

# Ve chol Maaminim

A Weekly  
Pamphlet  
From  
"Bney  
Emunim"



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

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## Peninei Emunim

Pearls of Tefillah  
in the Parashah

### A General Inclination and a Personal Inclination

“ויאמר משה זה הדבר אשר צוה ה' תעשו וירא אליכם כבוד ה'” (טו)

Chazal (*Toras Kohanim* 9 6) explain this *passuk* as follows: “Moshe said to Am Yisrael: You should banish that *yetzer hara* from your heart, and you will all have the same *yirah* and the same idea to serve Hashem...if you do so, *Veyeira Aleichem kevod Hashem.*” And we need to understand, what is “*oso yetzer hara*” that Am Yisrael was commanded to banish from their hearts?

The *Chiddushei Hari*’m explained: Every person has a special job for which he is created, and it behooves him to complete that purpose. But at the same time, the *yetzer hara* makes it very difficult for him and works to thwart him from fulfilling his purpose. Because only the person himself knows his nature and the unique *yetzer hara* that he has, therefore Moshe said to Bnei Yisrael: “that *yetzer hara*” the special one for each and every one of you “banish from your hearts” and by doing so you will merit “*veyeira aleichem kevod Hashem.*”

There is a question that arises from the *nusach* of the *Yehi Ratzon* that we say in the *brachah* of *Hama'avir Sheinah*: After we ask “*v'al tashlet banu yetzer hara,*” we then ask “*vechofes yitzreinu lehishtabed Lach.*” Why is this?

First, we ask that the *yetzer hara* should not control us – referring to the general *yetzer hara*, and then we ask about “*yitzreinu*” – the special *yetzer* that is unique to each one of us, that Hashem should subject him to *avodas Hashem.*

*Imrei Hari*’m; *Telalei Oros – Shnayim Mikra* in the name of *Imrei Dovid*

## Pischu Shearim

A word from the founder and Nasi of Bney Emunim

### Mishenichnas Nissan Marbim B'Emunah

We are on the threshold of the month of Nissan, when Am Yisrael saw the great miracles of *Yetzias Mitzrayim*, which served as the basis of *emunah* for all generations. It seems that just like the month of Elul is called the “*chodesh harachamim vehaselichos,*” it is fitting that this month should be called the “month of *emunah* and *bitachon.*” It is not for naught that when Hashem commanded us at Har Sinai about *emunah*: “*Anochi Hashem Elokecha,*” it says right afterwards the fact that “*Asher hotzeisicha me'erezt Mitzrayim.*” Because as noted, *Yetzias Mitzrayim* is the foundation of *emunah.*

This month is an opportunity for us to renew inside us the *emunah* that has been passed down to us through the generations. It behooves us to awaken and arouse it, so that we can properly fulfill the words in the *Haggadah Shel Pesach*: “In every generation, a person must see himself as if he emerged from Egypt.”

It turns out that the best way to do this is by answering amen, because the meaning of answering amen is a declaration of absolute *emunah* in the Creator, and as the *Gemara* explains (*Shabbos* 119b), the word amen is an acronym for א-ל מלך גאון. *Rashi* explains (ibid ad loc. ‘K-l’) that one who answers amen testifies of his Creator that He is a ‘K-l Melech Ne’eman.’

Rabbeinu Bechayei writes piercing words on this in his *sefer Kad Hakemach (Emunah)*: “A person needs to be careful about *tefillah* and *brachos*, to answer amen after them, as it is a word that is derived from the word *emunah.* And whoever’s ancestors stood at Har Sinai and accepted the Torah, which

is called *emunah*, is descended from Avraham Avinu, who was the father of *emunah*, as it says of him (*Bereishis* 15:6): “*Vehe'emina b'Hashem,*” and he is obligated to have *kavanah* in his heart and mind when answering amen.”

The *Shulchan Aruch (Orach Chaim* 124 6) explains the meaning of amen: “The *brachah* that the *mevarech* made is true and I believe in it,” and can be understood based on this concept. In addition to the words “וְאָנִי מֵאֲמִין בּוֹדֵה” the *Shulchan Aruch* emphasizes this obligation to integrate in the *kavanah* of amen also the language of *emunah*, because *emunah* is the foundation of amen. It is for this reason that the sages explain that amen is an acronym for אָנִי מוֹסֵר נֶפְשִׁי, because if the essence of amen is *emunah*, then certainly one must be *moser nefesh* for it!

The strengthening of amen in this month will entrench the *emunah* in our hearts for all the months of the year, and as the *passuk* that speaks of this month says (*Shemos* 14:2): “*Hachodesh hazeh lachem rosh chodashim rishon hu lachem lechodshei Hashanah*” – ראשון הוא – לכם – the acronym of the final letter of each word is amen, to allude that in these blessed days it is fitting that we should be more engaged in the *avodah* of *emunah.* We should rise early to say *Birchos Hashachar* together, and in this merit, we should see the fulfillment of the words of Chazal (*Rosh Hashanah* 11b) that “in Nissan they were redeemed and in Nissan they are destined to be redeemed,” *amen v'amen.*

Good Shabbos  
Yaakov Dov Marmurstein



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

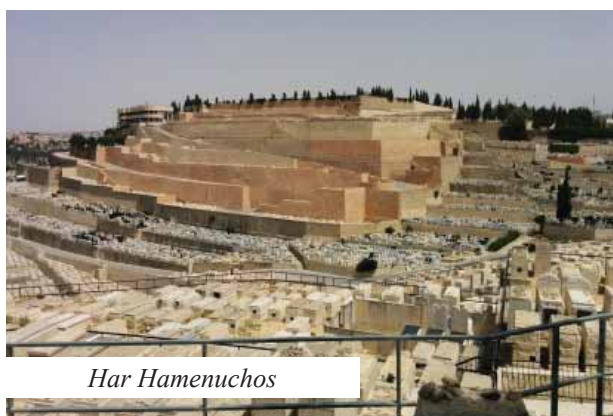


From the minute Reb Zevulun left the Rav's house, he began to think about what to do next. Aware of the reality, he knew that the path ahead would not be easy, and he offered up a *tefillah* in his heart that his efforts would bear fruit and that his children would merit the best *chinuch* that they were worthy of, as he aspired to do.

Reb Zevulun was blessed with three sons, gentle, sweet children. Because their parents were new to the city where they had decided to settle and raise their children, and were not familiar with the place and the people, they were sent to learn in a *cheder* that wasn't suited for their spiritual level.

It was a *cheder* attended by children of all kinds, on many levels, and naturally, it was a different atmosphere than what the children of Reb Zevulun were used to.

When Reb Zevulun's children began to come home with concepts that had, until then, been very far from their world, Reb Zevulun began to feel



Har Hamenuchos

that this *cheder* was not suited for his children. As the days went by, he resolved that there was no choice but to switch his children to a different school.

After receiving the *brachah* of his *rebbe* for this step, he hurried to make some inquiries among friends in the know, and quickly reached the conclusion that a certain *cheder* was most suited for his sons. Children from homes that were similar to Reb Zevulun's attended the *cheder*. However, there was one big obstacle: it was a prestigious and highly sought after *mossad*, and it would not be easy to get into it.

He was well aware that he was a young man, not well-known, and did

not come from the community that most of the families who sent to this *cheder* did; he knew from the start that he'd have to fight to get in, but he was determined to see it through.

He didn't have connections with *askanim*, but he did have a connection with the One who managed all of them, and he decided to employ on that connection, with HaKadosh Baruch Hu, *Hamelamed Torah l'Amo Yisrael*. Reb Zevulun traveled to Har Hamenuchos to pour his heart out at the *tziyun* of his *rebbe*, z"l.

He davened and pleaded to Hashem to have mercy on him and on his children; he expressed his aspirations for his family to serve Hashem sincerely and to learn His holy Torah in *kedushah* and *taharah*. He also explicitly requested that his children should be easily accepted to the *cheder* he wished to send them to.

When he finished the *tefillah*, he was calmer, and was ready to make his *hishtadlus* – a phone call to the principal.

The next morning, he called the *cheder* office, introduced himself, and asked to speak with the principal. To his surprise, he got a courteous response: "What would you like?" the principal asked respectfully – much to Reb Zevulun's surprise. "My name is Zevulun and I'd like to switch my three sons into your *cheder*."

"Alright, certainly," the principal stunned him with his quick reply. "I'm waiting for you today in my office."

Reb Zevulun did not believe what he was hearing, but he didn't delay and quickly made his way to the office. The principal waited patiently and welcomed him with much respect. After he asked about the details of the three boys, he said right away that they were accepted, and then added:

"Moishy will join Rabbi Fein's class; Yisrael Meir will be in Rabbi Frank's class, and Yanky will go into Rabbi Levy's class."

The principal wished him all the best, and all Reb Zevulun was left to do

was digest that it had been done. His *tefillah* had been accepted faster than expected. He had so many questions, and had no idea how the principal had agreed to accept them without even an interview – but decided not to ask. Instead, he thanked Hashem for this tremendous goodness that He had bestowed on him.

A short time later, when his children were already in the new *cheder*, and had gotten used to it, he received the astonishing answer to the question that had never been resolved: how had his children been so effortlessly accepted to this *cheder*.

A few days after that short interview, the phone in *cheder* rang again: "Hello, this is Zevulun," said the voice. "I would like to put my children in your *cheder*."

"The classes are full," was the laconic answer offered by the principal. "And we also don't usually accept children in the middle of the year."

The principal expected the call to end at this point, but for some reason, the caller insisted:

"How can you reject me? The *gvir*, Reb Moshe Leib, said he spoke to you and already received your agreement."

"Whaaatt??" the principal gasped. "You are the Zevulun that Reb Moshe Leib spoke to me about? How can that be? A minute after my call with him, a person named Zevulun called me, and his children were admitted right away to the *cheder*."

And then the unbelievable truth emerged: It was completely *Hashgachah pratis* that Reb Zevulun, of our story, called the *cheder* at exactly the right minute, just after that Reb Moshe Leib, one of the biggest donors to the *cheder*, had called. And thus, his request that should have been rejected right away, was accepted with such graciousness.

Ultimately, the other Reb Zevulun's children were also accepted, but the difference was clear: Our friend Reb Zevulun had exercised connections in the real place, he did not put his faith in other people, and chose to turn to the One Who created the world. He davened and pleaded from the depths of his heart, and merited to have the doors opened to him in a way that only few merit.



## Raising Hands for *Birchas Kohanim*

“וישא אהרן את ידו אל העם ויברכם וירד מעשת החטאת והעלה והשלמים”  
(ט כב)

From the word וישא *Chazal* explain (*Sotah* 38a) that when saying the *pesukim* of *Birchas Kohanim*, the Kohein has to raise his hands [*nesias kapayim*]. However, the *poskim* are divided as to whether he has to raise his hands even before making the *brachah* “*Asher Kidshanu Bikdushaso shel Aharon*” or only after it, before reciting the *pesuskim*.

The *Shulchan Aruch Harav* (*Orach Chaim* 128 17) rules that raising the hands is done only after the *brachah*, because that is the *ikkar* of the mitzvah, and because the *brachah* of the mitzvah is always said before the mitzvah is done, therefore, he should not raise his hands before he made the *birchas hamitzvah*.

But **Harav Nachman Kahana**, the Rav of Spinka, noted (*Orchos Chaim* ibid 14, cited in *Kaf Hachaim* ibid 76) that *sefer Pa’aneach Raza* (*Bamidbar* 6 27) wrote that the mitzvah of *Birchas Kohanim* is reciting the *pesukim* of the *brachah*, and “raising hands is not part of the mitzvah,” and therefore, on the contrary, one should do so before reciting the *brachah* of the mitzvah, so that there is no *hefsek* between the *brachah* and the mitzvah. The *Pa’aneach Raza* brings proof of his view from the *passuk* (*Tehillim* 134:2) “*Se’u yedeichem kodesh ubarchu es Hashem*.” First “raise your hands,” and only afterwards, recite the *brachah* of “*Asher Kidshanu Bikdushaso shel Aharon*.”

The *Binyan Ariel* (Vol. II, *Maseches Sotah*) discusses this issue, and explains that the words of the *Gemara* (*Sotah* 39a) are an answer to the question of “*bemah*

*ha’arachta yamim?*” And Rabi Eliezer ben Shamua replied: “I never raised my hands without a *brachah*.” Is this what the Tanna was proud of, that he fulfilled his obligation of the *Birchas Hamitzvos*? But in light of the above, we can explain his words simply, that he was proud of the fact that he was strict not even to raise his hands for *Birchas Kohanim* before reciting the *birchas hamitzvah*, because he thought that raising his hands is part of the mitzvah.

## Aharon Motioned for the Nation to Have *Kavanah*

“וישא אהרן את ידו אל העם ויברכם וירד מעשת החטאת והעלה והשלמים”  
(ט כב)

Why did the *passuk* write the word ידו without the *yud*, in a way that it could sound that Aharon raised only one hand? The **Netziv of Volozhin** explained that indeed, the Torah intended to allude here that before Aharon raised his hands to bless the nation, he first raised one hand, and thus motioned to them that he was about to bless them and they should have *kavanah* in their hearts for his *brachah*. Because if not, they would not have known that he was about to *bentch* them and they would not have *kavanah* on his *brachah*.

The *Netziv* further explained that from this *passuk* that teaches us that before the *brachah*, Aharon alluded to Am Yisrael to have *kavanah* on his *brachah*, *Chazal* learn (*Yerushalmi Megillah* 4 8, and likewise ruled in *Shulchan Aruch Orach Chaim* 128 23) the *halachah* that when the Kohanim bless the nation, the ones being blessed need to have *kavanah* in their hearts on the *brachah*.

*Shu”t Meishiv Davar, Vol. II, 91*

## Taaneh Emunim

Pearls on the Mitzvah of Tefillah

— Hodu —

## 600,000 – A Condition for the Shechinah to Dwell

“לאמר לך אתן את ארץ כנען חבל נחלתכם; בהיותם מתי מספר כמעט וגרים בה”

Why does the *passuk* refer to the promised land as “*Eretz Canaan*” and not “*Eretz Yisrael*”?

**Harav Shlomo Chelm**, author of *Markeves Hamishnah*, explains that the answer to this is found in the continuation of the *passuk*: *Chazal* say (see *Zohar Noach* 73 1; *Yalkut Re’uveini Vayeishev*) that when the Shechinah dwells in the Land, it is called “*Eretz Yisrael*” and when the Shechinah does not dwell there it is called “*Eretz Canaan*.” But the dwelling of the Shechinah does not only depend on the conduct of Am Yisrael, but also on their quantity, as *Chazal* say (*Bereishis Rabbah* 74 17): “The Shechinah does not dwell with less than six hundred thousand.” And that is what the *passuk* means: When Hashem promised the Land to our ancestors, the intention was “*Eretz Canaan*.” Why? Because they were still “*mesei mispar*,” few in number, and the Shechinah did not dwell there. (*Markeves Hamishnah al HaTorah* p. 271)



## Vechol Ma’aminim

“The one who answers amen is called a ‘*shomer emunim*’ (*Shabbos* 119b), because through answering amen, the *emunah* is preserved, because the *ikkar* of *emunah* is contingent on answering amen.” (*Megaleh Amukos Ha’azinu*)

Rabbi R. is a European citizen who has lived in America with his family for many years. Like many people, he waited for years to receive American citizenship, a process that involves extensive, exhausting bureaucracy, and when he was finally able to clear all the criteria and received an interview at the immigration offices, he was thrilled.

On the day of the interview, he arose early, recited *Birchos Hashachar bechavrusa*, as he usually did, davened *Shacharis* and set out on his way to the offices in New York.

By ten in the morning, a short time before the scheduled interview, he was parking his car near the office. Before he went inside, he checked again to make sure that he had all the documents he needed. The forms were all organized, as were the photos. But one thing was missing...

“Where is the passport???”

To his horror, his European passport had been left at home, and without it, he could not do the interview.

After he calmed down from his initial shock, he began to consider his options. Driving home and coming back was out of the question. He knew that the appointment was a one-time thing, and whoever came late lost the appointment. He knew that based on the traffic situation right now, there was no way for him to drive home and back before the office closed.

In despair, he decided to go to the

interview without the passport. He figured it was better to do that than to miss the appointment entirely...

Rabbi R. went up to the office and waited for his turn. Meanwhile, it became necessary for him to make an *Asher Yatzar*, and before he made the *brachah*, he looked around him, as was his practice, in the hope of finding someone to answer amen to his *brachah*. The waiting room was filled with people of all nationalities, but none of them appeared to be Jewish. As such, he sufficed with saying the *brachah* aloud, with *kavanah*.

He finished the *brachah*, especially concentrating on the words “*umafli la’asos*,” and he was surprised to hear someone behind him say “amen,” fluently. He turned around and discovered a *frum* Yid. It turned out that he had also been preparing to recite *Asher Yatzar* at that moment. “Can you answer amen to my *brachah*?” the man asked. Rabbi R. was happy to. The man made the *brachah* and Rabbi R. answered amen to it.

“What are you doing here?” the man asked in a friendly tone, and Rabbi R. replied tersely, with a grimace: “I came here for an interview that I’ve been waiting a very long time for, and I was horrified to discover that I don’t have my passport with me...”

“And what do you plan to do?” the man cut him off.

“Because I have no other choice, I’ll go into the interview without the passport, and Hashem will help,” Rabbi R. replied,

his eyes an expression of hope and anxiety at the same time.

“Nice to meet you, Jacob Stein, attorney specializing in immigration,” the man introduced himself. Then he continued in a firm tone: “I am warning you not to dare go into the interview without the passport, because if you do that, your request will be denied on the spot and there’s no knowing when you will be able to apply again!”

“There are three hours left until the office closes,” the man continued and suggested, “I’m supposed to be here until the end of the day. If you are able to get a courier to bring you the passport, I’ll do everything I can to make sure that you leave here today with the approval you are waiting for.”

Rabbi R., overcome with emotion, got right to work. He called a courier service, and received a message from his house a few minutes later that a courier had departed with the passport. Two hours later, he was holding the passport, and from that point on, the process was short. As the lawyer had promised, he accompanied Rabbi R. through the process, and with *siyata diShmaya*, due to his many connections, the application was approved on the spot.

Today Rabbi R. is an American citizen, but most of all, he is an ardent “*tzaddik shomer emunim*,” especially since he merited, like so many others, to experience an open miracle in the merit of answering amen.

# Shaarei Gan Eden

## Amen and Brachos in the Teachings of a Baal Hayahrtzeit



### Harav Chaim Yitzchak Eizik Yustman

3 Nissan 5671

Harav Chaim Yitzchak Eizik Yustman was born his father, Rav Yaakov Aryeh in 5593. He learned most of his Torah under the Chiddushie Hari”m, and was one of his prime *talmidim*.

Harav Yustman taught many *talmidim* through his life, and he became known throughout Poland as a *gaon* who was proficient on

*Toras Hanigleh* and *Nistar*. He wrote *chiddushim* on *Shas*, on Torah and on the *Zohar*, some of which were printed in his *sefer Chayei Yitzchak al haTorah* and in *sefer Siach Yitzchak on Shas*.

In his introduction to *Chayei Yitzchak* he promised: “Anyone who will take on the task and print a compilation, or who will be supportive and assistive, or will purchase my compilations, I will advocate for him and be there in a time of pain or illness, *R”l* may it not come, and at every opportunity that I can.”

He passed away on 3 Nissan 5671 and was laid to rest in the Gensha Cemetery in Warsaw.

### Rivka Answered Amen After Yitzchak’s Brachah

After Yaakov was blessed by his father, Yitzchak, it says (*Bereishis* 27:30): “*Vayehi ach yatzo yatza Yaakov me’eis pnei Yitzchak*.” The redundant words *אח יצא* come to teach us that when Yitzchak blessed Yaakov, Rivka answered amen to his *brachos*, as amen is numerically equivalent to *א”ח*. The reason that the Torah said *אח יצא* twice is to teach us that Rivka answered amen to each one of the two *pesukim* of the *brachos* of Yaakov, the same way we answer amen after each one of the three *pesukim* of *Birchas Kohanim*. Therefore, even after Yitzchak discovered his mistake, he said about Yaakov (*passuk* 33) “*gam baruch yihiyeh*” – because he knew that a *brachah* that is answered by amen will be fulfilled.

For this reason, even when Rivka quoted to Yaakov what Yitzchak told Eisav, she said (*Bereishis* 27:6-7): “I have heard your father speaking to Eisav your brother, saying, bring me game and make me tasty foods, and I will eat, and I will bless you before the Hashem before my death.” Rivka added the words “*lifnei Hashem*”, which Yitzchak didn’t say, because she knew that when she would answer amen to his *brachah*, the *brachah* would be considered to be “*lifnei Hashem*,” as it is known that amen is numerically equivalent to the Names of Havayah and Adnus. (*Chayei Yitzchak Parashas Toldos*)

The matzeivah of Rav Chaim Yitzchak Eizik Yustman in the Gensha Street Cemetery.