

# Ve chol Maaminim

A Weekly Pamphlet From "Bney Emunim"

Parashas TZAV | 5783 | Issue No. 477



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

## Peninei Emunim

Pearls of Tefillah in the Parashah

## Pischu Shearim

Open the Gates

A word from the founder  
and Nasi of Bney Emunim

### All the *Mitzvos* Are Included One in the Other

צו את אהרן ואת בניו לאמר זאת תורת העלה הוא העלה על מוקדה על המזבח כל הלילה עד הבקר ואש המזבח תוקד בו" (ו ב)  
There is a well-known question: Why did the Anshei Knesses Hagedolah include in the *Birchos Hamitzvos* the words "*Asher kidshanu bemitzvosav*" – in the plural? Isn't the person who is making this *brachah* only making a blessing on the mitzvah that he is about to do? **Harav Mordechai Hakohen of Tzefas** answered: The entire Torah is one, and all the *mitzvos* are connected one to the other. Therefore "with every single mitzvah that a person does, it is as if he is doing all the mitzvos" (see *Zohar* 228) and that is why it was instituted to mention all the *mitzvos* in the *brachah* that we recite before the fulfillment of every mitzvah.

**Harav Shmuel Katz**, a grandson of the Sem"e, cited a *remez* to this concept from the *passuk* "*Tzav es Aharon v'es banav leimor – es Toras...*": In every single commandment of the *mitzvos* of the Torah that a person fulfills, it will be considered as though he fulfilled the whole Torah, because each of the 613 *mitzvos* of the Torah is not a single entity; rather, all the *mitzvos* are encapsulated in it.

[Sifsei Cohen Bo; Drush Shmuel | Venice 5454

### 'La'asok' in the *Toras Chatas*

זאת תורת החטאת במקום אשר תשחט העלה תשחט החטאת לפני ה' קדש קדשים הוא" (ו יח)

From the words "*zos Toras hachatas*," *Chazal* explained (*Menachos* 110a) that "anyone who engages in *Toras Chatas* it is as if he sacrificed a *chatas*." The *Shelah Hakadosh* explained based on this that *Chazal* used the words "*kol ha'osek*" and not "*kol ha'hogeh*", because in order for *Toras Chatas* to be considered in place of a *korban*, it is not enough to just say it, but rather to engage in it, meaning to learn it with *kavanah* and understanding of the heart.

And indeed, the *talmidim* of the **Shefa Chaim** of Sanz described the way their Rebbe would recite the *korbanos* during *Shacharis*: "He would say the *Seder Korbanos* very slowly, not just reciting it, but as if he was actually learning it, and the recital looked like a *shiur* in the *halachos* of the Mikdash and its *Kodshim*. He translated each and every word, and explained it, and it took a long while. For a time, he would even enter the davening with a *Mishnayos* in hand, and he would say the *perek* of *Eizehu Mekoman* from it the *sefer*."

;Shelah Maseches Taanis Ner Mitzvah 33  
Halichos Chaim Seder Hayom p. 168-169

### For He Who Does Not Know How to Ask – *At P'sach Lo*

This Shabbos, Shabbos Hagadol, we will read in the *Haggadah* about the four sons, which represent the four approaches to the *mitzvos* of the Seder night. The last of them is the "*she'eino yodea lishol*." And while each of the first three sons is given an answer according to his question, regarding the final one, the Baal Haggadah instructs us "*At p'sach lo!*"

When reading this passage, I always remember that with regard to answering amen and saying *Birchos Hashachar bechavrusa* as well, there are a number of types of people... Among them is also the "*she'eino yodea lishol* [*levakesh*, to ask]." There are people for whom turning to another person to ask for help, especially someone they don't know, is a very complex and burdensome thing. They want to ask us to answer amen after them, but they struggle to do so.

In this case, we are commanded: "*At p'sach lo*." We will approach them and ask gently: "Have you already said *brachos*? Would you like me to answer amen?" In cases such as this, with a small investment, we can erect a "building of amen," that he and his whole family continue to be strict to answer amen. In our merit!

The words "*at p'sach lo*" have a connection to even the simple meaning of this: "*At p'sach lo*, you will open for him the gates of Gan Eden!" If you give your friend the merit of joining the circle of those who answer amen, then you are the one who opens for him the gates of Gan Eden, as *Chazal* say (*Shabbos* 119b): "Anyone who answers amen with all his strength has the gates of Gan Eden opened for him."

This is the place to turn to that "*she'eino yodea lishol*" and remind him that it is not for naught that the Bais Yosef begins the *Shulchan Aruch*, with the directive: "He should rise up like a lion to stand in the morning to serve his Creator... and he should not be ashamed by other people who laugh at him for his *avodas Hashem*," because indeed, one needs a great measure of strength to do the morning *avodah*, which includes reciting *Birchos Hashachar bechavrusa*. And I will also mention here that this concept is alluded to in the *passuk* (*Shir Hashirim* 4:8): "*Mem'onos arayos meharerei nemarim*, from the lions' dens, from the mountains of leopards" – the words אריות מהררי נמרים are an acronym for amen.

The month of Nissan is a time that is auspicious to draw from the wellsprings of amen and *emunah*. Let us take upon ourselves to be among those who do for the sake of amen, and galvanize others to do so as well. We are then guaranteed that we will be aided from Above, and as *Chazal* promised: "One who comes to purify himself, [the path] is opened for him."

Good Shabbos  
Yaakov Dov Marmurstein

The Yeshuah Comes When Utter Desperation Sets In

One of the prime *talmidim* of the Alter of Novardok was Harav Dovid Bleicher, *Hy*"d. After the passing of his *rebbei*, he established Yeshivas Bais Yosef in Mezeritsch, named for his *rebbei*, which continued the unique *mussar* practices of Novardok.

Although from its inception, and throughout its years, the yeshivah was always in dire financial straits, that did not prevent hundreds of *bochurim* from all over Poland from streaming to it. Later, Rav Dovid, aided by his students, even established a network of *yeshivos* in the ways of Novardok, which turned out legions of *talmidei chachamim* and *baalei mussar*.

When Mezeritsch was captured by the Nazis, right after the outbreak of the war, he fled with his students to Brisk, which was still under Russian control. But because of the religious persecution by the Communists, he chose to return to Mezeritsch, with the words of Chazal (*Bamidbar Rabbah* 21 4) in mind: "The one who makes him sin is worse than one who kills him." In Mezeritsch, he continued to learn with his students underground, as he tried with various tactics to help spare their lives. In 1944, the yeshivah was destroyed and Rav

was hosting dozens of *bochurim* on Seder night.

As a result, the financial situation of the yeshivah, never strong to begin with, was much more dire at this time. Specifically in this month, when expenses were much more than the rest of the year, the regular sources of funding dried up for various reasons, and the yeshivah coffers were empty.

Rav Dovid, with his deep-rooted sense of *bitachon*, according to which he led his yeshivah, instructed his student to obtain a large loan for the yeshivah's needs. His plan was that in the coming days, he would approach the father of the *yeshivos*, Harav Chaim Ozer Grodzhinski, *zt"l*, to ask him for support in order to pay back the debts.

It took a great amount of effort for the student to fulfill his *rebbei's* request. He worked to get loans, and committed to repaying them soon, and when the money was in hand, he made the effort to procure wine and *shemurah matzah* and other needs for the yeshivah. But surprisingly, a few days before Pesach, Rav Dovid returned to the yeshivah empty-handed.

There was a clean, locked room where

Everyone was very worried about the situation, except one person.

Rav Dovid, the *baal bitachon*, who carried the whole burden on his shoulders, was not worried at all. On the contrary, he even jokingly told those close to him that it was likely that very soon, they would come to demand from him the biggest debt that he owed – the rent payments that had accumulated over a year that he had not paid.

At the same time, something happened that led everyone to absolute despair. The barrel of wine that had been prepared for Yom Tov cracked, and the wine spilled onto the *shemurah matzah*. The toil and money had all gone down the drain. And if that was not enough, the 'prophecy' of Reb Dovid came true, when at the same time, he was served with legal papers for the unpaid rent. Rav Dovid had to pay the rent immediately, or he would have to vacate the building right away.

The students stood on the side, feeling the pain of the Rav's family, whose *tzaros* were piling up fast. Their suffering was too hard to bear, but they were astonished to see their Rav, specifically at this hour, bursting into song, and calling those with him to join him in a dance.

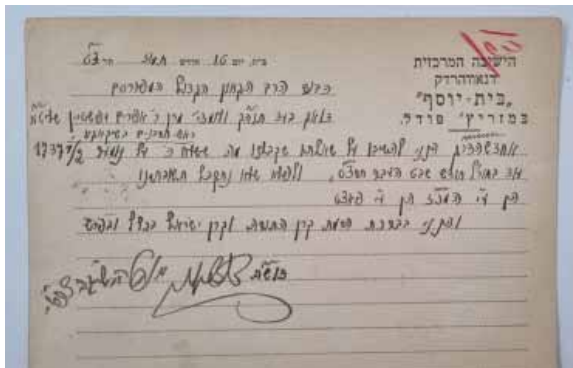
"*Odecha ki anisani vatehi li l'yeshuah! Odecha ki anisani vatehi li l'yeshuah!*" Rav Dovid danced with his students, as he explained to them the words of the *passuk*: "The *yeshuah* that is given is always commensurate with the suffering. If we have endured so many *yissurim*, to the point where we cannot tolerate it anymore, then from now, we will see a *yeshuah* that is so much greater!"

And the miracle was not long in coming.

A few days earlier, Rav Dovid had purchased a lottery ticket for the regional lottery, as he did from time to time, following the advice of his *rebbei*, the Alter of Novardok. The Alter noted that this did not contradict his obligation to have *bitachon*, and was not excess *hishtadlus*. Rav Dovid, whose *bitachon* was deeply ingrained in his very being, did this, and even won lotteries time after time.

The morning after that incident of the dancing and davening, Rav Dovid was informed that his lottery ticket had won a big prize. The huge sum that he received was enough to purchase all the Pesach expenses comfortably, for his own home and for all the *rebbeim* of the yeshivah. He was also able to pay the rent, he had enough to pay the expenses of the *bris*, and even was able to repay all the debts that he had accrued until then. What a miracle!

*Kuntres Chasdei Dovid [printed at the end of sefer Divrei Binah Umussar] p. 74*



A letter in his handwriting and signature of Rav Dovid Bleicher



Harav Dovid Bleicher, *Hy*"d

Dovid, his family and his students, perished *al Kiddush Hashem*.

This story took place in the years prior to the war. During *bein hazmanim* of Pesach, the older students in the yeshivah would travel to towns around Mezeritsch in order to serve Hashem with *hisbodedus*, seclusion, as was their practice. Rav Dovid was also supposed to travel to participate in the *mussar vaad* of the yeshivah's *rabbanim* that customarily took place during these days.

One of his eminent *talmidim* was asked to remain in the yeshivah to supervise the younger students. Aside for that, Rav Dovid asked him to supervise those who had to prepare all the Pesach necessities for the *rabbanim* of the yeshivah and their families. Each one of them would

the Pesach provisions were stored: a barrel of *mehudar* raisin wine, as well as a few boxes of *shemurah matzah*; the loan money taken by the student were used for these purchases. The loan was awaiting repayment.

Aside for this, the *talmid* had a new baby son. The *bris* was supposed to take place on Yom Tov, and he didn't have a penny to pay for the expenses.

The situation was dismal. The families of the *rabbanim* delayed purchasing the rest of their needs for Yom Tov, because they had relied on the money that Rav Dovid was to bring with him from Vilna. The creditors also began to demand that their debts be paid up. The Rebbetzin, the mother of the yeshivah, burst into tears of distress.

## The Halachah of Amen Yesomah

Answering Amen After  
'V'imru Amen'

**In Kaddish, one must answer amen right after the end of each section of Kaddish that is answered by amen. In the parts of Kaddish that end with "v'imru amen," wait to answer amen until after these words, even though they are not part of or the requests in Kaddish, and rather are instructions for the tzibbur to answer amen. But if the shaliach tzibbur prolongs the words v'imru amen, then do not wait until he finishes saying these words, and answer amen right away.**

## Sources and Explanations

The *Pri Migadim* (*Orach Chaim* 124 *Eshel Avraham* 14) wrote that one should wait to answer amen to Kaddish until the *shaliach tzibbur* finishes saying *v'imru amen*, even though these words are not part of the request for which we are answering amen. The *Mishnah Berurah*

(56 2) also ruled this way and added that for this reason, the *sha"tz* should recite the words "*v'imru amen*" together with the request, so that there should not be a *hefsek* between the body of the request and the answering amen by the *tzibbur*.

The *Magen Avraham* (124 14) cited in the name of '*Yesh Nochalin*', that when the *chazzan* prolongs the words "*v'imru amen*," one should not wait to answer amen until he finishes "because the *niggun*, the singsong, is a *hefsek*." The *Pri Migadim* ruled likewise (ibid *Eshel Avraham* 14). But the *Magen Avraham* differs and holds that when the *chazzan* "prolongs a lot" with singing these words, it is a *hefsek*, and the *Mishnah Berurah* also ruled this way (ibid 35) and wrote: "And if the *shaliach tzibbur* sings *v'imru amen* and prolongs the words, the *tzibbur* should say amen right away, because the song is a *hefsek*, and specifically if he prolongs it a lot with singing." The *Kaf Hachaim* wrote (ibid 50) that one should scold a *sha"tz* who sings a lot with the words "*v'imru amen*," because the *tzibbur* may mistakenly wait to answer amen until his song is over.

## Ro'ei Emunim

From the Words of Our  
Gedolim on Answering Amen

## Gemilus Chessed in Answering Amen

Harav Avidgor Tzarfati, one of the Baalei Hatosafos, wrote that it is good to say a *Mi Shebeirach* for a sick person's recovery in public, and by the *tzibbur* answering amen, the request becomes a "*tefillas rabbim*" which has a great *segulah* to be answered (*Peirushim Upesukim LeRabbeinu Avigdor Tzarfati*, 319). From his words, we can learn a source for the obligation and importance of answering amen after a *brachah* that someone makes, and as the *Magen Avraham* wrote (215 3): "It says in the *Midrash* that when a person hears someone davening for something, or making a *brachah*, even without mentioning Hashem's Name, he must answer amen, and that is why we answer amen after *HaRachaman* in *Birchas Hamazon*."

The *Aruch Hashulchan* (ibid 1) added that when we answer amen after a *Mi Shebeirach*, in addition to fulfilling the mitzvah of answering amen, we also fulfill the mitzvah of *v'ahavta l'reiacha kamocha*. And as we find in *Sefer Chassidim* 9553), the mitzvah of *v'ahavta l'reiacha kamocha* obligates a person to daven for their friend: "There is one who davens and is answered and there is one who davens

and is not answered, the reason is because the pain of his friend and the insult of his friend does not enter the heart of the *mispallel*, it is possible that he will not be answered because he should have thought, if I would have been in this one's pain I should have davened for him, and it says (*Vayikra* 19:18): '*v'ahavta l'reiacha kamocha ...*'"

We can add that it is not only when one answers amen after a *Mi Shebeirach* for a *refuah* or the success of a friend that he fulfills the mitzvah of *v'ahavta l'reiacha kamocha*, but also when answering amen after *Birchos Hashachar*, or the rest of the *brachos* that his friend makes, he fulfills the mitzvah of *ahavas Yisrael*, aside for the lofty matter of answering amen. And as the *Ohr Zarua* cites (Vol. I 160) the *Yerushalmi*, that when Rabi Abba bar Zemina served before Rabi Ze'ira and poured him a cup, Rabi Ze'ira said to him: I'll make a *brachah* and I will be *motzi* you the obligation of the *brachah* and you will answer amen and have in mind to be *motzi* me with amen. The *Ohr Zarua* explains (ibid) that the reason why the *mevarech* needs to be *yotzei* the obligation of

The Rebbe of Shevet  
Halevi and Gaavad  
Zichron Meir, shlita



answering amen is because the 'amen' is part of the *brachah* and there is an obligation on the *mevarech* to complete the *brachah* by answering amen.

We find that the one who answers amen to his friend's *brachah* is completing the *brachah* this way, and we find that aside for fulfilling the mitzvah of answering amen, which has a great *segulah* to open the gates of abundance and *brachah*, and to be spared many troubles, also fulfills the mitzvah of *v'ahavta l'reiacha kamocha*.

Now, figure what a great merit it is to hear many people reciting *Birchos Hashachar*, as aside for meriting to answer many amens, each *brachah* that he answers is also a fulfillment of the mitzvah of *v'ahavta l'reiacha kamocha*. And we know that there is a great concept of fulfilling this mitzvah before davening, as the *Magen Avraham* (beginning f 46) wrote in the name of the Arizal: "Before *tefillas Shacharis* one should take upon himself the *mitzvas aseh* of *v'ahavta l'reiacha kamocha*."

## Otzros Emunim

The Virtue of Answering Amen

### Answering Amen Makes the Name of Hashem Greater

Harav Shmuel Abuhav, the Rav of Venice, wrote: When answering amen after the *brachah*, we elevate and honor the Name of Hashem, as indicated by the *passuk* upon which *Chazal* cited the obligation to answer amen (*Yalkut Shimoni Devarim* 942): “*Ki Shem Hashem ekra*” – with the *brachah*, “*havu godel l’Elokeinu*” – by answering amen. By answering amen we give value and greatness to HaKadosh Baruch Hu. Therefore, one who yearns and wishes to answer amen after *brachos* shows that he is careful about the honor of Hashem. (*Sefer Hazichronos Zikaron* 8, Chapter 1)

This concept, that by answering amen we honor the Name of Hashem, is brought in the *Tosafos Hashalem* on the *passuk* (*Shemos* 30:12): “*Ki sisa es rosh Bnei Yisrael*” – and they say: תשא is an acronym for שמך א-דני. In other words, if you preserve the *Kavod* of *Shem Shamayim* by being careful to answer amen after the *brachah* of your friend, then you will merit to be “*Rosh Bnei Yisrael*.”

## Iggeres Emunim

A Letter from a Loyal Reader

Dear *Vechol Ma’aminim*,

I would like to thank Hashem for giving me the privilege of being a *mezakeh harabbim* and being able to answer amen each morning to the *Birchos Hashachar* of a number of my friends in my *minyana*. If I would want to list the virtues of this practice of reciting *Birchos Hashachar bechavrusa*, I would not know where to start and where to finish.

First, the actual arrival a few minutes before davening begins, something that is praised in many *seforim*. Second, when one recites *brachos* in the presence of others, the *brachos* are said properly, word for word, with *kavanah* and from the *Siddur*. Third, the *brachos* are said completely, as the *poskim* wrote, that a complete *brachah* is only one that is answered by amen. And fourth, we merit to accumulate ninety amens this way.

And from here I would like to issue a call to every *Yid*: Answering amen is such an easy thing to do, and we are being given the opportunity to fulfill it each morning, to begin the day with a declaration of *emunah* that is unlike any other, and to increase *emunah* in the world. It also gives our *tefillos* added value, because amen is a *segulah* for having *tefillah* answered.

With appreciation and admiration,  
Shlomo Tzvi Weiss - Yerushalayim

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

## Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit



A likeness that is said to be the Bais Yosef

### The Bais Yosef 13 Nissan 5335

Harav Yosef Karo, author of the *Bais Yosef* and the *Shulchan Aruch*, was born in Spain in 5248 to his father, Rav Ephraim, and it is accepted that he marks the beginning of the era of the Acharonim. While he was still a child, his family had to move due to the expulsion of the Jews of Spain.

After the passing of his father, he moved in with his uncle, Rabi Yitzchak Karo, author of *Toldos Yitzchak*, in Constantinople (today Istanbul).

After his marriage, he moved to the Turkish city of Adrianople (today Adriana), and there he began writing his major work, *Bais Yosef*, on the *Arba’ah Turim*. After he was widowed, he remarried, and lived for thirteen years in Nikopol, Bulgaria. He then moved to Eretz Yisrael and settled in Tzefas. There, he became a *talmid* of Rabi Yaakov Beirav. When Rav Yaakov Beirav began giving *semichah* again, he was the first to receive the *semichah*.

For twenty years, he worked on *Bais Yosef*. The *sefer* was written as an explanation of the *Arba’ah Turim*, authored by Rav Yaakov ben HaRo”sh, and it includes deep *halachic* discourses on all the *halachos* that are practiced in these times, until he extracts the practical *halachah*. The *halachos* discussed in *Bais Yosef* were then summarized and encapsulated in his work the *Shulchan Aruch*, and to this day, it is a basic work of *psak* in the Jewish world. He was also renowned for his work *Kesef Mishneh* on the *Rambam*. After his passing, his *sefer Maggid Meisharim* was published, with many revelations that he heard from a “*Maggid*” – an angel that regularly revealed himself to him.

The Bais Yosef passed away in Tzefas on 13 Nissan, and was buried in the cemetery in the city. He was about 87 when he passed away.

Following are a number of the rulings of the *Shulchan Aruch* regarding answering amen:

### Reciting *Birchos Hashachar Bechavrusa*

“Some have a practice that after one recites *Birchos Hashachar* and the others answer amen, then one of the *onim* amen recites the *brachos* and the others answer amen after him. In this order, all of those who originally answered amen [recite the *brachos*.] And they should not be questioned, and say that they were already *yotzei* with the amen that they first answered, because the *mevarech* did not have in mind to be *motzi* others, and even if he did have in mind to be *motzi* others, they had in mind not to be *yotzei* by his *brachos*.” (*Orach Chaim* 6 4)

### Run to Listen to *Kaddish*

“One should have in mind when reciting *Kaddish* and to answer out loud and to try and run to hear *Kaddish*.” (ibid 56 1)

### The Obligation of Answering Amen

“One who hears someone in Am Yisrael reciting any one of the *brachos*, even though he did not hear it completely from beginning to end, and even though he is not obligated in that *brachah*, he is obligated to answer amen after it.” (ibid 215 2)

### The *Kavanah* of Answering Amen

“And they should answer amen after every *brachah* [in *Chazaras Hasha*]”tz] whether they are among those that were *yotzei* the *tefillah* and those who were not, and to have in mind: the *brachah* that the *mevarech* made is true, and I believe it.” (ibid 124 6)