

# Vechele Maaminim

A Weekly Pamphlet From "Bney Emunim"

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## Peninei Emunim

Pearls of Tefillah in the Parashah

### The Mikdash Must Be Built on a Mountain

"כי יפלא ממך דבר למשפט בין דם לדם בין דין לדין ובין נגע לנגע דברי ריבת בשערין וקמת ועלית את המקום אשר יבחר ה' אלקיך בו" (וי' ה)

From the words "vekamta v'alisa" Chazal learn (*Kiddushin* 69a, *Rashi*) that the Bais Hamikdash was higher than all other places. **Harav Yitzchak Zev Soloveichik** explained that it was not coincidental that the site chosen on which to build the Bais Hamikdash was on a mountain; rather, it was a condition in the *halachos* of building the Bais Hamikdash that it has to be on a mountain. Thus, we learn in the *Tosefta* (*Brachos* 1 15): "And how do we know that the Shechinah does not return to it until it is made a mount, as it says (Devarim 6:25): 'Hahar hatov hazeh vехаLevanon.'" The *Tosefta* further states (*ibid*) a proof from the *passuk* (*Bereishis* 22:14): "Asher ye'amer hayom beHar Hashem year'eh," meaning that "Hashem will be seen" in His Mikdash only when the place of the Mikdash will be called by people a "har" – a mountain (based on *Minchas Bikkurim* on *Tosefta* *ibid*).

For this reason, we also find (*Taanis* 26b, see *Rambam Taaniyos* 5 3) that Chazal listed among the five difficult things that happened on the day that the Bais Hamikdash was destroyed – Tisha B'Av- the fact that the wicked Turnus Rufus plowed up the site of the Heichal. This plowing of the site of the Heichal intensified the Churban because it lost the name 'har' and was no longer worthy to have the Bais Hamikdash built on it, until Hashem will once again elevate it to become a *har*.

That is why we ask on Shabbos in the *piyut* of *Dror Yikra* "Elokim, ten bamidbar har," elevate the site of the Mikdash - which has been lowered so it is like a desert - so that the Bais Hamikdash can be built upon it once again.

*Yeshurun*, Vol. 36, p. 80

### Birchas Hamitzvos on a Mitzvah D'Rabbanan

"אל פי התורה אשר יורוך ועל המשפט אשר

יאמרו לך תעשה לא תסור מן הדבר אשר יגידו לך ימין ושמאל" (וי' יא)

The *Gemara* (*Shabbos* 23a) explains that the reason we make a *brachah* in the *nusach* of *Birchas Hamitzvos* – "Asher kidshanu bemitzvosav *vetzivanu*" which is what we make on *mitzvos* that we are commanded in the Torah - even before doing a *mitzvah* that was instituted by Chazal, is because the Torah is what commanded us to heed the words of our sages, in this *passuk*: "Do not stray from what they tell you right or left."

Based on this, **Harav Meir Don Plotzky**, author of *Kli Chemdah*, wondered about the *shittah* of the *Rishonim* (*Shu"t HaRashba* Vo. III, 83; *Rosh Kesubos* 1 12) that one does not make a *brachah* on the *mitzvos lo sa'aseh*. From the words of the *Gemara* does it not seem that the *Birchas Hamitzvos* made on a *mitzvah d'Rabbanan* is only said by the force of the *din* of *lo sa'aseh* of '*lo sasur*'?

The *Kli Chemdah* wrote that despite the fact that the *Gemara* cites the words of the *passuk* "*Lo sasur...*" it is only referring to the first part of the *passuk* "*Asher yomru lecha ta'aseh*," whatever they tell you, you should do," which is a *mitzvas aseh*, a positive commandment. Indeed, this is explained in the *Rambam* (*Brachos* 11 3, see *Kesef Mishneh* *ibid*): "And all the *mitzvos* that are from *divrei sofrim*...one makes on all of them before doing them: '*Asher kidshanu bemitzvos vetzivanu la'asos*.' What is the source of this? In the Torah, where it says '*Asher yomru lecha ta'aseh*.'" *Chemdas Yisrael* Vol. I, *Kutnress Torah Ohr* 14 ad loc. *Umilvad*

### The Service of Elul Is Concentration on Tefillah

"ואמר אלהם שמע ישראל אתם קרבים היום למלחמה על איביכם אל ירך לבבכם אל תיראו ואל תחפזו ואל תערכו בפניהם" (כ' ג)

The *Avnei Nezer* of Sochatchov said:

The reason that they had to anoint a special *Kohein* – a *Kohein Mashuach Milchamah* - in order to give the nation the *chizuk* that is written in these *pesukim*, was because his words were not

only said as a warning to the fighters that their hearts should not be soft. But the anointing gave him a special power and *segulah* to be able to capture the hearts of those going to war with his words, and to put their minds at ease that they should not fear their enemies. Rather, they should fight and would prevail through *emunah* and *bitachon* in Hashem.

His son, the **Shem MiShmuel**, added that this is the significance of our *avodah* in Elul. On Rosh Hashanah, we go out to war against the prosecuting forces with the power of our *tefillah*. Therefore, from Rosh Chodesh Elul – as the war draws nearer – we are summoned by the shofar, which we blow each day, to calm our minds and to remove during davening [the 'war'] all concerns and worries from our heart. This way, by the time Rosh Hashanah comes, we will be habituated to control our thoughts and to daven with *kavanah* and a calm mind, and we can come to Rosh Hashanah with a better ability to daven with *kavanah* and to prevail over the prosecuting forces that are fighting against us.

*Shem MiShmuel* 5678

### 'Tzedek' Should be Pursued in Order to Fulfill It

"צדק צדק תרדף למען תחיה וירשת את הארץ אשר ה' אלקיך נתן לך" (טז יח, כ)

**Harav Eliyahu Horoshevsky**, Av Beis Din of Drohobitch, explained:

The holy *Zohar* (*Tikkunei Zohar* 40 1) explained that the word 'צדקה' alludes to the four holy things that a person must fulfill each day: 90 *amens*, 4 *Kedushos*, 100 *brachos* and five *Chumshei Torah* – the acronym of which forms the word '*tzedakah*.'

With Torah learning, a person can take part by supporting Torah scholars (see *Tur Yoreh Deah* 246), but he must say the *brachos*, *amen* and *Kedushos* himself. And that is alluded to in this *passuk*: "*tzedek tzedek tirdof*" – the three things alluded to by the word צדק you must pursue yourself in order to fulfill them, and you cannot rely on others.

*Eizor Eliyahu*

### Baruch...Mitzadei Gaver – Hashem Prepares Every Footstep

This story was sent to us by the person it happened to, a loyal reader, and we present it as he wrote it:

One fine day at the beginning of this year our two-and-a-half-year-old son suddenly stopped walking. We tried to tempt him with all kinds of incentives but it was for naught. The child simply refused to put his foot on the ground, and screamed in pain when we tried to lead him on a walk.

You can imagine how panicked we were. It was clear that trying to walk caused him a lot of pain, but we had no idea what the pain was coming from. We began to run from one doctor to the next, from an orthopedic specialist to a neurologist, for tests, and after all of it – there was still no clue! The pain was clear, but no one knew how to pinpoint the cause. At one point, we were referred to a special clinic located in one of the large hospitals in the center of Israel, for extensive evaluations and exams. The team of experts at the clinic took many tests,

Israel, then he would be able to do the operation with the most advanced technology available, which he had access to.

After consulting with *da'as Torah*, we began to plan the trip. A local *askan* arranged an appointment with the doctor for a Tuesday, and on the Motzaei Shabbos before that, we took off. We landed in Kennedy Airport on Sunday morning, and from there, we headed to the apartment that had been reserved for us in Boro Park.

On Monday evening, we prepared all the documents, and the results of the tests, and with *tefillah* and *bitachon* in Hashem, I went to sleep for a few hours.

The appointment was early the next morning. At dawn on Tuesday, I woke up and went to the Shomrei Shabbos shul to daven with the *neitz minyan*. I walked to davening with anxiety in my heart; on my way, I noticed a distinguished looking person who seemed to be a successful businessman heading in my direction.

I figured the man thought I was one of the many *gabba'ei tzedakah* who fill the streets of Boro Park and wanted to give me a donation. But no! Suddenly, he approached me and asked if he could say *Birchos Hashachar* for me. Of course I acceded; who would give up the many merits of answering amen, especially on a day when I so desperately needed a

stopped walking, yet I and the rest of my family were fine, *baruch Hashem*. Had I remembered to thank Hashem for that?!

With this thought in mind, I entered the shul, and as I said the words, my eyes began to well up. I thanked Hashem from the bottom of my heart for all the good He had blessed me with until that day. I expressed regret for not having done so properly until then, and I took upon myself form that point on to remember to thank Him each day, especially by reciting *Birchos Hashachar* and ansering amen to them. With my own eyes I had seen the deep and inspiring gratitude of someone who did merit to do this each day. I had experienced the words of *Chazal*: “The one who answers amen is greater than the *mevarech*.”

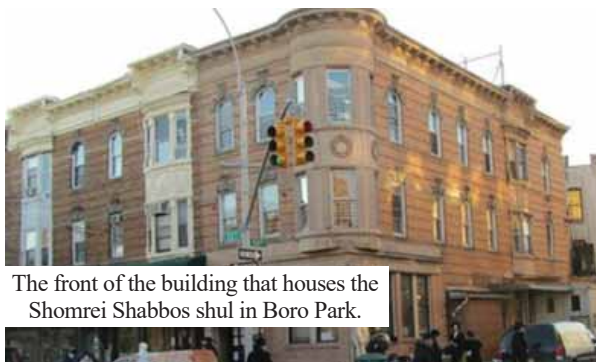
I concluded my *tefillah* with a deep sense that indeed, I had understood the message. The amen to *Birchos Hashachar* that day opened the Gates of Heaven, and on the way back to where I was staying I felt much more confident and relieved. Before we left for Manhattan, I asked my wife to recite *Birchos Hashachar* so that I could listen and answer amen. I felt that this was another signal from Above...

Like in recent months, I picked up my son, but this time, we went with lighter hearts, feeling that the angels of amen were escorting us and that the *yeshuah* was at hand.

When we reached the clinic, we waited a short time and then were called into the doctor's office. He perused the many tests we had brought along, and then examined our son's legs at length. His forehead was creased with concentration. When he finished, he pointed upwards and said something that I will never forget: “I think that He up there will take care of it; there's no reason for us to intervene.”

He asked us to take a few more tests and to come back with the results. In the end, he diagnosed a bad infection in the lower back that had caused the strong pain that prevented our son from walking. After a week of antibiotics by infusion, the situation improved. Our son began to walk a bit. Although he took only a few steps, and was obviously limping, it still was a positive development.

We were sent back to Israel with the recommendation to continue with antibiotics. The child's condition improved from week to week, until we saw our son walking normally again like other children his age.



The front of the building that houses the Shomrei Shabbos shul in Boro Park.

and after a lot of consultation they reached the conclusion that the child had sustained damage to the nerves in the lower back, and that there was no other option besides for complex surgery. The doctors noted that this conclusion was not certain, but it was the most grounded assumption that they could conceive of.

The doctors' prognosis got us even more anxious. He was so young, not yet three, and already he needed complicated surgery. And none of the doctors could promise us that the operation would be effective. On the other hand, we had to do something; it had been a long time since the child had walked on his feet; who knew what was still in store?

We consulted with a senior medical *askan*, and he advised us to travel to America to a world-renowned specialist who had a clinic in Manhattan. If, after examining the child, he agreed with the doctors in

*yeshuah*?

The man began to make the *brachos*, and I was very impressed. He said them word for word, with *kavanah* and concentration. It was evident with each *brachah* that he was expressing gratitude to his Creator for having opened his eyes, for enabling him to move his limbs and to put his soles on the ground, and so much more. When I answered amen with *kavanah*, I was suddenly struck with the thought about how many *brachos* there are in which we thank for the health of our body, and how many of them are specific praise for the ability to walk safely.

I thought to myself: Have I indeed thanked Hashem for this from the bottom of my heart? Have I properly appreciated this unbelievable gift that is given to me each day? Over the past few months, I had been so focused on davening for my son, who had



## The Obligation to Answer Amen to *Kaddish*

**9. One who hears the *tefillah* of *Kaddish* must answer amen, and one should make an effort to run to hear *Kaddish*.**

### Sources and Explanations

According to *Shulchan Aruch Orach Chaim* 56 1, the *Chessed L'Alafaim* there adds: It is worthy for every person to try and run and wait to answer amens and *Kaddish*, and may it be that they should try to answer amen the same way they make an effort to earn a few pennies. About this it is said (*Mishlei* 2:4): "if you seek it like silver, and hunt for it like treasures" then you will understand *yiras Hashem*...

The *tefillah* of *Kaddish* is one of the fundamentals of *tefillah betzibbur*, yet it is not mentioned explicitly in the Talmud. However, saying "amen yehei *Shemei Rabba*" is mentioned in a few places (see *Brachos* 3a; *ibid* 57a; *Shabbos* 119b, *Sotah* 49a and others). The *Kaddish* is mentioned by name in *Maseches Sofrim* (10 6) and in the *Zohar* in a number of places (*Bereishis* 38:2, *Terumah* 129 2 and others). The *Ohr Zarua* (Vol. II, *Hilchos Motzaei Shabbos* 89) wrote in the name of his *rebbe*, Rabi Elazar of Worms author of *Sefer HaRokeach* that the *Anshei Knesses Hagedolah* composed and established the recital of *Kaddish*. The *Aruch Hashulchan* wrote (*Orach Chaim* 55 1) that "Kaddish is a great and awesome praise that was instituted by the *Anshei Knesses Hagedolah* after the first *Bais Hamikdash* was destroyed. It is a *tefillah* about how the *Churban* led to the desecration of Hashem's Name, the destruction of Eretz Israel and the dispersal of Am Yisrael all over the world. We daven that Hashem's Name should be great and sanctified..." The *nusach* of *Kaddish* is not mentioned in the *Tannaim* and *Amoraim*, just like they did not mention all the *nuschaos* of *tefillah*, because they were fluent in the mouths of the people. It was only in the times of the *Gaonim*, who began to cite the *nusach* of *tefillah* in the *seforim*, that the entire *nusach* of *Kaddish* was written down (*Sefer HaKaddish* [Rav D. Assaf] Introduction p. 39).

## The Main Point of *Kaddish*

**10. The *Kaddish* that was instituted by the *Anshei Knesses Hagedolah* is from the words *Yisgadal Veyiskadash until D'Amiran B'alma V'Imru Amen* and that is the *ikkar* of *Kaddish*.**

### Sources and Explanations

This was written by the *Lechem Chamudos* on the *Rosh* (*Brachos* 2 23) according to the *Rambam* in the *Seder Hatefillos Nusach* of *Kaddish*, and brought by the *Magen Avraham* 66 6. The *Aruch Hashulchan* (56 8) also wrote: "And know that the world is used to saying 'Chatzi *Kaddish*' and '*Kaddish Shalem*,' and there are many who think that it is really half of *Kaddish* and that is a mistake. In actuality, the end of *Kaddish* is only until *D'Amiran B'alma*, but at the end of the *tefillah* we add the *tefillah* of *Tiskabel* and *Yehei Shemei Rabba* and ... the fact that it is called *Chatzi Kaddish* is random."

## Answering Amen to *Kaddish*

**11. The *poskim* are divided regarding the number of amens that one must answer in each *Kaddish* and in which order. Some hold that we answer five amens in each *Kaddish* in this order: 1. After *Yisgadal Veyiskadash Shemei Rabba*; 2. After the first *V'imru amen*; 3. After 'Ul'olmei olmaya *Yisbarach*'; 4. After '*Brich Hu*' and 5. After the second '*V'imru amen*.' And the other opinion is that the five amens are in this order: 1. After *Yisgadal Veyiskadash Shemei Rabba*; 2. After *Veyatzmach Purkanei Vikarev Meshichei*; 3. After the first '*V'Imru Amen*'; 4. After '*Brich Hu*' and 5. After the second '*V'Imru Amen*'. There are those who differ, and hold that we should not answer amen after '*Brich Hu*'.**

### Sources and Explanations

The first *shittah* is that of the *Rambam* (*Seder Hatefillos Nusach HaKaddish*), while the second view is that of the *Arizal* (*Pri Eitz Chaim*, *Shaar Hakaddishim* Chapter 6, cited by *Kaf Hachaim* 56 29). Both the *Rambam* and the *Arizal* hold that we have to answer five amens to each *Kaddish*, but they differ about the place of one of them. The *Rambam* wrote to answer amen after *Yisbarach* and not after *Vikarev Meshichei*, while the *Arizal* instructed to answer amen after *Vikarev Meshichei* and not after *Yisbarach*.

But the *Rema* (*Orach Chaim* 56 2) differs and thinks that one should not answer amen after "*Brich Hu*." The foundation of this dispute is where the request that begins with *Yehei Shemei Rabba Mevarach* ends. Is it with the words "*Brich Hu*" – and therefore we should answer amen there, or does the request end with the word "*Kudsha*", and the words "*Brich Hu L'eila*" are a new request, and therefore we should not stop to answer amen after "*Brich Hu*" (*Biur HaGra* *ibid*)? The custom of the descendants of *Ashkenaz* who follow the *Rema* (and they do not say the words *Veyatzmach Purkanei Vikarev Meshichei*) is that they answer only three amens in *Kaddish*: 1. After '*Yisgadal Veyiskadash Shemei Rabba*'; 2. After the first '*V'imru amen*'; and 3. After the second '*V'imru Amen*' (*Aruch Hashulchan* *ibid* 6).

The *poskim* say (*Shalmas Chaim* 59; *Halichos Shlomo Tefillah* Ch. 6, 14) that even if one has the custom not to say "*Veyatzmach Purkanei Vikarev Meshichei*," if he davens in a place where the *shaliach tzibbur* does say it, he should answer amen after it. But *sefer Peninei HaGriz*, p. 53, notes that the *Brisker Rav* would not answer amen after *Vikarev Meshichei* when he heard it from the *chazzan*. This was because the *Rambam*, who wrote in his order of *Kaddish* (*ibid*) to say "*Veyatzmach Purkanei Vikarev Meshichei*" and listed all the places where amen is answered in *Kaddish* did not write that one should answer amen after "*Vikarev Meshichei*."

# A Son Honoring His Father

A Word from the Founder and Nasi of Bney Emunim

## 'Zechor Av Nimshach Acharecha Kamayim'

In this segment, which is being published ahead of the *yahrtzeit* of my father, *zt"l*, I deviate from my regular habit, due to the mitzvah of *kibbud av*, and I'd like to share some of the emotions I feel as this day approaches.

Today, as the Bney Emunim revolution has expanded throughout the world, it's hard to believe that it began as a spontaneous idea in a moment of *siyata diShmaya*. Unbelievably, it grew at a rapid pace to tremendous proportions all over the world, in the essence of "And His Honor will fill the whole world, *amen v'amen...*"

From time to time, I recall how at the end of the *shivah* for my father, Rav Chaim Bentzion ben Reb Aharon Tzvi Marmorstein, *zt"l*, before I returned home to America, I pondered to myself about what I could do to repay him and to effect an *aliyah* for his soul. My father had unbelievable *mesirus nefesh* for every *davar shebikedushah*, and that merit advocates for our entire family to this day.

The more I thought about it, the stronger I felt that the mitzvah that I would work on myself, and urge others to strengthen, and through which I could bring the greatest *nachas ruach* to his pure soul, is the mitzvah of answering amen.

Having grown up with my father, the mitzvah of answering amen was an integral part of my being. My father, from a very young age until the end of his life, held onto this mitzvah with all his strength. He appreciated it, and valued every single amen more than gold and precious stones, and like a dealer who understood in gemstones, he would pursue each opportunity to answer amen and add more diamonds to his treasure.

Until the end of his life, he was never ashamed to ask his children, grandchildren or anyone who was in his presence, to say *Birchos Hashachar* for him so that he could merit more amens. It's hard to describe in writing the joy that would shine from his face whenever someone acceded to his request.

There, in the walls of the little shul where my father would speak, explain and persuade all those around him to strengthen their observance of this mitzvah, where he would distribute sweets to the children so they should answer amen after *brachos* – that is where the Bney Emunim revolution began! And from there, it continues to grow and develop to this day.

This remarkable fact can be a lesson for all of us about the tremendous power of answering amen. Although it is a small word, it has the power to effect great things in all the realms. Indeed, those amens that my father answered so many years ago do not stop resonating and

having an influence to this day.

As my father's son, I also try to act the way he did. Early in the morning, I arrive at the Brizdovitz shul in my neighborhood in Boro Park, Brooklyn. For about three hours, dozens of *mispallelim* pass by me to say *Birchos Hashachar*. I merit to hear *Birchos Hashachar* many times each morning, and to answer thousands of amens. At the same time, I am able to raise the awareness of anyone I meet about the importance of answering amen, especially after *Birchos Hashachar*.

I feel that this custom has illuminated my life; it is infinitely precious to me, and that is why I appeal to anyone who happens to be around me to recite the *brachos*. I see it as a tremendous *zechus* for them, and as such, I seek out ways to be *mezakeh* more people.

Whenever I speak about my father, I cannot help but share some of the spiritual facets of his life. First of all, I



Rav Chaim Bentzion Marmorstein, *zt"l*, in whose memory Bney Emunim was founded

will mention that his *tefillah* in general was his life-giving elixir, his very being. He davened with awe, and each word was said with care and *kavanah*. When he said the *tefillah* of *Nishmas*, he could not contain his emotions, and it was awe-inspiring to see how he recited the holy *tefillah* with copious tears and fiery emotion.

Every single mitzvah was extremely dear to him. On Erev Pesach he held a large *siyum* because he was a *bechor*. It was both because he loved the *mitzvos*, and also because of the dedication and love he had for Torah learning, which galvanized him to attend *shiurim* morning and evening. He had a special fondness for the *Iggeres HaRamban*,

which he knew fluently.

We are currently in the *shemittah* year, so it is fitting to note his dedication to keeping the mitzvah of *shemittah*. While still a farmer in the town of Kfar Gideon in the Jezreel Valley, before there were all kinds of *shemittah* committees and funds, he was strict to keep this mitzvah in an uncompromising fashion, without receiving support of any kind.

And from the seventh year to the seventh day, the honor of Shabbos was also extremely dear to him, and when he moved to Bnei Brak, where, at the time, Shabbos was unfortunately desecrated widely, he would protest against the people who drove under his home on Rechov Hashomer. He was not calm until that street was closed on Shabbos.

When we made Aliyah to Eretz Yisrael and lived in Kfar Gidon, my father was *moser nefesh* to send his children to learn in Talmudei Torah and in the best *yeshivos*, even though this meant they would be sent away from home at a young age.

I remember that when we were young children, each Sunday, when we had to leave the house to go back to where we learned for the entire week, we would cry when we parted. But then, my father would suppress his emotions, and because he saw our Jewish future in his mind's eye, he would say to us, "Dear children, it's better that you should cry now than we should all cry in the future..."

The truth is that indeed, he did cry later, but it was not sad weeping; it was tears of joy and gratitude that he merited to see his effort spay off in his lifetime with children and grandchildren who love Torah and *mitzvos*; some of them became very erudite *bnei Torah*.

Today, as tens of thousands of Yidden from all over the world recite *Birchos Hashachar bechavrusa* because of his pure practice, surely he is looking down from On High with joy, and his soul is rising ever higher to purer and holier levels.

Ahead of his *yahrtzeit*, I allow myself to ask my dear friends, the readers of this pamphlet who are always strengthening their *emunah* of amen, to be especially careful on this day to answer amen in his pure merit, especially after *Birchos Hashachar*, as he did. May he be a *meilitz yosher* for us all, *amen v'amen*.

With a call for *Shema*  
*Beni Mussar Avicha*,

**Yaakov Dov Marmorstein**