

Vechele Maaminim

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Peninei Emunim

Pearls of Tefillah in the Parashah

Shir Shel Yom in the Evening Tamid

"את הכבש אחד תעשה בבקר ואת הכבש השני תעשה בין הערבים" (כה ד)

Chazal say (*Tamid* 7 4) that each and every day, during the *nisuch hayayin* that followed the sacrifice of the *Tamid*, the Leviim would sing the *Shir Shel Yom*, in a fixed order. There was one *mizmor* for every day of the week. We also say this *mizmor* each day at the end of *Shacharis*.

However, the **Tur** writes (*Orach Chaim* 133) that because "this song was only the mitzvah of the morning," we say *Shir Shel Yom* only after *Shacharis* and not after *Minchah*.

The commentaries ask about this Tur, and cite *Maseches Rosh Hashanah* (30b) that after bringing the *Tamid* of the evening the Leviim would say the *Shir Shel Yom*.

The **Mahara"m Alshich** explained: The Tur does not mean to say that they did not say the *Shir Shel Yom* after the *Tamid* of the evening, only that the *Shir* after the *Tamid* of the morning is *l'ikuva*, that if they did not sing it, they did not fulfill the obligation. The *Shir* of the *Tamid* of the evening is not a condition (see *Erchin* 11a). For that reason, we only say the *Shir Shel Yom* after *Shacharis*.

Shu"t Maharam Alshich, 138

The Reduced Number of the Cows – for the Benefit of Am Yisrael

"והקרבתם עלה אשה ריה ניהח לה" פרים בני בקר שלשה עשר אילם שנים כבשים בני שנה ארבעה עשר תמימים יהיו" (כט יג)

Rashi explains (based on *Sukkah* 55b) that during the days of Succos, they

would sacrifice seventy cows corresponding to the seventy nations of the world, and these *korbanos* protected the nations from suffering. The number of cows that were sacrificed was lessened each day as the Yom Tov progressed. On the first day, they brought thirteen, on the second day twelve, and so forth. Thus, Hakadosh Baruch Hu alluded that the nations of the world would be reduced and decline.

How can good and bad serve in a combined state? If the sacrifice of the cows protects the nations, how does it, at the same time, allude to their demise?

Harav Shlomo Kluger explained that one who carefully peruses the words of *Rashi* will find that the contradicting intentions in the sacrifice of the cows are regarding two different times:

At the time that the Bais Hamikdash was standing, when Bnei Yisrael dwelled peacefully in their land, it was better for Am Yisrael for the cows to protect the nations from suffering, this way there would not come punishment to the world because of their sins. But at this time, when the nations of the world are those who dwell in tranquility, and we are in the exile, then the obligation of sacrificing the cows is done through mentioning them in *Mussaf*. At that time, we have in mind when referring to the cows of the Yom Tov that grow less each day, that this should cause the nations of the world who persecute us to be diminished.

This difference is alluded to in the words of *Rashi*: "*Parei hachag shivim heim*, to correspond to the seventy nations of the world who are growing less. [At this time] it is a sign of destruction for them, and during the time of the Mikdash, they would protect them from suffering."

Imrei Shefer

Pischu Shearim

Open the Gates

A word from the founder and Nasi of Bney Emunim

Pay Attention - I'm About to Make a Brachah!

We are all strict to answer amen whenever we hear a *brachah*. But sometimes, the *brachah* is said when we are busy and simply do not notice.

The truth is that a person should always be in a state of "*shomer emunim*," meaning that he is on guard and alert, with alacrity, to utilize every opportunity to say amen. That is why we are also called (*Yeshayahu* 26:22): "*Goy tzaddik shomer emunim*," because we look out with anticipation for the opportunity to say one amen and another, and accumulate a great wealth of amen for eternity.

However, the "Torah was not given to angels" and therefore it happens that sometimes, only afterwards do we notice that a *brachah* was recited and we did not answer amen. We have to know that when a *brachah* is said next to us, and we do not answer, aside for losing out on a precious mitzvah, the actual ignoring of the *brachah* is an *aveirah*.

I do not wish to be accusatory, *chalilah*, but there is a well-known story about Rav Mordechai Yaffeh, the *Baal Halevushim*. When he learned under his Rebbi, Harav Yitzchak Abuhav, Rav Yitzchak's young son said a *brachah*. Rav Mordechai did not notice and did not answer amen. In response, Harav Abuhav excommunicated him, and rebuked him for the severity of the sin of refraining from answering amen to a *brachah*. He even added that there had been such an incident in earlier generations of a *chassid* who was sentenced to death because he did not answer amen to a *brachah* that his son made. (*Siddur Nehora Hashalem* Ch. 15).

I thought to suggest, therefore, that anyone who is about to make a *brachah* should first draw the attention of those around him to the fact. This way, he will invite them to answer amen. It is similar to how one who says *Kaddish* makes the *tzibbur* aware time after time by saying "*V'imru amen*," likewise, the *mevarech* will make sure to update those around him that he is about to make a *brachah* so that they can answer amen.

We have to take note of the fact that saying "*V'imru amen*" is not part of *Kaddish*, and the purpose of saying it is only to make the *tzibbur* aware and to urge them to remember to answer amen. And despite the fact that Chazal were very strict about the sin of speaking during *Kaddish*, still they instituted that the one saying *Kaddish* should urge the listeners to answer amen. How much more so is it worthy for a *mevarech* to urge those who listen to him before he makes the *brachah* that they should answer amen after it.

Good Shabbos,

Yaakov Dov Marmorstein

Amen Without a Stammer

"Abb-b-b-aaa I w-w-w-ant t-t-o g-g-go t-to shul..." Little Yosse'le barely got out the sentence, and when he was able to, he lowered his eyes in shame, and was out of breath with exertion.

Reb Elyakim looked at his son's tired face, and his heart clenched at the sight. His dear Yosse'le, the gifted child, who before reaching the age of three made people marvel at his clear, fluent speech, and who had not stopped talking, could hardly get even a short sentence out of his mouth coherently.

Yosse'le, the clever and talented child, who his parents and teachers loved, who did so well in his studies and was so well-liked by his friends. There had never been any problems, learning or social. Yosse'le had been a model child until now, a child who brought so much *nachas*. But now, it had all turned around. The fact that speaking was such an effort for him



The stairs leading to the home of Harav Chaim Kanievsky, zy" a.

had made him slow down, and the *melamed*, who had praised his student until now, had to sadly report that Yosse'le's participation in lessons had declined drastically.

With no prior warning, his life was transformed. One fine day, for no apparent reason, Yosse'le began to stammer. Instead of his endless flow of words, all he could emit were broken syllables and sentence fragments.

At first, his parents were very busy trying to find out the reason for the stutter. They took him to specialists in the field of emotional health, who checked if the reason was tension from the monthly test in *cheder*, or perhaps the side effect of the flu that he had recently contracted. When they didn't find anything, they told the worried parents that it was surely a passing phase. But even after months passed, the stutter continued, affecting

Yosse'le's daily schedule and sending his self-confidence crashing to the floor...

At this points, his parents began to worry, wonder and daven.

One day, Reb Elyakim found himself making his way to the famous address of Harav Chaim Kanievsky, zy" a. There, huddling with many other people waiting on the stairs to holy house, he put his thoughts in order. As he did, he murmured fervent words of *Tehillim*, in a plea for success for his young son.

He came to Rav Chaim's home after dedicating tremendous efforts in his son and his condition. He consulted with anyone who may have been able to help. He asked for the opinion of specialists, sought out the advice of medical *askanim*, contacted the best doctors, and at the same time, reached out to the senior *mechanchim* with lots of experience. They advised him

to do this, that and the other. For the first time, he heard about medical treatments whose names he could not pronounce – some conventional, some alternative. He was constantly turning over names in his mind of various therapists, some more successful than others.

Now, he was waiting to receive decisive advice from Harav Kanievsky. He wanted to make sure

that the decision he was making for his son's treatment would be the right one to put him on the path to recovery, with *siyata diShmaya*.

After a long wait, it was his turn. He found himself facing Rav Chaim's attentive eyes. With a tremor of emotion, he began to describe his son's situation. Then he presented the question, detailing his deliberations and describing the gnawing worry that accompanies any type of treatment.

Reb Chaim thought for a bit, and then replied a typically terse yet pointed answer: "Be *makpid* about answering amen." Elyakim was very surprised; this was not at all what he had expected.

"And what about the doctor?" he asked, abashed.

"Be *makpid* to answer amen," Rav Chaim repeated and then added, "You are a *talmid chacham*, be involved

in this matter of answering amen, learn the *sugya* and write a halachic clarification on the subject."

The father asked no more. He quickly turned around and left the house, with silent submission.

He walked to the *beis medrash*. He piled many *seforim* onto the table and delved into the *sugya* of amen in *Maseches Pesachim*, and then checked the same *sugya* in *Maseches Brachos*. Rishonim, Acharonim, *responsa seforim* were opened in front of him; he sat with great concentration and wrote his *chiddushim* down...

One chapter, then another, one brick on another. The Torah essay came together, developed, and expanded. After weeks of toil, he had a completed work. The conclusions of the *halachah* were clear and organized, according to the Rishonim, and the words were as clear as the day they had been given at Sinai.

On the day that he finished writing, as Rav Chaim had instructed, he returned home. Suddenly, Yosse'le addressed him with the question: "Abba, what are you learning?"

The innocent question emerged with a clear voice, no fragments and no harsh breathing. It made Reb Elyakim cry out with excitement: "Yosse'le! Say that again! What did you ask?"

"I asked what you are learning," the boy said simply, and without waiting for an answer, turned to go play with his siblings in the other room.

That question was just the opening in the surprising and blessed change that ensued. The harsh stutter disappeared without a trace. Yosse'le began to speak normally, in clear, articulate sentences, without the trace of the stammer.

Reb Elyahu and his wife held a *seudas hoda'ah* at which they recited *Nishmas* with gratitude to HaKadosh Baruch Hu. They also decided to publicize their story, to inform everyone of the tremendous virtue of answering amen and engaging in the *halachos* of amen, for a *yeshuah* at any time of distress.

They are gratified to be able to serve as a conduit through which to convey their sincerest appreciation to HaKadosh Baruch Hu.

Heard firsthand

The Brachah of Avodah

Source of the Brachah

After the *brachah* of *Shomea Tefillah*, Chazal placed the *Birchas Ha'avodah*. We find that the *Navi* mentions the *avodah* of the *Mizbeach* after mentioning the *tefillah*, which is *avodah* of the heart. As the *passuk* says (*Yeshayahu* 56:7): "*Vehaviosim el har kodshi vesimachtim beveis tefillasi..leratzon al mizbechi.*" Shlomo Hamelech as well, after finishing to build the *Bais Hamikdash*, first davened and only then brought the *korbanos* (*Megillah* 18a; *Maharsha* Vol. I *ibid*)

This *brachah* was instituted by the *Anshei Knesses Hagedolah* during *Bayis Sheini*, and they would ask in it that the *korbanos* should be accepted willingly by Hashem, and that their service should never be nullified. But they did not ask then "*Vehashev es ha'avodah lidvir Beisecha.*" Because the service of the *Mizbeach* was conducted until the *Churban Bayis Sheini*. For this reason, they also did not conclude the *brachah* with "*Hamachazir Shechinaso LeTzion,*" but rather, "*Baruch Atah Hashem, She'osecha Levadcha Beyirah Na'avod.*" (*Seder Hayom, Kavanas Shemoneh Esreh; Tiferes Yisrael Tamid* 5 4)

But there is an opinion that wrote that even during the time of *Bayis Sheini*, they concluded this *brachah* with a request to return the *Shechinah*. Chazal say (*Yoma* 21b) that during *Bayis Sheini*, the *Shechinah* was not preset the same way as in *Bayis Rishon*. And although the *avodah* was carried out there as well, because the *Aron Habris* was no longer in the *Kodesh Hakodashim* (*ibid*) the *avodas haketoress* could not be done on *Yom Kippur* properly in the *Kodesh Hakodashim* (see *Yoma* 52b). Therefore, we are particular to ask: "*Vehashev es ha'avodah lidvir Beisecha,*" because "*divir*" is a term for the *Kodesh Hakodashim*. (*Masas Kapai* Vol. I, p. 80)

Korbanos in Our Times

At the center of the *brachah* we ask "*Ve'ishei Yisrael usefilasam meheirah b'ahavah tekabel beratzon.*" In our times we do not bring *korbanos*, so in what relation are we asking "*Ve'ishei Yisrael...tekabel beratzon?*"

In *Maseches Menachos* (110a) the *Gemara* brings the *passuk* (*Divrei Hayamim* II 2:3): "*L'olam zos al Yisrael,*" from which it appears that sacrificing the *korbanos* will continue for eternity, even after the *Churban*, and explains that even in our day there is a "*Mizbeach banuy* [in the Heaven] and *Michoel* the great *sar* stands and sacrifices a *korban* on it." The *meforshim* differ on the essence of the *korbanos* that *Michoel* sacrifices in our time: "Some say – the souls of *tzaddikim* and some say lambs of fire" (*Tosafos* *ibid* ad loc. *U'Michoel.*) It is explained that even in our time there are *korbanos*, and we should say that it is about them that we ask "*Ve'ishei Yisrael...*" But there are those who explain that this request is a continuation of the request that precedes it: "*Vehashev es ha'avodah lidvir Beisecha v'ishei Yisrael.*" In other words, the service of the *Mikdash* and the sacrifice of *korbanos* should be restored to their place (*Tosafos* *ibid*). The *Taz* (*Orach Chaim* 120 1) agrees with the first commentary, while the *Gra* (*ibid*) wrote that *ikar* is like the latter explanation.

Essence of the Brachah

The *brachah* of *avodah* is the first of the three final *brachos* of *Shemoneh Esreh*. With regard to these *brachos*, Chazal say that their content is gratitude to Hashem "like a servant who received a prize from his master, and then takes leave and goes" (*Brachos* 34a and see *Rambam Tefillah* 1 2). But it would seem that the essence of gratitude applies only to the *brachah* of *Modim*. But this *brachah* and *Sim Shalome* contain requests like the middle *brachos*. Why is that?

The *Avudraham* (*Sefer Tikkun Hatefillos Ve'inyaneiheim*) explained: The requests in the middle *brachos* are for the personal needs of the person. In contrast, the requests in the final *brachos* all relate to *Kavod Shamayim* [that the *avodah* of the *Mikdash* should be restored, and that there should be peace in *Am Yisrael*] and not to our personal needs.

The *Radba"z* (*Shu"t*, Vol. VIII 15) explained that the main one of these three final *brachos* is *Hoda'ah*, and because it is so important and unique, there was a *brachah* instituted before it and after it, as in *Krias Shema*. So we find that all the three *brachos* are considered one *brachah* whose essence is gratitude.

Conclusion of the Brachah

The request that concludes this *brachah*, "*Vesechezenah eineinu beshuvcha leTzion berachamim,*" is explained by Harav Yehonasan Eibeshitz as follows: When the angels saved Lot from the overturning of *Sodom* they warned him (*Bereishis* 19:17) "Flee for your life and do not look behind you." That is because Lot was not saved in his own merit, but rather in the merit of *Avraham*. Therefore, he was not allowed to see how others were punished while he was spared (*Rashi* *ibid*) From here we can understand that when a person is spared in his own merit, he is allowed to see what he is meriting. And that is why we ask that the *Geulah* should come in our merit as well and not only with *zechus avos*, and this way we will merit "and our eyes should see Your return to *Tzion* with compassion." (*Ye'aros Devash*, Vol. I, *Drush* 1)

Harav Moshe Shmuel Shapiro explained this *tefillah* as follows: When the *Go'el* arrives, there will be all kinds of wondrous occurrences that might distract a person, to the point that he will not pay attention to the center point of the *Geulah* and that is the revelation of *kavod* Hashem in the world. That is why we ask "*Vesechezenah Eineinu* – that our eyes would be open to see and understand the revelation of *Kavod Hashem* that will take place "when Your return to *Tzion* with compassion." (*Zahav Mishva Vayechi*)

Kavanah of Amen

It is true that *HaKadosh Baruch Hu* will return His *Shechinah* to *Tzion*, and may it be that we merit to see this very speedily.

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

Otzros Emunim

Reciting Birchos Hashachar Bechavrusa

16 Amens of *Birchos Hashachar*

In his *sefer Nidchei Yisrael* (Ch. 5) the Chofetz Chaim addresses answering amen to *Birchos Hashachar* as part of the daily routine of a Jew. He wrote: "And aside for all this, if he davens with the *tzibbur*, he will have a few dozen more *mitzvos* every day, from the amens that he answers to every single *brachah* that he hears. They are: the 16 amens of *Birchos Hashachar*, another four amens for *Shemoneh Esreh* and 19 of *Chazaras Hashatz*, and a few more amens of *Kaddish* that is said in every *tefillah betzibbur*...which together amount to nearly sixty amens from *Shacharis* alone."

I Drew All My Life from Amen

The Imrei Chaim of Vizhnitz would say *Birchos Hashachar* aloud each day in his *bais medrash*. Then one of the *mispallelim* would repeat *Birchos Hashachar* aloud and the Rebbe, with the *tzibbur*, answered amen after his *brachos*.

In the Vizhnitzer Yeshiva in Bnei Brak lived an elderly man of about 100 years old, who merited still to see the Tzemach Tzaddik. The man was scrupulous each morning to go to the place of the Imrei Chaim, to listen to the *Birchos Hashachar* that the Rebbe recited, and to answer amen after them. One morning, after davening, the man went over to the Rebbe and complained: "Why didn't the Rebbe say the *brachos* aloud this morning? He then added, "I have already lost my wife... I cannot read or learn anymore, and I draw all my life from answering amen after the Rebbe's *brachos*..." The Rebbe realized that the man's hearing was also deficient, and from that morning on, he made the effort each morning to go to the elderly man's place in the *bais medrash* and said his *brachos* in a loud voice near his ear. (*Bita'on Vizhnitz*, Issue 27, p. 15)

Shelo Asani Shifchah

Harav Chaim Kanievsky, *zt"l*, and the Rebbetzin, *a"h*, would say *Birchos Hashachar* each morning for each other, and would answer amen to each one's *brachos*. The Rebbetzin recited the *brachos* in keeping with the practice of the *Yaavetz* printed in his *siddur* (*Birchos Hashachar*) to recite the *nusach* "*Shelo Asani Goyah*" and "*Shelo Asani Shifchah*." (See *Shevet Halevi*, Vol. 10, 8)

One Erev Pesach, Rav Chaim mistakenly also said "*Shelo Asani Shifchah*" [see *Chashukei Chemed Menachos* 43b that the *mevarech* is *yotzei* and does not need to repeat the *brachah*]. The Rebbetzin said humorously: "One time you admit to Hashem that I do not ask that you help me at home on Erev Pesach..." and his face lit up. (*Minchas Todah – Torah* p. 466)

Igros Emunim

Readers' Letters

Dear Vechol Ma'aminim,

May you be blessed from Hashem for your efforts to enhance the importance of saying *Meah Brachos* and answering amen.

In your issue from *Parashas Shelach* about the importance of reciting *Meah Brachos*, you cited the words of the *Toras Chaim* that the *passuk* (*Tehillim* 84:1): "*Ki tov yom bechatzeirecha me'elef bacharti histofef beveis Elokai*," alludes to the value of the *brachos*. Because each "day" that we merit to be "in Your courtyard" – in shul, "is better" than "1,000" gold coins that one can earn in this world. Because by being in the courtyard of Hashem one can complete the recital of *Meah Brachos*, for which one receives one thousand gold coins in Olam Haba.

When reading this I realized that the acronym of this *passuk* is equal to 91, the same as amen, which is an allusion to what you wrote in the name of the *Shach*, that only a *brachah* that is answered by amen is worth ten gold coins.

With gratitude,
S.G., Modiin Illit

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Tzaddik B'Emunaso

Amen and Brachos in the Teachings of One Who Has Yahrtzeit



The Ohel over the kever of Harav Shlomo of Karlin

Harav Shlomo of Karlin, Hy'd 22 Tammuz 5552

Harav Shlomo was born in 5498 in the town of Tolczin, to his father, Rav Meir. He was the *talmid* of the Maggid of Mezeritch and of Harav Aharon Hagadol of Karlin. After the passing of Rav Aharon, Rav Shlomo succeeded him.

Rav Shlomo's path in *avodas Hashem* was one of enthusiasm and *hishtokekus*. This path was especially evident when he davened, at which time he looked like he was ascending to the Heavenly realms and only his physical body, swaying fervently, remained rooted on this earth. The Rebbe was very admired by the *gedolim* of his generation. The Baal Hatanya said of him: "Who can compare himself to the *kadosh* Harav Shlomo of Karlin? He is a *tefach* higher than the land." (*Shema Shlomo* Vol. II 28).

On Shabbos, 17 Tammuz 5552, Cossacks burst into his *bais medrash* and shot at fifteen *mispallelim*. Rav Shlomo was immersed in his recital of *Kesser* and did not notice what was happening. His grandson tugged at his *tallis* in alarm, and when he turned his head, the Cossacks, *ym"s*, fired at him. For five days, he hovered between life and death and on 22 Tammuz, 5552, he returned his soul to his Creator. He was buried in the ancient cemetery in the town of Ludmir, western Ukraine

Shaarei Teshuvah

Chazal (*Shabbos* 119b) promised a tremendous and special reward to anyone who is strict to answer amen properly. "Anyone who answers amen with all his strength has the gates of Gan Eden opened to him." Why does it say '*poschin*' and not '*yiftechu*' in the future tense? The Rebbe explained that the Gates of Gan Eden are the *shaarei teshuvah*, gates of repentance. One who answers amen with all his strength merits to have the gates of *teshuvah* opened for him, and with this, he can feel the pleasure of 'Gan Eden' in this world. [As *Chazal* say (*Avos* 4:17): "One hour of *teshuvah* and good deeds in this world is more beautiful than all of life in Olam Haba."] (*Bais Aharon Bereishis*, *Haggadah Shel Pesach*, *LeRosh Hashanah*)

Be Satiated from *Birchas Hamazon*

The *passuk* (*Devarim* 8:10) "*V'achalta vesavata ubeirachta*" was explained by the Rebbe as follows: "And you shall eat and be satiated" from "*ubeirachta*" in other words, one must recite *Birchas Hamazon* on such a level that the source of his life and his satiation should be from the *brachah* (*Niflaos Chadashos Parashas Eikev*).