

# Vechol Maaminim

"A Weekly Leaflet From 'Bnei Emunim"



328

PARASHAS  
ACHAREI MOS-KEDOSHIM

תש"פ

## IN THE PATHWAYS OF FAITH

## Divrei Torah About Amen and Tefillah in the Parashah

### Birchas Hagomel for the Kohein Gadol

...דבר אל אהרן אחיך ואל יבא בכל עת אל הקדש"  
(ולא ימות) (טז ב)

"When the Kohein goes into the inner sanctum...if he merits – then he enters in peace and emerges in peace; if he does not merit – then a fire emerges from between the two Keruvim and burns him and he dies inside." (Zohar Chadash Bereishis 24 2)

The Rishon Letzion **Rabi Eliezer Nachum**, author of *Chazon Nachum* on *Mishnayos* and the *rebbe* of the Chida, discussed the question of whether after the Kohein Gadol merits to emerge safely from the Kodosh Hakodashim on Yom Kippur, he had to recite the *brachah* of *Hagomel*.

**Harav Yitzchak Zerachiah Azulai**, the father of the Chida, replied: *Birchas Hagomel* was established for one who was in a place of danger and was saved. The place where the Shechinah dwells certainly cannot be called a '*makom sakanah*.' Moreover, the emergence of the Kohein Gadol safely is dependent only on him - if he is worthy or not. Therefore, he should not recite *Hagomel* for it.

*Machazik Brachah* [Chida] *Orach Chaim* 219 1-2

### One Must Not "Get Used" To Avodas Hashem

...ואל יבא בכל עת אל הקדש" (טז ב)

**Harav Chaim Shmuelevitz**, Rosh Yeshivas Mir, explained:

One of the ways that lead a person to *shleimus* in his *avodas Hashem* is guarding against habit. Service of Hashem must always be done vibrantly, and in a state of constant introspection. Routine and habit extinguish all feelings of holiness and loftiness. As the *Navi* (Yeshaya 29:13) cautioned: "Because this people has

### Chaveirim Kol Yisrael Venomar Amen

"ואהבת לרעך כמוך אני ה'" (י טיח)

The **Maharam Schick** taught a unique way of performing the mitzvah of '*v'ahavta lerei'acha kamocho*':

In many *brachos* we thank for the personal good that the Creator has bestowed upon us, in a spiritual sense and materially, indicated by the fact that some of them are worded in the singular: "*Shelo asani goy*"; "*she'asah li kol tzorki*." We find then, that someone who answers amen to his friend's *brachah* is participating with him in his joy at the good that the Creator bestowed upon him. This participation increases the fondness between them, and he thus fulfills the mitzvah of '*v'ahavta lerei'acha kamocho*'.

*Chazal* allude to this when saying (*Shabbos* 119b): "When one answers amen with all his might, the gates of Gan Eden are opened for him." One who "answers amen with all his might" – in a way that his joy at the benefit given to his friend fills his entire being, causes him to be even more scrupulous about performing the *mitzvos* between man and his fellow man, and through that, his merits multiply and the "gates of Gan Eden" are open to him.

Based on this concept, the **Tiferes Shlomo** explained the words of *Chazal* (53b): "The one who answers is greater than the one making the *brachah*." The one making the *brachah* thanks Hashem for his personal benefit, while the one who answers amen thanks for the good given to his friend, and that is the most praiseworthy type of gratitude. As **Dovid Hamelech** said in *Tehillim* (106a): "*Hodu l'Hashem ki tov ki l'olam chasdo*", meaning: the principle of thanking Hashem is that He benefits the entire world.

*Drashos Maharam Schick*, 144 – *Nitzavim*;  
*Tiferes Shlomo Shaar Hatefillah*

Based on this we can add: One who is careful before *davening* to answer amen after his friend's *Birchos Hashachar*, in which he expresses gratitude for the good, fulfills the words of the **Ari HaKadosh** (cited in *Magen Avraham* beginning of *siman* 46) that a person should accept upon himself before *davening* the mitzvah of '*v'ahavta lerei'acha kamocho*'.

come near; with their mouth and with their lips they honor Me, but their heart they draw far away from Me, and their fear of Me has become a *mitzvas anashim melumadah*, a command of people, which has been taught."

This *passuk* alludes to the same concept: "*v'al yavo bechol eis el haKodesh*." *Rashi* explains: "And because the revelation of My Shechinah is there, he should be careful not to accustom himself to enter." The Torah feared that if the Kohein would habitually and frequently enter the Mikdash, it would dull the sense of holiness and awe that he has to feel when entering this holy place, and therefore the *passuk* commands: "*V'al yavo bechol eis...*"

At a wedding that the **Divrei Yoel** of Satmar attended, the *badchan* asked for his permission to imitate him before the assembled in order to gladden the *chassan* and *kallah*. The Rebbe, in his humility, acceded to the request, and the *badchan* began imitating the Rebbe's *tefillah*, very skillfully. Suddenly, the *badchan* recoiled; he noticed the Rebbe sobbing bitterly. He thought he had gone too far and had offended the Rebbe. He quickly descended from the stage, and turned to the Rebbe to plead for forgiveness, murmuring, "But I got permission..."

But the Rebbe reassured him that he had nothing to fear. "I am not crying because you offended me, but because when I see how you imitate my motions in *davening* and *avodas Hashem* so accurately, I began to fear that perhaps I am imitating myself...?! Perhaps because I have gotten used to the *tefillah*, I am not serving Hashem in a renewed way each day, and instead I'm just imitating and doing lip service? And for that it is worthy that I should cry."

*Sichos Mussar* 5731 66; *Lekach Tov*, *Chaim Shel Torah* Vol. II 54

Even amidst the pain and distress, we constantly merit to see great miracles. We are all waiting expectantly to emerge from the straits to see only miracles and salvation. We believe with all our hearts that the "*yeshuah* of Hashem comes in the blink of an eye" and we are waiting for it anxiously. Dear brothers! Being strict about answering amen is a tried and true *segulah* to merit miracles, as the *Kozhmitzer Maggid* wrote (*Ner Yisrael Kavanos Chanukah*, beginning with '*v'osim*'):

In the order of aleph-beis, the letters after א.מ.נ. are ב.ג.ד. - to teach us that after amen comes the miracle.

Let us be strict about answering amen, in every *bayis ne'eman b'Yisrael*, and we will all merit to emerge from troubling straits to relief, from darkness to light, *hashta b'agala ubizman kariv venomar amen*.

✧ Bnei Emunim – amen with *kavanah* to each *brachah*. ✧





## Birchas Hamazon – The Requests of HaRachaman (11)

The Kingdom of Bais Dovid and the  
Days of Mashiach

Right after the request of “*HaRachaman Hu yezakeinu l'yemos haMashiach ulechayei Olam Haba*”, we say a *passuk* from Dovid Hamelech (*Shmuel* II 22:51; *Tehillim* 11:51): “*Migdol yeshuos malko v'oseh chessed limeshicho leDovid ulezaro ad olam*.” In these words, Dovid Hamelech asks that just like Hashem increased His *chesed* and salvation to him [Meshicho is Dovid himself, as he was anointed with the oil], so too, Hashem should perform a *chesed* for him and his descendants for eternity (*Radak*). Because the Kingdom of Bais Dovid is destined to return to its greatness in the times of Mashiach, this *passuk* is said right after *HaRachaman Hu Yezakeinu l'yemos haMashiach*. (Rav Y. Bar Yakar)

Magdil and Migdol,  
Weekday and Shabbos

In contrast to the way the word “*migdol*” is written in *Sefer Shmuel* – with a *cholam* – in the *passuk* in *Tehillim*, it is written as “*magdil*”. In *Birchas Hamazon*, both versions are used. During the week we say “*magdil*” as in *Sefer Tehillim*, and on days when we *daven Mussaf*, we say “*migdol*” as in *Sefer Shmuel*. Some cite the reason for this from the *passuk* (*Yeshayah* 1:13): “*Chodesh v'Shabbos kara mikra*”, an allusion to the fact that on Shabbos and Roshei Chodashim, we should read the word as “*migdol*” like in *Sefer Shmuel*, which is one of the *Sifrei Hamikra*, and not “*magdil*” as used in *Tehillim*, which is one of the *Sifrei Kesuvim*. (*Mateh Moshe, Amud Ha'avodah* 341)

The sages of the *Midrash* explained the difference between *magdil* and *migdol* (*Shochar Tov* 18):

“One *passuk* says ‘*migdol*’ and the other *passuk* says ‘*magdil*.’ Rabi Yuden says: Because the *Geulah* does not come upon this nation all at once, but rather slowly. What is ‘*magdil*’? Because it grows steadily before Am Yisrael. Now they are experiencing many troubles, and if the *Geulah* would come in one feel swoop, they would not be able to survive such a tremendous *yeshuah*, because it comes amidst so many troubles. Therefore, it comes very slowly and grows steadily before the nation’s eyes.

Therefore, the *Geulah* is compared to the rising dawn, as it says, “*Az yibaka kashachar orecha*, then your light shall break forth as the dawn” (*Yeshayah* 58:8). Why is it compared to the rising dawn? Because there is no greater darkness than right before dawn, and if the sun would rise at that hour when people are sleeping, all the creations would be trapped. Rather, the dawn breaks and illuminates the world first, and only then does the sun rise and illuminate, and the creations are thus not trapped... What is *migdol*? That the Melech HaMashiach becomes like a *migdal*, a tower, for them, as it says (*Mishlei* 18:10): “*Migdal az Shem Hashem bo yarutz tzaddik*

*venisgav*, the Name of Hashem is a tower of strength; the righteous runs into it and is strengthened.”

Based on the this, the *Siddur Otzar Hatefillos* explains (*Iyun Tefillah*) the difference between Shabbos and weekday: On Shabbos, which is a *me'ein Olam Haba*, we say *migdol*, for the *Yemos HaMashiach*, while on weekday, when we are busy with our work, and they days are like *galus*, we say “*magdil*”, as a *tefillah* to Hashem that He should increase upon us the salvation of the Melech HaMashiach.

The *Avudraham* further explains: the word “*magdil*” is said in *Sefer Tehillim*, before Dovid was a king, while *migdol* is said in *Shmuel*, after Dovid was already king of Am Yisrael. Therefore, on Shabbos we mention “*migdol*” because the day of Shabbos is the “king” of all the days of the week.

On Shabbos We Daven the  
Nusach of the Nevi'im

Rav Yeshaya Berlin brings another explanation in the name of his father, based on the *Mishnah* (Shabbos 115a, according to *Rashi* there in the name of Rabbiinu Halevi) that on Shabbos they did not read *Kesuvim* because they tug at the heart, and *Chazal* were concerned that if they would read them they would not come to the *drashah* in the *bais medrash*. However, it is permitted to read the *Sifrei Hanevi'im*. Based on this we can explain that on Shabbos, when we do not read *Kesuvim*, it was preferred to establish in *Birchas Hamazon* the term “*migdol*” used in *Nevi'im*. (*Nimukei Hagri*)<sup>b</sup>, cited at the end of *Siddur Otzar Hatefillos* Vol. II)

In *sefer Mekor Hatefillos* (*Mishkoltz* 5695, p. 43) there is another reason why we say *migdol* on Shabbos, and that is to mention the greatness of the *bitachon* of Am Yisrael during the time of *Krias Yam Suf*, when HaKadosh Baruch Hu instructed them to camp “*bein Migdol ubein hayam*” (*Shemos* 13:20). Because it was on Shabbos (see there, where he cites the *Seder Olam*) we therefore mention “*migdol*” on Shabbos.

## Ending with a Request for Peace

At the end of all the requests, we add a special one for peace: “*Oseh shalom bimeromav, Hu ya'aseh shalom aleinu v'al kol Yisrael v'imru amen*.” The *Avudraham* explains: In the *brachos* of *Parashas Bechukosai* it says: “*venasati gishmeichem b'itam*” and then “*venasati shalom ba'aretz*”. *Chazal* said (*Sifra Bechukosai* 1:1) that the *brachos* are not effective if there is no peace, because peace is equivalent to everything else, and therefore we conclude *Birchas Hamazon* with peace.

Similarly, the *Mateh Moshe* explained (Vol. II 342) according to *Rashi* on the *passuk* (*Vayikra* 26:6): “*Venasati shalom ba'aretz*” – “Perhaps you will say: Behold food and behold drink; but if there is no peace, there is nothing!” Therefore, the request for peace is made together with *Birchas Hamazon*.

## Why Hashem Did This to Us

Summer 5739/1979. The dreadful news cast a pall of grief on the holy community of Sanz: Rabbi Aharon K., a prominent member of the community, a noble, learned and G-d fearing person who was very close to the Shefa Chaim, zt”l, has passed away.

Reb Aharon was in the prime of his life when he perished in a horrific car accident that occurred in the Rebbe’s hometown of Union City, New Jersey. Word of his passing stunned hundreds of his friends and acquaintances.

Reb Aharon left a widow and young orphans, and his bereft community felt that they needed to introspect into their deeds, as perhaps they needed to repent for something they had been lax about.

During the heartrending *levayah*, hundreds of *chassidim* wept over the tragedy. The *maspidim* spoke movingly, and all present felt they needed to reflect on their actions to try and figure out why Hashem had cast this calamity upon them.

The tears had hardly dried on their cheeks when the Sanzer community was dealt yet another blow: Reb Moshe Nechemiah S. passed away suddenly.

Like Reb Aharon, Reb Moshe Nechemiah was a pious, scholarly young man, and was also very close to the Rebbe. He was beloved by all who knew him, and likewise, left a widow and young orphans. The community could not digest this double blow.

At this time, each *chassid* reflected on his deeds; no one could remain apathetic in light of these back to back tragedies. It was clear that this was no coincidence, it was a call from Above.

While introspecting on a personal level, the community also turned to the holy Rebbe. Having suffered so much already, these new tragedies were apparent on his visage. Yet, while the *chassidim* waited to hear what he had to say, the Rebbe chose to envelop himself in silence and to accept the decree.

Throughout the *shivah*, those close to the Rebbe tried to extract even one word from him regarding the catalyst for these tragedies. They sensed that the *Middas Hadin* was hovering upon them, and that they needed to repair the breach that had caused these

calamities. But through the seven days of mourning the Rebbe remained silent, and refused to say a word on the subject.

For a week, the *chassidim* waited anxiously for the Rebbe to speak. They all prepared their hearts to take upon themselves whatever the Rebbe would direct them to do to atone for the decrees.

On the Thursday after the *shivah* came to an end, the *chassidim* gathered around the Rebbe’s table as he prepared to begin his regular *Chumash-Rashi shiur*, waiting to hear the Rebbe speak. The *bais medrash* was packed, and the assembled waited tensely to hear what they were expected to do next, and which deeds they needed to rectify to remove the judgment.

“*Vayar Hashem vayanai’iz mika’as banav ubenosav*” – the Rebbe began quietly quoting a *passuk* from *Ha’azinu*, and continued: “*Vayomer astirah Panai meihem, ereh mah acharisam, ki dor tahapuchos heimah banim lo emun bam*.” He then added the explanation of *Chazal* to this *passuk*: “Rabi Doštai ben Yehuda says: don’t read it ‘*lo emun bam*’ rather ‘*lo amen bam*’ – that they did not want to answer amen.”

The Rebbe’s words were measured, and they penetrated the depths of the hearts of his listeners: “Amen” the Rebbe said, is an acronym for “Aharon Moshe Nechemia”. It is not for naught that this has happened, but in order to teach us that because we were not careful about answering amen we were punished by the tragic passing of these two young, righteous *avreichim*. Let us all strengthen ourselves by answering amen loudly and with the right *kavanah*, and thus we will merit that Hashem should rescind His anger towards us and we should not hear any more tragedy among us.”

The Rebbe’s words made a deep impression on the listeners, who committed as one to rectify this issue. Even a long time after, the community’s commitment to this mitzvah remained strong.

Shiru Lamelech p. 217; Kesser Meluchah p. 372