

# 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

### 'Two Voices' Do Not Sound Like One

"וידבר משה לפני ה' לאמר הן בני ישראל לא שמעו אלי ואיך ישמעני פרעה ואני ערל שפתים" (ו יב)

Many have struggled to understand this 'kal yachomer': Wasn't the reason that Bnei Yisrael did not listen to Moshe because of their "impatience and their hard work" (ibid *Passuk* 9)? Why wouldn't Pharaoh listen to the words while he was sitting on his throne in peace and comfort?

Harav Shaul Lowenstam, Av Bais Din of Amsterdam, explained:

Because Moshe had a speaking impairment, he had to rely on the speech of Aharon (*Shemos* 7:1) and Chazal say that "the words would emerge from between them as if both of them were speaking" (*Mechilta d'Rabi Yishmael Masechta Depesachim Parashah* 3). We see that in *Maseches Rosh Hashanah* (27a), Chazal state that two voices cannot sound as one, and therefore, two people who read together in the Torah cannot be *motzi* others. But with regard to things that are beloved to the ears of the *tzibbur*, such as reading *Hallel* and the *Megillah*, even if ten people read them together they can be *motzi* the *rabbim* in their obligation, because these words are so beloved that the public pays attention to hear them, despite there being 'two voices.'

This is what Moshe claimed: Because I am "aral sefasayim" I am compelled to speak with "two voices" which are not heard, and if "Bnei Yisrael did not listen to me" when I told them about the redemption, despite the preciousness of the words, "how will Pharaoh listen to me" when I have harsh words for him?!

Binyan Ariel

### Koach and Gevurah in the Brachah of Lightning

"ואולם בעבור זאת העמדתך בעבור הראתך את כחי ולמען ספר שמי בכל הארץ" (ט ז)

In this *passuk* that was part of the warning of Moshe for the *makkah* of *barad* that was accompanied by thunder and lightning, the word "koach" is mentioned in the *passuk*: "Ba'avur haroscha es kochi." It is a term of *gevurah*, as *Targum Onkelos* explained "Ulema'an saper es Shemi - dihon mishta'en gevuras Shem." And we can say that for this reason, Chazal instituted to mention in the *brachah* on thunder "Shekocho ugevuraso malei olam

Birchas Ish

### 'Hameichin Mitzadei Gaver. Amen.'

Dear Readers!

I sustained a great loss last week.

My dear mother, Mrs. Devora, *hc"m*, bas Reb Dov, *Hy"d*, passed away, after living a long life. She leaves behind a beautiful family, five generations of descendants who are *yirei Shamayim*, truly blessed progeny.

With her passing, which occurred suddenly, I merited to experience unbelievable *siyata diShmaya*, which has no natural explanation:

Six days before her passing, I came to Israel to participate in a family *simchah*. I don't come often, and for some reason, I felt an urge to come this time. I thank Hashem for putting the idea in my mind to do this, and to give me the *zechus* to be in my mother's house and to be with her those final days of her life.

I spent that last Shabbos with her, in her home, and she was so thrilled as I sang the songs of my father, *zt"l*, who passed away twenty years ago. During the week, I visited many schools, as I often do, to speak about the subject of answering amen, in keeping with the legacy of my parents' home, *z"l*. I had the privilege of visiting and speaking at more than twenty institutions around the country.

I was supposed to fly home late on Monday night. In the early evening ours, I went to my mother's house to spend the last hours of my visit with her, and to draw on her spirit and her inspiration for the future... Before I left for the airport, I bent down and asked for her *brachah*, and with her smile and upbeat spirit, put her hands on my head and gave me a long and heartfelt *brachah*.

I left her house with a good feeling, and headed out to the airport. I got out at the curb, and walked straight to the security check. Within a short time, I would be sitting on the plane. But suddenly, my good friend who had just dropped me off at the airport, called me and told me to wait. "I just received word that your mother suddenly collapsed," he said.

A word from the founder and Nasi of Bney Emunim

I was stunned, and of course, I could not continue on my way. I turned around and traveled back to my mother's house. I was with her those last few moments of her life, and about ten minutes after I arrived, she returned her purified soul to its Maker. She was surrounded by a *minyán* of her descendants, myself among them, crying out *Shema Yisrael*.

Imagine, dear readers; what were the chances of a Yid who lives aboard and does not come to Israel that often, having the privilege of being at his mother's bedside when she departed from this world?! I could have missed these few moments even if I lived on the next block...

*Baruch Hashem*, I had the *zechus*! My mother, who was literally *moser nefesh* for the Torah of her children, 'waited' with her typical quiet nature for me to finish a packed week of activities to strengthen the answering amen. She managed to shower me with effusive *brachos*, and just before my flight she 'called' me again, to be next to her for the *yetzias neshamah*.

I have sustained a great loss, but I will be consoled by the fact that I merit to continue the legacy of the home my parents built, to strengthen amen with all my might, and to give my mother the merit of a *kabbalas panim* that few merit - by the tens of thousands of ministering angels that were generated in the merit of Bney Emunim.

My *tefillah* is that I should merit to continue with this holy work for many years to come, to strengthen amen with all my energies, and to see only good health, long years and *nachas* and tranquility for me and my family, until the arrival of Mashiach may it be speedily in our day, when we will see the fulfillment of the *passuk* "V'yemalei kevodo es kol ha'arets amen v'amen."

With wishes for 'ulebesoros tovov venomar amen.'

Good Shabbos

Yaakov Dov Marmurstein

In memory of my esteemed mother, Devorah bas Reb Dov Marmurstein

### 'Ki Malachav Yetzaveh Lach'

This beautiful story is being presented in honor of the *yahrtzeit* of the holy Aish Dos of Ozherov, *zt"l*, which falls this week, on 1 Shevat. It was related by the renowned *mashpia* Harav Aharon Taussig, *shlita*.

Among his many holy practices, the Aish Dos of Ozherov spoke often to his listeners about the importance of *tefillah* and its many aspects. He was especially strict about not speaking during davening.

Although for the most part, the Rebbe was known to be very soft, and made every effort to serve as a defender for Klal Yisrael, when it came to the honor of *tefillah*, the Rebbe was unwavering



The Aish Dos of Ozherov as a young man.

and firm. When he felt it was necessary he would issue comments and rebuke, even to those who were closest to him.

No one who was present was able to forget what happened one year after *Kol Nidrei*. When the *baal tefillah* was about to make the declaration of "*Venislach lechol adas Bnei Yisrael...*" the Rebbe suddenly signaled for him to stop.

The *mispallelim* held their breaths and looked at the Rebbe as he stood up from his place and walked to stand next to the *bimah*. His *tallis*, which covered his head and part of his face, made him look like a Heavenly Angel.

In a quiet voice, the Rebbe began to speak:

"Rabbosai! The *passuk* says (*Bereishis* 44:16): '*Mah nomar...mah nedaber, mah nitzadok*'; '*Mah nomar*' – is a soft language – and refers to *tefillah*, '*mah nedaber*' is a harder language that refers to the mundane speech heard during davening and which arouses *kitrug*, a prosecution against us, On High."

At this point, the Rebbe turned to the

*tzibbur*, raised his voice and cried passionately:

"*Umah nitzadok???*" How will we defend ourselves? I feel like from Above, a tremendous *kitrug* has been aroused over our *tefillah*, as if the gates of *tefillah* have been blocked. How can we defend ourselves in front of the Bais Din Shel Ma'aloh in light of this tremendous *kitrug*!?"

"To my sorrow, we will not be able to continue davening until we hear in this *bais medrash* a clear promise that from today on, the *mispallelim* pledge to be careful not to speak during davening!"

After the Rebbe concluded his piercing words, he walked back to his seat and sat down silently.

In the shul, the silence was deafening. The *mispallelim* were gripped with fear and awe. The fiery words that had been uttered by the holy mouth, on the eve of the holiest day of the year, hammered in their heads, and they were stunned into silence as they looked at each other in shock.

Finally, three of the Rebbe's closest *chassidim* mustered up the courage, approached him and promised that from that day on, they undertook to ensure that no one would dare to speak during davening.

When the Rebbe heard this firm promise, he immediately leaped up from his chair, raised his arms Heavenward, and cried from the depths of his heart: "Now that the *kitrug* has been removed, we can say '*Venislach*!'"

One of his eminent *chassidim*, the author Rav Shalom Chaim Porush, described what he witnessed:

Indeed, from that day on, there was almost absolute silence during davening. Most of the *mispallelim* were scrupulous about the Rebbe's directive. But there was one person whose *yetzer hara* burned in him like a fire, and incited him to violate the *kabbalah* that the *mispallelim* had taken upon themselves. This happened repeatedly. The Rebbe noticed, and even made the effort to chide the man twice and three times, but to no avail.

One day, the man suddenly entered the Rebbe's room, crying hysterically, "Rebbe, save me!"

Brokenly, the man haltingly unburdened his troubles:

"My dear daughter, who is the age of *shidduchim*, suddenly fell dreadfully ill. Her condition is serious and the doctors have nothing to do for her. They say she doesn't have much time left to live. Rebbe, save me!"

The man expected a *brachah* from the Rebbe, but none was forthcoming.

"Regretfully, I can do nothing to help

you," the Rebbe replied.

"But why?" the man cried. "Didn't *Chazal* teach us that a *tzaddik* decrees and Hashem fulfills? I believe with utmost *emunah* that the Rebbe's *brachah* can certainly change the picture!"

"My dear man," the Rebbe replied, "to my regret, you missed the chance. I pleaded with you time after time to stop speaking during davening, and you turned a deaf ear. If you would have heard my voice, and kept quiet during davening, you would have now had thousands of angels advocating for you and protecting your life and the lives of your family. These would have been created by the *amens* that you would have answered to the *brachos* of *tefillah* and *Kaddish*, yet you missed out on them due to your errant conduct.

"It is said of these angels (*Tehillim* 91:11): '*Ki malachav yetzaveh lach lishmorcha bechol derachecha*.' If you would have merited, they would have now been standing and advocating for you, and pleading with HaKadosh Baruch Hu to send your daughter a full recovery. But you actively chose to lose out on them, so what more can I do?!"

Upon hearing these words, the man burst out crying, and fell to the ground in despair. He began to wail and scream loudly and frightfully.

"Rebbe," the man said after he calmed down a bit, "for the sake of my daughter's life, I am ready to pledge that from today until the day I die, I will never speak again, not during *Chazaras Hashatz*, not during davening and not during *leining*!"

"Are you really ready to promise that?" the Rebbe asked. The man repeated himself: "Absolutely, I am ready to promise with a *tekias kaf!*"

For some time, the Rebbe was deep in his thoughts, and then he said to the man: "If you pledge to do so sincerely, then you can return home calmly. *B'ezras Hashem* all will be alright. Your daughter will recover completely."

Somewhat encouraged, the man left. He kept his word, and from that day, began to adhere to his *kabbalah*. And as the Rebbe had said, so it was: After some time, when they returned to the doctor who had treated their daughter, for some more tests, he was very surprised:

"This is not the same girl that was here two weeks ago. It's not the same one. She's completely healthy!"

The merit of *tefillah* served that girl, and she established a true Jewish home; she lived for many years, and saw a fourth generation.

### Answering Amen after *Birchas Hazimun*

**1. One who hears people who ate reciting *Birchas Hazimun*, and he did not dine with them, should answer amen at the end of the *zimun*, meaning after the words “*Baruch she’achalnu miShelo ubeTuvo chayinu*,” both when it is said by the people who ate, and when it is said by the *mezamen*. Even though the *zimun* doesn’t have *Shem* and *Malchus*, because it was originally established by *Chazal* with this *nusach*, its *din* is the same as the rest of the *brachos*.**

#### Sources and Explanations

The *Tur* and *Shulchan Aruch* (198 1, based on *Brachos* 45b) rule that when someone hears others reciting *Birchas Hazimun*, if he did not dine with them, he should answer amen after them. The *poskim* differ on the reason that they rule to answer amen. The *Taz* (ibid 1) holds that *min hadin*, there is no obligation to answer amen after this *brachah*, because we do not mention *Shem* and *Malchus Shamayim*. However, it is not fitting for a person who stands next to a *chaburah* who are thanking Hashem and blessing Him, to be quiet and not participate. Therefore, it was instituted that one who hears the diners saying “*Baruch she’achalnu miShelo ubeTuvo chayinu*,” should answer amen after them. But after the *mezamen* repeats those words, he should not answer amen again [even if he came at the time when the *mezamen* was saying it and did not answer amen after the diners], because then, the diners are also quiet. But the *Levush* (ibid 1) holds that although *Chazal* did not institute to recite *Shem* and *Malchus* in the *Zimun*, it is a *brachah* like the others and it is obligatory to answer amen after it. Based on his words, the *Derech Hachaim* (*Hilchos Seudah*) wrote that one should answer amen after the diners who say “*Baruch she’achalnu miShelo ubeTuvo chayinu*,” and after the *mezamen* who repeats this *brachah*. This is the same as the *din* of all the *brachos*, that if one hears the same *brachah* from two different people, one after another, he should answer amen after each one of them (see *Shu”t Betzel Hachochmah* Vol. V, 90). The *Mishnah Berurah* (ibid, and *Shaar Hatzion*, ibid 3) rules according to those who hold that

*Birchas Hazimun* is a *brachah* like all others, and therefore, someone who did not eat with the *mezamnim* should answer amen after the *zimun*, both after the diners and after the *mezamen*.

When that person who did not eat hears the *mezamen* say “*nevaresh she’achalnu miShelo*” he must answer after him “*Baruch Hu umevorach Shemo l’olam va’ed*”, because how can he say “*nevaresh she’achalnu miShelo*” if he did not eat? (*Shulchan Aruch* ibid 1). In any case, after he finishes his words, he should answer amen after the diners and the *mezamen* who say “*Baruch she’achalnu miShelo ubeTuvo chayinu*” (*Mishnah Berurah* ibid 7).

**2. The *poskim* are divided as to whether the *mezamnim* themselves have to answer amen after the *mezamen* repeats after them the words “*Baruch she’achalnu miShelo ubeTuvo chayinu*.” And practically, the custom is not to answer, in order that there be no *hefsek* between the *brachah* of the *zimun* and *Birchas Hamazon*. But everyone admits that the one who makes the *zimun* does not answer amen after this *brachah* when it is said by the diners.**

#### Sources and Explanations

The *Magen Avraham* (beginning of 192) wrote that the *poskim* differ as to whether one needs to answer amen when the *mezamen* concludes “*ubeTuvo chayinu*” and the *Mishnah Berurah* wrote (ibid 3) that the custom is not to answer. The *Levush* (198 1) explained that even those who hold that *Birchas Hazimun* is a *brachah* in every sense, and therefore one who hears the *brachah* and does not join them needs to answer amen after it, still, *Chazal* did not institute for the *mezamnim* themselves to answer amen, so that there should be no *hefsek* between *Birchas Hazimun* and *Birchas Hamazon*.

But all agree that the *mezamen* should not answer amen after the diners say “*ubeTuvo chayinu*,” because he himself repeats after them and says “*Baruch she’achalnu miShelo ubeTuvo chayinu*” (*Shulchan Aruch Harav* ibid 2; *Shaar Hatzion* ibid 2).

## Gadol Ha’oneh

### Words of Chizuk in the Name of Those Who Said Them

(Continuation from *Parashas Vayechi*)

At the site of the *sneh*, the burning bush, the Torah writes (*Shemos* 3:6): “*Vayafer Moshe panav ki yarei mehabit el haElokim*.” The *Midrash* (*Shemos Rabbah* 3 1) says that in reward for concealing his face, Moshe merited that Hashem spoke to him “*Panim el panim*” – Face to face (*Shemos* 33:11), and that Moshe went On High to receive the Torah and remained there for forty days and nights basking in the Ziv HaShechinah.

Moshe merited to receive the Torah with such closeness because he honored HaKadosh Baruch Hu in a special way by concealing his face. From the words of this *Midrash* we learn that the more a person makes the effort to honor HaKadosh Baruch Hu, the more this will help him receive the Torah and enjoy the Ziv HaShechinah.

If we want to honor HaKadosh Baruch Hu, we can do this by being strict to say *brachos* with *kavanah* – which is a clear

testimony that Hashem is the Melech Ha’olam and that everything is from His Hand. By being strict to answer amen after each *brachah* with enthusiasm, we express that we believe, understand and recognize that everything is from HaKadosh Baruch Hu.

If we are strict about it, then *Kavod Shamayim* will be increased through us. Because every amen has an increase of *Kavod Shamayim* and is testimony that HaKadosh Baruch Hu is the “K-I Melech Ne’eman.” And with that, we will merit assistance from Above to receive the Torah and enjoy the Ziv HaShechinah [and see *Rabbeinu Bechayei* (*Shemos* 14:30) who wrote that the *passuk* (*Shmuel* I 2:30): “*Ki mechabdai achabed*” is said about one who is strict to answer amen].

Aside for that, with this conduct, the words “*Tenu oz l’Elokim*” (*Tehillim* 68:35) are fulfilled with greater intensity. Harav Chaim of Volozhin wrote (*Nefesh Hachaim*

Harav Moshe Hillel Hirsch, *shlita*

Rosh Yeshivas Slabodka



*Shaar* 2 Chapter 4) in the name of the holy Zohar (*Zohar Hachadash Rus* 105 2) that when saying *brachos*, we add power in the Heavenly Entourage, in the essence of “*Ve’uzo bashechakim*” and that is also the deeper meaning of answering amen.

*Baruch Hashem*, there are in our generation people who have merited to understand the deep virtues of answering amen, and do everything they can to disseminate the importance of this matter all over the world. This will certainly cause the dwelling of the Shechinah in this world to increase, and more power will be added to the Heavenly Entourage. This merit will surely bring the Geulah Sheleimah closer, may it be speedily in our day.

From his words at a Bney Emunim event in Av 5775

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

## Otzros Emunim

### Answering Amen – The Foundation of Emunah

#### ‘Al Yechasreinu’ – From Answering Even One Amen

The *tzaddik*, Rav Leib Chassid, of Telz, once traveled to the city of Vilna to collect money for his daughter’s wedding. When he arrived in Vilna, he hurried first to visit the Vilna Gaon. When he was in the home of the Gaon, Rav Leib noticed that after the *mevarech* finished the fourth *brachah* of *Birchas Hamazon*, *Hatov Vehameitiv*, with the words “*l’olam al yechasreinu*,” the Gaon answered amen. This was a big *chiddush* to Rav Leib; only now, when he saw his *rav* doing this, did it become clear to him that the requests of ‘*HaRachaman*’ are not part of the *brachah* of *Hatov Vehameitiv*. In fact, the *brachah* concludes with the words “*al yechasreinu*.” (See *Even Ha’ezel Brachos 2 7*)

To everyone’s surprise, right after he parted from the Gaon, Rav Leib hurried to return home. His family was shocked that he had returned so quickly and were sure that Hashem had granted him much success and that he had raised the sum he needed in a short time. But Rav Leib did not react, just asked that they should set the table for a meal. At the end of the meal, he informed them excitedly of the *chiddush* he had seen in the Gaon’s house, that the *brachah* of *Hatov Vehameitiv* ends with the words ‘*al yechasreinu*,’ and that one needs to answer amen after those words.

“I hurried to return home from Telz so that you should not *chalilah* miss answering even one amen to this *brachah* for even one more day,” Rav Leib explained. Then he added: “Although I did not bring with me money for our daughter’s wedding, I did bring this – the merit of answering amen - which is much more important! If the money we need for our daughter’s wedding comes a bit later, nothing will happen, but every day of missing out on answering amen, to even one *brachah*, is a big loss.” (*Aliyos Eliyahu, Ma’alos Hasulam, 22*)

## Iggeres Emunim

### A Letter from a Loyal Reader

Dear *Vechol Ma’aminim*,

Many thanks for publishing the high quality pamphlet each week that is distributed among *ohavei Torah* and *yirei Hashem*.

It is related in the name of the Kozhnutzer Maggid, as you have cited in the past, that the letters after the letters that comprise אמן are בנס. I thought to add in this vein, that amen is an acronym for אין מספר, countless miracles. There is no doubt that Am Yisrael merits countless miracles in the merit of strengthening their answering of amen.

I will further add, in a witty way, of course, that the fact that you publish a pamphlet about the subject of answering amen each week, and constantly bring wonderful pearls and *chiddushim* about the subject of this one single word, can be classified as a miracle in and of itself. Indeed, this comes to teach us about the great virtue of this mitzvah.

In appreciation,

**Shmuel Yaffeh, Yerushalayim**

Letters can be sent to  
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## Tzaddik B’Emunaso

### Amen and Brachos in the Teachings of One Who Has Yahtzeit

#### Harav Zusha of Anipoli

2 Shevat 5560

Harav Meshulem Zusia of Anipoli was born in 5490 into the home of his father, the great *baal chessed* Rav Eliezer Lipa [Lipman].

From a very early age, he constantly strove for truth, and in his youth, following his uncle, Rav Elimelech Feilit who was a

*meshamesh* of the Maggid of Mezeritsch, he began to follow the Maggid and became one of his prominent *talmidim*. As a result, his younger brother, Harav Eliemelech of Lizhensk, also became a close follower of the Maggid.

The Maggid said of him that he would not lead a community “because he is already above this subject” (*Eretz Tzvi* [Tel Aviv 5744] *Moadim* p. 287). The Baal Hatanya, who received an approbation for his *sefer* from Rav Zusha, praised his extraordinary *yiras Shamayim* (*Butzina Kadisha* 26). His history and Torah were printed in the *seforim Menoras Zahav* and *Butzina Kadisha*.

As is known, he, together with his brother Rav Elimelech, took upon themselves to go into exile, and during that time, they brought back *neshamos* that had strayed from their roots, and brought many people back from sinful ways. In his final years, he fell ill. He passed away on 2 Shevat 5560, and was buried in Anipoli, near his Rebbe, the Maggid of Mezeritsch.

#### The Soul of the Angel Is Created from Answering Amen

The reason for the words of *Chazal* (*Brachos* 53b) that the virtue of one who answers amen to the *brachah* is greater than that of the *mevarech* himself, was explained by Rav Zusha of Anipoli as follows:

Even though the angels are spiritual creations, they also have a body and soul. But in contrast to a person, whose body is comprised of physical elements, and only his soul is spiritual, with the angels – the body is also created from a spiritual element (see *Sifri Ha’azinu* 306). From this we can explain the difference between the *mevarech* and the one who answers amen: The *mevarech* creates with his *brachah* the body of the angel, and by answering amen “which is the inner meaning of the *brachah*” the soul of the angel that gives him life is created. Therefore, “the one who answers amen is greater than the *mevarech*.”

But Rav Zusha adds: Even when a person is alone, and he does not have who to answer amen after his *brachah*, this does not mean necessarily that the angel that he creates with his *brachah* remains without a soul. Because if he makes the *brachah* with enthusiasm, he will merit to create the soul of the angel as well. Therefore, the *passuk* says (*Iyov* 23:13): “*Vehu b’echad umi yeshivenu venafsho osah vaya’as*,” which we say in the *nusach* of the *tefillos* of Rosh Hashanah. And we conclude with the words “*Nora VeKadosh*”. “*Vehu b’echad*” – when a person sits alone “*umi yeshivenu*” – and there is no one to answer amen after him, then if “*venafsho osah*” – that he makes the *brachah* with a yearning in his soul, then “*vaya’as nora vekadosh*”, he creates with his *brachah* even the soul of the angel. (*Ohr HaTorah* [by the Tzemach Tzedek] *Ma’amarei Razal V’inyanim* p. 54).



The matzeivah of Rav Zusha of Anipoli