

Ve chol Maaminim

A Weekly Pamphlet From "Bney Emunim"

Parashas MISHPATIM | 5783 | Issue No. 471



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

Peninei Emunim

Pearls of Tefillah in the Parashah

A Brachah on the Mitzvah of Lending

"אם כסף תלוה את עמי את העני עמך לא תהיה לו כנשה לא תשימון עליו נשך" (כב כד)

Rashi explains (based on *Mechilta Mishpatim* 19) that although usually the word "אם" is not explained as a commandment, but rather as a condition, this *passuk* is one of the three *pesukim* in the Torah where "im" is said as a commandment. The words "*im kesef talveh*" commands us to loan money to a poor person. If so, this loan is a *mitzvas aseh*, so why was no *brachah* instituted for it?

Harav Yehonasan Eibeshitz explained: The Raavad wrote that a person does not recite a *brachah* on a mitzvah whose obligation stems from something his friend lacks, because if he makes a *brachah*, it is as if he is thanking Hashem for that lack (*Avudraham Shaar Gimmel*). The need to borrow from another person is a curse or a punishment, as we seen in the *brachos* said in *Parashas Ki Savo* (*Devarim* 28:12), which state: "*Vehilvisa goyim rabbim v'atah lo silveh*, and you will lend to many nations, but you will not borrow," while the corresponding curse is (ibid 44) is "*Hu yalvecha v'atah lo salvenu*, he will lend to you but you will not lend to him." Therefore, it was not instituted to recite a *brachah* for the mitzvah of lending.

It is cited in the name of Harav Menachem Mendel of Rimanov, that if a person needs a loan, he should not daven for it, because a person should not daven that the words that the Torah considers a *klalah*, a curse, should be fulfilled with him.

The *Chiddushei HaRim* further answered according to the Rishonim that only one who gives a loan to a poor person fulfills the mitzvah, while a loan to someone who is not poor is not included in this mitzvah. As the words of the

passuk say: "*Im kesef talveh es Ami es ha'ani...*" (see Rambam *Malveh* 1 1). While a person is obligated to lend to someone who presents himself as a poor person, even if it not clear if he is indeed poor, there is no *takanah* to recite a *brachah* on this mitzvah, lest the borrower is a swindler who is passing himself off as poor. If this is the case, then the lender would be reciting a *brachah levatalah*, were he to make a *brachah*.

Tumim 97 1; *Chiddushei HaRim*
Choshen Mishpat 97 1; *Agra Depirka*
105

Tefillah for the Rabbim – A Brachah for the Individual

"ועבדתם את ה' אלקיכם וברך את לחמך ואת מימך והסרת מחלה מקרבך" (כג כה)

Chazal (*Bava Kama* 92b) explained this *passuk* as follows: if a person gets up in the morning and serves his Creator, the *avodas halev*, with *Krias Shema* and *tefillah*, Hashem will bless the bread and the water that he eats after his *tefillah*, and he is guaranteed that Hashem will remove disease from inside him. And there is a question: Why was the *tefillah* mentioned here in the plural – '*v'avadetem*' and the reward, '*ubeirach es lachmecha*' – said in the singular?

The *Midrash Lekach Tov* explained that the *passuk* concludes in the singular to emphasize that the in the merit of *tefillah*, Hashem will bless the bread of each and every single person in Am Yisrael on his own, and Am Yisral will not need to come onto one another.

The *Baal Haturim* further explained: The Torah begins in the plural because the *tefillah* of *rabbim* is wanted and accepted, and concludes in the singular, because each and every individual receives his *parnassah* with *Hashgachah pratit*, based on his needs.

Pischu Shearim

Open the Gates

A word from the founder and Nasi of Bney Emunim

Learning in Order to Fulfill

With *chasdei Shamayim*, this pamphlet, with its various segments, has been very well received by the public. Over the years that it has been published, I have received letters from readers expressing their gratitude for the benefit they derive and the *chizuk* that they get from it.

I would like to draw your attention to a short sentence that is usually printed on this pamphlet, whose source is in the words of the Ramban in his famous letter: "*Veka'asher takum min hasefer techapes b'asher lamadeta im yesh bo davar asher tuchal lekaymo – and when you finish learning seek out in what you have learned if there is something that you can fulfill.*"

The meaning of this sentence, for you, dear reader, is simple: Don't suffice with just reading this pamphlet, because the objective of all learning is to see how one can implement the words in practical life.

Did you read the pamphlet? Did you enjoy? Now ask yourself what you are taking away from it. What are the spiritual lessons that you have learned and that you can implement practically?

These holy words were often on the lips of my father, Rav Chaim Bentzion ben Reb Aharon Tzvi, *zt"l*. My father would often recite the *Iggeres HaRamban*, and was scrupulous all his life that his learning should not be just that, but that there should always be a practical application to what he had learned.

This practice is what brought him to adhere so strongly to the mitzvah of answering amen. In accordance with the directive of the Ramban, he demanded of himself to fulfill the words of *Chazal* that he saw on the subject, and to implement the practices of his ancestors and of *gedolim* through the generations.

I had a thought about the fulfillment of the words of the Ramban cited above; we ask each morning in the *brachah* of *Ahavah Rabbah*: "*Vesein belibeinu binah lehavin ulehaskil lishmoa lilmod ulelamed lishmor vela'asos ulekayeim.*" In other words, we are asking Hashem to give us the wisdom that our learning should be in order to "keep and to do and to fulfill."

Perusal of this pamphlet clarifies and teaches us about the great virtue of answering amen. Therefore, it should bring the reader, step by step, closer to the mitzvah of answering amen, whether by hearing *Birchos Hashachar* from those around him, or by being strict to recite every *brachah* aloud so that others can merit to answer amen. And as *Chazal* have promised (*Avos* 4:5): "One who learns in order to do is then provided with the opportunity to learn and to teach to keep and to do."

Good Shabbos
Yaakov Dov Marmurstein

A Siddur Sent from Above

It was late morning in the internal medicine department at the Staten Island University Hospital. Rabbi Uri Klughaupt, *shlita*, the grandson of the Me'or Yisrael of Skulen, *zy"ta*, could be seen running frantically between the rooms in the ward, looking for something, but not finding it.

It was during the many hours that Rav Uri spends in the hospital as part of his job. Reb Uri lives near the hospital, and one of his jobs is supervising the kashrus in the kosher part of the hospital's kitchen. Naturally, he has become the de facto 'representative of the Jewish people' at the hospital. It didn't take long for his job description to expand to include all the physical and material needs of the Jewish patients, and he does this happily and with a sense of mission.

Each morning, Reb Uri comes to the hospital. After checking what is



The famous ferry from Manhattan to Staten Island.

happening in the kitchen, and ensures that the kashrus regulations are being adhered to, he continues on to his daily rounds of the rooms of the Jewish patients. He offers encouragement, inquires how people were doing, and cheers people up with words of *emunah*, and with Jewish songs.

As part of his job, it happens that he is sometimes summoned urgently to be present when a Jewish soul is departing this world. Usually, he is called to complete a *minyan* as the *neshamah* departs, but he has found himself also standing alone alongside the bed of a lonely Jewish person about to pass away. He recites *Viduy* and the special *pesukim* with the patient, and if necessary, also arranges a Jewish burial.

This is what happened that morning. Reb Uri was summoned urgently to one of the rooms in the internal medicine department. There was an

elderly Jew laying alone in the room; his face was pale and drawn; there was no family or acquaintances at his bedside. Based on the beeps and signals from the machines, and the dropping numbers, Reb Uri realized that in such a situation, he had to begin reciting *Viduy* with the patient. But something prevented him from doing this. Usually he took with him a *siddur*, but he had forgotten this time. Although he always remembered the *Viduy* and the *pesukim* by heart, this time, probably because of the urgency with which he had come, he just could not remember...

Reb Uri began to look among the rooms where he knew there were Jewish patients, hoping that someone would have a *siddur* with him. But he could not find one. He was about to give up and try without a *siddur*, when he suddenly met the gaze of one of the hospital employees walking towards him holding nothing less than a *siddur*.

Reb Uri didn't think twice. He didn't have time to apologize or explain... He grabbed the *siddur* from the man and hurried to the patient's room. He said the entire *Viduy* and the *pesukim* and as the patient's soul departed this world. Thus, that lonely Jew merited to return his soul to its Maker with the proper dignity.

After he finished performing *chessed shel emes* with the *niftar*, Reb Uri left the room. He looked for the person he had taken the *siddur* from, and when he found him, he apologized and explained the reason he had 'grabbed' the *siddur* from his hand without an explanation...

"Without knowing it, you merited to be a partner with me in this tremendous mitzvah of *chessed shel emes*," Reb Uri explained. "In your merit, a lonely Jewish soul was able to leave this world with dignity."

"If you don't mind," Reb Uri said to the man before they parted, "I'm just curious to know how it came about that you were walking around in the ward at this late morning hour with a *siddur* in your hand?"

The response took him by complete surprise:

The man told Reb Uri that he worked in one of the hospital's departments, and in the room near his office worked another Jew, who we will call Ken. This other person was very far from Torah and *mitzvos*. Recently, Ken had begun drawing a bit closer to Yiddishkeit. *Bechasdei Shamayim*, he was getting stronger; he had taken upon himself one mitzvah and then another. The night before this happened, he had taken upon himself to begin reciting *Birchos Hashachar* from the *siddur*, in order to thank Hashem properly and with seriousness and *kavanah*, for all the *chassadim* that He does for him each day.

The day before, Ken had purchased a *siddur* to be able to fulfill his *kabbalah*, but in the morning, he had left the house in a hurry, and had forgotten the *siddur*.

He came to his office and began his work. But then he remembered his *kabbalah*. Because he had forgotten his *siddur* at home, he first tried to reassure himself that he would give up on today and would begin tomorrow. But right away, he resolved that he had to at least try. When he left the room, Ken met his Jewish friend and asked if he had a *siddur*. The friend said he did not, but then suddenly remembered that he had a *siddur* in his *tefillin* bag. He asked Ken to wait a few minutes, and went to get the *siddur* from his car, parked in the hospital's parking lot; soon enough he was on his way back with a *siddur* in his hand.

Ken was happy to get the *siddur*; he said the *brachos* slowly, and his friend answered amen with *kavanah*. Then Ken returned the *siddur* to its owner, who took it and headed to his office. But before he got there, someone took him by surprise and grabbed the *siddur* out of his hands...

"The ways of Hashem are wondrous," the two men concluded, after they figured out the whole story. "It's amazing to see how Hashgachah ordained every detail, so that on the one hand, a Jew who is getting stronger could keep his good *kabbalah*, which will surely accompany him for the rest of his life, and on the other hand, a lonely Jewish would merited to leave this world in a way that is fitting for a Jewish *neshamah*, by saying *Viduy* and *pesukei haYichud*."

Answering Amen After 'Baruch Hashem Hamevorach...'

1. One who hears the *tzibbur* answering "Baruch Hashem hamevorach l'olam va'ed" after *Barchu* answers with them even if he did not hear the *chazzan* or the *oleh l'Torah* saying 'Barchu.' But if he only heard the *chazzan* or the *oleh* repeating after the *tzibbur* and saying 'Baruch Hashem hamevorach...' he should not join their statement, and should instead answer amen after them.

Sources and Explanations

This is the ruling of the *Mishnah Berurah* (57 2, and see also *Rema Orach Chaim* 139 6). The *Magen Avraham* (57 1) wrote that one who hears the *tzibbur* answering "Baruch Hashem hamevorach..." should not join them if he did not hear *Barchu* being said, and should rather answer amen after them. But the *Biur Halachah* (ibid) explained that the *Magen Avraham* is referring to a case where the *chazzan* or the *oleh l'Torah* said *Barchu* in a whisper, and there were not nine people who heard them say *Barchu*. But when there are nine people who heard them say *Barchu*, then the *Magen Avraham* also concedes that he can join the *tzibbur* to say "Baruch Hashem hamevorach..." even if he did not hear the *Barchu*.

2. Someone who answers "Baruch Hashem hamevorach..." after one who says *Barchu*, but wants to answer amen after him when he repeats "Baruch Hashem hamevorach..."

may do so. But one who says *Barchu* should not answer amen to this *brachah* when it is said by the *tzibbur*.

Sources and Explanations

The *Shaar Ephraim* (4:6) wrote that when the one saying *Barchu* repeats to say 'Baruch Hashem hamevorach...' after the *tzibbur*, the *tzibbur* should answer amen after him. The *Pri Megadim* (*Orach Chaim* 57, *Eshel Avraham* 1) wrote that this is what his father, Harav Meir Teumim, practiced in his *beis medrash* in Lvov. The *Shu"t Rabi Akiva Yosef* (Vol. I, 43) wrote that this father-in-law, Harav Hillel Lichtenstein of Kolomaya, did this as well. And see *Shu"t Rabi Akiva Yosef* (ibid) who wrote that according to the *Levush* (*Orach Chaim* 198 1) the *brachah* of *zimun* is considered to be a complete *brachah* even though we do not mention the *Shem Hashem*, then likewise "Baruch Hashem hamevorach" has a *din* of a complete *brachah* even though there is no *Malchus*, and amen should be answered after it. But the *Pri Megadim* (ibid) ruled that even according to the *Levush* it is not an obligation to answer amen, but if the *tzibbur* wants to answer, they may. And see *Mishnah Berurah* (ibid 4) that cites the ruling of the *Pri Megadim*.

However, one who says *Barchu* should not answer amen after the *brachah* of "Baruch Hashem hamevorach" when it is said by the *tzibbur*, because he himself repeats after them "Baruch Hashem hamevorach l'olam va'ed" (*Mishnah Berurah* ibid, in the name of the *Shaar Ephraim* ibid). But see *Shu"t Rabi Akiva Yosef* ibid, whose notes that when his father-in-law Harav Hillel of Kolomaya was *oleh* to the Torah would first answer amen after the "Baruch Hashem hamevorach" said by the *tzibbur* and only afterwards would he repeat "Baruch Hashem hamevorach..."

Gadol Ha'oneh

Words of Chizuk in the Name of Those Who Said Them

We all grew up with the fact that *emunah* is the basis and foundation of every Jew, wherever he is. But we also have to know that beyond that, that *emunah* is one of the six *mitzvos temidios*, the constant *mitzvos* that a person must always engage in. The *Mishnah Berurah* lists them in *Biur Halacha* at the beginning of the first *siman*, citing the *Sefer Hachinuch*. One who peruses there will see that five of the six constant *mitzvos* relate to *emunah* in Hashem. Most of the 613 *mitzvos* are contingent on time, place or a certain situation, but *emunah* is a constant *mitzvah*, and a person who thinks about it constantly is fulfilling a *mitzvas aseh*. With every *brachah* that we make, whether it is *Birchas Hanehenin* or *Birchas Hashevach*, there is the *mitzvah* of the actual *brachah*, but there is also the part of *emunah*. Because by the fact that I thank Hashem Who gave me the bread or the apple, I am showing that I believe that He is the Leader of the world and that everything is from Him.

But if the essence of the *brachah* is an expression of *emunah*, then with

answering amen, there is a clear and explicit declaration of *emunah*, and as the *Shulchan Aruch* rules (*Orach Chaim* 124 6) that one should have in mind when answering amen that "The *brachah* that the *mevarech* made is true, and I believe it." By answering amen after a *brachah* we emphasize and clarify the *emunah* that is contained in the *brachah*, and therefore, *Chazal* said (*Brachos* 53b): "The one who answers amen is greater than the *mevarech*." That is also the reason for the concept stated by the *Mishnah Berurah* (167 20): "Answering amen is also part of the *brachah*...and by answering amen to it, the *brachah* becomes more *chashuv*," because after reciting the *brachah*, there still needs to be a clarification of the *emunah*, which is created by answering amen.

Being strict about answering amen can remove from us all the troubles and decrees. Even if a person is *chalilah* in a state of decline, if his learning has weakened or his *mitzvah* observance has been lax, and suchlike, each one with his challenges, when he answers amen

Harav Binyamin Finkel, *shlita* Mashgiach of Yeshivas Mir



with *kavanah*, he can strengthen and establish the clear *emunah* in his heart. By answering amen, a person takes upon himself *Ol Malchus Shamayim*, and as *Rashi* explains (*Sanhedrin* 111a ad loc. *mai*) that the meaning of answering amen is "*Kabbalas Yiras Shamayim*" and we know that the *mitzvah* of *Yiras Hashem* is one of the constant *mitzvos*.

We hear so many *brachos* around us, and if we only listen to them, we have the opportunity to merit the reward of *emunah*, which is an eternal reward that exists forever. On this subject, let us not be *mistapkim bemu'at*, sufficing with less. Every amen elevates a person's level of *emunah*, and as a result, the special *siyata diShmaya* given to him also grows. Through this, the gates of *Rachamim*, and the gates of success in *ruchniyus* and *gashmiyus* will be open to him.

From an address at a Bney Emunim gathering,
17 Teves 5779

Otzros Emunim

Answering Amen – The Foundation of Emunah

Conquering the Yetzer by Answering Amen

Chazal (*Brachos* 53b) compared answering amen to the heroic soldiers that win a war. And we can learn from this that one who is strict to answer amen merits to overpower his *yetzer* and to conquer it. Because in order to do this, one needs strength, as the *Mishnah* teaches us (*Avos* 4:1): "Who is the strong person? One who conquers his *yetzer*." An allusion to this can be found in the words הכבש יצרו whose numerical value is 633, which is the same as the numerical value of בעניית אמן. (*Bigdei Sheish* [Rav Rachamim Buchritz, Livorno 5659] Vol. II p. 3)

The Divrei Shmuel of Slonim also said that one who answers amen merits to be saved from the *yetzer hara*. An allusion to this is brought from the *passuk* that Yaakov said in his *tefillah* to be saved from Eisav – which symbolizes the *yetzer hara* (*Bereishis* 32:12): "Hatzileini na miyad achi miyad Eisav" – the words נא מיד אחי are an acronym for amen. (*Divrei Shmuel Vayishlach*)

Iggeres Emunim

A Letter from a Loyal Reader

Dear *Vechol Ma'aminim*,

I wanted to share with you a real miracle that happened to our family in the merit of our efforts to answer amen.

In honor my brother's son's *aufbruch*, we spent Shabbos in Bnei Brak. We rented an apartment near where the *simchah* was taking place. Because we were eating at night in this apartment, we still had that typical Erev Shabbos pressure and rush... We are a large family, *baruch Hashem*, and needed to take care of many things to prepare for Shabbos. Naturally, doing this in a strange apartment is more complicated, and we got to *hadlakas neiros* exhausted.

I hurried to go out to *Minchah* while my wife began to light candles. As she made the *brachah* I was already outside the door, but although I was in a big hurry, at the last second, I decided to go back inside to answer amen after her *brachah*, as I do every week. When I came in, I still heard the end of her *brachah* and answered amen. On a sudden instinct, I entered the room where she was lighting; I glanced at the candles and recoiled. My wife was immersed in her emotional *tefillah*, her eyes closed, as usual, and did not notice that the match with which she had lit had caught onto the nearby curtain and was aflame.

Bechasei Shamayim I quickly recovered, ran over, pulled down the burning curtain, threw it into the sink and put out the fire under the stream of water. This prevented a bigger fire.

On my way to *Minchah*, I pondered what I just happened, and realized that we had merited to see clearly the miracle that had happened in the merit of amen. Because I decided to be *mehader*, and to hear my wife's *brachah* so that I could answer amen, I noticed the fire and was able to put it out.

The next day, when I spoke at the *simchah*, I told over the story, and my father, *shlita*, mentioned the beautiful *remez* that has been brought a few times in your pamphlet, that in the order of the *aleph beis*, after the letters א,ב,ג come the letters ג,ד,ה to teach you that after the amen comes the *neis*, the miracle.

Tizku lemitzvos,
Yosef B., 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



the Aderes

the Aderes

3 Adar 5665

Harav Eliyahu Dovid Rabinowitz-Teumim, known as the Aderes, was born in 5603 in the town of Pikeln, Lithuania, to his father, Rav Binyamin, the Rav of the town. Before he reached the age of thirty, he was appointed to serve as the Rav of the city of Ponevezh, a position he held for nineteen years. In 5654, he was appointed Rav of the city

of Mir.

In 5661, he moved to Eretz Yisrael, following the invitation of the elder Rav of Yerushalayim, Harav Shmuel Salant, to serve with him. When he arrived to the home of Rav Salant, the Rav rose and said: "I hereby hand over the seat of the *rabbanus* to the *gaon*." But the Aderes passed away just four years after his arrival, on 3 Adar 5665 – still in the lifetime of Rav Shmuel. He was 62 upon his passing, and he was laid to rest on Har Hazeisim, near the kever of the Maharil Diskin.

With his immense talenets, the Aderes wrote many *chiddushei Torah* on all subjects, but he was so modest, that he worked to conceal this from the public. In his *sefer Seder Eliyahu*, the Aderes lists the seventy-one *seforim* that he authored, although only some of them were actually published.

Birchos Hashachar from a Few People

The Aderes wrote that already as a child, he acquired a deep love for answering amen and for that reason, he was strict each day to hear *Birchos Hashachar* from a few people. He wrote in *sefer Nefesh Dovid* (23):

"I would be very, very careful to answer amen, already from my childhood, and I love and run with great love to this mitzvah, until it is almost like nature for me, as I was habituated each day to hear *Birchos Hashachar* from a few people. And anyone who sees me should learn from me to do the same and love answering amen... At first, they were lax about it, and did not deem the mitzvah to be of any importance, and...[do we know] what Chazal said in its praise?! And in this easy way, each one can acquire for himself Olam Haba, and can observe hundreds of *mitzvos*, each day, easily and without strain."