

Vechol Maaminim

A Weekly Pamphlet From "Bney Emunim"



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Peninei Emunim

Pearls of Tefillah in the Parashah

For Appeasement, for War and for Tefillah

"ויגש אליו יהודה ויאמר בי אדני ידבר נא עבדך דבר באזני אדני ואל יחר אפך בעבדך כי כמוך כפרעה" (מד יח)

The *Midrash (Bamidbar Rabbah 93 6)* explains that when he came before Yosef, Yehudah prepared for three things: for appeasement, for war and for prayer. But while his approach for appeasement and war is explained in the *passuk*, as Rashi explains on those words, where do we find that he prayed?

Rabi Elazar Azkari, author of *sefer Chareidim*, explained:

When he said to Yosef "*bi adoni yedaber na avdecha davar b'oznei adoni*," Yehudah also had in mind to offer a *tefillah* to Shamayim as follows: "*bi Adoni*" – please, Master of the world, "*yedaber na avdecha davar*" – that should be accepted "in the ears of my master" – Yosef, the master of Egypt, because "*Lev melech beyad Hashem al kol asher yachpotz yatenu*, the heart of a king is in the Hands of Hashem, wherever He wishes, He turns it" (*Mishlei 21:1*).

Chareidim Al HaTorah

The Parting Blessing Was in Tune With Halachah

"וישלח את אחיו וילכו ויאמר אלהם אל תרגזו בדרך" (מה כד)
Harav Shlomo of Bobov said:

Tzaddikim have always parted from those who come to see them with a *brachah* of "*zeit gezunt un shtark*" [be healthy and strong]. This *brachah* contains deep meaning, and it is based on the directive of *Chazal (Brachos 31a)*: "A person should only part from his friend with a word of *halachah*, because that is how he remembers him." In order to fulfill this, *tzaddikim* continue to bless with the parting *brachah* about strength and fortitude, so through that the ones taking leave can fulfill the first *halachah* in *Shulchan Aruch*: "He should overcome like a lion to stand in the morning to serve his Creator," and thus we find that they part with a *dvar halachah*.

Siach Tzaddikim, p. 385

Pischu Shearim

A word from the founder and Nasi of Bney Emunim

'Hecheysanu' – In the Merit of 90 Amens

The mitzvah of *meah brachos* is well known. Everyone knows that we have to recite a fixed quota of *brachos* each day that should not amount to less than 100. But the fact is also that answering amen was also given a daily quota by *Chazal* – 90 – and that is less known. This quota, whose source is in the *Zohar*, is brought in the *poskim* as a worthy practice for each person to follow and to be strict about each day.

Ideally, the completion of the 90 amens is through answering amen to *brachos*, aside for the amens that are an obligation to answer to *Kaddish* (see *Shu"t Rem" a MiPano, siman 109* and *Magen Avraham 6 9*). We need to realize that in contrast to the mitzvah of *meah brachos* that each person can fulfill every day in his regular behavior, the matter of ninety amens to *brachos* is a practice that one needs to make an effort to fulfill. Because even if we add up all the amens to all the *brachos* of *tefillah* heard by the *shaliach tzibbur*, we will still only reach about half of the quota that was instituted by *Chazal*. It is possible that for this reason, the *passuk* alludes (*Yeshayah, 26:2*): "*Tzaddik shomer emunim*" – to reach ninety amens, one needs to guard and await the recital of *brachos*.

The need to meet the daily quota of ninety amens is

the main reason why Am Yisrael has the custom of answering amen to the *Birchos Hashachar* of other *mispallelim*. One who hears *Birchos Hashachar* from at least three people can easily cover his daily quota (see *Mishnah Berurah 6 13*).

But it is a big *segulah* to complete the daily quota of amens immediately in the morning, through hearing *Birchos Hashachar* from at least six people. The *Chida (Midbar Kedmos, Ma'areches Aleph 31)* writes that completing the ninety amens bestows upon a person and his family special Divine protection for that day, as the *passuk* says (*Tehillim 91:7*): "*Yipol mitzidcha eleph urevavah miyeminecha eilecha lo yigash*." Would we easily forfeit such protection?

We can find an allusion to the words of the *Chida* from the *passuk* in this *parashah (Bereishis 47:25)*: "ויאמר – ההיתנו נמצא חן בעיני אדני" – the word *ההיתנו* is in the merit of צ.אמנ – whose letters are נמצא.

Let us rise early to go to shul, and answer *Birchos Hashachar* said by other *mispallelim* and we will merit to accrue ninety amens that will protect us and our families.

Good Shabbos
Yaakov Dov Marmurstein

What happens when the business is too successful?! That was the interesting question that Yehudah posed in a letter that wrote to us, and then went on to describe open Hashgachah pratits that he merited after he recited Birchos Hashachar bechavrusa.

Yehudah owned a fast-food restaurant in Yerushalayim. Stroes of this genre have been cropping up on every street corner in recent years, and they are often crowded with people.

Yehudah's business succeeded beyond expectations. The store was filled with customers, who were generally impatient and wanted to get their food quickly. Yehudah opened the store from

The biggest challenge in managing the business was hiring the right workers. Not everyone who presented himself looking for work turned out to be a responsible worker that could be trusted, so Yehudah needed to be in the store for most hours of the day. To his regret, the time he had left to spend with his family kept dwindling.

Sometimes, Yehuda had to forgo family *simchos* because of a worker who needed to come for the evening shift but canceled at the last minute – or even worse, didn't even bother informing him that he wasn't showing up...

The more successful the business was, the more energy and dedication it demanded. There were those who would say that this was *tzarot shel ashirim*, troubles of the rich, so to speak, but Yehudah felt like he was imprisoned in a golden cage.

With time, Yehudah felt that he was not managing, and that he had no choice but to sell the business.

He began making inquiries about how he could locate a buyer who would be suited for such an establishment – who would be ready to pay a fair price for a successful business in which he had invested both money and energy.

A while passed and there were no buyers. Yehudah tried to advertise, to reach out to people in the field,

professionals and made every possible *hishtadlus* to find the right buyer. But the buyer he was waiting for failed to turn up.

In the shul where Yehudah davened, there was another Yid who rose early and asked the other *mispallelim* to recite *Birchos Hashachar* for him so that he could answer amen after them, a job known as being the "*gabbai amen*." Yehudah also made his *brachos*

in front of this person.

One day, that Yid did not show up. Apparently, he had to go out of town, and he had made up with another *mispallel* to take his place in performing this unique *minhag*. But that person did not keep his end of the deal...

As a result, one of the *mispallelim* who said *Birchos Hashachar* in front of the *gabbai* each day turned to Yehudah and asked if he could say the *brachos* for him, and if he could answer amen.

Yehudah gladly agreed. To his surprise, the Yid gave him a page with the *kavanos* of amen, that had been publicized by Bney Emunim, and suggested that he have the right *kavanos* when answering amen. "It will be a good deal for both of us," he promised.

That Yid began to say the *brachos* word for word, with *kavanah* and seriousness, while Yehudah also answered amen with *kavanah*. When he came to the last *brachah* – "*Hagomel Chassadim Tovim*," Yehudah paid attention to the words of the *brachah*, and while doing so, perused the *kavanah* of amen to this *brachah*. He had enough time to study the explanation because this was a long *brachah*...

And this is what the Bney Emunim page said:

"Amen – it is true that we have to thank Hashem for passing the sleep from our eyes, and for the many and good *chassadim* that He grants us each day, and may He continue to grant us good *chassadim*."

Yehudah answered a fervent amen. He thanked Hashem for the *chessed* He had done with him for allowing him to establish a thriving and successful business, and asked that HaKadosh Baruch Hu continue to grant him good *chassadim* in the future as well, and should send him a good buyer and the guide him to a different business that was less demanding on him.

What happened next does not seem to be real, but it is true:

Although Yehudah was looking for a potential buyer, at the same time he was also looking for workers to hire. After davening that day, he received a phone call from a person looking for a job. During that time, he was missing a worker, so he accepted this person happily. The worker arrived, and turned out to be very efficient. After a few days, Yehudah and this worker began to converse, and the worker told Yehudah that he came from a wealthy family, and he intended to establish a similar business. He had come to work



an early morning hour, when it was still chilly and the streets were still empty, so that he could start preparing for the first customers. The store closed when the streets were once again empty – yet now it was dark outside.

The work was hard and exhausting. He had to make sure he had raw materials on hand, prepare the food, serve the customers, clean up, with hardly a chance to breathe clear air and to rest between one thing and the next.

– Pausing to Answer Amen in Krias Shema and Birchos Krias Shema –

Words of kedushah that are permitted to answer in the middle of the *perek* of *Krias Shema* – are permitted to stop for even if one is in the middle of a *passuk*¹. But the *poskim* differ as to whether one can stop even if he is in the middle of an *inyan* in the *passuk*, or only when he is between *inyanim*. *L'halachah*, one who is in the middle of a *passuk* should try to hurry and finish the *inyan*, and if he cannot do that, he can stop and answer even in the middle of an *inyan*², and then he should go back to the beginning of the *passuk*³. Likewise, if he stopped to answer at the end of one of the *Birchos Krias Shema* before signing off the *brachah*, he should go back to the beginning of the *inyan* that was near the closing⁴.

1. *Shulchan Aruch* (66 1) based on *Yerushalmi Brachos* (2 6). The Ben Ish Chai wrote (*Parashas Va'eira* 20) that one who pauses to answer a *dvar kedushah* in the middle of the *passuk* should then go back to repeat from the beginning of the *passuk*. And it seems from his words that even when he pauses between two *inyanim* in the *passuk*, in any case he has to go back to the beginning of the *passuk*. See further footnote 3.

2. The *Kesef Mishneh* (*Krias Shema* 2 15) brought in the name of Rabbeinu Manoach that even for words of *kedushah* that are permitted to answer in the middle of the *passuk* in *Krias Shema*, still one should not stop to answer them unless he is between one *inyan* and the next in the *passuk*. But in the middle of an *inyan* in the *passuk* he should not stop. As an example, Rabbeinu Manoch cites the *passuk* (*Devarim* 11:18): “*Vesamtem es devarai eileh al levavchem v'al nafshechem ukeshartem osam l'os al yedchem...*” that after “*nafshechem*”, the first *inyan* in the *passuk* ends, and even though it is the middle of a *passuk* one may pause there. But when he is in the middle of the first *inyan* or the second *inyan*, he should not pause even to answer *devarim shebikedushah* that are permitted to answer in *Krias Shema*. The *Magen Avraham* (66 3) cites the *Kesef Mishneh*, and the *Derech Hachaim* also rules this way (*Dinei Krias Shema Ubirchoseha* 5). But the *Shulchan Aruch Harav* (ibid 2) ruled like those who hold that *devarim shebikedushah* that are permitted to be answered in the middle of the *perek* in *Krias Shema* and its *brachos*, may also be answered in the middle of an *inyan* in the *passuk* [and see *Biur Halachah* (ibid 1) which proves that the *Shulchan Aruch* concurs]. But he wrote that *lechatchilah* one should take into account Rabbeinu Manoach and therefore, if a person can hurry to finish the *inyan* before he answers, he should do so. The *sefer Avodas Hayom* (65 2) and *Mishnah Berurah* (ibid 10) concur.

3. Both the *Shulchan Aruch Harav* (ibid) and the *Mishnah Berurah* (ibid) wrote that when one stops in the middle of an *inyan* to answer *devarim shebikedushah*, he should then go back to the beginning of the *passuk*. And it seems that even if he stopped in the middle of the second *inyan* in the *passuk*, it is not enough to go back to the beginning of the *inyan*, rather he should go back to the beginning of the *passuk*. But the *Tehillah LeDovid* (ibid 1) wrote that in the case where he stopped in the middle of the second *inyan* in the *passuk*, it is enough to go back to the beginning of the *inyan*, and what the *Shulchan Aruch Harav* noted to go back to the beginning of the *passuk* is because he is also addressing there the case when the person stopped in the middle of the first *inyan* in the *passuk* – in which case, the beginning of the *passuk* is also the beginning of the *inyan*.

4. For example, if he paused near the closing of *Birchos Yotzer Ohr*, he should go back to say “*hamechadesh betuvo...*” and in the *brachah* of “*Ahavah Rabbah*” he should go back to “*vekarveinu malkeinu*” (*Ketzos Hashulchan* 19 1).

for Yehudah with the goal of learning the ropes...

At Yehudah's surprised face, the worker was sure that his words had been taken as a pressure tactic, so he hastened to explain himself: “Don't worry, I'm not thinking of opening in this area.”

“Why not?” Yehudah asked with a smile.

This time, it was the face of the worker that registered utter surprise: “Why would you want me to open a business next to you?” He could not understand it...

“Not next to me,” Yehudah replied.

“Simply buy my business. Why should you start from scratch?”

During the short time he had worked for Yehudah, the worker had come to see how successful the business was and he jumped at the opportunity. He set up a meeting between Yehudah and his grandfather, the one who was in charge of the family's business decisions, and about two weeks later, the contract was signed, to the joy of both sides.

“*Hagomel chassadim tovim*” made sure that I should get the best deal, even beyond what I could have asked for,” Yehudah says.

But the story is not over. The answering of amen did not only open the gates of sale for Yehudah, but also the gates of purchase. Very quickly, he was able to purchase a textile importing business – a successful business with many customers and fixed work hours, so some of his day became available for learning and spending time with his children.

Because the gates of ability On High are open at the time when we answer amen, and anyone who wishes to has the ability to open the gate and to merit the treasures that he needs...

The Brothers Were Frightened by the Secret of Amen

”ויאמר יוסף אל אחיו אני יוסף העוד אבי חי ולא יכלו אחיו לענות אתו כי נבהלו מפניו” (מהג)

The Ben Ish Chai explained:

The numerical value of the *milui* of the letters of the word יוסף [meaning מך and וי from יו and וי from יו] amount to ninety-one, which is the same as amen. Therefore, the *passuk* says

that the brothers of Yosef “*nivhalu mipanav*” – they were frightened by the *sod* of amen that is alluded to inside [בפנים] the letters of his name. (Aderes Eliyahu)

Amen - The Sod of the Conduct of Yaakov

”ויאמר פרעה אל יעקב כמה ימי שני חייד: ויאמר יעקב אל פרעה ימי שני מגורי שלשים ומאת שנה” (מזח-ט)

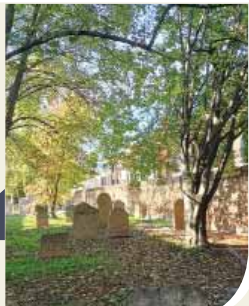
The *Ma’or Vashemesh* explained:

To the question of “how many

days are in the years of your life” Pharaoh meant to ask Yaakov, what is the special conduct in this world that he practiced all his life? And to this Yaakov replied that the secret of his conduct was concealed in his name, because יעקב is numerically equivalent to twice amen. And this is also alluded to in the *passuk*, because the acronym of the words יעקב and of the words פרעה אל are numerically equivalent to amen.

Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit



The Jewish cemetery of the Ramchal's disciples in Padua

Rav Moshe Dovid Vali

7 Teves 5537

Rav Moshe Dovid Vali was born to his father, Rav Shmuel, around the year 5457 in Padua, Italy. As a youth, he learned from the sages of Padua. He was a *talmid muvhak* of the Ramchal, and they spent many years together learning *Nigleh* and *Nistar*. In many places in his writings, Rav Moshe Dovid notes at the top of the pages revelations and visions that he merited to have.

Rav Mordechai Shmuel Girundi, the Rav of Padua in the generation after Rav Moshe Dovid, describes him in his *sefer Toldos Chachmei Italia*: “I heard wonders from his Torah and *chassidus* and holiness and he was a *talmid muvhak* and close confidant of the Tanna Eloki Moreinu Harav Moshe Chaim Luzatto. And he was an overall wise man and a

wondrous speaker and a mekubal, and he compiled a commentary on all of Tanach in the way of פרד...aside for other compilations that are truth and he compiled them in holiness.”

Rav Moshe Dovid passed away on 7 Teves 5537 and was buried in Padua. More than two hundred years after his passing, his comprehensive commentary on Tanach was printed, and its thirty volumes have been preserved in the British Museum.

In his commentary on Tanach, Rav Moshe Dovid Vali mentions in many places the lofty virtue of answering amen and the *hashpa’os* and *tikkunim* that are caused by it, both according to *Torahs Hasod* and according to *Nigleh*. Following are a few of the holy things he wrote:

Boundless Blessings

The *passuk* (Mishlei 28:20) says “*ish emunos rav brachos*,” to teach that a person who is strict to answer amen brings upon himself many *brachos* and good *hashpa’os* from the power of the holy Names alluded to in the *gematriah* of the word אמן (Rav M.D. Vali *ibid*). This is also what the *passuk* alludes to (Yeshayah 24:18), “ארוכות ממרום” – whose acronym is amen.

(Rav M.D. Vali *ibid*)

The Secret of Amen Is Answering Amen Is Like Sacrificing a Korban

In the Torah, a *korban* is often called “*isheh*” because it is sacrificed on the fire (אש) of the *mizbe’ach*. With many of the *korbanos*, they would also bring a *minchah* and *nesachim*. So the acronym of אשה, מנחה, נסך is amen, alluding that the *yichud* that is done through the *korbanos* is like the *yichud* that is done through answering amen. (Rav M.D. Vali, *Bamidbar* 28:7)

The Secret of the Existence of the Nations of the World

Regarding the *passuk* (Yirmiyahu 48:19): “אל דרך עמדי וצפי יושבת ערוער”

”שאלני נא ונמלטה אמרי מה נהיתה אמרי מה נהיתה” Rav Moshe Dovid explained that the acronym of the words נהיתה אמרי is amen, to say that even *yosheves aro’er* and the other nations of the world will hold onto answering amen, because without it, they will have no way to exist. He wrote: “And that is the reason why also the Christians say amen in the their prayers, in the *sod* of ‘the bad angel answers amen against his will.’ To indicate that the holy *Yichud* is everything, and everything is contingent on it, and there is no one else who hears and rescues. Because even without knowing, it will be effective for them for their continued existence, and if they did not say it, they would not exist even one day...”