

# Vechele Maaminim

A Weekly Pamphlet From "Bney Emunim"

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## Peninei Emunim

Pearls of Tefillah in the Parashah

## Pischu Shearim

Open the Gates

### 'Come to Pharaoh' – After Tefillah

“ויאמר ה' אל משה בא אל פרעה כי אני הכבדתי את לבו ואת לב עבדיו למען שתי אתני אלה בקרבו” (א)

From the words of the *passuk*, it seems that the words “*Ki Ani hichbadeti es libo*” because I hardened his heart, are said as a reason for the commandment of “Come to Pharaoh.” But wouldn’t this be a reason not to come to Pharaoh? Because what point is there in coming to him when his heart his hardened and closed to the Word of Hashem?

**Harav Shlomo Kluger** explained:

In the warning for the previous *makkos*, Hashem commanded Moshe (ibid 8:16): “**Rise early in the morning** and present yourself before Pharaoh,” even before *tefillah*, because if you will first daven, the Divine Holiness will envelope you, and Pharaoh cannot tolerate that because of his impurity. But in this warning, which was given after Pharaoh himself already conceded (ibid 9:16) that “*Hasham haTzaddik*”, Hashem commanded “Come to Pharaoh” – even after *tefillah*, because Pharaoh has already capitulated and his impurity has been weakened and only “I have hardened his heart,” so that he should continue with his intransigence.

The **Mahara”m Schick** offered a different explanation:

*Chazal* say (*Yerushalmi Sanhedrin* 11 5) that the reason that Yona Hanavi refused to go to Ninveh and rebuke them as Hashem had instructed was because He was afraid that they would accept his rebuke, and repent. That would arouse a *kitrug* on Am Yisrael who do not repent for their sins. As such, we can say that Moshe Rabbeinu was also afraid now to go to Pharaoh, because perhaps after he had been struck with so many *makkos* his heart capitulated and he would obey his words. This would arouse a *kitrug* on Bnei Yisrael who did not listen to Moshe’s voice (ibid 6:9). Therefore, Hashem said to him: “Come to Pharaoh” and don’t be afraid that he might heed your words and thus arouse a *kitrug* on Am Yisrael “because I have hardened his heart” that he should not listen to your words.

*Chochmas HaTorah*, p. 17; *Mahara”m Schick Hashalem al HaTorah*

### An Amen Yid

Over the years of Bney Emunim’s activities, I have met many Yidden who have told me that their strictness about reciting *Birchos Hashachar bechavrusa* has changed their whole approach to *tefillah*.

One of the letters that I recall was sent by a Yid from Yerushalayim, who, in a few short lines, described the wondrous turnabout that he experienced in his heart through the power of amen:

“For years, *tefillah* was something I did while half asleep, by rote. Of course I davened, but the words ‘like a body without a soul’ seemed to have been written exactly to describe the dry nature of my *tefillos*. There was no reason for me not to continue davening like that until I reached the age of eighty, if I would not have learned through you about the importance of answering amen with *kavanah*. After learning, through your work, about the importance of reciting *Birchos Hashachar bechavrusa*, I decided one morning to try. I approached someone in shul and offered to answer amen to his *brachos*. The whole thing took two minutes, not more. But that morning, without my knowing, a tiny seed was planted... Within a short time, my *tefillos* became completely different, they became a lofty spiritual experience. I became a different person; I became an amen Yid.”

I am sure that anyone who has merited to be exposed to the Bney Emunim treasures is not surprised to hear this story. Anyone who has tasted the flavor of amen would not be surprised by its remarkable ability to shake up a Jewish *neshamah* and to elevate it to great spiritual heights within a short time. Because what can do that if not amen?

Amen is the essence of *tefillah*, the essence of *emunah*, the essence of a Yid!”

It’s hard to believe that such a revolution has occurred within just a few years. Ten years ago, if

A word from the founder  
and Nasi of Bney Emunim

you would have approached a Yid in shul and asked to answer amen after his *brachos* – you may have encountered some funny looks and raised eyebrows. Just a decade has passed since these activities began, and the revolution on this matter is a fact. Jews standing and answering amen out loud to *Birchos Hashachar* recited by their friends is today an integral part of the scene that begins *Shacharis* in every shul.

And the main thing is – amen as a way of life, and the awareness of answering it properly, seriously and with *kavanah*, is now something that everybody does. Bney Emunim is far from finished, and *b’ezras Hashem*, will continue to promote the importance of amen with programs and new ideas that are in the planning stages.

*Ashreinu* that we have merited this, but the path is yet long. The roadblock – imaginary of course – that makes it hard to change habits, still blocks the wonderful light for many, the light of *emunah*, of *tefillah* and *dveikus* in Hashem, the light of the virtues and the endless reward in this world and the next, as cited in the words of the Sages.

This Shabbos, we read about the redemption of Am Yisrael from the bondage of Egypt in the merit of their firm *emunah* in Hashem. There is no better suited Shabbos than פרשת בני אמונים to call on each and every person to join the *emunah* revolution of Bney Emunim and to bring the final redemption ever closer.

If you have not yet begun saying *Birchos Hashachar bechavrusa* each morning, this personal call is directed to you: “בא” – come also and become one of the Bney Emunim! These short moments that you invest in order to thank Hashem will undoubtedly influence your whole essence. It’s worth trying!

Good Shabbos,  
Yaakov Dov Marmurstein

### A Remarkable Dream on Shabbos Afternoon

This story was sent by a resident of Israel, Reb Eliezer. He, like tens of thousands of others, has merited to bask in a bit of *Olam Haba* each day, and to open the gates of *Gan Eden* and of *tefillah* by reciting *Birchos Hashachar bechavrusa* according to halachah, as *tzaddikim* did through the ages. He does this each day with his close friend Reb Binyamin.

Reb Eliezer and Reb Binyamin are longtime friends. For years they have lived in the same neighborhood, and although they belong to different communities, they found themselves davening together each morning at the same *minyán* for *Shacharis* in their neighborhood shul. So, for many years already, each morning, they meet at the shul, and they are always careful to be among the first ten people who get the reward for all the

way, like in dozens, if not hundreds, of other shuls, their shul also joined the Bney Emunim revolution. This caused the *tefillos* there to take on a totally different atmosphere. While during the week, Reb Eliezer and Reb Binyamin davened in the same *minyán*, and were strict to say *Birchos Hashachar bechavrusa* together, on Shabbos, their paths diverged, because, as noted, they belonged to different communities. On Shabbos they each davened in the shul of the *kehillah* they belong to. So on Shabbos, each one had to ‘manage’ on his own with a ‘*chavrusa*’ who they had to find, in order to be able to say *Birchos Hashachar* in their complete form.

Reb Eliezer, who this story happened to, concludes in his letter:

“Each Shabbos, I find myself looking for someone to agree to say *Birchos Hashachar bechavrusa* with me. There’s some unpleasantness involved, but because this is something I hold very dear, I overcome my nature, and try to be strict about it.

Last Shabbos, I merited a sign from Above about the importance of our

*chavrusa*, and the Will of Hashem that we answer amen. This is what happened.

That Shabbos, I came to the shul where I daven each week. Regretfully, I arrived a bit late than I usually do and right when I arrived, the *gabbai* approached me and asked me to daven from the *amud*. As such, I did not have the chance to recite *Birchos Hashachar bechavrusa* before davening, as I usually do. I planned to make the *brachos* right after davening, but by then, I forgot about it.

When davening was over, I walked home for the *seudah*. After making *Kiddush*, and enjoying the meal, with singing and good food, I recited *Birchas Hamazon*. Then I turned to my *shtender* to learn my daily *sedarim*. I also fulfill the *minhag* of napping on Shabbos – as I doze for a few minutes over the *Gemara*...

And when I slept, I had a dream... In my dream, I was sitting in shul, waiting for davening, and none other than Reb Binyamin, my *chavrusa* for *Birchos Hashachar*, approached me. He touched me on the shoulder, and chided me softly, “Reb Eliezer, *rachima*’i...*brachos*!!” I woke up at once, in alarm, and saw that I was at home, sitting on my chair at the *shtender*, and Reb Binyamin was nowhere to be seen, of course. But my memory then struck me that he was right, and that I hadn’t fulfilled my obligation that day to thank my Creator for all the good He has granted me. It was already the afternoon, and I had not yet recited *Birchos Hashachar*.

I saw this as a clear sign from Above. Apparently, the Angels On High were awaiting my *brachos*...For me it was a clear reminder – a joyous one, but one that generated an obligation – about the importance of reciting *brachos* completely, by answering amen after them.

I stood up from my seat, feeling uplifted, and with great emotion, I gathered my children so I could recite *Birchos Hashachar* in front of them. My family all served as my *chavrusa*, and they answered amen after my *brachos*. To their surprise at this, I told them about my dream, and they marveled as much as I had, both at the dream, and its deep meaning.

Indeed, I learned myself to what extent “there is nothing greater before HaKadosh Baruch Hu from the amen that Am Yisrael answer.” Because I merited to see this so clearly, I allow myself to say with certainty that on the same scale, we can say the same thing about Bney Emunim: ‘There is nothing greater before HaKadosh Baruch Hu like the lofty activities of the Bney Emunim revolution.’

While I hold my pen to complete this letter, I am overcome with hope that I will be able to fulfill the words of the *passuk* “*he'emanti ki adaber.*” My hope is that this story will strengthen the *emunah* in amen, and will intensify even more that which is known to all, to what extent amen is important On High, and how great its importance is. And with that, I will contribute to fulfilling the words of the *passuk* “*Vayimalei Kevodo es kol ha'aretz amen v'amen, kein yehi ratzon.*”



*mispallelim* – a lofty virtue praised by Chazal in an extraordinary way.

In the last decade, since Bney Emunim’s activities began to elevate the appreciation of amen in the world, and due to the calls of *Gedolei Yisrael*, and the publications produced by Bney Emunim for shuls in Eretz Yisrael and around the world, Reb Eliezer and Reb Binyamin decided to be among the pioneers and to implement this revolution in their shul.

As such, each morning, they came two minutes earlier than they had been coming, and after putting on *tefillin*, they stood to recite *Birchos Hashachar bechavrusa* together. The first said the *brachos* and the other answered amen, and then they switched.

As the days passed, more and more people joined their initiative. In this

'Kano Kineisi l'Hashem' From the Mekubal Rav Aharon Hazaken of Kardina

Not many details are known about the life of Harav Aharon Hazaken of Kardina, in Northern Spain. But from the fact that he cites the writings of Rav Shlomo Molcho, who was burned at the stake in 1529, it seems that he lived in his time or very close to it.

Harav Aharon Hazaken authored a number of deep Kabbalah seforim. The most well-known of them is Sefer Karnayim, which, like his other seforim, is written with brevity. As such, the mekubal Rav Shimshon of Ostropolye, Hy"d, compiled a commentary on it entitled Dan Yadin. Sefer Karnayim with Dan Yadin was first printed in 1546 in Zulkava (Zolkiew). The title page of the sefer states: "Sefer Karnayim authored by Hakadosh Ha'Eloki Moreinu Harav Aharon from the city of the diaspora Kardina, author of Sefer Iggeres Hata'amim."

Sefer Iggeres Hata'amim was first printed in 1534 in the city of Mantua, Italy. About thirty years later, in 1572, it was printed in Hanau, Germany. In this edition, a comprehensive and in depth commentary entitled Shefa Tal was added. It was authored by Harav Shabsai Sheftel Horowitz of Prague, and it received the warm approbation from a relative of the author, the Shelah Hakadosh.

At the end of Sefer Iggeres Hata'amim, the author wrote a ma'amar that begins with the words "Kano Kinesi l'Hashem" in which he describes the virtues of answering amen, and the lofty actions that are catalyzed by it; he also criticizes those who are lax about answering it.

Unlike Reb Aharon's other writings, which are largely not accessible due to their brevity and the indirect fashion in which they are written, this ma'amar is largely written in a clear way that is easy to understand. It seems that anyone who reads it will not be able to remain indifferent in light of the piercing words there.

We present this ma'amar, while omitting the secrets of Kabbalah that are interspersed mostly at the end. The ma'amar is written in a very poetic fashion; hence, we have extracted the message of the author's holy words, and have added headings and punctuation for clarity.

The Existence of the Worlds Depends on Answering Amen

Kano kineisi l'Hashem Tzevakos, I am zealous on behalf of Hashem, towards those people who stand in the Mikdash Me'at to make the brachah with His Name, and are not careful about the honor of their Creator and are not concerned about paying attention to answer amen, and they are lax and fail in the emunah of amen. With this approach, they bring about a stumbling block, and do not know that the word amen has the power to strengthen the existence of all the worlds. The Heavenly Realms and the lower worlds as well are dependent on the word amen, because it is the beginning of the praise, the source and the cause of the virtues of all the brachos...more than the mouth can speak and the tongue can relate.

Amen Is Kodesh Kodashim

Because the word amen is overflowing, front and back, top and bottom, everything is included in it. There is nothing missing from it, not inside or out...a wonder of wonders... that conceals...deep and valuable secrets... which are the concealed parts of the world and the secrets of Torah, it is so deep who can find it...and we do not engage in nistaros... U'kevod Elokim hafter davar.

There are a few pesukim that indicate and allude to this holiness, that it is really the infinite kodesh hakodashim. Because all the Holy Names are included, integrated... and hidden in the secrets of the word amen.

The Blemish of Those Who Are Lax in Amen

Those who are lax, who mock and scorn, and speak without thinking what their words mean, are detracting and not adding. They follow the nonsense to talk, to babble about all kinds of mundane matters, abandoning the eternal life, and engaging only in chayei sha'ah, the moment. They do not look at the work of Hashem, and they violate the Tzurah Elyonah...Above and below, and ...weaken, so to speak, the Divine strength, as it says

(Devarim 32:18): "Tzur yeladcha teshi."

But when we turn to the good and the honesty, upon which it is said (ibid 33:26): "Rochev shamayim b'ezracha," meaning that when Am Yisrael improve their ways and choose in the path of emunah to answer amen, it is as if they give strength and power to the Divine Entourage. It is understood from this that a person has the ability to do bad or good, to strengthen or weaken, kaviyachol. And those people who wreak destruction in the world, of them the passuk says (ibid 32:20) "Ki dor tahapuchos heimah banim lo emun bam, for they are a generation of turmoil; they are not [recognizable] as My children whom I have reared."

Praised Is One Who Is Strict to Answer Amen

If so, you should also see how many allusions and secrets are based on these precious stones, and what is the role of amen, the kodesh hakodashim. And from this you can learn and become aware, and inform and gain insights, into what he believes in and what he establishes, and how many steps there are to ascend to the House of Hashem...in calling the name of Hashem, because that is the purpose of the person.

Ashrei temimei derech haholchim, who galvanize, cleave to and unify and connect to the real and eternal tree of life.

Conclusion

I have concluded this kedushah...and we will plead at this time to Hashem to help us. Therefore, regarding the words of this letter, I say that, the food of the soul is the true nourishment, because that is the complete person.... May we see the fulfillment of the words (Yeshayah 65:16): "Asher hamisbarech ba'aretz yisbarach b'Elokaei amen," and in that merit may we experience the reward of "yavo goy tzaddik shomer emunim" (Yeshayah 26:2), "You are Hashem, my G-d: I will exalt You, I will praise Your name, for You have dealt wondrously; counsels from long ago in true faith" (ibid 25:1).



Title page of the sefer Mantua □□□□□



A page from the ma'amar of Kano Kineisi l'Hashem at the end of sefer Iggeres Hata'amim

## Otzros Emunim

Answering Amen – The Foundation of Emunah

### The Security Wall of Amen

Rav Amram Koch, the *tzaddik* of Haifa, said: It is remarkable to see how people invest large sums of money in all kinds of insurance, while they are lax about answering amen, which *Chazal* praised at length. The insurance cannot guarantee a person life or security; it only offers money in the case of trouble. But amen, in contrast, has the power to tear up a decree and to protect a person that he should not be struck by trouble. When answering amen, a person builds a security wall around himself that protects him from trouble. What logic is there for a person to be lax, and not invest all his energies in answering amen properly?! (*Ha'emunah Mah Lema'aseh* p. 122)

### Small Reward and Big Reward

Harav Avraham Stern, author of *Gapei Aish*, explained:

The words of the *Scha"ch* (*Choshen Mishpat* 382 4) are known, that the words of *Chazal* (*Chulin* 86b) that the value of each *brachah* is ten gold coins, was only said for a *brachah* that has amen after it. An allusion to this can be brought from the fact that the numerical equivalent of amen in the *mispar kattan* is ten [1+4+5], to say that only in the merit of answering amen does one earn ten gold coins per *brachah*.

And we can say that the reward of ten gold coins is alluded to in the *midpar kattan*, in order to teach you that this reward is the small reward for amen. But the real reward is in *Olam Haba*, and it is alluded in the numerical value of the word amen [the *mispar gadol*]. Because amen is numerically equivalent to 91 which is the same value as the words *היים וטוב*. So that the one who answers amen merits an eternal life and much good in *Olam Haba* (*Shulchan Ai"sh, Orach Chaim* 6).

## Iggeres Emunim

A Letter from a Loyal Reader

Dear *Vechol Ma'aminim*,

Thank you very much for all your work to strengthen the answering of amen. I have merited to be strict each day to recite amen after *Birchos Hashachar* of a few people. I was inspired to do this in keeping with the practice of the Ari HaKadosh cited in *Shaarei Teshuvah* on the *Shulchan Aruch* (*Orach Chaim* 6 6) that he would answer amen after the *Birchos Hashachar* of the *mispallelim*, "even if there were a hundred, he would answer a hundred times."

Because answering amen after one hundred people each day is not something everyone can do, I accepted upon myself that at least each month, I should answer amen after one hundred people. Indeed, I always carry a special pad with me, where I keep track to make sure I don't answer to less than one hundred people a month.

I feel like my being strict about answering amen imbues me with *Yiras Shamayim*. And the truth is that this is evident from the words of *Rashi* in *Maseches Sanhedrin* (111a), explaining the *Gemara's* question (*ibid*) 'what is amen': "When one answers amen to each and every *brachah*, how does that express *kabbalas Yiras Shamayim*?" From his words we understand that every answering of amen is indeed "*Kabbalas Yiras Shamayim*."

I was very moved when, as I said my daily *Tehillim*, I noticed a remarkable allusion that links *Yiras Shamayim* to answering amen: The acronym of the *passuk* (*Tehillim* 2:11): "עבדו את ה' בשמחה וגילו ברעדה" is numerically equivalent to 91, which is the same as amen.

I also would like to thank you especially for your weekly pamphlet, which expands our horizons and entuses us to cleave to this wonderful mitzvah. I personally learn from it each Shabbos during the *seudah*, or right afterwards, and advise each person to do so.

With blessings of Torah,  
A.C., Teveriah

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 Rebbe  
of Parcheva, זי"ל

### The Rebbe of Parcheva

7 Shevat 5690

The Rebbe Rav Nosson Dovid Rabinowitz of Parcheva (Parczew) was born in 5626 in Ostrava, Poland, to his father, Rav Yitzchak Yaakov, the first Rebbe of Biala and author of *Divrei Binah*.

At first, he established his court in the city of Parcheva, Poland, but during World War One, he fled to Russia, and when he returned to Poland, he established his Bais Medrash in the city of Shedlitz, where he led his community until his passing.

The Rebbe of Parcheva led his community with a unique and lofty fashion. Thousands of people from around Poland followed him. He was known as a *po'el yeshuos*, and many came to see *yeshuos* from him. His *divrei Torah* were printed in *sefer V'Eleh Devarim Shene'emru LeDovid*.

He passed away suddenly on 7 Shevat 5690 at the age of 63. Thousands of *chassidim* accompanied him to the cemetery in the city where he lived – Shedlitz. In 5737, his children exhumed his *aron*, and reinterred him in the Segulah Cemetery in Petach Tikva.

### His Holy Will

The Parcheva Rebbe's holy will, which sheds light on his greatness, was printed in Warsaw in the year of his death.

In his will, he addresses the importance of reciting *Birchos Hashachar bechavrusa*. He instructed his *chassidim*: "And each one should say **Birchos Hashachar, and his friends should answer amen.**" (Will of the Parcheva Rebbe [Warsaw 5690] 28).