

VeChol Maaminim

A Weekly
Pamphlet
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Peninei Emunim

Pearls of Tefillah in the Parashah

'Kol Ha'olam Kulo' – The Entire World, Not Most of It

"ויקהלו על משה ועל אהרן ויאמרו אלהם רב לכם כי
כל העדה כלם קדשים ובתוכם ה' ומדוע תתנשאו על
קהל ה'" (פזג)

In the *tefillah* of Rosh Hashanah we ask: "*Meloch*, rule over the entire world in Your Honor," and the *Taz* explains (*Orach Chaim* 582 3) that even though we said "*Kol ha'olam*," we again say "*kulo*" in order to emphasize that even if usually, most of something is considered all of it – *rubo kekulo* (*Nazir* 42a), here we are asking that the *Malchus* of Hashem be revealed, in "*כל העולם כולו*" and not only in most of it.

Based on this, **Harav Shaul of Amsterdam** explained the words of *Rashi* on this *passuk* in a beautiful way:

The claim "because the whole nation is all holy," is explained by *Rashi* (based on *Tanchuma* 4) that "They all heard the words at Sinai from Hashem." Why didn't *Rashi* simply explain that Korach's complaint was that the whole nation conducted themselves with holiness as we were commanded in *Parashas Kedoshim* (*Vayikra* 10:2): "*Kedoshim tihiyu ki kadosh Ani?*"

But by the fact that the *passuk* is repetitive and says "*Kol ha'eidah kulam kedoshim*" it emerges that there isn't a single one in the nation that is not holy, and *Rashi* is asking how Korach's people knew this?! Therefore, he explained that their intention was the hearing "of things at Sinai from Hashem," because that is how he becomes a partner to the whole nation.

Binyan Ariel

Pischu Shearim

A word from the founder and Nasi of Bney Emunim

'Havu Godel' by Answering Amen

We are aware of the great virtue of answering amen, and Rabi Yosi's words on the subject – repeated twice in the *Gemara* – are very well known, in *Maseches Brachos* (53b) and *Maseches Nazir* (66b): "The one who answers amen is greater than the *mevarech*."

Let us think about it for a moment: Saying *brachos* is a very great and lofty thing! The *brachos*, as we know, are the heart of the Jewish spiritual life, and they are what protect us from the dangers that are all around us in the world. And yet, answering amen is greater and more important, and as it seems, its *segulah* for protection is also greater. As *Chazal* say, "the *oneh amen* is greater than the *mevarech*," which seems to mean that amen is greater in virtue, greater in reward, and greater in its ability to protect.

One who delves into this will see that the *passuk* itself also alludes that the one who answers amen is greater than the *mevarech*. As from the words of *Chazal* it emerges that both the obligation to recite *Birchas HaTorah* and the obligation to answer amen after it and after all the *brachos*, are derived from the *passuk* (*Devarim* 8:10): "*Ki Shem Hashem ekra, havu godel l'Elokeinu*." As *Rashi* explains (*Brachos* 21a, ad loc. Ki) that this is what Moshe said to Am Yisrael: "*Ki Shem Hashem ekra*" – when I make the *brachah* on the Torah, you should "*havu godel l'Elokeinu*"

– by answering amen after it. While the *brachah* itself is described in the *passuk* as calling the Name of Hashem – "*ki Shem Hashem ekra*" – the answering amen is describing as bringing greatness, "הבו גדל." "לאלקינו"

I thought to add that when saying "*gadol ha'oneh yoser min hamevarech*," *Chazal* alluded that the *ikkar* of the *brachah* is only to answer amen. From the fact that they increased the virtue of the *oneh amen* above the virtue of the *mevarech*, even though the opportunity to answer amen is created in its merit, we will see that answering amen is the purpose, and saying the *brachah* is only the way to get to it. It is possible that this is alluded to in the *passuk*: "*Ki Shem Hashem ekra*," with the *brachah*, so that the ones who hear will give "*godel l'Elokeinu*," by answering amen.

Let us etch in our hearts the determination of *Chazal* about the lofty virtue of answering amen. Let us remember that this small word is unbelievably great! Let us believe in amen, and let us seek out amens, with all our heart, and this will benefit us both in this world and the next!

Good Shabbos

Yaakov Dov Marmurstein

The Wolfson family of America is known for their philanthropy, and their support of Torah institutions and outreach programs around the world.

One member of the family, Reb Moshe Wolfson, departed on a business trip to Singapore with a group of investors. While Singapore is tiny, it plays a prominent role in international commerce. The purpose of the trip was to sign a huge deal that would reap generous profits. Even before their departure, the members of the delegation prepared themselves for the accepted conduct in Singapore.

Why did they need special instructions?

Because Singapore, in addition to being very wealthy, has a Far Eastern mentality. It is known for its very rigid laws that are firmly enforced in ways that are not done in other countries. So it was important for visitors to know what to do and what not to do. A criminal in Singapore can be anyone... even someone who is totally honest. Anyone who throws a piece of paper in the street is a criminal according to the laws of this country. The punishment of



Office towers in Singapore

throwing paper in the street the first time is a steep fine, amounting to about three thousand shekels. If Heaven forbid, one repeats this action, he will have to work as a street cleaner for three months!

From the minute they landed, intensive negotiations began. The members of the delegation attended countless meetings, with feverish discussions from morning to night, over the course of a few days.

With each day that passed, the deal came together. Ahead of the last day, there were just some final details to close, and then there would be a final meeting held with the wealthiest man in Singapore. It was a crucial meeting, and the success of the deal hinged on it. One small mistake, and all the efforts that had gone into crafting the complex

deal might go down the drain.

In Singapore, as in most countries in the Far East, there are ingrained cultural norms regarding various ceremonial events that must not be skipped, even if the other person is American or Swiss. That is the reason that it was important for the delegation to be familiar with the rites and rules of the ceremony, and indeed they prepared themselves well.

On the appointed day, the delegation arrived at the office tower where the meeting was to be held. As they stood in the magnificent lobby, near the bank of elevators, they met one of the local businessmen, who was also a partner to the deal. He approached Reb Moshe and courteously, but firmly, asked him to remove his yarmulke. "This thing that you are wearing," the man said, "might be interpreted the wrong way. I don't want you to throw it out of course, just put it in your pocket."

"I am staying with my yarmulke," Reb Moshe said, "but you have nothing to worry about. *B'ezras Hashem* it will all work out."

The local businessman was very tense. "Still, I ask you to reconsider and remove the yarmulke. We are talking about a huge and very important deal! Why let little things ruin it?"

Reb Moshe repeated clearly again, "I will not remove the yarmulke under any circumstances."

There was tension in the air. The people in the elevator were concerned, but Reb Moshe's firm

expression made it clear to all that it would be useless to add another word on the subject.

The elevator stopped and the ushers directed the delegation to a lobby that led to the opulent conference room. The wealth was evident in every corner. Anyone who emerged from the elevators was welcomed warmly by an usher standing there and who knew his name. From there, they were directed to the elegant hall where the meeting would take place.

About one hundred people gathered around a long table. The ushers seated them in a prearranged order so that they formed discussions groups. At the head of the table was a very elegant chair, waiting for the Singaporean

billionaire. Everyone waited for his arrival to finalize the massive deal and in the interim, the small teams discussed the final details. Suddenly, there was silence. The billionaire had arrived. He sat down and motioned for the conversations to continue.

A few minutes passed, and suddenly the billionaire raised his hand, and silence reigned. He turned to Reb Moshe, and to everyone's surprise, asked him: "Please, have a drink and make a *brachah*."

Reb Moshe was flabbergasted at the request. He poured himself some water, and made a *brachah* out loud, with *kavanah*: "*Baruch...shehakol nihiyeh bidvaro*." The billionaire listened and then answered a resounding: "Amen!" Instead of swallowing the water, Reb Moshe nearly swallowed his tongue. What is going on here?? He thought to himself. The billionaire wasn't done yet and said: "Tell me, where you in the shul in the city this morning?"

"Yes," Reb Moshe replied.

"Did you notice something strange? The Rav of the shul here in Singapore is of Ashkenazi extraction, but the people were davening *nusach Sefard!* And I noticed another few things in the community..."

Reb Moshe was so shocked he almost spilled his water. The billionaire noticed the shock on everyone's faces and decided to explain: "I became an orphan as a young child, and a kindhearted, wealthy Jew decided to adopt me. I never became a *ger*, but because I grew up in a Jewish home, I sometimes joined him to shul. And since then, I have a great affinity for Jews."

From that moment, the meeting progressed very well. The billionaire accorded Reb Moshe a lot of respect, and he was very kind to him, and the deal was signed to the satisfaction of all the parties.

When Reb Moshe returned to America, he described what had happened to his friends and family, and concluded in amazement: "Just to think about the fact that the local businessman was afraid that the rich man would see me in my yarmulke...We as Torah observant Jews have to preserve our Yiddishkeit no matter what, and not to be afraid that we will lose out from it. Look, I only gained!"

Simna Tava, Parashas Lech Lecha

The Halachah for One Who Is in the Middle of a Perek

When one hears a *brachah* while he is reciting the *brachos* of *Krias Shema* or *Krias Shema* itself – if he is in the middle of a segment, a *perek*, he should not stop to answer amen to the *brachos*, except after the *brachos* of *HaKel HaKadosh* and *Shomea Tefillah*, when recited by the *shaliach tzibbur* in *chazaras hashatz*¹. But some hold that one should not stop to answer amen even to these two *brachos*.²

¹ *Rema* (66 3) in *Yerushalmi Brachos* (4 6), and the *Shulchan Aruch Harav* (66 5) and the *Mishnah Berurah* (ibid 21) concur. The *brachah* of *HaKel HaKadosh* is the end of the first three *brachos* in *Shemoneh Esreh*, and *Shomea Tefillah* is the end of the middle *brachos*, and is also a general *brachah* for acceptance of *tefillah*. Therefore there is special importance to the amen answered to these *brachos* (*Bais Yosef* ibid, in the name of Mahar"i Abuhav).

The *Levush* (ibid 2) brings in the name of "*yesh omrim*" that one should stop to answer amen to the *brachah* of *Sim Shalom* as well, because it is the end of the davening. But the *Mishnah Berurah* writes (ibid) that the *poskim* concur that one should not stop except for the *brachos* of *HaKel HaKadosh* and *Shomea Tefillah*. The reason one does not stop to answer amen after *Sim Shalom*, even though it is the end of *tefillah*, is brought by the *Magen Avraham* (ibid 7) in the name of the *Divrei Chamudos* (*Brachos* 3 56), because even if he does not stop to answer it, he will not miss out on this amen, because the amen that an individual says in *Oseh Shalom* at the end of *Shemoneh Esreh* is considered like answering amen after the *brachah* of *Sim Shalom*.

But the *Magen Avraham* concludes (ibid) that one should not pause to answer amen to *Sim Shalom* because the *Yerushalmi* itself did not explain the reason why one should stop to answer amen after the *brachos* of *HaKel HaKadosh* and *Shomea Tefillah*. And it is possible that there is a different reason for the importance of these amens that is not related to the *brachah* of *Sim Shalom*. In light of this, the *Shu"t Sha'al Shlomo* (2) concluded that one should not stop to answer amen to the *brachah* of *Mekadesh HaShabbos* in the *Amidah* of *Shabbos*, even though it is the end of the middle *brachah*, and it can be compared to the *brachah* of *Shomea Tefillah*. Because as noted, the *Magen Avraham* ruled that one should not add to the *brachos* mentioned in the *Yerushalmi*, because there is no reason given for their importance. But *Shu"t Shevet Hakehasi* (Vol. III 49) wrote that even if we follow that reasoning, we should say that one should not compare the *brachah* of *Mekadesh HaShabbos* to the *brachah* of *Shomea Tefillah*, because on *Shabbos*, there is only one middle *brachah* – *Mekadesh HaShabbos* – and it is not a general *brachah* for the acceptance of *tefillah*, and thus is should not be compared to *Shomea Tefillah*. See *sefer Ishei Yisrael* (Ch. 32, comment 67) that the *Derech Emunah* proved from *Tosafos* in *Brachos* (21b ad loc. *Ad*) that one should not answer amen to the *brachah* of *Mekadesh HaShabbos*.

Sefer Nezirus Shimshon (ibid on the *Magen Avraham* s.k. 5) wrote that after the *Zohar Hakadosh* (*Vayeilech* 285 2) expounded on the severity of the sin of one who hears a *brachah* and does not answer amen after it, therefore, even one who is in the middle of *Krias Shema* or its *brachos* should answer amen to every *brachah* he hears. But see *Leket Hakemach Hachadash* (ibid 13) that wrote that the meaning of *Zohar* is only for one who hears a *brachah* in a place where is permitted to pause. And see *sefer Daas Torah* (66 3) who cites *sefer Tiferes Menachem* [Rav Menachem Mendel Spornik, Ra'avad of Tisminitz] that only one who is in the middle of the first *parashah* of *Shema* should not stop to answer amen, because the obligation to say it is *d'Oraisa*, but one who is in the middle of the other *parshiyos* or in the midst of the *Brachos* of *Krias Shema* can pause to answer amen after all the *brachos* that the *shaliach tzibbur* makes.

² The *Bais Yosef* (ibid) holds that the *Bavli* that did not bring this *halachah* differs from the *Yerushalmi*, and therefore, one should not pause to answer these amens. The *Ben Ish Chai* (*Parashas Shemos* 6) and the *Kaf Hachaim* (ibid 23) concur.

Razei Emunim

Allusions to Amen in the Parashah

Yichud Hashem Prevents Plagues

"יִישַׁב אֶהְרֵן אֶל מֹשֶׁה אֶל פֶּתַח אֹהֶל מוֹעֵד וְהִמְגַפֵּה נִעְרָה" (יז טו)

Harav Yosef Gag', one of the Rabbanim and sages of Tunis, related:

When there was a plague in my city in the 5610, I told the members of the community that the *Yichud* of the two Holy Names, Hav-yah and Adnus, in *tefillah*, has the power to stop the plague. This is also alluded to in the *nusach* of *Tachanun* said on Monday and Thursday: "וְהִסֵּר מִמֶּנּוּ מַכַּת הַמּוֹת" – the acronym of these words is numerically equivalent to 91, which is the value of the two Names. *Bechasdei Shamayim*, when they did this,

the plague stopped.

Chazal teach us (*Zohar Pinchas* 229 1) that these Names are also combined in our mouths when we answer amen, which is numerically equivalent to the Names of Hav-yah and Adnus. And they explain that this is why *Chazal* established (*Brachos* 53b) that "the one who answers amen is greater than the *mevarech*," because the *mevarech* only mentions one of Hashem's Names – Hav-yah, while the *oneh* amen utters both Names together.

Based on *Haggadah Shel Pesach Pi Hamedaber* [Livorno 5614] ad loc. *Hallelu Es Hashem*



Harav Chaim Moshe Mandel, ztz"l

Harav Chaim Moshe Mandel

4 Tammuz 5756

Harav Chaim Moshe Mandel was born in 5665 in the town of Biștritz, Romania, to his father, Rav Meir Yosef, who was a giant in Torah and a pious *oved Hashem*.

From an early age, he toiled in his learning, and his soul yearned for sublime worlds. After he became bar mitzvah, he began to learn in the yeshivah of Rav Shlomo Zalman Ullman, the Rav of Biștritz, and he

also learned from Harav Ezriel Bodner, one of the *dayanim* of the city, whom he considered his *rebbe muvhak*. When he grew older, he traveled to the Keren LeDovid, and from there he continued to Sekelheid, to the *yeshivah* of Rav Yehuda Segal Rosner, *Hy"d*, author of *Imrei Yehudah*. Already as a *bochur* he was proficient in *Shas* and *Shulchan Aruch*, and he also secretly began to learn *Toras HaSod*.

After his marriage to the daughter of Rav Yisrael Goldman, who served as *dayan* in Grosswardein, Rav Mandel moved to live near his father-in-law's house. There, he was appointed to serve as a *dayan* in the city. During World War II, he was deported to a labor camp in Romania. The terrible conditions, scant food and harsh labor badly affected his health, and he suffered from the effects for the rest of his life.

In 5709, he came to Eretz Yisrael, and after living in Tzefas for a few months, he moved to Bnei Brak. A community of survivors formed around him, and they found comfort and healing in his presence.

Rav Mandel always concealed his greatness and erudition, but in the last thirteen years of his life, his name became more renowned, and his home became locus for many people who saw *yeshuos* from his *brachos*. On Erev Shabbos *Parashas Chukas*, 4 Tammuz, he passed away and was buried on Har Hamenuchos in Yerushalayim

He Urged to Answer Amen K'Halachah

Rav Chaim Moshe Mandel would urge the *mispallelim* of his *beis medrash* to be strict about answering amen *k'halachah*. Whenever a *brachah* was heard in his *beis medrash* he would raise his voice to answer amen, to arouse the *tzibbur* to answer amen *k'halachah*. (*Herah Le'einav* p. 181)

Amen to the Brachah of Geulah

The early sages wrote (see *Derech Moshe* for Day 11) that the *Geulah* is being delayed because so many people are unintentionally lax about answering amen to the *brachos* in which they ask for the *Geulah*: The *brachah* of

Hamachazir Shechinaso LeTzion, because they are in a hurry to say *Modim D'Rabbanan* after it, and *Haporess Sukkas Shalom*, because some say *Veshomru* right after it, and they forget to answer amen as they are hasty to begin the next passage.

If Rav Mandel's voice would rise above the voices of the *mispallelim* with every amen, when he answered amen after these *brachos*, the walls of the *beis medrash* trembled. He did this to draw the attention of the *mispallelim* not to forget to answer these amens. (*Herah Le'einav* *ibid*)

The Request Publicized in His Name

Rav Mandel would also urge the *shlichei tzibbur* to pause after the

brachah of *Hamachazir Shechinaso Letzion* and not to start *Modim* right away, so that the *tzibbur* could answer amen. In this context, after his passing, the following was publicized, as per his request (*Kovetz Tzohar*, Vol. VI, p. 398):

"I was asked by Harav Chaim Moshe Mandel, *ztz"l*, to publicize that one should wait a bit at the end of the *brachah* of *Hamachazir Shechinaso LeTzion*, so that the *tzibbur* can answer amen according to *halachah*. The *tzibbur* should be strict to answer amen, because some do not answer amen at all, and some say, all at once: "Amen *Modim anachnu Lach*," and they do not stop after answering amen to emphasize that the amen said on the *brachah* has nothing to do with *tefillas Modim*. (As explained in *Mishnah Berurah* 124 25)

A Segulah for a Yeshuah

When a Yid who needed a *yeshuah* once came to him, Rav Mandel suggested that he arouse his friends to answer amen after the *Birchos Hageulah*. When the man complied, he merited a *yeshuah*. (*Notrei Amen* Vol. II, p. 21)

Amen After Asher Yatzar

Whenever Rav Mandel would recite the *brachah* of *Asher Yatzar*, he was *makpid* that there should be someone to answer amen with *kavanah* to his *brachah*. He stressed that this time was an "eis ratzon to be blessed." (*Herah Le'einav*, p. 389)

Techiyas Hameisim Depends on Amen

From the words of the *Zohar* (*Vayeilech* 285 2) it emerges that anyone who is not careful about answering amen according to *halachah* does not merit to rise for *techiyas hameisim*. Rav Mandel brought a beautiful allusion to this from his Rebbi, Harav Shlomo Zalman Ullman, the Rav of his birth city of Biștritz, from the *passuk* (*Devarim* 32:39): "אני אמית ואחיה" – when we connect the second letter of each of these words, from the end to the beginning, we get the word 'amen,' and from here he alluded that the merit of "echyeh, I will live" after "ani amis, I will die," depends on being strict to answer amen. (*Herah Le'einav* p. 430)