

# Ve'chol Maaminim

"A Weekly Leaflet From 'Bnei Emunim"



323

PARASHAS VAYIKRA

תש"פ

## IN THE PATHWAYS OF FAITH

## Divrei Torah About Amen and Tefillah in the Parashah

### 'If He Errs With Birchas Haminim ...He is Suspected of Being a Heretic'

(ויקרא אל משה) (א א)

"The aleph of 'Vayikra' – is small. Because Moshe was great and humble, he only wanted to write 'ויקר' – a term denoting *mikreh*, coincidence, as if HaKadosh Baruch Hu only spoke to him in a dream, as it says about Bilam...And HaKadosh Baruch Hu told him to also write the *aleph*...and he wrote it small." (*Baal Haturim*)

The question is obvious: Isn't the entire Torah given from Hashem? How did it enter Moshe's mind to alter what he was commanded to do, even with one letter? Moreover: After being clearly instructed to 'write an *aleph* as well', how did he, of his own accord, write a small *aleph* – as if compromising between what he wanted and what his Creator wanted?

**Harav Avraham Weinfeld**, the rav of Kehillas Derech Emes in Monsey, explains:

It certainly didn't enter Moshe's mind to alter what he was commanded to do, but because deep in his heart he considered himself to be nothing, and thought that it was only worthy to write about him 'ויקר' – as in *mikreh*, therefore, when he was commanded to write *ויקרא*, in his great humility he wrote the *aleph* small, without realizing it.

Based on this we can understand the reason that in the *Midrash (Tanchuma 2)* this *passuk* is written next to a *halachah* regarding the *shaliach tzibbur*: "One who makes a mistake in *Birchas Haminim*, is corrected and needs to repeat it, and if he does so reluctantly, there is a suspicion that perhaps he is a heretic." From Moshe we learn how much the person's internal recognition of himself can have an effect on his external activities. Similarly, when a *shaliach tzibbur* makes a mistake in *Birchas Haminim*, one should suspect that deep in his heart, he harbors thoughts of *kefirah* that caused him to err specifically on this *brachah*, and therefore, it behooves him to repeat it according to *halachah*.

Lev Avraham

### "Amen" Perakim in Seder Kodshim

"אדם כי יקריב מכם קרבן לה' מן הבהמה מן הבקר ומן הצאן תקריבו את קרבנכם" (א ב)

**Harav Eliezer Rokeach**, Av Bais Din of Amsterdam, wrote:

*Seder Kodshim*, which includes the laws of the *korbanos* and the service of the *Mikdash*, consists of 91 *perakim*. This number alludes to the fact that the *Yichud* done through the *korbanos* is sample of the *Yichud* done by answering amen, which is numerically equivalent to 91. Likewise, the Names of Havayah and Adnus together are also 91. The name "*korban*" also indicates that it brings closer [לקרב from the root of לקרב to bring closer] the two Names. **Harav Moshe Dovid Vali**, a *talmid* of the Ramchal, alluded to this by noting that the acronym of the three types of *korbanos*, אשה, מנחה, נסך, is amen.

Another allusion is brought by the Rebbe **Harav Chaim Yaakov Safran** from the *passuk (Tehillim 68:36)*: "נורא אלוקים ממקדשיך" – is an acronym for "amen" to teach you that the connection between amen and the service of the *Mikdash*.

Maaseh Rokeach Pesicha Leshishah Sidrei Mishnah 7; Shivei Kah [Rav M.S. Vali] Bamidbar 28:11; Pri Chaim Shemos

### Korbanos on the Mizbeach Built in Heaven

אדם כי יקריב מכם קרבן לה' (א ב)

In the *brachah* of *Retzei* in *Shemoneh Esrei* we ask: '*V'ishei Yisrael usefillasam (meheirah) b'ahavah sekabel beratzon.*' At this time, we don't bring *korbanos*, so what are we asking for when we say '*v'ishei Yisrael ... sekabel beratzon*'?

The **Baalei Hatosafos** explained: The *Gemara (Menachos 110a)* explains that even after the Churban, each day the angel *Michael* stands and sacrifices on the *Mizbeach* that is built in Heaven. It is these *korbanos* that we ask should be willingly accepted.

The **Baalei Hatosafos** bring two explanations

from the *Midrash* about the essence of the *korbanos* sacrificed by *Michael*: 'Some say – the souls of the *tzaddikim*, and some say – lambs of fire.' The *Bais Yosef* explains that according to the opinion that says that the *korbanos* are the souls of the *tzaddikim*, "*ishei Yisrael*" can be interpreted as being derived from the word from the language of "*ish*", meaning people of *Yisrael*.

**Harav Dov Berish of Oshpitzin** added that the words of the *Gemara* are alluded to in this *passuk*. "אדם כי יקריב מכם [קרבן] לה'" is an acronym for "*Michael*", and when we add the word "*korban*" which is not included in the acronym, we find an allusion to the *korbanos* sacrificed by *Michael*.

Tosafos Menachos 110a, beginning with U'Michael; Bais Yosef Orach Chaim 120; Divrei Tzaddikim

### Sacrificing a Korban With Kavanah – "Kemitzvas Retzonecha"

"הקטיר כהן את הכל המזבחה עלה אשה ריח ניחוח לה" (א ט)

From this *passuk*, *Chazal* learn (*Zevachim 46b*) that one must have in mind when bringing the *korban* to generate *nachas ruach* for Hashem, Who commanded us to sacrifice, and His will was done. As *Rashi* explains here: "*Nachas ruach*, satisfaction before Me, for I commanded [that this be done], and My will was carried out."

Thus **Harav Yechiel Michel Feinstein** explained the words of *Mussaf*: "*V'es Mussaf...na'aseh venakriv lefanecha kemitzvas retzonecha.*" It would seem that we do all the *mitzvos* because Hashem wants us to; why is it specifically regarding *korbanos* that we emphasize this? Because, as it says, one of the *kavanas* of the *korban* is: "*Nachas ruach Lefanai she'amarti vena'asah retzoni*", therefore we ask that we merit to bring the *korban* with the right *kavanah* – "*kemitzvas retzonecha*".

Shai LaTorah Rosh Hashanah VeYom Kippur, p. 356

his sefer Derech Moshe (Day 11):

"And every person in Am Yisrael is obligated to say the *brachos* aloud, so that the members of his house or others around him should hear it, and they can answer amen. Because the word amen is testimony that the *brachah* is truth, and if it is said in a whisper, it is as though he is hiding from testifying about something."

Fellow Yid!

The objective of the *brachah* is to testify to the Kingship of HaKadosh Baruch Hu (*Rabbeinu Bechaye Shemos 14:31*), and when you make the *brachah* aloud, so that others can answer amen to your *brachos*, you are completing this testimony.



Bnei Emunim – Amen for Every Brachah.

"והוא עֵד  
אוֹרָא אוֹ יָדַע  
אִם לֹא יָגִיד  
וְנִשְׂא עֲוֹנוֹ"  
(ה א)





## The Requests of HaRachaman (8)

A Request on Shabbos for "Yom  
Shekulo Shabbos"

Shabbos Kodesh is called "Me'ein Olam Haba" (Brachos 57a), because we rest from all work, similar to Olam Haba where there is no work, only "Tzaddikim sitting with their crowns on their heads and basking in the glow of the Shechinah" (Brachos 17a), reaping the rewards of the "Yemei Hama'aseh" in This World. As Chazal say (Avodah Zarah 3a) about Shabbos: "He who toils on Erev Shabbos – will eat on Shabbos." (Tola'as Yaakov [Rav M. Ibn Gabai] from the New Edition p. 89)

On the day that is Me'ein Olam Haba it is fitting for us to daven for life in Olam Haba. Therefore, it is customary to add in Birchas Hamazon a request for life in Olam Haba: "HaRachaman Hu yanchileinu yom shekulo Shabbos umenuchah lechayei ha'olamim." (Otzar Hatefillos – Eitz Yosef)

This is further emphasized based on the words of the Kedushas Levi (Ki Sisa, beginning with Oh ye'amer d'hinei, and the principles of this subjects are cited in Midrash Osiyos DeRabi Akiva 1) that HaKadosh Baruch Hu wanted to give Am Yisrael a taste of Olam Haba to whet their appetite for it, and motivate them to perform as many mitzvos as possible in order to merit it. But this world is a physical one, so how can we sample something so spiritual that is not within our ability to fathom? That is why Hashem gave us Shabbos, which is one sixtieth of the World to Come, so that through it we should desire to engage in as much Torah and mitzvos as possible to merit life in the World to Come. Hence, it was established to ask on Shabbos for Olam Haba, because after we taste a bit of its flavor, we yearn to merit the real thing. (Shevet M'Yehudah [Mahar"] Greenwald) V'eschanan)

Shabbos Umenuchah – Lechai  
Ha'Olamim

The nusach of this HaRachaman is based on the words of the Mishnah (Tamid 7:4) on Shir Shel Yom: "On Shabbos they would say (Tehillim 92:1): 'Mizmor Shir leyom haShabbos' – Mizmor shir l'asid lavo leyom shekulo Shabbos menuchah lechayei olamim." The Bartenura there says: "Lechai olamim" – but the Tosafos Yom Tov wrote that there is no difference and the two nuschaos both refer to HaKadosh Baruch Hu (as explained in the Machzor Vitri Shabbos 35) as He chai, lives for eternity, and is the Source of chayei ha'olam, as it says (Nechemiah 9:6): "V'Atah mechayeh es kulam."

Similarly, in the HaRachaman in Birchas Hamazon some say "Lechai Ha'Olamim" and others say "Lechayei". Rav Nosson Shapiro (in Biur Birchas Hamazon) writes that there is no difference in these nuschaos, and whichever you choose is good.

"Yom Shekulo Shabbos" –  
In the Seventh Millennium

The Bartenura (ibid) explained that the day of Shabbos corresponds to the seventh millennium [one day of HaKadosh Baruch Hu is one thousand years] at which time the words (Yeshayah 2:11) "Venisgav Hashem levado bayom hahu" will be fulfilled. Therefore, we

daven to Hashem to give us the merit of "Leyom" [1000 years] "shekulo Shabbos umenuchah" – only for HaKadosh Baruch Hu – "leChai Ha'Olamim".

The Machzor Vitri already explained this (Shabbos 35) and added that in This World, HaKadosh Baruch Hu is busy with "melachah", giving reward to the tzaddikim and punishing the wicked, but on the "Yom Shekulo Shabbos" He will have absolute "menuchah" like on Shabbos.

The Sar Shalom of Belz cites the Maggid of Mezeritsch who explained: When Am Yisrael is in Galus, then HaKadosh Baruch Hu kaviyachol does not have peace, because He is distraught with the troubles of Am Yisrael. As it says (Yeshayah 63:9): "Bechol tzarasam Lo tzar, in all their troubles He is distraught." We ask that the Redemption should arrive, and with it the eternal end to our troubles, and then HaKadosh Baruch Hu will also "rest" from His distress and there will be "Menuchah leChai Ha'olamim." (Midbar Kadesh Parashas Pinchas)

Menuchah That is Sanctified  
"LeChayei Ha'Olamim"

Another version in the Mishnah that we began with is cited by the Tur (Orach Chaim 133): "Leyom shekulo Shabbos umenuchah lechayei ha'Olam Haba."

The Tiferes Yisrael there explains that there are two things included in this request: One is that we merit "Yom Shekulo Shabbos" – which is Olam Haba, after the departure of our souls from our bodies, and the second is "Menuchah leChayei Ha'Olamim" – the seventh millennium in which there will be rest "lechayei ha'olamim", that the world will then rest for one thousand years, as stated in the Gemara (Sanhedrin 97a)

This can be further explained according to the parable of the Dubno Maggid (Ohel Yaakov Vayakhel): A poor man knocked at the door of the wealthy man and asked for a donation. The wealthy man was surprised to discover that the poor man was a resident of his former city and birthplace, and because years had passed since he had cut off from his birthplace, he was happy to receive an update about his family and friends from the past. But the poor man was in a hurry to continue with his 'work' and didn't want to tarry, until the wealthy man promised to pay him twice what he would earn by knocking on doors.

The poor man sat down on an armchair near the fireplace in the wealthy man's home and began to speak. But he was so comfortable that he was soon lulled to sleep. The wealthy man grew irate and said: "Did I pay you to sleep? Didn't I pay you to speak to me? Finish your job and then you will get a comfortable bed and a satiating meal."

This can help us understand what we yearn for: "Leyom shekulo Shabbos umenuchah lechayei ha'olamim" – not rest dedicated to eating, drinking and sleep but rest so that we can dedicate our time to increase Torah learning and mitzvos that will serve us in our life in Olam Haba. (Birchas Dovid)

## The Forgiveness and Tefillah Brought a Yeshuah

Kislev 5773. The telephone rang in the office of Reb Eliyahu, one of the roshei yeshivah of Tehillas Hatalmud. The caller ID showed a long, unfamiliar number, and the caller identified himself as Yerachmiel Delkovitz.

"Does the Rav remember me?" he asked, and Reb Eliyahu did not need more than a few seconds to recall.

"Of course," he replied. "I didn't forget you just like I don't forget any of my students...If I'm not mistaken it's been more than ten years since you left yeshivah. Where are you today? How are you doing? And what brings you to call me on this fine day?"

Reb Eliyahu was even more surprised when, instead of an answer to his volley of questions, he heard quiet sobbing on the line. Yerachmiel was crying, of that there was no doubt. He waited for a moment until the weeping quieted, and Yerachmiel continued: "I'm doing well, baruch Hashem, but I need a big yeshuah. We have been married for more than six years, but have not yet been blessed with children. There seems no hope on the horizon and the many doctors we have visited do not give us much of a chance.

"I called the Rav because for some time, I have felt no peace. Deep in my memory there is a blurry picture from more than ten years ago. Apparently, in my youthful mischief, I deeply offended one of the rabbanim of the yeshivah. I don't remember who he is, and I don't remember the details of the story, but my heart tells me that it is because of this that my yeshuah is not happening. I ask the Rav to please, have compassion on me and my family and find out which of the staff members was involved; I desperately want to apologize and ask forgiveness, and maybe I will finally be blessed."

Reb Eliyahu did not remember the incident either, but he promised to try and find out. Then he parted from his student with warm wishes to hear good news very soon. His former student's story touched Reb Eliyahu's heart. As promised, that same day, he went to all the rabbanim in the yeshivah and asked if they remembered the incident Yerachmiel had described. Not one of them did. They remembered Yerachmiel as a bachur with lots of energy and a sharp tongue, but none of them remembered being particularly offended by him.

After his inquiries turned nothing up, Reb Eliyahu called Yerachmiel with the results of his quest...But Yerachmiel refused to give in. "I'm sure,

nearly one hundred percent, that I offended a member of the staff. Please, can the Rav try again?"

"I have an idea," Reb Eliyahu suddenly said. "In a few days, a siyum will be held in the yeshivah. Come to the celebration, and perhaps when a staff member will see you he will remember the incident and you can ask forgiveness."

But Yerachmiel took him by surprise when he said, "I live overseas, so I won't be able to do that."

Reb Eliyahu's heart went out to the younger man, but he didn't know how else he could help. He thought for a few more moments, and then proposed: "If you can't come, I suggest that you call me during the siyum. I'll put the phone to the microphone and you can tell your story to the whole yeshivah and the rabbanim, and ask mechilah publicly, and perhaps you will merit forgiveness that way."

Yerachmiel liked the idea, so a few days later, during the siyum, Reb Eliyahu called Yerachmiel. He put the phone near the microphone, Yerachmiel briefly related his story, and when he finished, they all answered "Machul lach machul lach."

The story touched the hearts of a few of the younger talmidim, and one of them stood up and suggested that from then, until the yeshuah, each day he and his friends would say a chapter of Tehillim. Afterwards, they would mention the names of Yerachmiel and his family for brachah and yeshuah. The idea was welcomed by the rosh yeshivah, and at that siyum, they said a perek of Tehillim and then a Mi Shebeirach for their merit. Everyone then answered amen with kavanah.

Yerachmiel hung up the phone feeling excited and hopeful. The talmidim upheld their part of the 'deal' and for the coming year, they said a chapter of Tehillim each day for Yerachmiel to be blessed.

More than a year passed, during which time Reb Eliyahu and the talmidim never forgot Yerachmiel. His path to a yeshuah was not easy, but the tefillos of the talmidim accompanied him throughout, until more than a year later they received the news that miraculously, Yerachmiel and his wife had been blessed with a healthy son.

The request for mechilah, and the many tefillos offered on his behalf as a result, were effective, and against all natural odds, the yeshuah arrived.

Vavei Ha'amudim Vechishukeihem 11, p. 93