

# Ve chol Maaminim

A Weekly  
Pamphlet  
From  
"Bney  
Emunim"



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

Parashas BECHUKOSAI | 5784 | Issue No. 535

## Peninei Emunim

Pearls of Tefillah in the Parashah

### The Segulah of Toiling in Torah

"אם בחקתי תלכו ואת מצותי תשמרו ועשיתם אתם: ונתתי גשמיכם בעתם ונתנה הארץ יבולה ועץ השדה יתן פרי" (בג-ד)

In the simple meaning, the words "*Im bechukosai telechu*," are the same as the next few words, "*v'es mitzvosai tishmeru*." Why then is this seemingly redundant language used? *Rashi* explains (based on *Sifra Bechukosai Parshasa 1*) that indeed, the meaning of the *passuk* is not that "if you follow My *chukim*" to instruct a general following of the *chukim* in the Torah, but rather "that you should toil in [the study of] Torah."

Based on this, **Harav Moshe of Lublin**, the son-in-law of the Maharsha and author of *Mahadura Basra*, explains the words of *Chazal* (*Bava Metzia 85a*) on the *passuk* (*Yirmiyahu 9:11-12*): "Why was the land ruined?...Because they have forsaken My Torah" – "that they didn't make a *brachah* on the Torah first." And the question is known: Was this sin of not saying *Birchas HaTorah* so great that Am Yisrael was punished with the destruction of the land because of it?

The *Mahadura Basra* explains: The question of "why was the land ruined" does not refer to the *churban* of the Bais Hamikdash, but rather, that the land of Eretz Yisrael lost the *brachah* in its fruits, for which it is called '*Nachalas Tzvi*' (*Yirmiyahu 3:19*). This name was derived because the land brought out fruits very quickly, like a deer that is light on its feet and runs fast (*Kesubos 112a*). And because in this *parashah*, the Torah conditions the promise of "*venasnah ha'aretz yevulah*, the land will yield its crops..." on "*im bechukosai telechu*," – "that you should toil in Torah," *Chazal* learn that this punishment came because they didn't toil in Torah.

This is what *Chazal* mean when they say: "That they did not recite *Birchas HaTorah* first." In other words, they abandoned their toil and engagement in Torah, which is the *ikkar* of its virtue, as explained by the words "*La'asok bedivrei Torah*," as stated in *Birchas HaTorah*.

*Mahadura Basra Bava Metzia 88a*

## Pischu Shearim

A word from the founder and Nasi of Bney Emunim

### Brachos Come in Pairs

We often mention the concept that answering amen completes the *brachah*. We just rejoiced with the *hilula* of Rabbi Shimon Bar Yochai, who taught us in his *Sefer Hazohar* (*Eikev 271 1*) that only a *brachah* that is answered with amen is a complete *brachah*, for which the Gates of Heaven are opened.

This concept can also be inferred from the fact that the *Gemara* (*Brachos 53b*) compares the *brachah* and the amen to battles in a war, to learn that "the one who answers amen is greater than the *mevarech*." Just like in wartime, the simple soldiers are the ones who launch the war, while the strong soldiers follow later and complete the battle, so, too, one who answers amen comes after the *mevarech* and he is greater than the *mevarech*. We need to learn from this that similar to the parable, in which the simple, strong soldiers participate in the same war, likewise in the *nimshal*, the *mevarech* and the one who answers amen participate together in the *brachah*. Answering amen is not an addition to the *brachah*, it is an integral part of it – and completes it.

Many of the commentaries bring various comparisons to illustrate the concept of completing the *brachah* with amen: Rabbeinu Bechayei (*Shemos 14:31*) compared the *brachah* to testimony offered by one witness, and the answering of amen to

the second witness that joins him, and through the latter, the testimony is accepted. In contrast, the Maharshal compared the *brachah* to the body of the document, while the amen is like the signature of the witnesses that give the document validity (*Amudei Shlomo* on the *Sma"g*, *Aseh 27*). Similarly, there are other comparisons, but the basis of the concept is the same: answering amen is part of the *brachah* and is meant to complete it.

In a beautiful letter that one of our readers sent, he added another example to clarify the connection between amen and the *brachah*. He compared the *brachah* and the answering of amen to a pair of shoes, and wrote: "Shoes come in pairs, a left shoe and a right shoe. One shoe, no matter how prestigious the brand name, will be useless if the other shoe is missing. Likewise, the *brachah* and the amen are a pair of praises that together create a complete *brachah*. Even a *brachah* said with complete *kavanah* needs the complementary part – the amen."

Let us take care that all our *brachos* should be completed with amen. Let us recite *Birchos Hashachar* each day in front of someone that can answer amen, and measure for measure, we will be blessed from Above with "*brachah sheleimah*."

Good Shabbos

Yaakov Dov Marmurstein

***This wondrous story about the power of tefillah and pure emunah, was related by the Maggid Rav Shlomo Levenstein after he returned from a visit to Miami, Florida:***

One of the *mispallelim* in the shul where I davened while in Miami is Rabbi Ariel Cohen. He is a *baal teshuvah* who made great strides and today he is a *talmid chacham* who dedicates many hours each day to Torah learning.

Reb Ariel and his wife had a baby daughter, *baruch Hashem*. He was overjoyed with the *simchah* and his heart was filled with gratitude to HaKadosh Baruch Hu. But their elation was soon replaced with great worry: The baby was not developing properly according to her age. She didn't start crawling in a timely manner, and did not stand or walk. Many thorough and exhausting tests were taken, and at their conclusion the doctors informed the worried parents that the child was suffering from a very rare syndrome, and in the entire

yet proven for the long term, because it was only approved for use four weeks ago by the American health department, but in the meantime, there have been impressive results and patients who were able to get the treatment in time were cured. The treatment is administered in the form of a one-time injection."

"And why shouldn't we give it?" Rabbi Cohen asked. "Is it a very harsh treatment?"

The professor looked at them with a sad, somber expression and said: "The treatment is not hard at all. It is given as a one-time shot and doesn't cause any serious side effects. But in your case...it seems that it's too late. If we would have had the results earlier, maybe we would have been able to treat it in time. But now, I don't see any chances of it working. It's hard for me to tell you this, but these are the facts. I'm so sorry..."

The anguished parents looked at the professor. They asked for more information and the doctor continued:

"The treatment has two obstacles – and both of them, unfortunately, work against us. The first is age. The shot is given to children up to the age of two years, and your daughter will be two in just nine days. And the second is that the cost of the medication is very high – \$2.2 million! And most people just do not have the possibility of raising such a sum, and certainly not in such a short amount of time."

He paused to let the parents absorb what he had said. But Rabbi Cohen used the moment of silence to speak: "Why do you say there is no solution? Of course there is a solution! I have a rich father."

A spark of interest lit up the professor's eyes and he asked who Reb Ariel's father was. The younger man answered confidently: "My father is the Creator of the world, the Almighty." His response was delivered with passion, and with absolute *bitachon* in his Creator, but it did not particularly impress the professor. He smirked and said, "Well, then you can continue to believe...I'm not so into that kind of thing."

Despite everything, Reb Ariel's *emunah* was rock solid, with nary a crack. He believed this really and truly and decided to make every *hishtadlus* that he could, with the firm belief that Hashem is benevolent and would do the right thing for them.

On Thursday evening, a *tefillah* rally was held for the baby's recovery. The community said *Tehillim* and in unison, answered a powerful amen to the *Mi Shebeirach* that was said afterwards. Then, the parents got in front of the cameras, and told their daughter's story. They asked for the public to help save her. Their call was disseminated, and within moments, a mass fundraising efforts was launched. No one could remain indifferent to this story, and word of the fundraiser spread. Donations began to come on Friday, first a slow trickle, but then growing steadily. On Tuesday, the fundraiser was halted, as it had reached its goal. They had raised \$2.5 million! Twenty-four thousand people had donated and happily answered the Torah's call – "*Lo sa'amod al dam rei'echa*."

On Tuesday, Rabbi Cohen returned to the professor and asked impatiently where his daughter could get the crucial injection as soon as possible. The doctor was stunned: "Do you want to tell me that you raised that astronomical sum? Are you sure you are not dreaming?"

The father nodded calmly and pointed his finger Heavenwards. "I asked my kind Father in heaven, and He sent me the whole sum. We can move forward." He asked that the shot be given to his daughter on Thursday, the *yahrtzeit* of the Ohr Hachaim *hakadosh*, so that his great merit should advocate for his daughter that the expensive treatment should be effective.

On Thursday morning, the child was brought to the hospital and received the shot. Two days later, on Shabbos, she turned two. A *kiddush* was held on that Shabbos in the shul in Miami in gratitude to HaKadosh Baruch – and I was there to participate. Everyone was a partner to the joy and the excitement was at a peak. Indeed, that young man has a very rich Father Who accompanies him and takes care of providing all his needs!

*Umasok Ha'or, Purim Vol. II p. 118*



Miami, Florida

world, only one hundred and thirty children were documented to have it.

The diagnosis also brought with it a worrying assessment for the future: This syndrome would likely manifest in more and more areas, and based on the current medical knowledge, the child would not live more than six or seven years.

This bombshell devastated the young parents. The thought that their darling baby would suffer terribly and then pass on at such a young age broke their hearts. They looked at each other and at their baby, struggling to digest the brutal reality.

The professor who had examined her said to them: "There is one thing that may be effective. Its effectivity is not



"והתודו את עונם ואת עון אבתם במעלם אשר מעלו בי ואף אשר הלכו עמי בקרי: אף אני אלך עמם בקרי והבאתי אתם בארץ איביהם או אז יכנע לבכם הערך ואז ירצו את עונם" (כו-מ-מא)

If "they did *viduy* for their sins" why would Hashem go with them "*bakeri*"?

The *Kli Yakar* explains that from the fact that it doesn't say "והתודו את עונם" but rather "והתודו את" "ומעלם אשר מעלו" but rather "עונם...במעלם" it appears that despite their *viduy* and the recognition that they were punished because of their sins, they still were unfaithful and they do not do complete *teshuvah* and leave the sin. Therefore, their *viduy* is not accepted. As the *Rambam* rules (*Teshuvah* 2 3): "Anyone who is *misvadeh*, says *viduy* with words but did not resolve in his heart to leave the sin, is like one who immerses with an insect in his hand, that the immersion is not beneficial to him until he tosses away the insect, as it says (*Mishlei* 28:13) 'Umodeh v'ozev yerucham, he who confesses and abandons [them] will obtain mercy.'"

The *Pardes Yosef* adds that *viduy* that is just lip service is not only ineffective, it is also a sin, and we repent for it on Yom Kippur as we say: "*Al cheit shechatanu...beviduy peh*" – with *viduy* said only with the mouth, without *charaitah* – regret- and *azivas hacheit* – abandoning the sin.

Harav Azariah Figu, author of *Gidulei Terumah*, explained this differently: The *ikkar* of *teshuvah* is that the sinner should recognize the magnitude of his sin, and should not try to make light of its severity and attribute it to some other reason. When a person completely absolves himself of the sin and blames others for them, his *charatah* is not sincere, and the *teshuvah* is not complete and is not accepted. Here as well it says: "*Vehisvadu es avonam v'es avon avosam*," that in their *viduy* they attribute the reason for their sins to their forebears who caused them to sink into sinning, and therefore, it is not accepted.

Harav Yosef Shaul Nathanson of

Lvov explained this according to the ruling of the *Rambam* (*ibid* 7 3) that it is not enough for the sinner to regret the sins that he actually committed, and he must also "introspect into the bad opinions that he has and repent from the anger and the enmity and jealousy and the mockery as these sins are worse than the ones that he actually committed." Here, the *misvadam* only regretted the sins that "they committed against Me" – in action, without expressing regret for the sins of their heart, and therefore, their *viduy* is not accepted.

Harav Yissachar Dov of Belz explained that the *viduy* needs to be said with submission and a broken heart, and here, the *passuk* implies that the *viduy* was said with impudence: "*Vehisvadu... bema'alam asher ma'alu Bi*," with the same impudence that they had when they sinned against Me, and therefore, it was not accepted.

*Kli Yakar*; *Bina L'Itim Drush* 7; *Divrei Shaul*, Third Edition; *Kovetz Ohr Hatzafun* 131 p. 19 *Vayeira* 5764; *Pardes Yosef*

## Otzros Emunim

Pearls on the Seder Hatefillah

"כי גדול ה' ומהלל מאד ונורא הוא על כל אלהים"

The *Kli Yakar* explains that this *passuk* comes to teach us that the greatness of HaKadosh Baruch Hu is recognized when He imposes His fear "*al kol elohim*." This is how it was during *Yetzias Mitzrayim*: The god of the Egyptians was the lamb, which in their view symbolized the mazel of the lamb that prevails in the month of Nissan, and they feared it and worshipped it. By commanding Am Yisrael to take a lamb for the *korban Pesach* on the tenth day of the month, which that year was on a Shabbos, and to tie it to their beds, without fear of retribution by the Egyptians that was prevented by a miracle (see *Tur Orach Chaim* 430 1), HaKadosh Baruch Hu showed clearly in front of the eyes of the Egyptians that there was nothing to their god, and thus, Hashem's Name was praised and elevated.

The *Kli Yakar* says that this is the source of the name "Shabbos Hagadol," which was given to the Shabbos before Pesach: Because on the Shabbos before *Yetzias Mitzrayim*, it became known that "*Ki gadol Hashem umehullal me'od*," by the fact that Hashem cast His fear on the god of Egypt by commanding Am Yisrael to take the lamb and tie it to their beds, then it is worthy of being called "Shabbos **Hagadol**." (*Ollelos Ephraim* Vol. II, 60)

## Hashem's Greatness Is Evident in the Fear That He Imposes

Harav Mordechai Friesel, a *talmid* of the Chofetz Chaim, related: When I was learning in the yeshivah in Radin, the Chofetz Chaim came to us one day and said: It has been publicized that tomorrow there is going to be a solar eclipse. It is fitting that we should all go out tomorrow to observe this wondrous phenomenon. Indeed, the next day, at the appointed time, we all went out to look at the eclipse, with the Chofetz Chaim leading us, and saying excitedly, "We have to see..."

When the eclipse was over, the *talmidim* thought that the Chofetz Chaim might explain why he had waited so expectantly for the eclipse. But when they saw that he was about to enter his room, one *talmid* mustered up the courage, and went over to the Chofetz Chaim and asked him about it.

The sage explained: Throughout the generations, to this day, many of the nations of the world worship the sun and treat it like a deity. Therefore, HaKadosh Baruch Hu determined that every so often, the sun would be blocked, so that everyone should see that it is a creation like all other creations, and *ein od milvado*. Is it possible for us not to rejoice excitedly at such a sight, and that we would not go out to see it? (*Me'ir Einei Yisrael*, Vol. I, p. 335)

## Shaarei Yeshuah

The Segulah of Answering Amen

## Six Amens Corresponding to Six Grandchildren

Reb Naftali, a respected Yid who serves as a *maggid shiur* in a prominent yeshivah in Eretz Yisrael, saw open miracles after he strengthened his observance of answering amen. He shares them in a letter that he sent to us: "At one point, I had married off my youngest son, and at the same time, my older children began to marry off their children. From that point and until now, *baruch Hashem*, I have participated as a grandfather at many *simchos* of grandchildren and great grandchildren, and yet, I do not stop thanking Hashem for the myriad *chassadim* He keeps on bestowing upon me.

A few years ago, my wife drew my attention to the fact that the list in her *siddur* of grandchildren that had reached *shidduch* age now had six names on it. She davened each day that they should merit to find their *zivug*.

Six grandchildren waiting for a *shidduch* was definitely something to pay attention to. Because this happened in Nissan, and on 11 Nissan is the *yahrtzeit* of the Shelah HaKadosh, whose *tefillah* is known to serve many who daven for the children, I decided to visit the *tziyun* in Teveriah. It is a place known for its

*segulos* regarding *tefillas* for children, especially on the *yahrtzeit*, and I hoped to go and daven for a *yeshuah* for my children.

Throughout the long ride to Teveriah, I pondered which mitzvah I could take upon myself to improve in as a *zechus* to have my *tefillas* accepted willingly. After thinking, I decided to redouble my efforts for a mitzvah that I loved, the mitzvah of answering amen. If until then, I made sure to seek out opportunities to say amen to *Birchos Hashachar*, I decided to seek out more amens throughout the whole day, to all *brachos*. Already during that ride, I managed to hear a number of *brachos* and to answer amen to them.

At the holy *tziyun*, after reciting *Tefillas Hashelah* with a large group, with great emotion, I sat down and randomly opened a *Sefer Tehillim*. I began to read the first chapter that was on the page, and it was none other than Chapter 41, which concludes with the *passuk*: "*Baruch Hashem Elokei Yisrael... amen v'amen.*"

I saw this as a sign from Above that I had chosen to improve the most fitting thing. But if that was not enough, when I

continued to the next *perakim*, Chapters 42 and 43, I was surprised to see that the *passuk* "*Hochili l'Elokim ki od odenu yeshuos panai,*" appears three times, as if it was a call to me: Continue yearning and hoping to Hashem, because it is guaranteed that I would yet merit to thank for this very soon, once I would see the *yeshuos* with my own eyes.

I delved further in, and discovered that the acronym of the words *כי עוד עודנו* and the acronym of the words *אודנו ישועת פני* together are numerically equivalent to amen. This *passuk* is written three times, so each time, amen is alluded to twice. So we find that the word amen is alluded to in these chapters no less than six times – twice in each *passuk* – corresponding to my six grandchildren. And all these words contained a clear promise for a *yeshuah*...

I returned from Teveriah with a feeling of tranquility. I had already seen a sign from Above that very soon, I would merit to see the *simchos* of all six of my grandchildren who were waiting for a *yeshuah*. And indeed... the unbelievable happened: During that summer, we had six engagements, one after another. The last one took place on Erev Rosh Hashanah. *Baruch Shomea Tefillah.*"

## Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit



Harav Tzvi Hirsh Friedlander of Liska, Hy"d

### The Shaarei Hayashar of Liska 27 Iyar 5704

The Rebbe Harav Tzvi Hirsh Friedlander of Liska was born in 5634 to his father, Harav Chaim of Liska, author of *Tal Chaim*. He was named for his mother's father, the first Liska Rebbe, the author of *Ach Pri Tevuah*.

From an early age, he followed the path of his holy ancestors and toiled in Torah day and night. When he reached the age

of 17, he was given *semichah* by leading *poskim* in his generation. At the age of 26, he was chosen to serve as the Av Beis Din in the city of Gava, where he established a yeshivah that attracted many *talmidim*.

In 5664, when he was just thirty years old, his father, the Tal Chaim passed away, and Rav Tzvi Hirsch was appointed his successor in leading the community and as the Rav of the city of Liska. His greatness became renowned, and thousands flocked to bask in his presence.

He authored some thirty works on all subjects of Torah, including on Torah, on *Shas* and on the four parts of *Shulchan Aruch*. However, only his *sefer Shaarei Hayashar*, on *Tehillim*, which he printed in his lifetime, survived.

The Liska Rebbe was about seventy years old when the Nazis invade Hungary and sent its Jewish population to the death camps. He perished on 27 Iyar 5704 in the furnaces of Auschwitz, along with his three sons and many grandsons, *Hashem yikom damam*.

### Amen Opens the Gates

In his *sefer Shaarei Hayashar* on *Tehillim*, the Liska Rebbe explains that the *passuk* (*Tehillim* 130:7) "*Nafshi l'Hashem mishomrim laboker shomrim laboker,*" alludes to the great *shemirah* one merits if he is strict to answer amen aloud. He wrote:

*Chazal* say (*Shabbos* 119b) that "anyone who answers amen with all their strength has the gates of Gan Eden open to them, as it says (*Yeshayah* 26:2): '*Pischu she'arim veyavo goy tzaddik shomer emunim.*' Do not read it '*shomer emunim*' but rather '*she'omrim amen.*'" And *Tosafos* explain (*ibid* ad loc. *Kol*) that "*kol kocho*" means in a loud voice.

In light of this we can explain this *passuk* as follows: The word "*nafshi*" is a term of *tefillah*, as it says (*Shmuel* I, 1:15): "*V'eshpoch es nafshi lifnei Hashem.*" When we calculate the numerical value of the four letters that comprise the Name of Adnus [יוד, דלת, אלף, נון] the result is 671, or *תרע"א* which is the Aramaic word for *שער*. Based on this we can explain the words "*nafshi l'Hashem*" as alluding to the words *תפילה שער* – in other words, *tefillah* that opens the gates, which is answering amen. The *passuk* promises that those who are careful to have this *tefillah* fluent on their lips, and *לבקר* – which is the acronym of *לענות בקול רם* – merit "*shomrim laboker,*" guards that watch over them to protect them in all that they do. (*Shaarei Hayashar*, *ibid*)