

# VeChol Maaminim

A Weekly Pamphlet From "Bney Emunim"

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## Peninei Emunim

Pearls of Tefillah in the Parashah

## Pischu Shearim

Open the Gates

### The Influence of Speech Depends on How It Is Guarded

"איש כי ידר נדר לה' או השבע שבעה לאסור אסור על נפשו לא יחל דברו ככל היצא מפיו יעשה" (ג)

Harav Chaim Vital brings in the name of Rabi Shimon Torno that the *passuk* "Kechol hayotzei mipiv ya'aseh" teaches us that the speech of a person has influence in the Upper worlds. From *divrei Torah* and *divrei mitzvah*, defendants are created, while from words of *aveiros*, prosecutors are created. That is why a person is warned not to "yachel devaro" – that he should not desecrate his speech with mundane words.

Harav Binyamin Vitali, one of the sages of Italy, also explained: Chazal said (*Pesikta Zutresa Ki Setzei*) said: "Anyone whose *neder* is late does not have his *tefillah* accepted." That is why the Torah warns that only someone that "lo yachel devaro" and will hurry to fulfill his vows then "everything that emerges from his mouth will be done" – meaning Hashem will hear his *tefillah*.

The Chida further explained that one who is careful not to 'desecrate his words' with idle talk, and certainly with forbidden words, is guaranteed that "Kechol hayotzei mipiv ya'aseh" – not only is his *tefillah* answered, but even "all that emerges from his mouth" not by *tefillah* is fulfilled.

Likutei Torah Eikev: Chomas Anach 2; Midbar Kedmos Ma'areches 4:21; Gevul Binyamin Vol. III, Drush 44

### Baseless Hatred - The Most Serious of All

"נקם נקמת בני ישראל מאת המדינים אחר תאסף אל עמך" (לא ב)

Rashi explains that the reason Hashem commanded them to take revenge particularly on the Midyanites and not the Moavites, even though Midyan did not play the main role in getting Am Yisrael to sin and only helped Moav, is because in contrast to Moav, who worked against Am Yisrael out of fear, Midyan got involved in a fight that had nothing to do with them.

Harav Dov Meir Rubman, Rosh Yeshivas Tiferes Yisrael of Haifa, learned a piercing lesson from this about the severity of the sin of baseless hatred. Although the Moavites are the ones who initiated the action against Am Yisrael, and even took a central part in them, still, they were not punished for it. It is specifically the Midyanites that were dragged in after them because of the baseless hatred in their hearts.

Harav Avigdor Mankevitz, Rosh Yeshivas Ohr Hachaim of Slabodka, learned about the severity of this terrible sin from the words of the *tefillah* in *Chazaras Hashatz* of the Yamim Noraim. "Avinu Malkeinu, zechor rachmecha ukevosh ka'asecha, vekalei dever vecherev vera'av...and prevent every bad decree and *sinas chinam* from upon us and all of your Bnei Bris." So we have a series of requests that, like *tefillah*, go from the lighter to the more serious (see *Bava Basra* 8b), and what is the last one? *Sinas chinam*!

Zichron Meir 188

A word from the founder and Nasi of Bney Emunim

### An Amen 'Business'

From morning to night we merit to be surrounded with *brachos*: *brachos* of praise, *Birchos Hanehenin* and *Birchos Hamitzvos*. We merit to recite *Meah Brachos*, and more, each day, but ultimately, the supply is limited... Because more than we have been warned to recite the necessary *brachos*, we are also cautioned not to recite *brachos* that we do not need, *Brachos She'einan Tzrichos*. As Chazal have stated (*Brachos* 33a): "Anyone who makes a *brachah* that is not needed, transgresses 'Lo sisa es Shem Hashem Elokecha lashav.' (*Shemos* 20:7)"

However, in contrast, answering amen has no limit. Every person who wants to can accumulate a countless number of amens during the day, if he is only a 'shomer emunim,' meaning he tries to hear *brachos* from many people and to answer amen after them.

It seems that this is included in the first question that a person will be asked by the Beis Din Shel Ma'alah (*Shabbos* 31b): "Nasasa venasata b'emunah?" – Did you treat answering amen, which is a tenet of *emunah*, the same way you treated your *masa umatan*, your business?

A person who merits still in this world to realize that every amen is actually a valuable diamond will treat the matter like a business in every sense. In the business world there is a rule: "If he has one hundred – he wants two hundred." And if so, how much more so with amen: A wise businessman will surely not allow himself to allow even one amen to slip between his hands!

The renowned Mashgiach, Harav Dov Yaffe, ז"ל, spoke at one of the Bney Emunim gatherings, and shared a simple, but remarkable message with the audience:

HaKadosh Baruch Hu created our physical world in a way that the more vital something is for a person, the more readily available it is. Oxygen, with which a person cannot live without for even a minute, is unlimited. Water and basic food products are also found in abundance, and so forth.

Apparently, the Mashgiach said, that this is also applicable to the spiritual world. The more something is vital the more available it is. The availability of the mitzvah of answering amen teaches us the tremendous necessity of it for the soul of a Jew.

I'll allow myself to add that one must think about the physical *segulos* of amen as well, because each amen creates an angel of compassion that protects and guards him, and which wise man will give up on even one such angel?!

Good Shabbos,  
Yaakov Dov Marmurstein

## Tefillah, Tefillah and Only Tefillah!

Reb Yehuda stood in the dark and deserted street, his valise at his feet; he was so worried he didn't know what to do. He looked at his watch and then at the empty road, and felt the despair begin to gnaw at him. He was about to turn on his heel when he remembered Jeffrey.

He'd met Jeffrey, an acquaintance from the past, on a plane the day before, while he was on the way here. They hadn't met for a very long time, and Jeffrey, who was known to be a proactive initiator and a seasoned businessman, had been blessed with success. Reb Yehuda was happy to meet him and hoped that during their time together, he could learn some of Jeffrey's secrets in the business world.

But to his surprise, Jeffrey immediately pulled a small volume of *Mishnyaos* from his pocket, and from the moment the plane took off, began to study it. Reb Yehuda felt a sense of

more than once, how Hashem actively helps those who truly ask from Him."

Jeffrey spoke with convincing candor, and when he finished his monologue, he rushed off, leaving Reb Yehuda thoughtful and impressed. Hearing such things from a 'simple person,' a very worldly person, who sees *tefillah* as the secret of his success was an extremely piercing lesson.

Now, he stood at this predawn hour on the deserted street, waiting futilely for the driver that he had ordered to take him to the airport for a flight to his home city. He had booked specifically this flight as it would get him home for the start of the day, and a commitment that he had to meet. Reb Yehuda suddenly remembered Jeffrey's tip. "*Tefillah, tefillah* and only *tefillah!*" He realized right away what he had to do.

The driver was not coming, the street was deserted but the Creator listens and hear; Reb Yehuda was acutely aware of this. The words of the *Shelah Hakadosh* (*Maseches Tamid Ner Mitzvah* 126) rose in his mind's eye: "Each and every individual must daven to Hashem Yisbarach for any need he has, and he should not rely on his alacrity and his mind, 'because what are they considered,' and 'the *Eitzah* of Hashem will stand.' For every single matter, he should daven

to Hashem in any way his mouth can speak. After the *tefillah*, he should engage in this matter, and he will put him and send him salvation."

Reb Yehuda's tired eyes looked Heavenward and his lips began to whisper a plea: "Hashem please help me!"

He had just finished his *tefillah*, when a light illuminated the darkness. The door of one of the homes opposite him opened, and he saw an elderly Jew leaning on his cane walking out. Reb Yehuda drew near; the man finished coming down the stairs and sat on a nearby bench.

"Reb Yid," Reb Yehuda addressed him, breathless with tension, "perhaps you know a taxi company in the area; I must get to the airport urgently and I can't find a way to do it."

"I do know of one, but I don't have

their number," the older man answered patiently. Then he added, "I'm on my way to shul, so I can take you in my car to the taxi stand, where I'm sure you'll find a car..."

If there was any chance that this would help him get to the plane on time, it was worth trying...The man exerted himself as he walked to the car, and Reb Yehuda felt uneasy. If not for the urgency, he would never make the man go to such an effort.

The man invited Reb Yehuda to be seated near him. He turned on the car and began to drive swiftly, which belied his age and his mobility limitations...

Reb Yehuda thanked him gratefully, and wanted to begin a conversation, but the man was focused on the road, his expression inscrutable.

Reb Yehuda glanced at his watch; it was taking too long. Where was the taxi stand? But suddenly he noticed that they were on a highway and it became clear to him that the man had decided to take him to the airport.

"I don't believe it! You're taking me to the airport? What happened to you?" Reb Yehuda cried. But the man remained expressionless and silent.

Only once they neared the airport did the old man open his mouth; he looked piercingly at Reb Yehuda and said sharply: "And what did you think? I should see a Yid standing in the street at night, hurrying home, and just stand there? Do you think I don't have a Jewish heart??"

Then he lowered his voice and said conspiratorially: "You should know that normally, I'm in shul by this hour; I have a lot of work, to finish *Tehillim, Daf Yomi, Korbanos, Birchos Hashachar*...but for some reason today I got up late. I woke up at four instead of at three. Apparently, from Above, I was destined to do a different job."

The man fell silent again and two minutes later, dropped Reb Yehuda off at the airport terminal. Reb Yehuda boarded the plane with time to spare, and his lips constantly murmured the powerful lesson he had taken away from that night: "*Tefillah, tefillah* and only *tefillah!*"

Heard Firsthand



The port of flight in Miami

admiration combined with envy, and deep down, was disappointed by the missed opportunity.

The plane landed. Jeffrey placed the *Mishnayos* in his case and only then did he turn to greet Reb Yehuda. "How are you? We haven't met in years..."

"Yes," Reb Yehuda replied. "Honestly, I was so happy to see you. I had hoped to pick up some life tips from you..."

Jeffrey laughed in response. "Tips?! I have just one tip and that is *tefillah!* *Tefillah, tefillah* and only *tefillah!* Whatever I need, I ask for. Before anything I do, I stop and speak to HaKadosh Baruch Hu, in simple, plain language. I ask Him for big things and little things, even something as minor as a parking spot...and I see wonders. That is also how I raise my children: Daven and ask Hashem for every single thing! Ask for anything you need! They have also clearly seen,

### The Brachah of Hoda'ah

#### Source of the Brachah

After *Birchas Ha'avodah*, Chazal instituted that we recite *Birchas Hahoda'ah*, because we find in the *passuk* after bringing the *korban* one must thank Hashem, as it says (*Tehillim* 50:23): “*Zoveach todah yechabdaneni*” – and we can explain the words “*zoveach todah*” as follows: After bringing the *korban* one must give thanks to Hashem (*Megillah* 18a; *Rashi* *ibid* ad loc. *zoveach*. And see *Bach Orach Chaim* 121)

The *Seder Hayom* (*Sefer Kavanas Shemoneh Esreh*) explains why these *brachos* are one next to the other: The *Midrash* says (*Esther Rabbah* 10 11) that Emperor Hadrian expressed to Rabi Yehoshua his wonder at how Am Yisrael was able to withstand the exile, despite being “a lamb among seventy wolves.” Rabi Yehoshua replied that it was not because Am Yisrael was so strong, but rather because of the Divine Compassion that protected them and saved them from their adversaries. Therefore, after mentioning in the *brachah* of *Avodah* that we were exiled from our land and the service of the *korbanos* is no longer, immediately, we add praise to Hashem for the miracles that He performs for us in all our exiles, and helps us survive and saves us from our haters and those who seek to harm us.

The *Charedim* (9 23) wrote that remembering the constant *chassadim* of Hashem is a *mitzvas asech* from the Torah, as it says (*Devarim* 8:2): “And you should remember the whole way that Hashem Elokecha led you for forty years in the desert...” If we were commanded to remember the *chassadim* that Hashem did with our forebears in the desert, then how much more so does it behoove us to remember the many *chassdim* that Hashem does with us every single hour.

#### The Time of the Gratitude or the Time of the Benefit

Harav Yehuda ben Rabi Yakar brings two explanations about the words “evening and morning and midday” that we say in this *brachah*. The first one is that these words describe the timing of the gratitude, and therefore, they should be reflected on the beginning of the *brachah*: “*Nodeh Lecha unesaper tehilasecha...erev vavoker vetzaharayim*.” In other words, the three *tefillos* that we daven at these times. According to the other opinion, these words describe the time of the benefit, and therefore they are a direct continuation of the words “*V'al niflaosecha vetovosecha shebechol eis, erev vavoker...*” (*Peirush Hatefillos Vehabrachos* Vol. I, p. 61)

The *Eitz Yosef* explained that this is why we detail specifically these times, despite the fact that we just said “*vetovosecha bechol eis*,” in general. It is because each one of them contain special risks, as the *passuk* says (*Tehillim* 91, 6-7): “*Lo sira mipachad laylah mecheitz ya'uf yomam. Midever ba'ofel yehalech miketev yashud tzaharayim*.”

#### Essence of the Brachah

HaKadosh Baruch Hu performs countless *chassadim* and kindnesses with us. The apparent natural way of the world blinds our eyes from noticing this. But without the Yad Hashem, which rules with *Hashgachah* pratis, we would not be able to do anything, even something simple like breathing. The *passuk* (*Tehillim* 150:6) says “*Kol haneshamah tehallel K-ah*,” and Chazal explain (*Bereishis Rabbah* 14:9) “*Al kol neshimah*, for every single breath that a person takes he must praise Hashem.”

In light of this, a person must thank his Creator every single minute, but because this is impossible, the Anshei Knesses Hagedolah instituted the *brachah* of *hoda'ah*, in which we thank for most of the miracles that Hashem bestows upon us each day.” (*Toras Chaim, Bava Kama* 16a)

When we say “*V'al nisecha shebechol yom imanu*” we thank for the open miracles, and then we add “*V'al niflaosecha shebechol eis*,” which are the miracles that are not overt. As the *passuk* says (*Tehillim* 136:4) “*L'oseh niflaos gedolos Levado*,” and Chazal say (*Yalkut Shimoni Tehillim* 751): miracles that only He knows about. (*Siach Yitzchak in Siddur Ishei Yisrael*)

The *Bais Halevi* explains that our feelings with regard to our dependence on Hashem is compared to a person drowning in the sea. His friend comes and puts out a hand to save him. As a result, at that time, the survivor has feelings of love towards his savior for what he has done for him. He also feels fear – that his savior may leave him. Likewise, at every moment, our lives are dependent on HaKadosh Baruch Hu, and if for one minute He will not give us life, then we will return to total emptiness. This is what we say “*Al Chayeinu hamesurim beyadecha*.” This knowledge is supposed to bring us to *yiras Hashem* and *ahavas Hashem* as one. (*Bais Halevi al HaTorah, Parashas Bereishis*)

#### The Segulah of the Brachah

The *Baalei Hatosafos* wrote (*Daas Zekeinim Eikev* 10:12): This *brachah* begins with the word “*Modim*” which is numerically equivalent to one hundred, to teach us that anyone who says this *brachah* with *kavanah* and bows according to *halachah*, is considered to have fulfilled the *mitzvah* of *Meah Brachos*.

The Chida (*Devash Left*, 5:7) cites the words of Chazal that when someone thanks Hashem for a miracle done to him, as a reward, Hashem spares him from another trouble. In light of this, the *Bnei Yissaschar* explains (*Ma'amarei Kislev – Teves* 4) that this is why this *brachah* concludes with the words “*Ha'Kel yeshuaseinu v'ezraseinu selah...*” meaning in the merit of thanking Hashem in this *brachah* for the miracles that He does for us, He should redeem us and help us in the future.

#### The Kavanah of Amen

It is true that Your way is to benefit and only to You is it fitting to thank.

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

# Otzros Emunim

Reciting Birchos Hashachar Bechavrusa

## To Merit a Reward of Ten Gold Coins

In *Maseches Chulin* (87a), Chazal say that the reward for every *brachah* is ten gold coins. The *Shach* (*Choshen Mishpat* 382 1) was *mechadesh* that the *kavanah* of Chazal is only for one who makes a *brachah* in front of others who answer amen to the *brachah*. But it is not for someone who makes a *brachah* to himself. Based on this, Rabi Yaakov Kuli noted that a person should recite *Birchos Hashachar* specifically in front of someone who should answer amen after him, so that the *mevarech* can merit the reward of ten gold coins for every *brachah*. (*Yalkut Me'am Loez, Mishpatim* p. 731)

## The Brachos of Yesterday, Tomorrow and Today

The renowned *chassid*, Rav Mordechai Chuna Fuchs was strict to hear *Birchos Hashachar* from his Rebbe the Ahavas Yisrael of Vizhnitz, every day. One day, his son-in-law, who lived near the Rebbe's *beis medrash*, urged Reb Mordechai Chuna to come into his house before davening to drink some coffee to give him strength. When Reb Mordechai Chuna came into the *beis medrash* that morning, the Rebbe was already after *Birchos Hashachar*... Reb Mordechai Chuna could not forgive himself. He paced up and down, clearly distraught, and kept berating himself out loud: *Baal taa'vah* that you are! Did you really need that coffee?!

One of his friends who tried to soothe him asked, "What happened? What's the ruckus? You've heard the *brachos* so many times, and you'll yet merit to hear them many times going forward, *b'ezras Hashem*..."

But Reb Mordechai Chuna remained unmoved by the words. He waved his hand in dismissal and said: "Ay, what are you saying?! Indeed, I heard, and *b'ezras Hashem* will continue to hear in the future as well. But what I heard yesterday was for yesterday, what I hear tomorrow will be for tomorrow, but I lost the *brachos* of today, and that is why I am so distraught." (*Kedosh Yisrael*, Vol. I, p. 116)

# Igros Emunim

Readers' Letters

Dear Vechol Ma'aminim,

First of all, I would like to thank you for your wonderful pamphlet, with its many different segments, which all provide *chizuk* for the recital of *Meah Brachos* and answering amen after them.

The wellsprings of *emunah* that are opened because of you are very influential. Your work bears beautiful fruits, and wherever we go, your deep influence regarding amen is evident.

You bring many insights about the power of answering amen to open the gates of mercy. I wanted to share with you that today, when I recited *Shir Shel Yom* – for *Yom Chamishi* – I thought of a beautiful *remez* that indicates the virtue of answering amen.

The acronym of the *passuk* (*Tehillim* 81:11): "הִרְחֵב פִּיךָ וְאָמַלְאֵהוּ" is equivalent to 91, or the same as amen. *Rashi* there explains this *passuk*: "*Harchev picha* – to ask from me all that you wish for, *v'amaleihu* – I will fulfill all that you ask." I would like to add that one will merit this even more so when he answers amen with all his strength.

With respect and appreciation,

A.P.Y., Ashdod

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



A drawing of the Yismach Moshe delivering a *drashah* in his *beis medrash*.

## The Yismach Moshe, zy"ra 28 Tammuz 5601

Harav Moshe Teitelbaum was born in Przemyśl, Galicia, in 5519 to his father Reb Tzvi Hirsh. In 5545, he was appointed to serve as Rav in Shineva. His son-in-law, author of *Aryeh Debei Ila'i*, convinced him to join a *nesiah*

to his Rebbe, the Chozeh of Lublin, and he became a *chassid muvhak*.

In 5568, he was invited to serve as Rav in Ujhel, Hungary, where he began to serve as Rebbe and to disseminate words of *chassidus* throughout Hungary and Slovakia. He was known for his unique *drashos*, which sometimes lasted several hours, as his listeners sat transfixed. His commentaries and *drashos* on the Torah were compiled in *sefer Yismach Moshe*, of which many editions were printed. The giants of his generations often directed *sheilos* in *halachah* to him, and some of his *teshuvos* were printed in his *sefer Heishiv Moshe*.

All his life, he was anguished over the Churban of the Bais Hamikdash. He always had a walking stick and Shabbos clothes next to his bed so that he would be ready to welcome Mashiach upon his arrival. He never needed doctors, but right before his passing, he suddenly fell ill and returned his soul to its Maker on 28 Tammuz 5601. He was laid to rest in the cemetery in Ujhel.

## Amen With *Kavanah* Atones and Sanctifies

In *Hanhagos Tovos* that he wrote, he twice specifies the obligation to answer amen with *kavanah* after each *brachah*: In *Se'if* 4, he lists this mitzvah among the six *mitzvos* that are *mesugal* to atone for a person's sins. In *Se'if* 5, he again lists this mitzvah in the list of the eight *mitzvos* that sanctify a person.

## One Hundred Brachos Bring *Yiras Shamayim*

By reciting one hundred *brachos* a day, a person binds his soul and spirit to HaKadosh Baruch Hu, and merits to be filled with *Yiras Shamayim*. This can be learned from the continuation of the *passuk* upon which Chazal base the *takanah*, (*Devarim* 10:12): "*V'atah Yisrael mah [meah] Hashem Elokecha sho'el m'imach ki im leyirah.*" The words "*ki im leyirah*" are not a commandment; rather, the Torah teaches us that the virtue of the mitzvah of *Meah Brachos* is so great, that anyone who is strict about it each day merits to easily be filled with *yiras Hashem*. For this reason, the *passuk* says "*mah*" and not "*meah*," to allude to us that by reciting one hundred *brachos*, the attainment of the virtue of *yiras Shamayim* becomes a matter of *מה בכך*, a minor matter. (*Yismach Moshe, Eikev*)