

Ve chol Maaminim

A Weekly
Pamphlet
From
"Bney
Emunim"



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Peninei Emunim

Pearls of Tefillah
in the Parashah

Non-Stop Hisorerus

"ויכתב משה את מוצאיהם למסעיהם על
פי ה'" (לג ב)

There is a famous question as to why we were commanded to actually utter the words of *tefillah*. Is it not enough to think them in our hearts? Doesn't Hashem know exactly what we are thinking and feeling?

Harav Yeshaya Yosef of Drohbovitz explained:

The purpose of *tefillah* is also to arouse the heart of a person to the knowledge that Hashem is the Master of everything. *Tefillah* in the heart is effective only to arouse the person while he is davening, but when he utters the *tefillah* with his lips, especially when he mentions the Name of Hashem, that *hisorerus* lasts in his heart even after the davening ends. As Chazal say (*Megillah* 27b) that until one walks four *amos* away from when the *tefillah* ends, it is still "*sedurah tefillaso be'fiv*," and his lips murmur the words of the *tefillah*. Therefore, we were commanded to utter the words, in order to continue the *hisorerus* of the heart.

This concept is alluded to in the words of the *passuk* here: "*Motzai'ihem lemaseihem*" – when a person utters the words of *tefillah* with his mouth, then with the power of speaking the *tefillah* that awakens him over and over, he makes great strides in his *avodas Hashem*.

Chazon Yeshayahu –
Tefillah L'Ani

Pischu Shearim

A word from the founder and Nasi of Bney Emunim

He Should Be Strong Like a Lion to Rise in the Morning

This coming Friday, 5 Av, is the *yahrtzeit* of the Arizal Hakadosh. His sublime and lofty revelations, conveyed to us by his *talmid* Harav Chaim Vital, were accepted with tremendous awe by all of Am Yisrael and his Torah and practices are mentioned often in the *poskim*.

Among his wondrous practices that were preserved in our day was his strictness to answer amen after *Birchos Hashachar*. The *minhag* is brought in the *Shulchan Aruch* (6 4) to recite *Birchos Hashachar* together so that each one can answer amen to his friends' *brachos*, and the *Shaarei Teshuvah* (ibid 5) brings the unique practice of the Arizal. He writes: "And it is brought down that the Arizal would hear *Birchos Hashachar* from the *mispallelim* in the shul, even if there were a hundred of them – and he would answer amen after them."

Wonder of wonders! The Arizal, one of the greatest sages of our nation, whose time was so precious and holy and used to reveal secrets in Torah and to have lofty *Yichudim*, would dedicate a lot of time each morning to answer amen to the *Birchos Hashachar* of others. One *mispallel* after another would approach to recite *brachos* for him, and he would listen to the *brachos* of each and every one and answered amen after them. "Even if there were a hundred – he would answer amen after them"!!

This wondrous practice of the Arizal should awaken us all! In order to clarify, I will first share a well-known story that took place on Yom Kippur in the shul in St. Petersburg. As was the custom, the *mitzvos* of that day were sold to the highest bidder. Because all the wealthy people of the city, even those where were distant from Torah and *mitzvos*, came to daven on this day, the honors were sold for a high

price. When it was announced that the honor of opening the *aron* for *Ne'ilah* was being offered, the price spiked, until one of the wealthy members offered 2,500 rubles for the honor and he won the privilege.

Just before *Ne'ilah*, the wealthy man asked his friends about the significance of the *mitzvah* he had purchased for so much money. His friend looked at him in surprise and said, "If you don't know what it's about, why did you invest so much money in buying it?"

"Really now," the wealthy man replied, "if all my friends, the big merchants, were competing to buy it, shouldn't I trust that it's a worthwhile investment?"

We say the same thing: If the Arizal, who was privy to every secret in Torah, chose to invest his precious time each morning to answer amen to the *Birchos Hashachar* of the *mispallelim*, should we not trust him that this is a worthwhile investment?

Baruch Hashem, today, there more than 500 *gabba'ei amen* who are part of Bney Emunim, and they rise like the *ari*, the lion, to go to shul each morning and to answer amen after the *mispallelim*. These people – which I am privileged to say I am part of – understand that the *mitzvah* that the Arizal loved and invested in is an excellent investment.

On this holy day, let the call echo: May this practice be a light for us. Let us follow in his ways and be strict to answer amen after *Birchos Hashachar* of others, until we merit the realization of the *passuk* (*Tehillim* 72:19): "*Va'yemalei kevodo es kol ha'aretz amen v'amen*."

Good Shabbos
Yaakov Dov Marmurstein

The *Emunah Niggun* That Will Never Stop

Following is the story of how the famous tune for "Ani Ma'amin... Bevias HaMashiach..." was composed on the death train taking thousands of Jews to the death camp in Treblinka. This story was heard from the legendary Modzhitzer composer, Reb Bentzion Shenker, who read it in a poignant letter written by an eyewitness, the only survivor of that death train, to the Imrei Shaul of Modzhitz:

The plaza was empty. But the echoes of the screams, the cries and the sighs were still hanging in the air. On the floor, various items of clothing, shoes and other bits and pieces were scattered about. There was also a puddle of blood. All bore silent testimony to the horrors that had taken place there – people had lost count how many times – just a few minutes earlier...

A few Polish gentiles stood around the plaza, gazing with barely concealed

down from above, and the crowding was dreadful and unbearable. Even those who fainted remained upright, jammed as they were between those standing next to them. People did what they could to ease the suffering of others.

The Yidden were well aware of where they were being taken. They had seen and suffered so indescribably until then; now, they wailed and sobbed in desperation. But there were also those who prepared themselves to die a holy death, in the *mabul* of fire and brimstone that showered the Jewish people at that time and took the lives of six million Yidden.

Rav Ezriel Dovid Faštag, *Hy"d*, a well-known Modzhitzer *chassid*, a tremendous *talmid chacham*, and a gifted singer and composer, was in one of the cars with his family. He was just fifty-two years old. Reb Ezriel Dovid was known for his heartfelt *tefillos*. People would flock to Warsaw each year to hear him daven on the

Yamim Noraim. A large hall was rented in the city to accommodate the crowds, and almost every year, the Jewish newspapers in Warsaw covered the story.

Reb Ezriel Dovid knew that he had only a few hours left. His soul was on fire, percolating with *emunah*. Suddenly, he began to sing songs of *emunah*, and a moving tune expressing his intense faith in the arrival of Mashiach

seemed to burst forth from the depths of his *neshamah*.

Reb Ezriel Dovid was in a sublime world during those moments. Life in this world was worth nothing to him; today, more than ever, he felt with all his heart that everlasting life belonged to the Jewish people, and no one could take that away from them. His heart yearned to see the revelation of the Malchus Hashem with the arrival of Mashiach, as the Nevi'im promised.

Ani Ma'amim...! Ani Ma-a-mi-n! B'emunah sheleimah! Bevias haMashiach ani ma'amin! Slowly, the words blended with the special tune. And when Reb Ezriel finished working out the tune, he sang it in a whisper once, and then again, a second time and a third.

Slowly, the song spread and people began singing it in that crowded trail car; it penetrated the thin wooden walls and spread to the second car, and then the third, and all the holy *neshamos* that were imprisoned in bodies that were crammed into the death train heading for Treblinka sang in unison.

"*V'af al pi sheyismameia, im kol zeh achakeh lo bechol yom sheyavo! Ani ma'amin!*" It appeared that the whole world, all the trees and the stones, joined the fiery singing. And although the furnaces were so close, and the Geulah seemed so far, still, that *emunah* remained firmer, stronger than ever.

When he finished, Reb Ezriel Dovid stood up and in a trembling voice, turned to those in the car with a plea: My dear brothers! Please, if one of you merits to survive this inferno, I plead with you, please convey this holy *niggun* to my Rebbe, the Modzhitzer Rebbe who lives in New York."

One of the passengers on the train did survive. He was a young Jewish man who jumped from a window of the train, and after a series of travails, he was able to smuggle across the border to Switzerland. He remembered Reb Ezriel Dovid's final request, and made sure that the notes of the song were put onto paper. He then wrote down the story of how it was composed and sent the letter to the Imrei Shaul in New York.

The letter arrived to the Rebbe in Nissan 5705. The Rebbe heard the story for the first time and was deeply moved. "When Reb Ezriel Dovid sang *Ani Ma'amin* on his final journey, the Upper Worlds were surely trembling," the Rebbe said, before retreating into silence.

On that day, the *bris milah* was being held for one of the Rebbe's grandchildren. During the *seudah*, the Rebbe took out the letter and showed it to those in attendance. Then he turned to the Modzhitzer composer, Reb Bentzion Shenker, who was also at the *bris*, and gave him the notes and asked him to sing the song. The guests at the *bris* were enveloped with emotion as they heard the song, and joined in the signing. There wasn't a dry eye in the room.

The *niggun* and its story slowly became more public, until in time, it became the symbol of Yiddishe *emunah*, *emunah* that never waned and never will, and will continue to support broken hearts until the arrival of the Geulah, may it be speedily in our day.



The notes of *Ani Ma'amin* that Reb Ezriel Dovid Faštag, *Hy"d* composed



The well know Chassidic composer Reb Ezriel Dovid Faštag, *Hy"d*

glee at the thick trail of smoke left by the cargo train as it chugged off in the distance. Another train filled with Jews was leaving the Umschlagplatz – the plaza on the northern border of the Warsaw Ghetto, from which the ghetto's Jews, *Hy"d*, were sent to the Treblinka death camp.

Behind the heavy doors of the train cars, there was only fear and dread. Masses of Jews, men, women and children, were crammed inside, without air or water. They knew that this moment was likely to come, but at the same time, it took them by surprise. Now they were panicked, helpless and struggling to digest the fact that they were being led like sheep to the slaughter.

The journey continued. The sun baked

Otzros Emunim

The Reward for Answering Ninety Amens a Day

310 Worlds for the Angels of Amen

Chazal say (*Sanhedrin* 100a) that "HaKadosh Baruch Hu will, in the future, give each and every *tzaddik* 310 worlds, as it says (*Mishlei* 8:21): "להנהיל אהבי יש ואצרותיהם אמלא" – the words יש is numerically equivalent to 310.

The Chofetz Chaim explained the benefit that the *tzaddikim* have from so many worlds:

As is known, each mitzvah a person does creates an angel. Just from being strict about *meah brachos* and 90 amens each day – the quota that Chazal set for us – a person creates 190 angels each day. Over the years, this will accrue to millions of angels. These angels belong to him and are at his disposal, and they protect his every step. In order for the *tzaddik* to be able to bask and enjoy Olam Haba with the millions of angels that were created through his *mitzvos*, it was promised that he would inherit 310 worlds in the future. (*Chessed L'Avraham* [HaRav Aharon Cohen, son-in-law of the Chofetz Chaim] *Devarim Ne'imim* 7).

His Reward Is Alluded to in the Stones of the Choshen

Rabbi Pinchas Sa'adon, the *av beis din* in the city of Tozeur, Tunisia, found that the stones of the *Choshen* allude to the reward promised for one who is strict to answer 90 amens. The Baal Haturim (*Shemos* 28:17, based on *Yoma* 73b) explains that aside for the names of the Shevatim, the letters of the names of the Avos were etched in the *Choshen's* stones, and the sapphire had the name of Yissaschar with the addition of the letter *tzaddik* from the name of Yitzchak. So we find that the sapphire stone [right next to the diamond, יהלום, which is numerically equivalent to amen], it says יש שר צ to teach us that one who is strict to answer ninety amens a day has his reward guaranteed (*Piskei HaRosh* Vol. I, *Nesiv* 11).

Razei Emunim

Allusions to Amen in the Parashah

Two Conditions Prior to Tefillah

נחנו נעבר חלוצים לפני ה' ארץ כנען ואתנו אחות נחלתנו מעבר לירדן" (לב לב)

The *Baal Haturim* brings two additional *pesukim* in which the words נחנו appears. One, "*Kulanu bnei ish echad nachnu*" (*Bereishis* 42:11) and two, "*Nachnu pashanu umarinu*," (*Eichah* 3:42).

The *Mishnas Yosef* explains the connection between these three *pesukim* as follows:

This *passuk*, "*nachnu na'avor chalutzim*," alludes to the power of *tefillah*, because the meaning of the word "*chalutzim*" is "*chalutzei tzava mezuyaim*," armed with weapons (*Rashi* *ibid* 31:3). And *tefillah* is the weapon of Am Yisrael, as Onkelos explained (*Bereishis* 48:22) the *passuk* "*Becharbi ubekashti*" – with my *tefillah* and my request.

The two other *pesukim* teach us about two concepts that need to precede *tefillah*: One: "*Kulanu bnei ish echad nachnu*" – every Yid has to take upon himself to love every other person in Am Yisrael, as the *Magen Avraham* says (beginning of 46) in the name of the Arizal; and two, "*nachnu pashanu umarinu*" – a person must do *viduy* from the depths of his heart, and in that merit his *tefillah* will rise up willingly to Hashem.

Rabbi Akiva VeToraso, p. 72

Iggeres Emunim

A Letter from a Loyal Reader

To the editorial board of Vechol Ma'aminim,

Thank you most sincerely for your wonderful pamphlet, which serves as a source of *chizuk* for me in the mitzvah of answering amen according to *halachah*.

Baruch Hashem, for a number of years already, the *minyán* in which I daven is strict that the *mispallelim* recite *Birchos Hashachar bechavrusa*. This is to the credit of a Yid who insisted on this practice, until it became something that all the *mispallelim* adopted. They have become accustomed to coming to shul a few minutes before davening to be able to say the *brachos* together.

We know the words of the Gemara (*Brachos* 6b): "Rabbi Yochanan said: When HaKadosh Baruch Hu comes to the *beis knesses* and does not find ten people there – He immediately gets angry, as it says, 'Why did I come and there is no one there...'"

The question is asked: If the claim is about the fact that there aren't ten people, the *passuk* should have said: "Why did I come and there are no people?" The answer given is that if one "*ish*," one person there would have cared enough, then everything would look different...

In our shul, *baruch Hashem*, we have this one "*ish*" who recognizes the value of answering amen, and who effected a transformation in the way all the *mispallelim* view this mitzvah. And incidentally, the acronym of the word איש is יהודי שמייקר אמן...

I will add that every so often, people who are not regular *mispallelim* join our *minyán*. I once asked one of them, don't you live very far from here, and don't you have a shul right near your house, why do you come all the way here? His answer surprised me. He told me that when he needs *hatzlachah* and *siyata diShmaya* for something specific, he makes the effort to come and daven in a place where people come early to daven and are strict to answer amen, according to the words of the *Zohar* (*Vayeilech* 285 2) that when Am Yisrael are careful to answer amen properly, then when they daven to Him about their troubles, the Voice announces through the Upper worlds: "*Pischi she'arim veyavo goy tzaddik shomer emunim*" (*Yeshayah* 26:2) – do not call it "emunim" but rather "amenim." *Pischi she'arim* – just like Am Yisrael opened the gates of the *brachos*, so too, the gates of *tefillah* will be opened to them and their *tefillas* will be accepted.

Thank you for all your work,
S.L., Beit Shemesh

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



The wall surrounding the old cemetery in Mantua where the Rem" a MiPano is buried

The Rem" a MiPano 4 Av 5380

Rav Menachem Azariah of Pano was born in 5308 in the city of Pano, Italy, to his father, Rav Yitzhak Berachiah, who was one of the city's sages. His *rebbe muvhak* was Rabbi Yishmael Chananya Val-Montini, and at the same time, he studied *Toras Hasod* under his uncle, Harav Ezra MiPano.

When he became of age, Rabbi Yitzchak Puah of Mantua, one of the leading rabbanim of Italy, took him as a son-in-law. He settled in Mantua and established a yeshivah there, which drew many *talmidim*. His reputation began to spread, and while he was still a young man, he became renowned as one of the *gedolei hador*.

In 5357, Rav Yisrael Srug came to Italy and the Rem" a learned the concepts of *Toras Ha' Ari* from him, and then disseminated what he had learned throughout Italy.

More than thirty of the Rem" a's written works have survived, most of them in Kabbalah and a few in *Toras Hanigleh*. Some were printed in a number of editions while others are still in manuscript form and kept in various libraries.

The Rem" a passed away in Mantua on 4 Av 5380, and was buried in the cemetery in the city. Rav Boruch of Kossov, in his *sefer Amud Ha'avodah (Drush Hamachshavah 10)* describes his passing: "And I heard and received from those who speak the truth that the death of the Rem" a MiPano was a *missas neshikah*, and his soul was bound On High and it came down to this earth, tossed like an inanimate stone, and it remained dead on the ground, and maybe it be that my end is like his, fortunate is he."

In honor of the 404th yahrtzeit of the Rem" a MiPano, this coming Thursday 5 Av, we present a summary of a teshuvah that he wrote regarding the obligation to answer ninety amens a day. This teshuvah is printed in *Shu"t HaRem" a MiPano (109)* and the *Magen Avraham (6 9)* cites it as halachah. In his words, the Rem" a proves that the quota does not include amens answered to *Kaddish*, but rather one should answer 90 amens to *brachos*, and he derives based on this that in order to meet this quota, each one must be strict to hear *Birchos Hashachar* from the *mispallelim* in shul.

"Tzaddik" or "Tzedakah"

The Rama" k (*Siddur Tefillah LeMoshe p. 59b*) brings in the name of the *Zohar* that the quotas for holy things are alluded to in the word צדיק, which is an acronym for צ' אמנים, ד' קדושות, י קדישים וק', ברכות, because "one who does this is undoubtedly a *tzaddik*." The Rama" k adds that some say the quota of holy things is alluded to with the word צדקה and instead of 10 *Kaddish*, he lists 5 *Chumshei Torah*, that a person should learn from each day.

Although both versions obligate ninety amens a day, they are divided regarding the *halachah* of the amens that can accumulate to complete this quota: The version that uses the word "*tzaddik*" includes only amens answered to *brachos* and not to *Kaddish*, because in this version, *Kaddish* has its own quota – 10 *Kaddish*. But the version where the quotas are alluded with the word "*tzedakah*" includes amens answered to *Kaddish*, because this version does not have a separate quota for *Kaddish*.

"Tzaddik" and Not "Tzedakah"

In light of this, the Rem" a MiPano discusses the question of which version should be used as a practical application of *halachah*: Is it the one that holds that the quotas are alluded to by "*tzaddik*" in which case the 90 amens have to be specifically for *brachos*, or is it the one where the quotas are alluded to in the word "*tzedakah*" and if so then answering amen to *Kaddish* joins the completion of the quota of 90 amens.

The Rem" a proves that the version that holds that the quota is alluded to in the word "צדיק" is the primary version, because the four quotas are things that everyone can do, and they are practical and accessible to all. That is in contrast to the version of "*tzedakah*" where in place of 10 *Kaddish*, the study of five *Chumshei Torah* is listed as something that needs to be done each day, which is not a task that every person can do, and only few can meet that standard.

As a result, the Rem" a derives that even though both versions are "*parpara'os na'os*, pleasant explanations, and both need to be reconciled" (and the Rema" k in his *siddur* wrote that both versions are true), still, the version of "*tzaddik*" is the main one, and as a result, one should be strict to meet the quotas stipulated by it. Therefore, one should answer 90 amens to *brachos* each day, aside for the amens answered to *Kaddish*.

(In the introduction of Harav Chaim Vital printed at the beginning of *sefer Eitz Chaim*, he brings in the name of the Arizal that one should complete the quotas of holy things as alluded to in the word "*tzaddik*.")