

Ve chol Maaminim

A Weekly Pamphlet From "Bney Emunim"

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Peninei Emunim

Pearls of Tefillah in the Parashah

Pischu Shearim

Open the Gates

The Mitzvah of Parah Is Indicative of the Whole Torah

“זאת חקת התורה אשר צוה ה' לאמר דבר אל בני ישראל ויקחו אליך פרה אדמה תמימה” (יט ב)

The concept of this *parashah* is the mitzvah of the *parah* that purifies those who are impure. Why then, does the Torah begin with the words “*zos chukas haTorah*” and not “*zos chukas hataharah*,” as it begins the *parashah* of Pesach with “*zos chukas haPesach*” (*Shemos* 12:43)?

The *Ohr Hachaim* explains:

Fulfilling the logical *mitzvos* that have a reason do not prove that we are subservient and committed to keeping the *mitzvos* of the Torah, because even non-Jews observe such *mitzvos*. Only fulfilling *mitzvos* that are classified as “*chok*” and for which we do not know the reason, “will indicate the justification of the *emunah* and the agreement of the soul to fulfill all the *mitzvos* of the Torah.” Therefore, the Torah begins *Parashas Parah* with the words “*zos chukas haTorah*” to teach us that one who fulfills the mitzvah of *parah*, which has no known reason, indicates his agreement to fulfill all the *mitzvos* of the Torah. That is why the *passuk* considers it as if he actively fulfilled all the *mitzvos* of the Torah.

Based on this, the **Be'er Moshe** of Ozherov explained what we say on Chanukah, in *Al Hanissim*: “When the evil reign of Yavan stood over Your nation Yisrael to make them forget their Torah, and *leha'aviram mechukei retzonecha*,” in other words, forgetting the Torah is dependent on “transgressing the *chukim*.” Because if the Greeks would *chalilah* prevent Am Yisrael from performing the *mitzvos* that are considered “*chok*”, that would have been enough to lead to “forgetting Your Torah.” Because, as noted, fulfilling the *mitzvos* of the Torah is based on doing them with simple *emunah*, only because Hashem commanded us to, and for no other reason.

Ohr Hachaim; Be'er Moshe Mishpatim p. 746

A word from the founder and Nasi of Bney Emunim

Let Us Calculate the *Cheshbon* of Amen

In this *parashah*, the Torah teaches us an important and eternal concept. After describing how Bnei Yisrael struck Sichon, the king of the Emori, and captured his land, the Torah says (*Bamidbar* 21:27): “*Al kin yomru hamoshlim bo'u Cheshbon tibaneh usechonen ir Sichon.*” *Chazal* (*Bava Basra* 78b) explain this *passuk* as follows: “*Hamoshlim*” are the *tzaddikim* who rule over their *yetzer*, and what do they say? “*Bo'u cheshbon*” – let us make the calculation of the world! Let us calculate the benefit we will derive in *Olam Haba* from each mitzvah, as compared to the loss that we will incur for each sin. And the *Gemara* concludes: “If you do so, *tibaneh* – in this world, and *techonen* – in *Olam Haba*.”

By nature, we are used to studying the world and drawing conclusions based on what we see. This vision is usually short-term. With the call of “let us calculate the *cheshbon* of the world,” *Chazal* are arousing us to look with a genuine gaze, to the long term, that, while taking into account the present, is focused on the future.

If we would be told about a bank that, in exchange for every dollar we deposit, will give us a bag filled with diamonds – of course we won't believe it! But the truth is that Above, there is a “World Bank” that works exactly with this method. In exchange for every deposit that in our material view seems minor – just a mundane transaction, a short statement – we merit tremendous profits.

That is the ‘*cheshbono shel olam*’! That is the *cheshbon* of answering amen that *Chazal* and our sages extolled the virtues of, and praised the reward that is given to us because of it. Indeed, the value of amen should not be estimated in a material terms, but rather in the calculations of HaKadosh Baruch Hu, where it has unfathomable value!

Someone who merits to adhere to answering amen has proven with this that he belongs to the “*moshlim*” who correctly calculate the transactions of the world, and understand that if *Chazal* said that answering amen is a source of abundance in the world, and made such extensive promises - opening of the gates, tearing up the decrees, a long life, and many more – then we need to give it the right proportional weight.

Someone who believes in this calculation, and knows that with a minor movement or statement, one can fulfill countless *mitzvos*, and earn eternal rewards, will certainly not be lax about this mitzvah!

So this is a reminder, now is the chance: Let us all be among those who calculate the *cheshbono shel olam*. We will be strict about answering amen, and we will merit –*tibaneh* - to be built in this world, and *techonen* - established in the World to Come, *amen v'amen*.

Good Shabbos

Yaakov Dov Marmurstein

The Secret of the Second Will

This story was related by one of the leading *poskim* in our generation, Harav Moshe Shaul Klein, *shlita*, and it contains a piercing lesson of *chizuk* for every Yid about one of the three pillars that sustain the world, *tefillah*.

News of the passing of Reb Tzvi Hirsch shocked his family and all who knew him. Despite his advanced age, Reb Tzvi Hirsch was an active person and full of life; people benefitted from his sage counsel and guidance, and his sudden passing was like a storm on a clear day.

Many people attended his *levayah*, as he knew and was loved by so many. Reb Tzvi Hirsch was the driving force on all matters of *kedushah*. His thoughts were always focused on how he could strengthen spiritual matters that were necessary at that time. He would constantly come up with new idea to galvanize people and to increase their adherence to these matters.

He was beloved by all who knew him. His unique personality was a combination of determination and clear-minded *hashkafah*, together with a pleasant demeanor. As such, his proactive efforts, even when relating to painful subjects, was accepted without generating objection. Reb Tzvi Hirsch was gifted with rhetorical skills and rich language; in his conversation with young people, he knew how to select the right words that would draw their hearts in the positive direction. In contrast, when he spoke to adults, he would use words of *Chazal* that he was fluent in, through which he would awaken latent emotions for the sake of the issue he was trying to strengthen.

The subject of *tefillah* is one that was very close to Reb Tzvi's Hirsch's heart. Wherever he was, he tried to raise awareness about how important this mitzvah is, and his efforts bore fruit.

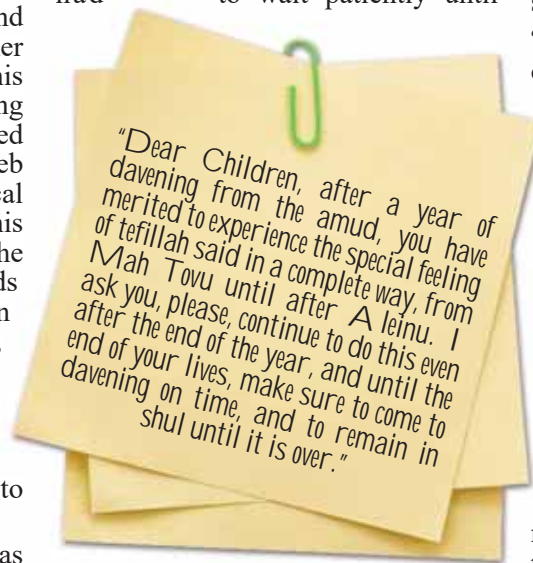
Upon his passing, there was lots of discussion about his unique will. Yes, there was the poignant will that was read out in part at the *levayah*, but the one that generated interest was the one that was not read. Well-founded rumors claimed that Reb Tzvi Hirsch had written another will, which he had hidden away in a place known only to one person, the one he trusted most, and he firmly instructed that it only be

opened one year after his passing.

His children, who were very curious to know what their father had instructed them in his will, had to wait patiently for the first year to pass. That was when they were supposed to get the will from the loyal person, and finally, the mystery about the will that had been on their minds for a year would be solved.

There were lots of rumors and assumptions regarding the contents of the will. They ranged from a story about an unknown asset that yielded profits that the father had purchased decades ago, and now the time had come to cash in on it, and it would grant his heirs significant profits. There was also a rumor relating to the history of the family.

Some claimed firmly that it was possible that the father wanted to arouse his children to *chizuk* on one of the many subjects close to his heart that he had worked to strengthen all his life. Whatever the case, everyone had to wait patiently until



the moment would come when the will would be opened, and the mystery would be solved.

A year passed, during which the children upheld all the *minhagim* of mourning, and did everything they could to benefit their father's soul. They davened from the *amud* three *tefillos* a day, and they habituated themselves to come early to davening so that they could get to the *amud* in time. They learned *Mishnayos* throughout the year of mourning, and the brothers concluded the entire *Shas Mishnayos* in memory of their father.

At the conclusion of the year, after the family visited their father's *kever*, a large *siyum* was held for all the descendants and relatives of Reb Tzvi Hirsch. The excitement was at a fever pitch, both because of the event, where their father's memory was very prominent, and because they knew that the mysterious will would finally be revealed.

At the appointed time everyone gathered for the *seudas mitzvah*, held in a nice hall. The Yid who Reb Tzvi Hirsch trusted was summoned to the stage after he'd guarded the will this past year. The man held a small envelope, which only intensified the mystery, and everyone fixed their gaze on him as they waited to hear what he had to say.

With awe, the man opened the envelope, and to everyone's surprise, a small, colorful memo paper dropped out. They all wanted to hear what it said, and the man began to read. The long awaited-for will had just two sentences, and they said:

"Dear Children, after a year of davening from the *amud*, you have merited to experience the special feeling of *tefillah* said in a complete way, from *Mah Tovv* until after *Aleinu*. I ask you, please, continue to do this even after the end of the year, and until the end of your lives, make sure to come to davening on time, and to remain in shul until it is over."

The man finished reading the will and a heavy silence descended on the hall. Yes, apparently their revered father indeed had asked, in his wisdom, to use these solemn moments to give them *chizuk* on things of major importance, and to ask them to continue strengthening this matter even after the time when they were obligated to.

The event came to an end, but its impression remained etched in the hearts and minds of all who were there. The message that the *niftar* wanted to convey will not be forgotten by participants for the rest of their lives. As one of the sons of Reb Tzvi Hirsch said: "*Tefillah* has a beginning and end. When you come late or leave early, it is an incomplete *tefillah*, plain and simple."



Harav Gamliel Rabinowitz, shlita
One of the Roshei Yeshivah of Shaar Hashamayim

The Virtue of the Mitzvah of Answering Amen

Learn from the War of the Yetzer

In many places, *Chazal* extol the virtues of the one who answers amen and his reward. Perusal of these words arouses us to internalize how great is the obligation we have to strengthen our answering of amen with *kavanah*, aloud – *bechol kocho*.

One who takes heart will clearly see that the *yetzer hara* wages a special war to prevent a person from answering amen. An entire battle is waged for every single amen, and a person should know and try with all his might not to miss out on even one amen.

In truth, the actual effort by the *yetzer hara* to prevent the person from meriting to answer amen indicates how lofty this mitzvah is, because *Chazal* taught us: When a person sees that the *yetzer hara* invests a lot of energy to prevent something from him, then he must conclude from that how important it is, and he should make a special effort to strengthen himself on this subject. *Tzaddikim* said that this is what Moshe's intention was when he said to *Pharaoh* (*Shemos* 10:26): “*Vegam mikneinu*, our own flocks will go with us, not a single hoof will remain. We must take from them to worship our G-d.” From your insistence that our cattle should remain in Egypt, we understand how important it is that it will also come with us, “to serve Hashem, our G-d.”

It's Worthwhile to Live for Answering Amen

The following story indicates the great virtue of answering amen: A famous doctor lived in America, and in time, he decided to be *chozer b'teshuvah*. One day, he related the reason for the turnabout in his life. “A critically ill patient came to me for treatment. His condition was dreadful and he was suffering so badly. He asked me to do tests to determine his condition. The tests were not encouraging at all, and they showed that his end was near. Even emergency surgery would only lengthen his life by about half a year. When this Jew heard the information, he asked me to accompany him to his rabbi, Rav Moshe Feinstein, to issue a ruling.

“I did as he asked. Rav Moshe listened to the different sides of the issue, and ruled that the surgery must be done! When Rav Moshe saw me wondering about his decision, he explained: Over the additional months that the patient will live, he will merit to say many more amens to the *brachos* that he will hear, and for that, it is worth the suffering. The *bitachon* with which Rav Moshe said this, the intensity and the enthusiasm penetrated my mind, and after thinking long and hard I decided to be *chozer b'teshuvah*.”

We can mention the words of *Chazal* (*Brachos* 47a): “Anyone who prolongs amen has his days and years prolonged.” And I can bear witness that my father, *zt”l*, was extremely careful to answer amen aloud. Even when he was very elderly, his voice could be heard in the *beis medrash* when answering amen, in a voice louder than all the *mispallelim*. Indeed, this merit gave him the *zechus* of a long life and good years.

The Reward for Answering Amen Is Ten Gold Coins

Chazal say (*Chulin* 87a) that the reward for every *brachah* is ten gold coins, and therefore, one who grabs a *brachah* from a friend needs to pay him damages of ten gold coins (as ruled in *Shulchan Aruch Choshen Mishpat* 382 1).

Rabbeinu Tam was *mechadesh* (*Tosafos Bava Kama* 91b ad loc. *Vechiyvu*) that because *Chazal* say (*Brachos* 53b): “*Gadol ha'oneh yoser min hamevarech*,” the reward of one who answers amen on the *brachah* is at least as much as the *mevarech*. So we find that the reward for every amen is at least ten gold coins. Therefore, he ruled that if a person was called to the Torah and someone else went instead of him, the *oleh* does

not need to pay the person who should have had the *aliyah*. This is because the one who was called up first can answer amen after the *brachos* of the one who was *oleh* in his place, and therefore he does not lose the reward of the ten gold coins that were taken from him.

The *Shittah Mekubetzes* (*Bava Kama* ibid) brings that some think that this payment of ten gold coins is due to the *din mammon* not as a fine. In light of this, it emerges that someone who disturbs his friend and prevents him from answering amen to a *brachah* is a thief, literally. He steals from him an amen that is worth a fortune, because the value of ten gold coins is 250 *zuzim*, which at the time of the *Gemara* could support a person for more than a year (see *Peah* 8 7 and *Rav Ovadia MiBartenura* ibid).

On this subject, it is fitting to cite the beautiful words of the *Chasam Sofer*. It would seem that we can ask how *Chazal* knew to estimate that the reward of every mitzvah is only ten gold coins? Is there a limit to the reward for a mitzvah? Doesn't Shlomo Hamelech say (*Mishlei* 8:11) “And all desirable things cannot be compared to it”? And the *Chasam Sofer* explained that the reward of ten gold coins is not the value of the mitzvah, but rather compensation for the pain a person feels when he is prevented from fulfilling the mitzvah.

Yes! Someone who misses out on answering amen – even a single one – must feel real pain about the loss. I heard about Harav Zalman Brizel, *zt”l*, that someone in the family once said a *brachah* in a whisper, and people could not answer amen to it. He immediately went over and said him, with pain in his voice: you just made me lose out on a million dollars! Because you stole from me the right to answer amen.

In Chazaras Hasha”tz There Is No Grip for the Chitzonim

We need to raise awareness about the great obligation to listen to the *sha”tz* when he repeats the *tefillah*, and to hear each and every word and to make sure to answer amen with *kavanah*. The Arizal said that in the whispered *Shemoneh Ezech* the *chitzonim* can have a grasp, which is not the case when the *shaliach tzibbur* repeats the *tefillah* aloud. Indeed, Harav Chaim Vital testified that the Arizal would stand during *Chazaras Hasha”tz* with his eyes closed, and had *kavanah* on every word.

This is not just a random *chumrah*. The Rema (*Orach Chaim* 124 4) writes: “Some say that the whole nation should stand when the *sha”tz* repeats the *tefillah*.” The *Mishnah Berurah* (20) explained that because the *shome'a* is like the *oneh*, it is considered as if they are davening themselves, and when a person davens *Shemoneh Esreh* he needs to stand. When my father was in the hospital, he was the oldest person in the shul there, yet, he was the only one who stood for *Chazaras Hasha”tz* and answered amen aloud, because he knew how important it is, and because he loved the *mitzvos*.

Chazaras Hasha”tz was not meant to be a time to put on *tefillin Rabbeinu Tam*, and certainly not to read pamphlets of all kinds. There is an obligation to hear every word in *Chazaras Hasha”tz* and to answer amen properly to each *brachah*.

I saw a person who had to step out of shul on Chol Hamoed Succos during the davening, and he chose to leave during *Chazaras Hasha”tz* so that he would not have to leave during *Hoshanos*. After davening I said to him: Saying *Hoshanos* is a *minhag*, *Chazaras Hasha”tz* is an absolute *chiyuv*.

Let us be careful to answer amen according to *halachah* on *brachos* and *Kaddish* and we will merit to see the fulfillment of all the promises that *Chazal* made for one who is strict about amen.

Otzros Emunim

Making Hishtadlus to Answer Amen

A Reminder to Answer Amen K'Halachah

Harav Raphael Baruch Toledano, the Rav of Meknes, was known for being strict to answer amen. Once, when he had the chance to daven in one of the well-known shuls in Bnei Brak, the Rav noticed that some of the *mispallelim* were not answering amen according to *halachah* after *Chazaras Hasha*"tz. At the end of the *tefillah*, he climbed up on the bench, and rebuked the *tzibbur* for not being careful about amen. When his grandson asked why he did not take his dignity into account, he replied, "I wanted them to remember my rebuke, and because *Chazal* say (*Chulin* 75b) that people remember things that are strange, why should I think of my honor and not the honor of my Creator?!" (*Mekabtzil* Issue 33 p. 539)

Razei Emunim

Pearls of Amen in the Parashah

Amen after the *Brachah* of *Mechayeh Hameisim*

“ויאמר ה' אל משה ואל אהרן יען לא האמנתם בי להקדישני לעיני בני ישראל לכן לא תביאו את הקהל הזה אל הארץ אשר נתתי לכם” (כ"ב)

The *mochiach* who lived many years ago, **Harav Moshe Kahana of Gibitsch**, author of *Derech Moshe*, often rebuked his listeners about the obligation to be careful about answering amen to every *brachah*. He especially warned about two amens, which despite their great virtue, many are unintentionally lax about. They are the amen after the *brachah* of *Hamachazir Shechinaso LeTzion* – because the *tzibbur* is hasty to say *Modim D'Rabbanan*, and the amen after the *brachah* of *Haporess Sukkas Shalom...V'al Yerushalayim*, said on Friday night – because the *tzibbur* is in a hurry to say *Veshomru* (*Derech Moshe* for Day 11). He related that there was a *chassid* who wanted to understand why the exile is so long, and after fasting over this question he received an answer from Above: “How will the *Geulah* come if the world is not careful to answer amen to *brachos* that were instituted about the future Redemption – *Hamachazir Shechinaso* and *Haporess Sukkas Shalom*, and answering amen to them, which express our complete *emunah* in the *Geulah*?”

The *Sefer Hapanim* (47) warned of another amen, that when not answered, that delays the *Geulah*, and that is after the *brachah* of *Mechayeh Hameisim*, because many immediately begin with the words of *Kedushah* and forget to answer amen.

The *dorshei reshumos* (record keepers) said that the obligation to be careful about answering amen after *Mechayeh Hameisim* is alluded to in this *passuk*. The acronym of the final letters of the words *יען לא האמנתם* is amen, and the *passuk* continues – “*ya'an lo he'emantem Bi lehakdisheini*” – because you were not careful to answer amen to the *brachah* of *Mechayeh Hameisim*, which is adjacent to *Kedushah*, “**therefore you will not bring this *kahal* into the Land that I gave to them**” – the complete *Geulah* is being delayed.

Torah MiSinai

Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit



The Shefa Chaim of Sanz-Klausenberg, ז"ל.

The Shefa Chaim

9 Tammuz 5754

Harav Yekusiel Yehudah Halberstam of Sanz-Kalusenberg was born to Rav Tzvi Hirsch Halberstam of Rudnick, grandson of the Divrei Chaim of Sanz, and to his mother Chaya Mindel, who was the great-granddaughter of the Bnei Yissaschar.

Already as a child he was known as an *illuy*, and by the time he reached bar mitzvah he had been tested on all of *Shas*. At age 14, he was orphaned of his father, from whom he learned the bulk of his Torah. That same year, he was given *semichah* by the *gaon* of the generation, Harav Meir Arik, and others.

He married the daughter of the Atzei Chaim of Sighet. During the Holocaust, he and his family were deported to Auschwitz, where his wife and eleven children were murdered. He was the only one to survive.

At the end of the war, he began establishing Torah institutions in the DP camps. Later, he came to America and was very active in building the Torah world; he delivered *shiurim* in the yeshivah he established. He remarried to the daughter of Harav Shmuel Dovid Ungar, the Nitra Rav, and they had seven children.

In 5715, he visited Eretz Yisrael for the first time, and decided to establish a Chassidic quarter, the Kiryah Chassidit, and Torah institutions. His Torah was printed in the *Shefa Chaim* series on Torah and Moadim, and in seven volumes of *Shu"t Divrei Yatziv*.

Late on Friday night of Shabbos *Parashas Chukas*, 9 Tammuz 5754, the Rebbe passed away; he was laid to rest on Sunday in the Sanzer section of the cemetery in Netanya.

Birchos Hashachar Together, in Shul

In the *Chumash-Rashi shiur* of *Parashas Chukas Balak* 5739, the Shefa Chaim spoke about saying *Birchos Hashachar bechavrusa* in shul, and he said:

“And I have said it a number of times, please, to restore the crown to its glory, and to institute in our *batei medrash* a *sefer tefillah* with the *sha*"tz, as was done in past times. Each *minyana* that begins should start from *Birchos Hashachar*, where first the *sha*"tz says the *brachos*, and then each one says them for himself. A *yerei Shamayim* will try to hear from a few more people [*Birchos Hashachar*] in order to answer ‘*Baruch Hu ubaruch Shemo*,’ and amen after them. And my holy grandfather, the Sanzer Rebbe, *zy"ta*, had a fixed practice each day that one, and sometimes two, of the children would say *Birchos Hashachar* in front of him, whether they were his sons, in their youth, or one of his grandsons, or a different child.” (*Shefa Chaim, Torah Umoadim*, Vol. 18, p. 355)