

Vechol Maaminim

A Weekly Leaflet From "Bnei Emunim"



276

PARASHAS ACHAREIMOS

תשע"ט

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

The Tzaddik Is Held Accountable for Not Davening for His Relatives

"וידבר ה' אל משה אחרי מות שני בני אהרן בקרבתם לפני ה' וימתו" (טז א)

The *passuk* does not detail what Hashem said to Moshe. What then, is the *passuk* telling us?

Harav Chaim Vital explained: The *passuk* uses the word "Vayedaber", which is a harsh language (*Makkos* 11a), and thus the Torah teaches us that Hashem rebuked Moshe here for "the deaths of the two sons of Aharon," as if he was accountable, because he should have *davened* that their decree should be rescinded. Similarly, the *Gemara* says (*ibid*) that when it happened that a person was devoured [by an animal] near the home of Rabi Yehoshua ben Levi, he was held accountable for not protecting the person with his *tefillos*.

Eitz Hadaas Tov

"Bechol Levavcha" – With Both Yetzarim

"ונתן אהרן על שני השעירים גרלות גורל אחד לה' וגורל אחד לעזאזל" (טז ח)

The *Gemara* (*Yoma* 39a) explains that during the forty years that Shimon Hatzaddik served as Kohen Gadol, the "l'Hashem" always came up in his right hand, while the "l'azazel" always came up in his left hand. What is the great virtue of this happening?

Harav Chaim Aryeh Leib Fenster of Jedwabne explained:

Harav Chaim of Volozhin explained the *Gemara* (*Brachos* 61a), that the "Yetzer hara is like a fly and sits between the two chambers of the heart" because usually the *yetzer tov* rests in the right part of the heart and the *yetzer hara* on the left, as it says (*Kohles* 10:2): "Lev chacham l'yemino velev ksil lismolo, the heart of the wise man is at his right, whereas the heart of the fool is at his left." However, in contrast to the *yetzer tov* that constantly maintains its place, the *yetzer hara* "sits between the two chambers of the heart" and when it does not succeed in making a person sin with a regular sin, he "skips" over to the right side of the heart, and ensnares the person in a sin that is disguised as a *mitzvah*.

This can explain the *Gemara*: In the generation of Shimon Hatzaddik, the *goral l'Hashem* always come up in the right, because they were so righteous that they always did their *mitzvos* from the side of the *yetzer tov* dwelling in

the right side of the heart. But in the generations that followed, the *goral* of l'Hashem sometimes came up in the left hand. This hinted to them that the *yetzer hara* was sometimes involved even in the part that was designated "l'Hashem", through sins that were disguised as *mitzvos*.

Thus we can explain our request in the *tefillah* of Maariv: "Vehaser Satan milfaneinu umei'achoreinu" – that we should be saved from both types of *yetzarim*, both the *yetzer* that stands "in front of us" – revealed to our eyes and which incites us to sin, and from the hidden *yetzer* "behind us" – when he skips into the right part of the heart and seeks to incite us with a sin disguised as a *mitzvah*.

Nefesh Hachaim – Perakim, Chapter 4 in the comment; Shaar Bas Rabbim; Pri Eitz Hadar Chapter 5

explains this well:

Usually, HaKadosh Baruch Hu brings upon a person suffering in order to get him to repent. But sometimes, He also brings suffering upon the *tzaddikim* because He desires their *tefillos*. This concept is alluded to in the words of the *Breisa*: "Usually, 'K'sheHu [HaKadosh Baruch Hu] shocheh" He "grinds" a person with suffering "hadeh heitev" – this is intended to pressure him to improve his ways. But when "heitev hadeh" – He inflicts suffering on the good ones, that is "mipnei shehakol yafeh labesamim" – that He desires to hear the voice of the *tzaddikim*, who are called "besamim." (See *Chulin* 139b)

Zichron Yehudah [by his son Rav Menachem E"sh] p. 21

The Avodah of the Se'ir Hapnimi Atones Even Today

"ישחט את שעיר החטאת אשר לעם..וכפר על הקדש" (טז טז)

"For entering the Sanctuary in a [state of] impurity." (*Rashi*)

The Mahari"l, Harav Yaakov Molin Segal said:

I always wondered why we expound in the *piyut* of the *avodah* of Yom Kippur by mentioning the service of the *se'ir hapnimi*, the goat sacrificed inside the *Mishkan*, more than the *se'ir* that is thrown [down the mountain]. Doesn't the internal one atone for the impurity of the Mikdash and the *korbanos* that do not apply in our day, while the goat that is tossed atones for all sins, as it says (16:21): "וסמך אהרן את שתי ידיי" וסמך אהרן את כל עונת בני ישראל על ראש השעיר החי והתודה עליו את כל עונת בני ישראל ואת כל פשעיהם לכל חטאתם?"

This can be explained in two ways.

1. We expound on the description of the *avodah* *hase'ir hapnimi* because it is only through its power that the one that is thrown atones, as the *Gemara* says (*Yoma* 40b) that the atonement of the one that is thrown depends on the fulfillment of the internal service properly.

2. Because the sanctity of the Mikdash is practiced today as well, we expound on the service of the *se'ir hapnimi* in order to atone for those Jews who errantly walk into the Makom Hamikdash while impure.

Maharil Hilchos Yom Hakippurim 18

Be'er Emunim

From Rabbeinu Bechaye on the parashah

Amen Tears Up the Decree

"כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו" (טז ל)

The acronym of the last letters of the words "מכל חטאתיכם לפני ה' תטהרו" is numerically equivalent to amen. The *passuk* alludes here that in the merit of answering amen with *kavanah* the decrees of a person are torn up and his sins are all forgiven, as *Chazal* say (*Tikkunei Zohar* 40 1): "Anyone who answers amen with all his might, his decrees of seventy years are torn up."

Even Shesiyah p. 18

Yissurim Bring to Tefillah

"ולקח מלא המחלתה גחלי אש מעל המזבח מלפני ה' ומלא חפניו קטרת סמים דקה" (טז יב)

The *Breisa* of Pitum Haketores said in the *davening* says "כשהוא שוחק אומר הדק היטב היטב" When he grinds it, he says 'grind finely, finely grind' because the voice is good for the incense."

Harav Meir Eisenstadter, the Maharam Eish,

All for One Amen

Harav Moshe of Kobrin, zy"א, (d. 29 Nissan 5618) said:

"If I would have known that in all my life I answered one amen properly, then I wouldn't be worried at all...it would have all been worth it..."

Imros Moshe Vol. I. p. 193 – 194



ברכות השחר: בקול בכוונה בחרבותא.



Birchas Hamazon – Birchas Boneh Yerushalayim (5)

Parnassah – For the Bais Hamikdash

Harav Shimon Deutsch, a *talmid* of the Chasam Sofer, asks: Isn't *tzedakah* a good *middah* that Am Yisrael is unique in, and in whose merit the *Guelah* comes closer (*Bava Basra* 10a)? Why do we ask: "*Vena al tatzricheinu...lo liyedei matnas basar vadam velo liyedei halva'asam*"?

He explained: From the fact that it was established that we ask for *parnassah* within the request for building the Bais Hamikdash, it is evident that its principle is based on the period of *galus* in which we are under the rule of nations of the world and yearn for the rebuilding of the Bais Hamikdash. As *Chazal* say (see *Rashi* ibid 10b beginning with '*Beyevosh*') from the *passuk* (*Yeshayah* 27:11): "*Biyevoish ketzirah tishabarnah*, when its branches dry out they shall be broken." This means that when the merit of *tzedakah* that the nations of the world do with Am Yisrael ceases, the world will break, and then in any case, the *Geulah* will arrive and Yerushalayim will be rebuilt. Therefore, as an integral part of the *brachah* on Yerushalayim, we ask that we should not need the *tzedakah* of "*basar vadam*" – the nations of the world. (*Imrei Shefer brachos* 48b)

Harav Yisrael Nachman Zeidman, the rav of Tiraspol, also explained that the request of "*Vena al tatzricheinu*" relates to the building of the Bais Hamikdash:

It is known that when our forebears built the Second Bais Hamikdash in the days of Ezra, they needed the gifts of other people, as explained in *Sefer Ezra*, (6) that Daryavesh the king of Persia instructed that all the expenses of the Bais Hamikdash should be paid from his treasury to the Jews. Therefore, we ask HaKadosh Baruch Hu to build Yerushalayim, and the third Bais Hamikdash, from His Hand only, and that we should not have to turn to the nations of the world with the request for a gift or a loan. As the *Nevi'im* prophesized, in the End of Days, Hashem will give us power and force, wealth, assets and honor, and thus we will no longer need the gifts or loans of other people. (*Moriah*, 47, p. 46)

Three Partners in a Person

Harav Yoel of Satmar explained the request of "*vena al tatzricheinu*" according to the *Gemara* (*Niddah* 31a) that there are three partners to a person: HaKadosh Baruch Hu, the father and the mother. HaKadosh Baruch Hu provides the spiritual characteristics and the person's parents provide the physical characteristics. That is what we are asking: "*Al tatzricheinu liyedei matnas basar vadam*" – that even if You decree that we should benefit from the support of others, that donation should not come from the physical part of them [given by

the parents – the *basar vadam*, the flesh and blood]. That is because this will lead them to be arrogant towards us. "*Ki im leyadcha hameleiah*" – rather we ask that we should only benefit from the loftier, spiritual power that is given to them from You, because through this, they will give us their gift with a happy and willing heart, and thus "*lo neivosh*", we will not be shamed. (*Divrei Yoel Vayeishev* 268 2)

The Deep Significance of Matnas Basar Vadam

By way of *drash* there are those who explained:

By nature, as parents grow older and weaker, they often become a burden on their children – their *basar vadam*, blood relations. We know the saying 'one father can support ten children, but then children cannot support one father.' Therefore, we ask that we merit that we merit to live long lives in health and with strength so that we should not need the gifts of our children – *besareinu vedameinu*. That is what we ask in the *tefillah* of *Shema Koleinu*, "*Al tashlicheinu l'eis ziknah*, do not cast us into a time when we are old." (*Haggadas Mahara"z*)

Harav Dovid Moshe of Chortkov further explained:

The *Zohar* (*Vayeira* 104 1) explains that when HaKadosh Baruch Hu wants to express His love for the wealthy person, he sends him a gift – a poor person, so that he can give the person from his own, and thus merit eternal reward. Based on this we can explain: "*Vena al tatzricheinu...liyedei matnas basar vadam*" – that we should not reach a state of poverty that we should be sent "as a gift" to a *basar vadam*, a human being. (*Divrei Dovid Hashalem* 119)

Gifts of Organs and Blood

Harav Moshe Mordechai Shulsinger, *zt"l*, related:

When my Rebbe, Harav Yechezkel Abramsky heard of a pious Jew who he knew was very sick and needed an organ transplant and blood donations, he sighed and said, "Every day I ask that I should not need this..." His student asked him, "Where is that?" Rav Yechezkel explained "In the request of '*vena al tatzricheinu...liyedei matnas basar vadam*' for the gifts of flesh [an organ] and of blood..."

When the student dared to ask: "But this is not the simple *pshat* of the *brachah*..." Rav Yechezkel replied, "We have a *kabbalah* that there isn't a single request that was not included in the *nusach* of *tefillah* established by the Anshei Knesses Hagedolah. Therefore, I include any request that I can in the words of *tefillah*." (*Alufinu Mesubalim* [Rav M.M. Shulzinger] p. 50).

The Long Awaited Appointment that Was Missed – and Then Cancelled

When the family of Harav Pinchas Schreiber, *zt"l*, was young, he and the rebbeztin employed a simple G-d fearing woman to take care of the children and do some housework during the morning hours, when the Rav and Rebbetzin were not at home.

Each morning, the Rebbetzin would leave early for her job at a kindergarten. At a quarter to nine, when the Rav needed to leave to kollel, the babysitter would come to take care of the children, which she did with love and dedication.

The women did not have children. More than ten years had passed since her marriage and there was no *yeshuah* in sight. The doctors who the couple consulted were unequivocal in their opinion that their chances of having children were nearly nil. The couple themselves had nearly made peace with the decree, and their hope of establishing a generation of progeny began to wane.

The woman channeled all her love for the children she did not have to raising and caring for the young Schreiber children. She did it with a holy sense of mission, knowing that surely, the children of this home would grow into great people. She understood that she was playing an important role in helping Rav Schreiber – already known then as an outstanding *masmid* – learn.

One day, she heard a rumor that in the nearby city of Tel Aviv lived a doctor who, after extensive research, had found a unique form of treatment. With Hashem's help, he would possibly be able to help them with their nearly buried dream of bringing children into the world.

When she sought to make an appointment for his clinic, she found out that the demand was so high, that she should need to wait more than half a year to see the doctor. Not having much of a choice, she made an appointment on a day that seemed to be convenient, half a year later.

Finally, the half a year passed and the day of the appointment arrived. At 8:30 in the morning, the babysitter excitedly got on the bus from Bnei Brak to Tel Aviv. The bus drove along its route, and was about to leave the city when the woman remembered that she had forgotten to update the Rebbetzin of her absence, so she could find a replacement.

It was 8:40. The appointment was for 9:10, and she had two choices: one – to continue to the appointment she had waited so long for, and perhaps could be her ticket to a new life, or be party to the *bittul Torah* of a tremendous *talmid chacham*

whose every hour of learning was worth an eternity, and who would now have to stay home with the children instead of going to *kollel*.

The decision was heart-wrenching, but she knew nearly immediately what she would choose to do: She got off at the next stop, and instead of continuing towards the doctor's office, she crossed the street to the other side and took a bus back to Bnei Brak. As soon as she got off, she dashed towards the Schreiber home to take part in the holy role she played each day, caring for the children so the rav could go learn.

That woman realized, in her *temimus*, that she had to fulfill her most important job, even if that meant that she would miss the appointment she had waited so long for and that could provide reprieve from her suffering.

She arrived at the Rav's home a bit late, and the Rav happily left to learn. That day, the woman took care of the children as she did every day. But as she did, the feeling of a missed opportunity and regret spread, as she realized she had given up on a rare opportunity she had been given – and may never have again. Still, she continued her work, trying to suppress the deep pain inside her. When the children fell asleep and the house was quiet, she could no longer control her feelings. She took a *Tehillim* in hand, sat down and began to daven with deep emotion and copious tears.

For a long time she poured her heart out to Hashem in *tefillah* from the depths of her broken heart, venting the deep disappointment that overwhelmed her, and pleaded with Him to please send her a *yeshuah* and save her from the pangs of yearning that she had suffered for so many years.

When she returned home late that afternoon she hurried to call the clinic to make a new appointment.

But she never had to actually get to the appointment because less than a year later, with HaKadosh Baruch Hu's tremendous *chesed*, the couple was blessed with a pure Yiddish baby boy who illuminated their lives.

After this woman had sacrificed her own desire for Torah, HaKadosh Baruch Hu listened to the *tefillah* of her broken heart and hastened her own *yeshuah*, without any intervention from any human being, from a *basar vadam*. It was all from His Hand, *hameleiah vehapesuchah*.

Leha'ir – Maor Zemiros HaShabbos,
p. 545