

Vechol Maaminim

"A Weekly Leaflet From 'Bnei Emunim



IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

Who Are 'Dayanei Devava'?

"שפטים ושטרם תתן לך בכל שעריך אשר ה' אלקיך נתן לך" (טז יח)

In the *tefillah* of *Yekum Purkan* (the first one) that begins *Tefillas Mussaf* of Shabbos, we pray for the leaders and *parnassim* of the nation, including the 'dayanei devava.' In Aramaic, a *בבא* is a gate, and this seems to mean that we ask for the judges that are seated at the gate to the city, as the Torah instructs: "*shoftim veshotrim titen lecha bechol she'arecha.*" Likewise, the *Rambam* rules (*Sanhedrin* 1:3): "In each and every city in Yisrael where there are 120 or more people, they establish a *Sanhedrin Ketanah*, and it sits at the gates to the city, as it says (*Amos* 5:15): "*Vehatzigu besha'ar mishpat*, and establish justice at the gate."

But some questioned this explanation, because the *tefillah* of *Yekum Purkan* was composed in the times of the Gaonim, and by this point, it was no longer customary for the judges to sit at the gates of the city. Rather, they sat in the center of the city. Therefore, it is explained that 'dayana devava' are the *dayanim* who are particularly expert in monetary laws, and they are thus called because these laws are found in *Shas* primarily in the three "Bavos" – the *masechtos* of *Bava Kama*, *Bava Metzia* and *Bava Basra*.

Knesses Hagedolah 3 [Warsaw 5651] p. 91

The Brachah on a King Is Similar to Parashas Hamelech

"ואמרתם אשימה עלי מלך" (יז יד)

Harav Mordechai Hakohen of Tzefas explained:

There are 138 words in *Parashas Hamelech*, equivalent to *הלק*. Therefore, it was established that we make the *brachah* on the sages and kings of Am Yisrael with the word "*chalak*," as it says (*Brachos* 58a): "One who sees the sages of Am Yisrael says 'Baruch Shechalak michochmaso liyereiav' and when he sees sages of the nations of the world, one

Shoftim Veshotrim in Every Shul

"שפטים ושטרם תתן לך בכל שעריך אשר ה' אלקיך נתן לך" (ט זח)

Harav Moshe Aryeh Freund, the Gaavad of Yerushalayim, related:

On the day that the *matzeivah* was erected for a Jew who worked all his life to strengthen the understanding of the virtues of amen in shul, I thought of an explanation for the *passuk* "*shoftim veshotrim titen lecha*":

Chazal say (*Shabbos* 119b) that "anyone who answers amen with all his strength – the gates to Gan Eden are opened to him." Therefore, the *passuk* warns us "*shoftim veshotrim titen lecha*" – appoint in each shul *gabbaim* whose job it is to supervise and explain to people not to talk during davening. Instead, they should listen to the *chazzan* and answer amen to every *brachah*. In this way, the public will merit that when the time comes, they will be able to enter "all the gates that Hashem Elokechah gives you" – in Gan Eden.

Ateres Yehoshua

says 'Baruch shenasan michochmaso lebasar vadam.' One who sees the kings of Israel says, 'Baruch Shechalak mikvodo liyereiav', and for the kings of the world, one says, 'Baruch shenasan mikvodo lebasar vadam.'

Sifsei Kohein

Yehi Ratzon That My Words Should Be Accepted

"ונגש הכהן ודבר אל העם" (כ ב)

Harav Moshe Forhand, the Av Bais Din of Makava, explained:

The word "*vayigash*" in the *passuk* (*Bereishis* 18:23): "*Vayigash Avraham vayomar ha'af tispeh tzaddik im rasha*" is explained (*Bereishis Rabbah* 49:8) as "an approach for *tefillah*." Here, too, we can explain that before the *Kohein* spoke to the nation, "*nigash*" – he

prayed that his words would be accepted.

Ohel Moshe

In the Merit of Krias Shema Alone

"ואמר אלהים שמע ישראל אתם קרבים היום למלחמה" (כ ג)

The *Gemara* (*Sotah* 42a) says on this *passuk*: "Even if you fulfilled only *Krias Shema* of *Shacharis* and *Arvis*, you are not given over in their hands" (*Sotah* 42a). The *Maharsha* explains that because the Torah uses the plural at the beginning and end of the *passuk*: "*V'amar aleihem...atem kreivim hayom*", it should have also said "*shimu Yisrael*" in the same plural term. From the fact that the singular is used – "*shema Yisrael*" – it is evident that the allusion is that in the merit of *Shema Yisrael*, Am Yisrael prevails over its enemies.

Based on this, **Harav Yitzchak Elchanan Spektor**, the Rav of Kovna, explained our request in *Tachanun*: "*Shomer Yisrael shemor she'eris Yisrael, v'al yovad Yisrael ha'omrim Shema Yisrael.*" Please, protect Am Yisrael from destruction, because even if their understanding in serving You amounts only to reciting *Shema Yisrael*, this merit is worthy to protect them.

It is interesting to note here the letter that **Harav Tzvi Hirsch Farber** copied from an English newspaper published at the height of World War One, on 19 Tammuz 5676/1916. The letter was sent by a gentile soldier from the front lines, where he was fighting for the Hungarian army, to his wife: "Please, ask our neighbor Chaim the Jew to explain to you the meaning of the words 'Shema Yisrael' because every time the bullets of war fly over our heads and the soldiers fall like sheaves after the harvest in the field, the Jewish soldiers begin to scream *Shema Yisrael* and are saved from death. Therefore, as soon as he explains it to you, inform me of the meaning, so that when I am in danger of death, I will be spared in the merit of these words."

Maharsha, Vol. 1, *Sotah* 42a; *Kerem Hatzvi*; *A'irah Shachar* ibid

"על פי התורה אשר יורוך ועל המשפט אשר יאמרו לך תעשה"

After the riots of Tach Vetat, it was revealed to the Tosafos Yom Tov from Above that because Am Yisrael in that generation has transgressed the sin of speaking in shul, the "*dibur*", דבור, was transformed to דבר, a plague, and they were struck with the decrees of Tach Vetat. (*Kuntres Mora Mikdash*, printed at the beginning of *sefer Rav Yeivi*)

Ahead of the *yahrtzeit* of the Tosafos Yom Tov, beginning this Wednesday, 6 Elul, we will strengthen our adherence to the kavod of the Bais Knesses. Through this, we should be blessed with the *brachos* in the words of the *Mi Shebeirach* that he composed for someone who guards his mouth during davening – *venomar amen*.



