

Because of Amen

by Ariel Bar Tzadok

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Let this story speak for itself. Its source is the Tana Dvei Eliyahu, Zuta, 20.

it goes to show us, what a single word, when spoken in the right way at the right time, is capable of accomplishing.

Because of one Amen that the wicked in Hell will respond, they will be saved from there.

How? In the future, the Holy One, blessed be He will be sitting in the Garden of Eden and teaching. All the righteous will be seated around Him. All the hosts of Heaven are standing around them. The Sun and Constellations are on the Holy One's right, the Moon and the stars on His left.

The Holy One, blessed be He sits and teaches a new Torah that in the future will be given by the Mashiah. When He concludes the teaching, Zerubbabel ben Shealtiel stands on his feet and recites, Yitkadal V'Yitkadash Shme Rabbah (May the Great Name be exalted and made holy). His voice resounds from one end of the world to another. All in creation unitedly respond Amen. Even the wicked of Israel who remain in Hell respond and answer Amen, while still in Hell.

The entire world shakes, until the voice of their cry is heard before the Holy One, blessed be He. He asks what is the noise of this great voice that I have heard. The ministering angels respond before Him, Master of the universe, these are the wicked of Israel who still remain in Hell. They responded Amen and acknowledge their judgment.

Immediately, the mercy of the Holy One, blessed be He, arises greatly upon them. He says, what shall I do for them more than their present judgment, the evil inclination has already caused them this.

At that moment the Holy One blessed be He takes the keys of Hell in His Hands and gives them to Mikhael and Gavriel in the presence of the righteous. He says to them, go, open the gates of Hell and bring them up. They immediately go with the keys and open 180,000 gates of Hell. Each and every Hell is 300 wide by 300 long, 1000 parsa thick and 100 parsa deep. Each and every wicked person has fallen therein and can no longer ascend.

What do Mikahel and Gavriel do at that time? They grab the hand of each and every one of them and raise them up, like man who helps a friend by lowering to him a rope, to help him climb out of a pit, as it is written (Psalms 40:3), “And He drew me up out of the roaring pit, from the thick mire, and He set my feet upon a rock, He established my steps.”

They stand upon them at that time and wash and anoint them. They then heal them of their wounds from Hell. They then dress them in pleasant garments and bring them before the Holy One, blessed be He and the righteous, as they are now adorned and respectful, as it is written (Psalm 132:9), “Let Your priests be clothed with righteousness, and let Your devout ones sing praises.”

“Your priests,” these are the righteous of the nations of the world. They are the priests to the Holy One, blessed be He in this world, such as Antoninus and those like him. “Your devout ones,” these are the wicked of Israel. They are now called “devout,” as it is written (Psalm 50:5), “Gather to Me My devoted ones.”

When they arrive at the opening to Heaven, Mikhael and Gavriel enter first, and proclaim the kingship of the Holy One, blessed be He. The Holy One, blessed be He responds and says to them, let them enter in, for they have seen My Glory. Once they enter, they fall on their faces, and prostrate before Him. They will bless and praise the Name of the Holy One, blessed be He.

Immediately, the righteous and the upright, who are sitting before the Holy One, blessed be He, give acknowledgment and praise to Him, as it is written (Psalm 140:14), “But the righteous will thank Your name, the upright will sit before You.” They will say (Psalm 107:32), “And they shall exalt Him in an assembly of people, and in a sitting of elders, praise Him.”

I do not believe that there is a need to add anything...