

Ve chol Maaminim

A Weekly
Pamphlet
From
"Bney
Emunim"



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Peninei Emunim

Pearls of Tefillah
in the Parashah

Noach Was Also Involved Stealing

"ויאמר אלקים לנח קץ כל בשר בא לפני כי מלאה הארץ חמס מפניהם והנני משחיתם את הארץ" (ו' יג)

The **Chasam Sofer** explained: When saying "*ki mal'ah ha'aretz chamas*" the *passuk* alludes that Noach was also guilty of this sin, by not rebuking those in his generation and not davening for them to be saved. This is because it behooves the *tzaddik* of the generation to reproof the members of the generation and to pray for them, and by the fact that Noach refrained from doing so, he was found to have robbed them of the reproof that he should have given them and the *tefillah* that he was obligated to offer on their behalf.

The *Zohar* (*Noach* 67 2) explains that because Noach did not ask for compassion for those in his generation, the *mabul* was called in his name as it says "*ki mei Noach zos Li*" (*Yeshayah* 54:9). And we can say that calling the *mabul* "*mei Noach*" alludes to the sin for which it was called in his name, because "מי נח" is numerically equivalent to חמס – to allude that due to the *chamas*, the stealing that occurred by him not praying for his generation, the *mabul* was called "*mei Noach*" in his name.

Toras Moshe Hashalem,
Haftaras Noach p. 34

Pischu Shearim

A word from the founder and Nasi of Bney Emunim

Chamas – Stealing Applies to Answering Amen As Well!

The generation of the *mabul* had many sins, and whatever they did was corrupt. At the same time, their harsh decree was only sealed because they were mired in the severe sin of *gezel*, stealing, as the *passuk* says (*Bereishis* 6:13): "*Keitz kol basar ba Lefanai ki mal'ah ha'aretz chamas*," and as Rashi there explains: "their decree was only sealed because of the stealing."

The description "and the land was filled with stealing" teaches us that thievery became a central part of the existence of the Dor Hamabul. Their thoughts were all centered on how to steal from others, and thievery was present everywhere in the land.

Beyond the simple meaning, the words "*ki mala'ah ha'aretz chamas*" implies other forms of stealing, beyond the physical thievery of property. These other forms are unfortunately very common even in our day, and the words of the *passuk* "*ki mal'ah ha'aretz chamas*" can easily refer to them as well.

What does this refer to? In *Maseches Brachos* (35a), *Chazal* say that until a person makes a *brachah* on his food, the food belongs to HaKadosh Baruch Hu, as it says (*Tehillim* 24:1): "*L'Hashem ha'aretz umelo'ah*," and only after the *brachah* is the food given to the person, as it says (*ibid* 115:16): "*Veha'aretz nasan livnei adam*." As such, *Chazal* conclude (*ibid* 35b) that "anyone who benefits from this world without a *brachah* is considered to be stealing from HaKadosh Baruch Hu and Knesses Yisrael."

However, it is not only one who eats without a *brachah* who commits stealing. One of the sages of Ashkenaz, Rav Yehuda Hachassid, wrote in his famous *sefer*, *Sefer Chassidim* (254) that one who makes a *brachah* quietly even though there are people around him who can answer amen to his *brachah*,

transgresses this sin. This is because he is robbing those present of the opportunity to fulfill the mitzvah of answering amen.

So not saying *brachos*, or saying them very quietly, brings, *chalilah*, to a situation of "*mal'ah ha'aretz chamas*," and if we don't take heart to remember to recite each of the *Birchos Hanehenin* out loud, we might stumble time and again with this sin.

In contrast to the members of the Dor Hamabul that filled the land with stealing, the Torah says of Noach (*ibid* 7:1): "*Ki osecha ra'isi tzaddik Lefanai*." In this context as well, we can say that just like "*chamas*" represents not being strict about *brachos* and amen, the description "*tzaddik*" represents the opposite. Rabbeinu Bechayei (*Kad Hakemach, Emunah*) learns from the *passuk* (*Yeshayah* 26:2): "*Pischu she'arim veyavo goy tzaddik shomer emunim*," that the description "*tzaddik*" is applied to someone who is strict about answering amen.

This is the place to note that not only answering amen is dependent on saying the *brachos* aloud, and that even the *brachah* itself is dependent on and is made better by saying it aloud. When the *brachah* is done as a conscious action, and it is said clearly and aloud, then forgetfulness cannot take control over it. That is in contrast to those who recite *brachos* automatically, quietly and quickly, and they sometimes forget to make the *brachah*, or make the incorrect *brachah*.

Let us be strict to recite each *brachah* aloud, and with the *middah tovah merubah*, we will merit a *mabul*, a torrent of goodness and blessings, in the essence of "*veharikosi lachem brachah ad bli dai*."

Good Shabbos,
Yaakov Dov Marmurstein

Dark clouds hovered over the city of Yazd, Iran. A chilling wind shrieked in the night, answered by a frightening echo...The Jewish residents were afraid to go out to the markets and offer their merchandise: antiques, species, rugs and more.

What happened to the community of Yazd that was making the Jews grey with grief? Why were their foreheads lined with worry?

Reb Yosef, one of the community's dignitaries, who managed a chain of thriving textile stores whose reputation for quality spread far and wide, was being accused of terrible crimes – all libelous and false. His Muslim competitors did not take kindly to his success and the fact that he was so well-liked by residents of the city and they had resolved to come up with an evil libel to knock him down.

At the rapid trial, which lacked any justice, as the scales were tipped with hatred and merciless persecution, Reb Yosef was convicted of all the accusations, and a heartless judge signed his sentence with a black stamp: 'Death by hanging.'

The Jewish community in Yazd was stunned and broken. The days of waiting between the announcement of

emunah in the *yeshuah* of Hashem, which could come in the blink of an eye.

That bitter Wednesday drew closer, and there was obvious activity in Yazd. Strong, energetic workers prepared the stage and the hangman's pole ahead of the punishment of the 'serious criminal' Reb Yosef.

With evil enthusiasm, they polished the tall pole, scrubbed the hooks on which the rope would hang, and looped ropes from one side to the next. They arranged a viewing area, where Reb Yosef's family could take leave of him before the noose would be placed around his neck.

The time came. The announcement was made and Reb Yosef was led to the noose, surrounded by a tight ring of guards and armed police. He looked deep into the eyes of his loved ones, which were swollen with tears. His family stared back at him silently, their hearts torn to shreds at the fate their loved one was facing, and they were helpless to do anything.

A group of men lifted Reb Yosef and placed him in front of a high chair, and ordered him to climb onto it.

Reb Yosef complied silently, his face beaded in sweat.

Two hangmen skillfully tied the noose around his neck. Reb Yosef stood silently, tied to the rope. There was a smell of death in the air.

"What is your final request?" the head hangman growled arrogantly.

"To move the location of the hanging to the other side of the

room," Reb Yosef replied, to the astonishment of everyone present. A group of hangmen hurried to fulfill his request – the likes of which they had never heard in the history of the hanging house. Usually, they heard requests like wanting to part from the family, confession before death, requests for forgiveness or promises of revenge...This simplistic and utterly senseless request...But that was the law: The final request of the accused had to be fulfilled!

Two hangmen took off the rope and hurried to move it to the opposite side. The others replaced the hooks and dragged the chair across the room.

"Let's go," the head hangman urged, and they took Reb Yosef to the new place, as the tortured gazes of his loved ones followed him as well. To their surprise, they saw him closing his eyes and murmuring.

Again they ordered him to stand and get onto the chair.

The noose was wrapped twice around his neck and the other end was attached to the hook.

The head hangman gave the sign, and the chair was kicked away.

The room was tense, enveloped in a thick silence.

And suddenly...The ceiling collapsed and Reb Yosef fell to the ground, tangled in the rope.

"Take it off," the hangman ordered in panic. Because the law was that if they tied the rope around his neck and the ceiling collapsed, then they'd already carried out the punishment and it was a sign from Heaven that he was rendered innocent.

Chaos erupted. The hangmen worked quickly to remove the noose, as the family cried and exulted as their loved one's life was saved in front of their eyes.

When they came home, still agitated but overjoyed, the family did not want to tire Reb Yosef with excessive talking, but there were two questions that gave them no peace: Why didn't you ask as a final wish to be able to part from your loved ones, to provide for your children, or the like, and instead you asked to move the noose to the other side of the room? And what were you murmuring when they tied the noose over your neck the second time?

Reb Yosef nodded with a smile and responded with extraordinary simplicity: "Having the rope tied around my neck terrified me, but at the same time it sharpened the recognition that my life was in the Hands of the Creator. I felt with certainty that there is nothing for me to rely on than my Father in heaven, and only He can provide a *yeshuah* now. At those moments, all I wanted was to gain a few more minutes of *tefillah*, and that's why I asked to have the noose moved. My heart told me that a *tefillah* with this feeling would surely breach the gates of Heaven and would provide me a *yeshuah* instantly. And indeed, you see, my *tefillah* was accepted and I was saved."

Yishma Mei'heichalo Koli p. 334



The Tiferes Yerushalayim shul for the Yazdim community established by immigrants from Yazd, Iran

the terrible sentence and when it was set to be carried out, became Yamim Noraim. The rabbanim and *parnassim* of the city gathered everyone in the shuls, young and old, women and children, to recite *Tehillim* and to daven and plead for the sword hanging over Reb Yosef's head to be removed.

The days passed like an eternity. The nights were also blacker than black. The authorities were determined to carry out the hanging ceremony, and perhaps, deep in their hearts, were even excited about it...Reb Yosef was languishing in a dark, narrow prison cell. His body was broken and beaten, but his spirit as strong, filled with

The Power of “תפילת קשת”

“את קשתי נתתי בענן והיתה לאות ברית בני ובני הארץ” (ט יג)

The Chasam Sofer wrote that the word קשתי is an acronym for the words קדושת, שמי, תורת, ימיני. His disciple, **Rav Chizkiyah Feivel Plaut**, the Rav of Shuran, related that his rebbi the Chasam Sofer would repeat this allusion each year at *Parashas Noach*. He shared a beautiful explanation about it:

We conclude *Shemoneh Esreh* with a special request in which we say the words: עשה למען שמך עשה למען ימינך, עשה למען תורתך, עשה למען קדושתך. The source of this request are the words of the *Midrash* cited in the *Tur (Orach Chaim 122)* is: “Shmuel said, anyone who is quick to say these four things merits to greet the Shechinah – *aseh lema’an Shemecha, asei lema’an Yeminecha, asei lema’an Torasecha, aseh lema’an Kedushasecha.*” The *Midrash* means that because *Chazal* say (*Brachos 32b*) that “Since the day the Bais Hamikdash was destroyed, the gates of *tefillah* are locked,” and as the Navi laments (*Eichah 3:44*): “*Sakosah b’anan Lach mei’avor tefillah*, You have enveloped Yourself in a cloud so that no prayer can pass through,” therefore we ask at the end of the *tefillah* “*aseh lema’an Shemecha...*” to mean: Even if the gates of *tefillah* are closed, do not do it for us, but rather for You, and with this request the gates of Heaven are opened.

The Chasam Sofer explained that the *segulah* of this request to open the gates of Heaven is alluded to in the *passuk* “*es kashti nasati ba’anan*” that even in times of *galus*, when the gates of *tefillah* are locked, Hashem gave us

the *tefillah* of “קשת” that has the power to breach that cloud.

Toras Moshe; Likutei Chever ben Chaim Vol. III Introduction

The reason why specifically the *tefillah* of “*Aseh lema’an Shemecha...*” opens the gates of Heaven is explained by **Harav Chaim Shalul Kaufman**, Rosh Yeshivas Gateshead, based on a story with the Harav Yechezkel of Kuzmir (*Seder Hadoros Hachadash* p. 31b):

A merchant came into the Kuzhmir Rebbe’s room to consult with him about business matters. The Rebbe turned him down and said he doesn’t understand business matters. But right after that, a different Yid entered, and when he emerged, he related to the merchant, who was still in the Rebbe’s house, that the Rebbe had given him advice regarding his business.

The first merchant mustered up the courage and went back to the Rebbe’s room and asked: Is there favoritism here? Why did the Rebbe refuse to answer me about business while he answered the person who came in after me in detail?

The Rebbe lovingly smiled at him and explained: I’ll tell you a *mashal* – it’s like a merchant who purchased a large quantity of merchandise for a significant sum of money. After the purchase, he remembered that the wheels of his carriage were squeaking, so he returned to the store and asked for a small bottle of oil to deal with it. The owner gladly gave it to him and didn’t even want to take money for the oil.

A wagon driver who observed the exchange this liked the idea...He also came to the storeowner and asked for a free bottle of oil, like the

merchant...But then the seller told him: The merchant who was here before you purchased a large quantity of merchandise for a big sum of money. So I was happy to help him with a little bottle of oil so that he can take his merchandise home safely. But you didn’t buy anything from me, so how do you dare come and ask me for oil for your wheels?! Am I an oil merchant?! Go to an oil merchant and purchase oil for your carriage wheels...

The same is with you, the Rebbe explained to the merchant. When you came only to discuss business with me, I sent you away, because I’m really not involved in such things. But the other merchant first consulted with me at length about his *avodas Hashem*, and I gave him advice on that, and then also regarding business.

That is what the words “*Aseh lema’an Shemecha*” that we say at the end of the *tefillah* are about. When the main part of our request to Hashem is about the sanctity of His Name, the *Kavod Shamayim* and elevating the glory of Torah, even if we also ask for health and *parnassah*, because the primary purpose that we asked for was *Kavod Hashem*, then Hashem will provide all our needs.

Therefore, one who habituates himself to say these words at the end of the *tefillah* merits to greet the Shechinah. Because by proving that all of his requests are only to sanctify Hashem’s Name in the world, and so that he can fulfill Torah and *mitzvos* properly, his *tefillos* for his needs to be provided with mercy will also be answered.

Kovetz Kol HaTorah 62 p. 70



תפילת קשת
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Rabbeinu Bechayei wrote: *Chazal* explain (*Shabbos 119b*) the *passuk* (*Yeshayah 26:2*) “*Pischu she’arim veyavo goy tzaddik shomer emunim*” as follows: “Do not read it ‘*shomer emunim*’ but rather ‘*she’omrim amen.*” It is as though the *passuk* says “*goy tzaddik she’omrim amen,*” and we can learn from this that “for this *middah* of answering amen, Am Yisrael are called *tzaddikim*” (*Kad Hakemach, Emunah*).

Join the Revolution

You can also join the *mezakei harabbim*! Come early to shul to hear *Birchos Hashachar* from the *mispallelim* and you will merit the description of “*tzaddik*” and to see the fulfillment of the *passuk* (*Mishlei 10:6*): “*Brachos lerosh tzaddik.*”

Razei Emunim

Allusions to Meah Brachos and Amen in the Parashah

Without a *Minyan* One Cannot be a צדיק

”וַיֹּאמֶר אֱלֹקִים לְנֹחַ קֵץ כָּל בָּשָׂר בָּא לִפְנֵי כִי מָלְאָה הָאָרֶץ חֲמוֹס מִפְּנֵיהֶם וְהִנְנִי מִשְׁחִיתָם אֶת הָאָרֶץ” (ו)

Harav Chaim Yerucham Lantz, a talmid of the Daas Kedoshim of Butchatch, explained:

The Ramak cites the *Zohar* (*Siddur Tefillah LeMoshe Shaar 4 Siman 3*) that the quotas of holy things alluded to in the word צדיק – are צ amens, ד Kedushos, י Kaddish and ק brachos. He wrote that “one who does these is undoubtedly a *tzaddik*.” Noach, who was called “*ish tzaddik*” (6:9) surely adhered to the quotas alluded to in צדיק. Therefore, when Hashem told him about the *mabul*, He said: “קץ *kol basar ba Lefanai*” – from the time of the destruction of “all flesh” in the *mabul*, he would only be

able to be strict about ק – the 100 *brachos* and the 90 amens, because he would not be able to fulfill the four *Kedushos* and 10 *Kaddish* as a *minyan* is needed. After the *mabul* only he and his sons would remain. Indeed, after Noach emerged from the *teviah*, the *passuk* no longer calls him a *tzaddik*, as it says (7:23): “*Vayisha'er ach Noach*,” because he could not be strict about the holy things alluded to in the word צדיק.

Divrei Chaim

Make *Birchos Hanehenin* Out Loud

”וַאֲתָהּ קָח לְךָ מִכֹּל מֵאֲכָל אֲשֶׁר יֵאָכֵל וְאִסַּפְתָּ אֹתָן וְהָיָה לְךָ וּלְהֵם לְאֹכֶלָה” (ו כא)

Some explain a *remez* from this *passuk* to the obligation of reciting *Birchos Hanehenin* aloud:

”וַאֲתָהּ קָח לְךָ” – is an acronym for

מכל מאכל אשר יאכל קול. The words are an acronym that is numerically equivalent to אמן. So before eating “*kol ma'achal*” one should make a *brachah* aloud so that those around him answer amen with *kavanah* to his *brachah*.

Kerem D”L

Rains in the Merit of Answering Amen

”וַיִּסְכְּרוּ מַעֲיַנַת תְּהוֹם וְאַרְבַּת הַשָּׁמַיִם וַיִּכְלָא הַגֶּשֶׁם מִן הַשָּׁמַיִם” (ח ב)

The *dorshei reshumos* alluded in this *passuk*:

”וַיִּכְלָא הַגֶּשֶׁם מִן הַשָּׁמַיִם” – the acronym of the final letters is מאמן to allude that the rains come “from amen” – in the merit of answering amen, as Chazal say (*Taanis* 8a): “Rains only fall for the *baalei amanah*.”

Shmeinah Lachmo

Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit



The Mekor Baruch

2 Cheshvan 5724

The Rebbe Rav Boruch Hager was born to his father, Rav Yisrael of Vizhnitz, the Ahavas Yisrael, in 5655. He received his *chinuch* from his father, and already at a young age was known to be an *illuy*, and received *semichah* for *hora'ah*.

In 5683, before he reached the age of 30, he was chosen to serve as the Rav of Ruszpolyána, a town in the Marmarosh district. After three and a half years, he was invited to serve as the Rav of Cotmani, in Bukovina, where he served for nine years and elevated the community significantly. From there, he was invited to serve as Rav of the town of Seret, where he remained until the sun set on Romanian Jewry during the Holocaust. Around the time of his appointment to Seret, his father passed away. Many began to flock to him and he opened his court in Seret, and even established a yeshivah called Bais Yisrael Vetomchin d'Oraisa.

After the war years, which he spent in Romania, the Mekor Boruch came to Eretz Yisrael and settled in Haifa, where he established the Ramat Vizhnitz neighborhood and numerous institutions.

On Sunday 2 Cheshvan 5724, he passed away and was laid to rest in the *ohel* of his father, the Ahavas Yisrael, in Zichron Meir in Bnei Brak. After his passing, his *divrei Torah* were compiled into *sefer Mekor Boruch*.

Eisav Came After the *Brachos*...

While the Mekor Boruch of Seretz-Vizhnitz served as Rav in Seret, he would daven on Shabbos morning in a different shul each week.

One Shabbos, when he entered one of the shuls, he saw that for some reason, the *tefillah* had been moved earlier, and he had not been notified. By the time he came in, the *mispallelim* were after *Birchos Hashachar*. To the surprise of the *mispallelim*, the Rebbe walked out to go to a different shul. The *gabbaim* felt very bad and asked him that once he'd already made the effort to come, perhaps he could stay to daven with them. But the Rebbe stood his ground and left the shul, remarking with a smile, “I am not Eisav...”

When he saw the puzzlement on their faces, he explained briefly: “Eisav came after the *brachos*...” and then left. (*Naom Habrachah* p. 84)

Another time, the Mekor Boruch came into the shul and saw that on the bulletin board there was a time for *Birchos Hashachar*, and under it a time for reciting *Hodu*. This seemed to be an effort to enable anyone who wanted to come late to make it in time for *Hodu* to do so. The Rebbe was not pleased with this, and remarked in a similar vein: “One should arrive for *tefillah betzibbur* from *Birchos Hashachar*. This is how it was practiced in all previous generations. Only Eisav came after the *brachos*...” (ibid p. 177)