

# VeChol Maaminim

A Weekly  
Pamphlet  
From  
"Bney  
Emunim"



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

Parashas EIKEV | 5784 | Issue No. 547

## Yesodos Emunim

Fundamentals of Ten  
and Amen in the Parashah

### The Obligation of Saying Meah Brachos

"ועתה ישראל מה ה' אלקיך שאל מעמך כי  
אם ליראה את ה' אלקיך" (י"ב)

Chazal based the mitzvah of *meah brachos* on this *passuk*, and said (*Menachos* 43b): "A person is obligated to recite one hundred *brachos* each day, as it says (*Devarim* 10:12): 'V'atah Yisrael mah Hashem Elokecha sho'el me'imach.'"

How does this *passuk* infer to *meah brachos*? Rashi and Rabbeinu Tam differ. Rashi (*ibid ad loc. Mah*) explains that *passuk* is explained in a form of "do not read it as..." – do not read it as "*mah*" (מה) but rather "*meah*" (מאה) – "*meah [brachos bechol yom] Hashem Elokecha sho'el m'imach.*" While Rabbeinu Tam (*Tosafos ibid ad loc. Sho'el*) explains that Chazal based the obligation on this *passuk* because the *passuk* has one hundred letters.

The Rokeach brings in the name of the Gaonim that after the sages of Eretz Yisrael instituted the *takanah* of *meah brachos*, they sent a letter to the sages of the Diaspora and asked them if they wished to accept upon themselves this *takanah*. In response, they sent back a letter that includes the *nusach* said at the beginning of the *brachah* of *Ga'al Yisrael* in *Shacharis*, from "*emes veyatziv venachon...*" until "*zulasecha selah.*" These words alluded to their agreement to accept the *takanah*, because it has one hundred words. Moreover, the acronym of the passage that begins the words of their agreement, from "*veyatziv venachon*" until "*hadavar hazeh*" (inclusive) is

Continue on page 3

## Pischu Shearim

A word from the founder and Nasi of Bney Emunim

### The Key to the Gates of Brachah

From the *pesukim* that begin this *parashah*, it emerges that being strict about doing *mitzvos* "that a person tramples with his heels" is what opens the gates of blessing, abundance, health and success for us.

Rashi on the *passuk* "*vehayah eikev tishme'un*" brings the words of Chazal that "*eikev*" is derived from the word "*akev*" and alludes to the "easy *mitzvos* that a person is *dosh b'akeivav*, he tramples with his heel." The Torah promises that if we are strict to fulfill these *mitzvos*, we will see the fulfillment of the words "And Hashem...will preserve for you the bris and the *chessed*..." And we will merit much abundance, blessing, health and the submission of our enemies, as detailed in the subsequent *pesukim*.

We can easily imagine what my words are directed at. Unfortunately, there are those for whom the mitzvah of answering amen is still considered "a mitzvah that a person tramples with his heel," and they allow themselves to lose out on so many opportunities to merit answering amen.

We can say that even the *passuk* itself alludes to this: "*Vehayah eikev tishme'un*" – listen well to the *brachos* that are said around you and answer amen after them. Do not allow the answering of amen to be light in your eyes, *chalilah*. On the contrary – value this mitzvah and deem it important!

If one thinks about it, he will see that the statement that many say "*da'as baalei batim* is the opposite of *da'as Torah*" takes on special meaning with regard to this mitzvah, because in the face of the laxity displayed by some in the *tzibbur* regarding answering amen, we find that the sages give it much weight – even more than they gave to other *mitzvos*. They say (*Devarim Rabbah* 7 1): "There is nothing greater in front of HaKadosh Baruch Hu than the amen that Am Yisrael answer!" Regarding the mitzvah of answering amen, Chazal say (*Brachos* 6b): "Things that are at the height of the world and people are lax about them."

It is possible that because of the great ease with which this mitzvah can be fulfilled, many times a day, might cause a sense of satiation that makes it hard for us to treat it with the proper importance. But based on what we learn from the *pesukim* at the beginning of this *parashah*, it is specifically this feeling that makes it more important, because as noted, specifically the *mitzvos* that we trample with our heels and do not hold important are the ones that open for us the gates of blessing, and it is those *mitzvos* that our lives and success hinge upon.

Let us all wake up each morning and go to shul to fulfill "*tishme'un*" with *Birchos Hashachhar* that are heard from other *misपालेलים*, and we can answer amen to them, and thus we will merit to the fulfillment of the wondrous *brachos* in this *parashah*: "And He will love you, and bless you and multiply you and bless your offspring and your crops...your grain and your wine and your oil...your cattle on the land that He promised your ancestors to give you...and Hashem will remove from you all sickness..." amen v'amen.

Good Shabbos  
Yaakov Dov Marmurstein

Harav Tzvi Hirsch Levine, *ztz"l*, became known from a very young age as a tremendous *illuy* with a very sharp mind. Rav Tzvi Hirsch was descended from a family with very prestigious lineage. His father was Rav Aryeh Leib, the Rav of Amsterdam and his mother was the daughter of the Chacham Tzvi.

When he came of age, many sought him as a *chassan* for their daughters. Ultimately, a prestigious and wealthy widow from the city of Glogow merited to marry her daughter off to him.

In the early years after his marriage, Rav Tzvi Hirsch sat and learned in Glogow, supported by his mother-in-law. A group of Torah scholars gathered around him and learned from him.

A few years later, when his mother-in-law passed away, Rav Tzvi Hirsch continued to learn constantly, and the Rebbetzin used her inheritance money to support the family. But the money was getting used up and the situation at home was getting more dire. The Rebbetzin tried her best to conceal the situation from her husband, as she

Rav Tzvi Hirsch fell into a thoughtful silence. He completely agreed with his wife, but he didn't have any ideas. The Rebbetzin also had no intention of taking him away from his learning. She remembered why he was chosen as a *chassan* for her, over many dozens of other suggestions...

Suddenly, she had an idea. Stashed away in the closet in their room were numerous pieces of expensive jewelry, set with diamonds and precious stones. The jewelry was precious to her, because they were a memento of her beloved mother, but her husband's Torah was even more valuable.

"I'll sell just one necklace for now," she told her husband, as she consoled herself with the hope that very soon, things would get better and she would at least be left with the rest of the jewelry. Her husband was moved by her fortitude of spirit and he continued learning diligently.

With determined steps, the Rebbetzin went to the market, straight to the goldsmith's stall, and after a short negotiation, returned home with a bundle of shiny coins.

At the same time, she poured her heart out in *tefillah* to Hashem to bestow them with abundance so that her husband would be able to sit and learn undisturbed. But when a month passed, and then two, and the money was used up, she had no choice but to sell another piece of jewelry.

This time, it was the turn of the precious gold bracelet that had been passed down in the family for generations. It was also sold with a heavy heart – but with complete peace – for a fair sum that provided just three months of living expenses. Then came another necklace, and then the rings, and slowly, the supply of jewelry dwindled.

Two more years passed, during which the Rav continued to learn in peace, and the Rebbetzin did not mention one word about *parnassah*, even though it weighed heavily on her heart. Every piece of jewelry was painful, but for the sake of her husband's learning, it was worthwhile.

One night, Rav Tzvi Hirsch returned home, and was surprised to find his

wife in tears. It didn't take long for him to figure out that this was it, the money was used up and she had nothing left to sell.

"You don't have even one piece of jewelry left?" the Rav asked.

"Nothing!" the Rebbetzin replied.

"Actually," she said in a weak voice. "I think I have something..." She remembered the ornate silver spoon that was the last remnant of the wealthy days in her parent's home. Although it wasn't worth much, its emotional value was tremendous.

And despite this, the Rav asked: "Go and sell the spoon, and with the money, at least we can buy food for tomorrow. I'm sure that Hashem's *yeshuah* is very close!"

Early in the morning, the Rebbetzin went out with the spoon in her hand, and returned with one loaf of bread, a jug of milk and a slice of cheese. The money wasn't enough for more than that.

During the meager breakfast, her eyes flowed with tears constantly. She couldn't eat a thing.

The Rav noticed and tried to encourage her: "The *yeshuah* of Hashem comes in the blink of an eye!" he said with *bitachon*. And then he added, "I learned from my rabbanim, who explained: that when a person's eyes desist from seeing the physical hope for a *yeshuah*, then the *yeshuah* of Hashem comes in a moment and saves him from his trouble..."

As he was speaking, there was a knock at the door. It was the postman, with an urgent telegram from the community in London. The Rabbanus in the city had become vacant, and they had made inquiries and consulted with *gedolei Yisrael*, and they had selected him for this prestigious position.

They committed to providing generously for the Rav's family, the letter stated, and they even had enclosed a nice sum to provide them with travel expenses.

The joy and relief that pervaded the home at that time is indescribable. The family saw clearly the realization of the words of Dovid Hamelech (*Tehillim* 37:5): "I was a youth and I grew old, *na'ar hayisi gam zakanti*, and I did not see a *tzaddik* abandoned and his offspring begging for bread." Their hearts were filled with gratitude to HaKadosh Baruch Hu for not leaving them and for sending his *yeshuah* at just the right moment.

*Chedvas Hachaim Vol. II Ch. 46*



The city of Glogow [Gloga], Poland

did not want not distract him from his learning, until that night, when the dam burst...

Rav Tzvi Hirsch returned from the *beis medrash* and was surprised to find his wife sobbing. He asked gently what the issue was and was stunned to hear how bad things were. The inheritance had been completely depleted, and the future seemed hopeless. Until then, she had suffered in silence, but she was not able to anymore...

"I'm not asking for luxuries," the Rebbetzin wept. "I need the most basic things, products that life depends on, and I have nowhere to buy them from. I cannot see our children suffering from hunger for even one more day!"

## Continued section Yesodos Emunim

numerically equivalent to one hundred (*Peirushei Seder Hatefillah L'Rokeach* Vol. I, p. 298)

Although in the *Gemara* the recital of one hundred *brachos* is brought as a *takanah* of *Chazal* that relies on the *passuk*, the Midrash explains that this *takanah* was instituted by Dovid Hamelech, as alluded to in the *passuk* (*Shmuel* II, 23:1): "And these are the last words of Dovid, *ne'um Dovid ben Yishai une'um hagever hukam al*" – the word על is numerically equivalent to 100, alluding to the fact that Dovid is the one who instituted the obligation for 100 *brachos* each day.

*Chazal* add that there was a special reason for this. At a certain point in the days of Dovid Hamelech, one hundred people in Am Yisrael died each day. Dovid Hamelech saw that the number of dead each day was exactly one hundred, and because he realized with *Ruach Hakodesh* that this was happening to Am Yisrael because they didn't sufficiently thank Hashem for all the good that He bestowed on them, He instituted that they should recite one hundred *brachos*

each day. Indeed, this *takanah* was effective in nullifying the decree. (*Tanchuma Korach* 12; *Bamidbar Rabbah* 18:21; *Tur Orach Chaim* 46, in the name of Rav Natronai Gaon; *Levush*, *ibid*; *Beis Elokim Sha'ar Hatefillah* Ch. 17).

The Bach (*Orach Chaim* 46) wrote that this danger still hovers over us, and to this day, we neutralize it by reciting one hundred *brachos* each day.

A tremendous *talmid chacham* who was very ill came to the home of Rav Shlomo Zalman Auerbach, and asked: What could he do to distance the sword hovering over his neck? Rav Shlomo Zalman replied: "I do not usually advise others what to do. I can just tell you what I would do if I was in such a situation *chalilah* – I would strengthen myself in saying one hundred *brachos*." And then Rav Shlomo Zalman clarified: "I don't mean just saying them, I mean saying them with *kavanah*, as *halachah* requires." (*Sefer Mitzvas Hameah Brachos Kehilchasah*, Introduction)

## Peninei Emunim

### Pearls of Tefillah in the Parashah

#### The Brachah of a Non-Jew Is Fulfilled Only With Amen

"ברוך תהיה מכל העמים לא יהיה בך עקר ועקרה ובבהמתך" (ו יד)

The simple meaning of the *passuk* is that Am Yisrael will be more blessed than the other nations. But the *Yerushalmi* (*Brachos* 8 8) brings that Rabbi Tanchum explained from this *passuk*: "If a non-Jew blesses you – answer amen to him." According to Rabbi Tanchum, the words "*mikol ha'amim*," are explained to mean "from all the nations." Therefore, he explained the *passuk* to refer to a blessing that a non-Jew blesses a Jew. Even when the nations of the world bless Am Yisrael, the *brachah* applies, therefore one should answer amen to their *brachos* (based on *Pnei Moshe* *ibid*). But from the words of Rabbi Tanchum it appears that the obligation to answer amen to the *brachah* of a gentile is learned from the words of the *passuk*, as if it says that the *brachah* will not apply if we do not answer amen to it. We need to understand how this *passuk* indicates that one needs to answer amen to the *brachah* of a non-Jew, and that the *brachah* does not apply if we do not answer amen.

Harav Yaakov Yehoshua Fruman of Lodz explained:

The sages of Midrash said (*Bereishis Rabbah* 60 13) that Rivka was not blessed with a child until Yitzchak prayed for her, so that the members of her family, who worshipped idols, would not say that she was blessed in the merit that they gave her *brachos* (*Bereishis* 24:60): "*Achoseinu at hayi l'alfei revavah*."

But we can say that when a Jew answers amen to the *brachah* of a non-Jew, it can be fulfilled, because then the non-Jew cannot claim that his *brachah* reaped the fruits, as the Jew is the one who caused the *brachah* to be fulfilled by answering amen to it. Therefore, Rabbi Tanchum conditioned this *passuk* – which informs that the *brachah* of the non-Jew will be fulfilled – in a way that the Jew who is blessed answers amen to the *brachah*, as if not, then the *brachah* is not fulfilled, so that the non-Jew should not claim that his *brachah* is what reaped the blessing.

Thus we can understand the connection between the two parts of the *passuk*: "*Baruch tihyeh mikol ha'amim*" – if the *brachah* of the non-Jew is fulfilled with the answering of amen "there will not

be barren men or women among you" – as there was with Rivka, who was not blessed until Yitzchak davened for her so that the non-Jews would not say: "Our *tefillah* yielded results."

*Nachalas Yaakov Yehoshua*

#### The Nations Bless Am Yisrael for Their Power of Tefillah

"ברוך תהיה מכל העמים לא יהיה בך עקר ועקרה ובבהמתך" (ו יד)

The *passuk* "*lo yihyeh becha akar v'akarah*" is explained by *Chazal* (*Bechoros* 44b) "That your *tefillah* should not be *akurah* in front of Hashem," but rather it should be accepted and yield fruits. Based on this Rav Moshe Pollak, Av Beis Din of Bonyhad, explained the meaning of the *passuk* as follows:

"You should be blessed" in the mouths of all the nations, in the merit of the *brachah* of "*lo yihyeh becha akar v'akarah*" – that your *tefillah* should not be barren, as the *Gemara* says in *Maseches Taanis* (24b) that Ifra Hormiz the mother of Shevor Malka advised him to refrain from fighting with the Jewish people because Hashem accedes to all their requests.

*Vayedaber Moshe*



The Jewish Cemetery in Shineva

### The Yad Haktanah 23 Av 5556

The details of the life of Rav Dov Berish ben Rav Yaakov Gottlieb of Shineva are rather murky. The author of *Melitzei Aish* (Vol. IV, p. 44a) describes him as a "tzaddik niSTAR, a gadol in Nigleh and NiSTAR, a kadosh and tahor, all of his deeds were l'Shem Shamayim."

Although his life story is not known, his *sefer Yad Haktanah* on the Rambam indicates his tremendous greatness in Torah and *yiras Shamayim*. Rav Dov Berish instructed that his *sefer* be printed anonymously, but seventy years after his passing, Rav Yosef Shaul Nathanson, author of *Sho'el Umeishiv*, revealed in the enthusiastic approbation that he wrote for this *sefer* the name of the author. He wrote: "Although in his humility, the author concealed his name, but we knew that it was Harav Hagadol Hatzaddik...Moreinu Harav Dov Berish Gottlieb, z"l, of Shineva.

And although he was a businessman, who dealt faithfully, the ropes that tied down his peddler's carriage did not weaken his Torah, and the coals of his flames of Torah did not get extinguished, and his Torah was like a burning flame in his heart, with *ahavas Hashem* and *yiras Hashem*."


*Sefer Yad Haktanah* was favored by the Chofetz Chaim, and he often remarked: "Dos iz di balibster *sefer* by mir, this is my favorite *sefer*," and he also cited it many times in his *seforim Chofetz Chaim* and *Mishnah Berurah* (introduction to *Yad Haktanah*, Jerusalem Edition 5769)

### The Halachos of Answering Amen from Sefer Yad Haktanah

In *Yad Haktanah*, *Hilchos Brachos* (1 11-12), the author brings the *halachos* of answering amen clearly and briefly. He writes: "Anyone who hears another Jew making a *brachah* of all the *brachos*, even if he did not hear the entire *brachah* from beginning to end, and even though he is not obligated in that *brachah* – must answer amen. And the *kavanah* he should have in his heart is 'The *brachah* that the *mevarech* made is true, and I believe it.' And he should teach his young children to answer amen, because as soon as a baby answers amen he has a share in Olam Haba. And if the *mevarech* is an *apikorus* and a heretic, or a baby

who is learning, or he is an adult who altered the form of the *brachah*, then amen is not answered. And we answer amen after a non-Jew if we heard the whole *brachah* from his mouth. Anyone who answers amen – should not answer an amen *chaturfah* – that the aleph should not be swallowed and he shouldn't hasten to answer it quickly before the *mevarech* finishes; he should not answer an amen *ketufah* – meaning that he skips the *nun* and does not enunciate it clearly, and he should not stop in the middle of the word; and he shouldn't answer an amen *yesomah*, that even if he is not obligated in that *brachah*, he should

not answer amen if he doesn't know which *brachah* is being made, as this is called an amen *yesomah*. And he should not answer amen too late, but right when the *brachah* ends, as if he doesn't it is also an amen *yesomah*, because what did he say amen to? Likewise, he should not answer an amen *ketzarah*, meaning without *kavanah*, it should be a bit longer, so that he could say the words K-I Melech Ne'eman in that time. And he should not prolong it too much, because the word is not heard when he prolongs it too much. And one who answers amen should not raise his voice louder than the *mevarech*.

 <p><b>Caution Amen Chaturfah</b></p> <ol style="list-style-type: none"> <li>1. Pronounces the aleph at the beginning of the word with a "shva" [called by the Rishonim a 'chataf' hence the name] and not a kamatz (<i>Shulchan Aruch</i> 124 8)</li> <li>2. That he grabs and hurries to answer amen before the <i>mevarech</i> finishes the <i>brachah</i> (ibid).</li> </ol>	 <p><b>Caution Amen Ketufah</b></p> <ol style="list-style-type: none"> <li>1. That he grabs (<i>kotef</i>) and misses the letter nun at the end of the word amen (ibid)</li> <li>2. He stops in the middle of answering amen so that it sounds divided into two words (Rema ibid)</li> </ol>
 <p><b>Caution Amen Yesomah</b></p> <ol style="list-style-type: none"> <li>1. He answers amen without know to which <i>brachah</i> he is answering (ibid)</li> <li>2. He lingers and does not answer amen right after the end of the <i>brachah</i> (ibid)</li> </ol>	 <p><b>Amen Ketzarah</b></p> <p>He shouldn't answer amen quickly, but rather he should prolong it a little bit so that he can have in mind the words 'Kel Melech Ne'eman.' (<i>Shulchan Aruch</i> ibid)</p>