



Adapted from the sefer **חמין במוצאי שבת** and **חזונו דזעיר אנפין** collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

Seudas Lag B'omer
(ספר בוצינא דאורייתא עמ' כ"א)

(In honor of Lag B'omer and the recent *Daf Yomi siyum of Masechses Menachos*)

When *Lag B'omer* approaches, most people wonder, “What connection does a simple person like me have to R’ Shimon Bar Yochai? He was a giant who accessed the most secret aspects of *Torah*, and the very statement **נעשה אדם** - Let us make man, **נאמר בעבורו**, - was said because of him! (זמר בר יוחאי). How can I even approach such holiness?”

This is truly a question that needs to be addressed.

I believe that one approach is that *Rashbi* himself, according to his own *shita* felt connected to each and every member of *Klal Yisrael*.

This connection manifests itself in *Maseches Menachos* (נ"א:).

Each day, the *Kohen Gadol* would bring a *korban mincha* that was fried in a pan (מחבת) and therefore called the **מנחת חביתין**. He would donate the flour that was used. The *Mishna* asks, “If the *Kohen Gadol* dies, and another *Kohen Gadol* has not yet been appointed, who pays for the *minchas chavitin* that is brought until a new *Kohen Gadol* is appointed? R. Shimon (bar Yochai) says that it comes from the funds of the *tzibur*. R. Yehuda says that it comes from the funds of the *yorshim* - heirs”

What is the basis of the *machlokes* between R. Shimon and R. Yehuda? If we take a deeper look at their opinions, it is possible to explain that R. Yehuda felt that a *manhig* - leader, like the *Kohen Gadol*, draws his power from *zechus avos* - the merit of his forefathers. Therefore, when he dies,



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those powers are inherited by his children. Hence, when the *Kohen Gadol* dies, the *minchas chavitin* should be paid for by his heirs, who take his place as the recipients of the divine assistance that results from *zechus avos*.

R. Shimon Bar Yochai, however, reasoned that a *manhig* draws all of his power from the powers of Am Yisrael. Therefore, when the *Kohen Gadol* dies, those powers return to all of Am Yisrael, rather than just to his children. The power and essence of the *Kohen Gadol* is found within each and every Jew.

A true *manhig* must feel that each and every Jew is his only son. There is a well-known story about *Harav Hakadosh Rav Elimelech of Lizensk zy" a*, who felt pangs of conscience when he was once more concerned about the welfare of his son, than of any other Jew.

Rashbi himself said, (ע' תקו"ז ס"ט) - There is an extension of Moshe Rabeinu in every generation. This extends to each *tzadik* and certainly to *Rashbi* himself.

In the *Zohar Hakadosh* (ויקרא ח"ג ט"ו.) we find that in certain aspects *Rashbi* was even greater than Moshe Rabeinu himself.

“A heavenly voice said...Fortunate are you R. Shimon that Hakadosh Baruch Hu desires your *kavod* more than anyone in the world. For regarding Moshe it says ויחל משה which means (ע' שמ"ר מ"ג:ד) that he grabbed hold of the *pargod* - heavenly curtain, and was *melamed zchus* on behalf of *Bnei Yisrael* until he sweetened the decree (transforming its bitterness to sweetness.) Whereas you R. Shimon decree and *Hakdosh Baruch Hu* fulfills. He decrees and you annul.”

This is the deep explanation of the *Beis Aharon's* statement “*Rashbi lakol*” - R. Shimon bar Yochai is for everyone”. For according to *Rashbi's* opinion, the powers of a *manhig* are found within every Jew. Therefore, *Rashbi* gives of himself to everyone in *Klal Yisrael*.



Each of us should derive *chizuk* from this understanding. Even though we are truly further from the *madreiga* of *Rashbi* than one end of the world is to the other, each of us still has a special connection to *Rashbi*. Therefore, even the lowliest Jew can strengthen himself with the spark of *Rashbi* that exists within him.

ולעלות ולהתעלות בתורה ועבודה לטוב לו כל הימים ולחיותו כהיום הזה.



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