

Ve chol Maaminim

"A Weekly Leaflet From "Bnei Emunim



IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

See the Good in Every Jew

"אלה הדברים אשר דבר משה אל כל ישראל בעבר הירדן במדבר בערבה מול סוף בין פארן ובין תפל ולבן וחצרת ודי זהב" (א א)

"Because these are words of admonishment, and because he [Moshe] intended to recount here all the places where they angered Hashem, he therefore said these words in an obscure manner and only intimated [that they had sinned in those places] in order to uphold the honor of Bnei Yisrael." (Rashi)

Harav Levi Yitzchak of Berdichev once entered a shul and saw a passing *maggid*, who, as was common then, was wandering from city to city, and earned a living from speaking at shuls. The *maggid* stood next to the *bimah* and vigorously rebuked the assembled, listing their sins one by one, both those between them and Hashem, and those relating to man and his fellow man.

Upon hearing the harsh words from the *maggid*, the *saneigor*, the defendant of Klal Yisrael could not remain silent. He raised his pure eyes to the Heavens and said: "Ribbono shel Olam, You know that this Jew's *tzaros* are being spoken from his throat; his family is hungry for bread and he does not have a way to provide for them. He has daughters to marry off and he does not have how to pay for their dowries. Please, fulfill his requests, so that he should cease prosecuting Your nation, Yisrael."

Chassidim Mesaprim, Vol. I, p. 145

A Request for One's Descendants in Shemoneh Esrei

"ה' אלקי אבתכם יסף עליכם כנס אלה פעמים ויברך אתכם כאשר דבר לכם" (א יא)

There is a well-known question:

Amen Spares a Person from Fear of the Judgment

"ואמר אלכם לא תערצון ולא תיראון מהם" (א כט)

"ולא תראון מהם" – the acronym of the first letter of the words is "מות" and of the last letter of these words is "אמן" – to teach us that one who is strict to answer amen should not fear the day of death. That is because he is guaranteed that the gates of Gan Eden are opened to him immediately. As Chazal say (Shabbos 119b): "Anyone who answers amen with all his might – has the gates of Gan Eden opened to him." The Ben Ish Chai (Ben Yehoyada ibid) explains that when one answers amen, then immediately when his soul rises to the Upper World, he will see the gates of Gan Eden open to greet him, and he will not have to fear the Heavenly Judgment at all.

Yoshia Tzion 24

Why among the requests in *Shemoneh Esrei* is there not a specific request for the wish of every Jew, to merit children and grandchildren who engage in Torah and *mitzvos*?

Harav Yissachar Dov of Belz explained:

It is specifically because of the great importance of this request that Chazal refrained from including it explicitly in *Shemoneh Esrei*. This way, the *mekatregim* will not be able to prevent such a *tefillah* from being accepted. But they did not refrain from including the request in an indirect way, in the *brachah* of *Modim*, with the words "*ledor vador nodeh Lecha unesaper tehilasecha*."

These words allude to this request – that we merit that the coming generations after us should also follow our paths, and thank Hashem and praise Him for His goodness.

Siddur Avodas Hashem, p. 258

The Tefillah of a Rav for His Talmid Is More Effective

"הבו לכם אנשים חכמים ונבנים וידעים לשבטיכם ואשימם בראשיכם" (א יג)

"*Berosheichem*" – Leaders and men of honor over you, that you will conduct yourselves with them with respect and reverence." (Rashi)

Harav Shmuel Frankel of Dorog explained:

When one treats a *tzaddik* with honor and reverence, and submits himself to the *tzaddik's* view – *da'as Torah* – then the *tefillah* of the *tzaddik* will be even more effective for him. Because if, *chalilah*, he is struck by a trouble, and when he comes before the *tzaddik* the *tzaddik* will rule that he has suffered enough and his time has come to see salvation, then HaKadosh Baruch Hu will agree to this *psak*, because this person submits himself to the directives of this *tzaddik*.

Thus we can explain why the *Rema* (*Yoreh Deah* 335 10) explained that the words of the *Gemara* (*Bava Basra* 115a): "Anyone who has a sick person in his house should go to a sage and ask for mercy," refers to a "*chacham she'ba'ir*" a sage in the city. This is to teach us that one who needs a *yeshuah* should better go to the sage to whose directives he heeds, and usually, that is the sage in his city.

Imrei Shefer, Matos

It Is Worth Everything to Be Able to Answer Amen

This Shabbos is the *yahrtzeit* of the *Mashgiach* Harav Simcha Zissel Ziv, the Alter of Kelm. His student, the *Mashgiach* Harav Yechezkel Levenstein, shared a sobering statement in his name, which expresses the tremendous value and reward for answering amen:

"It is worthwhile for a person to be created and to live a long life, and even to suffer Gehinnom, in exchange for the reward that he can expect for answering amen one time."

(Ohr Yechezkel Vol. III, p. 275)

Yigdal (14): The Thirteenth Principle – Techiyas Hameisim

The Source for Believing in Techiyas Hameisim

The thirteenth principle teaches us that HaKadosh Baruch Hu will resurrect the dead in the End of Days, which means He will restore their souls to their bodies and revive them from the earth (*Iggeres Techiyas Hameisim L'Rambam*). Chazal (*Sanhedrin* 91b) teach us from the words of Shiras Ha'azinu (*Devarim* 32:39) about the future Redemption: "Ani amis v'achayeh machatzti v'Ani erpah, I put to death and make live, I smite and I heal" – just like the meaning of "machatzti v'Ani erpa" is that Hashem will heal those people that He 'smote,' as "the term *refuah* is only used in a place of *machatz*" (*Rashi*, *ibid ad. Loc. mah*), so, too, "Ani amis v'achayeh" – Hashem will bring those people that He put to death back to life *l'asid lavo*. (See *Shaarei Teshuvah* 3:145; *Bais Elokim, Sha'ar Hayesodos* 55)

The Navi Yechezkel explicitly prophesied about *techiyas hameisim* (*Yechezkel* 37: 12-13) when he said: "Ko amar Hashem Elokim, so says the Hashem Elokim, Lo! I open your graves and cause you to come up out of your graves as My people, and bring you home to the land of Israel. Then you shall know that I am Hashem, when I open your graves and lead you up out of your graves as My people."

We read this *nevuah* each year in the *Haftarah* of Shabbos Chol Hamoed, because it is accepted that *techiyas hameisim* will take place in the month of Nissan. (*Tur Orach Chaim* 490, in the name of Rav Hai Gaon)

Techiyas Hameisim in the Torah

Chazal say (*Sanhedrin* 90a): "And those who do not have a share in Olam Haba [include]: One who says that there is no *techiyas hameisim min haTorah*." Based on this, a number of Rishonim wrote that it is not enough to have *emunah* in *techiyas hameisim*. The obligation is to believe that "techiyas hameisim is *min haTorah*." In other words, we must believe that the promise of *techiyas hameisim* is written in the Torah, and one who does not believe that, even if he believes that it will happen, is a heretic (*Rashi* *ibid ad. loc. ha'omer*; *Shaarei Teshuvah*, *ibid*). But some disagree and believe that anyone who believes in *techiyas hameisim*, even if he does not believe that it is written in the Torah, is not considered a heretic (*Be'er Sheva*, *ibid*). Chazal also say (*ibid*) that only someone who believes in *techiyas hameisim* will merit to rise up *l'asid lavo*, when the dead will be resurrected, but one who does not believe it will not merit to rise up then.

A person is punished for the sin of *ribbis*, lending with interest, but not meriting *techiyas hameisim* (*Shemos Rabbah* 31:6, and see *Shulchan Aruch Harav Ribbis* 2). The *Ksav Sofer* (*Parashas Behar*) explains that this punishment is measure for measure: A person who lends with interest to the poor person who needs a loan, instead of reviving him, as the Torah commands (*Vayikra* 25:36): "Yechai achicha imach", he just makes it harder for him and leads to his death, as we know "ani chashuv kemeis," a poor person is considered to be dead (*Nedarim* 64b). Therefore, the lender is punished that he is not brought back for *techiyas hameisim*.

A wealthy man who used to lend with interest passed away in Posna. The *parnassim* of the community asked his heirs for a large sum of money for a burial plot for him. The family members complained to the authorities, who summoned the Rav of the city – Harav Akiva Eiger – to explain why this was so.

Rav Akiva explained to them: Usually we charge a small fee for a burial plot because we believe that we will be redeemed speedily in our day, and the dead will vacate their graves at *techiyas hameisim*. But this wealthy man lent with interest, so he will not merit to be resurrected. Therefore, the place where he is to be buried will remain his for eternity, and thus we are demanding a higher sum for his plot. (*Chut Hameshulash, Machon Daas Sofer*, p. 246)

Meisim yechayeh Kel Himself, as the key to techiyas hameisim was not given to an emissary, berov chasdo – with Middas Harachamim, baruch adei dd Shem Tehillaso – by the fact that the dead that will live on will merit a life of eternity and they will constantly have praise for Hashem on their lips.

Techiyas Hameisim – For Who?

The Rambam (*Peirush Hamishnayos, Sanhedrin* Introduction to Ch. 11) is of the opinion that the *techiyas hameisim* that is guaranteed will be only for *tzaddikim*. The Rambam holds that the objective of *techiyas hameisim* is that the *tzaddikim* will merit to see with their own eyes the *Geulah* that they davened for and anticipated all their lives. (*Ma'ayenei Hayeshuah* [Abarbanel] *Ma'ayan* 11)

But others differ, and hold that *techiyas hameisim* is between *tzaddikim* and the evil, and its objective is that the body and soul together should receive their final reward – a good reward for the righteous and punishment for the evil, just like the *mitzvos* and the sins were done with body and soul together. That is in contrast to the judgment that a person goes through upon death, when only the person's soul is judged. (*Yad Rema'h, Sanhedrin* beginning of Ch. 11)

Techiyas Hameisim will occur after Mashiach ben David redeems us. The Rishonim discuss the exact timing (see *Sefer Ha'ikrim* 4 30; *Rivva Rosh Hashanah* 16b, *Niddah* 61b). But on this subject, it is worth quoting the response of Rav Daniel Tirani, one of the sages of Italy, in his *sefer Ikrei Hadat* (Laws of *Aninus* and *Aveilus* 36 66), to a person who asked him various details regarding *techiyas hameisim*: "It is impossible to know the future very clearly, especially all the different details, and it is enough for us to thank Hashem and believe wholeheartedly that those who rest in the earth will rise up and sing praise."

Techiyas Hameisim With Chessed and Compassion

In wording this principle, the poet stressed: "Meisim yechayeh Kel", thus alluding to the words of Chazal (*Taanis* 2a) that the 'key to *techiyas hameisim*' was not given over from Hashem to an emissary or an angel. Rather, Hashem kept it for Himself, as it says (*Yechezkel* 37:13): "Veyedatem ki Ani hashem bepischi es kivroseichem, then you shall know that I am Hashem, when I open your graves." (*Maggid Tzedek in Siddur Shaar Harachamim*)

The reason the poet wrote that *techiyas hameisim* will be 'berov chasdo' is because before it happens, there will be a great and awesome judgement day, when every person will be judged as to whether he is worthy of being resurrected (*Rosh Hashanah* 16b). Therefore, Hashem will choose to resurrect the dead "berov chasdo" – when *chesed* and *compassion* will reign in the world, so that even the *din* that will take place at that time will be done with *rachamim*. We allude to something similar in the words of *Ani Ma'amin* that express this principle: "Sheithiyeh *techiyas hameisim b'eis she'ya'aleh ratzon me'eis haBorei*," – at the time that is an *eis ratzon*, an auspicious time before Hashem. (*Siddur Ohr Hachamah*)

The poet concludes with the words "Baruch adei ad Shem Tehillaso." In the simple meaning, this praise does not seem to belong to this principle. But the poet wanted to conclude the *piyut* with praise of Hashem, the way he began: "Yigdal Elokim chai veyishtabach" (*Iyunn Tefillah – Siddur Otzar Hatefillos*). But some explained that even these words belong to this principle, as those who will merit to live after *techiyas hameisim* will merit a life of eternity and they will have Hashem's Praise on their lips forever. (*Siddur Dover Shalom*)

There are some *muschaos* that have another stanza to this passage, which clarifies the essence of this beautiful song: "Eileh shelosh esrei l'ikrim, hinam yesod Das Kel VeToraso." (*Tikkun Tefillah – Siddur Otzar Hatefillos*)

The Pain of the Exile Is the Most Acute

This moving story beautifully illustrates the yearning and anticipation that *Gedolei Yisrael* have for the building of the Bais Hamikdash and the tangible pain they suffer as long as it is not built in their times. It was related by the Munkatcher Rebbe, *shlita*, about his eminent grandfather, the Minchas Elazar of Munkatch, *zy"va*.

The holy Rebbe, Harav Chaim Elazar Shapiro, *zt"l*, the Minchas Elazar of Munkatch, was one of the leaders of Hungarian Jewry in the generation prior to the Holocaust. The Rebbe, who was an *ish emes*, a man of truth with his entire being, was a combination of greatness in Torah and *chesed* and lofty piety and *Yiras Shamayim*.

His home in the Hungarian town of Munkatch drew masses of people seeking *yeshuos*, and answers to their questions in Torah, *halachah* and matters of current events. People came from all over Europe, from Eretz Yisrael, and even from faraway America. The multitudes of questions were compiled into the seven volumes of his famous *sefer Shu"t Minchas Elazar*. Only five of those volumes survived the Holocaust intact. Aside for his responsa *sefarim*, which are used widely to this day in the world of *psak*, the Rebbe authored many other *sefarim* on all subjects of Torah, in *drush, pilpul, halachah* and *aggadah*.

The Rebbe felt that it was especially important to arouse the hearts of Am Yisrael to the importance of anticipating the *Geulah*. During the years of his leadership, and especially in his final years, he was extremely focused on the subject of the coming of Mashiach. During every *shiur* that he gave to *talmidim*, he spoke about the importance of awaiting the *Geulah*. From time to time, he even called to his followers, "Yidden! Leave all the mundane matters and daven for the most important thing. We all have problems, whether with *parnassah* or health, but the biggest problem that we all suffer from is that Mashiach has not yet arrived. The thing we must daven for most is that Mashiach should come already!"

Towards the end of his life, the Rebbe contracted a serious disease, and required difficult treatment that caused him much suffering. He was hospitalized for a long period of time in Budapest. During that time, Jews from all over the world closely followed the Rebbe's condition as they davened for his recovery. His *chassidim* organized an initiative whereby tens of thousands of Yidden donated one day of their life to him. But the decree was cast, and his condition deteriorated until he passed away on 2 Siva 5696/1937.

The Rebbe had been hospitalized from the previous winter, and his reputation as a man of truth was evident during that time as well. Even while he lay on his sickbed in the large hospital in Budapest, despite his weakness and suffering, he did not desist from any of his holy practices in learning and *tefillah*. As he did while in his *bais medrash* in Mukatch, he davened loudly and with tremendous fervor.

As Shabbos neared, and the Rebbe was in great pain, he summoned those close to him and expressed his desire that at least on Shabbos he should be allowed to daven with a *minyán*. At first, his request seemed impossible. It was a gentle hospital, and there were lots of rules and regulations, all strictly adhered to and enforced. Any minor change in the rules required a meeting of the management to approve it.

But the *chassidim* saw how important it was to the Rebbe, and they lobbied extensively, until the management agreed to give the Rebbe a special room where he could daven with a few *chassidim* on

Shabbos. However, there was one condition that the hospital made: they would have to be absolutely quiet during davening. "There are people in serious condition in the hospital, and they need peace and quiet to recover," the hospital director explained. "If the quiet will not be maintained during the prayers we will have to close the *minyán*," he added as a threat.

The Rebbe's confidants knew how difficult this would be for the Rebbe, but having no choice, they agreed to the condition, and updated the Rebbe about it.

On Erev Shabbos, as the shadows began to lengthen, the Rebbe and a *minyán* of *chassidim* gathered in the room that had been given to them at the end of the corridor. But as soon as the davening started, it became clear that the Rebbe would have a very hard time complying with the hospital's stipulation.

As soon as he began reciting *Mizmor* 107 of *Tehillim*, as the Baal Shem Tov had instituted, the Rebbe's voice began to rise, and *pesukim* emerged from his mouth in a near scream of emotion: "Yomru ge'ulei Hashem asher ge'alam miyad tzar...." Those in the room could clearly feel the lofty explanations of the Baal Shem Tov on the words of this *mizmor*.

When the Rebbe reached the *pesukim* "Yayizaku el Hashem batzar lahem..." the walls literally trembled with his cries and screams. The cry was heard all over the department, and patients and staff – all non-Jews – convened on the room. They watched the scene unfolding before them.

The news of the violation of the agreement quickly reached the manager of the hospital, and he ran angrily towards the Rebbe's room. He demanded that the *tefillos* stop immediately and furiously accused the Rebbe and the *chassidim* of tricking him when they had pledged to uphold the condition not to make noise. In actuality, they had not kept to the condition for even one minute, he said.

The Rebbe's *chassidim* were silent. They had nothing to answer to the director, and they all looked at the Rebbe, who was just emerging from the lofty state of his *tefillah*. When he realized what the fuss was about, he looked surprised, and claimed innocently to the director: "And am I the first person who is making noise in a hospital? Every day there are screams from suffering patients; just last night, in the room next to mine, one of the patients cried for over an hour, and no one demanded that he be quiet..."

But the director did not understand the comparison. "The screams heard last night were from someone who was injured and in serious condition. Until the doctors were able to put him to sleep and ease his pain, he cried loudly because of the terrible pain he was in. But the Rebbe was crying in vain and there is no reason for this shouting..."

"What?!" the Rebbe gasped. "How can you say that I shouted for no reason? What do you know about the tremendous pain and anguish of the Shechinah in exile?! What do you understand about the pain of Klal Yisrael who are in exile?! If you would only understand this, you would understand that the pain that I was crying from is far greater than the pain that the person felt last night..."

Upon hearing these heartfelt words from the Rebbe, the director had no answer. He asked the *chassidim* again to try and maintain quiet, and then turned on his heel and left the room.

Sichasan Shel Avdei Avos, Vol. II, p. 132