

VeChol Maaminim

A Weekly
Pamphlet
From
"Bney
Emunim"



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Peninei Emunim

Pearls of Tefillah
in the Parashah

Hishtadlus Alongside Tefillah and Emunah

"ותקרבון אלי כלכם ותאמרו נשלחה אנשים לפנינו ויחפרו לנו את הארץ וישבו אתנו דבר את הדרך אשר נעלה בה ואת הערים אשר נבא אליהם: ויטב בעיני הדבר..." (א-כב-כג)

Why did the request of Am Yisrael to send spies to Eretz Yisrael find favor in Moshe's eyes? Shouldn't they have believed Hashem's promise that He was going to take them into the Land that was flowing milk and honey?

Rav Chanoch Hakohein Ehrentreu, the Rav of Munich, explained:

When a person takes on a task that he must do, while raising his eyes On High for a *tefillah* that Hashem should grant him success, he also has to make a *hishtadlus*, and check the right way to carry out this task. This is what *Chazal* allude to when they say (*Yevamos* 105b): "One who davens need to keep his eyes below and his heart above." With every action that a person does, he needs to put his heart "above" with *tefillah* to Hashem to grant him success, but at the same time, before doing the action "*yiten einav lematah*" and he will do all that is necessary by way of nature to succeed.

Here, as well, the request of the nation was to send people to scout "*es haderech asher na'aleh bah*" – to study what is the way that is recommended to ascend to the Land to capture it. This is not a contravention to *emunah* in the promise of Hashem that He will give them the land, because, as noted, alongside *emunah* and *bitachon* in Hashem, the person has to make every natural effort for his mission to succeed. This is why their words found favor in the eyes of Hashem. But in reality, the *meraglim* spoiled their mission when they did not believe the words of Hashem that the Land is good, and they chose to examine what it was like.

Kometz Haminchah

Pischu Shearim

A word from the founder and Nasi of Bney Emunim

The Ba'al Amen Recognizes His Miracle!

The *emunah* that HaKadosh Baruch Hu is in charge of every denizen in the world, and their leaders, is, as we know, one of the tenets of our faith. We believe with full *emunah* that even the smallest, most minor occurrences that we encounter in our lives, for better or for worse, are done with the *Hashgachah* and *Hanhagah* of the Creator, and as *Chazal* say (*Chulin* 7b): "A person does not injure his finger in this world unless it is thus decreed on High."

Under the guise of the course of nature, the world is managed with precise *Hashgachah pratis*. We are surrounded by countless miracles, as we say in davening, "and for Your miracles that are with us each day." But they are concealed in nature, and we must just open our eyes to discern them.

On this subject, it is fitting to cite the piercing words of the Ramban in his commentary on the Torah (*Shemos* 13:16): "A person does not have a share in Toras Moshe Rabbeinu until we believe **with all** our words and encounters that they are all miraculous, there is no *teva*, nature, or way of the world."

One of the things that brings us to this recognition is the recital of *Birchos Hashachar* with *kavanah*. When a person thanks his Creator each morning: for giving him back his *neshamah* and giving him strength to overcome his tiredness, for being able to stand straight and move his limbs, for preparing the steps of a man and granting so many good *chassadim*, he internalizes that all these natural good things

"are all miracles."

On this subject, as well, the words of Rabi Yosi (*Brachos* 53b) apply: "The one who answers amen is greater than the *mevarech*." Because when a person answers amen with *kavanah* after *Birchos Hashachar* of the *mispallelim*, and he declares over and over his *emunah* in Hashem in that He is the King of the world Who supervises His creations at all times, He restores their souls, opens their eyes and releases their bonds each day anew, and only He can prepare each and every step that a person is destined to walk each day, he merits to internalize: "That everything that happens to us is all miracles, there is no *teva* and 'way of the world.'"

In the past, I have written that in the order of the *aleph-beis*, the letters א, מ, נ, are followed by the letters ב, ג, ד, to teach us that in the merit of answering amen a person merits miracles. But we can add to this that this order of letters comes to teach us that in the merit of answering amen after the *brachos*, a person merits to recognize that he is surrounded with miracles, not nature.

So we have another lofty virtue of someone who takes upon himself to come early and answer amen to the *brachos* of *mispallelim*. He merits to recognize the fact that he is surrounded by "countless miracles," ניסים אין מספר – which is an acronym for amen. And this recognition will surely draw down to him an abundance of goodness and *brachah ad bli dai*.

Good Shabbos
Yaakov Dov Marmurstein

This inspiring and moving story teaches is about our obligation to always strengthen ourselves in tefillah in every detail in our lives, even for things that seem self-understood. It was related by Harav Yitzchak Silberstein, shlita:

Reb Ezra'ch Nechmad lost one child on Motzaei Shabbos Parashas Ki Sisa, 18 Adar 5762, in the terrible attack in the Bais Yisrael neighborhood in Yerushalayim. Tragically, a few months later, his second son, who had been mortally wounded in the attack, also passed away.

Eight out of the ten victims of that bloodbath were from the Nechmad family. Two of them were Reb Ezra's sons, *talmidim* in Yeshivas Ohr Gaon in Bnei Brak.

A suicide bomber blew himself up in the courtyard near the Machaneh Yisrael guest house. At that time, the extended Nechmad family was preparing to depart from a Shabbos bar mitzvah that the family had celebrated. It was a time when Palestinian terrorists carried out

such a difficult *nisayon* with such grace. The horrific attack left them so shattered that the grandmother said: "If not for the *emunah* deep inside us, pure *emunah* that everything Hashem does is for the good – we would have long been broken."

That same grandmother, who lost five grandsons, a son and a daughter-in-law in one night, was also the one who was *mekadesh Shem Shamayim* in front of millions when she called out at the heartrending *levayah*, which was broadcast around the world: "Yehudim, do *teshuvah!*"

With her call, this righteous woman joined the cry of hundreds and thousands of holy mothers in Am Yisrael whose conduct was a symbol of the *emunah* that has helped our nation endure through the generations. *Emunah* and internal recognition in the fact that every question – has an answer, even if it is not known to us, and that we have a great Father on High Who knows better than all of us when it is a "time to dance" and when, *R"l*, it is a "time to eulogize."

The friends of the two Nechmad boys, Reb Ezra's holy sons, spoke about the wonderful *chinuch* that they received at home, and about the good *middos* that characterized everything they did. They were studious and learned diligently, and brought much *nachas* and pleasure to their *rebbeim*.

The neighbors in the quiet building on Sokolov Street in Rishon Letzion also testified how the boys would always greet them with a friendly greeting; their faces radiated innocent and purity, and they were known to perform *chessed* with all those around them, especially during *bein hazmanim* and when they spent time at home.

The consensus among all who spoke about them: "They were *mekadesh Shem Shamayim* in their lives, as in their deaths."

"I tried," Reb Ezra said with tear-filled eyes, and his words sent a tremor to everyone who heard them, "I tried very hard to be *mechanech* my beloved children the best I could, and *baruch Hashem*, He gave me the merit to see

good results. I made the effort for them in every area, and I merited to see them going into a good yeshivah and advancing in their learning.

"One evening before that last Elul," the father related, "I was sitting and observing my two sons with satisfaction as they were learning together. At the time I had a memory of all those sweet conversations I had with their *rebbeim*, teachers and friends about their plans and their success in learning.

"Suddenly, the thought entered my mind that perhaps the time had come to desist a bit in the efforts I was investing in their *chinuch*, and maybe I could dedicate a bit more time to myself, and stop making my sons the center of my day...

"I wasn't considering for a moment to neglect their *chinuch* at all, *chalilah*. But when you see how things flow smoothly, *baruch Hashem*, a person might think that perhaps he can ease up on his efforts and relax a bit...

"Despite my thoughts, this never came to be, because I continued being involved in their *chinuch* and did not neglect it for even a moment, and yet I feel that there was a weakening for me in one area:

"Until then, my sons were at the center of my *tefillos*, and from that time on, I gave more time for other things that I needed to daven for, and I davened less for my sons. There was a voice inside me that tried to convince me that they needed my *tefillah* less, because they were already following the right path, learning in good places, and they had a strong desire to acquire more treasures of Torah knowledge. On that last Rosh Hashanah, when I poured my heart out in *tefillah* for the new year, I thought to myself that I didn't need to daven for my sons so much, because they were doing so well...

"At that time, I didn't understand, woe to me that I didn't understand, how mistaken I was.

"Now, *Ribbono shel Olam*, I understand! I realize how tremendous is the power of *tefillah* and how we cannot attain anything without it." One needs to constantly daven for one's children, and then keep davening some more, never desist."

With these piercing words, the bereaved father ended his powerful message, which deeply penetrated the hearts of the listeners.

Ohr Daniel, V'eschanan



Yeshivas Ohr Gaon in Bnei Brak

a series of horrific attacks, the worst of which was less than a month later, on Seder night in the Park Hotel in Netanya.

Everyone remembers the pure *emunah* of the pious grandmother, who that Shabbos celebrated the bar mitzvah of her grandson, and on Motzaei Shabbos accompanied seven of her descendants on their final journey.

At the time, the Nechmad family made a tremendous *Kiddush Hashem* by accepting their *yissurim* with love and deeply ingrained *emunah*. The ways of Hashem are hidden, and no one can know why this family was chosen to be the *korbanos* to atone for Klal Yisrael, but it is doubtful if another family would have been able to withstand

We had a conversation with an individual who is very active, and has accrued so many *zechusim*, a prominent *talmid chacham* from Beit Shemesh, Rabbi Moshe Kadouri, *shlita*, who dedicates times each morning to answer amen after the *mispallelim* in the shul near Kever Rochel, and who has been distributing the *Vechol Ma'aminim* pamphlets in the area where he lives for many years.

Reb Moshe, what brought you to dedicate your time to the mitzvah of answering amen?

Without a doubt my main motivation was and remains the *chizuk* that I draw from reading the weekly *Vechol Ma'aminim* pamphlet. As soon as I saw the first issue, I stopped and recalculated, and resolved to be *mehader* in the fulfillment of this lofty mitzvah.

And yet, as the father of a family with a very busy schedule, how do you find the time for this distribution, which you have been doing for so many years?

“Great question!” he says honestly. “I won’t deny it and say that it was always easy... If we just take into account that this is a weekly distribution that doesn’t skip any season of the year, and add to that the fact that the weather is not always merciful, it’s obvious that it’s not a minor thing. But at the same time,” he adds modestly, “I don’t remember a single week that I didn’t give out the pamphlets, and on the contrary, even in extreme times, like steamy summers or stormy winter days, I dedicate myself to completing this task.”

Now, to the point of your question, the enjoyment and the *chizuk* that I personally derive from the fascinating pamphlets have led me to recognize how valuable they are, and therefore, to become a partner in distributing them. But the truth is that it is not my personal feeling. Young and old, Yidden of all ages, wait with anticipation for these pamphlets each week, and they have long become an integral part of their Shabbos tables.”

Let’s go back to the holy task that you have undertaken, to answer amen after *Birchos Hashachar* of *mispallelim* in Kever Rochel. In order to be at this job every single day, you need a very strong inner source of strength! Can you share with us the source of your strength?

“Although it is hard to point out one specific thing, I do have one thing that I see each day and which I consider a source of inspiration. There is a person who is well into his eighties, *bli ayin hara*, who visits Kever Rochel at dawn every single day, and does not give up on answering amen to the *Birchos Hashachar* of many who visit the site. When you see a Yid of that age investing so much time and energy to fulfill this precious mitzvah, you cannot just ignore it. And with a hefty dose of *kinas sofrim* you find yourself joining this mitzvah. For me, it started with just a few people,



Rabbi Moshe Kadouri on shift in the shul at Kever Rochel

who I asked if I could answer amen to their *brachos*. Over time, more people joined when they saw how important it was to me.”

For many who ask, can you give us a good piece of advice how we can infuse our families with awareness for this precious and most important mitzvah?

“Personally I would say that I recommend, with all honesty, your highly invested pamphlets as the best tool for this purpose. Sometimes, people do not know how to appreciate what they are given, as is the case with many good things that we take for granted. And it really is a shame, because it is a treasure that never ceases to amaze me, both regarding the quality content that is compiled with great effort, and the pleasing way it is presented. Some of the segments are written in language that everyone can understand, even the younger readers.

In my house, I also attribute the awareness that we have to these pamphlets. Despite all the *chinuch* tools that have been passed down from the Rishonim, such as encouragement with sweets and *suchlike*, which are also put to use with this, the main tone is set by

Rabbi Moshe Kadouri, *shlita* The Shul at Kever Rochel

the weekly pamphlets that I bring to the Shabbos table, and learn with the whole family in a pleasant manner.”

In conclusion, there is a saying “*lo hamedrash ha’ikar ela hama’seh*,” and jokingly it can be interpreted that it’s not only the learning, there’s got to be a good story. As someone who has been in the field for years, you surely have a good story on the subject that you can use to give *chizuk* to the *tzibbur*.

“For sure. A few years ago, when I returned from Yerushalayim to my house after davening at the Kosel, I was dismayed to find that while I was out, I had lost a valuable bag with a large sum of money as well as a disc full of files that were very important to me. A quick inquiry with the driver of the car that took me home to Beit Shemesh made it clear that the bag had not been forgotten in his car, which meant that the chances of locating it were virtually nil. Another call I made was to the Kosel Police Station, which also didn’t turn up anything. The operator was, incidentally, a “cousin,” an Arab, who responded flatly that he had no way to help me.

Distraught, I traveled back to Yerushalayim, with the *bitachon* in Hashem that He would help me, even though I knew that I didn’t have a clue for how to locate my lost items. Only Hashem could do it. When I returned to the Kosel, I offered a heartfelt *tefillah*. Towards the end of the *tefillah*, I asked to invoke the merit of amen, and then I turned to the person standing next to me and asked him to do a *chessed* with me and answer amen to my *tefillah*. He agreed.

Wondrously, the *yeshuah* occurred through that person who answered amen to my *tefillah*. My story touched his heart, and as we spoke, he directed my attention to the fact that perhaps I had lost the bag on my way to the Kosel, on the bus from Beit Shemesh to Yerushalayim. For some reason, I hadn’t thought about that possibility at all... In addition, that person also directed me to a hotline that deals with returning items lost on public transportation. I will not expound, but in the end it turned out that he was right – the package was returned to me through that hotline, quickly and efficiently...”



The ohel over the tziyun of the Chozeh of Lublin.

The Chozeh of Lublin

Tisha B'Av 5575

Harav Yaakov Yitzchak Halevi Horowitz, known as the Chozeh of Lublin, was born to his father, Rav Avraham Eliezer, Av Beis Din of Yozepov, and grew up in the presence of his grandfather, Rav Yaakov Koppel of Likeva. Already as a child, he was very spiritual, and he learned diligently and worked on his *avodas Hashem*.

As a *bochur*, he traveled to Shineva, to learn in the yeshivah of Harav Shmelke of Nikolsburg. There, he became close to *chassidus*, and traveled to the Maggid of Mezeritsch. The Chozeh was one of the prime *talmidim* of Harav Elimelech of Lizhensk, and even though he began to lead while still in the lifetime of his Rebbe, he continued traveling regularly to Lizhensk.

When the Chozeh settled in Lublin, his court became the center of the *chassidus*. Many flocked to bask in his presence, from the simple people to erudite scholars. The leading Rebbes in the subsequent generations were his disciples, or students of his disciples.

On Simchas Torah 5575, the Chozeh fell ill in a most unusual way, and until Tisha B'Av of that year, when he passed away, he did not get out of his sickbed. He was buried in the cemetery in Lublin, near the *kever* of Rav Shachne of Lublin. His *divrei Torah* were printed in *seforim Zos Zikaron, Zichron Zos* and *Divrei Emes*.

Birchas Hashachar Together

We have a number of testimonies describing that the Chozeh was strict to recite *Birchos Hashachar* together, already from an early age, when he learned under Rav Shmelke of Nikolsburg:

Amen from the *Pamalya shel Ma'alah*

During the time the Chozeh learned in the yeshivah of Harav Shmelke of Nikolsburg, he would say *Birchas Hashachar* each morning in front of his Rebbe, who would answer amen. When Rav Shmelke was asked by his *talmidim* why specifically Rav Yaakov Yitzchak merited to have Rav Shmelke answer amen to his *brachos*, he replied: "All of the Heavenly Entourage answers amen to his *brachos*!" (*Shemen Hatov* [Pyotrkov 5665] Vol. II 25).

He Answered Amen to the *Brachos* of the Youths

Rav Chanoch Henich of Alesk related: As a child, I traveled to Lublin to bask in the presence of the Chozeh, and because the custom was that all the youths said for him each day *Birchos Hashachar*, and he answered amen after them, I also approached to make the *brachos* in front of him. When I finished, he gave me three coins of half a refinish. (*Lev Sameach Hachadash Ohr Chodosh* Ch. 1 7)

A *Brachah* Without Amen Is Half a Body

The Ateres Tzvi of Zidichoiv wrote that he heard from his Rebbe, the Chozeh of Lublin, that one should say *Birchos Hashachar* in a shul, *betzibbur*, so that others should answer amen to them "because a *brachah* without amen is literally half a body, as is known." (*Pri Kodesh Hilulim, Sha'ar Habrachos* Ch. 4; *Shomer Emunim, Ma'amar Pischu Shearim* Ch. 19)

To the editorial board of *Vechol Ma'aminim*,

Thank you very much for the spiritual treasures that you share with Am Yisrael each week.

In your issue of *Parashas Bamidbar*, you brought the explanation of the *mekubal* Harav Avraham Naftali Hertz Shaer of Mainz on the *passuk* (*Tehillim* 50:16) "*Ulerasha amar Elokim mah lecha lesaper chukai vatisa brisi alei picha*," that one who goes to daven and is not careful to answer amen properly, sins with "חק" which is an acronym for *chatufah, ketufah* and *yesomah*, it is preferable that he should not "bear My Covenant in your mouth," as *Chazal* say (*Brachos* 47a) that one who answers amens of this type are punished by having their lives shortened.

I thought to add that we can advise the *passuk* (*Mishlei* 12:18) regarding this: "*Yesh boteh kemadkeiros cherev ulashon chachamim marpeh*," there is one who pronounces (*mevatei*) an amen that is not kosher, and thus he is sentenced "*kemadkeiros cherev*, the stabs of a sword," *chalilah*, but one who answers amen properly will live a long life, and see the fulfillment of the *passuk* "ולשון חכמים מרפא" and the last letter of each word makes amen.

Iggeres Emunim

A Letter from a Loyal Reader

Thank you again,
Yitzchak Yosef Gloiberman, Kiryat Gat

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