

# Ve chol Maaminim

A Weekly  
Pamphlet  
From  
"Bney  
Emunim"



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## Peninei Emunim

Pearls of Tefillah  
in the Parashah

### Six Names Corresponding The Mouth and Heart Are United in Prayer

"והיה פי ראשו בתוכו שפה יהיה לפיו סביב מעשה  
ארג כפי תהרה יהיה לו לא יקרע" (כח לב)

The **Ben Ish Chai** explained:

*Chazal* say (*Brachos* 5b): "If two who went in to daven and one of them finished first and did not wait for his friend and left – his *tefillah* is destroyed in his face." **Harav Yehonasan Eibeshitz** explained: We use two organs to pray – the mouth and the heart: with our mouth we utter the words of *tefillah* and with our hearts we have *kavanah*. *Chazal* say that if while a person is still davening with his mouth his heart stops having *kavanah*, "and he did not wait for his friend" – the mouth, until he finishes davening, "then his *tefillah* is destroyed," and is not accepted.

That is why this *passuk* says: "*Vehayah pi rosho besocho*, It's opening at the top should be turned inwards" when the part of the *tefillah* [פי means a part of, see *Radak Melachim* II 2:9)] is inside the head, meaning the *kavanah*, it will remain "inside him" and his thoughts will not wander here and there about all his various affairs, at the time when "*safah yihiyeh lefiv saviv*" – when his lips murmur the words of the *tefillah*, then he is promised that "*lo yikara*" – his *tefillah* will be accepted fully and will rise On High willingly to the Master of the world.

*Nefesh Yehonasan Parashas  
Vayeilech; Od Yosef Chai*

## Pischu Shearim

A word from the founder and Nasi of Bney Emunim

### Every Amen Is a Diamond

In this week's *parashah*, the Torah describes the order of the preparation of the garments of the Kohanim for the service in the Bais Hamikdash. It lists four garments that the regular Kohein wore, and four additional ones exclusive to the Kohein Gadol.

One of the garments of the Kohein Gadol is the *eifod*, and Harav Shmelke of Nikolsburg extrapolated from it an allusion to answering amen: אפוד is numerically equivalent to amen, and its sash is called in the Torah *חשב האפוד* – alluding that in order to answer amen according to *halachah* a person needs extra thought (*Divrei Shmuel*, in this *parashah*).

How pleasant are these words for the one who said them, because as is known, Rav Shmelke was very strict all his life not to make a *brachah* without making sure that there was someone around him who could answer amen (*Ohel Yitzchak* 179, comment), and that is an example of a practice that surely requires a person to invest extra time and attention.

I thought to add that *חשב האפוד* alludes not only to thought, but also to the importance that must be attributed to answering amen. I have already mentioned many times the words of *Chazal* (*Devarim Rabbah* 7 1): "There is nothing greater in front of HaKadosh Baruch Hu than the amen that Am Yisrael answer," and these words are so powerful, that the *Shomer Emunim* found it fitting to clarify regarding these words (*Ma'amar Pischu She'arim* Ch. 3): "And see the

words of this *Midrash*; they did not exaggerate, *chas veshalom*, there is nothing more important to Hashem than answering amen."

But the nature of a person is that knowledge alone is not enough to take action. The fact is that we have heard a lot about these things, and still, it needs *chizuk*... We can only internalize over and over deep in our hearts the great importance and the power of answering amen. Only this way will we be able to constantly invest thought and strength into it.

We can also learn the importance of answering amen from another one of the garments of the Kohein Gadol – the *choshen*. The sixth of the twelve stones in the *choshen* is the *yahalom* – which is numerically equivalent to amen. This teaches us that like a diamond, which is so small that it has a special weight of measure – a carat, which is a fifth of gram – but its value is tremendous, likewise amen. This small, three letter word, has such tremendous value!

After we understand all this, we will all surely appreciate the value of answering amen even more. We will invest strength and thought in *Birchos Hashachar*, and in *brachos* in general, to make the *brachos* in front of someone who can answer amen, and then surely we will merit to see *brachah* and *hatzlachah* in all that we do, from today and forever.

Good Shabbos

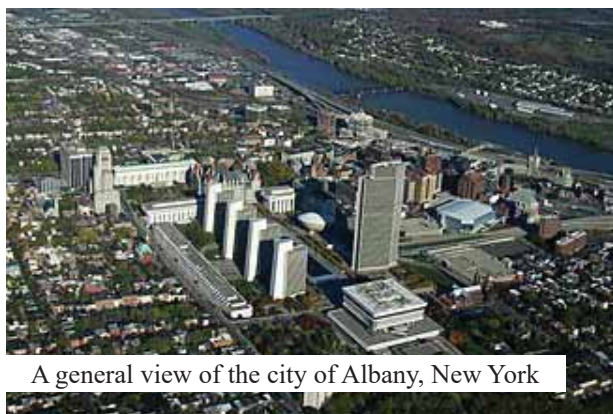
Yaakov Dov Marmurstein



Reb Moshe picked up speed, and his late model car answered to the challenge. The wheels swallowed up the miles on the highway, and the greyish scenery passed by quickly. This morning, the weatherman had forecast heavy snow, and the leaden skies that were growing darker by the minute indicated that the forecast was going to come true very shortly.

Late in the afternoon, he had left his home in New York to begin the long drive to Albany, where the wedding of a relative was to be held. It was very important to him to be at that wedding. In light of the ominous forecast, he had deliberated whether to set out, and ultimately, the closeness he felt to the *mechutan* led him to decide in favor of going.

Now, towards evening, he realized that he'd taken too much of a gamble. The snow looked imminent, and the possibility of him getting stuck on deserted roads in the middle of a snowstorm frightened him. He decided to turn around and head home. With a final effort, he tried to speed up to the extent possible, but the snow that had



A general view of the city of Albany, New York

already begun to fall seemed to mock his efforts.

The road ahead of him turned white, and with the danger of skidding very real, Reb Moshe had to slow down. Despite his strong desire to sleep in his own warm home, he realized that it was unlikely he would reach his home this evening. He had to find a place where he could spend the night.

He advanced slowly and cautiously, turning off to the first town that he passed. When he noticed a sign for a motel, he stopped. He put on his coat, got out of the car and knocked at the office, but was told there were no vacancies. The motel was full.

He continued driving slowly until he reached the next motel, but there,

too, he was turned away. He sighed deeply, but quickly channeled the sigh into a prayer. It was dark, the snow was piling up, strong winds whistled around him, and staying in the car was dangerous. Reb Moshe slowly drove on the snowy road, davening with all his heart for salvation. He said all the chapters of *Tehillim* that he knew by heart, and kept moving. Suddenly, he noticed a faded sign hanging on an old, rundown building indicating that it was a nursing home.

He decided to try his luck. Once again, he bundled into his coat, and knocked at the door of the building. It was opened by a young security guard. Reb Moshe asked for shelter, but for the third time that night, he was told "There's no room here for you to sleep."

This time, he decided not to give in, and pleaded tearfully with the guard to make the effort and let him in. Ultimately, the guard softened and relented. He directed Reb Moshe to the manager's office, which was warm, and where there was a couch. The guard offered the room to him, but warned him that at first light, he needed to vacate the premises, because the management would not look kindly on his infiltration, and they might even fire him, the security guard.

The first thing Reb Moshe did when he entered the room was daven *Maariv*. He turned his face to the wall and began to daven, not realizing that the guard was standing on the side and observing him.

When he finished davening, he was surprised when the guard asked him a question: "Are you Jewish?"

"Certainly!" Reb Moshe replied proudly.

"Jew, you must have been sent here straight from Heaven!" the guard marveled and related: "Two days ago, one of the nursing home residents passed away. He's a childless Jew, a Holocaust survivor, with no one in the world, and he spent his final years here in this facility. In his will, he instructed that he have a Jewish burial in a Jewish cemetery, and because there isn't really a Jewish community around here, we didn't quite know how to handle his unusual request.

We decided to wait a few days, and if we would not find a solution, we would

hand over the body to the authorities, as is the law. Now you have come here, literally from Heaven; can you do a kindness with this dead person and bury him in accordance with his wishes?"

Reb Moshe was astonished at this unusual situation he found himself in, and the special role he was tasked with by *Hashgachah Elyonah*, to bring a Jewish soul, a *meis mitzvah*, to its final resting place with dignity. He promised to deal with the issue right away in the morning.

Early in the morning, after the heavy snow was plowed from most streets, Reb Moshe quickly took the Jew's documents and set out for the nearest Jewish community. It was not easy for him to track down the director of the *chevrah kaddisha*, a friendly, older man, and he presented the urgent request along with the Jew's documents.

And then it was time for the second surprise: When the director looked down at the name on the documents, his eyes lit up. He turned to his office and began to rummage around in the drawers until he found what he was looking for: an old receipt book.

He leafed through the pages, and when he reached the one he wanted, he cried out in amazement: "I don't believe it, it's him, it's really him!"

Reb Moshe did not understand what the excitement was all about, and the director emotionally explained:

"It's not to be believed! This man was here, in this very office...About thirty years ago, he came here, unexpectedly, and put a large sum of money on the table. He wanted to purchase a plot of gravesites that would be designated for people who had no one in the world to worry for their burial. Over the years, the plot was nearly filled, and now, it's from Shamayim that he himself is coming to be buried in one of the last burial sites that remain there."

Reb Moshe had little else to do but to return to the nursing home, and to accompany the anonymous Jew on his final resting place, in the plot that he had purchased in his lifetime, and to marvel at the wondrous ways of *Hashgachah Eloyonah* – that following a *tefillah*, he was led to the right place at the right time, to bring a lonely and tortured Jewish soul to its final resting place with the dignity it deserved.

Simna Tava Chayei Sarah

## Derech Emunim

The Halachos of Answering Amen

## — Pausing Devarim Shebikedushah to Answer Amen —

Between the end of *Baruch She'amar* and the beginning of *Pesukei Dezimrah*, one can stop to answer amen to all *brachos*.<sup>1</sup>

1. *Shulchan Aruch* (51 2); *Mishnah Berurah* (ibid 3). Even though the *brachah* of *Baruch She'amar* is said for *Pesukei Dezimrah*, and one must not stop to speak between it and saying *Pesukei Dezimrah*, still, answering amen is not considered a *hefsek*, because by answering amen we praise HaKadosh Baruch Hu like we do when saying *Pesukei Dezimrah* (*Pri Migadim*, *Eshel Avraham* 51 3; *Mishnah Berurah* ibid 4). And the *Pri Migadim* wrote (ibid) that even answering amen after a *brachah* where one requests his needs, where he has to have *kavanah* that "maybe it be that the words of the *mevarech* are fulfilled," is considered praise (*Pri Migadim* ibid). The *Chessed L'alafim* (ibid 4) wrote that *lechatchilah* it is good to begin saying *Pesukei Dezimrah*, before answering amen, so that he will not cause a *hefsek* between them, and the *Kaf Hachaim* concurs (ibid 4).

## Taaneh Emunim

Pearls on the Mitzvah of Tefillah

Hodu

### Avraham Is Also Called Yisrael

"זרע ישראל עבדו בני יעקב בחייו"

This *passuk* is repeated twice in the Torah with a slight change; in *Divrei Hayamim* (I 16:13) it is written as we have it here, and in *Sefer Tehillim* (105:6) it says: "*Zera Avraham avdo*." The *Rokeach* explains that the *passuk* "*Zera Avraham*" teaches that the *passuk* "*Zera Yisrael*" also refers to Avraham Avinu, and *Chazal* say (*Bereishis Rabbah* 63 3) that Avraham is also called Yisrael. However, let us not say that his intention is to every "*Zera Avraham*," including the descendants of Yishma'el and Eisav, the *passuk* explains that it only means "*bonei Yaakov bechirav*" – Am Yisrael that are the chosen ones of Avraham's descendants (*Peirushei Seder Hatefillah L'Rokeach* in *Siddur Toras Chaim* Vol. I, p. 113; *Radak Tehillim* 105:6).

But some of the *Baalei Hatosafos* explain the opposite, that the *passuk* "*Zera Yisrael*" that refers to Yaakov, who is called Yisrael, teaches that the *passuk* "*Zera Avraham*" also refers to Yaakov, and from here that Yaakov Avinu was also called Avraham (*Baalei Hatosafos Hashalem al HaTorah*, *Toldos* 28:4)

### L'Asid Lavo He Will Be Revealed

"הוא ה' אלקינו בכל הארץ משפטיו"

The *Alshich* explained: Today, when we are in *galus*, He is not recognized to everyone, only to us, the "*bonei Yaakov bechirav*." But *l'asid lavo*, when there will be "*bechol ha'arets mishpatav*", when Hashem judges all the nations of the world, then everyone will see that "*Hu Hashem Elokeinu*." (*Alshich Tehillim* 108 7)

## Birchos Hashachar K'Halachah

In our sources, there are three reasons for the custom of saying *Birchos Hashachar* together:



1. In order to meet the quota of answering ninety amens to *brachos* that *Chazal* instituted (*Magen Avraham* 6 9; *Mishnah Berurah* ibid 13)



2. The virtue of a *brachah* answered by amen is so great that it is fitting for each person to recite *Birchos Hashachar* in front of someone who can complete them with answering amen (*Yesod Veshores Ha'avodah Sha'ar Ha'ashmores* Ch. 10).



3. So that each one of the *mevarchim* can fulfill his obligation of answering amen from those who answer amen to his *brachos*, because the *mevarchim* are also obligated in answering amen, because it is part of the *brachah* (*Shu"t Teshuvos Vehanagos* Vol. I, 7, and Vol. II, 70).



## Shaarei Yeshuah

The Segulah of Answering Amen

— The Sound from the Winery —

This story was related by **Harav Yitzchak Dovid Grossman, *shlita***, the Rav of Migdal Ha'emek and the director of the Migdal Ohr institutions: Reb Mordechai Shimon Teperberg, the owner of the famous winery that was located on Chayei Adam Street, was one of the Yerushalmi *tzaddikim* who strived with all his being to bring *nachas* to their Creator. Each morning, he rose before dawn, and before going to daven in the Meah Shearim *shtieblach*, he would spend a while communing with his Creator in the quiet winery. As part of his preparations for davening, he would slowly and with *kavanah* recite *Birchos Hashachar*.

In a house across from the winery lived Rebbetzin Gutfarb, *a"h*, Rav Grossman's grandmother. In addition to being a *gabba'is tzedakah* who collected for the needy of Yerushalayim, the Rebbetzin would also collect amens for herself... She began her busy day by walking over to the winery, where she would hear Rav Teperberg's *brachos* and answered amen. From there, she went to daven *Shacharis* in the women's section of the *shtieblach*, where she waited until the final *mispallelim* left, so that she could accumulate more and more amens.

That morning, the Rebbetzin arose earlier than usual to the sound of a suspicious noise in her yard. She didn't have a good feeling, and with uncharacteristic alarm, she hastened to leave her house while still wearing heavy wooden clogs, and headed for the winery. The silence there deceived her and she nearly turned to leave, but an inner voice urged her to make sure everything was okay.

When the Rebbetzin looked through the window, she gasped; a bloodcurdling sight met her eyes: the winery owner, Reb Mordechai Shimon, was laying on the floor, petrified and helpless, with a brutal Arab intruder standing over him with an axe in hand, threatening to take his life.

At first, she had the urge to flee, but she quickly recovered and realized that she had to do something. She took her wooden clogs off her feet so her footsteps wouldn't be heard, and silently walked to the window that looked into the winery. A minute later, she was standing outside the window, right over the head of the intruder, and she looked for something that she could use to scare him away. She finally chose the heavy wooden clogs she was holding... In a flash, she hurled

them straight at the Arab's head, and he fled the scene, screaming in fright, as he dropped the axe.

Reb Mordechai Shimon, who was sure the end was near, struggled to his feet, stunned at the tremendous miracle he had just experienced. After he recovered somewhat, he took his *siddur*, and began to recite *Birchos Hashachar*, as he did each morning – but with that much more *dveikus* and *kavanah* to thank Hashem for saving him from near-certain death.

And the pious Rebbetzin? She also remained where she was standing, listening to the *brachos* and answering amen with *kavanah*. From there she continued to her regular seat in the *shtieblach*. During *Krias HaTorah*, she was very emotional when she heard Reb Mordechai Shimon have an *aliyah* and *bentch Hagomel* with Hashem's name. With tear-filled eyes she answered that short word that she held so dear, a word with three letters, which is the elixir of life, and which effects miracles. A word that saved a life today, and so many other times, a word that was enunciated with awe by multitudes of Jewish people through the generation: A-m-e-n!

## Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit

### Loftier Hashpa'os for Those Who Answer Amen

The *Kav Hayashar* describes in lofty terms (Ch. 99) the virtue of answering amen:

"Anyone who answers amen with *kavanah*, and hurries to run to the *beis knesses* to answer amen, merits those ש"ע נוהרין [a very lofty *hashpa'ah* (see *Eitz Chaim Shaar* 13 Ch. 14)] by answering amen. And anyone who belittles amen and it is light in his eyes, then ש"ע קליפות precede his soul, *R"l*, and lead him to the dark rooms and of them the *Navi* says (*Yeshaya* 50 9): 'עש יאכלם'."

### Special Kavanah in Answering Amen

The *Kav Hayashar* (96) also revealed a special *kavanah* that one should have when saying amen, and he writes:

"Every single mitzvah that a person does creates holy angels; and for every mitzvah from which angels are created, they are called the *machaneh*, the camp of that mitzvah. It is simple that when we perform a mitzvah for which there is a *brachah*, those angels gather and stand around the *mevarech* and hear the *brachah* and answer amen. An allusion to this is that מלאך is numerically equivalent to אמן, and therefore, when Am Yisrael answer with a *brachah* or with *Kiddush* and say amen, they should have in mind that those angels should answer amen, because amen is numerically equivalent to *malach*."

### The Kav Hayashar 15 Adar 5472

Rav Tzvi Hirsch Koidenover was born around the year 5410 in Vilna to his father, Harav Aharon Shmuel, author of *Birchas Hazevach*. As a *bochur* he learned under his father, and also learned from Harav Yosef of Dubno, author of *Yesod Yosef*.



The remnants of the Jewish cemetery in Frankfurt

Due to the Cossack pogroms, he had to leave Vilna with his father, and when he returned, he began to engage in business, and saw success. Due to a false libel, he was imprisoned for a short time, and when he was released, he moved to Frankfurt, where he was appointed to a rabbinical position.

In Frankfurt, he authored his renowned *sefer Kav Hayashar*, which over the years has been printed in dozens of editions, and is considered one of the most important *mussar* works. In the introduction, he explains the meaning of the name he chose: הישר is the same letters as his name הירש and קב is for the 102 chapters in the *sefer*, and is also numerically equivalent to his name צברי.

His proficiency in *Toras HaniStar* emerges in his *sefer*. The Kozhnutzer Maggid would say that learning a *ma'amar* of *Zohar* from *Kav Hayashar* is capable of arousing a person's soul more than learning it in the *Sefer Hazohar* itself (*Me'ir Einei Chachamim Parashas Emor*).

The *Kav Hayashar* passed away in Frankfurt on 15 Adar II 5472, and he was laid to rest there.