olam v'amar kol ha'am amen hallelukah*." The second is similar, with a slight difference, from *Divrei Hayamim* (I, 16:36): "*Baruch Hashem Elokei Yisrael min ha'olam v'ad ha'olam vayomru kol ha'am amen vehallel l'Hashem*."

There seems to be an obligating call here to all of Am Yisrael – men women and children, of every status and level – to elevate and endear the answering of amen. Moreover, the term "*vayomru*" – "*v'amar*" alludes here that we do not have to suffice with saying amen ourselves, and rather we should also galvanize others to do the same.

Another lesson can be learned here: In the *tefillah* of *Hodu*, the *passuk* is the one in the past tense, "*Vayomru*," while before *Baruch She'amar* (*nusach Sephard*) the *passuk* from *Tehillim* "*v'amar*" – in the future tense, is used. It is as if it is being hinted to us that after you said 'amen' to *Birchos Hashachar*, remember to make sure to say amen on the *brachos* of *tefillah* as well.

Yes, *tefillah* and amen are invariably intertwined.

Let us give ourselves the merit to take the words of Dovid Hamelech as a direct instruction to us. Let us become aware to answer amen after he *brachah* of a friend, and ask our friends to answer amen after our *brachos*. This way, we will merit speedily to see the realization of the vision for the End of Days: "*V'amar kol ha'am amen*."

,Good Shabbos

**Yaakov Dov Marmurstein**

## One Brachah Draws Another

It was Iyar 5781, in the midst of the *shivah* period for the victims of the Meron disaster, which gripped at the heartstrings of every Jew in the world. A young man, Rabbi Chaim G., came to the Zekbach home in Kiryat Herzog, Bnei Brak. He sought to use his experience as a bereaved father to console the family over the loss of their son, Reb Menachem Asher, who was killed at the age of 24.

Reb Chaim entered the home, which was filled with others who had come to fulfill the same mitzvah as he had. He immediately noticed a stack of *bentchers* on the table at the entry, bearing an inscription: "The *tzava'ah* of Reb Menachem Asher, *zt"l*, ben *ybl"e*, Reb Meir Zekbach, to recite *Birchas Hamazon* from the text."

Reb Chaim didn't understand the meaning of the word "*tzava'ah*." Was

Reb Menachem also urged those he knew about this, and his family, who saw this as his will, decided that during the *shivah*, hundreds of *bentchers* would be distributed. This would arouse those who came to console them to take upon themselves to recite *Birchas Hamazon* from the text, as a *zechus* for their son.

Reb Chaim had come to give *chizuk*, and found that he had received *chizuk*. He decided on the spot to take upon himself this *kabbalah* to recite *Birchas Hamazon* from the text.

Just around then, Reb Chaim faced a significant challenge. He is a *sofer sta"m*, for about four weeks, he had no work. During that month, he went from one *sta"m* dealer to another, carrying a sample of his writing, but he was turned down by everyone. Something about his writing did not find favor in their eyes. He began to despair. "Who knows?" he thought to himself as he headed back to the room where he worked after another fruitless meeting with a dealer. "Maybe this is not the right profession for me... Perhaps I should start looking for another source of *parnassah*..."

With these harsh feelings, he entered a nearby bakery and purchased a roll for himself. He went up to the *sofrim* room, where he usually worked. He

was about to wash, when suddenly, he remembered the *kabbalah* he had taken upon himself a few days earlier, at the *shivah* house. He put down the washing cup and began to look for a *bentcher*. After a few minutes, he found a small *bentcher* on a shelf in the room.

The *bentcher* was written in *ksav ashuris*, the script used for *sta"m*. The writing was very beautiful, and after he finished *bentching*, Reb Chaim had an idea: Perhaps he could use this *bentcher* to improve his own writing.

He took the *bentcher* and began to copy *Birchas Hamazon*, letter by letter, line by line. He wrote with great concentration, and as he wrote, he worked to improve his writing

skills, following the letters in the *bentcher*. It took him about three hours to cop *bentching*, after which he was holding a self-produced *bentcher* written in the beautiful *ksav ashuris*.

Not five minutes passed and there was a knock at the door. Standing there was a friend, who was also a *sofer sta"m*: "Reb Chaim," he said, "I've been given an offer to write a *Sefer Torah*, but I am so busy now I cannot take it upon myself. Do you want to try and get the job for yourself?"

Reb Chaim saw this as a sign from Above, and replied excitedly, "Sure!" As he spoke, he handed the *Birchas Hamazon* he had just written to his friend. "Here, show the client this sample, I just finished writing it..."

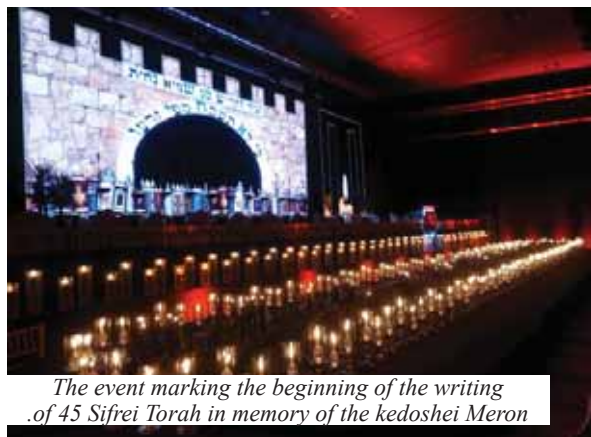
Half an hour later, the friend called Reb Chaim and said, "The family for whom the *Sefer Torah* is being written really like your writing. Do you want to start?"

"Of course!" Reb Chaim replied, and then asked, "Who is the family?"

The answer stunned him: it was none other than the Zekbach family, who, at the initiative of the renowned philanthropist Harav Shmuel Dovid Hakohen Friedman, *shlita*, of Boro Park, had committed to writing a *Sefer Torah* for the memory of their son, Reb Menachem Asher.

"There is no other way to explain it," Reb Chaim concluded. "These are things that only the Hand of *Hashgachah* can orchestrate. I just undertook, following the '*tzava'ah*' of Rav Zekbach, to recite *Birchas Hamazon* from the text. According to the *Sefer Hachinuch*, one who does this is guaranteed to have his sustenance in abundance all his life. As the result of this *kabbalah* I looked for a *bentcher* and found none other than one in the *ksav ashuris*, which I used to improve my writing. Immediately after that I received an invitation to write a *Sefer Torah* in memory of the one who started this cycle of *brachah* – Reb Menachem Asher Zekbach, *zt"l*."

Related by Rabbi Yoel Gold, who heard it firsthand



The event marking the beginning of the writing of 45 Sifrei Torah in memory of the kedoshei Meron

it possible that such a young person, who had perished so suddenly, had already managed to write a will? He turned to one of the members of the family, who explained that eight years earlier, on Erev Yom Kippur, Reb Menachem Asher had taken upon himself to recite *Birchas Hamazon* from the text. From then until his passing, he was scrupulous about this, without any leniencies. Whenever he prepared to wash his hands for a meal, he first checked if he would have a *bentcher* available to recite *Birchas Hamazon* – and if he didn't, he did not wash. At many *simchos* that he attended, he just did not wash, because he was not certain that after the meal he would have a *bentcher*.



### The Brachah of Geulah

#### Source of the Brachah

Just like the days are arranged in cycles of seven days – six days of work and then a day of rest, Shabbos – so too, the years are also arranged in cycles of seven years, six years of work and then a year of rest – *shemittah*. Chazal say that during the *shemittah* that will precede the arrival of Mashiach, the Yad Yisrael will prevail and they will wage great wars with their enemies. At the beginning of the eighth year [Motzai Shevi'is], Mashiach will come. Because the beginning of the *Geulah* will be in the seventh year, Chazal instituted that we ask for the *Geulah* in the seventh *brachah* of *Shemoneh Esreh* (Megillah 17b).

Aside for this, the *Levush* explained (Orach Chaim 115 1) that it is fitting to put the *brachah* of *Geulah* right after the *brachah* of *Selichah*, because we can only merit the *Geulah* after we receive complete forgiveness. The *Seder Hayom* (Sefer Tefillas Amidah) explained that Chazal placed the *brachos* of *Selichah* and *Geulah* alongside one another because the burden of the *galus* is what prevents us from engaging in Torah and *mitzvos*, and as a result, we often stumble in sin.

#### Structure of the Brachah

This *brachah* should have begun by mentioning the subject of the *brachah*, i.e. 'Ge'aleinu,' redeem us, similar to "Hashiveinu," "Selach Lanu" and "Refae'inu" and others. Why do we begin with the words "Re'eh na b'onyeinu"? The Mashgiach, Harav Chaim Freidlander, explained that it begins with these words to show that in the redemption from Egypt, the "re'iyah" – seeing the troubles – was the beginning of the redemption. That came after Bnei Yisrael shouted to Hashem about the difficulty of the bondage, it says (Shemos 2:25): "Vayar Elokim es Bnei Yisrael vayeida Elokim." Rashi explains (ibid): "He took heart and did not turn away His Eyes." Likewise, we daven that Hashem should see our suffering and should not conceal His Face from us, and through that we are guaranteed that He will redeem us from our troubles. (Sifsei Chaim – Rinas Chaim, Shemoneh Esreh, p. 117)

Later in the *brachah* we ask: "U'ge'aleinu... lema'an Shemecha," because as long as Am Yisrael is in distress, the Name of Hashem is desecrated among the nations of the world (Peirushei Seder Hatefillah L'Rokeach 51). Aside for this, we also have in mind for the Kavod of the Shechinah, which is in distress at Am Yisrael's *tzaros*. (Yesod Vesoresh Ha'avodah Sha'ar 5, Ch. 4)

#### Essence of the Brachah

Although Chazal called this *Birchas Hageulah*, Rashi writes (Megillah 17b, ad loc. Aschalta) that it is not a request for the future *Geulah*, because three *brachos* later in the *tefillah* are dedicated to that [Kibbutz Galuyos, Vele'Yerushalayim and Tzemach Dovid], and rather it is about the redemption from the troubles that arise every day.

Harav Yehoshua of Belz explained that according to Rashi, we are asking in this *brachah* that even if the time for Redemption has not yet come, Hashem should give us some of those *yeshuos* promised to us at the time of the *Geulah* and redeem us from the *tzaros* we experience in *galus*. (Vayeichi Yosef, Vayeichi, and see Imrei Pinchas, Seder Hayom 88, that according to Rashi, we should not say in this *brachah* *Geulah Sheleimah*, because in this *brachah* we are not asking about the future *Geulah*.)

Yet, the Maharsha (Vol. I, Megillah 17b) explained that this *brachah* refers to the future *Geulah*, and this is seemingly evident in the words of the Midrash (Shocher Tov Tehillim 31:9) on the *passuk* (Tehillim 31:24): "Emunim notzer Hashem" – "These are Am Yisrael who say Baruch Mechayeh Hameisim, and with *emunah* answer amen, that they believe with all their strength in HaKadosh Baruch Hu, Who resurrects the dead, and *techiyas hameisim* has not yet come, and say Go'el Yisrael, and have not yet been redeemed... HaKadosh Baruch Hu said: Yisrael have not yet been redeemed except for a short time, and then they were once again put in servitude, and they believe in Me that I am destined to redeem them..." (Iyun Tefillah in Siddur Otzar Hatefillos)

#### Closing of the Brachah, Go'el Yisrael

The Gemara (Pesachim 117b) explains the difference between *Birchas Hageulah* recited after *Krias Shema*, which concludes with *Ga'al Yisrael*, in the past tense, and this *brachah* that concludes with *Go'el Yisrael*, in the present tense. It explains: The main content of *Birchas Hage'ulah* said after *Krias Shema* is praise for the *Geulah* of Mitzrayim. Therefore, it concludes with the past tense. But the *brachah* of *Geulah* in *Shemoneh Esreh* is "*rachamei ninehu*," it is focused on asking for mercy on the *tzaros* that come upon us all the time. Therefore, it is closed in the present tense "*Go'el Yisrael*". (Ye'aros Dvash, Vol. I, Drush 1, based on Rashi Megillah, ibid)

But the Rashbam (ibid ad loc. DiTzelosa) explains the words of the Gemara "*derachamanei ninehu*" – "that we are davening for the future" in other words in this *brachah* we ask for the *Geulah Sheleimah*. In his view, we need to say that even though we ask for the future, we conclude *Go'el Yisrael* in the present tense, because there are things relating to the future *Geulah* that are fulfilled each and every day, such as the fact that Hashem does not allow Am Yisrael to be assimilated into the nations, even though in the *galus* they are scattered among them. This is so that they should be redeemed in the future. (Siddur Yaavetz, *Birchas Go'el Yisrael*. And see Iyun Tefillah in Siddur Otzar Hatefillos, in this *brachah*)

#### The Kavanah of Amen

It is true that You redeemed us from our troubles at all times, and may it be Your Will that You redeem us from all our troubles speedily. (Siddur Nehora Hashalem)

"וכאשר תקום מן הספר, תחפש באשר למדת אם יש בו דבר אשר תוכל לקיימו"

## Otzros Emunim

The Virtue of a Brachah Answered by Amen

### A Brachah Without Amen Is Like a Bland Dish

In the early *sefer Pesach Einayim*, by Rav Moshe Bar Reb Yakar Ashkenazi (Yerushalayim Edition 5728 p. 7) he compares a *brachah* not answered by amen to a bland dish without salt. He wrote: "A *brachah* that is not answered by amen is like a bland dish without salt, and a bit of salt in a large dish – can significantly improve the entire dish. If so, the salt is the main thing, even though it is minute in quantity, because the amen is the small part and the main part."

### Amen Determines the Reward for the Brachah

Chazal (*Chulin* 86b) established that the value of each *brachah* is ten gold coins, and said that this is why someone who withholds a *brachah* from his friend must pay him ten gold coins. The *Shach* (*Choshen Mishpat* 382 4) added: "A person only receives the reward of 10 gold coins for a *brachah* that he makes in front of others, who then answer amen to it. But a *brachah* that one makes just with himself does not have that reward." This gives another layer of importance of amen for the *brachah*, because the amen is what determines the value of the *brachah*.

The *Yalkut Me'am Loez* wrote (*Mishpatim* p. 731): "This that we said that the reward of a *brachah* is ten gold coins is specifically when it is said aloud, so that it gives a merit to the many who answer amen. That is also the *kavod* of Hashem to make the *brachah* in front of a gathering, as it says (*Mishlei* 14:28): "Berov am hadras Melech."

From here we learn that a person should say his *brachos* in front of others, loudly. This applies to both *Birchos Hanehenin* and *Birchos Hashachar*, so that the others should answer amen. This is especially the case for the *brachos* said when going up to the Torah, which halachically need to be said aloud so others can hear them. Because if they are said in a whisper, to oneself, then they are like *brachos levatalah*..."

היום נכבד  
לבי אמנים

We would like to convey our heartfelt mazel tov wishes to our dear friend, the renowned *baal tzedakah*, who has chosen the path of *emunah* and to bring *zechusim* to the public, as he has undertaken to disseminate the importance, glory and precious value of the mitzvah of answering amen,

Rav **Yaakov Dov Marmurstein**

Founder and Nasi of Bney Emunim

And his entire distinguished family

In honor of the occasion of the marriage  
of their granddaughter, *besha'ah tova*

May they see much *nachas* from them and all their offspring, and may they hear in their home only sounds of joy and good tidings for many years to come, in good health, with success and an abundance of *brachah*, v'amar kol ha'am amen.

With sincerest good wishes,

The Bney  
Emunim Staff

Tens of thousands  
of Bney Emunim in  
Israel and abroad

## Tzaddik B'Emunaso

Amen and Brachos in the Teachings of One Who Has Yahrtzeit



The ohel of the Tiferes  
Shlomo of Radomsk, zy"ta

### The Tiferes Shlomo

29 Adar 5626

Harav Shlomo Hakohen Rabinowitz of Radomsk was born to his father, Harav Dov Tzvi, in the town of Wloszczowa, Poland. When he was

a small child, his father taught him Torah. The young boy was gifted with tremendous diligence and was also very clever. He remained after his formal studies in the *beis medrash* to learn on his own. Often, the members of the *vasikin minyan* would come in to find him still learning.

As a youth, he was a *talmid* of Harav Meir of Apta, author of *Ohr Lashamayim*, and he even said each day before *Shacharis* the Apta Rav's well-known *tefillah* "Ribbono shel Olam yadati ki hineni beYadcha..." In 5594, at the age of 34, the Rebbe took upon himself the position of Rabbanus in Radomsk, where he served until his passing. Some nine years later, in 5603, he acceded to the urgings of the many *chassidim* home and began to lead his community as a Rebbe.

On Thursday night, 29 Adar 5626, while learning *Sefer Hazohar*, his head slumped down on the *sefer* and his soul departed. He is buried in the cemetery in Radomsk.

### The Gratitude of the One Who Answers Is Greater Than That of the Mevarech

The main gratitude of a person to his Creator does not have to focus on the personal good Hashem has done to him, but rather on the good that He bestows on all of Klal Yisrael. When he shows gratitude for the general benevolence, it increases the praise of HaKadosh Baruch Hu, that He does good not only for him, but is benevolent to all His creations.

In many *brachos*, the *mevarech* thanks and praises Hashem only for the personal good that Hashem has granted him. For example, in *Birchos Hashachar* one thanks for the many good things Hashem grants him each day. In contrast, one who answers amen after the *mevarech* is thanking for the good of his friend and not only his personal good. Therefore, the level of his gratitude is higher than that of the *mevarech*, as Chazal say (*Brachos* 53b): "Gadol ha'oneh amen yoser min hamevarech." (*Tiferes Shlomo Sha'ar Hatefillah*)