

# Ve chol Maaminim

A Weekly Pamphlet From "Bney Emunim"

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ת.ד 102 בני ברק  
פקס : 03-5055919  
9139191@gmail.com

## Peninei Emunim

Pearls of Tefillah in the Parashah

## Pischu Shearim

Open the Gates

### Tefillah with Submission Is Accepted

“ויאמר ה' אל משה מה תצעק אלי דבר אל בני ישראל ויסעו” (יד טו)

There is a well-known question: What should Moshe have done in a time of trouble if not scream to Hashem?

Harav Aryeh Tzvi Frommer of Kozhiglov explained that this is why *Onkelos* explained the words of the *passuk* “mah titzak Eilai” to mean “kevilos tzelosecha” – I accepted your *tefillah*. He says that HaKadosh Baruch Hu did not come to instruct Moshe to cease his davening, but rather to tell him that his *tefillah* had been accepted. In other words, “mah titzak” – that which you have screamed, reached “Eilai” and your *tefillah* was accepted.

The Kozhiglover Rav added that this *passuk* also alludes to the fact that acceptance of *tefillah* depends on the extent to which the *mispallel* submits himself to his Creator. “Mah titzak” – if your *tefillah* is said with submission, in the sense of “מה” (see *Rashi* 16:7), you are guaranteed that the gates of Shamayim will open for it and it will reach “Eilai.”

Eretz Tzvi

### The Sea Split ‘Lifnei Moshe’

“ויאמר ה' אל משה מה תצעק אלי דבר אל בני ישראל ויסעו; ואתה הרם את מטך ונטה את ידך על הים ובקעהו ויבאו בני ישראל בתוך הים כיבשה” (יד טז-טז)

Harav Yosef Shaul Nathanson explained:

If the purpose of Krias Yam Suf was to enable Bnei Yisrael to cross the sea, Hashem could have led them over the water, without splitting the sea. The

reason that the miracle was done specifically in this way was to show the whole nation that HaKadosh Baruch Hu submitted nature to Moshe, Ish Ha'Elokim. When Moshe raised his hand to the sea, it split in two, and when he raised his hand again, the water returned to its place. This is what Hashem said to Moshe: “Mah titzak Eilai daber el Bnei Yisrael veyisa u” – on the water, as if it is dry land. But because I want to show Bnei Yisrael that the nature is submitted to you, therefore, “And you should raise your stick and raise your hand over the sea and split it.”

Thus we can explain the reason why we say in *Birchas Hageulah* in *Maariv*: “Malchuscha ra'u banecha bokea yam lifnei Moshe.” The reason HaKadosh Baruch Hu split the sea was “lifnei Moshe” – to show that HaKadosh Baruch Hu put him in control of nature.

Divrei Shaul, Volume I

### Moshe Davened Ne'ilah

“וידי משה כבדים ויקחו אבן וישימו תחתיו וישב עליה ואהרן וחזר תמוכו בידיו מזה אחד ומזה אחד ויהי ידיו אמונה עד בא השמש” (יז יב)

Harav Yitzchak Zev of Brisk explained:

Previously (17:10) *Rashi* wrote that throughout the war with Amalek, Moshe was fasting. So we can say that because on fast days, they would daven *Ne'ilah* “close to the setting of the sun” (*Rambam Tefillah* 1 7), the Torah writes “Vayehi Yadav emunah” that Moshe raised his hands in *tefillah* of *Ne'ilah* (as *Rashi* explains) which continued “ad bo hashemesh, until the sun set.”

Chiddushei HaGriz al HaTorah

A word from the founder and Nasi of Bney Emunim

### The Amen and Emunah

After Krias Yam Suf, Am Yisrael soared to the greatest heights of *emunah*, as the Torah says in this *parashah* (*Shemos* 14:31) “And Bnei Yisrael saw the great Hand that Hashem wielded against Egypt; the people feared Hashem and believed in Hashem and in Moshe His servant.”

Rabbeinu Bechayei, one of the great commentators on the Mikra, learned beautiful thought from this *passuk* about answering amen. He wrote: “And because *emunah* is the foundation of all of Torah, *Chazal* instituted in our *brachos* and *tefillah* that we answer amen.”

It seems as if Rabbeinu Bechayei is trying to clarify to us that today as well, thousands of years after that event, each one of us can still ascend to the level of the *emunah* of the generation that left Mitzrayim. By answering amen, the path is paved for every Jew, wherever he is, to instill and to strengthen the *emunah* in his heart.

Rabbeinu Bechayei was *mechadesh* that answering amen is not only joining the *brachah* of the *mevarech*, because if it was, this could have been done using other forms of praise. *Chazal* chose specifically the word “amen” – with its particular punctuation – because this word has a tremendous strength to build a Mishkan of *emunah* in the heart of each and every person.

This can explain why *Chazal* attributed so many *segulos* to answering amen, and promised so many good things to one who is strict to do so properly. Any person with good sense realizes that the best way to bring down *yeshuos* and *brachos* upon a person is with the pure and complete *emunah*, and this is established in the heart of a person through amen.

In my humble opinion, the words of Rabbeinu Bechayei offer another way to look at the reason for the ancient *minhag* of reciting *Birchos Hashachar bechavrusa*. Because the fundamental of *tefillah* is *emunah*, and when a person merits to instill *emunah* in his heart even before *tefillah*, through answering amen, then the virtue of his *tefillah* will grow immeasurably.

If we recite *Birchos Hashachar bechavrusa* each morning, and then daven with *emunah sheleimah* as a result, surely our *tefillos* will be willingly accepted, amen.

Good Shabbos

Yaakov Dov Marmurstein

### An Amazing Miracle on Zos Chanukah

In one dreadful moment, on Monday, 2 Teves, Zos Chanukah 5769, the life of Reb Raphael Aryeh Deutsch of Modiin Illit changed drastically.

That morning, Reb Raphael Aryeh, who was known then only as Reb Aryeh, went up to the roof of a building on Rabi Yehudah Hanassi Street in the Brachfeld neighborhood where he lived, to help his brother, a contractor, oversee the workers and the work being done at the site.

It was during one of the rounds of fighting in southern Israel. Two days earlier, a number of Gazan children had been killed, and the waves of incitement emanating from the Gaza Strip flooded all the Arab enclaves in Israel. Gazan Hamas terrorists incited their friends all over Israel to launch a 'solidarity strike with their Gaza brethren,' and thus, even those workers who chose to come

then went down to the street level, and stabbed and injured three more *avreichim*. Finally, he called a Jewish contractor who he knew, and with the excuse that he 'wasn't feeling well,' asked the fellow to take him back to the checkpoint at the entrance to his village.

Meanwhile, the Brachfeld neighborhood was in an uproar. News of the attack spread rapidly to the security forces. The students were on lockdown in their classrooms, and security forces began intensive searches for the terrorist. One of the Hatzolah volunteers, a well-known *askan* in the city, noticed the car in which the terrorist was sitting turning to leave Brachfeld. He stopped the car and demanded that the terrorist come out. When he saw his bloodstained hands, he suspected him, and a short faceoff ensued between them. The terrorist pulled

out a knife, and in response, the *askan* pulled out a pistol, shot him, and mortally wounded him.

While the rescue forces were treating the injured, and the security forces were searching for the terrorist, no one knew that Reb Aryeh was wallowing in a pool of his own blood on the roof of the building site. He lay for a long while, and could have been there for even longer, if not for two of his friends, Rabbi Chaim Hanfling and Rabbi Oded Megira.

They had not yet heard that the terrorist had been caught, and they went up to the roof to find their friend Reb Aryeh; to their horror, they discovered him there, unconscious.

Reb Aryeh was taken to the hospital in critical condition, and immediately began a series of emergency surgeries that saved him from imminent death. However, his head injury was very severe, and the doctors were pessimistic about his chances for recovery.

For weeks, Reb Aryeh's family and friends tore the gates of Heaven for his recovery. As per instructions of the Rabbanim, the name Raphael was added, and from that day on, the name Raphael Aryeh ben Varda was publicized everywhere. Anyone who heard about the painful incident was motivated to daven and take on *kabbalos*. In every *cheder* and school, they davened for him, and at the same time, the doctors fought for his life in the hospital.

After many months, with miracles, Reb Raphael Aryeh opened his eyes for the first time. But his brain injury meant that he was not able to recognize any of the people around him. Only after a full year of intense rehabilitation did Reb Raphael Aryeh's body begin to function again. After two and a half years, the exhaustive rehabilitation came to an end, and Reb Raphael Aryeh was able to return home to continue his slow recovery from the severe head injury he had sustained.

Throughout this trying time, Reb Raphael Aryeh relates, the thing that gave him the most strength was the fact that all of Am Yisrael was davening for him. "From 'Dan to Be'er Sheva' there wasn't a child who did not know my name, 'Raphael Aryeh ben Varda,'" he says. His difficult condition touched the heart of every Jew.

As an example, Reb Raphael Aryeh shares the following incident: "Last week, my mother had to take care of something at the Interior Ministry. When the clerk noticed her name and her family name, she asked her, 'Are you the mother of the man from the story with the hammer...?'" Apparently the name was so etched in her heart that fourteen years later, it still rang familiar.

Reb Raphael Aryeh wants to especially point out the ongoing influence of the *tefillos* on his spiritual progress. Since his recovery, Reb Raphael Aryeh holds a *seudas hoda'ah* each year on Zos Chanukah, the day of the attack. Friends and acquaintances attend, and the highlight is the *siyum masechta* that he makes during the *seudah*, on a *masechta* that he has toiled to learn for the entire year.

Reb Aryeh concludes the conversation with the following message: "When the axe that threatened to cut down my life hit my head, I was sure that was the end. When I woke up the first time in the hospital, and saw my serious condition, and my inability to function, I could have despaired and just given up. But *bechasdei Shamayim*, and with the power of *tefillos*, I chose to grasp onto this world. I resolved in my heart that from that day on, I would invest all my energies in progress, physical and spiritual, and *bechasdei Shamayim*, I merited tremendous *siyata diShmaya*, and I am here today, speaking to you like a normal person."

*Heard firsthand*



Modi'in Illit

to work were very upright.

Reb Aryeh went up to the roof of the building where he was supervising the workers, and approached one of the longtime workers that had been working for him. As a matter of routine, he gave him some practical instructions regarding the work that needed to be done that day.

During those moments, Reb Aryeh and the worker were alone on the roof. Suddenly, the worker leaped towards him, and blurted something to the effect of 'you are killing children in Gaza,' and whacked Reb Aryeh on the head with a huge hammer he was holding – a demolition hammer that weighed five kilograms. Then he stabbed Reb Aryeh brutally and fled the scene.

Reb Aryeh crumpled to the ground in a pool of blood, but the Arab had not yet had enough. He went down to the floor below, stabbed the owners of the apartment, wounded them lightly, and

## Answering to a *Brachah* Without Shem and Malchus

1. If someone forgot to mention the Name of Hashem in his *brachah*, there is no obligation to answer amen after him, because he was not *yotzei* the *brachah*. But when someone does mention Shem Hashem but not Malchus, it is forbidden to answer amen, because he uttered Shem Hashem in vain.

### Sources and Explanations

The *Shulchan Aruch* (*Orach Chaim* 215 2) rules: "If one alters the wording of the *brachos*, amen is not answered after him." The *Mishnah Berurah* wrote (ibid 11): "And specifically because he altered it in a way that he was not *yotzei* the *brachah* as a result, it is like he makes a *brachah levatalah*, which it is forbidden to answer amen." The *Shulchan Aruch* (*Orach Chaim* 214 1) rules that if the *mevarech* forgot to mention Shem or Malchus in his *brachah* he is not *yotzei*. Hence, when one forgets to mention Shem Shamayim, even though it is not an obligation to answer amen after him, because he was not *yotzei* with his *brachah*, it is not forbidden, because he did not utter Shem Shamayim in vain. (*Shu"t Betzel Hachochmah* Vol. V 89. And see *Derech Pikudecha* Mitzvah 36 *Chelek Hadibbur* 4). But if he mentions Shem Shamayim and did not mention Malchus, because he was not *yotzei* the *brachah*, as not mentioning Shem Shamayim nullifies the *brachah*, we find that he mentioned Shem Shamayim in vain. His *din* is like one who recites a *brachah levatalah* and we do not answer amen after it (*Notrei Amen* Vol. II, p. 20, based on *Biur Halachah* ibid ad loc. *ve'im dileg*).

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2. There are some *brachos* that are said without Shem and Malchus - as this is the way the *poskim* instituted that it be said. One example

is *Baruch Shepeterani* for someone whose son becomes bar mitzvah, which some ruled to recite without Hashem's Name because it is not mentioned in the *Gemara*. There is no obligation to answer amen after such a *brachah*.

### Sources and Explanations

The *brachah* of *Baruch Shepeterani* is not mentioned in the *Gemara*, but rather in the *Midrash* (*Bereishis Rabbah* 63 10), and therefore, the *poskim* differ (see *Shulchan Aruch Orach Chaim* 225 2 and *Mishnah Berurah* ibid 8) as to whether one should say it with Hashem's Name or not. The *Halichos Shlomo* wrote (*Tefillah*, p. 293) that if one recites it without Shem and Malchus, then amen is not answered. We see this also in the *Shaarei Ephraim* (4:33) regarding the *brachah* of *Dayan Ha'emes*, which is said by those called up to the Torah on Tishah B'Av. "Because it is said without Shem and Malchus, and there is no answering amen, it is customary to recite it in a whisper." Those that have the custom not to mention Hashem's Name in the *brachah* of "*Hamekadash Shemo Berabbim*" because it was not mentioned in the *Talmud Bavli* (see *Taz Orach Chaim* 46 9), have the custom to say it in a whisper, because amen is not answered after it (*Shu"t Betzel Hachochmah* ibid).

Even those who hold that there is an obligation to answer amen to the *Birchas Hazimun* even though Shem and Malchus are not mentioned there (see *Mishnah Berurah* 198 4), concede that if one forgets to mention Hashem's Name in his *brachah*, or skipped it due to a doubt, there is no obligation to answer amen after it. This is because if one does not mention Hashem's Name in the *brachos* where it was instituted to mention the Names, this changes the form that *Chazal* gave the *brachah*. But in the *brachah* of *Zimun*, which was originally formulated without Shem and Malchus, one should answer amen (*Shu"t Betzel Hachochmah* ibid 90).

## Gadol Ha'oneh

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

## *Imros Kodesh* from the Boyaner Rebbe, *shlita*

The *Gemara* in *Maseches Shabbos* (119b) says: "Rabi Yehoshua ben Levi says: anyone who answers "*Amen Yehei Shemei Rabba Mevorach*" with all his strength, has his decree torn up." *Rashi* (ibid ad loc. *bechol kocho*) explains that "with all his strength" means "with all his *kavanah*." *Tosafos* (ibid ad loc. *kol ha'oneh*) explain that this means "*bekol ram*," in a loud voice, and cite the *Pesikta*: "When Bnei Yisrael enter the shuls and say *Yehei Shemei Rabba Mevorach* out loud, they nullify difficult decrees." Let us all take upon ourselves to answer "*Amen Yehei Shemei Rabba Mevorach L'olam Ule'olmei Olmaya*," with *kavanah* and in a loud voice - "*bechol kocho*."

We need to say every amen out loud and with *kavanah*. This was always the advice of Klal Yisrael, even in the most difficult times, and as we explain in the *piyut* (for Yamim Noraim) '*atzaso emunah*' that the *eitzah*, the advice, is *emunah*.

The *tzaddikim* said of the *passuk* (*Tehillim* 115:10) "*he'emanti ki adaber*", the more one speaks and discusses *emunah*, the more one merits to reach a state of *emunah*. And every amen that one answers is the essence of "*he'emanti ki adaber*", and we merit to answer amen dozens of times a day, sometimes even hundreds. So let us be very careful about the *kavanah* each time we answer amen.

The *Gemara* (*Shabbos* 119b) says: "*Mai amen?* What is amen? Rabi Chanina said: א-ל מלך נאמן" and *Rashi* explains (ibid ad loc. 'K-I'): "Thus he testifies of his Creator that He is a K-I Melech Ne'eman." By answering amen, a person becomes stronger in his *emunah*. And it is brought from *tzaddikim* that '*emunah*' is from the term '*hamshachah*,' that through *emunah* one can draw down everything, one can draw down good, and *chessed* and compassion [from Above]. (Erev Rosh Hashanah 5781)



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*Kaddish* is a matter of *Kiddush Hashem*. It says (*Vayikra* 22:32): "*Venikdashiti besoch Bnei Yisrael*," and when we say *Kaddish* and answer amen after it, we sanctify Hashem's Name in public. We similarly make a *Kiddush Hashem* when we say "*Baruch Hu uBaruch Shemo*," and amen to all the *brachos* in *davening*. The holy *Zohar* (*Vayeilech* 285 2) expounds on and praises the virtue of answering amen, which opens the gates of compassion and the gates of *brachah*, as it says (*Yeshayahu* 26:2): "*Pischu she'arim veyavo goy tzaddik shomer emunim*," and it is explained (ibid) "do not read it *emunim*, but rather *amenim*." (13 Elul 5773)

## Otzros Emunim

### Answering Amen – The Foundation of Emunah

#### Amen – Avodas Halev

Harav Binyamin Yehoshua Silber, author of *Az Nidberu* (Vol. II, 79) wrote regarding the special virtue of answering amen with *kavanah*:

As is known, *Chazal* (*Taanis* 2a) call *tefillah* “*avodah she’hi balev*.” However, the *Chovos Halevavos* explains (*Shaar Cheshbon Hanefesh* Ch. 3, 9<sup>th</sup> *Cheshbon*) that because it is hard for a person to narrow his thoughts, *Chazal* instituted to utter with words of *tefillah* orally, because by doing so, one can connect his thoughts to the words of the *tefillah* and to daven with the proper *kavanah* of the heart.

One who hears the *brachos* of a friend and answers amen with *kavanah* is serving his Creator only with his heart, in the form of the mitzvah of *tefillah me’ikar hadin*. Because of this lofty virtue that exists specifically in answering amen, *Chazal* say (*Brachos* 53b) “*gadol ha’oneh*, the one who answers amen is greater than the *mevarech*.”

## Iggeres Emunim

### A Letter from a Loyal Reader

Dear *Vechol Ma’aminim*,

As a pamphlet that serves as a platform for *chizuk* in answering amen, I think it is fitting to send you a message I once heard from one of the *tzaddikim* of Yerushalayim, who often visits the *tziyun* of Rabi Shimon Bar Yochai in Meron.

When one comes to arouse Heavenly Mercy in Meron, we have to be very careful that a person should not close the gates of Heaven while he is in the holy place. What does this refer to?

It states in the *Zohar* (*Vayeilech* 285 2): “Anyone who hears a *brachah* from the *mevarech* and does not have *kavanah* when answering amen, of him it is said ‘*ubozai yekalu*.’ And what is his punishment? Just like he did not open the gates of *brachah* On High, likewise the gates of abundance are not opened to him.”

As is known, the structure over the tomb of Rashbi serves as a shul, and there are many *minyanim* there throughout the day. If a person comes in and hears the *shaliach tzibbur* repeating the *tefillah* or making a *brachah*, and does not answer amen properly, he causes the gates of Heaven to be closed. These words have a very special meaning in Meron, as people who come to daven there rely on the fact that the gates of Heaven are open to accept *tefillos*. So how can one rely on this, and at the same time, ignore the words of Rashbi himself in the holy *Zohar*?! The *Zohar* further states (*Shelach* 162 1): “If someone hastens the saying of amen, and does not say it calmly and in its full length, his life in this world will be shortened.” The words of Rashbi make the heart tremble and obligate one who comes to his *tziyun* to answer amen with great awe, with *kavanah* and slowly. Because if not, it is possible that in place of the *brachah*, he brings upon himself the opposite, *chalilah*.

That same *tzaddik* added a piece of advice and cited the words of the last stanza in the *piyut* of ‘*V’amartem Ko Lechoy*’ – that when “*Toraso magen lanu ume’iras eineinu*,” and we follow its light and fulfill what it says, then we are guaranteed that “*yamlitz tov b’adeinu*,” he will advocate good for us.

Shimon Dovid Levy, Yerushalayim

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

## Tzaddik B’Emunaso

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



Broken matzeivos in the Jewish cemetery in Mattersberg [formerly Mattersdorf] in Austria.

#### The Binas Yissachar

16 Shevat 5558

Harav Yissachar Ber Bloch was the son of Harav Shimshon of Hamburg, author of *Nezirus Shimshon* on *Shulchan Aruch Orach Chaim* and *Tosafos Chadashim* on the *Shishah Sidrei Mishnah*. He learned Torah from his father and was considered the *talmid muvhak* of Harav Yehonasan Eibeshitz.

Beginning in the year 5528, he served as Rav in a number of cities in Moravia (currently the Czech Republic), and about fifteen years later, he was asked to serve as Rav in Semnitz, Hungary,

where his greatness and holiness became renowned. In 5545, in Prague, he printed his *sefer Binas Yissachar*, with *divrei mussar* and rebuke.

Towards the end of his life, at the beginning of the year 5558, he was appointed Rav in the city of Mattersdorf. Tragically, a few months later, on 16 Shevat 5558, he passed away. The Chasam Sofer, who was in close contact with him, was asked to succeed him as Rav.

His *chiddushim* on *Mishnayos* were in the hands of the Chasam Sofer, and his son, Harav Shimon Sofer of Krakow worked to have them published. They were incorporated in the Lemberg edition of the *Mishnayos* under the name *Bnei Yissachar* – as Rav Bloch did not have children. In his approbation to these *Mishnayos*, Rav Shimon Sofer wrote that his father, the Chasam Sofer, would “effusively praise the Torah and holiness” of the author.

#### The Importance of Rebuking Laxity in Amen

In his *sefer Binas Yissachar* (beginning of *Perek Derech Chaim*), Rav Yissachar Ber wrote that the Rav of the city should not refrain from rebuking the members of his city, even if they will harbor hate for him for doing so. He added: One of the things the Rav has to rebuke people in his city for is to be strict about answering every single amen according to halachah. They should especially be strict about those three types of amens about which *Chazal* cautioned against in *Maseches Brachos* (47a): 1. *Amen chatufah* – answered with a mispronunciation; 2. *Amen ketufah* – that the one who answers swallows or cuts off one of the letters; 3. *Amen yesomah* – that he answers without hearing the *brachah*.

The *Binas Yissachar* added that Dovid Hamelech already hinted to the obligation to be careful about these three amens in the *passuk* (*Tehillim* 5:16): “*ולרשע אמר אלקים מה לך*” – “*ולרשע אמר אלקים מה לך*” – the word חקי is an acronym for *chatufah, ketufah, yesomah*.