Ezcerpt from divrei hesped said by HaRav Ahron Soloveichik on his grandson, Yisroel Yosef Soloveichik.

Reb Zalman Volozhiner, the brother of Reb Chayim Volozhiner passed away as a young man. He was thirty-two years old when he passed away. And Reb Zalman Volozhiner was already, as a young man, one of the Gedoilai Hador in his time. The maspid at the levaya of Reb Zalman Volozhiner was the Vilna Shtot Magid, Rav Feivel. When he was maspid, he mentioned the gemara in Brachos in connection with the passuk in Ki Tisah when Moshe Rabbeinu said to הראני נא את כבודך. The gemara in Brachos explains that Moshe Rabbeinu asked מפני מה יש צדיק ורע לו רשע וטוב לו. Moshe Rabbeinu wanted to understand the hashgacha. Why is it sometimes הקב"ה. And הקב"ה answered Moshe Rabbeinu: וצדיק וטוב טוב לו צדיק ורע רע לו. If someone is a tzaddik in בין אדם למקום and he is also a tov in בין אדם לחברו then there is no reason why he should receive punishments. אוב לעולם הבא and טוב בעולם הזה it must be טוב לעולם הבא. But when one is a אכזר – it doesn't mean c"v אכזר that he is an אכזר. But it means that he is a tzaddik in בין אדם לחברו, but in בין אדם לחברו he doesn't excel with goodness and kindness. Then he is punished בעולם הזה because he did not behave in בין אדם לחברו in a way that would have been appropriate for such a tzaddik. And Rav Feivel asked: Reb Zelme'le was a gadol hador who was tzaddik and tov. Why did he suffer? Why was it coming to him that he should pass away when he was only thirty-two years old? This was the question that Rav Feivel the Vilna Shtot Magid asked. The Vilna Shtot Magid then mentioned the gemara in Brachos and he explained it בדרך הדרוש. Because the Ba'al Hama'or says just as in respect to Torah we say אין מקרא יוצא מידי פשוטו, but there are other pshatim which are a drash and we say:

תורה שבעל פה So the Ba'al Hama'or says also in תורה שבעל פה there are two pshatim. There is the exlanation על פי פשוטו and there is the explanation of drash. Rav Feivel explained the gemara in Brachos דף נ"ח על פי דרש. The gemara says: אמר שמואל נהירי לי שבילי דשמיא כשבילי. The meaning of this לפי פשוטו is that Shmuel was such an expert in astronomy that he knew all the pathways in the heavens and the stars just as he knew all the streets and passageways in the town of Neherda'ah where Shmuel Yarcha'ah lived. This we understand as the plain pshat of the gemara. But Rav Feivel said that בדרך הדרוש there is another pshat. Shmuel said נהירי לי שבילי דשמיא. Shmuel was the gadol HaTorah who knew not only all inyanei haTorah but he also understood דרכי השגחה חוץ מכוכבי דשביטא. Shmuel said נהירי לי שבילי דשמיא כשבילי דנהרדעא חוץ מכוכבי נוכבי דשביטא. דשביטא is a comet, a falling star. A star that falls, a star that comes from high distant spheres and suddenly falls. No astronomer understands why this star that comes from distant spheres falls. Why do they come and fall and become shattered? So Rav Feivel said בדרך הדרוש: נהירי לי שבילי דשמיא Shmuel said the ways of HaShem of the Hashgacha are understandable to me. I can understand why the Hashgacha sometimes

punishes people. But there is one phenomenon that I cannot understand and that is the phenomenon symbolized by the כוכבי דשביטא, the comets. Rav Feivel said that Reb Zelme'le was not stam a gaon. Reb Zelme'le was not stam a tzaddik of our dor. He passed away in the year תק"נ. But he belonged to the distant spheres of the past, of earlier generations. He was a vunderkind, a star from higher distant spheres. But just as happens with these stars, these tzaddikim that have neshamos that belong to distant spheres, to distant spheres of the past, sometimes fall and become shattered. And on this, Rav Feivel said, there are no rules, no klalim. When the gemara says צדיק ורע רע לו, צדיק וטוב טוב לו, the gemara is speaking only about צדיקים בדרך הטבע. Big צדיקים, they might be צדיקים, but they belong to that תקופה. But Reb Zelmele is כוכבי דשביטא. He is a tzaddik that belongs to the distant past, to the distant stars that when they fall no one understands why. Why do they fall all of a sudden? Of course, everything has a reason. But there are many sodos that the human mind cannot comprehend. There are various sodos. At the end of sefer דניאל it says that the לך דניאל בי סתמים וחתמים הדברים עד עת קץ. דניאל The mal'ach said to דניאל that there are two different types of sodos. There is a sod which is called סתום. And there is a sod which is called לך דניאל כי סתמים וחתמים הדברים עד עת קץ. What is the difference between the sodos which are called in סתומים and the sodos which are called in חתומים as חתומים? There is a big difference. There is an expression פרשה פתוחה ופרשה סתומה. According to the Rambam, the blank space, the פרשה פתוחה that there is in a פרשה פתוחה is the same blank space that there is in a פרשה סתומה. Why is one called פתוחה, that it is open and the other one is called סתומה, that it is closed? The Rambam says that if the נווח פנוי is in the middle of the line and the בשיעור ט' אותיות sin the middle of the line and the then it is a פרשה סתומה. But if the ווח פנוי is at the beginning of the line then it is a פרשה פתוחה. So one is called a פרשה פתוחה and one is called a פרשה סתומה. But even when one reads a parsha in the Torah which is סתומה, he cannot make any mistake. He knows where every word begins and where every word ends, where every passuk begins and where every passuk ends. And if it is a פרשה פתוחה that the blank space is at the beginning of the line, then the blank space is more ניבר. And when the רווח. is in the middle of the line then the blank space the נוי is not כניר is not כניר. But one can read both and one can understand both. This is סתום. So the mal'ach said to לך דניאל בי סתמים וחתמים הדברים עד עת קץ. There are sodos in the Hashgacha which are in the geder and category of סתומים. We do not understand. There is a tzaddik who nebbech has tzaros in this world. On this, there is an answer. It is a פרשה סתומה. But there is an answer. There is a blank space. One can understand it. A person with sechel can understand it. This is all the תיקו. .תיקו. תשבי יתרץ קושיות ואיבעיות. Chazal didn't know even though they had the and he will resolve these חכמי הקבלה is himself from the חכמי הנביא. ספקות. But all the ספקות of איבעיא דלא איפשיטא is something which is סתום but there is a teshuvah, but we don't know the teshuvah. And when אליהו will give us the teshuvah, then we will understand and know. And לימות

אליהו הנביא ,המשיח will give us the teshuvah. When a tzaddik who belongs to his tekufah suffers it is hard to understand, but it is בגדר. There is a teshuvah, but we don't know the teshuvah. But there are certain sodos which are in the category of חתומות. חתומות means that it is sealed and closed. Even if אליהו הנביא were to give us a teshuvah why a tzaddik who is כוכבי דשביטא fo such tzaddikim suffer, we would not be כוכבי דשביטא able to understand the answer. In order to understand why tzaddikim who are in the בחינה of כוכבי דשביטא , who are tzadikkim who belong to a previous remote tekufah like the falling stars, why they suffer one has to have a special חוש which meanwhile בדרך הטבע no gaon, no genius has this intellectual חוש through which he will be able to understand why a כוכבי דשביטא falls. The Rambam says that there will not be any שינוי בטבע לעתיד לבוא. But the Rambam is referring only to ימות המשיח but not to after תחיית המתים. After תחיית המתים, there certainly will be a שינוי בטבע העולם. But there is a great difference between ימות המשיח. And the mal'ach said to לך דניאל כי סתמים וחתמים הדברים עד עת קץ. The mal'ach said: I revealed to you many sodos. נביא was a נביא. So he had an answer for all questions. But he didn't understand everything. The mal'ach said that there are sodos that we cannot understand. Even when a נביא comes and gives an answer, the נביא himself does not understand the דבר . One will be able to understand only after תחיית המתים, when people will be endowed with an additional חוש not בדרך הטבע. But until תחיית המתים, it will remain ימות המשיח. ותום will remain ימות המשיח. וחתום until when אליהו will come and be מברר, then we will understand what it is. But one will not understand תחיית even לימות המשיח. Only after עת קץ . המתים הדברים עד עת קץ. אמתים הדברים עד עת קץ. ימות המשיח השיח המשיח. לא זכו, בעתה. It has to go slowly, קימעא קימעא. As the medrash in שיר השירים says: בעל גאולת ישראל. It is not שלא בדרך הטבע. It is not שלא בדרך הטבע. It is בדרך הטבע. However, אימים is something else, אימים refers to the קע הימים. After ימות המשיח. Then people will be endowed with a new intellectual חוש and they will be able to understand things. Everything that transpires in the world has a reason. But there are certain things, like when a tzaddik that belongs to previous doros falls from distant spheres and no one understands why, then it is a סוד חתום. Of course, there is a purpose. But it can be perceived only from the standpoint of נצחיות. So how can one with a regular saichel, even if one will have an IQ of 200 or 250, understand things that are based upon a perspective of גצחיות. But after תחיית המתים, people will be endowed with a new intellectual חוש and they will be able to understand things that now they cannot understand with their regular חושים. Even לימות המשיח they will not be able to understand these things. They will be able to understand these things only after תחיית.

Now I will be ישראל יוסף . ישראל יוסף זכרונו לברכה my grandson מספיד was a katan. He wasn't זוכה to a bar-mitzvah. He not long ago became twelve years old. But זכמי can have great דכויות. The gemara in Shabbos says: אל אל אל מינוקות של בית רבן . What is the pshat? תינוקות של בית רבן are מעשים טובים was it means that through the מעשים טובים.

that they arouse in us this prepares the world for ביאת המשיח. The world has to be ready for ביאת המשיח. Who prepares the world for ביאת המשיח? That is the הענוקות של בית רבן. But there are אגדות חז"ל and the בעלי קבלה speak a lot about it that there are two משיחים. One is משיח בן יוסף and the other is משיח בן וסף. The Rambam doesn't mention משיח בן דוד. יוסף is enveloped in sodos. The Rambam does not mention such sodos. The as מלך המשיח Rambam in the last prakim in hilchos melachim mentions the מלך המשיח משיח בן דוד. But we have a משיח בן יוסף. What is the purpose of משיח בן יוסף? It is a great משיח בן יוסף prepares the world for the גאולה and he is the one who comes before משיח בן דוד, but is, nebech, a tragic person. גאולה brings the גאולה and he is the גאולה. משיח בן יוסף prepares the way for the גאולה, but he nebech doesn't survive. משיח בן יוסף is killed. This is the gemara in sukah. This is a sod of נצחיות which is based upon the perspective of נצחיות. And we cannot understand it with our חושים. But also in אל תגעו במשיחי אלו תינוקות משיח בן there are two types of משיחים. There are the משיח בן of משיח בן תינוקות של בית רבן Most of the משיחים of משיחים. Most of the דוד are, fortunately, in the משיח בן דוד of משיח בן דוד. They prepare the way for מלך and they themselves learn and they are מרביץ תורה. But there are other כוכבי דשביטא that are the כוכבי דשביטא. Because they בכלל do not belong to the present dor. They belong to a previous דור. And they come from the distant spheres of the past and they fall. Why? No one knows. Even if ישראל יוסף זכרונו would come and explain why ישראל יוסף אליהו has fallen in such a tragic way - why? – we would not understand. Even if a נביא would come and explain it to us. Because it is based upon the perspective of נצחיות, and the human saichel, even the person has an IQ of 1000, cannot understand something which is based upon the perspective of נצחיות. One will be able to understand it only after תחיית המתים. When answered הקב"ה so The הקב"ה answered הקב"ההודיעני נא את דרכיך אונקלוס . אונקלוס means after the Hashgacha has completed the entire march through history, after תחיית המתים, then one will understand everything. But ופני, all the time before תחיית המתים, before the Hashgacha has completed the entire march through the annals of history, no one can understand. Even לימות המשיח one will not be able to understand. ישראל יוסף סולוביציק was such a pure tzaddik who belonged to a previous tekufah, he didn't belong to the tekufah of תשמ"ט. He belonged to the tekufah of תק"נ, to the tekufah of Reb Zalman Volozhiner. His tzidkus. His aspirations. He was a וראית את אחורי. כוכבי דשביטא. Only בעת קץ will one be able to understand. Not בעת הא but בעת קץ. After בעת קי one will be able to understand. Because the purpose of Yisroel Yosef's falling from distant spheres is based upon the perspective of געחיות. And one does not now have the intellectual חוש with which to understand it. Even when משיח will come, no one will be able to understand it. Only because there נוהג כמנהגו של עולם and then it will not be תחיית המתים will be a סדרי בראשית in סדרי בראשית and people will then have another חוש one will be able to understand. Yisroel Yosef was a tzaddik in the בחינה of בוכבי דשביטא, a tzaddik who belonged to previous tekufois.