

Vechele Maaminim

A Weekly Pamphlet From "Bney Emunim"

Parashas KI SEITZEI | 5782 | Issue No. 449



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

Peninei Emunim

Pearls of Tefillah in the Parashah

Pischu Shearim

Open the Gates

Victory Depends on Tefillah

“כי תצא למלחמה על איביך ונתנו ה' אלקיך בידך ושבת שביי” (כא י)

Harav Shlomo, the Av Bais Din of Lublin, explained: ‘כי תצא’ is numerically equivalent to התפלה to teach us that Am Yisrael fights against its enemies with prayer, as Dovid Hamelech says in *Tehillim* (20:8) “*Eileh barechev v'eileh basusim va'anachnu beShem Hashem Elokeinu nazkir*, they will fight with horses and chariots, and we will mention Hashem's Name.”

Harav Shlomo Zalman Ehrenreich of Shamloj added that the rest of the *passuk* also teaches us that victory in war depends on *tefillah*. “*Unesano Hashem Elokecha*,” how? “*beyadecha*” – in the merit of your raising your hands in prayer. We also find that *tefillah* is called “*prisas kapayim*” as it says (*Shemos* 9:29) “*Ketzeisi es ha'ir*, when I leave the city, *efros es kapi el Hashem*, I will spread my hands to Hashem.”

Sefer Hagematriyos; Avnei Hamakom – Even Hareichayim 59

We Will Rejoice in Yerushalayim Ourselves

“עמד ישב בקרבך במקום אשר יבחר באחד שעריך בטוב לו לא תונוני” (כג י)

In the *Sifri* (*Piska* 259), *Chazal* explain from this *passuk* that even a *ger toshav* [a gentile who took upon himself the seven Noahide *mitzvos*] who is permitted to live in Eretz Yisrael, should not be permitted to live in Yerushalayim because of its holiness [as the Rambam rules (*Bais Habechirah* 7 14)].

Thus the *Meshech Chochmah* explains our request in the *tefillos* of Yamim Noraim: “*Simcha l'artzecha vesason l'irecha*” – that ‘*sasson*’ means joy that comes to a person alone, while *simchah* means that others are partners to his joy. We ask Hashem to send us Mashiach, and thus we will merit “*simchah*” together with the nations of the land – “*b'artzecha*” – that when they see the miracles of the Geulah they will take upon themselves the seven Noahide *mitzvos*, and thus they will be called a *ger toshav*, and will be allowed to reside and rejoice with us in Eretz Yisrael. But “*b'irecha*” – in Yerushalayim, we will merit “*sasson*” – without strangers being involved in our joy, because, as stated, only Jews will be allowed to live there.

Meshech Chochmah

A word from the founder and Nasi of Bney Emunim

Answer 90 Amens Every Day

I would like to dedicate my words this week to an important piece of information, which, for some reason, is not sufficiently publicized. As we merit through this platform of Bney Emunim to strengthen and elevate the subject of answering amen, I feel it is appropriate, and necessary, to present this matter here.

And so, we are all familiar with the subject of *Meah Brachos*. A person is required to recite one hundred *brachos* each day. But at the same time, answering amen also has a quota – 90 amens a day. A person should try to find at least 90 opportunities to answer amen each day. Various other calculations have been made for exactly how many must be said and how to reach that number, but first, let us address the actual matter:

One needs to know that yes, the quota of ninety amens a day is an obligation! It is cited in the *poskim* (see *Magen Avraham Orach Chaim* 6, 9) in the name of the holy *Zohar* (*Tikkunei Zohar* 40 1).

It is interesting to note that this obligation is alluded to in the name of this *parashah*: כי תצא כל יום תענה צ' אמנים. In addition, it is symbolic that the actual word ‘amen’ is numerically equivalent to 91, which is an acronym for צ' אמנים.

Perhaps we can allude with this that the number of daily *brachos* is one hundred, ten more than the amens. This is in order to remind us and encourage us about the greatness of amen as compared to the *brachah*, as *Chazal* say (*Brachos* 53b) “The one who answers amen is greater than the *mevarech*.” Therefore, it is enough to say ninety amens a day, compared to the need of one

hundred *brachos*. To complete this quota of ninety amens, we find a few different ways in the *poskim*, but it is clear that the main principle of fulfilling the *mitzvah* is by answering amen specifically to *brachos*, aside for the obligatory amens in *Kaddish* (see *Shu"t HaRema MiPano*, 108, cited in the *Magen Avraham* *ibid*).

We need to note that in contrast to the obligation of *Meah Brachos*, which a person can fulfill each day by his regular routine, amassing ninety amens on *brachos* each day takes some effort. Even when combining all the *brachos* of *tefillah* and *Chazaros Hashatz* we still only reach half the quota determined by *Chazal*.

This is the main reason why Am Yisrael have a custom of answering amen after *Birchos Hashachar* of other people. One who hears *Birchos Hashachar* from at least three people can easily complete his daily quota.

This explanation is not my own! It is written in the *seforim* of leading *poskim* (see *Magen Avraham* 6, 9 *ibid* and *Mishnah Berurah* *ibid se'if kattan* 13) on the custom of saying *Birchos Hashachar bechavrusa*: “And this is done in order to complete ninety amens.” So we have a very basic reason for this custom, which was instituted in holiness, and which we try to raise awareness about all the time.

Ashreinu, that we arise and recite *Birchos Hashachar* with *ahavah*, to one another, and this way we will merit each day to complete the quota of answering ninety amens on the *brachos*, as our Rabbanim have instructed.

Good Shabbos

Yaakov Dov Marmurstein

Double Salvation in the Merit of Kiddush Levanah

This story, heard from the Rachmistrickve Rebbe, *shlita*, was related after the *ma'amad Kiddush Levanah* that took place at the Kosel many years ago, by the person it happened to. He is a Yid who survived the Holocaust, and was saved in a wondrous way in the merit of the mitzvah of *Kiddush Levanah*.

This story is a powerful testimony of the *segulah* of this mitzvah, as the *Be'er Heitev* wrote (*Orach Chaim* 602 4):

“There was a man who was attacked by gentiles one night and they wanted to kill him. He asked them to let him to do one mitzvah before his death, and the moon was in its renewal state. He was *mechadesh* it with tremendous *kavanah*. And a miracle happened and when he jumped three times, as is the custom, the wind carried him and he was saved from them. I also heard that someone who is *mekadesh* the *levanah* should not worry from that day on that

thought of missing this mitzvah, I took the huge risk, and while my friends slept, I crept off my bunk and crouched as I advanced toward the door of the barracks.

Outside, it was deathly silent, broken from time to time by the howling of the brutal dogs. A strong beam of light swept over the whole area of the camp and around it. I waited for an opportune moment and slipped out to the area near the barracks.

I looked at the moon, which was nearly full, and began to recite *Kiddush Levanah* from memory. As I said the words, tears began to flow from my eyes, as I remembered not-so-distant days when I blessed the *levanah* in Shabbos clothes, with many people together. I yearned with all my heart for the day I would be able to do that again.

I was so engrossed in my *tefillos* that I did not notice what was happening around me. As I was jumping in place as I said “*Keshem she'ani roked*”, as is the custom, I heard a bloodcurdling shout: “Halt! Stop!” I opened my eyes in alarm, and standing across from me was a stern-faced Nazi beast, who ordered me to follow him.

I knew this was the end. As far as the Nazis were concerned, I had transgressed the worst of sins: leaving the barracks without permission.

I walked with trembling knees after the Nazi towards the room of the camp commander, who was known for his bestiality. When he heard the facts, the commander didn't hesitate, and shouted with typical Nazi coarseness: “To the gallows!”

The “gallows” was an open room whose front faced the plaza of the camp and in the middle were a few gallows where they hung four people together at frequent intervals.

When dawn broke, I found myself tossed into a small room together with three other people, waiting to be hanged. We didn't know how many hours or minutes we would have to wait for our decree to be carried out, but I did know that “even if a sharp sword rests on the neck of a person, he should not despair of mercy.” Therefore, I concentrated my thoughts on *pesukim* of *bitachon*, and prayed that Hashem should tear up this decree

and restore me to the land of the living. Early in the morning, the door burst open and a Nazi ordered us to get up and follow him. We were sure the bitter end had come, but we were then surprised to hear the Nazi telling a soldier of lower rank: “These prisoners are supposed to be hung at four. Until then, you may as well use their work power...Take them with you to work for you, and at four, bring them back right to the gallows...”

Surprised, we followed the soldier out of the camp, to the place where we were supposed to work. Suddenly, I thought to myself: “We're supposed to be hung anyway, so what do I have to lose?! I decided to take action and whispered to my friends walking next to me, ‘Let's escape!’ But they had already resigned themselves to their fate, and were afraid to do it. I tried to persuade them that they had nothing to lose by trying...but they firmly refused.

I decided to flee alone, and with *siyata diShmaya*, my escape was successful. I was spared that day.

During my escape, I reached a hideout in the forest where there were a few other Jews. They generously agreed to include me in their group, and I was with them until the end of the war.

Towards the war's end, when the American soldiers came to the place where I was, I suddenly heard through a crack that gave air to our hiding place, the voice of an American soldier whispering to his comrade in English: ‘I think I discovered a German hideout...Let's toss a grenade inside and we'll kill them all...’

Of my friends, I was the only one who knew English. When I heard this, I shouted towards the soldiers, ‘We're not Germans, we're Jews!’ They retracted their plans, and even helped us reach a safer place.

I was very moved when I realized that these Jews I was with had also been saved in the merit of my *mesirus nefesh* to fulfill the mitzvah of *Kiddush Levanah*. If not for that, I would not have escaped, and not reached their bunker, and they – who did not understand what the soldiers were saying – would have met their deaths, *chalilah*.

That's how I merited twice to be saved from death, and later to reestablish a family and live a long life in Eretz Yisrael – in the merit of *Kiddush Levanah*.”

Milin Kaddishin 5782



he will die that month.”

The Holocaust survivor related:

“I suffered through the war years as a prisoner in the horrific death camps. The Nazis, *yemach shemam*, made sure to banish any hope for life from our hearts. Each day, they killed Jewish prisoners with all kinds of various claims. No one knew when his day would come, and we needed deep *emunah* just to survive.

I tried with all my might to observe the *mitzvos* of the Torah as best I could, even under the Nazis' constant watch. One night, while I was sleeping fitfully on my wooden bunk, I woke up suddenly to the light of the moon beaming in at me through a small crack near the ceiling. Suddenly, I remember – it was almost the middle of the month, and I hadn't been *mekadesh* the *levanah* yet!

Because I could not entertain the

The Number of Times a Day Kaddish Should Be Said

12. There are no less than seven Kaddish each day. This number is derived by the sages from the passuk (Tehillim 119:163) "Sheva bayom hilalticha, seven a day I will praise You." But it is fitting for each person to answer amen to Kaddish at least ten times each day.

Sources and Explanations

This is the ruling in *Shulchan Aruch Harav Orach Chaim* 55 1. The obligation to hear seven times Kaddish is brought in the *Shibbolei Haleket* 8. But the order to be *mehader* to hear Kaddish ten times a day is sourced in the *Rama"k* (*Siddur HaRama"k*, p. 59) and the *Reishis Chochmah* (*Sha'ar Hakedushah* Ch. 17) in the words of the holy Zohar.

A Call to the Tzibbur to Answer Amen to Kaddish

13. At the end of each one of the requests in Kaddish, the one saying Kaddish calls to the tzibbur: "V'imru amen," in order to galvanize them to answer amen according to halachah. The shaliach tzibbur should not draw out these words because answering amen is to the brachah, which ends before he said the words "v'imru amen." If the shaliach tzibbur prolongs the words "v'imru amen" then the tzibbur should not wait until he finishes singing the words and should answer amen right away.

Sources and Explanations

This is the ruling of the *Magen Avraham* (124 14), and cited in the *Mishnah Berurah* (ibid 35) and the *Kaf Hachaim* (ibid 50).

The words "v'imru amen" are cited in the *nuschaos* of Kaddish brought by the Rishonim. (See *Seder Rav Amram Gaon Seder Krias Shema Ubirchoseha*; *Seder Hatefillos L'Rambam* at the end of *Seder Ahavah*). In *Peirushei Siddur Hatefillah L'Rokeach* (p. 60) he explains that Chazal learn this from the fact that Dovid Hamelech said at the end of his *shirah* (*Tehillim* 106:48) "V'amar kol ha'am amen," and thus he called on the tzibbur to answer amen after him.

Sefer Zecher Asos (Kaddish) explains that it was instituted to say "v'imru amen" only in Kaddish and not with *brachos*, because in Kaddish there is no mention of the Name of Hashem, so there is a concern that the tzibbur might be lax about answering amen. But with *brachos*, when the Name of Hashem is mentioned, everyone is careful to answer amen.

Obligation to Answer Amen to Birchas Kohanim

14. When the Kohanim stand on the duchan

and bless the tzibbur, the tzibbur must answer amen after each one of the three pesukim of Birchas Kohanim.

Sources and Explanations

This is the ruling in the *Shulchan Aruch (Orach Chaim* 128 13). The source of this is in the *Mishnah (Sotah* 37b): "How should *Birchas Kohanim* be said? In the land it is said as three *brachos*, and in the Mikdash as one *brachah*." *Rashi* explains (ibid ad loc. *Hachi garsinon*, based on the *Gemara* ibid 40a): In the land Kohanim would stop after each one of the three *pesukim* of the *brachah* so that the tzibbur should answer amen, and therefore, their *brachah* is considered like three *brachos*. But in the Mikdash, when they didn't answer amen after the *brachos*, the Kohanim were not allowed to stop between the *pesukim* of the *brachah*. Therefore, their *brachah* is considered like one *brachah*.

Amen to Birchas Kohanim Is D'Oraisa

15. Some are of the opinion that answering amen after Birchas Kohanim is a mitzvah in the Torah.

Sources and Explanations

Harav Yehonasan Eibeshitz (*Midrash Yonasan Parashas Ki Savo*), and his contemporary, Rav Yosef Steinhart of Furth (*Shu"t Mishnas Yosef* 13) wrote that the obligation to answer amen to *Birchas Kohanim* is learned with a *gezeirah shavah* from the ceremony of the *brachah* and *klalah* that took place on Har Grizim and Har Eival. Because in *Maseches Sotah* (38a) Chazal derived the *halachah* that *Birchas Kohanim* needs to be said in *Lashon HaKodesh* and while standing as a *gezeirah shavah* from the event of the *brachah* and *klalah* when the Leviim said it in *Lashon HaKodesh* and while standing. In light of the rule that one does not derive only a partial *gezeirah shavah* (*Zevachim* 48a) we have to learn that just like at Har Grizim and Har Eival Am Yisrael were commanded (*Devarim* 27:16): "V'amar kol ha'am amen," likewise after *Birchas Kohanim*, it behooves the listeners to listen to the *pesukim* of the *brachah* and to answer amen to them. According to their words, it appears that all three of the amens that we answer after the three *pesukim* of *Birchas Kohanim* are a mitzvah from the Torah. Just like in the aforementioned event, Am Yisrael were commanded to answer amen to every *brachah* and *klalah* in its own right, likewise, we have to answer amen to each *passuk* of *Birchas Kohanim*.

"וכאשר תקום מן הספר, תחפש באשר למדת אם יש בו דבר אשר תוכל לקיימו."

Otzros Emunim

Answering Ninety Amens a Day

Advice for One Who Cannot Answer Ninety Amens a Day

In our sources there are a number of pieces of advice for someone who, one day, finds himself unable to complete 90 amens a day:

15 Vavs

1. The *Tikkunei Zohar Chadash* (p. 83 1) states that on a day that a person did not answer ninety amens, he must have *kavanah* when saying the fifteen *vavs* in the words that begin the *brachah* of *Emes Veyatziv* after *Krias Shema* – “*Veyatziv venachon vekayam veyashar vene’eman ve’ahuv vechaviv venechmad vena’im venora v’adir umesukan umekubal vetov veyafeh.*” These fifteen *vavs* are numerically equal to 90, and together with the aleph of ‘*emes*’ that precedes them, they amount to 91, which is equal to amen.

Amen to the Requests of HaRachaman

2. The *sefer Derech Moshe* (Day 11) states that if it happens that a person is not able to come to shul, he can complete the quota of ninety amens by hearing *Birchos Hashachar* and *Birchos Hanehenin* from his family members. He can also add the amen that answers the requests of *HaRachaman* said at the end of *Birchas Hamazon*.

Forty Five Times

3. Another idea is brought by the *Ben Ish Chai*, that he should say each day the *passuk* (*Tehillim* 89 53): “*Baruch Hashem l’olam amen v’amen,*” forty-five times, “and this *passuk* will be effective for him instead of answering amen ninety times, when he is unable to answer.” The *Ben Ish Chai* also wrote that he used to say this *passuk* each day forty-five times, after the *parashah* of *Birchas Kohanim*, said after *Birchos HaTorah*. (*Ben Ish Chai, Shanah Aleph, Vayeishev* 15)

4. The *sefer Notrei Amen* (Vol. II, p. 158) brings: The Rishonim wrote (*Machzor Vitri* 1; *Shibbolei Haleket* 1 and more, cited in *Mishnah Berurah* 632 5) that it was instituted to say the *piyut* of *Ein K’Elokeinu* on Shabbos and Yom Tov in order to complete the quota of *Meah Brachos* with it. This *piyut* is comprised of five stanzas and each one of them has four praises. The first three stanzas begin with “*Ein...*” “*Mi...*” “*Nodeh...*” which are an acronym for amen, and they are counted as if one said amen twelve times. By saying the following stanzas, which begin with “*baruch...*” and “*Atah...*” It is as if he said twelve times “*Baruch Atah – Amen,*” which is like twelve *brachos*. In light of this, one can say that saying *Ein K’Elokeinu* completes the recital of twelve amens. This fits in very well with the words of the *Midrash* brought by *Mahar”i Tzalach* (*Peirush Eitz Chaim* to the *Siddur Hatefillah, Tefillas Ein K’Elokeinu*) because “*Ein K’Elokeinu*” was instituted when evil empires decreed that Am Yisrael must not answer amen, so this way it was said as a *remez*.

Iggeres Emunim

A Letter from a Loyal Reader

To the editorial board of *Vechol Ma’aminim*,
In recent years, I merited to become closer to Torah and *mitzvos*. Because I did not merit a Torah *chinuch*, my knowledge in *halachah* is not extensive, but I try to learn and progress step by step in my Torah and Yiddishkeit.

At the onset of my path to *teshuvah*, I saw your special pamphlet for the first time, and since then, I have drawn tremendous *chizuk* from it each week. Through it, I was introduced to an easy and powerful *mitzvah* – answering amen, and in your merit, I am able to answer many amens each day.

This easy and wonderful *mitzvah* brings me great joy, because the many times I merit to answer it give me a feeling that I am making up for the many *mitzvos* that I missed during the long years when I did not observe *mitzvos*. As such, whenever I say the *passuk* (*Tehillim* 106:48) “*Baruch Hashem Elokei Yisrael min ha’olam v’ad ha’olam v’amar kol ha’am amen*” I give special thanks to Hashem for giving me the merit of such a wonderful *mitzvah* that can be performed without limits or boundaries.

May you garner much strength and see much blessing in your work. May you be rewarded from Above for all that you do.

In appreciation,

Meir Azulai - Bat Yam

Letters can be sent to fax number 08-9746102 or emailed to the *Vechol Ma’aminim* email address. 9139191@gmail.com

Tzaddik B’Emunaso

Amen and Brachos in the Teachings of One Who Has Yahrtzeit



The Gaavad, Rav Moshe Aryeh Freund, zy”a

The Gaavad Harav Moshe Aryeh Freund, zy”a

20 Elul 5756

Harav Moshe Aryeh Freund was born in 5664 to his father, Reb Yisrael, Av Beis Din in Huedin (Honiad), Hungary. Already as a child, he excelled in *hasmadah* in Torah and in *yiras Shamayim*. He learned under

his father, and grew up under the influence of his grandfather, Harav Avraham Yehoshua Freund, Av Beis Din of Naszod.

In 5693, he began to serve as Raavad of Naszod, and later, as *dayan* and *rosh yeshivah l’tzeirim* in Satmar, under his Rebbe, the Divrei Yoel, with whom he was close for decades. After losing his wife and eight sons, *Hy”d*, in the Holocaust, he came to Eretz Yisrael and settled in Yerushalayim. He was appointed by his Rebbe to serve as *rosh yeshivah* in Satmar, a position he held for forty years, and produced many *talmidim*.

In 5749, after the passing of the Minchas Yitzchak, he was appointed Gaavad Eida Hachareidis. His *divrei Torah* were printed in the series of *seforim Ateres Yehoshua*. He passed away on 20 Elul 5756 and was buried on Har Hazeisim in Yerushalayim.

Amen – An Opening Like the Eye of a Needle

He explained that the words of the *Midrash* (*Shir Hashirim Rabbah* 5 3): “*Amar HaKadosh Baruch Hu l’Yisrael: My children, open for Me an opening the size of the eye of a needle, and I will open for you an opening that carriages and carts will be able to get into.*” This refers to the gates of blessing that open in the merit of answering amen. Hashem is asking us to do something easy and small like the eye of needle - to be strict about answering amen *k’halachah* – and in exchange He opens for us On High tremendous gates of blessing and goodness that have infinite value. (*Ateres Yehoshua Ha’azinu*)

Birchos Hashachar Bechavrusa

Each day he entered his *beis medrash* wearing *tallis* and *tefillin*, and approached his place and began to recite *Birchos Hashachar* out loud, so that others should answer amen after him. When he finished, he would wait for the *shaliach tzibbur* to recite the *brachos* out loud so that he could answer amen afterwards. (*Moshe Raya Meheimna*, Vol. I, p. 58)