

# תורת אביגדור

הגאון ר' אביגדור מיללער זצ"ל

- SPECIAL SIMCHA EDITION -

## TORAS AVIGDOR

RAV AVIGDOR MILLER ZT" L

בר מצוה

Bar Mitzvah

מנחת זכרון משמחת הבר מצוה של

הב' אביגדור מרקוביץ ני"ו

כ"ח ניסן שנת תשפ"א



ברכת מזל טוב

Mazel Tov to our founder **Rabbi Amichai Markowitz Shlita**  
and family upon the bar mitzvah of his son **Avigdor נ"י**

*May he grow up to be a source of pride to his family and to  
all of klal Yisroel and a source of honor to his great  
namesake zatzal*

**NEW! SPECIAL EDITION TORAS AVIGDOR  
BOOKLETS FOR YOUR SIMCHA**

You can now order customized Toras Avigdor booklets,  
including Birkas HaMazon, as a souvenir for the guests  
at your *Simcha* . Option to include a special section on  
marriage/bar mitzvah/or the topic of your choice.



Email:

[info@torasavigdor.org](mailto:info@torasavigdor.org)

Call/text

**732.844.3670**

**ORDER TODAY!**

**R' Avigdor Miller Zt"l on Bar Mitzvah**

© Copyright 2021 by: [TorasAvigdor.org](http://TorasAvigdor.org)

**Email:** [info@TorasAvigdor.org](mailto:info@TorasAvigdor.org) | **Telephone:** 732.844.3670

**Address:** 5014 16th Avenue, Suite 488, Brooklyn NY 11204

בר מצוה

WITH

R' AVIGDOR MILLER ZT"l

BASED ON HIS BOOKS, TAPES & WRITINGS OF TALMIDIM

**Bar Mitzvah**

*Rabbi Miller's Speech*

*at the Bar Mitzvah of Yaakov Moshe Brog*

[Translated from Yiddish by the Toras Avigdor staff]

### **A New Career**

Boruch Hashem we're here at the bar mitzvah of Yaakov Moshe Brog. We've heard just now his first shiur – the bar mitzvah drasha – and it is our hope that this is the beginning of a long and successful career of him giving shiurim and being marbitz Torah for the public. Boruch Hashem!

Beruchim Haboim! We welcome all of our dear friends, the special families and all the honored guests. Beruchim Haboim; blessings upon all of you!

### **The Basic Error**

An old talmid once returned to visit Slabodka and he spoke with Reb Avrohom (Grodzinsky), zichrono livracha. Reb Avrohom asked

him “Vi geit es – How’s it going?” So this visiting talmid answered, “In *ruchnius*, boruch Hashem. But in *gashmius*, it could be doing a little better”.

Later on, after this talmid had left, Reb Avrohom spoke to us about this incident and he explained what the talmid had meant: “What I’m doing for Him, boruch Hashem, very good! But what He’s doing for me, it could be better.”

And Reb Avrohom explained that this is the basic mistake of mankind. We think that we’re doing Hakodosh Boruch Hu a favor with our *avodah*. “I’m serving Him; doing *mitzvos* for Him”

Reb Avrohom then quoted a *medrash* on the *possuk* כל הנשמה תהלל יה. *Al kol neshima uneshima*, the *Medrash* says, *tehallel Kah*. It means that for every breath we take we have to say Hallel. That’s what the *medrash* tells us. And don’t think it means half-hallel, no; hallel means hallel! We have to say the full hallel for every breath we take!

Now, if a person will calculate how many breaths he has taken since the first day of his life, he realizes right away that he is in great debt. He owes Hakodosh Boruch Hu very many hallels! So we’re hearing now that all the *mitzvos* a man does is actually nothing compared to that great debt of gratitude that he actually owes. You’re carrying on your shoulders a great burden – a heavy debt you owe to Hakodosh Boruch Hu.

### **Everything Is Chessed**

This is why the *possuk* (Tehillim 62:13) says וְלִדְ הַשֵּׁם חֶסֶד כִּי אַתָּה יְיָ - You Hashem are doing a *chessed*, a charitable act, when you repay a man according to his deeds”. Now that’s a question, because if this man is being compensated according to his deeds, what kind of kindness is Hashem doing?

The answer is that everything is *chesed*; everything we receive from Hashem is more than we deserve. Actually we deserve nothing, only that Hashem is a great Baal Chessed who as an act of charity gives us *schar* for our *mitzvos*; but actually we deserve no reward –

we're owed nothing! We're the ones who owe! All his life a person is obligated to try and pay back his old debts from those breaths he took on his first day. Not only the breaths – everything that Hashem gives us all the time is pure *chesed*.

### **Beginning and Ending**

The *gemara* (Sotah 14a) says: *Darash Rabbi Simlai, Torah tchilasah gemilus chasodim v'sofah gemilus chasodim* – Rabbi Simlai gave a *drasha* and he said, The Torah begins with *gemilus chasodim* and it ends with *gemilus chasodim*. It begins with *gemilus chasodim* as it states *וַיַּעַשׂ ה' אֱלֹהִים לְאָדָם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיְלַבְּשֵׁם* – Hashem made clothing for Adam and his wife and he clothed them. So we see that He clothes the naked; that's an act of charity. And at the end of the Torah it states *וַיִּקְבֹּר אֱתוֹ בְּגִי* – Hashem buried Moshe. That's more *chesed*; burying the dead is a *chesed shel emes*. This was the *drasha* of Rabbi Simlai.

Now, the plain *pshat*, as this *maamar* is generally understood, is that the *gemara* wishes to demonstrate the greatness of *chesed*: Look at how prominently it is featured in the Torah! In the beginning and at the end! Look how tremendous the *middah* of *chesed* is! Certain great *mechabrim* explained it that way.

But the truth is that this *maamar* can be explained in a completely different way: Imagine a *bochur* is in the yeshiva and a *mocher seforim* comes by. He has a station wagon full of *seforim* and he stops in front of the yeshiva to sell his *seforim*. So this *bochur* comes by and picks up a *sefer*. Now, he doesn't have the time to read through the entire *sefer* right now, so what does he do? He looks a little at the beginning of the *sefer* and a little at the end and if the beginning is *geshmak* and the end is good as well, so probably what's in between is good too and he buys the *sefer*.

If you don't have time to investigate the whole thing you still buy the *sefer* based on its beginning and ending. You know already what's in the middle.

## Underlying Everything

Now, if the Torah begins with the charitable acts of Hashem and it ends with His charitable acts, so we understand that all of the Torah in between is also a *chesed* of Hashem towards us! This means that everything, *kol hatorah kulah*, is a *gemilus chesed* for us!

And if we find in there Shaatnez, let's say, or Parah Adumah, so we understand that it's all for our benefit; it's a *chesed* for us. When we received the *mitzvos* it was a continuation of Hashem's kindness towards Adam and Chava, and his kindness in burying Moshe, and so on and so forth; all the *mitzvos* are a *gemilus chesed* from Hashem. Hakodosh Boruch Hu is doing us a great favor by allowing us to do *mitzvos*.

And don't think it's only the favor of fulfilling Torah and receiving *schar* in Olam Haboh eventually – the Torah helps us in this world too.

## Saving Those Pennies

When there's a *nega* on a house, so the Torah tells us what has to be done; a kohen comes to inspect the house and before he delivers the verdict, וְצִוָּה הַכֹּהֵן וּפְנֵי אֶת הַבַּיִת, *the kohen tells them to empty the house*; everything should be carried out from the house. Now why is that? So the *posuk* continues: וְלֹא יִטְמָא כָּל אֲשֶׁר בַּבַּיִת – *so that he shouldn't sully all of the objects with tumah*. Any object that remains in the house once the house is pronounced *tamei* would also become *tamei*, and so the kohen commands them to clear out everything from the house.

Now the Sifra has a *kasha* on that: What's the problem if something becomes *tamei*? It can always be purified again through *tevilah*! It's not a big deal – so you'll bring it to the *mikveh* and *toivel* it! Why was it so important for the Torah to specify a command for something that is so easily remedied?

So chazal answer that the command is in fact necessary to salvage one's property. Because the *din* is that *kli cheres*, earthenware, can never be purified in a *mikvah*. An earthenware vessel, the only

way to purify it is by shattering it; *shvirasan zu hu taharasan*. And so, this is why “the kohen commands and the house is emptied” – in order to save those inexpensive earthen vessels.

*Chazal* are teaching us that the Torah is telling us something here. The Torah is telling us that Hashem is concerned about saving Jewish property. The Torah would like to save you money!

It's a *kal v'chomer*: If the Torah is concerned with the few pennies that an earthen vessel costs – what does it cost already, a small earthen jug – so certainly the Torah is concerned with the rest of his property. And if the Torah is concerned about protecting a man's property, then it is certainly concerned with protecting his children and his body. And certainly the Torah is looking out for his spiritual welfare!

So all the *mitzvos* come to help a person. To help him with his *parnossah*, with his health, with his *ruchniyus*.

### **The Rule Without Exceptions**

Now, what if the Torah wouldn't have added these words “so that he shouldn't sully all the objects with *tumah*”? If the *possuk* would only have commanded that the house must be emptied, without giving a reason, so it would be a *gezeiras hakasuv*, it would just be a law of the Torah without explanation, like *shaatnez*. We would keep the law of course, but we wouldn't understand the kindness underlying the law. It would be a *mitzvah* like all other *mitzvos* that we don't understand but we do them anyhow.

But now that the Torah reveals to us in one place that there is a reason, and that the reason is to benefit us by saving us a few pennies, so now we understand that this is a principle that applies to *kol hatorah kulah*. The entire Torah is here to help mankind; to save our property, our health, our *neshamos*. The entire Torah and all the *mitzvos* are a kindness for man. And that's why in this one place the reason is given, in order to teach us this lesson.

This is what Rabbi Simlai is telling us that the Torah begins with *gemilus chasodim* and ends with *gemilus chasodim*, so that we should

know that everything that's in the Chumash, and everything in the Torah Shebaal Peh, everything is *gemilus chasodim*. Everything is for our benefit in *gashmiyus*, in a physical sense with regard to our property and our health, and for the *neshama*, in Olam Haboh; *nitzchiyus*! Everything without exception! We must live with *emunah* that there is no exception to this rule; everything in the Torah is a benefit for mankind.

### **Bar Mitzvah Blessings**

Now, when this *bachur* becomes *bar mitzvah* we say *mazel tov* to him, this is a *mazel tov*, a congratulations, that he has started out on a career of *mitzvos*. And *mitzvos* means that he has now acquired a treasure which will give him wealth and assets.

He should have wealth and assets too! My *shver*, *zichrono livracha*, used to say that you shouldn't only give spiritual blessings; give *gashmiyusdige* blessings too! "Why not?" he would say, and he would add a blessing that he should be a wealthy man. "Certainly," he said, "He should be a *yerei shomayim* and a *lamdan*, a *gadol batorah*, certainly; but bless him with wealth too, why not?"

Let the *bar mitzvah bochur* be wealthy as well! He should be a rich man and a great man. He should live long, and he should be great in *ruchniyus* as well; he should have everything!

### **We're Not Hebrews**

When Moshe appeared before Pharaoh he said "I was sent by, *Elokei ha'Ivrim*, the G-d of the Hebrews". Now *Elokei ha'Ivrim* is a queer expression. The Torah doesn't call us Hebrews; we are Yisroel. **יְשׁוּרָאֵל אֲשֶׁר בָּךְ אֶתְפָּאֵר** – *Yisroel in whom I take pride* (Yeshaya 49:3). Yisroel is a name of honor! Ivrim is not our title. All it means is that we come from *ever hanahar*, a certain region, that's all. Many ancient tribes that have nothing to do with Judaism can also be considered Hebrews – they also came from *ever hanahar*. And so, Ivri is not a way to refer to a Yisroel; we don't find this term in Tanach referring to Jews.

Where do we find this term? When Jews speak with gentiles. When Yonah Hanovi was on a ship that was capsizing and the captain asked him, “Who are you?” so Yonah said, “*Ivri anochi* – I’m a Hebrew.” A gentile doesn’t know what a Yisroel is; Yisroel was a small nation; the Hebrews on the other hand were a broad swath of mankind that originated in *ever hanahar*.

Similarly, when Moshe came before Pharaoh so he couldn’t say Yisroel – that’s not how they were known to the gentiles – and that’s why he said, “The G-d of the Hebrews sent me.” That’s the way to speak to gentiles; “Hebrews” is an expression you use when you speak with gentiles.

### **We’re Yehudim**

We’re not Hebrews however. The reformers can call themselves such names, but we are Yehudim. “*Ahodenu* – I will exalt him.” Yehudim are the people who praise Hashem; that’s the life of a Yehudi. *תְּהִלָּתִי יִסְפְּרוּ – עַם זֶה יִצְרָתִי לִי* – *I created this nation with a purpose* – they should relate my praise (Yeshaya 43:21). We were created for the purpose of praising Hashem.

We say it three times a day: *Aleinu* – what’s our job in this world? *Leshabeach* – to praise! That’s our lifework: *laseis gedulah leyoztzer bereishis*, that’s our career.

When Yehuda was born, Leah said *הִפְעַם אוֹרְהָ אֶת הַשֵּׁם*. From this child that was born now, Yehuda, a great *hoda’ah* will emerge. The medrash says it refers to Dovid. From Yehuda, the great master of praises, Dovid, will emerge. That’s why we’re called Yehudim, because that’s our job in the world.

### **We’re Yisroelim**

The name Yisroel also symbolizes our great purpose in life; Yisroel means “*the one who fights for Hashem.*” He fights for Hashem! Like it says, *כִּי שָׁרִיתָ עִם אֱלֹהִים וְעַם אֲנָשִׁים וְתוֹכֵל* – it means that Yaakov fought for Hakadosh Baruch Hu! Why do you think Yaakov fought Esav? It wasn’t for himself; the agony he endured that night was more than he could take, but he thought to himself, “If I let go, if I

yield to this *malach*, what will be with my children? What will be with raising a nation for Hashem?" So he fought for Hashem. And that's how we got the name Yisroel – *He who fights for Hashem*.

And so Jew is a Yehudi, one who praises Hashem, and a Yisroel, one who fights for Hashem. That's who he is; he's not a Hebrew.

### **The Hebrew Slave**

But then all of a sudden we find one exception. The Torah is talking to us and it uses the word Ivri. It's remarkable! It's the only place! In Parshas Mishpatim the Torah says "כִּי תִקְנֶה עֶבֶד עִבְרִי – when you buy a hebrew slave." There's no other place where Hashem is talking to us and He uses the name Ivri.

Now there are several *peirushim* on this. One *peirush* is, that it's a complaint against this man because Hashem said at Har Sinai about the Am Yisroel, בְּנֵי יִשְׂרָאֵל עִבְרִים – "They are My *avadim*," and what did this man do? "He went and acquired himself a different master!" It's a complaint against him: "You already have a Master! What right do you have to sell yourself?" And so the Torah demotes him from his position as a Yisroel and calls him instead an Ivri.

A Yisroel is an *eved Hashem*, and if you're an *eved* to other *avadim*, then you're an Ivri; you lose your glorious title and you're not called a Yisroel anymore. He is put to shame by the Torah.

### **Working for Others**

The truth is that in one place Tosfos has a question if one is allowed to hire himself out as a laborer altogether. Is it *muttar* for you to take a job working for someone else? It's a question in Tosfos – if you're hiring yourself out for the day, or for the week, or for the month, you're acquiring a boss for yourself, and so it's a question in Tosfos; maybe it's forbidden to take such a job. In the end Tosfos permits it, but it's not so simple why it should be permitted; Hashem is our only boss!

That's one of the reasons Rav Yisroel Salanter did not want to accept a Rabbanus. He said שְׁלֹא עָשִׂי אֲבִי"ר – it's a play on words; he would praise Hashem that he's not an *av beis din*, an *avad*. Like the

brocha that we're not an *eved*, a slave, so Rav Yisroel said "*shelo asani avad.*"

And so the *eved ivri* is shamed by the *possuk*. You're a man who sells himself?! You're selling your time! How can you sell away your time? The little time you have to serve Hashem!

### **Gaining Gold**

But there's another *peirush* which is included in the first *peirush* and that is this: When someone becomes a *bar mitzvah*, it doesn't mean only that now he does mitzvos; it means that he's responsible now for *everything*, the *esehs* and *lo sesehs*, all the mitzvos and the *lavin* too. And each *lav* is more precious than gold and diamonds. And that's the possession of every Jew once he is *bar mitzvah*.

But this *eved ivri*, he lost a *lav*; an *eved ivri* is permitted to marry a *shifcha*. Oh! That's a great loss! The permission to marry a *shifcha* is a great fall for him; he is missing one *lo seseh* and now he is no longer a *Yisroel* – he's an *Ivri* now. He is still obligated in all the mitzvos, and yet because he's missing one *lo seseh* he is no longer a *Yisroel*. He is obligated in everything else but it's over for him; he lost one restriction and that's why the Torah calls him an *Ivri*. He's demoted just because of that.

So the *eved ivri* is demoted but a *Bar Mitzvah* is promoted; now he's a *Yisroel*! Now he has all the mitzvos; everything is his now; all that wealth and all the glory. Becoming *bar mitzvah* means that he's an aristocrat and a very wealthy man now.

### **Bar Mitzvah Banquets**

Now we understand the great *simcha* when a *bachur* becomes a *bar mitzvah*.

And our source is the great sage, Rav Yosef. From Rav Yosef we learn the importance of celebrating a *bar mitzvah*. The gemara (Kiddushin 31a) tells us that Rav Yosef was blind and so he used to say, "If someone can prove to me that the *halacha* is like Rav Yehuda who holds that a blind man is absolved from all *mitzvah* obligations, I'll make a great feast for all the *rabbanan*. I'll make a celebration of

happiness because here I am, I'm not obligated and I'm volunteering to do the mitzvos anyway."

But then later he heard that "*gadol hametzuve v'oseh yoser m'mi she'eino metzuveh v'oseh* - it is better to be commanded and do than to do of your own volition." There's a greatness in being commanded by Hakodosh Boruch Hu - every *tzivui* is a badge of honor that is worn proudly on the chest. "The King of all Kings gave me this medal of honor and this one and this one." To be commanded by Hashem is a greatness like no other! So when Rav Yosef heard that, he said the opposite. He said, "If anyone tells me that the halacha does not follow Rav Yehuda, I will make a great feast".

So we see from here that when one finds out he is obligated in mitzvos, it's an occasion for a great feast. It's a great simcha and a banquet should be held in honor of the occasion. And that's why we're celebrating here tonight.

### **A Mighty Warrior**

So once again we say *mazel tov* to the dear parents, *mazel tov* to the dear family, *mazel tov* to all the guests in attendance, the men, the women, all of these beautiful families, and we say *mazel tov* to the entire Jewish nation; the entire nation! Another black hat has joined the ranks! A black hat is an important symbol. It's not a minor matter; it means that another soldier has joined the army of Hakodosh Boruch Hu. Like Chava said when her first son was born, *kanisi ish es hashem*, I have acquired a man for Hashem. And so we can all say the same thing: "We have acquired now another man who will serve Hashem!"

Boruch Hashem the man we have acquired now is no weakling; he's a strong new recruit, a cossack! A mighty warrior! He has a good head and he is filled with idealism; he knows what he wants and he will accomplish in his life *b'ezras Hashem*. So we say to him *mazel tov* and we say *mazel tov* to Hakodosh Boruch Hu who has now acquired another *eved*.

## **Final Blessings**

Hashem should help us live to see *nachas* from him, and his parents should live to see him with a long white beard; he should be a *rosh yeshiva*, a *marbitz torah b'rabim*.

In the *zechus* of all the mitzvos he will do, and in the *zechus* of all the mitzvos all frum jews will do, may Hashem help that the frum community should increase, as soon as possible, bigger and bigger. It's the *ratzon Hashem* that the frum should increase and multiply, as much as possible! That's the great reward that Avrohom Avinu desired; he wished to be an *av hamon goyim* – the father of a great multitude. And it should be more and more! Grandchildren and great grandchildren, good sons-in-law, good daughters-in-law – good daughters-in-law are very important! We should increase and multiply! *V'hayah zaracha k'afar ha'aretz, k'kochvei hashomayim*, this is the great blessing that Hakadosh Baruch Hu bestows.

And very very soon we should merit to see *v'yimalei kvodo es kol ha'aretz amen v'amen!*

בַּעֲלַת הַבַּיִת הַזֶּה. אוֹתָם וְאֵת בַּיִתָּם  
וְאֵת זְרַעָם וְאֵת כָּל אֲשֶׁר לָהֶם.

הַרְחָמֵן הוּא יְבָרֵךְ אוֹתִי וְאֵת אִשְׁתִּי  
(וְאֵת זְרַעִי) וְאֵת כָּל אֲשֶׁר לִי,  
אוֹתָנוּ וְאֵת כָּל אֲשֶׁר לָנוּ. כְּמוֹ שֶׁנֶּחֱבָרְנוּ  
אֲבוֹתֵינוּ אַבְרָהָם יִצְחָק וְיַעֲקֹב, בְּכַל  
מִכְּל. כָּל. כֵּן יְבָרֵךְ אוֹתָנוּ בְּלָנוּ יַחַד  
בְּבִרְכָה שְׁלֵמָה. וְנֹאמַר אָמֵן:

בְּמִרְוֹם יִלְמְדוּ עֲלֵיהֶם וְעֲלֵנוּ זְכוֹת  
שְׁתֵּהא לְמִשְׁמֶרֶת שְׁלוֹם.  
וְנִשְׂא בְרָכָה מֵאֵת ה'. וְצַדִּיקָה מֵאֵלֶּי  
יִשְׁעֵנוּ. וְנִמְצָא חֵן וְשִׁבְלָה טוֹב בְּעֵינֵי  
אֱלֹהִים וְאָדָם:

הַרְחָמֵן הוּא יִזְכֵּנוּ לִימֹת הַמְּשִׁיחַ וְלִחַי  
הָעוֹלָם הַבָּא: מְגִדִּיל יְשׁוּעוֹת  
מִלְּבָבוֹ וְעֹשֶׂה חֶסֶד לְמִשְׁיחוֹ לְדוֹר וְלְדוֹרָעוֹ  
עַד עוֹלָם: עֹשֶׂה שְׁלוֹם בְּמִרְוֹמָיו הוּא  
יַעֲשֶׂה שְׁלוֹם עֲלֵינוּ וְעַל כָּל יִשְׂרָאֵל  
וְאֹמְרוּ אָמֵן:

יִרְאֵנוּ אֵת ה' קְדוֹשׁוֹ כִּי אֵין מַחְסוֹר  
לְיִרְאָיו: כְּפִירִים רָשׁוּ וְרַעֲבֵנוּ  
וְדוֹרְשֵׁי ה' לֹא יִחְסְרוּ כָּל טוֹב: הוֹדוּ  
לִיהוָה כִּי טוֹב כִּי לְעוֹלָם חֶסְדּוֹ: פִּתְחֵה  
אֵת יַדְךָ וּמְשִׁבִיעַ לְכָל חַי רִצּוֹן: בְּרוּךְ  
הַגִּבּוֹר אֲשֶׁר יִבְטַח בֵּיתָהּ וְהֵיחָה ה'  
מִבְּטָחוֹ: נַעַר הֵייתִי גַם זְקֵנְתִי וְלֹא  
רְאִיתִי צָדִיק נֶעֱזֵב וְרַעוּ מִבְּקִשׁ לָחֵם:  
ה' עַז לְעַמּוֹ יִתֵּן ה' יְבָרֵךְ אֵת עַמּוֹ  
בְּשְׁלוֹם:

וּבִנְהָ יְרוּשָׁלַיִם עִיר הַקִּדְשׁ בְּמַהֲרָה  
בְּיָמֵינוּ. בְּרוּךְ אַתָּה  
ה'. בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מִלְךְ הָעוֹלָם.  
הָאֵל. אֲבִינוּ. מִלְּפָנֵינוּ. אֲדִירֵנוּ.  
בוֹרְאֵנוּ. גּוֹאֲלֵנוּ. יוֹצְרֵנוּ. קְדוֹשֵׁנוּ קְדוֹשׁ  
יַעֲקֹב. רוֹעֵנוּ רוֹעֵת יִשְׂרָאֵל. הַמְּלַךְ הַטּוֹב  
וְהַמְּטִיב לְכָל. שֶׁבְּכָל יוֹם וְיוֹם הוּא  
הַמְּטִיב הוּא מְטִיב הוּא יְמִיב לָנוּ. הוּא  
גִּמְלָנוּ הוּא גּוֹמְלָנוּ הוּא יְגַמְלָנוּ לְעַד לְחַן  
וְלִחְסֵד וְלִרְחֻמִּים וְלִרְנוּחַ. הַצֵּלָה  
וְהַצִּלָּתָה. בְּרָכָה וְיִשׁוּעָה. נְחֵמָה. פְּרִנְסָה  
וְכִלְכִּלָּה. וְרַחֲמִים וְחַיִּים וְשְׁלוֹם וְכָל  
טוֹב. וּמִכָּל טוֹב לְעוֹלָם אֵל יִתְפָּרְנוּ:

הַרְחָמֵן הוּא יְמַלְךְ עֲלֵינוּ לְעוֹלָם וָעַד:  
הַרְחָמֵן הוּא יִתְבָּרֵךְ בְּשָׂמִים וּבְאֲרָץ:  
הַרְחָמֵן הוּא יִשְׁתַּבַּח לְדוֹר וְדוֹרִים.  
וְיִתְפָּאֵר בָּנוּ לְעַד וְלִנְצַח נְצַחִים. וְיִתְהַדַּר  
בָּנוּ לְעַד וְלְעוֹלָמֵי עוֹלָמִים: הַרְחָמֵן הוּא  
יִפְרִנְסֵנוּ בְּכַבּוֹד: הַרְחָמֵן הוּא יִשְׁבֵּר  
עֲלֵנוּ מֵעַל צָוָארֵנוּ וְהוּא יוֹלִיכֵנוּ קוֹמְמֵיִת  
לְאַרְצֵנוּ: הַרְחָמֵן הוּא יִשְׁלַח לָנוּ בְּרָכָה  
מְרֻבָּה בְּבֵית הַזֶּה וְעַל שְׁלָחַן זֶה שֶׁאֲכִלְנוּ  
עָלָיו: הַרְחָמֵן הוּא יִשְׁלַח לָנוּ אֵת אֱלֹהֵינוּ  
הַנְּבִיא זְכוֹר לְטוֹב וְיִבְשֵׁר לָנוּ בְּשׁוֹרֹת  
טוֹבוֹת יְשׁוּעוֹת וְנַחֲמוֹת:

הַרְחָמֵן הוּא יְבָרֵךְ אֵת (אֲבֵי מוֹרֵס) בַּעַל  
הַבַּיִת הַזֶּה וְאֵת (אֲמֵי מוֹרֵס)

To order for your simchas Bar Mitzvah, Chasuna, Sheva  
Brachos, or any other event, please call:

732-844.3670

# סדר ברכת המזון

אל זן ומפרנס לכל ומטיב לכל ומכין מזון לכל ברייתיו אשר ברא באמור פותח את ידך ומשביע לכל חי רצון: ברוך אתה ה' הוון את הכל:

נודה לך ה' אלהינו. על שהנחלת לאבותינו ארץ חמדה טובה ורחבה. ועל שהוצאתנו ה' אלהינו מארץ מצרים. ופדיתנו מבית עבדים. ועל בריתך שחתמת בבשרנו. ועל תורתך שלמדנו. ועל חקוק שהודעתנו. ועל חיים חן וחסד שחוננתנו. ועל אכילת מזון שאתה זן ומפרנס אותנו תמיד. בכל יום ובכל עת ובכל שעה:

ועל הכל ה' אלהינו אנתנו מודים לך ומברכים אותך. יתברך שמה בפי כל חי תמיד לעולם ועד: בפתוב. ואכלת ושבעת וברכת את ה' אלהיך על הארץ הטובה אשר נתן לך: ברוך אתה ה'. על הארץ ועל המזון:

רחם נא ה' אלהינו על ישראל עמך. ועל ירושלים עירך. ועל ציון משכן כבודך. ועל מלכות בית דוד משיחך. ועל הבית הגדול והקדוש שנקרא שמך עליו: אלהינו. אבינו. רענו וזננו פרנסנו וכלכלנו והרויחנו. והרוח לנו ה' אלהינו מתרה מפל צרותינו. ונא אל תצריכנו ה' אלהינו לא לידי מתנת בשר ודם ולא לידי הלוואתם. כי אם לידך המלאה. הפתוחה. הקדושה והרחבה. שלא נבוש ולא נכלם (ולא נבשל) לעולם ועד:

שיר המעלות בשב ה' את שיבת ציון היינו פתלים: או ימלא שחוק פיני ולשונו רנה או יאמרו בגוים הגדיל ה' לעשות עם אלה: הגדיל ה' לעשות עמנו היינו שמים: שובה ה' את שבותנו באפיקים בנגב: הודיעים בדמעה ברנה יקצרו: הלוד ילך ויבה נשא משך הודע בא יבוא ברנה נשא אלמתי:

הנני מוכן ומזון לקים מצות עשה של ברכת המזון שאמר, ואכלת ושבעת וברכת את ה' אלהיך, על הארץ הטובה, אשר נתן לך:

שלשה שאכלו כאחד חייבין בזיומן, וכך מזמני:

המזמן אומר: רבותי. מיר ועלן בענמשון:

המסובים עונים: יהי שם ה' מברך מעתה ועד עולם:

המזמן אומר: יהי שם ה' מברך מעתה ועד עולם: ברשות מרן ורבותי נברך (בעשרה אלהינו) שאכלנו משלו:

המסובים עונים: ברוך (בעשרה אלהינו) שאכלנו משלו ובטובו חיינו:

המזמן חוזר: ברוך (בעשרה אלהינו) שאכלנו משלו ובטובו חיינו:

מי שלא אכל עשה ברוך (בעשרה אלהינו) ומברך שמו תמיד לעולם ועד:

(יחיד אינו אומר: ברוך הוא וברוך שמו)

ברוך אתה ה' אלהינו מלך העולם. הוון את העולם בלו. בטובו בתן בחד וברחמים. הוא נותן לחם לכל בשר. כי לעולם חסדו: ובטובו הגדול תמיד לא חסר לנו ואל יחסר לנו מזון לעולם ועד. בעבור שמו הגדול. כי הוא