

# Ve chol Maaminim

A Weekly  
Pamphlet  
From  
"Bney  
Emunim"



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## Peninei Emunim

Pearls of Tefillah in the Parashah

### Visit the Shul Every Day

"ואתנה את הלויים נתנים לאהרן ולבניו מתוך בני ישראל לעבד את עבדת בני ישראל באהל מועד ולכפר על בני ישראל ולא יהיה כבני ישראל נגף בגשת בני ישראל אל הקדש" (ח יט)

Harav Shlomo Zalman Undsorf, a Maggid in Pressburg, explained:

The *passuk* "velo yihiyeh biBnei Yisrael negef begeshes Bnei Yisrael el hakodesh" cautions that there should not be in "Bnei Yisrael" those who come "el hakodesh" – to the shul, only because they are struck by a "negef" a plague or disease, at which time they rush to shul to plead for their lives or to say *Kaddish* for their loved ones. Rather, each one in Am Yisrael should visit the shul all the time, regularly, for *Shacharis*, *Minchah* and *Ma'ariv*.

Sifsei Shlomo

### The Gates of Heaven Are Open for Seven Days

"ויהי בשנה השנית בחדש השני בעשרים בחדש נעלה הענן מעל משכן העדת: ויסעו בני ישראל למסעיהם ממדבר סיני" (י יא-יב)

Some have a practice not to say *Tachanun* from the day of Pesach Sheini for seven days, until 20 Iyar, based on the words of the *Zohar* (*Beha'aloscha* 152 2) that during these days the Gates of Heaven are open (see *Avodas Ephraim* Vol. II, Ch. 24).

Harav Shlomo Kluger brought proof of this practice, which he calls "*da'as hamekubalim*" from the date when Bnei Yisrael began their journey from Midbar Sinai, as stated in this *passuk*. Why were Bnei Yisrael delayed in Midbar Sinai until 20 Iyar on the second year after they left Egypt? They arrived at Midbar Sinai on Rosh Chodesh Sivan of the first year, to receive the Torah, but they remained there for almost another year, until after 14 Iyar, because only on Rosh Chodesh Nissan of the second year was the Mishkan inaugurated, and then they had to wait until after the sacrifice of the *Korban Pesach*, and the *korban* of Pesach Sheini. So we see that they could have started the trip on 14 Iyar of the second year, after the sacrifice of the Pesach Sheini *korban*, and yet, they waited another seven days, and traveled only "in the second month on the twentieth day." This proves that these seven days are considered *mo'ed*, and thus proof that *Tachanun* should not be said on those days...

Imrei Shefer

## Pischu Shearim

A word from the founder and Nasi of Bney Emunim

### 'Pischu She'arim' to Answering Amen

While amen is just one small word with three letters, it contains a tremendous power to open the gates of abundance and *brachah* with no limits. The *Mishnah* in *Avos* that we read this week (4:20) can be applied to amen, as it says: "Do not look at a vessel, but rather, at what is in it."

Of the many sources for this, it is enough for us to quote a short passage from the *Shelah Hakadosh* (*Maseches Tamid* 80): "And someone who has *kavanah* on every *brachah* that emerges from the *mevarech*, and he answers amen with *kavanah* according to *halachah*...influences an abundance of goodness for all the worlds, and opens the High Source, the source of Mayim Chaim, like one who opens a wellspring to provide water to all that need watering..."

Hence, easily, without any exertion or special investment, each one of us can open the gates of abundance, goodness and *brachah*, for himself, his family, and all of Klal Yisrael. All he has to do is listen to *brachos* and answer amen with *kavanah*.

This is also alluded to in the words of the *Navi Yeshayah* (24:18): "ארובות ממרום נפתחו" – the windows from Above have been opened – which is an acronym for אמן. We can say that this is also evident from the famous *passuk* in the prophecy of *Yeshayah* (26:2): "*Pischu she'arim veyavo goy tzaddik shomer emunim*," of which

*Chazal* explain (*Shabbos* 119b) "Do not read it שמר אמונים but rather שאומרים אמן." The *passuk* says "*pischu she'arim*" because it refers also to the gates of blessing, that are opened for those who say amen.

I was compelled this week to write about this subject, following something beautiful that a friend showed me in *sefer Tiferes Shlomo* on this *parashah*, from the Torah of Harav Shlomo Hakohein of Radomsk. In response to the claims of the *mis'onemim*, Moshe Rabbeinu said (*Bamidbar* 11:12): "Did I conceive this entire people? Did I give birth to them, that You say to me, 'Carry them in your bosom as the nurse carries the suckling,' to the Land You promised their forefathers?" Simply, the explanation of the words "*ka'asher yisa ha'omen es hayonek*" is that like a father carries his young child. But the *Tiferes Shlomo* explains this *passuk* to mean כאשר ישא האמן – that by answering amen "we suckle from Above all the good *hashpa'os* for Bnei Yisrael."

Dear Readers! Open the gates! The key to the abundance of *brachah* in *ruchniyus* and *gashmiyus* is in our hands! Let us be strict to answer amen, and begin our days by saying *Birchos Hashachar* together, and we will be showered with endless blessings from On High.

Good Shabbos

Yaakov Dov Marmurstein

As a young man, I experienced the struggle that is common to many young couples in our times: I yearned to obtain a mortgage to be able to purchase an apartment, but once I did get it, and bought the apartment, I waited for the day that the mortgage payments would disappear out of my life.

I was a young man, a father of four small children, and aside for my mortgage payment, I had many expenses that were always growing. Reality hit us full force: In order to live, one needs money, lots of it...I was among the first residents of a developing chareidi project that was in the initial stages of population. I learned in a *kollel* whose stipend was meager, and my wife did not work.

I was constantly under pressure to come up with ideas to generate a regular income that could fit in with a *kollel* schedule, and that would ease the onslaught of mounting expenses. Various ideas rose in my mind, but I quickly discovered that they were not practical for one reason or another...

One day, as I was returning from *kollel* in the afternoon, I passed by the offices



of the company that was building and developing the project we lived in. Suddenly, I had an idea: The company needed clients! I told myself. There were many apartments still under construction, waiting to be sold, and they would surely be happy for me to help them market the apartments.

I immediately went into the spacious office. The marketing director welcomed me warmly. I excitedly shared my thoughts, and he listened attentively. When I finished speaking, he stood up, handed me a file filled with marketing materials, and said: "You are welcome to try to attract buyers and to send them to the office. For every buyer that you send that signs a contract, we will pay you agent's fees." When he finished speaking, he shook my hand and wished me well.

I almost danced my way home. I was sure I'd be successful. I was already planning how to reach out to people, where I could place brochures and hang posters. My dream was about to come true – generating a dignified income without affecting my learning *sedarim!*

At home, I sat down, took out a marker, and began to mark up the advertisements I had gotten with my phone number as a contact person. My wife pitched in to help, and we began to plan what we would do with the money I'd earn, and who to give the *ma'aser* to...That evening, we figured out an exact plan on how we would handle material comfort that was heading towards us at high speed...

Already the next day, I called a friend who had consulted with me in the past about buying an apartment. "How did you know when to call?" he asked. "I'm just about to purchase an apartment in the project you recommended."

"That's an excellent decision," I complimented him. And I asked him not to forget to note that he'd come through me. The surprising success was dizzying, and phone calls began to stream in. For many weeks, I used all my free time to locate and persuade potential buyers. I also shared the information with my family and asked them to pitch these apartments to friends and to refer them to me. People came to view my home, using it as a model apartment, and they enthused at the size and the new and developing area.

One deal followed another, and I kept it all documented in a special notebook. I continued tirelessly making phone calls and giving out brochures. Every so often, I considered going to ask for the payment that was coming to me, but I decided that I preferred to get a large sum all at once. Finally, after ten apartments were purchased through me, and more interested people had reached out, I went into the company's office.

This time, the manager welcomed me with an inscrutable expression. I gave him the list of buyers I had referred to the office, and excitedly noted that I was in contact with others who were interested. He looked at me and at the paper that I had put in front of him, thanked me for my efforts, and promised to pay me the agent's fees for every apartment that I could prove was purchased through me.

"What does that mean?" I gasped. "All

the buyers on this list were referred by me, and as a result they signed a contract!"

"Who says?" the marketing manager pretended to be innocent. "Maybe they found out about the project due to the aggressive marketing campaign we've been running?" I gaped at him in shock. I could not believe what I was hearing. A moment later, I recovered, rose quickly from my chair and left the office without saying a word. I'd be back with proof, I told myself.

That day, I was again busy with phone calls. I tracked down the buyers. Some were very sympathetic to me, but they didn't have the courage to come and state that they had purchased through me, for fear they would not get the discount promised to them. Three buyers agreed to come with me to the company offices, but the marketing director was confrontational with them and did not accept what they said. He claimed that they had reached out to the office before they had spoken to me, and therefore, he could not attribute those sales to me.

I was able to get the money for only one apartment – of cousins who were about to sign the contract and declared that I was the agent. They said that they would sign on condition that I received my share beforehand. Only after the marketing director signed the check and gave it to me were they ready to sign the contract. I used the money to buy a good bed for my children, who had been sleeping until then on mattresses on the floor. And with pain in my heart, I had to bury the rest of my dreams.

A few days passed. I was sitting at the table in my dining room, in the same spot where I had made the calculations of my future profits, and tried to think what I could learn from this most frustrating experience. I remembered how sure I was that in the merit of the acquaintance I had with so many people, because of the many virtues of the project, and the quality and size of the apartment, I'd merit success. I was so happy with every deal that was closed, and I forgot one thing – to ask for a *brachah* for success from the One Who holds the key to *parnassah* in His Hands. To thank Him for every success and to know that it is all from Him.

Since that incident, I have internalized that success depends not on power nor on skill. We make the necessary *hishadlus* that is incumbent on us, and the result depends only on the Will of Hashem.

Hashgachah Pratis Adar I 5784



### The Halachah of Answering Amen to a Brachah Between the Chapters

If one hears a *brachah* while he is still reciting the *Birchos Krias Shema*, or reciting *Krias Shema* itself, if he is in between the segments of *Shema* and the *brachos*<sup>1</sup> – he should stop and answer amen<sup>2</sup>. But some hold that regarding answering amen after the *brachah*, the *din* of one who is in between the segments is the same as one who is in the middle of a segment, and he does not answer amen, unless he is after one of the *Birchos Krias Shema*, and he heard another person who finished reciting that same *brachah*, and he answers amen after it.<sup>3</sup> Some hold that even for this *brachah* that he finished, one should not answer amen.<sup>4</sup>

1. The *Shulchan Aruch* (*Orach Chaim* 66 5) details the places that are considered “*bein haprakim*,” between chapters or segments: “And these are the *bein haprakim*: between the first and second *brachah*, between the second *brachah* and *Shema*, between *Shema* and *Vehayah Im Shamo*, between *Vehayah Im Shamo* and *Vayomer*.”

2. *Pri Migadim* (51 *Eshel Avraham* 3) *Hagahos Rabbi Akiva Eiger* (66 3) and the ruling of the *Mishnah Berurah* (59 18; 66 23). *Shu”t Binyan Olam* (5) says that one is permitted to answer amen also to the *brachah* of a *kattan*, a child, as long as he did not recite it in order to learn how to recite *brachos*.

3. *Chayei Adam* (20 4). And the *Shulchan Aruch Harav* (66 5) also ruled: “After the other *brachos*, one does not answer amen in *Krias Shema* and its *brachos* even between the *prakim*.” Indeed, regarding the *brachah* of *Yotzer Hame’oros*, he ruled (59 4) that if he finished it before the *sha”tz*, he should answer amen after it.

4. The *Kaf Hachaim* says (59 26) that according to the *Bais Yosef* (66 4) one who is after the *brachos* before *Krias Shema* should not answer amen if he heard someone finish that same *brachah*, as because these *brachos* are said about *Krias Shema*, one should not stop between them, like we do not stop between the *Birchas Hamitzvah* and the *mitzvah* being done. He further writes (66 32): “According to the *Shulchan Aruch*, one should not answer amen to any *brachah* when he is in the middle of *Krias Shema* and its *brachos*,” and from his words it is explained that even someone who is *bein haprakim* should not answer amen to any *brachah*, whether he heard the *brachah* that was just concluded, or if he heard the other *brachos*. *Shu”t Yabia Omer* (Vol. IV, 89:1) concurs.

### Otzros Emunim

#### Pearls on the Seder Hatefillah

#### Ein Od Milvado

“כי כל אלהי העמים אלילים וה’ שמים עשה”

*Chazal* say (*Bereishis Rabbah* 3 8) that on the first day of Creation, HaKadosh Baruch Hu was the only One in His world, as the angels were not created until the second day, so that there should not be a way for anyone to say that they assisted in Creation. The *Alshich* (*Tehillim* 96:5) explains that this is what *Dovid Hamelech* intended in this *passuk*: From the fact that HaKadosh Baruch Hu delayed the creation of the angels to make it clear that He alone “*shamayim asah*” proves that all the “*elohei ha’amim*” – including the heavenly angels of the nations of the world who worship them – are only “*elilim*” – are creations that are subject to the will of their Creator, and serving them is like serving idols.

#### ‘Here, One Should Pause’

“כי כל אלהי העמים אלילים וה’ שמים עשה”

The *Shulchan Aruch* rules (*Orach Chaim* 51) that while saying this *passuk* “one must pause between ‘*elilim*’ and ‘*V’Hashem Shamayim asah*,” so that

it should not sound, *chalilah*, heretic in that he is including HaKadosh Baruch Hu with the *elilim*. This *halachah* is noted in many *siddurim* in the middle of this *passuk*.

Harav Meir Shapiro of Lublin once heard during davening how a simple man was praying and said from the *siddur* “*Ki kol elohei ha’amim elilim kan tzarich lehafsik v’Hashem shamayim asah...*” At the end of davening, Rav Meir remarked: Now I understand a question I have had for a long time.

Why did the ones who organized the *siddur* deem it important to insert this instruction in the middle of this *passuk*? In any case – someone who knows what the words mean, will pause of his own accord between the two parts of the *passuk*, and someone who does not understand what the words mean, won’t understand these instructions either. So what purpose was there in putting it in? But now, it is clear: Even someone who does not understand the meaning of the words will stop between the two parts of the *passuk* by saying “*kan tzarich lehafsik...*” (*Rabbi Meir MiLublin* p. 148)

## Shaarei Yeshuah

The Segulah of Answering Amen

## Answering Amen to Rescind the Anger

Summer 1979.

The difficult news spread fast and sowed dread in the hearts of all who heard it. A terrible tragedy had struck the Sanzer community. Rav Aharon K., a *talmid chacham* who was close to the Shefa Chaim of Sanz, had passed way under tragic circumstances.

Rav Aharon lost his life in a terrible car accident in Union City, New Jersey, where the Rebbe was living at the time. He left behind a widow and young orphans. Word of his passing shocked his hundreds of friends and acquaintances, and the Sanzer community around the world. It aroused them all to introspect into their deeds and to do *teshuvah*.

Hundreds of people gathered tearfully for the heartrending *levayah*. The *maspidim* offered heartfelt messages, and everyone felt that they needed to look into their deeds to see if they could find a reason why this had happened.

The ink had barely dried on the mourning announcements for the young *chassid*, and the community had not yet recovered from the loss, when they were informed of yet another dreadful piece of news: Rav Moshe Nechemiah S. had suddenly been *niftar*.

Like Rav Aharon, Reb Moshe Nechemiah was a pious and scholarly young man; he was also very close to the Rebbe, and beloved and admired by his many friends and acquaintances. He also left behind a widow and young orphans. The community could not

digest that this was happening again.

During this difficult time, the *chassidim* became collectively reflective. No one could remain apathetic in the face of such tragic incidents one after the other. It was clear to all that this was no coincidence, and that there was a message being sent to them from Above. Everyone made their own *cheshbon hanefesh*, to see what needed to be corrected.

At the same time, they all turned towards the Rebbe; the toll these tragedies were taking was evident on his face, even after he had suffered so much in his life. Yet while everyone looked to the Rebbe for guidance, he chose to envelope himself in a mantle of silence.

Throughout the *shivah*, those close to the Rebbe tried to extract even a single word from him about the reason for these tragedies. They felt that the *Middas Hadin* was being applied to them, and that they had to rectify the issue for which they were being punished. However, throughout the *shivah*, the Rebbe remained silent, and didn't say anything.

On the Thursday after the *shivah* was over, as every week, the *chassidim* crowded around the Rebbe's table as he prepared to begin his *Chumash-Rashi shiur*. The *beis medrash* was packed to capacity; the crowd waited tensely to hear the Rebbe's words, and to know what to do – and which deeds they needed to correct to rescind Hashem's Anger from amidst them.

“*Vayar Hashem vayinatz mika'as banav ubenosav*, Hashem saw and was angered by the spite of His sons and His daughters,” he began with a *passuk* from *Shiras Ha'azinu* (*Devarim* 32:19). He then continued: “And He said, I will hide My Face from them, I will see what their end will be, for they are an upsetting generation, *בנים לא אמן בם*,” (ibid 20). The Rebbe then brought the explanation of the *Sifri* (*Piska* 320) on this *passuk*: “Rabbi Dostai ben Yehuda says: Do not read it “*lo emun bam*” but rather “*lo amen bam*,” that they did not want to answer amen.”

The Rebbe's words were measured, and penetrated the depths of the heart. “Amen,” the Rebbe said, “is an acronym for “Aharon, Moshe, Nechemiah.” It is not for naught that this has happened, but rather to teach us that because we were not careful with answering amen, we were punished with the passing of two *tzaddikim* at a young age. Let us all strengthen our answering of amen out loud, with *kavanah*, and we will be *zocheh* that Hashem should rescind His Anger from us and we should hear no more tragedies amongst us.”

The words of the Rebbe made a strong impression on his listeners, and they committed together to strengthen themselves on this subject. The *chizuk* remained evident on the community for a long time thereafter.

*Shiru Lamelech, P. 217; Kesser Meluchah p. 372*

## Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit



The ohel over the tzivun of the Saba Kadisha of Radoshitz

### Harav Yissachar Ber of Radoshitz

18 Sivan 5603

Harav Yissachar Dov Baron, the first Rebbe of Radoshitz, was born in 5525 to his father, Rav Yitzchak, in the town of Radoshitz, Poland. Already when he was very young, it was evident that he was destined for greatness. He studied diligently from morning to night, and his whole demeanor was one of holiness.

He was close to many of the Chassidic Rebbes of his time, including Harav Moshe Leib of Sassov, the Chozeh of Lublin, the Yid Hakadosh of Peshis'cha and the Ohev Yisrael of Apta.

In 5585, upon the passing of his Rebbe, the Ohev Yisrael, he began to lead his community in Radoshitz, and many flocked to bask under his influence. His admirers lovingly called him the Saba Kadisha of Radoshitz. His grandson, Harav Reuven Chaim Chernicha, wrote as *sefer* entitled *Nifla'os HaSaba Kadisha*, about his lifestyle and practices.

He passed away on Erev Shabbos *Parashas Beha'aloscha*, 18 Sivan 5603, and was buried in the cemetery in Radoshitz. After his passing, his *tzivun* became a locus for masses, especially on the day of his *yahrtzeit*.

### He Asked to Hear *Birchos Hashachar*

“He was *mehader* to hear *Birchos Hashachar* each day from other people, and to answer amen after them. He cautioned his children and grandchildren to make sure to say *brachos* in front of him, so that he could answer amen after them.” (*Nifla'os HaSaba Kadisha*, Jerusalem Edition, 5778 p. 75)