

# Vechol Maaminim

A Weekly  
Pamphlet  
From  
"Bney  
Emunim"



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## Peninei Emunim

Pearls of Tefillah  
in the Parashah

### Face to Face in the Brachah

ויבא יוסף את יעקב אביו ויעמדהו'  
לפני פרעה ויברך יעקב את פרעה'  
(מ"ז ז)

It would seem to have been enough to write "Vayavei Yosef es Yaakov aviv el Pharaoh." Why did the passuk then add "and he stood him in front of Pharaoh"?

Harav Moshe Hakohen of Narol, the Rav of Metz, explained:

The Gemara (Sotah 38a) explains that *Birchas Kohanim* needs to be said *panim kenegged panim*, meaning with the faces of the Kohanim turned towards the faces of the nation. We learn from this that the right way of making the *brachah* is when the *mevarech* stands across from the one being blessed. Therefore, when Yaakov came to bless Pharaoh, Yosef made sure to stand him "in front of Pharaoh."

For this reason, the Kohanim were instructed that after the recital of the *passuk* "Yevarechecha Hashem v'yishmerecha," they should say the *passuk* "Ya'er Hashem Panav eilecha viyechuneka," and with the fact that they ask that there should be a *brachah* of Hashem upon them, in the sense of "panim kenegged panim," which is the preferred form for a *brachah* to be said.

*Birchas Tov [Venice 5471]*

## Pischu Shearim

A word from the founder and Nasi of Bney Emunim

### Shiras Devorah

*Sefer Shoftim* (Chapter 5) has the song of gratitude that Devorah Haneviah sang after the huge downfall of the enemies of Am Yisrael in her times. Based on her prophecy, Am Yisrael, led by Barak ben Avinoam, went to war against the huge armies of Yavin the king of Canaan, which had been tormenting Am Yisrael for twenty years. They merited to see tremendous *nissim* and *yeshuos*.

Devorah's song begins: "And Devorah and Barak ben Avinoam sang on that day, saying; *bifroa pera'os b'Yisrael behisnadev am barachu Hashem.*" I have written in the past that the *Tanna Devei Eliyahu (Rabbah 11)* explains on this *passuk*: "With whom does HaKadosh Baruch Hu take revenge for Klal Yisrael from the nations of the world? With the people who go to the *beis knesses* and *beis medrash* morning and evening to answer amen."

It is remarkable to see that immediately at the beginning of the song in which Devorah describes the tremendous *nissim* that Am Yisrael merited in their war against Sisera, the general of Yavin, Devorah reveals which *zechus* advocated for Am Yisrael – the *zechus* of those answer amen with alacrity! With this, she certainly came to teach the future generations about the responsibility they have to be strict to answer amen, especially during a war against those who seek to annihilate us. It is not for naught that she repeats later in the song: "*Libi lechokekei Yisrael hamisnadvim b'am barachu Hashem.*" With this she emphasizes the importance that she attributes to those who volunteer of their time and rise early to help the nation make the *brachos* of Hashem with *shleimus* – referring to *brachos* that are answered with amen.

I thought to add that answering amen is also alluded to in the first *passuk* of her song: "*Vatasher Devorah uBarak ben Avinoam bayom hahu leimor,*" why does it say "*vatasher,*" and she sang and not "*vayashiru*" and they sang? It is possible that this is because Devorah is the one that sang and Barak answered amen after her song, and therefore it is considered as

though he sang himself.

Surely you will ask yourselves why I chose to delve once again into *Shiras Devorah*. This week, on Erev Shabbos, 17 Teves, is the first *yahrtzeit* my mother, Devorah bas Reb Dov, a"h. Like Devorah Haneviah, who praised and extolled those who arise to go to the *beis knesses* to answer amen, my mother accompanied me throughout the years of the Bney Emunim revolution, with *chizuk* and encouragement. This began from the founding of Bney Emunim and till her final day, literally. Remarkably, at the time of her passing I was in Eretz Yisrael, and just two hours before her sudden passing, I was able to bid her goodbye and to receive *brachos* from her.

It is fitting to note that my mother, a"h, was an example of נאה דורש ונאה מקיים, she practiced what she preached. She herself was very strict to recite *Birchos Hashachar* each day with joy and emotion, which expressed her deep gratitude to Hashem. She did not make a *brachah* without having someone to answer amen. There is no doubt that in the merit of her great care to thank Hashem for her good health, she merited to live a long life, in good health, with *nachas* and much joy.

Chazal promise (*Tanchuma 96 7*): "Anyone who answers amen in this world merits to answer amen in Olam Haba. How do we know? As it says (*Tehillim 41:14*): '*Baruch Hashem Elokei Yisrael meiha'olam v'ad ha'olam amen v'amen,*' – amen in this world and amen in Olam Haba." In light of this, the song of my mother – "*Shiras Devorah*" – has certainly not ended, and she continues to merit to answer amen in Olam Haba as well.

May we merit to speedily see the Geulas Yisrael, at which time all those will rise up from the earth and rejoice, and we will merit to see the fulfillment of the *passuk* (*Tehillim 72:19*): "*Veyemalei Kevodo es kol ha'aretz amen v'amen.*"

Good Shabbos  
Yaakov Dov Marmurstein

Amidst the horrific tragedy that struck our nation on that black day, Simchas Torah 5784, and among the chilling stories that froze the heart of every human being, there were also many wondrous accounts of people who were spared the inferno with unbelievable *Hashgachah pratis*.

Among the stories of miracles and *yeshuos* that gave *chizuk* and brought people closer was that of the Fricker family, from Kibbutz Be'eri. Many residents of the kibbutz were murdered on that day, and the family was miraculously spared, while blood and smoke and fire raged around them.

Mrs. Fricker is an unusual figure in Kibbutz Be'eri. As a believing woman who is strict to uphold Jewish traditions, she worked with determination but with charm, to bring the light of Hashem to the kibbutz. She worked tirelessly and after many years, was able to realize her dream of having a shul in Kibbutz Be'eri.

Although there was a lot of pushback by some members of the kibbutz to having a shul, after it opened, it became evident that there was a deep-rooted desire for a



The shul in Kibbutz Be'eri

shul in the kibbutz. If at first she thought that the shul would serve as a spiritual home for the few families that had been interested in the first place, she later found out how many more people had a desire to connect with something holy. In the years since the shul opened, it has been full on Shabbos and *chaigim*. If that was not enough, the shul that was built with love and dedication, also drew many people who needed *yeshuos* to the kibbutz. They came to the shul, davened there, and in many cases, saw exceptional *yeshuos*.

Mrs. Fricker invested her heart and soul into caring for the shul, both externally and spiritually. And as it turned out, there was truth to the words that its entire existence depended on her, and her existence depended on it...

Simchas Torah: At 6:30 in the morning,

after a joyous and exciting night at the shul, the Fricker family woke up, like millions of residents of Israel, to the familiar yet chilling sound: air raid sirens. As residents of the Gaza Envelope region who are used to such sirens, they ran to their reinforced room, knowing that within a few minutes they could emerge and hurry to the davening and *hakafos* of Simchas Torah that would take place on the kibbutz's shul, with the *Sefer Torah* that had recently been donated.

But a few minutes after they entered the room, the family realized that something was different. The frequency of the explosions, the unusual sounds of gunfire, along with frantic messages from the kibbutz headquarters slowly drew a picture of the horror story that will be forever etched in the history of Am Yisrael, written in the blood of some 1,500 Jews who were slaughtered for belonging to the Jewish people.

From the frantic messages, the family realized that in the natural course of things, within minutes, the terrorists would burst into their home. They realized the tremendous danger they were in, and all they could do was remain barricaded into the reinforced room, and with their bit of strength, to grip the doorknob in a desperate effort to prevent the terrorists from opening it.

At the last moment, they managed to bring into their home a neighbor who was frightened and alone. So they were six people in a small, crowded room, without food or water, waiting in terror for what was to come.

A short time later, through the closed door, the family

heard the terrorists tearing into their yard, as they hollered frightfully, shooting in every direction, and sowing destruction wherever they went.

If that was not enough, because Mrs. Fricker's home is in a strategic point in the kibbutz, and from its roof, one can look out to the roads in the area, they decided to turn it into an operations' base. Toward that end, they knocked down the large pergola at the front of the house, and climbed into the roof, where they stood, shooting and murdering, and directing their murderous comrades into nearby homes.

It's not necessary to describe the feelings and emotions of the Fricker family trapped in their reinforced room. They understood very well that their bit of strength would not be able to withstand armed terrorists, who declared their intentions by tossing a grenade at the window of the reinforced

room. But Mrs. Fricker was enveloped with *emunah* and *bitachon*, and did not stop saying *Tehillim* for one minute.

Mrs. Fricker later related: My grandmother taught me to pray and to plead. Speak to Hashem, He hears the *tefillah* of every mouth, she always encouraged me. At that time, I raised my eyes Heavenward and asked: *Ribbono shel Olam*, if You have decreed me to die today, I accepted Your decree with love. You have already granted me, in Your compassion, many good years. But I plead with You to have mercy, and save my young children.

The *tefillah* that emerged from the depths of her heart aroused *Rachamei Shamayim*. With *Hashgachah pratis*, and with Divine protection, all six people in that reinforced room were rescued safe and sound. In the houses nearby, people were killed and kidnapped, but the Fricker family was spared, and two days later, celebrated the birth of their first grandchild. There is no explanation for the fact that while the terrorists came to every house, and the first thing they did was break into the reinforced room, in the Fricker home they didn't even go to that room, even though they knew all the residents of the house were hiding in it.

For many hours, the fighting continued around them. The house was burned and destroyed. The smoke began to seep under the door and the family waited for the worst to happen. But remarkably, throughout those hours, the reinforced room remained fully intact.

Only after twelve hours of being trapped in the reinforced room, praying from the bottom of their hearts for Hashem to save them, did the rescue forces come and rescue them under fire.

Days passed until the family was allowed to go back to visit what remained of their home. When they arrived, they were stunned at the sight of their beautiful home in ruins. The entire house – except the reinforced room – was decimated. They rejoiced to see that the *tefillin* and other *tashmischei kedushah* in the house had also survived intact. But the biggest wonder was that the spacious sukkah, built outside the house, had remained intact, white as snow, even though it was so prominent and visible.

Mrs. Fricker hurried to the shul that she had established, to see what had happened to it. She was stunned to see that it was still standing – and had not been touched. Her eyes filled with tears to see how it was filled with *mispallelim*, as many people who were in the area in their capacity of their jobs, visited there to daven. She raised her eyes On High again and this time, in gratitude: “*Ribbono shel Olam*, You took my home, and it was burned to the ground, but the most important thing to me, the shul, You left unharmed. Thank You for everything.”

### The Value of a Brachah Answered by Amen

There is an opinion that the words of *Chazal* that the value of every *brachah* is ten gold coins, and that one who has made another miss out on a *brachah* is obligated to pay him this amount, were only said regarding a *brachah* that is said aloud and that others answer amen to.

Explanations and Sources:

In *Maseches Chulin* (87a), *Chazal* say that the reward for every single *brachah* is ten gold coins, and therefore, one who steals a *brachah* from a friend has to pay him ten gold coins.

*Sefer Ohr Zarua* (*Hilchos Kisui Hadam* 399) brings in the name of Rav Yehuda Hachassid that the source of the words of *Chazal* is the *passuk* describing the jewelry that Eliezer gave Rivka when he saw that she was worthy of marrying Yitzchak (*Bereishis* 24:22): “*Vayikach ha’ish nezem zahav*, the man took a golden nose ring, weighing half [a shekel], and two bracelets for her hands, weighing **ten gold** [shekels].” The *passuk* detailed the weight of the bracelets to teach us that the bracelets were not given to Rivka as a gift, but rather as payment for the fact that in her merit, he would bless Hashem in the future for granting him success, when he said (ibid 27): “*Baruch Hashem Elokei adoni Avraham.*” Because Avraham, his teacher, had taught him that the value of a *brachah* is ten gold coins, he paid her with two bracelets whose weight was ten gold [coins].’ The *Toras Chaim* (*Bava Kama* 91b) added that this is why *Chazal* specified that the

value of the *brachah* is “ten gold coins” and not “*dinars*” or “*selaim*”, as the *passuk* says, “ten gold.”

The *Shach* (*Choshen Mishpat* 382 1 4) wrote that the reward for this is allocated only for a *brachah* that was made in front of others: “A person does not receive reward of ten gold coins for *brachah* unless it is a *brachah* that he makes in front of others. But a *brachah* that he makes to himself – no.” Simply, the virtue of one who makes *brachos* in front of others is in the fact that amen is answered to his *brachah*, as explained in his *seforim* *Shu”t Gur Aryeh Yehudah* (24) and in *Shu”t Beis She’arim* (*Orach Chaim* 358). But *Sefer Chashukei Chemed* (*Brachos* 53b) extrapolated from the fact that the *Shach* did not mention that the virtue of the *brachah* that is said in front of others is that it is answered with amen, then in his view, the value of a *brachah* said in front of others is ten gold coins, even if they others did not answer amen. Because by doing this the *mevarech* fulfills the mitzvah (*Vayikra* 22:32) of “*Venikdashiti besoch Bnei Yisrael.*”

From the words of *Chazal* (*Brachos* 53b) that “the one who answers amen is greater than the *mevarech*” Rabbeinu Tam (*Tosafos Bava Kama* 91b, ad loc. *Vechiyvu*) learned that if the reward of a *brachah* is ten gold coins, how much more so is the reward of every amen ten gold coins. Therefore, he instructed that if someone is called to the Torah, and someone else stood up and went in his place, even though the *oleh* caused the loss of the *brachah* to the one who was actually called, he does not have to pay him anything, because he can answer amen to the *brachos*, and thus, he does not lose out anything from the reward.

## Iggeres Emunim

A Letter from a Loyal Reader

To the editors of *Vechol Ma’aminim*,

In his recent articles, the Nasi of Bney Emunim, Rav Yaakov Dov Marmurstein wrote a lot about the obligation to strengthen our answering of amen at this time. His words are based on the words of *Chazal* about the power of answering amen. I thought, perhaps, to add a though on this subject:

*Chazal* say (*Shabbos* 32a) that “A person should always ask for mercy that he should not fall ill, because if he falls ill, they say to him, bring a merit and you will be exempt.” The Ben Ish Chai asks about this in *Ben Yehoyada* (ibid): How can a person be told, “bring a merit and be exempt,” – does the Bais Din Shel Ma’alah not know everything, and if the person would have a merit, then he would not have fallen ill in the first place?

He explained that the intention of *Chazal* when they say “bring a *zechus*” – is that he should bring a new *zechus*, by taking upon himself to fulfill a mitzvah or a practice that he had not done before, and is not obligated to do according to *halachah*.

Now, at this time, when we are in a state of “being told bring a merit and be exempt,” a person should look for a *zechus* and a good practice that he has not done until now. And if I may be allowed to recommend this regarding the wonderful mitzvah of answering amen. Aside for the fact that it has a *segulah* for *shemirah*, it is a mitzvah that has no quota, and therefore, even someone who was strict about it until now [and in your merit, *baruch Hashem*, there are many] can add and receive more *zechuyos* from it. If until now he heard *Birchos Hashachar* from one person, he can now listen from another person, and so forth.

I think this is a good place to cite the *sefer Nachalas Yosef* (Vol. I, *Kuntress Amen V’Hallel* 146) on the *passuk* (*Devarim* 12:11): “*Vechol mi’vchar nidreichim asher tidru l’Hashem*” – מבחר נדרכים אשר is an acronym for amen, to teach us that the most select *neder* “*asher tidru l’Hashem*” is strengthening the answering of amen.

Alexander Rubin, Brooklyn, NY

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## Shaarei Yeshuah

The Segulah of Answering Amen

This story appeared in the *Kol Beramah* periodical and was heard a second time from the person it happened to. It describes a remarkable miracle that happened to a family from Rechasim in the merit of them taking on to become stronger in the mitzvah of answering amen with all its *halachos*:

A number of years ago, the pediatrician, Rabbi Dr. Yeruchem Asher Bental, ז"ל, passed away. In his final years, he served as the director of the neonatal unit at Laniado Hospital in Netanya and Maayanei Hayeshuah Hospital in Bnei Brak. Many babies owe their lives to him.

Aside for his exceptional professionalism, Dr. Bental was known for his *yiras Shamayim*. Despite his expansive knowledge in the field of medicine, he consulted every step of the way with his *rabbanim*. They, in turn, treated him with great warmth and fondness, and they also consulted him with crucial questions that they were presented with from time to time.

In the final period of his life, he battled the dreaded disease, *R"l*. He suffered tremendously, but he did not desist from his dedicated work to save as many babies as he could, and to help parents establish future generations.

During those difficult months, his family sought to strengthen their answering of amen with *kavanah*, as a *zechus* for his *refuah*. Toward that end, they prepared a large poster, featuring the *halachos* of *kavanah* when answering amen, each *brachah* according to its subject. Each *brachah* had a different number and color. The poster also featured a large mosaic, whose squares were marked with different numbers.

Every member of the family who answered amen with *kavanah* that was suited for the *brachah* he had answered to, placed a sticker in the right square. As the sign slowly filled with brightly colored stickers, a mosaic of words and phrases relating to amen emerged. This intensified the enjoyment of the challenging campaign.

The campaign generated a lot of *chizuk* in the whole family, and when their grandfather passed away some time later, the

children chose to continue this campaign as an *aliyah* for his *neshamah*.

During the *shivah* and after, word of the poster got around. As many people wanted to take on this mitzvah, and to use the poster to help them, it was copied a few dozen times, and distributed at cost price to anyone who asked for it.

A few weeks later, on a Motzaei Shabbos, the phone rang in the Bental home. On the line was a woman who lived in their neighborhood. She sounded very excited as she asked to share a miracle that had occurred in her house:

"Two weeks ago," she related, "we purchased your poster. One of the children pasted it to the wall of the children's room with big pieces of wide tape. They followed the *halachos*, and at this point, the poster's mosaic was about half filled, and some of the words concealed in it began to emerge, much to my children's excitement.

"On Shabbos morning, we all woke to the sound of a terrible cry from the children's room. When we ran into the room, one of the children pointed in horror to the poster on the wall. A quick glance made the miracle very clear: Stuck to one of the pieces of tape that hold up the poster was a snake. The snake's head had become stuck on the tape, and miraculously, although it was trying with all its might to break free, it was not able to.

"One of the neighbors, who is a snake expert, was summoned. He glanced at the snake and then cried: 'It's a dangerous, poisonous snake. I cannot explain how it was not able to break free from that piece of tape, and why it didn't harm one of your children before it crawled onto the poster. There's no doubt this was an open miracle!'

"We stood stunned in the face of this unbelievable miracle we had experienced. We didn't need any more explanations. We were sure without a doubt what is the merit that protected us from the frightening snake. The colorful poster, which was partially torn because of the snake's battle to break free from the tape, was more than a thousand witnesses."

## The Amen Trap

## Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit



The tziyun of the Aryeh Devei Ila'i in Brigel [Brzesko] Poland

### The Aryeh Devei Ila'i

17 Teves 5606

Harav Aryeh Leib Lipschitz was born in the city of Yaroslav in 5527 to his father, Reb Chaim'l Tzitzis-Macher, who the Chozeh of Lublin said was *zocheh* to *Ruach Hakodesh*.

From an early age, it was evident that he was destined for greatness, and by the age of nine, he was proficient in *Bavli* and *Yerushalmi* by heart. When he grew up a bit, his father sent him to learn under Rav Yitzchak Charif, author of *Pnei Yitzchak*. Then he went to learn from the Ketzos Hachoshen, and during that time, he became renowned as a tremendous *illuy*. People began to refer to him as Reb Leibush Charif.

He was close to the Chozeh of Lublin, who held him in great esteem and appointed him as the *baal toke'a* in his *beis medrash*, a role he kept for some twenty-five years. His father-in-law, the Yismach Moshe traveled to Lublin after he drew him there.

Rav Aryeh Leib served as Rav in the towns of Krashov and Shineva, and then in the large city of Vizhnitza. At the end of his life, he moved to Brigel, where he passed away and was buried on 17 Teves 5606.

After his passing, his *seforim* were printed: *Aryeh Devei Ila'i*, a *shu"t* and *chiddushim* on *masechtos* of *Shas*, and *Ari Shebachaburah*, on *Maseches Kesubos*.

### Seven Times

The *Aryeh Devei Ila'i* would hear *Birchos Hashachar* from seven children each day, and he answered amen after them

(Ari Shebachaburah, Likutim [Brooklyn, 5761] p. 86).