

Ve chol Maaminim

A Weekly
Pamphlet
From
"Bney
Emunim"



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Peninei Emunim

Pearls of Tefillah
in the Parashah

The Tefillah of a Chassan on the Day of the Chuppah

"ויהי יצחק בן ארבעים שנה בקחתו את רבקה בת בתואל הארמי מפרדן ארם אחות לכן הארמי לו לאשה: ויעתר יצחק לה' לנכח אשתו" (כ"ב כ"א)

Harav Avigdor Tzarfati, one of the Baalei Hatosafos, wrote:

The juxtaposition of the *pesukim* "bekachto es Rivka" and "Vaye'etar Yitzchak" teaches us that Yitzchak prayed copiously on the day of his wedding, and from here we learn that it is fitting for a *chassan* to fast and daven on the day of his *chuppah*.

Harav Shimon Sofer, the Rav of Krakow, would say in the name of his father, the Chasam Sofer, that a chassan on the day of his chuppah has the power like the tzaddik hador, and his tefillah is heard.

The **Trisker Maggid** explained that this is what *Chazal* referred to (*Pirkei D'Rabi Eliezer* Ch. 16) with the words "chassan domeh lemelech." The word "דומה" in Aramaic is from the term of *dibbur* (see *Rashi Sotah 27a ad loc. duma*), and when they say "chassan domeh l'melech," they allude "that the *chassan* has the power to speak before the King, meaning the King of kings HaKadosh Baruch Hu, to effect a *yeshuah* for one who needs a *yeshuah*."

*Peirushim Upeskuim Al HaTorah
LeRabbeinu Avigdor Tzarfati; Shu"t
Siach Yitzchak 497 Ch. 6; Chamudei
Tzvi Yisro*

Pischu Shearim

A word from the founder and Nasi of Bney Emunim

100 Gates for 100 Brachos

Chazal gave us the merit and surrounded us with *brachos* that accompany us every step of the way, from morning tonight. Beginning with the *brachah* of *Al Netilas Yadayim* in the morning and concluding with *Hamapil* as we get into bed, we merit to recite many *brachos* both in our *tefillos* and throughout the day. Each and every *brachah* is a mitzvah in its own right, but there is another mitzvah regarding *brachos*, which includes them all, and that is the recital of 100 *brachos* a day. When we make the hundredth *brachah* of the day, in addition to fulfilling the individual mitzvah of reciting that *brachah*, we also merit to fulfill the mitzvah of reciting 100 *brachos*.

The Midrash (*Tanchuma Korach 12*) teaches us that this mitzvah was instituted by Dovid Hamelech as the result of a harsh decree that was imposed in his days, when 100 people died each day. This *takanah* of 100 *brachos* nullified the decree in the days of Dovid, and it advocates for us and protects us from this decree to this very day.

But in this *parashah* we learn that in addition to the protection from the decree, the mitzvah of 100 *brachos* also opens the gates of blessing: The *passuk* says (*Bereishis 26:12*): "And Yitzchak planted in that land and he found that year *meah shearim* and Hashem blessed him." Rav Menachem Rekanati writes that there are 100 gates On High from which "the *brachah* and *shefa* emerge for all the creations," and each and every *brachah* that we recite every day corresponds to one gate. One who is strict to recite 100 *brachos* a day merits to have 100

gates of blessing opened for him!

The obligation to recite 100 *brachos* a day is cited by *Chazal* (*Menachos 43b; Tanchuma Korach 12*) with the *passuk* (*Devarim 10:12*): "V'atah Yisrael mah Hashem Elokecha sho'el m'imach," and they explain: "Don't read it מה but rather מאה. In this way, one can additionally explain the *passuk* (*Tehillim 31:20*): "מה רב טובך אשר צפנת ליראיך" – do not read it מה – rather מאה- *meah shearim* of much goodness that are kept for the *yirei Hashem* who are strict to recite *meah brachos* each day!

Moreover, we have to remember that reciting *meah brachos* corresponds to the abundance of goodness from the 100 gates of *brachah*, and we still need the key to open the gates, which is answering amen. In fact, amen is part of the *brachah*, and a complete *brachah* is one that is answered by amen, and if we want the gates of *brachah* to be opened for us in full and that the abundance of *shefa* and goodness be bestowed up on us – we must honor Hashem with complete *brachos*. We find an allusion to this in the *passuk* as well: "מ[א]ה רב טובך" – when it is אשר צפנת – which is an acronym of א"צ or 91 – equivalent to amen.

Let us be strict to recite 100 *brachos* each day and make sure to complete them with answering amen and we will merit to have the 100 gates of *brachah* opened for us so that we are showered with an abundance of goodness and blessing.

**Good Shabbos
Yaakov Dov Marmurstein**

It was a regular morning in the home of the *tzaddik* Rav Tzvi Hirsh of Liska. The Rebbe sat at his table, wrapped in his *tallis* and *tefillin*, deeply engrossed in the *sugya*, when there was a light knock at the door.

The *gabbai* got up to open the door. The great Rebbe's home was renowned in Hungary and beyond, and people in trouble seeking balm for their pain flocked to it. The Rebbe's door was always open to listen to them pour out their hearts and to offer comfort.

Standing at the door was a hunched over woman, whose faded garments indicated her poverty. The woman respectfully walked over to the doorway of the Rebbe's room, and with her eyes lowered and back bent, she began to share her story.

"Holy Rebbe, I am a poor and miserable woman. Together with my husband Eliezer, I live in a shack on the outskirts of the nearby town of Szerencs. My husband is a simple porter, and each day he leaves the house to do his hard work. He carries heavy loads on his bent back, from the train station to the city and back. It's backbreaking work and he makes just pennies, barely enough to support our large family.



The shul in Szerencs, Hungary

We've gotten used to living in poverty and keeping quiet, but now, holy Rebbe, our situation has gotten worse. The years have not been kind to my husband, and while our expenses mount, his strength is waning. He needs to cut back on his work time. I cannot see our family suffer any more, please Rebbe, effect a *yeshuah* for us," the woman concluded in a choked voice.

"And what can I do?" the Rebbe asked when she finished. "I'm just a Rav in a small, poor town, and I don't have the power to effect *yeshuos*. All I can do is daven for you that Hashem should see

your suffering and send salvation."

"That's exactly what I am asking for," the woman replied, and added, "Even though I do not merit to run my home in the path of our patriarchs and matriarchs, I have always been raised to believe in the power of *tefillah* of *tzaddikim*, and I have no doubt that if the Rebbe davens for me, his *tefillah* will be answered and we will see reprieve!"

Upon hearing her words, the Rebbe understood that she and her husband were not mitzvah observant. He thought for a moment and said, "Know, that when one remembers their Father in heaven and is careful to follow His laws and directives, then HaKadosh Baruch Hu treats that person like a merciful father and showers him with salvation. If you do *teshuvah*, and return to the right path, and conduct a Jewish home according to *halachah*, and your husband is strict to go to *minyan* in shul, I'm sure you will see salvation."

From the Rebbe's home, the woman hurried back to her house, and told her husband Eliezer what the *tzaddik* of Liska had said. Together they resolved to heed the Rebbe's words, and they become complete *baalei teshuvah* from that day on.

They began to keep a kosher home and Eliezer began to daven with *minyan* in the morning and evening. This was a great effort for him, because there was an unwritten rule in the world of porters: The earliest one to get to the train station gets work first, and the later one come the further back on the line he has to stand.

Because his early morning hours were now spent in shul, Eliezer found himself losing out on work each morning, and waiting a long time for his turn.

The poverty in their home became even more acute. They spent their last pennies, and things just got worse, but they didn't give up. They withstood the test with strength and *emunah* and continued to heed the Rebbe's advice.

Two weeks passed. It was a morning

like any other. One of the wealthy men of the community appeared in the doorway of the shul, like every day, but this time, he was accompanied by one of his workers, whose arms were laden with baked goods and confections. He was the manager of the large sugar factory in the city, and in honor of his father's *yahrtzeit* he wanted to offer the *mispallelim* some cake and whisky to make a *l'chaim* after davening and saying *Kaddish*, as is customary.

Davening ended, and everyone walked over to the manager's seat to wish him well on the *yahrtzeit* and that his father's *neshamah* should have an *aliyah*. Eliezer the porter also went over, and after shaking his hand warmly, the manager looked at him and said, "I'd appreciate if you come to my office this morning, because I have something to talk to you about."

Right after davening, the porter arrived in the manager's beautiful office. He innocently thought that the man needed his services to carry something, so he had equipped himself with the strong ropes that could help him in his work. He was shocked then, when the manager opened the door and invited him with a broad smile to come inside, and said to him, "My friend, toss away the ropes, you will no longer need them! You won't have to carry heavy burdens, as you have now been hired to serve as the guard of the factory. You'll get your new uniform and on the first of the next month you'll get your generous salary, like the other workers here."

That manager had known Eliezer for many years. He'd always felt so bad to see how hard the man worked, and how he struggled in life. But Eliezer's lax observance and absence from shul prevented him from hiring him at the factory. But when he saw that Eliezer had changed his ways, and begun to attend shul regularly, his compassion rose even more and he decided to help him out.

Eliezer returned home overjoyed, his mouth full of praises to Hashem, Who he had learned to recognize in the last two weeks, since he'd adopted the Liska Rebbe's advice to return to the right path, and to start visiting shul regularly and davening three times a day with *minyan*.

Sefer Zichronos Lebeis Liska p. 6

Gratitude for a Wondrous Creation

Each morning, when we arise from a night's sleep and stand on our legs, stable and sure, we remember again the wondrous mechanism that Hashem has granted us so that we can serve Him and do the *mitzvos* unhindered – and that is the complex and extraordinary body that Hashem in His goodness and compassion granted us.

This system does not have one extra detail. Each and every part is like an entire world, both with regards to the benefit that it brings us, and with regard to the Divine wisdom and complexity with which it is built.

In order for us to be able to thank Him properly for this great favor, Chazal instituted (*Brachos* 60b) a special *brachah* – *Asher Yatzar* – in which we praise Hashem for creating our bodies with such wisdom, and thank Him for the tremendous *chessed* that He does with us each and every hour, especially when we take care of our bodily needs, when the body's systems all work normally, in unbelievably precise synchronization, so that we continue to serve Hashem with good health – physical and emotional.

The *Yalkut Me'am Loez* says on this subject (*Bereishis* Vol. I, p 88): “Anyone who studies the secret of the creation of the human being his organs will see that the person needs to serve Hashem with his heart and soul, even without receiving a reward, only because of the tremendous *chassadim* that He did for us – with such perfection. And because HaKadosh Baruch Hu has performed such a huge *chessed* and created man with everything so perfect, therefore, we are obligated to bless Hashem and praise Him for this goodness that He has done with us.”

A Miracle Like Yetzias Mitzrayim

The *sefer Damesek Eliezer* (Rav A. Papo of Sarajevo, Letter Aleph, *Asher Yatzar* 2):

If regarding all *brachos* we are

obligated to recite them with *yirah* and *ahavah*, how much more so in this *brachah*, where our eyes see people around us who are distraught to no end about bodily functions that seem to be so simple, and which we can carry out without any pain or discomfort. Therefore, how can we make this *brachah* without paying attention, as we wipe our hands, or even worse, get distracted and forget to make the *brachah* at all?

Therefore, one who fears the Word of Hashem will be careful to recite it with great joy, and with awe and love. It is enough for him to concentrate on the simple meaning of the words he is uttering, and surely he will be rewarded by Hashem.

Many of the *Chazal* expounded especially regarding this *brachah*, because, as noted, it expresses basic *hakaras hatov* for the One Who performs tremendous miracles with us each and every day. Therefore, it is so important to say it with the proper *kavanah* and with *yishuv hada'as* so that our gratitude will be complete and perfect. The renowned *mashpia*, Rav Eliyahu Roth, *ztz"l*, would tell his students: “Do you understand what you committed to in the *brachah* of *Asher Yatzar*?! Haven't you just experienced a complex and difficult 'operation' in which the waste has been cleaned from your body, and instead of this operation being carried out under anesthesia, or in pain, the greatest Doctor in the world – the Creator – had compassion for you and did it in the easiest way possible, with no payment. Is it not worth that you should praise for this with *kavanah*?!” (*Hamevarech Yisbarech* p. 64)

Aside for this, the Mashgiach Rav Yechezkel Levenstein, *ztz"l*, said: The very fact that for decades, our body works in the same way, without any change, is a miracle as great as *Yetzias Mitzrayim*. Because even the best machine in the world malfunctions from time to time from overuse, how much more so our body, which is made up of hundreds of little, sophisticated 'machines'... and yet, it does not stop working every single day for many years. (*Telalei Oros*)

A Segulah for Healing

The Mashgiach Rav Yechezkel Levenstein would tell his *talmidim* that reciting *Asher Yatzar* with *kavanah* from the siddur is a *segulah* for a *refuah*. And as the *Sefer Hachinuch* wrote about *Birchas Hamazon* (Mitzvah 430): “I learned from my *rabbanim* ...that anyone who is careful with *Birchas Hamazon* will have his sustenance provided to him with dignity all his life.” And the reason is because one who says *Birchas Hamazon* with *kavanah* embeds in his heart the *emunah* in the *Hashgachah* that his sustenance depends on Hashem. Likewise, we can say that one who recites the *brachah* of *Asher Yatzar* with *kavanah*, and thus ingrains in his heart the *emunah* that his life and his healing are dependent on Hashem, in any case will merit to have a *refuah*. (*Tefillas Chana* p. 66; *Chaim Vechessed* p. 11)

Many testimonies were heard about sick people and their relatives who were strict to recite *Asher Yatzar* with *kavanah* and merited a complete *refuah*. One example was shared by Harav Yitzchak Zilberstein, *shlita*:

The young son of an *avreich* in a *kollel* in Bnei Brak became very ill. When the other *avreichim* in the *kollel* heard the news, they gathered together and resolved to take upon themselves to recite the *brachah* of *Asher Yatzar* with *kavanah* as a merit for his *refuah*.

Miraculously, and against all the doctors' predictions, within a short time, the boy was completely healed from his ailment. (*Tuvcha Yabi'u*, Vol. I, p. 270)

We can add that based on the words of Chazal (*Brachos* 53a) that “the one who answers amen is greater than the *mevarech*,” that if the *segulah* of the *brachah* is so great, how much greater is the *segulah* of being strict to answer amen after it to provide salvation and protection from anything bad. And we can learn an allusion from the words of the *passuk*: “*Ki Ani Hashem rofecha*” (*Shemos* 15:26) – “כי אני” is numerically equivalent to amen (see *Imrei Aharon Beshalach*).

Yaakov Grasped onto *Mitzvos* that People Tend to Be Lax About

“אחרי כן יצא אחיו וידו אחזת בעקב עשו ויקרא שמו יעקב ויצחק בן ששים שנה בלדת אתם” (כה כו)

The significance of Yaakov holding onto Eisav’s heel is explained by the *Kli Yakar*: “It was a sign that in the future, Eisav would denigrate the firstborn status like something that a person grinds with his heel and is lax about it, and Yaakov would grasp onto that heel. Meaning: What Eisav ground with his heel – Yaakov would grasp onto. And that is all the easy *mitzvos* that people tend to grind with their heels and the satan is *mekatreg* about them, Yaakov will grasp onto them and fulfill them.”

In this context, we can mention the words of the Rema MiPano about the connection between Yaakov’s name, which was given to him because he held the *eikev*, the heel of Eisav, and answering amen, which is one of those *mitzvos* that a person grinds with his heel (see *Rashi Brachos 6b ad loc. Devarim*): “יעקב” with the *vav*, is numerical equivalent to אמן ואמן [a combination mentioned several times in *Tehillim*], while יעקב without the *vav* is numerically equivalent to twice amen.

Kli Yakar; Asarah Ma’amaros Ma’amar Chikur Din 2 15

One Hundred Gates of *Brachos*

“וירע יצחק בארץ ההוא ויצמא בשנה ההוא מאה שערים ויברכהו ה” (כו יב)
Harav Menachem Rekanati wrote: In *Shamayim*

there are one hundred gates of *brachah*, and from them, Yitzchak was blessed with one hundred types of *brachos*. These hundred gates of *brachah* are sustained by the power of saying *meah brachos*. Therefore, only by being strict about *meah brachos* each day are we *zocheh* to the endless good that pours out of them.

Harav Aharon of Zhitomir wrote that these one hundred gates could only be opened by being strict to answer ninety amens a day, as it says (*Yeshaya 26:2*): “*Pischu she’arim veyavo goy tzaddik shomer emunim*”; the *tzaddik* who guards and waits to answer 90 amens a day is the one who opens the hundred gates that correspond to the one hundred *brachos*, and thus “the Creator brings down to the lower world all the good *brachos*, children, health and sustenance, and a *refuah* for Am Yisrael.”

Peirush Harekanati al haTorah; Toldos Aharon

‘*Mital HaShamayim Umishmanei Ha’aretz*’ in the Merit of Amen

“ויתן לך האלקים מטל השמים ומשמני הארץ... יעבדוך עמים” (כו כה-כט)

The acronym of לך האלוקים מטל השמים ומשמני הארץ is numerically equivalent to amen, and from here there is an allusion to the words of the *Zohar* (*Vayeilech 285b*) that in the merit of answering amen, the gates of *brachah* are opened. On High and abundance comes down to a person, and his enemies fall below him, as it says shortly after “*Ya’avducha amim*.”

Kikar Zahav [Rabi Kalifa Hakohein of Djerba] Ma’areches 2

Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit



The front of the shul in Sувалка.

Harav Yitzchak Eizik Chaver

29 Cheshvan 5613

Rav Yitzchak Eizik Chaver was born to his father, Rav Yaakov in 5549, in the city of Horodona. When he was about 14, he began to study under Rav Menachem Mendel of Shklov, a *talmid* of the Gra, and he was then nicknamed by the *lomdim* as the “Peh Shlishi LehaGra” the third mouth to the Gra.

At a young age, he was appointed Rav in the town of Przewa, and later served also as Rav in Rozana, Wokowysk and Tiktin, and in his final four years in Sувалка.

Rav Chaver was proficient in all parts of Torah – Nigleh and Nistar alike – and he left behind many compilations, among them *Pischu She’arim*, his completion on *Chochmas Hasod; Shu”t Binyam Olam; Yad Mitzrayim* on the *Haggadah Shel Pesach* and *Hagahos on Shas* printed in the *Vilna Shas*.

On 29 Cheshvan 5613, at the age of 64, he passed away and was buried in Sувалка, the last city where he served as Rav. In accordance with his will not to write praises about him, his *matzeivah* bore a short epitaph that stated that as per his instructions, they had to ‘block the pen, and the etching hand and to shorten the praises’ and minimize the descriptions of him.

Arichus Yamim and Arichus Shanim

One who answers amen should not hurry to answer, rather, he should prolong it a bit, about the time it takes to say “*K-l Melech Ne’eman*” (*Shulchan Aruch 124 7*), and *Chazal* promise (*Brachos 47a*): “Anyone who prolongs his amen has his days and years prolonged.”

In his *hagahos on Shas* (ibid) Rav Yitzchak Eizik explains that this is why *Chazal* reiterate that “his days and years are lengthened,” because the reward of one who prolongs his amen is double – he merits both “*arichus yamim*” in quality – that the days should be long in his eyes, because they are filled with goodness and blessing (see *Shabbos 105b, Yevamos 63b*), and “*arichus shanim*” – literally that years should be added to his life.