

Ve chol Maaminim

A Weekly
Pamphlet
From
"Bney
Emunim"



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Peninei Emunim

Pearls of Tefillah
in the Parashah

Saying *Shirah* for Miracles Out of Eretz Yisrael

"וישמע יתרו כהן מדין חתן משה את כל אשר עשה
אלקים למשה ולישראל עמו כי הוציא ה' את ישראל
ממצרים" (יה א)

After it was said: "*Es kol asher asah Elokim leMoshe uleYisrael amo*" – why did the *passuk* then say "because Hashem took Yisrael out of Mitzrayim"?

Harav Shlomo Bochner, the Rav of Pintchov, explained:

Chazal (*Erchin* 10b) explain the reason we don't say *Hallel* for the miracles of Purim: From the time Bnei Yisrael entered the Land in the days of Yehoshua bin Nun, they no longer said *shirah* for miracles that occurred outside of Eretz Yisrael. The *Maharsha* (Vol. I *ibid*) explained that from when they entered the Land, HaKadosh Baruch Hu was *meyached* His *Hashgachah* on the Land, as it says (*Devarim* 11:12) "*Eretz es asher Hashem Elokecha doresh osah tamid*, the Eyes of Hashem are on it from the beginning of the year to the end." In *chutz l'Aretz*, Hashem carries out His Miracles via a proxy, and it is not fitting to say *Hallel* for a miracle done through a *shaliach*.

Because Yisro wanted to say *shirah* for miracles that occurred to Am Yisrael in Mitzrayim, as it says (18:10): "*Baruch Hashem asher hitzil eschem miyad Mitzrayim*," therefore the *passuk* explained that only after Yisro heard that "Hashem took Yisrael out of Mitzrayim" - Himself, because at the time they had not yet gone into Eretz Yisrael, did he say *shirah* for this.

Yekahel Shlomo

Pischu Shearim

A word from the founder and Nasi of Bney Emunim

A Word from the Founder and Nasi of Bney Emunim

Answering Amen Is the Fundamental of *Kabbalas HaTorah*

This week, "*Shabbos Kabbalas HaTorah*," we read about that lofty event, whose impression is etched in our hearts to this day – *Ma'amad Har Sinai*. At that time, Am Yisrael merited to hear the first two *dibros* from Hashem Himself, as *Chazal* say (*Makkos* 24a): "*Anochi and Lo Yihiyeh Lecha* were heard *miPi haGevurah*."

The first two *dibros*, whose essence is *emunah*, are the basis and fundamental for the fulfillment of the rest of the *mitzvos* of the Torah, because only with the power of *emunah* is a person able to overcome his *yetzer* and to fulfill all the *mitzvos*. As Dovid Hamelech declared (*Tehillim* 119:86): "*Kol mitzvosecha – emunah*."

In order to imbue in us the *emunah* in Hashem, *Chazal* instituted the mitzvah of answering amen. And as Rabbeinu Bechayei wrote in his commentary on the Torah (*Shemos* 14:31): "And because *emunah* is the basis of the entire Torah, *Chazal* instituted that we answer amen in *tefillah* and *brachos*." In light of this we can understand the *remez* contained in the words (*ibid* 12:2): "ראשון הוא לכם" – and the last letter of each word form אמן: the mitzvah of answering amen is intended to help us fulfill the first commandment of the *Aseres Hadibros* properly – and that is the mitzvah of *emunah*.

The mitzvah of answering amen has no limit. The quota of "ninety amens" is the minimal quota that a person must meet. But each person can accumulate countless amens each day. This fact can also be explained with the words of Rabbeinu Bechayei, that just like *emunah* is a constant mitzvah that a person must fulfill every minute, without pause, likewise, amen helps fulfill it, and it was given to us as a *mitzvah temidis*, a constant mitzvah that can be fulfilled without limit.

Bnei Yisrael's response to HaKadosh Baruch Hu when they stood at the foot of Har Sinai is described by the Torah (*Shemos* 19:8): "And the whole nation together answered and they said, all that Hashem has spoken we will do." It is remarkable to see that the acronym of the words "ויאמרו כל אשר דבר יי נעשה" – is numerically equivalent to "אמן".

This Shabbos, when our ancestors declared with *emunah* "*na'aseh venishma*" – let us also fulfill "all that Hashem spoke *na'aseh venishma*" – by hearing *brachos* and answering amen after them, *kechol asher diber Hashem!*

Good Shabbos

Yaakov Dov Marmurstein

Erev Shabbos in the P. family home; the time is three o'clock and there are less than two hours to Shabbos. The father of the family, Reb Moshe P. doesn't know where to turn.

He and his wife had just come home with full hands, *baruch Hashem*. They had a new baby daughter, a first girl after five rambunctious boys. The new mother and the baby had been released from the hospital on Friday morning.

On the way to the hospital. Reb Moshe had been calm. The night before, he had spoken to one of the neighbors, and when the neighbor had heard that they were going to be released on Erev Shabbos, he promised to call the Eizer Leyoldos organization in the neighborhood and to ask them to arrange Shabbos for the P. family, from beginning to end.

Before he left for the hospital, Reb Moshe finished straightening up the house from the mess that had accumulated. Now, as Shabbos neared, the house was more or less in order, the children were bathed and dressed

Shabbos package that was supposed to be delivered to them. All the deliveries had already been made, and the P. family's name was not on the list.

Apparently, the neighbor who had promised to call the organization had forgotten to do it.

Despite the late hour, the person at the organization tried to suggest various options for assistance. But it was obvious that there wasn't much of a chance any of them could work out.

This was one of those helpless moments when a person has to abandon all his faith in human beings, and to turn directly to the Source of abundance and *yeshuah*. That is exactly what Reb Moshe did. He leaned on the nearest wall, and after giving himself a pep talk in *emunah* and *bitachon* in Hashem, the Almighty, he offered a fervent *tefillah* to Hashem to take care of their family for Shabbos, and that He should send them assistance from His endless stores of abundance and *brachah*.

His *tefillah* lasted a few minutes, and when he was finished, Reb Moshe went down to the entrance of the building, as per the request of his wife, to check if perhaps a delivery had been placed there. But of course, there was nothing there.

He once again reinforced his *emunah*, and before he turned to go back to the house, he walked out of the building, studying

the few cars that were passing. He was about to turn around to walk back inside when he heard the honk of a horn.

"Reb Moshe!" he heard a call from the car. Reb Moshe turned his head to the direction of the call. It was Reb Kalman, the most well-known *chessed* personality in the neighborhood. Reb Kalman was the address for any act of *chessed*. His old car served as a delivery vehicle, a taxi and as a transport car to carry things for people from place to place. He had *gemachim* of all kinds in his house, and every spare minute was used for *chessed*.

Reb Moshe approached Reb Kalman's car, and it seemed that Reb Kalman was relieved to see him. "Reb

Moshe, maybe you can help me?" Reb Kalman began, and Reb Moshe nodded. "Listen, something happened that has never happened to me," Reb Kalman said. And then he explained: "Recently, on Fridays, I go to all the stores in the city that sell Shabbos food and take whatever they haven't sold, or things that they want to distribute to the needy. I prepare Shabbos packages from this food for needy families.

"The food is fresh and of high quality, real *oneg Shabbos*. Believe me, every week, everything is grabbed up, to the last crumb. The families that receive it doesn't stop thanking me. But now, something very unusual has happened. I prepared a package for a certain large family, but when I came to deliver it to them, I found that they aren't home. They must have gone away for Shabbos but didn't update me.

"I took the boxes three flights up to their home, and then I had to take them back down. But the worst thing, as far as I'm concerned, is the fact that now, these boxes are on the way to the garbage, and it's such a shame..."

"Listen, Reb Moshe," Reb Kalman continued, without noticing the excitement lighting up Reb Moshe's face, "I heard that you get a mazel tov! I'm sure you'll have what to do with these boxes, if not this Shabbos, then at least next Shabbos. Take them home, and whatever you don't use this week, freeze for next week."

As he spoke, Reb Kalman opened the trunk and urged Reb Moshe to take out the boxes. "Nu, quickly, it's almost Shabbos! Did you take it all out? Gut Shabbos, and mazel tov!"

Reb Moshe was so stunned he could hardly move. He stared at the three full boxes that had landed at his feet; they were filled with everything he could have dreamed of, with generosity that only Reb Kalman could produce. There were delicious *challos*, grape juice, chicken, fish, *cholent*, compote, salads and more.

All he had to do was lug it all into the house, put the hot food on the hotplate and the rest in the fridge, and to thank HaKadosh Baruch Hu, Who listens to every *tefillah*, for not abandoning them in their predicament, and for providing them with such an abundance in such a dignified way.

Heard firsthand



A table set for Shabbos.

in Shabbos clothes, and the hotplate was on the counter, waiting for the promised food to arrive...

But as the time ticked by, worry gnawed at Reb Moshe. By this time, the boxes of food should have long been delivered. Reb Moshe kept going to the door to check if something had been placed there, but to no avail.

At first, he felt uncomfortable calling the organization to find out what had happened with the delivery he had been supposed to get. But now he realized that something must have happened, so he allowed himself to call.

Reb Moshe placed the call, and the answer stunned him. The one in charge didn't know anything about a

Answering ‘Amen Yehei Shemei Rabbah’ in Pesukei Dezimrah

Those who have a custom of concluding “*Yehei Shemei Rabbah*” with “*Yisbarach*” should do so even when they pause in the middle of *Pesukei Dezimrah* to answer¹, and they should wait until the *chazzan* concludes: “*D’amiran b’olma v’imru amen*,” and then answer amen afterwards. Then they should return to their *tefillah*². And for those who have the practice of saying “*Yehei Shemei Rabbah*” until “*d’amiran b’olma*,” the *poskim* are divided: Some instruct to do so in the middle of *Pesukei Dezimrah*³ as well, and others instruct to answer only until “*Yisbarach*”⁴.

1 The *Mishnah Berurah* wrote (56:9) that the *poskim* are also divided on where the answering of “*amen Yehei Shemei Rabbah*” ends, and there are different practices in different communities on this subject. In any case, “one who is in a place where he may not pause should be careful only to say until “*olmaya*.”” From his words it appears that even someone who has the custom to continue to say “*Yisbarach*,” in *Pesukei Dezimrah* he should answer only until “*Olmaya*” (see *Mishnah Acharonah* 56, 40). But *Notrei Amen* (Vol. II, Ch. 20, 27) wrote that the *Chayei Adam* explained that in *Pesukei Dezimrah* as well, one may say “*Yisbarach*,” because regarding one who is up to *Krias Shema* (20 4), he wrote that one should not answer “*Yisbarach*”, and with regard to someone who is up to *Pesukei Dezimrah* (ibid 3) he did not mention this *halachah*. Therefore, he explained, even the *Mishnah Berurah*, which prohibits saying “*Yisbarach*,” is referring to someone who is up to *Krias Shema* and not someone who is up to *Pesukei Dezimrah* [indeed, see *ibid Mishnah Berurah* who noted the *Chayei Adam* as a source for his words]. This is all according to the *Chayei Adam*, but the *Magen Avraham* wrote (66:6) that even one who is up to *Krias Shema* and stops to answer “*Yehei Shemei Rabbah*” should also say “*Yisbarach*.” The *Shulchan Aruch Harav* (ibid 5) concurs.

2. The *Magen Avraham* (66:6) wrote this regarding answering after *Kaddish* for one who is up to *Krias Shema* in the middle of the *passuk*, and the *Shulchan Aruch Harav* (ibid 5) concurs.

3. Ben Ish Chai (Vayigash 9). And in Parashas Shemos (6) he wrote that even one who is up to *Krias Shema* should answer until “*d’amiran b’olma*”, and the *Kaf Hachaim* (56:33) concurs. But see *Shu”t Yabia Omer* (Vol. I *Orach Chaim* 5) who wrote that in *Pesukei Dezimrah* one may answer until “*d’amiran b’olma*” and in *Krias Shema* only until “*Yisbarach*.”

4. *Kitzur Hashelah* (*Maseches Chulin*) in the name of the *Bais Shmuel* on *Shulchan Aruch Even Ha’ezer*.

Taanah Emunim

Pearls on the Mitzvah of Tefillah

‘Dirshu’ Brings to ‘Bakshu’

דרשו ה' ועזו בקשו פניו תמיד

The *Malbim* explains this *passuk* ask follows:

Usually, *drishah* and *chakirah*, seeking searching, are done with an effort to reach a discovery on the subject being searched. But that is not the case with *drishas Hashem*, where the actual search is the goal. Because it is impossible to reach an understanding of the greatness of Hashem, and on the contrary, the more a person seeks out Hashem, the more he discovers how impossible it is to fathom Him. So we find that one who searches for Hashem is in a situation of “*bakshu Panav tamid*” – without actually reaching Him.

Harav Moshe Chaim Segal Litsch Rosenbaum, the Rav of Kleinwardein, further explained:

Sometimes, when a *tzarah* strikes a person, he refrains from asking his Creator to heal his pain, whether because he is embarrassed to offer the *tefillah* after Hashem has been so benevolent to him all his life, or because he has not yet been illuminated with the light of the complete *emunah* in the Almighty. To both of these, Dovid Hamelech calls “*dirshu Hashem v’uzo*” – seek out Hashem, Who runs the world with compassion and boundless *chesed*, and Who gives

endless gifts to all His creations, and recognize that His power and strength are unlimited, and only He can fulfill the desires of your heart. These conclusions will bring both those who are embarrassed and those who do not have enough *emunah* to a state of “*Bakshu Panav tamid*” with *tefillah* and pleading.

Malbim Tehillim 105 4; Lechem Rav Hashalem on Siddur Hatefillah 392

He Is the Mesovev Kol Hasibbos – Ordains Everything

דרשו ה' ועזו בקשו פניו תמיד

The *mashpia* Harav Eliyahu Roth, would infuse those around him with the clear knowledge that there is no coincidence in the world, and that every single thing, small and big, is done with the intention and with the *Hashgachah Elyonah* of Hashem. He would add that this is what Dovid Hamelech meant when he said: “*Bakshu Panav tamid*”: In every event that happens to you, do not be busy with the reason and the natural causes, and don’t focus on blaming for the failures, rather “*bakshu Panav tamid*” because He is the One in the center of every single occurrence.

Ish Chassid Hayah, p. 393



Speaking at the Bnei Emunim gathering

Baal Machsheves Halevi

25 Shevat 5781

Harav Chaim Meir Halevi Wosner, the oldest son of the Shevet Halevi, was born in Vienna in 5698. When he was a year old, his parents moved to Eretz Yisrael, and he remained with his mother's parents. When he was eight years old, after *bechasdei Hashem* surviving the horrors of World War II, he traveled to Eretz Yisrael and was reunited with his parents.

As a youth, he learned mostly from his father, and became his *talmid muvhak*. After his marriage, his father appointed him to serve as a *maggid shiur* in Yeshivas Chachmei Lublin, and as the Rosh Bais Din of Zichron Meir.

In 5751, he was asked to come and serve as the Rav of the Yitav Lev Satmar community in London, where he became renowned for his Torah and *hora'ah*. He served in this position for 18 years, and compiled his series of *seforim* entitled *Machsheves Halevi*.

About six years before his father's passing, around Shavuos 5769, his father requested that he move back to be near him in Bnei Brak, to aide him in all his work.

At the *levayah* of his father on Motzoei Yom Tov Rishon of Pesach 5775, he was appointed his father's successor in leading the yeshivah, as Rav of Zichron Meir, and in leading the Shevet Halevi *kehillah*. He passed away on 25 Shevat 5781, and he was laid to rest in the Zichron Meir Cemetery in Bnei Brak.

Amen – The Foundation of *Chinuch*

An excerpt from the speech that the Machsheves Levi delivered at a *chizuk* gathering for amen that took place in Bnei Brak in Av of 5774:

Chazal say (*Tikkunei Zohar* 40 1) that “one who answers amen with all his might has his decree of seventy years torn up.” HaKadosh Baruch Hu promises us that in the merit of answering amen, the decrees will be nullified. While we are too small to understand the depth of this issue, *Chazal* who said this surely delved into it, and we must not question their words, *chalilah*. We must believe and know that answering amen is a great *segulah* to atone for sins and nullify decrees.

Reality has proven that our generation has become very lax about this lofty matter, and that the young members of the generation are not connected enough to accepting the *Ol Malchus Shamayim*. We must try to figure out why this is. Because if there is tremendous love between a father and his child, then when the son sees his father strengthening himself with answering amen, he will also hold amen dear and precious. So we find that the *chizuk* in answering amen on our part is a component in the foundation of the building of *chinuch* of the people of our generation. In this merit, we are *zocheh* that we and our children should accept the *Ol Malchus Shamayim*, and the decrees should be nullified.

Rav Yaakov Dov Marmurstein, *sheyichyeh*, is working with all his might to strengthen this matter, and this is not a minor thing. It is the foundation that all of

chinuch in our generation is built on. That is aside for the *chizuk* in answering amen that brings down tremendous *hashpa'os* on the entire *klal*. Therefore, it behooves each father to be *mechanech* his son about this, and each Rav should strengthen his *talmidim* on this subject.

And by doing that, there is another thing that needs *chizuk*: When we are sitting in shul and *beis medrash*, we need to recognize that we are in the *Heichal* of the King, and we should be sitting with awe and fear. We need to know that *tefillah* has tremendous power to uproot decrees in the world, and therefore, we must always strengthen ourselves in this, with all our effort. And, as noted, this is exceptionally important in this generation, when we see so many of the youth who are in a spiritual decline, and strengthening *tefillah*, with all its details and relevant *mitzvos*, is lacking so that we can merit *yeshuos* and a nullification of decrees.

We find today in the generation that Mashiach is closer than ever. I think in all of history, there has never been such a battle waged for every *davar shebikedushah*, a war from inside and out. May Hashem help that if we merit to overcome, and to be *yirei Hashem*, to strengthen ourselves and our children with *tefillah* and *emunah*, and to preserve our senses with holiness, in this *zechus* we should see salvation from all the difficult *gezeiros* and we will merit to see the revelation of *Kavod Shamayim*, and we will all merit to welcome Mashiach Tzidkeinu, in unity, may it be speedily in our day, amen.

