

Ve chol Maaminim

A Weekly Pamphlet From "Bney Emunim"

Parashas ACHAREI KEDOSHIM | 5783 | Issue No. 480



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Peninei Emunim

Pearls of Tefillah in the Parashah

Pischu Shearim

Open the Gates

Content of the Tefillah of the Kohein Gadol

“וכל אדם לא יהיה באהל מועד בבאו לכפר בקדש עד צאתו וכפר בעדו ובעד ביתו ובעד כל קהל ישראל” (ט זי)

The Sages of the *Midrash* ask (*Vayikra Rabbah* 21 12, based on *Matnos Kehunah* ibid): After the Torah commanded: “*vechol adam lo yihyeh b’Ohel Mo’ed*” how can the Kohein Gadol himself enter to serve in the Kodesh on Yom Kippur – is he not classified as ‘adam’? And they answered that indeed, at that hour that the Kohein Gadol entered, he was elevated to the level of a *malach*, an angel, and was not considered a human.

When the **Divrei Yoel** was in Eretz Yisrael in 5692, he visited the home of the elder *mekubal* in Yerushalayim at the time, **Harav Chaim Shaul Dweik Hakohein**. During the visit, he mentioned the words of this *Midrash*, and remarked:

Despite the lofty level that the Kohein Gadol reached on Yom Kippur, his short *tefillah* on this day was mostly about the material needs of Am Yisrael, as we say in *Mussaf* of Yom Kippur (based on *Yoma* 53b): “And this was the *tefillah* of the Kohein Gadol as he emerged safely from the Kodesh...so that Amcha Bais Yisrael should not need one another for *parnassah*, nor should they need another nation... That a woman should not miscarry, and that the trees of the field should give fruit...”

Olamos Shecharavu p. 91

The *Yerushalmi* (*Yoma* 1 5) learns from the fact that it says “*vechol adam lo yihyeh b’Ohel Mo’ed*” that even the angels, of whom it is said: “*Udmus peneihem pnei adam*, and the likeness of their faces was the face of a man” (*Yechezkel* 1:10), were not in the Ohel Mo’ed when the Kohen Gadol entered to serve on Yom Kippur.

Thus, **Harav Tzvi Yechzkel Michelson**, the Rav of Plonsk, reconciled the question of the commentaries on the fact that the Kohein Gadol would ask in the *tefillah* of Yom Kippur for the existence of Malchus Bais Dovid in Aramaic: “*Lo ya’dei avid sholtan mide’Beis Yehudah*” (*Yoma* 53b), and not in the words of the *passuk* in *Bereishis* (49:10): “*Lo yassur Shevet M’Yehduah*.”

By the Kohen Gadol speaking Aramaic in his *tefillah*, he showed that even the angels refrain from entering the Ohel Mo’ed at that time. As *Chazal* say (*Shabbos* 12b), because “the Ministering Angels do not know the Aramaic language,” therefore, they do not present the *tefillah* of one who prays in this language, and if the angels would have been in the Kodesh during his *tefillah*, the Kohein Gadol certainly would not have prayed in a language that they do not understand.

Shu”t Tirosh Veyitzhar 121

A word from the founder and Nasi of Bney Emunim

‘Mi Shebeirach... Venomar Amen!’

Dear reader, if we would ask you to help a sick Jew with a small act that will not demand much effort, but which would be tremendously beneficial to the patient, would you refuse? Of course not!

Now, close your eyes, and imagine yourself standing in shul on Shabbos during *Krias HaTorah*. The *gabbai* says a *Mi Shebeirach* for a sick person...And you...where are you?!

Answering amen after a *Mi Shebeirach* is an example of a ‘small’ act on your part, but it has tremendous benefit for the sick person! When the *tzibbur* answers amen after the *Mi Shebeirach*, like after every *tefillah* and *brachah*, it becomes like a *tefillas rabbim*, which is known to be very powerful in healing sick people.

How distressing it is to see that there are many people who are busy with other things during the recital of *Mi Shebeirach* in general, and particularly the *Mi Shebeirach* for a sick person. They do not pay enough attention to answer amen after it, or they murmur it absently. How can we ignore the silent cry of the sick person, who is suffering, and not participate with him at the very least in answering amen after the *Mi Shebeirach* said for his recovery?!

Beyond the *chessed* involved, we need to know that answering amen after a *Mi Shebeirach* is an absolute obligation. It is not for naught that the final two words are “*Venomar amen*”! The *Magen Avraham* ruled (215 3): “When you hear someone davening or making a *brachah* for another Jew, even without mentioning the Name, **one must answer amen**,” and the *Aruch Hashulchan* added (ibid 1) that when answering amen after *Mi Shebeirach*, we fulfill the mitzvah of “*v’ahavta lerei’acha kamocho*” which is written in this *parashah* (*Vayikra* 19:18).

A dear Yid sent me a beautiful *remez*: ‘Amen’ is an acronym for מציל נפש אהת, he saves one soul. But even without such allusions, it is clear that answering amen after *Mi Shebeirach* can effect wonders. We saw this with our own eyes, and we have also received letters from Yidden testifying that when the *tzibbur* grew stronger in answering amen after the *Mi Shebeirach Lacholeh*, there was a significant improvement in the patient’s condition and often, they recovered completely.

In this *parashah* (ibid 16) there is a special additional commandment: “*Lo sa’amod al dam rei’echa*,” and there is no need to expound in detail how this relates to the subject we are discussing...Dear Brothers! Let us not turn away from the suffering of the sick people we know, and their families. Let us take upon ourselves to be strict from now on at least to answer amen after the *Mi Shebeirach* said for their recovery.

And I will allow myself to add: No one knows what awaits him every day. No one knows what is happening in his own body at this very moment. With one small word that we utter, we can become a “*mispallel al chavairo*,” of whom it is promised, “he will be answered first.” That is besides the actual merits that he will accrue from answering amen.

May we all merit good health all our lives – amen.

Good Shabbos
Yaakov Dov Marmurstein

The Tefillah that Protected the Hearing Aids

This story was told by a young man who has experienced the power of *tefillah* to provide salvation and protection, even when it appears that all hope is lost. When this person needed a *yeshuah*, he used this tool, and merited to see *yeshuos* with extraordinary *Hashgachah pratis*.

Yudi, the young son of the person who told this story, was hearing impaired from birth, and needed to wear hearing aids. This small device helped Yudi get along like anyone else. Yudi wore it each day to *cheder*, and it helped him integrate normally into class and to hear and understand the material being taught.

Because the device is a very expensive one – about NIS 10,000 or more than \$3,000 – his parents taught Yudi that he had to take very good care of it, and to make sure not to lose it. Whenever he needed to remove the hearing aids while in *cheder*, he made sure to put it into a special case for them that he kept in his lunch bag.



The staff at the *cheder* were very dedicated to Yudi's health and success. They kept a close eye on him and invested whatever they could in his progress. Of course, they were also informed by the parents about the importance of the hearing aids, and made sure to remind Yudi to take good care of them.

And despite all their efforts, one day, the hearing aids got lost.

It was the summer season, and the children went out to *bein hazmanim*, as is normal. The *cheder* where Yudi learned had a day camp each year. Because the staff at the day camp

was not the same as in *cheder* all year, they were also updated by Yudi's parents about his special needs, and about the small hearing devices that needed to be watched very carefully. But naturally, the staff was not as experienced, the schedule was less structured, and the overall supervision was not as strong. The results were not long in coming.

One day, Yudi came home sobbing. His parents could barely extract from him the reason for his weeping: his hearing aid had gotten lost.

The parents were very aggravated. Because this device was necessary for Yudi to be able to conduct normal day-to-day life, they were very aware if they didn't find it they would have to buy a new one, a huge expense that they would struggle to cover.

The family immediately began to search. A few relatives traveled to the *cheder*, and then started walking the route that Yudi walked every day. Others searched the *cheder* building, the classrooms, the hallways and the large courtyard. The search went on for hours, but was fruitless. They didn't find the hearing aids.

The next day, again, there was an extensive search, but to no avail. Meanwhile, Yudi's parents were able to obtain a temporary device, which was much bigger and not so suited to his special needs. At the same time, they began to look for a *gemach* that would lend them the sum they needed to purchase a new one.

But Yudi's parents did not give up, even though there seemed to be no chance of finding the hearing aids. Each day, they davened fervently that they should be found. Even after *bein hazmanim* passed, and the new school year began, they did not stop hoping and praying.

On the first day of *cheder*, Yudi and his father walked to the building. Yudi had gone up a class, and his father accompanied him to make it easier to start in a new classroom, and to speak to the *rebbeim* about his

needs.

Yudi and his father entered the room, and his father's gaze fell on a row of lunch bags hanging near the door. Suddenly, he had an idea: Perhaps, one of the children in the class had a similar lunch bag to Yudi's, and on that day when the hearing aid disappeared, Yudi had mistakenly put it in a classmate's bag?

Yudi's father immediately asked his son if he knew about another boy in the class who had a similar lunch bag to his. Without hesitating, Yudi pointed to one of his friends, Tzvi. But when the father went over to Tzvi to ask to see his bag, Tzvi proudly pulled out a brand new lunch bag.

To the father's disappointment, Tzvi told him happily that last year, he'd had a lunch bag similar to Yudi's but this year, his parents had bought him a new one.

But Yudi's father was not yet ready to give up. He decided to call Tzvi's parents. Maybe they still had the old bag, and maybe the small, expensive hearing device was still inside it. He called, and told of his loss, and asked if the old bag was still in the house. After some feverish searching, the bag was found at the bottom of the laundry hamper, waiting to be washed. It was opened, and suddenly, there were squeals of excitement through the phone.

The small hearing aid was resting securely in the special pocket in the bag. Tzvi's mother related that the bag had already been in the washing machine to be washed no less than four times, and each time, at the last second, it had to be taken out because something more urgent needed to be washed.

Needless to say, had it gone through the machine, the hearing device would probably have been rendered unusable. Everyone involved clearly saw how the *tefillos* throughout that time kept the device safe until it was returned to its owners in such a remarkable way, on the first day of school, when Yudi once again needed it so desperately.

The Rachmistrikve Rebbe, *shlita*

The *Gemara* in *Maseches Brachos* (32b) says: “Four need to be strengthened, and they are: Torah and good deeds, *tefillah* and *derech erez*.” We have already in the past spoken about the need to be careful regarding answering amen, and it is part of the *tefillah* that needs *chizuk*. But it is necessary to repeat it and arouse our attention to it again.

It is known that amen is the end of the *brachah*, and as long as the *tzibbur* does not answer amen, the *brachah* is not yet finished. Nevertheless, I sometimes see *chazzanim* finishing the *brachah* “*Mevarech Hashanim*,” and while the *tzibbur* is still answering amen, they already continue “*Teka beshofar gadol lecheruseinu vesa ness...*” I wonder about this. How can one start a new *brachah* while the previous *brachah* has not yet been completed? ‘Amen’ is the conclusion of the *brachah*, and as *Chazal* say (*Brachos* 53b): “The one who answers is greater than the *mevarech*” (see *Olelos Ephraim* Vol. III 460). *Chazal* have instructed us (*Sotah* 39b) regarding *Birchas Kohanim*: “The *Kohanim* are not permitted to start another *brachah* until the *tzibbur* finishes saying amen.” Regarding *Birchos HaTorah* of the *oleh laTorah* *Chazal* say (ibid) “The reader is not permitted to read in the Torah until the *tzibbur* finishes saying amen.”

Therefore, the *chazzanim* need to be careful not to begin the next *brachah* before the *tzibbur* finishes answering amen to the previous *brachah*. Only after they do so can the *chazzan* continue.

Likewise, before the end of the *brachah*, the *chazzan* needs to wait for the *tzibbur* to finish saying ‘*Baruch Hu uBaruch Shemo*’ and only then to continue with the closing of the *brachah*. Because the *tzibbur* needs to finish the entire *brachah* and to answer amen to it (see *Ta”z* 124, *Siman Kattan* 4). And I saw a few times with the *chazzanim* [and certainly they do not do it on purpose, only because of a lack of knowledge] that while the *tzibbur* answers “*Baruch Hu uBaruch Shemo*,” they have already ended *Mevarech Hashanim* and started *Teka Beshofar* and get to “*vesa ness lekabetz galuyoseinu...*” So it emerges that the *tzibbur* does not hear the end of the *brachah* of *Mevarech Hashanim*, and loses out on answering amen to this *brachah*.

The *Zohar* (*Vayeilech* 285 2) extols the greatness of answering amen, and explains that in the merit of answering amen, all the gates are opened, and all the good *hashpa’os* are drawn down, as it says (*Yeshayah* 26:2): “*Pischu she’arim veyavo goy tzaddik shomer emunim.*” The *Zohar* also writes (ibid) that by answering amen, the *tefillos* are answered, and he also writes very severe things about someone who *chalilah* is lax about answering amen. Therefore, the *chazzan* bears a great responsibility to be very careful and to wait when he says “*Baruch Atah Hashem*,” until the *tzibbur* says “*Baruch Hu uBaruch Shemo*” and at the end of the *brachah*, to wait until the *tzibbur* answers amen, and only then to continue to the *brachah* that follows.

In general, the *chazzan* should be careful to give the *tzibbur* time to answer amen properly, as explained in *Shulchan Aruch* (*Orach Chaim* 124 8, based on *Brachos* 47a) that one should not answer a brief amen, and rather, one should answer slowly, in the amount of time that it takes to say the three words: “*K-l Melech Ne’eman.*”

The same is with the recital of *Kaddish*; one who says *Kaddish* should wait after he says “*Yisgadal veyiskadesh Shemei Rabbah*” until the *tzibbur* answers amen. Unfortunately, I have seen many *chazzanim* who, before the congregation finishes to answer amen, are already saying “*b’olma di bera kirusa.*” And there is a great loss here, because the *tzibbur* wants to answer a separate amen for the second segment...Therefore, the *chazzan* should wait with each amen until the *tzibbur* finishes answering.

The *chazzanim* should be especially careful regarding answering amen after “*Yehei Shemei Rabbah*” because answering amen after “*d’amiran b’olma*” is about the recital of the *chazzan* from “*Yehei Shemei Rabbah*” until “*d’amiran b’olma.*” And it would be very good if we could institute a practice that after the *tzibbur* says *Yehei Shemei Rabbah*, the *chazzan* should again say the words “*Yehei Shemei Rabbah*,” as is the Sephardic custom. This is a wonderful *minhag* because then we gain the answering of amen *k’halachah* for this praise.

We have no concept of the greatness of answering amen, which, as we said in the *Zohar* (ibid) is explained with very



loft matters; through it, all the gates are opened and all the good *hashpa’os* are brought down. Likewise, amen is numerically equivalent to the Holy Names of “*Havay-ah*” and “*Adnus.*”

I was at a *nichum aveilim* at the grandson of Reb Chaim Hersh Eisenbach, *zt”l*, ‘*Der Heiliger Reb Chaim Hersh*,’ and he told me that he was once with his grandfather on the morning of the 17 Tammuz. For some reason, his grandfather had instructed him not to fast. As is known, at the end of his life, Reb Chaim Hersh was blind [after he had a cataract and refused to undergo surgery because he was told that for a few days after the surgery he would not be able to immerse in the *mikveh* for fear of infection], and the grandson, who wanted to fast, tricked his grandfather and made a *Shehakol* without mentioning Hashem’s Name, as if he was going to drink. Reb Chaim Hersh did not know that his grandfather was deceiving him, and answered amen after the *brachah*. That same day, the grandson went with his grandfather to *Minchah*, and Reb Chaim Hersh noticed that his grandson had an *aliyah*...After davening, his grandfather asked: “How did you have an *aliyah* if you didn’t fast?” (See *Orach Chaim* 566 6).

Having no choice, the grandson had to reveal that he had not really drunk anything and had just pretended. Upon hearing this, Reb Chaim Hersh recoiled, and said in fear: “What did you do? You caused me to say amen in vain! You caused me to say two Names of Hashem in vain!” He was so horrified that he had transgressed answering amen in vain.

We can learn from this how the previous generation deemed every single amen so important; This holy Yid did not have complaints to his grandson that he had fasted despite being told not to; he was aghast at the idea that he had answered amen in vain, which he considered having uttered Hashem’s Names in vain. (*Divrei Elokim Chaim*, *Motzaei Shabbos Parashas Beshalach* 5783)

Otzros Emunim

Teaching the Young to Answer Amen

Dovid Hamelech Was Careful About Amen from His Youth

Harav Eliyahu Hakohen of Izmir, author of *Shevet Mussar* (*Minchas Eliyahu* Chapter 32) wrote: “And the power of answering amen is so great, that *Chazal* say (*Yerushalmi Shevi’is* 4 8): ‘From when do the children of Yisrael merit life in Olam Haba?...They said in the name of Rabi Meir, from when he knows how to answer amen in the *beis haknesses*.’”

Rabi Eliyahu adds that Dovid Hamelech said of himself that he was careful about amen from a young age, as he said (*Tehillim* 27:13): “*Lulei he’emanti*” – if I would not have habituated myself from a young age to answer amen after every *brachah*, I would not have merited “*liros betuv Hashem b’eret chaim*,” because in the merit of answering amen, we merit life in Olam Haba – in “*Eretz Chaim*.”

The *mekubal* Rav Emmaneul Chai Riki, author of *Mishnas Chassidim*, brought an allusion to the words of Rabi Meir that a child merits a life in Olam Haba from when he answers amen, from the fact that the acronym of the final letters of **בן עולם הבא** is amen. (*Choshev Machshavos Ma’amar Ruach Nevuah* 26)

Answering Amen Elevates from the Bottom to the Top

From the words of *Chazal* (ibid) that answering amen elevates the child to be a *ben Olam Haba*, we can learn that every answering of amen elevates the person in the same proportion to the level of the elevation of the child – who merits life in Olam Haba through answering amen.

An allusion to this concept can be brought from the fact that the difference between the numerical value of 145 [מעלה] and 54 [מטה] is exactly 91, which is numerically equivalent to amen. To teach us that “one who is found below, in this world, can, through answering amen, rise higher and higher, until he is very great.” (The approbation of Rav Aharon Shapiro, the Rav of Pardes Katz, to the *sefer Yisgadal Veyiskadash Shemei Rabbah*)

Iggeres Emunim

A Letter from a Loyal Reader

Dear *Vechol Ma’aminim*

It is remarkable to see how you masterfully describe, write and explain, time after time, the power of answering amen. Every pamphlet goes right to the heart of one who studies it, and arouses him to recognize the greatness and lofty importance of answering amen, until the words of the *passuk* (Iyov 14:19): “*Avanim shachaku mayim*, stones that the water eroded” are fulfilled with him, as the words **מים** [with the *kollel*] is numerically equivalent to amen.

The *passuk* says (*Mishlei* 3:18): “*Eitz chaim he lamachazikim bah vesomcheha me’ushar*.” The *Metzudas Dovid* (ibid) explains that “*tomcheha*” refers to one who supports the fulfillment of the *mitzvos* of the Torah through *gedarim*, boundaries. Similarly, one who takes upon himself to answer amen properly supports the fulfillment of the mitzvah of *emunah*, which is the foundation of everything, as *Rabbeinu Bechayei* wrote in *Parashas Beshalach*. And if so, the *passuk* says of him “*vesomcheha me’ushar*” – that he opens the gates of happiness, goodness and *brachah* for himself and for Klal Yisrael. And see how wondrous it is that I found proof of these words from the fact that the numerical value of the acronym of “*חיים היא למחזיקים בה ותמכיה מאשר*” is exactly 91, which is equal to amen.

With tremendous gratitude, your friend who enjoys your pamphlets each Shabbos,

Avraham Greenwald
Beit Shemesh

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Shaarei Gan Eden

Amen and Brachos in the Teachings of a Baal Hayahrtzeit



The matzeivah on the gravesite of the Heichal Habrachah in Komarna

The Heichal Habrachah of Komarna

10 Iyar 5634

The Rebbe Rav Yitzchak Eizik Yehuda Yechiel Safrin was born in 5566 to his father, Rav Alexander Sender, who served as Rav in the town of Komarna. As a child, he learned Torah from his distinguished father.

After he was orphaned from his father at the age of 12, he grew up with his uncle, his father’s brother, the Rebbe Harav Tzvi Hirsh of Zidichoiv, and after

his wedding to the daughter of Rav Avraham Mordechai of Pintchov, he moved to Pintchov, where his father-in-law served as Rav.

He frequently traveled to the *tzaddikim* of his generation and learned from them ways in *chassidus* and righteousness, but he learned most of his Torah from his father-in-law and his uncle, the Zidichoiver Rebbe. When his uncle passed away in 5591, he was just twenty-five years old, and he returned to Komarna. There, many *chassidim* began to flock to him, and he became renowned for being a miracle worker who effected *yeshuos*. He authored numerous *seforim* in which he included the Torah of the Arizal and the Baal Shem Tov, among them *Heichal Habrachah* – a commentary on the *Chamishah Chumshei Torah*, and *Zohar Chai* – a commentary on the *Zohar*.

He passed away on 10 Iyar 5634, and was laid to rest in the cemetery in Komarna.

Fear and Trembling

He wrote in his *sefer Shulchan Hatahor* (215 4):

The holy *Zohar* expounded on the great punishment of one who nullifies the mitzvah of amen, and the great reward of one who is careful to answer it. Anyone who see his words will be gripped by fear and trembling. Therefore, every person should be very careful to answer amen after the *brachah* of his friend, with great *kavanah* and with *yishuv hada’as*, and he should be strict each day to answer ninety amens.

A Kosher Minhag

He further wrote regarding the *chinuch* of children to answer amen (ibid 98 3)

“It is a kosher *minhag* that the *melamed* of children should bring the *Tinnokos shel Bais Rabban* to the shul to answer amen and *Yehei Shemei Rabbah* and *Kedushah* in a pleasant tone. Harav Yisrael Baal Shem Tov did this in his youth, he gathered all the *Tinnokos Shel Bais Rabban* to the shul to answer amen *Yehei Shemei Rabbah*.”