

# Vechol Maaminim

A Weekly  
Pamphlet  
From  
"Bney  
Emunim"



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Parashas VAYIKRA - PURIM | 5784 | Issue No. 526

## Peninei Emunim

Pearls of Tefillah  
in the Parashah

### A Stolen *Korban* Is Not Allowed on the *Mizbeach* and No *Brachah* Is Recited

”דבר אל בני ישראל ואמרת אליהם אדם כי יקריב מכם קרבן לה' מן  
הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם” (א ב)

Chazal explain (*Vayikra Rabbah* 2 7, cited in *Rashi*) from the fact that the *passuk* calls the *makriv* an “*adam*” and not an “*ish*” that “Your *korban* should be similar to that of Adam Harishon; like Adam Harishon, who possessed everything, did not bring from stolen property, you as well...should not bring [*korbanos*] from stolen property.”

Why was this explanation needed to reject a stolen *korban*? Can we not learn this from a clear *passuk* in *Yeshayah* (61:8): “*Ki Ani Hashem ohev mishpat sonei gazel b'olah*, for I am Hashem Who loves justice and hates robbery in the offerings?”

The **Chofetz Chaim** explained:

Indeed, the diminution of “*adam*” is not needed to reject the stolen animal for a *korban*, but rather to add a warning to a person that he should not bring even an animal that his friend gave him willingly, if the friend did so because he mistakenly thought the recipient was a *talmid chacham* and *tzaddik*, to whom it is a *mitzvah* to give of one's possessions. Adam Harishon certainly did not sacrifice from money that came to him mistakenly, because his needs were provided by Hashem, Who knew what his true status was. Likewise, we have to be careful about money given to us because people mistook our real status, as this money can be considered misbotten.

Based on this, the Chofetz Chaim explained what we say in *Birchas Hamazon*: “*Vena al tatzricheinu...lo liyedei matnas basar vadam...shelo neivosh velo nikalem l'olam va'ed.*” “*L'olam va'ed*” means *l'Olam Haba* (see *Rada*”*k Tehillim* 119:44) and we need to understand: Why should we be embarrassed in the World to Come from the gift of another human? Because as noted, when a person needs “*matnas basar vadam*,” he may be taken to task for this in the World of Truth, if people mistook his true status, and this can cause him shame in *Olam Haba*.

*Lev Eliyahu – Bereishis p. 211*

## Pischu Shearim

A word from the founder and Nasi of Bney Emunim

### Complete Salvation in the Merit of a Complete *Brachah*

On Purim, we all celebrate the wondrous miracle that our nation merited for complete salvation from the decrees of Haman, who wanted to destroy all the Jews – men, women and children – in one day. In the end, his decree was upended, as *bechasdei Hashem*, the Jewish people won a decisive victory. While the Jews killed tens of thousands of their enemies and detractors, not one fell from their own ranks.

I had a thought that we can attribute this to the power of answering amen. The miracle of Purim came about through *Ester* and *Mordechai*, about whom the *Megillah* notes that they were strict to answer amen. As the *Shevet Mussar* explained on the *passuk* (*Ester* 2:7): “*Vayehi omen es Hadassah he Ester*,” that from the fact that it says *אמן* without a *vav*, we learn that *Mordechai* taught *Ester* to be strict to answer amen (*Minchas Eliyahu* Ch. 32). The world amen also alludes to this, because it is an acronym for *נס* *מרדכי* *ואסתר*, as noted in one of the letters that the editors of this pamphlet received.

It is possible that for this reason, we say in the *yotzros* for *Parashas Zachor* a mention of the power of answering amen: “*Lesho'arim uleshomrim memunim, kol hayom vekol halaylah mezumanim, leha'aritz zechiras goy shomer emunim, ubeshem Yisrael metachnim.*”

Like in the war of Haman, likewise in the war of Midyan, Am Yisrael merited a complete victory, as those who went out to war said to Moshe (*Bamidbar* 31:49): “*Velo nifkad mimenu ish*,” and it is remarkable to discover that here as well there is allusion to the merit of answering amen: *נפיקד ממנו איש* - is an acronym for amen.

It seems that there is an essence here of “*middah kenegged middah*,” because as is known, a perfect *brachah* is only one that is answered by amen, and it is no wonder that when we are strict to make a complete *brachah*, we merit complete salvation.

Like a lamb among seventy wolves, Am Yisrael is constantly in existential danger, as we have all seen in these current times. Let us follow the path of *Mordechai* and *Ester*, let us make sure that our *brachos* should be completed by amen, and without a doubt we will also merit to see a complete *yeshuah*, in the essence of *נפיקד ממנו איש*, *amen v'amen*.

Good Shabbos

Yaakov Dov Marmurstein



In memory of my esteemed mother, Devorah bas Reb Dov Marmurstein



***In honor of the yahrtzeit of one of the eminent poskim of the last generation, Harav Moshe Feinstein, zt"l, the Igros Moshe, who passed away in 5746 at the age of 91, we present this story that sheds some light on the tremendous weight Rav Moshe attributed to the value and power of answering amen. This is the story of one amen that saved two lives – one a spiritual life, and one a life of someone who lived to a ripe old age.***

The story is about a Jewish surgeon who was renowned for his expertise. In the Manhattan hospital where he worked, he was considered one of the top physicians, and it was necessary to wait a long time to get an appointment with him. In spite of this, he was not prideful or arrogant; he was known for his kind and caring treatment of his patients, and his efforts to heal them and improve their conditions to the best of his ability.

In time, this doctor became closer to his Creator and became a *baal teshuvah*. Towards the end of his life he even moved to Eretz Yisrael. The reason



Mesivta Tiferes Yerushalayim in New York

for his return to his roots remained a mystery. Some thought the turnabout came after, as part of his job as a doctor, he had encountered many medical miracles through which the existence of the Creator became more clear to him; others thought that the tremendous wonders of Hashem that are evident in the human body are what brought him back to his roots. In any case, no one could point with certainty to the catalyst for his change in life.

Once, in a moment of candor, the doctor acceded to the request of someone who asked him to share the reason for him becoming a *baal teshuvah*, and he related: "Many years ago, a Jew came into my clinic; he was very seriously ill, his condition was dreadful and he

was suffering indescribably. Before I began to treat him, I first took some tests to determine his exact condition, and the results were not encouraging at all. They indicated that his end was near and his days were numbered. Although there was a possibility of operating on him, I knew that the operation would prolong his life by not more than half a year. I was doubtful if it was worth it, because the surgery also involved a lot of suffering and it was costly.

Upon hearing the information I presented him with, this Jew's face clouded over; he looked pained and lost. A tear came to his eye as he shared what was on his mind: "Am I qualified to decide such a crucial and fateful question?" he asked. "Can I rule whether I should endure unbelievable suffering for a short time? This is too complex of a question for my knowledge and strength! I have to ask a great person how to act. Because I learned in my younger years under Harav Moshe Feinstein, in Mesivta Tiferes Yerushalayim, I want to ask his advice on this." Upon hearing this, my

heart went out to him, and on the spur of the moment, I offered him to accompany him so that I could present the medical aspect to the Rav in a precise manner. At the time, I didn't have any idea about the power of Torah sages, and I also did not understand what *da'as Torah* is. But when I saw this man's adherence to his *rebbe*, I felt an urge to help him. I will not deny that deep down, I had even wished

that once in my life I would merit to see the revered Rav whose name was uttered with awe and respect throughout the Jewish world. I was interested to see how he addressed such a weighty medical question. The patient was pleased with my offer, and that day, we got an appointment at the Rav's house.

Dozens of people were waiting outside the Rav's room, but because of the urgency of the matter we had come for, we were admitted right away. It was my first time seeing Rav Moshe face to face, and being in his presence.

First, the sick man began to describe his condition, in general, and the suffering that he and his family were going through. Then, when I was given permission to speak, I told the Rav

about the man's medical prognosis. When I detailed the proposed surgery and its ramifications, I was surprised to see the Rav burst out crying; it was evident that he was truly feeling the pain of his *talmid*. When I finished, the Rav became very thoughtful, and finally said that because the question was so complex, he asked for a day to think about it before deciding.

The next day I returned with my patient to the Rav's house. The family recognized us and let us in right away once again. When we entered, the Rav raised his head, and declared decisively: "You need to operate!" Then he looked at his *talmid* and promised: "I'll try to daven and plead for you for *Rachamei Shamayim*, so that you merit to live a long life in good condition."

Deep down I wondered about this decision. To my surprise, the Rav sensed this and he smiled at me and explained: "The surgery that you will do will add six months to his life, in your words. During this time, he will merit to answer many amens to *brachos* that he hears. Each amen creates an advocating angel that will advocate for him to live a long life. And with so many advocates, I'm sure the gates of mercy will be opened to him and he will merit indeed, to live a long life."

I felt the deep *emunah* with which the Rav's words were said, and his words penetrated my heart. I began to think hard: The Rav understood the severity of the patient's condition, indicated by the fact that he asked for a day to think about it. If, after that, he was so confident in the power of Torah and *mitzvos* that one small *mitzvah* like answering amen could cause such wondrous things, why should I not start observing *mitzvos*?! Why should I not surround myself with angels of amen that will advocate for me and my family?!

My life changed because of this one word, the doctor concluded, a small, three-letter word, but one that can create angels and generate wondrous protection – amen!"

The doctor then noted, as an aside, that after the patient was operated on, as per the guidance of Rav Moshe, and he began to be strict about answering amen, he created tens of thousands of advocating angels that saved his life – and against all predictions, he recovered and lived many more years in good health.

*Darchei Moshe Parashas Ki Savo*



Between *Yishtabach* and *Yotzer*

Between the *brachah* of *Yishtabach* and the *brachah* of *Yotzer Ohr*, one is permitted to answer amen even after the additions in *Kaddish*, meaning from the request of *Tiskabel* and onwards<sup>1</sup>, and likewise one may answer *Baruch Hu ubaruch Shemo*<sup>2</sup>. But between *Kaddish* and *Barchu*, one may only answer amen to a *brachah*, and amen to the main part of *Kaddish*, in keeping with the *halachah* of one who is *bein haperakim* of the *brachos* of *Krias Shema*<sup>3</sup>.

1. From the words of the *poskim* (see *Shulchan Aruch* and *Rema* 54 3, and *Mishnah Berurah* ibid 11) it appears that the *din* of pausing between *Yishtabach* and *Yotzer* is more lenient than the *din* of pausing during *Pesukei Dezimrah*, and therefore, every mitzvah that he will lose if he does not fulfill it now is permitted *lechatchilah* to fulfill between these *brachos*. Therefore, one who is holding between *Yishtabach* and *Yotzer* may answer even amens that are not obligated by *halachah* to answer, even according to those who hold that they should not be answered during *Pesukei Dezimrah* (*Halachos Yom Beyom*, *Tefillah* Vol. II, Ch. 2:28; *Halachah Seduarah* Vol. I, p. 82:16).

2. *Eshel Avraham* (Butchatch, 66 1, and in the Second Edition 57); *Shu"t Lechem Shlomo* (36). *Sefer Halachah Sedurah* (ibid 5) clarified this from the words of the *Derech HaChaim* (Laws of *Pesukei Dezimrah* 4) who wrote: “*Baruch Hu ubaruch Shemo* should not be answered in the middle of *Pesukei Dezimrah*,” and it is evident that between “*Yishtabach*” and “*Yotzer*” one is permitted to answer. Likewise, one can also clarify from the words of the *Kitzur Shulchan Aruch* (14 1) who wrote: “And *Baruch Hu ubaruch Shemo* should not be said in the middle of *Pesukei Dezimrah*,” and *Shu"t Yabia Omer* wrote (Vol. II, 14:14) concurred. *Sefer Tehillah LeDovid* (124 4) concurs, but he proved it from the words of the *Shulchan Aruch Harav* (124 8) who wrote that one does not stop to answer “*Baruch Hu ubaruch Shemo* in any place where one is not allowed to stop for a *davar reshus*,” as in his view one should not stop to answer it between *Yishtabach* and *Yotzer*, because one may not pause there for something that is *reshus*, optional.

*Shu"t Igros Moshe* (*Orach Chaim* Vol. II 16) rules that in *Pesukei Dezimrah* as well one should not answer *Brich Hu* when hearing *Kaddish*, yet between *Yishtabach* and *Yotzer* one is permitted to do so. And see there that it appears from his words that “*Baruch Hu ubaruch Shemo*” is preferable to *Brich Hu*, and if so, according to him, then surely one is permitted to answer *Baruch Hu ubaruch Shemo* between *Yishtabach* and *Yotzer*.

3. The *Darchei Moshe* (54 2) discusses one who needs to stop for a *dvar mitzvah* before the *brachah* of *Yotzer*: should he stop between *Pesukei Dezimrah* and *Kaddish* or between *Kaddish* and *Barchu*. First he cites the *Kolbo* (6) that *Kaddish* said after *Yishtabach* belongs to *Pesukei Dezimrah*, and it is the conclusion of *Pesukei Dezimrah*, and he derives from this that it is preferable to pause between *Kaddish* and *Barchu* in order to have the *Kaddish* adjacent to *Pesukei Dezimrah*. But later in his words, he cites the *Ohr Zarua* (*Hilchos Krias Shema* 52) in the name of the *Teshuvos Hagaonim*, that it is preferable to pause between *Yishtabach* and *Kaddish*, and *sefer Ma'areches Elokus*, that “according to the secrets of *Kabbalah*” one should not pause between *Kaddish* and *Barchu*, as from their words it appears that this *Kaddish* is the opening to reciting the *Barchu* that follows. From this the *Rema* derives in his comments to the *Shulchan Aruch* (ibid 3) that the *din* of pausing between *Kaddish* and *Barchu* is more serious than that of between *Yishtabach* and *Kaddish* and see the *Mishnah Berurah* (ibid 13). In *Piskei Hasiddur*, *Harav Chaim Na'eh* (65) says that it is possible that the source of the *takanah* of the *Baal Hatanya* in his *siddur* to say in *Ma'ariv Vehu Rachum* before *Shir Ha'amalos* is the *Rema's* ruling here. That just like one should not pause between *Kaddish* and *Barchu* in *Shacharis*, likewise in *Maariv*, one should not pause between *Kaddish* and *Barchu* when saying “*Vehu Rachum*.”

The *Biur Halachah* there cites the *Biur HaGra* (ibid) who wrote that from saying *Kaddish* and onwards “is like the beginning of *Yotzer*,” it emerges that between *Kaddish* and *Barchu*, the *din* is not like one who is *bein haperakim* of the *brachos* of *Krias Shema*, but rather it is like the *din* of one who is in the middle of the *perek*.



Venahafoch Hu

“One who answers amen with all his strength has decrees of seventy years torn up.” (*Tikkunei Zohar* 40 1)

Amen is an acronym that אנה מלטה נפשי that by answering amen a person can help his soul escape from bad decrees (*She'aris Menachem Tehillim* 116:4).



To the editors of *Vechol Ma'aminim*,

As Purim approaches, it is fitting to mention the words of the *Kav Hayashar* (Ch. 99) relating to the great virtue of answering amen to the *brachos* of the *Megillah*, and he expounds that the through the power of answering amen to these *brachos*, a person can receive many great *hashpa'os* when reading the *megillah*. It is fitting that every person should peruse his holy and inspiring words, especially as his *yahrtzeit* falls on 15 Adar II, Purim Demukafim.

I would like to offer a *remez* to his holy words: As is known, before *Krias Hamegillah* at night we recite three *brachos*: “*Shehecheyanu*”, “*She'asah Nissim*” and “*Al Mikra Megillah*.” After the *Megillah* we make another *brachah*: “*Harav Es Riveinu*.” After each one of these four *brachos*, we answer amen, of course, and with *siyata diShmaya* I discovered that corresponding to these amens, the word amen is alluded to no less than four times, in a row, in the *passuk* (*Esther* 9:28): “*Veyemei haPurim ha'eileh lo ya'avru mitoch haYehudim vezichram lo yasuf mizar'am*.” One who studies this will find that the numerical value of the acronym of 1. לא יעברו היהודים וזכרם לא יסוף; 2. יעברו מתוך היהודים וזכרם לא; 3. מתוך היהודים וזכרם לא יסוף מזרעם – are each equivalent to the numerical value of amen.

May Hashem grant you success in continuing to increase the influence of Torah and disseminating the virtues of answering amen all over the world, and may people learn from you and follow up with actions.

Baruch Miller - Toronto, Canada

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The Igros Moshe, zt"l

### The Igros Moshe 13 Adar 5746

Rav Moshe Feinstein was born in 5666 in the town of Uzda, Russia, to his father, Rav Dovid, who served as Rav of the town. Because he was born on 7 Adar, the day of the birth and passing of Moshe Rabbeinu, he was named Moshe.

As a youth he learned under his father, and when he turned twelve, and his father began to serve as Rav of Starobin, he traveled to learn in Slutsk. In the yeshivah in Slutsk, he learned under Harav Pesach Pruskin, and from the Rosh Yeshivah, Harav Isser Zalman Meltzer. Already then he was known as an *illuy* who was proficient in *Shas* and *Poskim*, and as a tremendous *masmid* who dedicated all his efforts to Torah. When he was just

twenty years old, he returned to Uzda, where he had been born, and was appointed to serve as the Rav there. Later, he moved to serve as Rav in Luban.

In 5697, when the persecution of Russia's Jews intensified, Rav Moshe emigrated to New York. As soon as he arrived, he began to deliver *shiurim* in Mesivta Tiferes Yerushalayim on the East Side of Manhattan, where he taught many *talmidim*. But he became most renowned for the *koach hapsak* with which he was gifted. He wrote thousands of responsa on all parts of Torah, which he printed in a series of *seforim* known as *Igros Moshe*. His *shiurim* and *chiddushim* on all subjects in Torah were printed in his series entitled *Dibros Moshe*.

Despite being ailing and weak in his final years, he made every effort until his final day to maintain his daily schedule. On the night of 13 Adar II 5746, Ta'anis Esther, he passed away at the age of 91. Tens of thousands of people accompanied him in huge *levayos* in New York and Yerushalayim, and he was buried in the Chelkas Harabbanim on Har Hamenuchos in Yerushalyim.

### Amen to an Unreasonable Brachah

In his final years, Rav Moshe Feinstein attended the *bris milah* of a great grandson. When one of the speakers gave him a *brachah* that he should merit to live a long life and attend the wedding of the baby, he answered amen with all his heart. With tears in his eyes, Rav Moshe explained: "Although I am sick and old, and by nature this *brachah* has no chance of being fulfilled, I answer amen with all my heart. Because we have found (*Bereishis* 18:15) that Sarah was questioned why she laughed in her heart upon hearing the promise of the angel that she would have a child. The *Ramban* (*ibid*) explains that even though Sarah thought that it was a person [giving the news], she was held to task because she should have answered amen to his *brachah*. So I will not refrain from answering amen fervently, because Mashiach may come any minute."

Then he added: "From the words of the *Ramban* we can learn a practical *halachah*: for example, if a very poor person knocks at the door, and after receiving a donation, he

blesses the owner of the house with an unreasonable *brachah*, if the latter doesn't answer amen, there may be a *kepeidah* on him, because there is nothing Hashem cannot do." (*Kuntress Man Malchei Rabbanan* [printed at the beginning of *Shu"t Igros Moshe*, Vol. XIII] p. 34)

### 'Tzaddik Shomer Emunim'

One of Rav Moshe's *talmidim* related: One Shabbos, I urged my young son to look upon my *rebbe* and learn how to daven, and I said to him, "I'll give you a good prize if you find the Rav missing even one amen during davening." The child listened to me, and throughout all of davening and *Krias HaTorah*, he closely followed the Rav. At the end, he came back and said to me, "Abba, next time give me an easier job..." (*Darchei Moshe Ki Savo*)

### Amen After Birchas Kohanim

The *Yerushalmi* (*Brachos* 5 4) states: "If a city is entirely made up of Kohanim who are *nosei kapayim*... who should answer amen after them? The women and children." The

words of the *Yerushalmi* are ruled as *halachah* in the *Rambam* (*Tefillah* 15 9) and in *Shulchan Aruch Harav* (128 25). The *Igros Moshe* proves from this that answering amen after *Birchas Kohanim* is an obligation from the Torah and can delay the *brachah*, as we find that answering amen at the *brachos* and curses of Har Grizim and Har Eival was conditional. Therefore, he wrote that if there isn't someone to answer amen to *Birchas Kohanim*, they do not *duchan*. The *Igros Moshe* added that someone who is in shul during *Birchas Kohanim* but does not answer amen to it, even though he was able to "is not included in the *brachah*," and therefore, in a manner when all those in the shul do not answer amen, this delays the *brachah*, because it was said without anyone answering amen after it (*Igros Moshe Orach Chaim* Vol. II, 31).

One of the *talmidim* of Rav Moshe who once stood next to him during *Birchas Kohanim* testified that he was moved when he heard Rav Moshe's amen, said with great awe and with deep emotion in his voice (*Darchei Moshe, Naso*)