

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 הקב"ה: הראני נא את כבודך. The gemara in Brachos explains that Moshe Rabbeinu asked הקב"ה: מפני מה יש צדיק ורע לו רשע וטוב לו. Moshe Rabbeinu wanted to understand the hashgacha. Why is it sometimes צדיק ורע לו רשע וטוב לו. And הקב"ה answered Moshe Rabbeinu: צדיק וטוב טוב לו צדיק ורע רע לו. If someone is a tzaddik in המקום and he is also a tov in לחברו then there is no reason why he should receive punishments. טוב לעולם הבא and טוב בעולם הזה it must be ממילא. But when one is a צדיק ורע – it doesn't mean ממש רע that he is an אכזר. But it means that he is a tzaddik in המקום, but in לחברו he doesn't excel with goodness and kindness. Then he is punished בעולם הזה because he did not behave in 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 פשוטו מידי, but there are other pshatim which are a drash and we say:

תורה שבעל פה אלו ואלו דברי אלקים חיים. So the Ba'al Hama'or says also in תורה שבעל פה there are two pshatim. There is the explanation על פי פשוטו and there is the explanation of drash. Rav Feivel explained the gemara in Brachos על דף נ"ח. אמר שמואל נהירי לי שבילי דשמיא כשבילי דנהרדעא. The gemara says: 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 דשביטא. כוכבי 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: Shmuel said the ways of HaShem of the Hashgacha are understandable to me. I can understand why the Hashgacha sometimes





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 בעלי קבלה and the תינוקות של בית רבן. But there are משיחים who speak a lot about it that there are two משיחים. One is משיח בן יוסף and the other is משיח בן דוד. The Rambam doesn't mention משיח בן יוסף. משיח בן יוסף is enveloped in sodos. The Rambam does not mention such sodos. The Rambam in the last prakim in hilchos melachim mentions the מלך המשיח as משיח בן דוד. But we have a קבלה that there is also a משיח בן יוסף. What is the purpose of משיח בן יוסף? It is a great פלא. משיח בן יוסף prepares the world for the גאולה and he is the one who comes before משיח בן דוד, but משיח בן יוסף is, nebech, a tragic person. משיח בן דוד brings the גאולה and he is the מלך ישראל. 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 חתום which is based upon the perspective of נצחיות. And we cannot understand it with our חושים. But also in תינוקות אלו תינוקות משיח בן יוסף of משיחים. There are two types of משיחים של בית רבן and there are משיחים of משיח בן יוסף. Most of the תינוקות של בית רבן are, fortunately, in the בחינה of משיח בן דוד. They prepare the way for מלך המשיח and they themselves learn and they are מרביץ תורה. But there are other תינוקות של בית רבן that are the כוכבי דשביטא. Because they 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 זכרוננו would come and explain why לברכה 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 רבינו asked The דרכיך נא את דרכיך so The הקב"ה answered וראית את אחרית הימים. The Hashgacha explained that אחרית הימים means after the Hashgacha has completed the entire march through history, after תחיית המתים, then one will understand everything. But לפני, 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. משיח בן יוסף 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 כוכבי דשביטא. Only after תחיית המתים will one be able to understand. Not בעת קץ, but בעתה. After תחיית המתים one will be able to understand. Because the purpose of Yisroel Yosef's falling from distant spheres is based upon the perspective of נצחיות. And one does not now have the חוש with which to understand it. Even when משיח will come, no one will be able to understand it. Only after תחיית המתים and then it will not be עולם של עולם because there will be a שינוי in סדרי בראשית and people will then have another חוש then one will be able to understand. Yisroel Yosef was a tzaddik in the בחינה of משיח בן יוסף, a tzaddik who belonged to previous tekufas.

