

Veche Maaminim

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Peninei Emunim

Pearls of Tefillah in the Parashah

'Asei L'Maan Shemecha... Lema'an Yechaltzun Yedidecha'

"וַיֹּאמֶר מֹשֶׁה אֶל אֱהֲרֹן הוּא אֲשֶׁר דִּבֶּר ה' לֵאמֹר
בְּקִרְבִּי אֶקְדֵּשׁ וְעַל פְּנֵי כָל הָעָם אֲכַבֵּד וְיֵדֵם אֱהֲרֹן"
(יג)

Rashi explains (based on Zevachim 115b) that when HaKadosh Baruch Hu passes judgement on the *tzaddikim*, He is feared and exalted and praised. [People say] "If so with these, how much more so with the wicked!"

Harav Avraham Yitzchak Shain, *Maggid Shiur* in Tiferes Yerushalayim, explained that this is why in *tefillas Elokai Netzor*, after we ask, "*Aseh lema'an kedushasecha*", we add the *passuk* (Tehillim 60:7): "*Lema'an yechaltzun yedidecha*" –we ask that Hashem's Name should be sanctified so that His *tzaddikim* should be strengthened, and not *chalilah*, with the passing of *tzaddikim*.

Birchas Ish

HaKadosh Baruch Hu Accepts the Tefillah Completely

"וַיְדַבֵּר מֹשֶׁה אֶל אֱהֲרֹן וְאֶל אֲלֵעָזָר וְאֵל אִיתָמָר בְּנֵי
הַנּוֹתָרִים קָחוּ אֶת הַמִּנְחָה הַנּוֹתֶרֶת מֵאֲשֵׁי ה' וְאֹכְלוּהָ
מִצֹּטֹת אֶצֶל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קִדְשִׁים הוּא" (יב)

Rashi explains (according to *Pesikta Rabasi* 48) that from the fact that the Torah called Elazar and Isamar "*hanosarim*", those that remain, we can learn that originally, the decree was cast on all four of Aharon's sons, but Moshe's *tefillah* to annul the decree "accomplished half" and caused two of them to remain alive.

Harav Moshe Osterer, one of the sages of the *kloiz* in Brod, explained that the rule of "*tefillah* accomplishes half" applies only to *tefillah* that is conveyed by the angels that are appointed over it. Because they are very careful about each *tefillah* that comes to their hands, the *tefillah* wanes steadily. But when HaKadosh Baruch Hu Himself accepts the

tefillah, then in His great compassion, He accepts it completely. This is what Dovid Hamelech asks (Tehillim 55:2-3): "*Ha'azinah Elokim tefillasi v'al tisalam metechinasi*", please, Hashem, listen to my *tefillah* and do not ignore my plea. Rather, the *tefillah* should be accepted fully, as I ask "listen to me and answer me" – You, Yourself, Hashem.

Darash Moshe, Tehillim 55 3

'Modeh Al Ha'emes' For 'L'Olam'

"וַיִּשְׁמַע מֹשֶׁה וַיִּיטֵב בְּעִינָיו" (יב)

Chazal say (*Bereishis Rabbah* 13 8) that because Moshe heard the words of Aharon "He issued an announcement to the whole camp and said: 'I made a mistake on the *halachah* and my brother Aharon came and taught me.'"

The *Minchas Elazar* of Munkacz explained:

The *middah* of *modeh al ha'emes*, admitting to the truth, is very important when a person seeks to influence another. When people realize that a person is not insisting on the rightness of his opinion, and he is ready to accept the words of another and admit to his mistake, they conclude that he is an honest person, and he is motivated by seeking the truth. Through that, his opinion is accepted by them, and he can influence others positively.

This fact is alluded to in the *tefillah* we say each morning: "*L'olam*" – for the sake of *tikkun ha'olam*," "*yehei adam yerei Shamayim beseser ubagaluy*" – a person should be a *yerei Shamayim* in secret and overtly, he should behave with *yiras Shamayim* openly as well so that people should learn how to act with *yirah* from him. But this is on condition that he is "*modeh al ha'emes*", because if not, everyone will scorn him and he will have no influence on them.

Divrei Torah, Vol. V, 56

Pischu Shearim

Open the Gates

A word from the founder
and Nasi of Bney Emunim

Ninety-One Pesukim

The notation of how many *pesukim* are in each *parashah*, which is customarily printed at the end of each *parashah*, has a deep and unique significance. A number of *seforim* have been written in order to explain the deep meanings of these signs.

There is one *parashah* in the Torah that has ninety-one *pesukim*, equal to the value of amen, and that is *Parashas Shemini*. This *parashah* is also connected to answering amen also because it concludes with the subject of *kashrus* of foods. Chazal write that מאכל is numerically equivalent to אמן to teach us that the *tikkun* of a food is completed when amen is answered to its *brachah*.

The sign that was chosen to note the number of *pesukim* in this *parashah* – 'עבדי ה' – is also connected to answering amen, because one who is careful to answer amen is worthy of being called an *Eved Hashem*.

I want tell you about the special reason that connected me to the number of *pesukim* in this *parashah*. I never really paid attention to this, but a number of years ago, after many years of aspiring to finish *Shnayim Mikra V'Echad Targum* on Friday, before Shabbos begins (as ruled by the *Magen Avraham* 285 5), I was able to do it for the first time on Erev Shabbos *Parashas Shemini*. I felt great joy when reading the last *passuk* of the *parashah*, close to the onset of Shabbos, I perused the number of *pesukim* written at the end, and was moved to see that it is connected to amen, something so close to my heart. I learned from this that strengthening oneself in amen elevates a person and gives him the *zechus* to make strides in Torah and *mitzvos*.

Good Shabbos

Yaakov Dov Marmurstein

The Tefillah of a Tzaddik Accomplishes Half

It was the end of the summer of 5681/1921. Passersby on the pleasant, winding promenade along the Elba River, near the resort town on the outskirts of Hamburg, could not take their eyes off the breathtaking scenery spread all around them. The skyline of Hamburg stretched before them, and provided a beautiful backdrop; the tranquil river flowing beneath the promenade was dotted with small tourist boats, adding to the pastoral scene.

Only one of the people, Reb Binyamin Zev Jacobson, walked along the path with his eyes lowered. He had not left his learning and come here to enjoy the scenery. He had come with a heavy heart, as a number of years had passed since his marriage and they had not yet merited to have children.

Reb Binyamin Zev Jacobson, who later served as the Av Bais Din of Copenhagen, Denmark, lived at the time in his birth city of Hamburg. He

was afraid of the response he might receive.

So he decided that before going in to the Rebbe, he would take a short walk on the nearby promenade, and after organizing his thoughts, he mustered up the courage and knocked at the door. The door opened, and the Rebbe welcomed him warmly. He sat the young man at the table and asked that refreshments be served to him. Then he waited to hear what the visitor had to say. Reb Binyamin Zev briefly described his painful situation, and when he finished, he looked at the Rebbe, who was seated on his chair deep in holy thoughts.

After a few moments of waiting, the Rebbe suddenly shook himself and asked gently: "And what do you want?" "to ask for

Twelve sons, like the *Shevatim*," Reb Binyamin Zev replied without hesitation.

If that is the Will of HaKadosh Baruch Hu, surely He will fulfill your request," the Rebbe said. But for Reb Binyamin Zev this was not enough.

I know that if Hashem wants, He can fulfill my request, but I came here because I am asking the Rebbe to promise me that indeed it will be so!" But the Rebbe did not react other than to repeat what he had

said, "If it is Hashem's Will, then that is what you will have."

Reb Binyamin Zev tried to insist and repeated his request a third time, but the *gabbai*, standing on the side, hushed him and said, "The Rebbe already repeated himself twice, why?" "are you pursuing it further?"

A year later, Reb Binyamin and his wife and a baby boy, and over the coming years, they had five more sons.

During the years that passed after that visit, Rav Binyamin Zev made great strides in Torah and *yiras Shamayim*. At the same time, he became an *askan* and a senior member of Agudas Yisrael, which grew in Europe as a movement that united all the communities of Klal Yisrael. Reb Binyamin Zev also managed

the Keren HaTorah fund, which was founded by Agudas Yisrael.

During those years, a special bond formed between Reb Binyamin Zev and Rav Dov Ber Friedman, the son of Harav Yisrael of Chortkov, and the son-in-law of the Pachad Yitzchak of Boyan. Rav Dov Ber, known as Reb Berenyu, was a distinguished Torah personality, and also worked tirelessly for Agudas Yisrael. Naturally, the two met often and spoke at length.

From time to time, Reb Berenyu would wonder to Rav Binyamin Zev: "My father, *shlita*, is one of the *nesi'im* of Agudas Yisrael, that you work so hard for, why do you never visit him?" But Reb Binyamin Zev was always evasive, and said he would not go as long as he did not have a clear purpose, because in principle, he was careful not to be *matriach*, to disturb, *Gedolei Yisrael* without a specific purpose. How much more so was the case with one of the elder Rebbes of the generation, Harav Yisrael of Chortkov.

This could have continued, if not for the fact that during one of their meetings, Rav Berenyu said to Rav Binyamin Zev that on his most recent visit to his father, the Rebbe had told him to try and bring his friend Rav Jacobson to him. Reb Binyamin Zev could not refuse such a personal request, and therefore, a few days later, the two traveled together to Chortkov.

When Reb Binyamin Zev entered the room, so many years after he saw the Rebbe face to face, the Rebbe began "...to speak: "Nu

Reb Binyamin Zev was not surprised by the question. He immediately remembered the request that he had made of the Rebbe during that unforgettable meeting: "Twelve sons, like the *Shevatim*," and replied, "Six "...sons, *bechasdei Hashem*

Indeed," the Rebbe replied, "As I" thought from the start, *tefillah oseh mechetzah*, *tefillah* accomplishes half." Then he continued and instructed his son, "Berenyu, bring "...some *lekach* and *bronfen*



The castle town of Germany

had come to the resort village after hearing a rumor from a close friend that the holy Rebbe, Harav Yisrael of Chortkov, was supposed to come to the city for a few days to rest in the village. Reb Binyamin Zev had decided to take advantage of the opportunity to receive a *brachah* from the Rebbe, who was renowned as a *baal mofess*. Many had seen *yeshuos* after receiving *brachos* from him.

After a long train journey, he found himself standing at the door of the holy Rebbe, but at the last moment, before knocking at the door, he suddenly was overcome with fear. As a Jew of German descent, going back generations, he was completely unfamiliar with the Chassidic world. He didn't know how he was supposed to address the Rebbe, and deep down,

The Brachah of Kibbutz Galuyos

Source of the Brachah

After asking for *parnassah* in *Birchas Hashanim*, we continue to ask for *kibbutz galuyos* for Am Yisrael with the arrival of the Geulah. Chazal placed this *brachah* after *Birchas Hashanim* based on the *passuk* (Yechezkel 36:8): “*V’atem harei Yisrael anafchem titenu upiryechem tis’u l’Ami Yisrael ki karvu lavo*, and you, the mountains of Israel, will produce your branches, and you will bear your fruit for My people Israel because they are about to come.” From this *passuk* it is evident that *kibbutz galuyos* will happen during a year that is blessed. Therefore, after asking for blessing for the land, we then ask for *kibbutz galuyos*. (Megillah 17b)

Harav Shlomo Kluger added that the actual bestowal of *brachah* on the crops of Eretz Yisrael arouses a *limud zechus*, a merit, for Am Yisrael that they will return to their land to eat from its fruits and satiate themselves from its goodness, because they are the worthiest of all the nations to enjoy its products. Therefore, right after we ask for a *brachah* for the land, we ask for *kibbutz galuyos*. (Chochmas HaTorah Behar, p. 167)

Structure of the Brachah

In this *brachah*, we ask for *kibbutz galuyos* in three different ways: “Blow the great shofar to set us free, and raise the banner to gather in our exiles, and gather us together from the four corners of the land.” Harav Avraham, the son of the Gra, explained that in the *galus* of Sanheriv, Am Yisrael were divided into three parts: the ten *Shevatim* were divided, and some were exiled to beyond the Harei Hachoshech, the mountains of darkness, and some to the other side of the Sambatyon River, while Shevet Yehuda and Shevet Binyamin were scattered all over the world.

To correspond to the exiles beyond the mountains, we say “*Teka beshofar gadol lecheiruseinu*.” To correspond to the exiles beyond the Sambatyon we say “*sa ness lekabetz galuyoseinu*,” and to correspond to the exiles from all over the world, we say “*vekabtzeinu yachad me’arba kanfos ha’aretz*.” (Peirush Avnei Eliyahu in Siddur Ishei Yisrael)

Essence of the Brachah

In this *brachah*, we ask that very quickly, the time should come when we should hear the loud call of the shofar to inform us of our redemption from the bondage of the nations of the world, and of the ingathering of the exiles of Am Yisrael from the lands where they are dispersed.

Some believe that the *nusach* of this *brachah* was only altered after the *Churban*, but during the time of the Bais Hamikdash, they did not ask in this *brachah* for *kibbutz galuyos*. Rather, they asked that the Bais Hamikdash should not be destroyed and Am Yisrael should not be exiled from its land (*Tashbetz*, Vol. II, 161; *Teshuvos Mahara”m Chaviv*; Printed from the manuscripts in *Yeshurun*, Kovetz 14, p. 79). But there are others who disagree and believe that even during the times of the Bais Hamikdash this *nusach* was recited, because through most of the days of Bayis Sheini, the nations of the world still had a lot of power over Am Yisrael in their land. Many of Bnei Yisrael were exiled to foreign lands (*Hasagas Rabi Yaakov Chagiz* on *Teshuvos Hamaharam Chaviv*, cited in *Yeshurun*, ibid p. 81).

In the six previous *brachos*, we asked about our personal needs that we require while in *galus*: wisdom, *teshuvah* and forgiveness, redemption from our troubles, healing and *parnassah*. In the coming *brachos* we ask for the stages of the future *Geulah*. (*Iyun Tefillah* in *Siddur Otzar Hatefillos*)

A Big Shofar – Why ?

Because *kibbutz galuyos* will be done through blowing a large shofar, as it says (*Yeshayahu* 27:13): “And it will be on that day *yitaka beshofar gadol*, a large shofar will be blown, and the lost ones will come from Assyria and the remote ones from the land of Mitzrayim and they will bow down to Hashem on Har Hakodesh in Yerushalayim.” Therefore, we begin this *brachah* with the words “*teka beshofar gadol lecheiruseinu*.” (*Tur Orach Chaim* 117)

Chazal say that the shofar whose *tekiah* will herald the ingathering of the exiles is called a *shofar gadol* because it is made from the right horn of the *ayil*, the ram that Avraham brought as a *korban* in place of his son Yitzchak, and the right horn is always bigger than the left one. (*Pirkei DeRabi Eliezer* 31)

Harav Tzadok Hakohen of Lublin wrote that the same *shofar gadol* that will be heard at the time of the *Geulah* will come from the power of the screams of Am Yisrael in their *tefillah* to Hashem throughout the generations. When the *Geulah* arrives, all those cries and screams will come together into a mighty shofar blow that will awaken every soul in Am Yisrael, even those who are very remote and removed, to come and bow down on the Har Hashem in Yerushalayim. (*Resisei Laylah* 50)

The Kavanah of Amen

It is true that You are going to gather all the distant ones in Am Yisrael, and may we merit this *kibbutz galuyos* very quickly.

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

Otzros Emunim

Answering Amen After Birchos Hashachar

There is an ancient *minhag* to recite *Birchos Hashachar* one to another, so as to merit answering amen and to complete the obligation to answer ninety amens a day. Following is a compilation of insights and thoughts on this practice.

The Practice of Our Ancestors

It is worthy for each person to recite each day at least ninety amens to *brachos* (aside for amens recited during *Kaddish*). Therefore, many had the practice of reciting *Birchos Hashachar* in shul together, in a way that one makes a *brachah* aloud and his friends answer amen to his *brachos*. Then, one of the respondents says the *brachos*, and his friends answer amen, and they work through the group this way. This way, they are able to cover their quota of 90 amens. (*Shulchan Aruch Orach Chaim* 6 4; *Magen Avraham* ibid 9; *Mishnah Berurah* ibid 13)

Ninety Amens Before Davening

Another reason for answering amen specifically after *Birchos Hashachar* is brought in *Hagahos Bnei Abba* on the *sefer Pesora D'Abba* (*Inyan Birchos Hashachar* 6) according to Harav Tzvi Hirsch of Zidichov that one needs to answer 90 amens even before *Shemoneh Esreh* of *Shacharis*. The only possibility to reach this quota before *Shacharis* is by hearing *Birchos Hashachar* from a few people before davening.

The *Hagahos Bnei Abba* proved this from the words of the *Zohar* (*Tikkunei Zohar Chadash* ibid) that someone who is unable to answer ninety amens should have in mind when saying the 15 “vavs” of the first words of the *tefillah* of “*Veyatziv venachon...*” which together with the letter aleph form the word *אמת* that precedes them are numerically equivalent to 91 which is equal to amen. Because this *tefillah* is said before *Shemoneh Esreh* we can infer from this that we have to complete the quota of ninety amens before the *tefillah* of *Shacharis*.

Igros Emunim

Readers' Letters

Dear Bney Emunim,

As someone who serves as a teacher in a higher grade of a Talmud Torah in the coastal plains region in Eretz Yisrael, and thoroughly enjoys your pamphlets, I'd like to thank you for your steady publication of these pamphlets each week. The effort that goes into each issue is evident in each word, as well as in the attractive design.

Personally, for a number of years already I have been careful to answer amen, especially on *Birchos Hashachar*, and I attribute this to your credit!

Of course, as part of the *avodas hakodesh*, I consider it a vital obligation and a great merit to imbue my students with this subject, and your high quality material each week is very helpful toward this end.

Our students are already used to dividing themselves into groups or *chavrusos* and they recite *Birchos Hashachar* this way.

I will especially note the weekly message from the founder of Bney Emunim, Rabbi Marmurstein, who always touches on very valid points. Beyond the *chizuk* and *hisorerus* that you bring in your pamphlet, Rabbi Marmurstein touches on practical points, and it is clear that his connection to this subject is very deep, and that he is very connected to all the activities that are organized by his organization. Words that come from the heart enter the heart.

Thanks again,

C. Neuman
Yerushalayim

Letters can be sent to fax number 08-9746102 or emailed to the Vechol Ma'aminim email address. 9139191@gmail.com

Tzaddik B'Emunaso

Amen and Brachos in the Teachings of One Who Has Yahrtzeit



The Aruch Hashulchan, zt"l

The Aruch Hashulchan

22 Adar 5668

Harav Yechiel Michel Epstein was born in the city of Babruysk, Belarus, in Shevat 5589. Already as a youth, he habituated himself to learn methodically, with a lot of review, and in this way, he compiled his expansive halachic *sefer*, *Aruch Hashulchan*. The

sefer is written according to the order of the *Shulchan Aruch*, with the same division to *simanim*, but expounds much more. He also adds the various opinions that were *mechudash* until his times. In addition to this *sefer*, he also compiled *Aruch Hashulchan Ha'asid*, in which he expounds upon *halachos* that are not practiced in our time.

In 5643, he was asked to serve as the Rav in Novhardok, a role in which he served for 34 years. He passed away on 22 Adar II, 5668, and was laid to rest in the cemetery in Novhardok.

A number of his rulings in *Aruch Hashulchan* about the virtues of answering amen:

- “Answering amen is very effective in having tefilloso accepted.” (*Orach Chaim* 130 1)
- “It is an obligation for anyone who hears a *brachah* to answer amen, and anyone who does not answer amen gets a big *aveirah*.” (*Orach Chaim* 124 11)
- “The *ikkar* of *emunah* is dependent on answering amen, and therefore a person should teach his young children to answer amen. (ibid)
- “When one hears someone making a *Mi Shebeirach*, it is fitting to answer amen, and thus he fulfills the *mitzvah* of ‘v’ahavta lere’acha kamocho.’ (*Orach Chaim* 215 1)