

# *Nosei B'ol Im Chaveiro*

## *A Teaching Guide*



**“Sharing” a friend’s burden**

## Table of Contents

Section #	Section Title	Slide #'s
<b>Dedication</b>	In loving memory of Rabbi Dr. Meir Fulda, זצ"ל	3
<b>Introduction</b>	<i>Chesed</i> which flows from the source of the Jewish soul	5-6
<b>I</b>	What is the meaning of being <i>Nosei B'ol Im Chaveiro</i> ?	7-9
<b>II</b>	Who are our models of a <i>Nosei B'ol Im Chaveiro</i> ?	10-17
<b>III</b>	What is the reason for the imperative to be <i>Nosei B'ol Im Chaveiro</i> ?	18-22
<b>IV</b>	Why is <i>Nosei B'ol Im Chaveiro</i> instrumental for Torah acquisition?	23-24
<b>V</b>	How does <i>Nesiah B'ol</i> arouse Heavenly salvation for the Jewish people?	25-26
<b>VI</b>	The virtue of <i>Nosei B'ol Im Chaveiro</i> is a key component of Tefilla	27-29
<b>VII</b>	Forming the human connection: Using all our "senses" to be <i>Nosei B'ol</i>	30-33
<b>VIII</b>	Additional strategies to be <i>Nosei B'ol Im Chaveiro</i>	34-35
<b>IX</b>	Neutralizing the impediments to being <i>Nosei B'ol Im Chaveiro</i>	36
<b>Summary Table</b>	<i>Nosei B'ol Im Chaveiro</i> : Definition, importance, and applications	37-38
<b>Conclusion</b>	We are NOT powerless; <i>Nesiah B'ol</i> saves the day for our brethren in need!	39
<b>Appendix A</b>	Being <i>Nosei B'ol</i> with Hashem's pain and praying for relief of His pain	40-43
<b>Appendix B</b>	One who is <i>Nosei B'ol Im Chaveiro</i> leads a life of Kiddush Hashem	44-46
<b>Appendix C</b>	The Jewish nation's responsibility to be <i>Nosei B'ol</i> with all mankind	47
<b>Appendix D</b>	Stories of awesome <i>Nesiah B'ol</i> demonstrated by great Torah scholars	48-53
<b>Footnotes</b>	Additional explanation and references, by section and slide numbers	54-64

לעלוי נשמת מורינו הרב מאיר בן החבר ר' יהודה, זללה"ה

In loving memory of Rabbi Dr. Meir Fulda, זצ"ל

HaRav Fulda dedicated his every breath to הרבצת תורה (teaching and spreading Torah) and being נושא בעל עם חבירו, on both the communal and individual level, with total מסירת נפש. He listened, heard, cared, and truly understood people. He advised and championed the cause of the many who leaned on him for support. A man whose magnanimous heart encompassed the needs and concern for all mankind, he was blessed with a myriad of talents and used them לשם שמים. Rav Fulda changed people's lives – Jew and non-Jew alike, and thereby, truly embodied the directive, "שיהא שם שמים מתאהב על ידך" – "the Name of Heaven shall become loved through your conduct" (Yoma 86a).

ימים על ימי מלך תוסיף שנותיו כמו דר ודר (תהלים ס"א, ז)

Rav Fulda's days were filled and overflowing, and his years were like generations. May the inspiring and uplifting השפעה he left upon all who knew him and knew of him, be everlasting and continue from generation to generation.

יהי זכרו ברוך לחיי העולם הבא

Rav Fulda's family wishes to express their *Hakoras Hatov* for the opportunity to dedicate this teaching guide in his loving memory. The Fulda, Farnrog, Nussbaum and Lasdun families are blessed to share a very close bond, based on common ancestral origins and the mutual loving care toward each other over multiple generations. We express our gratitude to HaKadosh Boruch Hu for this special, enduring bond, with the Tefilla that our families will soon rejoice together with all *Klal Yisrael* on the day when Zion will be told, "Your G-d has reigned."

This is a companion teaching guide to the Kuntres titled, “The virtue of *Nosei B’ol Im Chaveiro*.” This guide presents the key elements contained within the Kuntres in a condensed, bite-size arrangement for teaching purposes. Footnotes, notated with superscript numbers, e.g. <sup>(1)</sup>, <sup>(2)</sup>, <sup>(3)</sup> etc., provide cross-references to the Kuntres as well as additional explanation, which are delineated on pp. 54-64.

Footnotes which state “see Slide # \_”, represent cross-references to other slides within this presentation.

## Introduction: *Chesed* which flows from the source of the Jewish soul

- ❖ <sup>1</sup>Rav Matisyahu Salomon explains that there are two types of *Chesed* (kindness): Ordinary *Chesed*, and a special type of “*Chesed which flows from the source of the Jewish soul.*”
- ❖ What is the meaning of “*Chesed which flows from the source of the Jewish soul?*” Rav Salomon explains: “*I am driven to help my friend because of our close familial kinship, whereby his distress adversely affects me as if I am suffering from the same pain. I save my friend because his pain is so unbearable for me and thus, I feel that I am saving myself.*”
- ❖ When I act kindly toward a fellow Jew, it is done in the mode of a right hand bandaging the injured left hand of the same body. His unmet need is transformed into my own need and his difficult plight hurts me as if I stand in his metaphorical “shoes” vicariously experiencing the pain that he suffers. Therefore, when I help him, it is if I am rescuing myself from that very same distress.
- ❖ This type of empathy, whereby one person feels another person’s pain or joy as if experiencing it himself, is described in Pirkei Avos (Slide 8, Source I-1) as the *ma’alah* (virtue) of *Nosei B’ol Im Chaveiro*, carrying (i.e., sharing) a fellow’s burden.
- ❖ What gives us the ability to have such profound empathy? <sup>2</sup>*Sefer Tomer Devorah* states, “*All Jews are close familial relations with another because our souls are combined together. Every Jew has within himself a portion of another Jew’s soul.*”  
<sup>3</sup>Rebbe Levi Yitzchak of Berditchev likens it to someone who suffers a serious injury or malady to one organ, whereupon his entire body senses distress. Similarly, since all Jews were created from one spiritual origin, if someone experiences pain or joy, his fellow Jew experiences (i.e., shares) that same feeling along with him.

## Introduction: *Chesed* from the source of the Jewish soul

<sup>4</sup>In a eulogy for Harav Shlomo Zalman Auerbach, his son, Rav Shmuel Auerbach emphasized his father's overwhelming compassion and empathy for his fellow man. He related that his father would often recount an incident concerning the saintly Rav Baruch Frankel Teumim (the Baruch Taam) whose son made a *shidduch* (i.e., became engaged) with the daughter of a well-known wealthy man. During that time period, the town's water carrier became ill. The Baruch Taam was distraught over the man's illness. He could not eat. He prayed incessantly for him to return to good health. He was so overcome with concern for this man's welfare that he personally became visibly transformed. The parents of his future daughter-in-law came to town for a visit and were taken aback by the Rav's changed appearance. The first thing that came to their mind was that he had regrets regarding the *shidduch*. The girl's parents asked, "Perhaps the Rav is unhappy with the *shidduch* and would like to retract?" The family assured them that this was not the case. The distress was the result of his concern for the water carrier. When the girl's mother heard this, she approached the Rav and said, "I can understand that the Rav is concerned about the water carrier and prays for his recovery. But to become so affected by his plight - is this not a bit too much? It is hurting the Rav's health." When the Rav heard these words, he immediately called off the *shidduch* saying, "If the mother does not understand the meaning of feeling another Jew's pain - to take it truly to heart, then it is not a suitable family with which to make a *shidduch*." Merely saying a prayer for the ill man's recovery as the girl's mother suggested, would have been ordinary *Chesed*. However, the Baruch Taam experienced the man's suffering and prayed in a manner as if he was personally afflicted with his illness because he practiced "*Chesed which flows from the source of the Jewish soul*." To make a *shidduch* with a family who could not appreciate this exalted, uniquely Jewish type of *Chesed*, was unthinkable.

To *Tzaddikim* such as the Boruch Taam, being a *Nosei B'ol Im Chaveiro*, feeling the distress of a fellow Jew, was as essential to their Jewish identity as being warm-blooded is to the identity of mammals. May it be Hashem's will that this work will properly describe the importance of the virtue of *Nosei B'ol Im Chaveiro* for the identity of *Am Yisrael* and provide guidance to help us develop this critical virtue.

# I. What is the meaning of being *Nosei B'ol Im Chaveiro* (“נושא בעל עם חברו”)?

## <sup>1</sup>MEANING OF BEING *NOSEI B'OL IM CHAVEIRO*

- ❖ If I am *Nosei B'ol Im Chaveiro* with “Chaim” (generic name), ...
  - <sup>2-3</sup>I am a partner with Chaim in his distress or joy. I identify with his feelings to the extent that I experience his pain or joy as my own.
  - I immerse myself into Chaim’s situation, using mental imagery to imagine myself in his shoes, enduring all his hardship and suffering. I vicariously live through the situation that caused him the distress.
  - <sup>3</sup>I implicitly tell Chaim, “You don’t have to go through this alone; I am with you, helping you bear your burden.” <sup>3-5</sup>Being *Nosei B'ol* is independent of any practical help delivered. Even if I cannot offer tangible assistance, my joining Chaim in his distress is, in of itself, a tremendous source of comfort.
  - <sup>6</sup>I emulate the ways of Hashem, Who always feels every minute twinge of pain or joy that we experience.
- ❖ The degree of relief afforded to a person in pain is proportional to the level of our *\*Nesiah B'ol* (i.e., how much we feel his or her pain as if it were our own; Rav Yeruchem Levovitz, see Slide 8, Source II-2).
- ❖ It is an even a higher level of *Nesiah B'ol* to share the joy of people who are experiencing good fortunes (i.e., more than sharing their pain). “*One who rejoices in another’s time of happiness as if it was his own joy, is an angel!*” (Rav Mordechai Pogramasky, recorded by <sup>7</sup>Rav Matisyahu Salomon) .

\*The term “*Nesiah B'ol*” is used in this presentation to denote empathy, i.e., the noun-form of *Nosei B'ol*.

## I. Meaning of *Nosei B'ol Im Chaveiro*

**Source I-1: Pirkei Avos 6:6:** *Nosei B'ol Im Chaveiro*: One of the 48 vital qualities for Torah acquisition.

<p>Torah is even greater than priesthood or royalty; for royalty is acquired along with thirty prerogatives, and priesthood with twenty-four [gifts], but the Torah is acquired by means of 48 qualities, which are ... carrying (i.e., sharing) his fellow's burden.</p>	<p>מסכת (פרקי) אבות ו': ו'  גדולה תורה יותר מן הכהנה ומן המלכות, שהמלכות נקנית בשלשים מעלות, והכהנה בעשרים וארבע, והתורה נקנית בארבעים ושמונה דברים. ואלו הן ... נושא בעל עם חבירו.</p>
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**Source I-2: Rav Yeruchem Levovitz:** Definition of *Nosei B'ol Im Chaveiro*: My friend's pain is also my pain.

<p>The <i>middah</i> of <i>Nosei B'ol</i>, means being a partner in all the pain and suffering of a friend, to feel distressed by all my friend's troubles. When my friend's flesh is cut, it feels as if I was cut ... To the extent that one immerses himself into the pain of his friend (i.e., the level of sharing in his distress), one alleviates the friend's suffering.</p>	<p>דעת חכמה ומוסר, חלק א', מאמר "רוממות מדת נושא בעול עם חבירו וגודל חיובה":  ... נושא בעול הוא מדת השתתפות בכל צערו ויסוריו של הסובל להיות מיצר בכל צרותיו, ולחוש כאילו דקירות אלו דוקרות בבשרו הוא ... ובה במדה שאדם מכניס עצמו בצער חבירו מסיר הוא היסורים ממנו.</p>
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**Source I-3: Rav Chaim Friedlander:** Essence of *Nosei B'ol Im Chaveiro*: To be together with people in their time of distress (even if we are unable to tangibly help them).

<p>Rather than merely bestowing goods (or services) to someone, we <b>give him a piece of our very being</b>, identifying with our friend, feeling as if we are partners in his pain, as if it was our own personal pain. Another application of <i>Nesiah B'ol</i> is feeling as if we are partners in our friend's happiness ... The essence of <i>Nosei B'ol</i> is not to reduce or remove the other person's suffering, but rather, to be with him in his [time of] distress and to feel his pain, to share in his suffering even if we are unable to tangibly help him.</p>	<p>שפתי חיים, חלק מידות ועבודת ה' (א), "ועד א – נושא בעול - נתינת הלב":  ... אין הנותן מסתפק בהענקת טובות לזולתו, אלא נותן לו את עצמותו ואת האני שלו הוא, מזדהה עם חברו ומרגיש את עצמו שותף לצער חברו כאילו זה היה הצער האישי שלו. וכן מרגיש את עצמו שותף לשמחתו של חברו ... אין ענין הנושא בעול להקל ולהסיר את צרות הזולת, אלא הענין הוא להיות עמו בצרתו להרגיש את צער הזולת, להשתתף בסבלו גם אם אינו יכול לעזור לו בפועל.</p>
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## I. Meaning of *Nosei B'ol Im Chaveiro*

### **<sup>8</sup>Rav Shlomo Zalman Auerbach: “To enter into the other person’s situation”:**

Rav Boaz Shalom writes that one time he mustered up the courage to express his heartfelt feelings to Rav Shlomo Zalman Auerbach, zt”l: *“Every time I ask the Rav for advice or for a Berocha (blessing), I sense the Divine help inherent in the Rav’s advice and his Berachos always come to fruition.”* Rav Shlomo Zalman good naturedly waived his hands (i.e., as a sign of humility) and responded, *“People say that having one’s Berachos fulfilled is related to his piety or greatness in Torah. In truth, this is erroneous; any person can accomplish this. Hashem listens to the Berachos of any Jew who blesses another person because he is a child of Avrohom, Yitzchak and Yaakov with special powers and ancestral lineage. However, in order for a person’s Berachos to be fulfilled, he must truly desire that the other person will receive good fortune (i.e., blessings). This is what I endeavor to do, I try to enter the other person’s situation and truly desire that he receives blessings. However, anyone can accomplish this through his Berachos.”* Rav Shalom concludes: *“During Rav Shlomo Zalman’s life, many people came into his humble abode for help with their difficulties and misfortunes. We witnessed before our very eyes the meaning of his words, ‘to enter the other person’s situation and truly desire that he receives blessings.’ Anyone who came in contact with Rav Shlomo Zalman would sense how he was Nosei B’ol with others.”*

(Recorded by Rabbi Boaz Shalom, Ta’amu Ureu, Parshas Va’eira)

### **Rav Shmuel Rozovsky’s eulogy for Rav Yechezkel Levenstein:**

*“We can say to future generations that we merited to see the essence of an Eved Hashem (servant of Hashem) in the person of the Mashgiach (Rav Levenstein) .... One only had to hear him recite a chapter of Tehillim over the pain of Klal Yisrael to become a baal teshuvah (repentant person).”*

(*Reb Chatzkel*, by Rabbi Yitzchak Kasnett, Artscroll-Mesorah Publications, 2007, p. 359)

## II. Who are our models of a *Nosei B'ol Im Chaveiro*?

### <sup>1</sup>HASHEM'S ATTRIBUTE (*MIDDAH*) OF *NESIAH B'OL* (DIVINE EMPATHY) - "לְשִׂאֵרֵית נִחְלָתוֹ"

- ❖ **Theme of *Sefer Tomer Devorah*:** Description of Hashem's thirteen attributes (*middos*) of mercy from the book of Michah, and the imperative for us to emulate His ways (Source II-1).
- ❖ **\*4<sup>th</sup> of the 13 Divine *middos*:** "לְשִׂאֵרֵית נִחְלָתוֹ"<sup>\*\*</sup>: A description of Hashem's *Nesiah B'ol* for the Jewish people. We are Hashem's closest kin; hence, <sup>2</sup>He intimately feels our suffering as His own pain. He saves us as if "rescuing Himself" from His anguish because of our pain.

\*As arranged in Chapter 1 of Tomer Devorah;

\*\* "לְשִׂאֵרֵית נִחְלָתוֹ" is translated as "The remnant of His heritage".

#### Source II-1: *Tomer Devorah*: a) Introduction; b) The 4<sup>th</sup> *middah*: "לְשִׂאֵרֵית נִחְלָתוֹ" (Divine Empathy)

<p>It is proper for a person to resemble his Creator ... [i.e., to emulate] the thirteen attributes of Divine mercy hinted in the verses of Michah: "Who is a Hashem like You, Who pardons iniquity and overlooks transgression for the remnant of His heritage? He does not maintain His wrath forever, for He desires kindness. He will once again show us mercy, He will suppress our iniquities. You will cast all their sins into the depths of the sea. Grant truth to Jacob, kindness to Abraham, as You swore to our forefathers in days of old." Hence, it is proper that these thirteen attributes should be expressed in man.</p>	<p><u>ספר תומר דבורה - הקדמה:</u>  הָאֲדָם רְאוּי שְׂיִתְדַמָּה לְקוֹנוֹ ... שְׁהוּ י"ג מְדוֹת שֶׁל רַחֲמִים עֲלֵינוֹת. וְרַמְזוֹת בְּסוּד הַפְּסוּקִים (מִיכָה ז': י"ח-כ'): "מִי קָל כְּמוֹךָ נִשְׂא עוֹן וְעֵבֶר עַל פְּשָׁע לְשִׂאֵרֵית נִחְלָתוֹ לֹא הִתְזַיֵּק לְעַד אַפּוֹ כִּי תִפְיֵץ תְּסוּד הוּא. יָשׁוּב יִרְחַמְנוּ יִכְפֹּשׂ עוֹנֵינוּ וְתִשְׁלַיֵךְ בְּמַצְלוֹת יָם כָּל חַטָּאתָם. תִּתֵּן אֱמֶת לִיעֹקֵב תְּסוּד לְאַבְרָהָם אֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתֵּינוּ מִימֵי קֶדֶם". אִם כֵּן רְאוּי שְׂתִמְצָאֵנָה בּוֹ י"ג מְדוֹת אֱלֹהֵינוּ.</p>
<p>The fourth <i>middah</i> – "For the remnant of His heritage": Behold, Hashem [refers to Israel] in this way, "I have a close familial ("שִׂאֵר בְּשִׂאֵר") relationship with them" ... And it is written, "the Children of Israel, His intimate people" – they are actually related to Him and they are His children. The verse thus says, "For the remnant of His heritage," (using the word "שִׂאֵרֵית"), which means a close relative ("שִׂאֵר"). And what does Hashem say? "If I punish them, their pain will be Mine," as it is written, "In all their distress, He was distressed." The word is written as "לֹא" ... but it is read as "לוֹ", [meaning] the distress is His (i.e., Hashem's).</p>	<p><u>ספר תומר דבורה א': "הד" – לְשִׂאֵרֵית נִחְלָתוֹ":</u>  הִנֵּה הַקִּבְּ"ה ... "שִׂאֵר בְּשִׂאֵר לִי עִמָּהֶם" ... וְכִתְיֵב (תהלים קמ"ח: י'): "יִשְׂרָאֵל עִם קְרוֹבוֹ", מִמֶּשׁ קִרְבָּה יֵשׁ לוֹ עִמָּהֶם וּבְנֵי הֶם, וְהֵינּוּ "לְשִׂאֵרֵית נִחְלָתוֹ", לְשׁוֹן שִׂאֵר בְּשִׂאֵר ... וְזָמָּה אוֹמֵר, אִם אֶעֱנִישֶׁם הֲרֵי הַכָּאֵב עָלַי, כְּדִכְתִּיב (ישעיהו ס"ג: ט'): "בְּכָל צָרְתָם לוֹ צָר", כְּתִיב בְּאֵל"ף ... וְקָרִינוּ בְּנֹא"ו - "לוֹ צָר".</p>

Translation adapted from: *The Elucidated Tomer Devorah*, by Rabbi Shmuel Meir Riachi, Feldheim Publishers.

## II. Models of *Nosei B'ol Im Chaveiro*: HaKadosh Boruch Hu

### <sup>3</sup>OUR REDEMPTION FROM EGYPT:

#### REQUIRED THE AROUSAL OF HASHEM'S *MIDDAH* OF "לְשֹׂאֲרֵית נְהַלְתּוֹ"

- ❖ <sup>4</sup>Because of the Divine *middah*, "לְשֹׂאֲרֵית נְהַלְתּוֹ", Hashem's pain for the suffering of the enslaved Jewish people in Egypt "jump-started" their redemption (also see slide 26).
- ❖ **Hashem's *Nesiah B'ol* noted in the Torah:** <sup>5</sup>When the Torah states: "וַיַּדַע אֱלֹהִים" - "*Hashem knew*" (Sources II-2, II-3), it denotes a special, intimate level of attention to the oppression of the Jewish people in Egypt, whereby their distress became Hashem's "personal" suffering and He immediately rose to champion their cause.
- ❖ **Hashem's revelation to Moshe Rabbeinu from the thorn bush:** An expression of "עָמַד אֲנֹכִי בְצָרָה" - "*I am with him in (his) distress,*" i.e., Hashem's "sharing" in all the Jewish people's distress when they were enslaved in Egypt. Just as the Jews were in a place of pain, Hashem demonstrated that He too, so to speak, was in a place of pain (Source II-4).

**Source II-2:** a) Shemos; b) Rashi: The depth of Hashem's attention to the Jewish people's suffering in Egypt.

<p>(23) And it happened during those many days, that the king of Egypt died, and the Children of Israel groaned because of the work and they cried out. Their outcry because of the work went up to G-d.</p> <p>(24) G-d heard their moaning, and G-d remembered His covenant with Avrohom, with Yitzchak, and with Yaakov.</p> <p>(25) G-d saw the Children of Israel; and G-d knew.</p>	<p style="text-align: right;"><u>שמות ב', כ"ג-כ"ה:</u></p> <p>(כג) וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֹּאנְחוּ בְנֵי יִשְׂרָאֵל מִן הָעֲבֹדָה וַיִּנְעָקוּ וַתַּעַל שְׁוַעְתָּם אֶל הָאֱלֹהִים מִן הָעֲבֹדָה.</p> <p>(כד) וַיִּשְׁמַע אֱלֹהִים אֶת נַאֲקָתָם וַיִּזְכֹּר אֱלֹהִים אֶת בְּרִיתוֹ אֶת אַבְרָהָם אֶת יִצְחָק וְאֶת יַעֲקֹב.</p> <p>(כה) וַיִּרְא אֱלֹהִים אֶת בְּנֵי יִשְׂרָאֵל וַיַּדַּע אֱלֹהִים.</p>
<p><b>Rashi – and G-d knew:</b></p> <p>He focused His heart upon them and did not hide His eyes [from them].</p>	<p style="text-align: right;"><u>פסוק כ"ה: רש"י ד"ה וידע אלקים:</u></p> <p style="text-align: right;">נָתַן עֲלֵיהֶם לֵב וְלֹא הִעָלִים עֵינָיו.</p>

Translation from: Artscroll Torah Series, Sapirstein edition, Mesorah Publishers.

## II. Models of *Nosei B'ol Im Chaveiro*: HaKadosh Boruch Hu

**Source II-3: a) Shemos 3: 7; b) Rashi:** Hashem's revelation to Moshe Rabbeinu at the (burning) thorn bush:  
The intensity of Hashem's sharing in the Jewish people's suffering in Egypt.

<p>And Hashem said, "I have indeed seen the affliction of My people in Egypt and I have heard its outcry because of its taskmasters; for I know its pains."</p>	<p style="text-align: right;"><u>שמות ג', ז':</u> וַיֹּאמֶר ה' רָאָה רָאִיתִי אֶת עַנְי עַמִּי אֲשֶׁר בְּמִצְרַיִם וְאֶת צַעֲקָתָם שָׁמַעְתִּי מִפְּנֵי נַגְשָׁיו כִּי יָדַעְתִּי אֶת מַכְאֹבָיו.</p>
<p><b>Rashi</b> – <i>For I know its pains:</i> That is to say – I have focused My heart to understand and know his pains, and I did not hide My eyes, and I shall not block My ears to their cry.</p>	<p style="text-align: right;"><u>רש"י ד"ה כי ידעתי את מכאביו :</u> כְּלוּמַר כִּי שָׁמַעְתִּי לֵב לְהִתְבּוֹנֵן וְלִדְעוּת אֶת מַכְאֹבָיו וְלֹא הִעֲלַמְתִּי עֵינַי וְלֹא אֶאְטוֹם אָזְנִי מִצַּעֲקָתָם:</p>

*Translation from: Artscroll Torah Series, Sapirstein edition, Mesorah Publishers.*

**Source II-4: a) Midrash Tanchuma; b) Midrash Rabbah:** Hashem's revelation to Moshe from the thorn bush: An expression of "עמו אנכי בצרה" – Hashem's sharing in the pain of the Jewish people.

<p>And why [did Hashem appear] out of the midst of a thorn bush and not out of a taller tree such as the palm tree? *HKB"H said, "I have written in the Torah: 'I am with him in [his] distress.' Just as they are suffering in oppression, so too, I am [dwelling] in the narrow straits of the bush that is entirely thorns." *HKB"H: The Holy One, blessed is He - (הקב"ה)</p>	<p style="text-align: right;"><u>מדרש תנחומא שמות סימן יד':</u> וְלָמָּה מִתּוֹךְ הַסֵּנֶה, וְלֹא מִתּוֹךְ אֵילָן גָּדוֹל, וְלֹא מִתּוֹךְ תְּמָרָה? אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא: "כְּתַבְתִּי בַתּוֹרָה, 'עִמּוֹ אֲנֹכִי בְּצָרָה' (תהלים צ"א: ט"ו). הֵם נִתְּוֲנִים בְּשֹׁעֲבוֹד, וְאִף אֲנִי בְּסִנְיָה מִמְּקוֹם צָר". לְפִיכָּה מִתּוֹךְ הַסֵּנֶה שֶׁכֻּלּוֹ קוֹצִים.</p>
<p>**"An angel of Hashem appeared to him." It is written: "My perfect one [תַּמְתִּי] ... R' Yonah explained: Just as with twins [תְּאוֹמִים], if one has a headache, the other one also feels it, so too, says HKB"H, "So to speak, 'I am with him in [his] distress.'" And it says: "In all their distress, He was distressed." HKB"H said to Moshe, "Do you not realize that I am in a state of distress just as the people of Israel are in a state of distress?! Know, based on the place from which I speak to you – from within the thorns – that I am, so to speak, a partner in their distress."</p>	<p style="text-align: right;"><u>מדרש שמות רבה ב': ה':</u> "וַיֵּרָא מִלֶּאפֶּי ה' אֵלָיו": הֵדָא הוּא דְכָתִיב (שיר השירים ה': ב') "תַּמְתִּי" בְּסִינֵי ... אָמַר רַבִּי יוֹנָה, מַה הַתְּאוֹמִים הִלְלוּ, אִם חָשַׁשׁ אֶחָד בְּרֹאשׁוֹ חִבְרוּ מְרַגֵּישׁ, כֵּן אָמַר הַקְּדוֹשׁ בְּרוּךְ הוּא כְּבִיכּוֹל "עִמּוֹ אֲנֹכִי בְּצָרָה" (תהלים צ"א: ט"ו). וְאוֹמַר (ישעיה ס"ג: ט'): "כְּכֹל צָרְתָם לוֹ צָר". אָמַר לוֹ הַקְּב"ה: "אִי אַתָּה מְרַגֵּישׁ שְׂאֵנִי שְׂרוּי בְּצַעַר כְּשֵׁם שִׁשְׂרָאֵל שְׂרוּיִם בְּצַעַר, הֲגַי יוֹדַע מִמְּקוֹם שְׂאֵנִי מְדַבֵּר עִמָּךְ מִתּוֹךְ הַקּוֹצִים כְּבִיכּוֹל אֲנִי שְׂתַף בְּצַעְרֶךָ."</p>

*\*\*Translation from: Artscroll Midrash Rabbah, Kleinman edition, Mesorah Publishers.*

## II. Models of *Nosei B'ol Im Chaveiro*: Moshe Rabbeinu

### <sup>6</sup>**MOSHE RABBEINU'S NESIAH B'OL (INTRODUCTION)**

- ❖ Moshe Rabbeinu was selected by Hashem to become the leader of the Jewish people because he emulated Hashem's *middah* of "לְשֹׂאֲרֵית נַחֲלָתוֹ", sharing the distress of the enslaved Jews.
- ❖ Moshe Rabbeinu demonstrated how to be *Nosei B'ol Im Chaveiro*, by exiting Pharaoh's palace to join his brethren, abandoning his privileged position to taste the bitterness of slavery.

### <sup>7</sup>**Sabba of Kelm: Four events in Moshe Rabbeinu's life which demonstrate successively higher gradations in his level of *Nesiah B'ol*.**

**Event A:** Moshe leaves Pharaoh's palace to share the brutal slavery of the Jewish people.

**Event B:** Moshe intervenes to defend the Jew who was attacked by the Egyptian taskmaster.

**Event C:** <sup>8-9</sup>Moshe intervenes to stop two Jewish men from fighting with each other. This event led to Moshe receiving a death sentence and his subsequent escape to Midyan.

**Event D:** <sup>10</sup>Moshe intervenes to defend Yisro's daughters from rogue shepherds in Midyan.

### **The Sabba's explanation: Successively increased *Nesiah B'ol* in the above four events:**

**Event A** illustrates how the mass suffering of the Jewish people affected Moshe to the extent that he left his palatial office, exchanged his regal (princely) garments for a common laborer's clothes, and helped his brethren bear their onerous burdens.

**Event B** demonstrates that the oppression of even a single individual by his tormentor pained Moshe so much that he was willing to jeopardize his life to defend the victim.

In **Event C**, the distinction between oppressor and victim did not exist since both people were equally culpable for fighting. Nonetheless, Moshe intervened to stop the violence.

In **Event D**, Moshe was a fugitive on foreign soil among strange people, with no one to protect him in a clash between himself and the locals. Nonetheless, his identification with people's suffering caused Moshe to risk his own safety to protect Yisro's daughters from the ruffians.

**By selecting these events to be recorded, the Torah illustrates that Moshe's virtue of *Nosei B'ol Im Chaveiro* was the basis for Hashem choosing him to lead the Jewish people.**

## II. Models of *Nosei B'ol Im Chaveiro*: Moshe Rabbeinu

**Source II-5: Shemos 2: 11; Rashi:** <sup>11</sup>Moshe Rabbeinu's keen *Nesiah B'ol* with the Jewish people's suffering.

<p>And it happened in those days that Moshe grew up and went out to his brethren and saw their burdens; and He saw an Egyptian beating a Hebrew man, of his brethren.</p>	<p><u>שמות ב': יא</u>: וַיְהִי בַיָּמִים הֵהֵם וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל אָחָיו וַיִּרְא בְּסִבְלָתָם וַיִּרְא אִישׁ מִצְרִי מַכֶּה אִישׁ עִבְרִי מֵאָחָיו.</p>
<p><b>Rashi</b> – <i>And he saw their burdens</i>: He focused his eyes and his heart to be distressed over them.</p>	<p><u>רש"י ד"ה וירא בסבלתם</u>: נָתַן עֵינָיו וְלִבּוֹ לְהִיּוֹת מַצַּר עֲלֵיהֶם.</p>

*Translation from: Artscroll Torah Series, Sapirstein edition, Mesorah Publishers.*

**Source II-6: Shemos 3:4:** Hashem speaks to Moshe from the burning bush.

<p>And Hashem saw that [Moshe] turned aside to see; and Hashem called out to him from amid the bush and said, "Moshe, Moshe," and he replied, "Here I am!"</p>	<p><u>שמות ג', ד</u>: וַיִּרְא ה' כִּי סָר לְרֵאוֹת וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסִּנֵּה וַיֹּאמֶר מֹשֶׁה וַיֹּאמֶר הֲגִנִּי.</p>
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*Translation from: Artscroll Torah Series, Sapirstein edition, Mesorah Publishers.*

**Source II-7: Midrash Rabbah:** The depth of Moshe Rabbeinu's sharing in the Jewish people's suffering.

<p>What is meant by the expression, "And he saw [their burdens]?" It alludes to the fact that Moshe would see their burdens and [share their sorrow to the extent that he would] cry: "Woe is me on account of you! If only I could die for your sake! For there is no work as hard as working with clay." And <sup>12</sup>Moshe would lend a shoulder and assist every one of the Israelites ... <sup>13</sup>[Moshe] *would remove his royal garments and go to rearrange the Israelites' burdens ... <sup>14</sup>HKB"H said to Moshe, "You left aside your usual affairs to go out and observe the suffering of Israel, treating them as brothers, so too, I will, as it were, leave aside the upper and the lower realms and speak to you." Thus, it is written, "And Hashem saw that he [Moshe] turned aside to see." HKB"H saw that Moshe turned aside from his affairs to see the burdens of Israel. Therefore, "G-d called out to him from amid the bush."</p>	<p><u>מדרש שמות רבה א', כ"ז</u>: מהו "וַיִּרְא"? שֶׁהָיָה רוֹאֶה בְּסִבְלוֹתָם וּבּוֹכָה וְאוֹמֵר: "חֲבַל לִי עֲלֵיכֶם מִי יִתֵּן מוֹתִי עֲלֵיכֶם, שְׂאִין לְךָ מְלֶאכֶה קוֹשֶׁה מִמְּלֶאכֶת הַטֵּיט", וְהָיָה גוֹתֵן כְּתַפּוּי וּמְסַיֵּעַ לְכָל אֶחָד וְאֶחָד מֵהֶן .... וְהָיָה מְנִיחַ דְּרַגּוֹן שְׁלוֹ וְהוֹלֵךְ וּמֵיִשָּׁב לָהֶם סְבִלוֹתֵיהֶם ... אָמַר הַקַּב"ה: "אַתָּה הַנּוֹחֵת עֲסָקִיף וְהִלַּכְתָּ לְרֵאוֹת בְּצַעְרֵן שֶׁל יִשְׂרָאֵל, וְנִהְיֶה בָּהֶן מְנַהֵג אַחֵים, אֲנִי מְנִיחַ אֶת הָעֲלִיּוֹנִים וְאֶת הַתַּחְתּוֹנִים, וְאֶדְבַר עִמָּךְ", הִנְדָּא הוּא דְכָתִיב: "וַיִּרְא ה' כִּי סָר לְרֵאוֹת", רָאֵה הַקַּב"ה בְּמִשְׁהָ שֶׁסָּר מֵעֲסָקִיף לְרֵאוֹת בְּסִבְלוֹתָם, לְפִיכָף: "וַיִּקְרָא אֵלָיו אֱלֹקִים מִתּוֹךְ הַסִּנֵּה".</p>
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*Translation adapted from: Artscroll Kleinman Midrash Rabbah;*

\*Artscroll translation: "would set aside his noble status";

## II. Models of *Nosei B'ol Im Chaveiro*: Moshe Rabbeinu

**Source II-8: Gemara Taanis 11a:** Moshe Rabbeinu is the model for sharing in the community's suffering.

\*It was taught in a *Braisa*: At a time when the community is steeped in distress, a person should not say, "I will go to my house and eat and drink and peace be upon you, my soul" ... Rather, a person should suffer along with the community, for we have indeed found regarding Moshe, our Teacher, that he suffered along with the community, as it is stated (regarding the battle against Amalek): "*And the hands of Moshe were heavy, and they took a stone and placed it underneath him and he sat on it.*" And did not Moshe have one mattress or one pillow upon which to sit? <sup>15</sup>Rather, thus said Moshe: "Since the Children of Israel are steeped in distress, I, too, shall be with them in distress." And whoever suffers along with the community, will merit to witness the consolation of the community.

גמרא מסכת תענית דף י"א ע"א:  
תניא אידך בזמן שהצבור שרוי בצער אל יאמר  
אדם "אלך לביתי ואוכל ואשתה ושלום עליך  
נפשי" ... אלא יצער אדם עם הצבור שכן מצינו  
במשה רבינו שציער עצמו עם הצבור שנאמר  
(שמות יז: יב): "וידי משה כבדים ויקחו אבן  
וישימו תחתיו וישב עליה". וכי לא היה לו  
למשה כר אחת או כסת אחת לישיב עליה? אלא  
כך אמר משה: "הואיל וישראל שרויין בצער אף  
אני אהיה עמהם בצער". וכל המצער עצמו עם  
הצבור זוכה ורואה בנחמת צבור.

\*Translation from: Artscroll Talmud, Schottenstein Edition, Mesorah Publishers.

### LESSONS FROM MOSHE RABBEINU – HOW TO BE *NOSEI B'OL IM CHAVEIRO* (SUMMARY)

- ❖ Moshe Rabbeinu is the paradigm for sharing in the suffering of the community, deeply reflecting upon their distress (immersing himself in their situation), abandoning his position of privilege and nobility to physically participate in their suffering.
- ❖ From Moshe Rabbeinu's sharing in his brethren's suffering, we learn the following lessons:
  - Just as Moshe left his palatial office and exchanged his regal garments for the clothes of slaves, we need to leave our own comfort zone and set aside our own perspectives to view the situation through the lens of the person in pain.
  - We should take a few moments to deeply contemplate upon the details of someone's difficulties and imagine ourselves going through the same situation.
  - Just as Moshe performed concrete actions with the theme of "עֲמוּ אֲנֹכִי בְצָרָה" (e.g., physically lifting his brethren's burdens, sitting on a stone during the war against Amalek), we should perform concrete action(s) that demonstrates our sharing in people's suffering, even if it does not tangibly improve their situation.

## II. Models of *Nosei B'ol Im Chaveiro*: Aharon HaKohen

### <sup>16</sup>**AHARON HAKOHEN'S NESIAH B'OL:**

#### **REJOICING IN ANOTHER PEOPLE'S GOOD FORTUNE (INTRODUCTION)**

- ❖ Aharon rejoiced over Moshe's ascent to greatness, despite the apparent "infringement" on his own leadership position.
- ❖ <sup>17</sup>Because of this magnanimous spirit, Aharon merited to become the *Kohen Gadol* who wore the *Urim v'Tumim* to provide Divine guidance for the Jewish people in their distress.

**Source II-9: a) Shemos; b) Midrash Rabbah:** Aharon HaKohen rejoices over Moshe's rise to prominence.

<p>*(13) He (Moshe) replied, "Please, my L-rd, send by the hand of whomever You will send!"</p> <p>(14) The anger of Hashem burned against Moshe and He said, "Is there not Aharon your brother, the Levite? I know that he will surely speak; moreover, behold, he is going out to meet you and when he will see you, he will rejoice in his heart."</p>	<p><u>שמות ד': י"ג – י"ד:</u></p> <p>(י"ג) ויאמר בי אד-י שלח נא ביד תשלח.          (י"ד) ויסר אף ה' במשה ויאמר הלא אהרן אחיך הלוי ידעתי כי דבר ידבר הוא וגם הנה הוא יצא לקראתך וראך ושמח בלבבו.</p>
<p>**The Sages said: If you think that Moshe held back from going [because he simply did not want to go], know that this is not so. Rather, he did so as a way of according respect to Aharon. For Moshe said, "Before I rose to prominence, my brother Aharon was prophesying to them in Egypt for eighty years" ... Moshe thus exclaimed, "Shall I now trespass my brother's domain and cause him to be pained?!" This is why Moshe did not wish to go ...</p> <p>[Hashem said to Moshe]: "Now, regarding what you think, i.e., that Aharon will be distressed [by you superseding him] – it is not so. Rather, he (Aharon) will rejoice, as it says, 'When he sees you, he will rejoice in his heart.'" R' Shimon bar R' Yose said: The heart (of Aharon) that rejoiced in the greatness of his brother, shall be privileged to wear the <i>Urim v'Tumim</i>, as it says, "And they shall be on Aharon's heart."</p>	<p><u>מדרש שמות רבה ג', ט"ז-י"ז:</u></p> <p>ורבנן אמרי סבור אתה שהיה מעכב משה לילה, אינו כן, אלא כמכבד לאהרן, שהיה משה אומר: "עד שלא עמדתי היה אהרן אחי מתנבא להם במצרים שמנים שנה" ... אמר משה: "עכשיו אפנס בתחומי של אחי ויהיה מצר". בשביל כך לא היה מבקש לילה ...</p> <p>ומה שאתה סבור שהוא מצר לא כן אלא שמח, שנאמר (שמות ד': י"ד): "וראך ושמח בלבבו". אמר רבי שמעון בן רבי יוסי הלב ששמח בגדלת אחיו ילבש אורים ותמים, שנאמר (שמות כ"ח: ל'): "והיו על לב אהרן".</p>

Translation from: \*Artscroll Torah Series, Sapirstein edition;

\*\*Artscroll Midrash Rabbah, Kleinman edition



## II. Models of *Nosei B'ol Im Chaveiro*: Aharon HaKohen

### **AHARON HAKOHEN'S *NESSIAH B'OL*:**

#### **REJOICING IN OTHER PEOPLE'S GOOD FORTUNE (SUMMARY)**

- ❖ Aharon rejoiced when Moshe was designated as the leader of the Jewish people, as if it was his own personal good fortune. Aharon could easily have viewed Moshe's rise to leadership as an infringement on his personal "career" as the leader of the Jews, the very position Aharon held for several decades before Moshe's return to Egypt. Yet, not only was Aharon not distressed, he actually rejoiced over Moshe's ascent to greatness.
- ❖ Because of Aharon's supreme *Nesiah B'ol* – rejoicing in the success and good fortune of his brother – he merited to become the *Kohen Gadol* who wore the *Urim v'Tumim*.
- ❖ Our fellow's good fortune should gladden us as if we enjoyed the same good fortune (see *Tomer Devorah*, Slide 18, Source III-2).
- ❖ One who rejoices in another's good fortune as if it was his own, is like an angel !  
(<sup>18</sup>Rav Mordechai Pogramasky quoted by Rav Salomon).
- ❖ The effectiveness of our prayers on behalf of others, is directly proportional to the degree we experience their pain as our own (Rav Salomon, see footnote # 19 for derivation).

### III. What is the reason for the imperative to be *Nosei B'ol Im Chaveiro*?

#### **<sup>1</sup>THE MITZVAH OF EMULATING HASHEM'S WAYS**

<sup>2</sup>The Mitzvah of emulating Hashem's ways mandates that we be *Nosei B'ol Im Chaveiro*.

**Source III-1: Rambam:** The Mitzvah to emulate Hashem's attributes is derived from "וְהִלַּכְתָּ בְּדַרְכֵי י"י".

The 8<sup>th</sup> Mitzvah is that we are commanded to emulate HKB"H, exalted be He, to the best of our ability. The source of this commandment is, "And you shall go in His ways." This commandment is repeated in the verse, "To go in all His ways." This is explained (in the *Sifri*): "Just as HKB"H is called gracious, you too, should be gracious. Just as HKB"H is called merciful, you too, should be merciful." ... The explanation [of this Mitzvah] is to emulate the good deeds and fine attributes which are used to allegorically describe Hashem, exalted be He, Who is immeasurably exalted over everything.

ספר המצוות לרמב"ם: עשה ח':

והמצוה השמינית היא שצונו להדמות בו יתעלה כפי היכולת, והוא אמרו (דברים כ"ח: ט'): "והלכת בדרכיו". וכבר נכפל זה הצווי ואמר (דברים י"א: כ"ב): "ללכת בכל דרכיו", ובא בפירושו: "מה הקב"ה נקרא חנון, אף אתה היה חנון; מה הקב"ה נקרא רחום, אף אתה היה רחום" ... ובא בפירושו שרצה לומר ההדמות בפעולותיו הטובות והמדות הנכבדות שיתואר בהם הקל יתעלה על צד המשל, יתעלה על הכל עילוי רב.

Translation from: Chabad.org

**Source III-2: Tomer Devorah:** Emulating the Divine *middah* of "לְשִׂאֵרֵיט נְחֻלָּתוֹ" by being *Nosei B'ol* with our fellow Jews (continuation from Source II-1b, Slide 10):

<sup>3</sup>[Hashem's *middah* of "לְשִׂאֵרֵיט נְחֻלָּתוֹ"] is the template how to treat one's fellow. All Jews are close familial relations ("שָׂאֵר בְּשָׂר") with another because our souls are combined together. Every Jew has within himself a portion of another Jew's soul ... For this reason, all Jews are responsible for one another because each Jew has a portion of his fellow within himself ... Therefore, it is fitting for us to seek the benefit of our fellow; we should be pleased with our fellow's success, and his honor should be as dear to us as our own since we are in fact one and the same ... Just as HKB"H does not want our disgrace or pain since we are His close relatives, similarly, we should not desire our fellow's disgrace, pain or failure. [Our fellow's pain or failure] should cause us anguish as if we were steeped in the same pain ourselves. [Likewise, our fellow's good fortune should gladden us as if we experienced] the same good fortune.

ספר תומר דבורה א', "הד" – לשִׂאֵרֵיט נְחֻלָּתוֹ":

כָּף הָאָדָם עִם חֲבֵרוֹ, כָּל יִשְׂרָאֵל הֵם שָׂאֵר בְּשָׂר אֵלּוּ עִם אֵלּוּ, מִפְּנֵי שֶׁהַנְּשָׁמוֹת כְּלוּלוֹת יַחַד, יֵשׁ בְּזֶה חֵלֶק זֶה וּבְזֶה חֵלֶק זֶה ... וְכֵן מִטַּעַם זֶה יִשְׂרָאֵל עֲרַבִּים זֶה לְזֶה מִפְּנֵי שֶׁמִּמֶּשׁ יֵשׁ בְּכֹל אֶחָד חֵלֶק אֶחָד מִחֲבֵרוֹ ... וְלִכְךָ רְאוּי לְאָדָם לְהִיּוֹת חֹפֵץ בְּטוֹבָתוֹ שֶׁל חֲבֵרוֹ, וְעֵינּו טוֹבָה עַל טוֹבַת חֲבֵרוֹ, וְכַבּוּדוֹ יִהְיֶה חָבִיב עָלָיו כְּשֵׁלוֹ, שֶׁהָרִי הוא - הוא מִמֶּשׁ ... כִּדְרָךְ שֶׁאֵין הַקָּב"ה רוֹצֵה בְּגִנוּתוֹ וְלֹא בְּצַעֲרָנוּ, מִטַּעַם הַקְּרִבָּה, אִף הוּא לֹא יִרְצֶה בְּגִנוּת חֲבֵרוֹ וְלֹא בְּצַעֲרוֹ וְלֹא בְּקִלְקוּלוֹ, וְיִרַע לוֹ מִמֶּנּוּ כְּאֵלּוּ הוּא מִמֶּשׁ הִיָּה שְׂרוּי בְּאוֹתוֹ צָעַר, אוּ בְּאוֹתָהּ טוֹבָה.

Translation adapted from: *The Elucidated Tomer Devorah*, by Rabbi Shmuel Meir Riachi, Feldheim Publishers.

### III. Reason for the imperative to be *Nosei B'ol Im Chaveiro*

#### **THE MITZVAH OF EMULATING HASHEM'S WAYS AND *NOSEI B'OL IM CHAVEIRO* (SUMMARY)**

- ❖ When Hashem created us in His Divine image (*b'Tzelem Elokim*), He empowered us to accomplish feats in the domain of "Divine", i.e., to emulate His attributes of mercy. We fulfill the Mitzvah of "וְהִלַּכְתָּ בְּדַרְכֵי יְיָ" (following in the ways of Hashem) when, in fact, we emulate these Divine attributes.
- ❖ Our existence as *Tzelem Elokim* gives us the capacity to emulate Hashem's *middah* of "לְשִׂאֵרֵית נַחֲלָתוֹ" (Divine empathy). We emulate this Divine attribute by being *Nosei B'ol Im Chaveiro* with our fellow man (<sup>4</sup>Rav Yechezkel Levenstein). Our obligation to do so, is based on the Mitzvah of "וְהִלַּכְתָּ בְּדַרְכֵי יְיָ" (<sup>5</sup>Rav Shlomo Wolbe).
- ❖ \*The "שִׂאֵר בְּשָׂר" (i.e., close familial bonds) within the Jewish nation enable each Jew to feel his fellow's pain or joy, just as members of a close family would feel for each other.

\*Just as the root of Hashem's exquisite *Nesiah B'ol* with the Jewish people is His "שִׂאֵר בְּשָׂר"-bond (close familial bond) with us (see Slide 10, Source II-1b; also Slide 44), similarly, the "שִׂאֵר בְּשָׂר"-bonds within the Jewish nation is the root of our ability to demonstrate great *Nesiah B'ol* with each other.

### III. Reason for the imperative to be *Nosei B'ol Im Chaveiro*

#### **<sup>6</sup>NOSEI B'OL IM CHAVEIRO IS A FUNCTION OF OUR "נִפְשׁ אַחַת" EXISTENCE**

- ❖ *Klal Yisrael* is considered "נִפְשׁ אַחַת" (one collective soul) via the binding of all Jewish people into a unified entity (Rebbe Levi Yitzchak expresses it as *Kennesses Yisrael*).
- ❖ **Rebbe Levi Yitzchak:** The Jewish people are likened to multiple organs of one body, whereby all the organs sense distress if a single organ suffers a serious illness or injury. Likewise, if one individual suffers pain or experiences joy, his fellow Jews will also feel it.

**Source III-3: Midrash:** The Jewish people are considered "נִפְשׁ אַחַת" – "a single (collective) soul".

Chezkiya taught: "*Israel are scattered sheep*" – Israel is likened to a sheep. If a sheep is hurt on his head or one of its limbs (or organs), his entire body feel it. Similarly <sup>7-8</sup>Israel, if one of them sins, everyone feels it ... This is likened it to people on a ship. One of them began drilling underneath himself. The others said to him: "What are you doing?!" He replied: "What do you care - I am only drilling under my own space!" They said to him: "[We care] because the water is rising and sinking the ship!" ...

There were 70 souls (members) in Yaakov's family, but the Torah writes "soul" in the singular: "*All those who descended from Yaakov were seventy souls* (יִשְׁבְּעִים נֶפֶשׁ)." Since Yaakov served one G-d, the Torah describes a single soul - "נִפְשׁ אַחַת".

מדרש ויקרא רבה ד', ו':  
 תני חזקיה (ירמיה נ: יז): "שֶׁה פְּזוּרָה יִשְׂרָאֵל". נִמְשְׁלוּ  
 יִשְׂרָאֵל לְשֶׁה, מֵה שֶׁה הִנֵּה לֹקֵה עַל רֹאשׁוֹ אוֹ בְּאַחַד  
 מֵאַבְרָיו וְכָל אַבְרָיו מִרְגִּישִׁין, כִּי הֵן יִשְׂרָאֵל, אֶחָד מֵהֶן  
 חוֹטֵא וְכָלֵן מִרְגִּישִׁין ... מְשַׁל לְכַנֵּי אָדָם שֶׁהִיוּ יוֹשְׁבֵין  
 בְּסִפִּינָה נֹטֵל אֶחָד מֵהֶן מִקֹּדֶם וְהִתְחִיל קוֹדֵם תְּחִתּוֹ. אָמְרוּ  
 לוֹ חֲבֵרָיו: "מֵה אַתָּה יוֹשֵׁב וְעוֹשֶׂה?" אָמַר לָהֶם: "מֵה אֶכְפֵּת  
 לָכֶם, לֹא תִתִּי אֲנִי קוֹדֵם?" אָמְרוּ לוֹ: "אָמְרוּ לוֹ שֶׁהֵמָּה  
 עוֹלֵין וּמְצִיפִין עָלֵינוּ אֶת הַסִּפִּינָה" ...  
 וּבִיָּעָלֵב שְׁבָעִים נֶפֶשׁ וְכֹתִיב בֵּיה "נִפְשׁ אַחַת", דְּכֹתִיב: "וַיְהִי  
 כָּל נֶפֶשׁ יִצְאֵי יָרֵךְ יַעֲקֹב שְׁבָעִים נֶפֶשׁ" ... יַעֲקֹב שֶׁהוּא עוֹבֵד  
 לְאֱלֹהִים אֶחָד כְּתִיב בּוֹ נֶפֶשׁ אַחַת, וַיְהִי כָּל נֶפֶשׁ וְגו'.

**Source III-4: <sup>9</sup>Rebbe Levi Yitzchak of Berditchev:** Like many organs of one body, we feel each other's pain and joy.

The entire Congregation of Israel believes that the One Hashem created all of us, and the Shechinah (Divine Presence) resides among us when we exist as *Kennesses Yisrael*, i.e., one unified entity. Since all Jewish souls were created from one spiritual origin, if one individual suffers pain, his fellow Jew will also feel it. This is analogous to a person with an injury or malady to one organ, whereby his entire body also senses distress ... Likewise, if one individual experiences joy, his fellow Jew will also feel his happiness.

קְדוּשַׁת הַלֵּוִי, פִּירוּשֵׁי אַגְדוֹת, אוֹת כו':  
 ... שֶׁהֵלָא כֹל עַדַת יִשְׂרָאֵל מֵאֲמִינִים שְׁקֵל אֶחָד בְּרָאנוּ וְכֹל  
 יִשְׂרָאֵל כְּאֶחָד נִקְרָא כְּנִסַּת יִשְׂרָאֵל וְזֹאת נִקְרָאת שְׁכִינָה.  
 וְנִמְצָא כְּשֶׁאֲנַחְנוּ בָּאנוּ (וְנִשְׁמַת יִשְׂרָאֵל בְּאֵין) מִמְחָצֵב אֶחָד,  
 כְּשִׁישׁ לְאֶחָד צָעַר מִרְגִּישׁ גַּם חֲבִירוֹ, כְּמוֹ אָדָם אֶחָד  
 כְּשִׁכּוֹאֵב לוֹ אֶבֶר אֶחָד מִרְגִּישׁ כֹּל הַגּוּף צָעַר ... וְכְשִׁישׁ  
 לְאֶחָד מִיִּשְׂרָאֵל שִׂמְחָה גַּם חֲבִירוֹ מִרְגִּישׁ בְּשִׂמְחָה.

### III. Reason for the imperative to be *Nosei B'ol Im Chaveiro*

#### **<sup>10</sup>NOSEI B'OL IM CHAVEIRO AND JEWISH UNITY (ACHDUS) ARE INTERDEPENDENT**

- ❖ The overarching goal of the entire Torah (learning and Mitzvah performance), is that we reach a level of “אִיחוד הַנְּפֻשׁוֹת” (unification of souls), i.e., such an intense unity that we feel each other’s pain or joy (Rav Yeruchem Levovitz).
- ❖ <sup>11</sup>*Achdus* (unity) within the Jewish community causes the Shechinah (Divine Presence) to dwell among us and establishes Hashem’s throne (i.e., it affirms His sovereignty).
- ❖ <sup>12</sup>Our *Nesiah B'ol* fosters *Achdus*. Hence, when we are *Nosei B'ol Im Chaveiro*, we create a welcome abode for the Shechinah to dwell in, and we affirm Hashem’s sovereignty.

**Source III-5: Rav Yeruchem Levovitz:** The goal of the entire Torah is “אִיחוד הַנְּפֻשׁוֹת” (“unification of souls”).

Perfection in fulfilling “*love your fellow as yourself,*” is attained via the process of “אִיחוד הַנְּפֻשׁוֹת”, the “unification of souls” so that a person’s nature becomes transformed to such an extent that he feels the pain of his fellow ... *Nosei B'ol Im Chaveiro* is of such great importance because the overarching goal of the entire Torah, both the study of Torah and performance of its Mitzvos, is “אִיחוד הַנְּפֻשׁוֹת” – uniting our souls into a single entity such that we feel each other’s pain or happiness etc. This is the meaning of the verse “*Who is like Your people, Israel, one nation,*” – literally “one nation”. This is the foundation of the entire Torah ... To be *Nosei B'ol*.

דעת חכמה ומוסר ח"ג, "ענין האבילות נושא בעול":  
 ... האדם מצווה ב"ואהבת לרעך כמוך" ... היינו איחוד הנפשות, עד שירגיש האדם בטבעו צער זולתו ... ולזאת גדול כל כך ענין של נושא בעול עם חברו, מפני שזה כל התורה כולה, היינו איחוד הנפשות להרגיש זה את זה. וכל לימוד התורה, הלימוד והמעשה, הנה סוף המטרה שיתאחדו הנפשות להיות מרגישים זה את זה שיהיו אחד ממש. וזהו "ומי כעמך ישראל גוי אחד" ממש. וזה יסוד כל התורה כולה ... להיות נושא בעול.

**Source III-6: Midrash:** When *Bnei Yisrael* become one united “bundle”, Hashem’s throne is established.

“*Who builds His upper strata in the Heavens and He finds His group upon the earth.*” To what is this compared? To a palace that was built upon boats. As long as the boats are connected, the palace upon them will stand. Thus, “*Who builds His upper strata in the Heavens*”: When is His throne, so to speak, established above? When Israel becomes one bundle (“אגדה אחת”), i.e., a unified entity. It therefore states, “*Who builds His upper strata in the Heavens,*” i.e., [His upper strata will be built] when “*He finds His group upon the earth.*”

במדבר רבה ט"ו, י"ח:  
 אֶסְפֶּה לִי, זֶה וְשֵׁאֲמַר הַכְּתוּב (עמוס ט: ו): “הַבּוֹנֶה בְּשָׁמַיִם מֵעֲלוֹתָיו וְנֹאֲגְדָתוֹ עַל אֶרֶץ יִסְדָּהּ”. לְמָה הַדְּבָר דּוּמָה? לְפִלְטִין שֶׁהֵיטָה בְּנוּיָהּ עַל גְּבֵי הַסְּפִינּוֹת, כֹּל זָמַן שֶׁהַסְּפִינּוֹת מְחַבְּרוֹת פְּלִטִין שֶׁעַל גְּבֵיהֶן עוֹמְדָת. כִּי הַבּוֹנֶה בְּשָׁמַיִם מֵעֲלוֹתָיו, כִּבְיָכוֹל כִּסְאוֹ מְבוֹסֵס לְמַעְלָה בְּזָמַן שֶׁיִּשְׂרָאֵל עֲשׂוּיִן אֲגָדָה אַחַת. לְכֹךָ נֶאֱמַר: “הַבּוֹנֶה בְּשָׁמַיִם מֵעֲלוֹתָיו”, אִימָתִי? “וְנֹאֲגְדָתוֹ עַל אֶרֶץ יִסְדָּהּ”.

### III. Reason for the imperative to be *Nosei B'ol Im Chaveiro*

#### <sup>13</sup>**BEING *NOSEI B'OL IM CHAVEIRO* IMBUES A "LIVING SPIRIT" INTO ACTS OF KINDNESS**

- ❖ <sup>14</sup>*Nosei B'ol Im Chaveiro* is the fundamental *middah* that defines all interpersonal Mitzvos, permeating them with the quality of empathy and love (Rav Shlomo Wolbe).
- ❖ <sup>15</sup>Being *Nosei B'ol* with a poor person's plight, i.e., receiving him with a pleasant countenance and commiserating with his troubles, is the factor that imbues a "living spirit" into the mechanical act of giving *Tzedaka*.
- ❖ <sup>16</sup>*Chesed* done with the spirit of *Nesiah B'ol* is: "*Chesed which flows from the source of the Jewish soul,*" i.e., it emanates from our "שָׂאֵר בְּשָׂר" - familial kinship (Rav Salomon).

**Source III-7: a) Rambam; b) Midrash:** Empathizing with an indigent person's sorrow is critical for *Tzedaka*.

<p>Anyone who gives charity to a poor person with an unpleasant countenance (with a scowl) and with his face buried in the earth (in a surly manner), loses and destroys his merit even if he gives him one thousand gold pieces. <sup>17-18</sup>Instead, he should give him [charity] with a pleasant countenance and with happiness, commiserating with the poor person about his troubles, as it states: "<i>Did I not weep for heavily burdened; did not my soul feel sorrow for the destitute?</i>" And he should speak to him words of sympathy and comfort, as it states: "<i>I would bring joyous song to a widow's heart.</i>"</p>	<p>רמב"ם, פרק י' מהלכות מתנות עניים, הל' ד':          כָּל הַנּוֹתֵן צְדָקָה לְעֵנִי בְּסָבָר פְּנִים רְעוּת וּפְנִי          כְּבוֹשׁוֹת בְּקָרְקַע אֶפְלוּ נִתֵּן לוֹ אֶלֶף זָהוּבִים אֶבֶד          זְכוּתוֹ וְהִפְסִידָהּ. אֶלֶּא נוֹתֵן לוֹ בְּסָבָר פְּנִים יְפוֹת          וּבְשִׂמְחָה וּמִתְאוֹנֵן עִמּוֹ עַל צָרְתוֹ שֶׁנֶּאֱמַר (איוב ל':          כ"ה): "אִם לֹא בְּכִיתִי לְקִשָּׁה יוֹם עָגְמָה נַפְשִׁי          לְאַבְיוֹן", וּמִדְּבַר לוֹ דְּבָרֵי תַחֲנוּנִים וְנַחֲוּמִים שֶׁנֶּאֱמַר          (איוב כ"ט: י"ג): "וְלֵב אֶלְמֶנָה אֲרַנֵּן."</p>
<p>"[If] you offer your soul to the hungry": R' Levi said, If you have nothing to give to [the poor person], <sup>19</sup>console him with words. [For example], say to him: "My soul goes out for you because I have nothing to give you." ...          "Then Hashem will guide you always, sate your soul in times of drought (צָה צָחוֹת) and strengthen your bones": R' Tevyomi said, if you have done accordingly, <sup>20</sup>you are likened to your Creator, as it says, "<i>My Beloved is pure white (צָה) and ruddy.</i>"</p>	<p>ויקרא רבה ל"ד: ט"ו:          "וְתַפֵּק לְרַעֲב נַפְשֶׁךָ" (ישעיה נ"ח: י-יא): אָמַר רַבִּי          לְוִי אִם אֵין לְךָ לִתֵּן לוֹ נַחֲמוּ בְּדְבָרִים, אָמַר לוֹ:          "תַּצֵּא נַפְשִׁי עֲלֶיךָ שְׂאִין לִי מֵה לִתֵּן לְךָ" ...          "וְנִנְחָה ה' תְּמִיד וְהִשְׁבִּיעַ בְּצַחְצָחוֹת נַפְשֶׁךָ וְעֲצַמְתֶּיךָ          תְּחַלִּיץ": אָמַר רַבִּי טְבִיּוּמִי אִם עָשִׂיתָ כֵּן הֲרֵי אַתָּה          כְּבוֹרְאָה, כְּאוֹתוֹ שֶׁכְּתוּב בּוֹ "דוֹדֵי צָה וְאָדוּם".</p>

## IV. Why is *Nosei B'ol Im Chaveiro* instrumental for Torah acquisition?

### **<sup>1</sup>A NOSEI B'OL IM CHAVEIRO VIEWS SITUATIONS FROM ANOTHER PERSON'S PERSPECTIVE: AN ESSENTIAL QUALITY FOR ARRIVING AT THE TRUTH IN TORAH**

- ❖ <sup>2</sup>A *Nosei B'ol Im Chaveiro* is unconstrained from biases of viewing life exclusively from a personal perspective. Rather, he views situations through the lens of other people and therefore, is primed to share their emotions. Similarly, he will be receptive to other people's approaches in Torah study, and therefore, will arrive at the truth in Torah.
- ❖ A *Nosei B'ol Im Chaveiro* will listen to his friend's view in Torah with an open mind even if it differs from his own view, rather than immediately trying to refute an opposing position. Consequently, his horizons in Torah knowledge will become expanded (<sup>3</sup>Rav Salomon).

**Source IV-1: Rav Chaim Friedlander:** To arrive at the truth in Torah, I must be receptive to another's perspective.

The meaning of the *ma'alah* of *Nosei B'ol* is that I extricate myself from seeing everything through a personal bias. Rather, I can view a situation through another person's perspective or emotions. If I see everything only through the lens of "me," I am held captive to my limited self, unable to grasp another person's situation or feel his emotions; consequently, I will not share in his pain. Having such a small-minded personality will also affect my Torah learning; I will only accept and understand that which agrees with my own mind, but I am unable or unwilling to understand another person's approach. I will not merit to grasp the truth in Torah because everything I learn is constrained to fit my limited perspective. ...

A person who is *Nosei B'ol* has succeeded in extricating himself from the narrow constraints of (viewing everything through the lens of) "me", and therefore, is primed to feel another person's emotions. This same person can free himself from being biased by his own initial logical assumptions, and thereby, he will be able to grasp the truth in Torah.

שפתי חיים, מידות ועבודת ה' (א). "ועד ב – מעלת נושא בעול מכשירה לחכמה, נבואה, הנהגת הכלל":  
מעלת נושא בעול היינו שמוציא את עצמו מ"האני" שלו, ע"י זה הוא יכול להבין את הזולת. אדם הרואה רק את "האני" שלו הוא, שבו ביד עצמו ואינו יכול לראות את מצבו של חברו ואינו יכול להרגיש את הרגשותיו, ולכן אינו משתתף בצערו. תכונה זו קיימת אף בלימודו, הוא רואה ומבין רק כפי הבנת שכלו ואינו יכול ואינו רוצה להבין דברי זולתו, כל מה שהוא לומד הוא מתאים אל שכלו ואל דעתו, כך אי אפשר לזכות לאמיתה של תורה. ....  
לכן הנושא בעול שזוכה לצאת מהגבולות הצרים של "האני" שלו ומסוגל להרגיש את הזולת, הוא גם יכול להשתחרר מההנחות וההבנות של עצמו, ולהבין את התורה לאמיתה.

#### IV. *Nosei B'ol Im Chaveiro*: Instrumental for Torah acquisition

**<sup>4</sup>TO ACQUIRE TORAH, WE MUST FOSTER UNITY (*Achdus*) OF THE JEWISH PEOPLE, WHICH IS ESTABLISHED BY BEING *NOSEI B'OL IM CHAVEIRO***

- ❖ The Jewish people only received the Torah after they became “כְּאִישׁ אֶחָד בְּלֵב אֶחָד” - “as one man and with one heart” (Rashi below), an indication of their *Achdus* (unity).
- ❖ <sup>5</sup>When the Jewish people have *Achdus* (i.e., existing as “נֶפֶשׁ אַחַת” - one soul), special Divine assistance is given to us to develop keen insight and depth in Torah study.
- ❖ <sup>6</sup>When we cultivate the *middah* of *Nosei B'ol Im Chaveiro*, we strengthen the interconnectivity of *Am Yisrael* as “נֶפֶשׁ אַחַת”. Our existence as “כְּאִישׁ אֶחָד בְּלֵב אֶחָד” enables us to merit Divine assistance to learn and understand Torah.

**Source IV-2: *Mattan Torah*:** The Jewish nation was “כְּאִישׁ אֶחָד בְּלֵב אֶחָד” – “as one man and with one heart.”

<p>*And they journeyed from Rephidim and arrived at the Wilderness of Sinai and encamped in the Wilderness; and Israel encamped there, opposite the mountain.</p>	<p>שמות י"ט: ב': וַיֵּסְעוּ מֵרֶפְדִּים וַיָּבֹאוּ מִדְּבַר סִינַי וַיַּחֲנוּ בְּמִדְבַר וַיַּחֲנוּ שָׁם יִשְׂרָאֵל נֹגֵד הַהָר.</p>
<p>*<b>Rashi</b> – <i>And Israel encamped there</i>: As one man, with one heart, but all the other encampments were made with complaints and argumentation.</p>	<p>רש"י ד"ה ויחן שם ישראל: כְּאִישׁ אֶחָד בְּלֵב אֶחָד, אֲבָל שְׂאֵר כָּל הַחֲנִיּוֹת בְּתַרְעוּמוֹת וּבְמַחְלֻקָּת.</p>
<p><u>Rav Chaim Shmuelevitz</u>: The Torah was not given to 600,000 individuals, but rather, to <i>Klal Yisrael</i> – a single entity. When they needed <sup>7</sup>shelter (upon reaching the Wilderness of Sinai), each person was primarily preoccupied with the concern of attending to the shelter needs of his friend. Since <i>Klal Yisrael</i> thereby attained total unity (<i>Achdus</i>) – “as one person, with one heart,” therefore, this was the fitting time to receive the Torah. Because each person was concerned about benefitting another and attending to his needs, they came to love each other. Through this love, they united to become “as one person, with one heart.”</p>	<p>הרב חיים ליב שמואלביץ: שיחות מוסר, תשל"ב, מאמר "אהבת הבריות": שהתורה לא ניתנה לס' רבוא יחידים אלא לכלל ישראל שהוא חטיבה אחת. ועל ידי שעסקו בצרכי חנייה שהיה כל אחד עסוק בצרכי חנייה של חברו, הגיעו לאחדות גמורה, "כאיש אחד בלב אחד", וזהו השעה הכשירה לקבלת התורה. והיינו כמו שנתבאר שעל ידי שהיטיב כל אחד עם זולתו ודאג לצורכו נעשה אוהבו, ועל ידי האהבה, נתאחדו להיות כאיש אחד בלב אחד.</p>

\*Translation from: Artscroll Torah Series, Sapirstein edition, Mesorah Publishers.



## V. <sup>1</sup>How does *Nesiah B'ol* arouse Heavenly mercy for fellow Jews in need?

- ❖ <sup>2</sup>When we are *Nosei B'ol Im Chaveiro* with each other, the Heavenly channels are opened to induce the flow of Hashem's *middah* of "לְשִׂאֵרֵית נְחֻלָּתוֹ" toward the Jewish nation, on a level that is proportional to our *Nesiah B'ol*.
- ❖ Our redemption from the current exile will result from our *Nesiah B'ol* with each other which will arouse Hashem's *middah* of "לְשִׂאֵרֵית נְחֻלָּתוֹ", through which He will redeem us.

**Source V-1: *Tomer Devorah* - conclusion of Chapter 1:** The flow of any of Hashem's *middos* of mercy toward the earthly world, is activated when that *middah* is manifested by man below.

With this, we conclude the thirteen attributes through which a person can resemble His Creator, which are the highest (supernal) traits of mercy. Their special quality (power) is: Precisely in the manner we act [in the earthly world] below, we merit to open [the Heavenly channels, inducing the flow of] that same supernal attribute from Above. Just as we behave [in the earthly world], so too, we influence [the flow from] Above, causing that same attribute to shine in the world.

ספר תומר דבורה - סיכום של פרק א':  
עד פאן הגיע שלש עשרה מדות שבהן יהיה האדם  
דומה אל קונו ושהן מדות של רחמים עליונות  
וסגולתן כמו שיהיה האדם מתנהג למטה כפי יזכה  
לפתח לו מדה עליונה מלמעלה ממנו כפי מה  
שיתנהג כפי משפיע מלמעלה וגורם שאותה המדה  
תאיר בעולם.

*Translation adapted from: The Elucidated Tomer Devorah, by Rabbi Shmuel Meir Riachi, Feldheim Publishers.*

**Source V-2: *Shemos*:** Moshe expressed his dismay that his overture to Pharaoh exacerbated the Jewish people's suffering. Hashem reassured Moshe of His masterplan to redeem the Jews.

5: 22: Moshe returned to Hashem and said, "My L-rd why have You harmed this people, why have You sent me."  
5: 23: From the time I came to Pharaoh to speak in Your Name, he harmed this people, but You did not rescue Your people."  
6: 1: Hashem said to Moshe, "Now you will see what I shall do to Pharaoh, for through a strong hand he will send them out, and through a strong hand he will drive them from his land."

שמות פרק ה-ו':  
ה: כ"ב: וישב משה אל ה' ויאמר אד-י למה הרעתה  
לעם הזה למה זה שלחתני.  
ה: כ"ג: ומאז באתי אל פרעה לדבר בשמך הרע לעם  
הזה והצל לא הצלת את עמך.  
ו: א': ויאמר ה' אל משה עתה תראה אשר אעשה  
לפרעה כי ביד חזקה ישלחם וביד חזקה יגרשם מארצו.

*Translation from: Artscroll Talmud, Schottenstein Edition, Mesorah Publishers.*

V. How *Nesiah B'ol* arouses Heavenly mercy for fellow Jews in need

**The *Nesiah B'ol* of the Jews in Egypt “jump-started” the redemption by activating Hashem’s *middah* of “לְשֹׂאֲרֵית נְחֻלָּתוֹ”**

The supreme *Nesiah B'ol* of the Jewish officers in Egypt, who opted to be beaten rather than subject their brethren to additional suffering, opened the Heavenly channels for the Divine *middah* of “לְשֹׂאֲרֵית נְחֻלָּתוֹ”, arousing Hashem to redeem the Jewish people.

**Step-by-step: The events and Hashem’s masterplan directing them:**

- ❖ In Parshas Shemos (3: 6-22), Hashem deputized Moshe Rabbeinu to demand Pharaoh to release the Jews. Pharaoh responded by increasing the difficulty of the Israelite’s labor, forcing them to collect their own straw to produce bricks, but still demanded the same quota for brick production (Shemos 5: 6-9).
- ❖ Consequently, when the oppressed laborers could not fill the quota, the Jewish officers were beaten by their Egyptian taskmasters. Rashi (5:14) explains that the Jewish officers were ordered by the Egyptians to force the Israelite slaves to fill the draconian quota, but because of their pity for their fellow Jews, they chose to be brutally beaten rather than subject their brethren to additional suffering, a display of great *Nesiah B'ol*.
- ❖ <sup>3</sup>Moshe then said to Hashem in dismay (Source V-2): “*Why have You harmed this people, why have You sent me,*” i.e., my mission caused a total disaster for the Jewish people. <sup>4</sup>Hashem reassured Moshe that this “disaster”, in fact, was an integral part of His masterplan for redeeming the Jews, via activating His *middah* of “לְשֹׂאֲרֵית נְחֻלָּתוֹ”.
- ❖ Rav Eliyahu Lopian (quoted by <sup>4</sup>Rav Salomon) explains that Hashem knew that the redemption of *Bnei Yisrael* required His *middah* of “לְשֹׂאֲרֵית נְחֻלָּתוֹ” because their merits (*Zechusim*) were inadequate. However, to activate this Divine *middah*, it was necessary for the Jewish people to be *Nosei B'ol* with each other. To stimulate *Nesiah B'ol* between fellow Jews, Hashem engineered a chain reaction, beginning with Moshe’s encounter with Pharaoh, leading to the Jewish officers submitting to brutal beatings to spare their brethren further suffering. <sup>5</sup>This display of great *Nesiah B'ol*, in turn, activated the Divine *middah* of “לְשֹׂאֲרֵית נְחֻלָּתוֹ”, which “jump-started” the redemption.

## VI. <sup>1</sup>The virtue of *Nosei B'ol Im Chaveiro* is a key component of Tefilla

### **<sup>2</sup>WHAT IS THE PROPER MINDSET WHEN PRAYING ON BEHALF OF SOMEONE IN DISTRESS? (CHASAM SOFER)**

- ❖ The entire Jewish people are partners, with a single body and soul. Therefore, my friend's **suffering is my own pain**. Consequently, when I pray on his behalf, I pray with intensity of someone in distress, requesting delivery from personal suffering, rather than viewing it merely as someone else's problem.
- ❖ <sup>3</sup>This approach will ensure that our prayers on behalf of others have the emotional urgency of someone who desperately needs a personal salvation.

**Source VI-1: Gemara Berachos:** The imperative to pray on behalf of others in need.

<p>Rabbah bar Channah the elder said in the name of Rav: Anyone who has the opportunity to beseech Hashem for mercy on behalf of his fellow and does not beseech Him is called sinner, as it is stated, <i>"And I also – far be it from me to sin against Hashem, to refrain from praying on your behalf."</i> <sup>4-5</sup>Rava said: If the person (in need of mercy) is a Torah scholar, one is required to make himself ill on his behalf.</p>	<p><u>גמרא ברכות דף י"ב ע"ב:</u>          ואמר רבה בר חיננא סבא משמיה דרב: כל שאפשר לו לבקש רחמים על חברו ואינו מבקש נקרא חוטא, שניאמר (שמואל א י"ב: כ"ג): "גם אנכי חלילה לי מתטא לה' מחולל להתפלל בעדכם". אומר רבא: אם תלמיד חכם הוא, צריך שיחלה עצמו עליו.</p>
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Translation from: Artscroll Talmud, Schottenstein Edition, Mesorah Publishers.

**Source VI-2: Chasam Sofer:** Praying on behalf of others with the mindset as if I am the one in need.

<p>All the Jewish people are partners, with a single body and soul. When one person is in pain, his friend also feels it and suffers alongside him. With this approach, when I pray on behalf of my friend, I must make myself ill on his account, i.e., I view myself as if I am also the <i>choleh</i> (ill person). [One who prays on behalf of another] does not do so as a 3<sup>rd</sup> party intermediary for someone else. <sup>6</sup>Rather, [he prays as a 1<sup>st</sup> party supplicant for his own suffering] since both people are "co-defendants" (both are equally in pain and in need of Hashem's help).</p>	<p><u>שו"ת חתם סופר, אורח חיים סימן קס"ו:</u>          ... אך כל ישראל שותפים וגוף אחד ונפש אחד, וכשאחד מצטער גם חברו מרגיש ועמו מצער. ועל דרך זה המתפלל על חברו צריך שיחלה עצמו עליו, פי' שיראה כאלו גם הוא חולה ... כיון ששניהם בעלי דברים ולא כמליץ בעד אחר.</p>
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## VI. *Nosei B'ol Im Chaveiro* is a key component of Tefilla

### **PROJECTING *NESIAH B'OL* INTO PRAYER ON BEHALF OF OTHERS: ENDOWS OUR TEFILLOS WITH SPECIAL POTENCY TO AROUSE HEAVENLY MERCY**

- ❖ <sup>7</sup>After the sin of the Golden Calf, Moshe Rabbeinu wanted to suffer the very same fate of annihilation decreed upon the Jewish people (Berachos 32a). <sup>8</sup>Moshe's supreme *Nesiah B'ol* enabled his prayers to arouse Hashem's mercy to avert their destruction.
- ❖ Prayer which emerges from an anguished heart that identifies with someone who is suffering, has the power to create a window in the gates of Heaven to penetrate and evoke Hashem's mercy for the person in distress, thereby eliciting salvation for him or her (See Slide 29, Source VI-3a-b).

### **RAV YEchezkel LEVENSTEIN EXPLAINS THE EFFICACY OF MOSHE RABBEINU'S PRAYERS: SAVING THE JEWS FROM DESTRUCTION AFTER THE SIN OF THE GOLDEN CALF**

*"We read 'Va'yechal Moshe ...' [And Moshe pleaded ...], on a fast day to impress upon us that all of Israel's salvations depend upon one's identification with, and feelings for another's pain and trouble ... **From Moshe Rabbeinu's actions we learn it is within the power of one person – the personality whose soul is filled with the suffering of Klal Yisrael – to annul even a Heavenly decree of destruction.** Do not think that it was because of Moshe Rabbeinu's exalted spiritual stature that his prayers were accepted and Klal Yisrael was forgiven for the sin of the Golden Calf. This is not so. It is because he was willing to stand in the breach and have his name erased from the Torah for Israel's sake that he was answered. It was because of his complete Mesiras Nefesh (supreme sacrifice) for others that overturned the Heavenly decree."*

(From: *Reb Chatzkel*, by Rabbi Yitzchak Kasnett, Artscroll-Mesorah Publications, 2007, pp. 201-202)

## VI. *Nosei B'ol Im Chaveiro* is a key component of Tefilla

### <sup>9</sup>***Beis Yosef*: Prayer is critical for the Mitzvah of *Bikur Cholim* (visiting the ill):**

The *Beis Yosef* writes in the name of the Ramban that one who visits an ill person (*choleh*) without praying for his recovery, does not fulfill the Mitzvah of *Bikur Cholim*. Why is praying for the *choleh's* recovery considered a critical component of *Bikur Cholim*? <sup>10</sup>Rav Avrohom Weinroth explains: One of the essential purposes of *Bikur Cholim* is to create a feeling of identification with the *choleh's* plight, so that my prayers on his behalf will emerge from the depths of my heart. When I see the *choleh's* dire situation before my eyes, I identify with his plight and feel his suffering with a sense of urgency and a clear understanding that there is no one to rely on besides our Father in Heaven. This state of mind is most conducive to evoke heartfelt Tefillah.

**Source VI-3: a) Gemara Nedarim; b) *Rosh* (ש"ר):** Life-preserving effects of *Bikur Cholim* are due to the visitor's prayers which are accepted by Heaven at a time of favor ("עת רצון").

<p>*Rav Dimi said: One who visits an ill person causes him to live and one who fails to visit the sick causes him to die ...</p> <p>The meaning of Rav Dimi's statement is: Whoever visits a sick person (<i>choleh</i>) will plead for Hashem's mercy that he will live ... But one who does not visit the sick will not plead for Hashem's mercy [that he should live].</p>	<p><u>מס' נדרים דף מ' ע"א:</u></p> <p>כי אתא רב דימי אמר: כל המבקר את החולה גורם לו שיחיה, וכל שאינו מבקר את החולה גורם לו שימות ... כל המבקר את החולה מבקש עליו רחמים שיחיה ... וכל שאין מבקר את החולה אין מבקש עליו רחמים.</p>
<p>[Failing to visit] is a great wrongdoing. If he would have visited, he would have prayed for Hashem's mercy on the <i>choleh's</i> behalf, and perhaps it would be a time of favor, enabling his prayers to be heard. But now that he refrained from visiting, he has caused the <i>choleh</i> to die.</p>	<p><u>רא"ש מס' נדרים ד"ה אינו מבקש עליו רחמים:</u></p> <p>זו היא רעה גדולה, שאם היה מבקרו היה מבקש עליו רחמים, ואפשר שעת רצון ותהא תפילתו נשמעת, ומניעת הביקור גורם שימות.</p>

\*Translation from: Artscroll Talmud, Schottenstein Edition, Mesorah Publishers.

### **Prayer emerging from *Nesiah B'ol* generates prayer with all one's heart:**

<sup>10</sup>During my visit with the ill person, my total identification with his plight will generate heartfelt prayer.

<sup>11</sup>Such heartfelt prayer which emerges from an anguished heart that identifies with someone in distress, has the power to evoke Heavenly mercy and elicit salvation for that person.

## VII. Forming the human connection: Using all our “senses” to be *Nosei B’ol*

### <sup>1</sup>FORMING THE HUMAN CONNECTION WITH PEOPLE IN DISTRESS

- ❖ <sup>2-3</sup>When people go through hard times, a significant aspect of their difficulty is their sense of isolation: *“There is no one who understands me or can help me bear my pain.”*
- ❖ Rav Wolbe (Source VII-1, below): *“His loneliness pains him more than his illness. No one understands his pain or reaches out to him ... If you reach out to join him in his prison ... to feel his pain ... you have broken the chains of his isolation.”*
- ❖ People who are struggling need to feel connected and heard, that we value their feelings and troubles as worthy of our concern and support, i.e., **they “matter”**.
- ❖ *“Sharing the pain of others is ... about joining in their suffering ... It is about creating a bond of shared pain”* (<sup>4</sup>Rabbi Eytan Kobre).
- ❖ <sup>5</sup>Brené Brown, Ph.D.: *“Empathy fuels connection ... empathy is feeling **with** people.”*  
<https://youtu.be/HznVuCVQd10> (cartoon, edited to be child friendly!)

**Source VII-1: Rav Shlomo Wolbe:** Being *Nosei B’ol Im Chaveiro* means reaching out to join a person locked in the prison of loneliness.

A person who is struggling with either with an illness or other suffering ... sits alone in a cave, in subterrestrial darkness ... His loneliness pains him more than his illness. No one understands his pain or reaches out to him; his soul is imprisoned by his troubles. If you reach out to join him in his prison, to bear his burden with him, i.e., to feel his pain and to give over your heart to deeply understand his distress, you have broken the chains of his isolation and removed one-sixtieth of his illness. The magnitude of the salvation delivered to someone who is suffering by being *Nosei B’ol* with him, is boundless!

עלי שור חלק א', מבוא לשער רביעי, עמ' רנב:  
האדם שפגעה בו מדת הדין ר"ל, אם במחלה, אם בסבל אחר, והוא נאבק עם סבלו ... גם הוא יושב בדד, ועוד יותר ממה שכואבים לו יסוריו, כואבת לו בדידותו ... במערה הוא, לבדו, בחושך תת קרקעי, אין מכיר, אין דורש, נפשו במסגר ... והדוחק עצמו לתוך מסגר זה של זולתו, לשאת איתו בעול - להרגיש אתו הכאב, לסבול אתו יחד, לתת לב להתבונן בצרתו - הרי פרץ את כבלי בדידותו, ונטל ממנו אחד משישים מחליו. היש קץ לגודל הישועה שהנושא בעול עם חברו מושיט לסובל זה?!

## VII. The human connection: Using all our “senses” to be *Nosei B’ol*

### **USING ALL OUR “SENSES” TO BE *NOSEI B’OL IM CHAVEIRO***

- ❖ **Our vision - 3 fold:** 1) With our eyes, we observe the superficial details of a person’s hardship; 2) We use mental imagery for a “deep dive” into the emotional repercussions and other ripple effects of the hardship; 3) We view the situation through the “lens” (i.e., perspective) of the person who is struggling through it. <sup>6-8</sup>
- ❖ <sup>9</sup>**Our hearing:** Listen in an attentive and non-judgmental manner to internalize the words and emotions that people convey to us. Resist the urge to formulate a response while they talk to us, or to judge their perspective or emotions.
- ❖ **Our facial features:** Project a resplendent countenance to the distressed person, in order to express our good will to share in his or her struggles.

### <sup>10</sup>**SABBA OF KELM: USING MENTAL IMAGERY TO VISUALIZE PEOPLE’S DISTRESS: THE KEY TO BE *NOSEI B’OL IM CHAVEIRO***

- ❖ *“It is impossible to reach the level of feeling another’s pain ... unless we abundantly utilize mental imagery, i.e., visualizing ourselves, Heaven forbid, experiencing the pain, hardship or illness that another person is suffering. Whatever we would want someone to do for us ... we must demand of ourselves to do for another person.”*
- ❖ <sup>11</sup>*“Look at yourself as if you are the poor person”* (Rashi; see Slide 32, Source VII-2). Visualize ourselves being forced to collect charity door-to-door. Imagine the feelings of degradation, helplessness and anxiety each time we knock on another door. How would we want to be treated by the homeowner? We would desperately hope to be welcomed warmly with a smiling and gracious reception and receive generous assistance. Treat the poor person at our door the way we would want if the tables were turned - with warmth and authentic concern for the person’s plight.

## VII. The human connection: Using all our “senses” to be *Nosei B’ol*

**Source VII-2: Shemos 22: 24; Rashi:** Mitzvah of lending money – imagining ourselves as the one in need.

<p>When you will lend money to My people, to the poor person who is with you, do not act toward him as a creditor; do not place interest upon him.</p>	<p>שמות כ"ב, כ"ד: אם כִּסֵּף תִּלְוֶה אֶת עַמִּי אֶת הָעֲנִי עִמָּךְ לֹא תִהְיֶה לוֹ כְּנִשְׂאָה לֹא תִשְׁיָמוֹן עָלָיו נִשְׂאָה.</p>
<p><b>Rashi</b> – <i>The poor person who is with you:</i> Look at yourself as if you are the poor person.</p>	<p>רש"י ד"ה את העני עמך: הָנִי מְסַתְּכָל בְּעַצְמָךְ כְּאֵלוֹ אֶתָּה עֲנִי.</p>

### <sup>12</sup>**THE POWER OF SMILING AND RECEIVING PEOPLE WITH “הארת פנים”: A RADIANT (RESPLENDENT) COUNTEenance**

- ❖ The Gemara (Makos 10a) describes greeting people with a radiant countenance as “*shining the sun*” at them. <sup>13</sup>Just as the sun’s rays are converted by a plant into life-giving nutrients, the smiles we greet people with, are converted into energy and vitality by the recipients. It illuminates the darkness within troubled souls and revitalizes them (see Source VII-3, below).
- ❖ <sup>14</sup>Rav Shlomo Wolbe: “*This is the entire essence of a person – to be an individual who shines the sun, i.e., one who greets everyone with a resplendent countenance. This is the foundation of all interpersonal Mitzvos and all our relationships with friends.*”
- ❖ <sup>15</sup>Rav Moshe Gerelick: A sincere smile emanates from the *Tzelem Elokim* (Divine image or spark) within a person’s soul: “*At the moment a person smiles and greets another resplendently, the two souls, the smiling person and the recipient, become connected.*”

**Source VII-3: Avos D’Rebbi Nosson :** The power of greeting people with a radiant countenance.

<p>“<i>Receive everyone with a cheerful countenance</i>” (Pirkei Avos 1:15): How so? This teaches that if a person gives his friend all the finest gifts in the world, but does so with a downcast face, Scripture considers it as if he had given him nothing. But one who receives his friend with a cheerful countenance, even if he does not give him anything, Scripture considers it as if he had given him all the finest gifts in the world.</p>	<p>אבות דרבי נתן י"ג, ד': “והוי מקבל את כל האדם בסבר פנים יפות” (פרקי אבות א: ט"ו): כיצד? מלמד שאם נתן אדם לחבירו כל מתנות טובות שבעולם ופניו זעומות, מעלה עליו הכתוב כאילו לא נתן לו כלום. אבל המקבל את חבירו בסבר פנים יפות אפילו לא נתן לו כלום, מעלה עליו הכתוב כאילו נתן לו כל מתנות טובות שבעולם.</p>
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## VII. The human connection: Using all our “senses” to be *Nosei B’ol*

### **Story About “הארת פנים” (Rav Shlomo Wolbe):**

<sup>16</sup>A young man who approached Rav Wolbe for help with a personal difficulty:

*“I merited that the Mashgiach (Rav Wolbe) graced me with a smile so special, of which I never experienced ... The entirety of the Mashgiach was immersed in the short conversation with me. I felt so esteemed by the manner with which he shared in my predicament, demonstrating how much he wanted to help me ... The Mashgiach's radiant countenance was like a great light, illuminating and warming me in a dark forest where the light is most precious, revealing hidden pathways for troubled people. The Mashgiach's radiant reception fortifies and recharges (resuscitates) people who meet him, with enduring vitality.”*

### **Story About “הארת פנים” (Sabba of Slabodke):**

<sup>17</sup>In his final year of life, the Sabba of Slabodke spoke before the blowing of the Shofar in Rosh Hashana, in the Slabodke Yeshiva in Chevron: *“How can we merit a positive judgment on this awesome day of judgment? With what merit can we approach the heavenly court? By saying ‘good morning’ to our friend every morning with a resplendent countenance – this will tilt the scales to the side of merit (L’kaf Zechus).”*

### **Story About “הארת פנים” (Rav Yisrael Ciner):**

<sup>18</sup>Rav Ciner writes that on one Erev Shabbos, he was in the “shuk” (marketplace) in Jerusalem where many indigent people collect alms. He took note of the distraught appearance of an elderly (poor) man as he handed him the coins, and, *“I looked into his eyes, smiled and asked him how he was feeling, I shook his hand and warmly wished him a Shabbat Shalom. Then an unbelievable change occurred. He would not let go of my hand. He followed me out of the ‘shuk’, holding my hand, all the while thanking and blessing me! I was very moved by this encounter, seeing the incalculably great impact of a ‘small’ Mitzvah, by merely giving a few coins with a simple smile and a few kind words that demonstrate concern.”*

## VIII. <sup>1</sup>Additional strategies to be *Nosei B'ol Im Chaveiro*

- ❖ <sup>2</sup>The wise counsel of the Sabba of Kelm (Slide 31): Visualizing another person's situation and struggles (i.e., using mental imagery), is crucial to be *Nosei B'ol Im Chaveiro*. The following are two suggestions for implementing the Sabba's advice:
  - <sup>3</sup>When approached by an *Meshulach* (*Tzadaka* collector), imagine ourselves thousands of miles from home, knocking on door after door to raise money for our family's needs. How would we want to be greeted and treated? Then, do the same for the *Meshulach*.
  - When lighting candles on Erev Shabbos, think about people whose pain of loneliness is especially poignant on Shabbos, such as childless couples, ill children, singles, widows, divorcees, Agunot and their children. Then, plead for Hashem's mercy to send them a salvation so that their future Shabbos experiences will be joyful.
  
- ❖ The following two stories illustrate in "living color", how magnificently Rav Yechezkel Levenstein employed the Sabba's approach of mental imagery to be *Nosei B'ol Im Chaveiro* (from the Artscroll biography, *Reb Chatzkel*, by Rabbi Yitzchak Kasnett):
  - <sup>4</sup>Rav Michel Yehuda Lefkowitz was once present when the Mashgiach (Rav Levenstein) returned from visiting a sick person. Upon entering the room, the Mashgiach proceeded to explain with deep emotion, at great length, and in minute detail each aspect of the person's mental, emotional, and physical pain and anguish – literally recreating the patient's condition to all of those present. Later Rav Lefkowitz commented: "*We then saw what it means to bear the suffering of another.*"
  - In 1941, just weeks after the Mirrer Yeshiva refugees arrived in Shanghai, Rav Levenstein (the Mashgiach) stressed the imperative of feeling the anguish and pain of their brethren trapped in the indescribable horror of World War II:

<sup>5</sup>*"We need to clearly visualize the awesome suffering that now consumes the world and, in particular, the suffering of our brothers and sisters. We need to visualize their suffering as if we are personally witnessing their suffering: we are hearing their cries, witnessing their bitterness, feeling their agonizing hunger, the freezing cold, their torture, and the savage acts done to them. We need to hear the death cries that pour out from the hearts of our people."*

## VIII. Additional strategies to be *Nosei B'ol Im Chaveiro*

- ❖ <sup>6</sup>Praying on behalf of people in need presents an ideal opportunity for developing the *middah* of *Nosei B'ol Im Chaveiro*. *Sefer Chassidim* states: “*The reason that some people’s prayers go unanswered is because they do not take the suffering and humiliation of others to their heart.*”
- ❖ The <sup>7</sup>Chazon Ish advises us that concrete action to help or bring cheer to someone in pain, even if it feels forced initially, fosters authentic feelings of *Nesiah B'ol*. Our emotions are molded by our actions. Try to “sacrifice” a few seconds every day by cheerfully greeting or thanking people who have menial, thankless jobs, to let them know their work is appreciated and their contribution to the world is recognized.
- ❖ <sup>8</sup>Being “tuned-in” to people while they talk to us, demonstrates that we genuinely want to hear their thoughts and feelings. This gives them a clear message: “*I matter, someone ‘gets’ me.*” When they talk, listen attentively and resist the urge to formulate a response in our minds or to judge them. Maintain eye contact, avoid glancing at cell phones or other distracting sights.
- ❖ Greeting someone with a bright smile demonstrates that we are truly happy to give the person our attention and that we are genuinely interested in hearing what he or she has to say. Saying, “*It’s good to see you,*” really picks up people’s spirits by showing we are happy they are in the world!
- ❖ Any help we can offer, however insignificant it seems to us, has great benefit to relieve the person’s sense of isolation and strengthens his or her spirits by demonstrating that we want to share in their distress. Offering meals, taking care of someone’s children after school (even one afternoon per week), will relieve the pressure on parents who are dealing with a health crisis.

## IX. Neutralizing the impediments to being *Nosei B'ol Im Chaveiro*

**Impediment 1: *I can't approach someone in distress because I won't know what to say.***

**Rebuttal:**

- Often, what people need is simply to feel heard, to know that someone wants to listen their anguish, rather than any specific response or solution (<sup>1</sup>Mrs. Rivka Yudin).
- The reason for this impediment is our misconception that we need to make things better. Just focus on being present with the person in his pain. *"Rarely can a response make something better. What makes something better is connection"* (<sup>2</sup>Brené Brown, Ph.D.).

**Impediment 2: *Whatever little help I can offer cannot alleviate his unbearable hardship.***

**Rebuttal:**

<sup>3</sup>The relief provided by being *Nosei B'ol Im Chaveiro* far exceeds the level of practical help we can offer. The huge benefit of relieving the sense of isolation which often haunts people in crisis, is much greater than the magnitude of tangible assistance we provide.

<sup>4</sup>The Sabba of Kelm observes that the selection of Rivka as a wife for Yitzchak Avinu was precisely due to her desire to extend even "minimal" *Nesiah B'ol*. Rivka watered Eliezer's camels because she wanted to spare his servants the trouble, even though the effort needed by ten strong servants would have been trivial. Yet, it was only because of this "minimal" *Nesiah B'ol*, that Rivka merited to become Yitzchak's wife and Matriarch of the Jewish people.

**Impediment 3: *I am not "cut out" to feel another person's troubles; I am not "touchy-feely."***

**Rebuttal:**

Being *Nosei B'ol Im Chaveiro* begins in our cognitive brain, using mental imagery to "visualize" the situation that another person is living through (see Sabba of Kelm; Slide 31). We merely need to harness the power of visualization (imagination) to be *Nosei B'ol*. Once we activate our mental imagery to visualize people's hardships, we will come to share their feelings as well (<sup>5</sup>Rabbi Yechiel Spero; <sup>6</sup>Mrs. Dina Schoonmaker).

## Summary: *Nosei B'ol Im Chaveiro*: Definition, importance, and applications

<p><b>Being <i>Nosei B'ol Im Chaveiro</i> means ...</b></p>	<ul style="list-style-type: none"> <li>• Being together with someone in his or her distress or joy, sharing the person's feelings, as if we are living through same the situation that caused the distress or joy.</li> <li>• Immersing ourselves in the person's world, giving him or her "<i>a piece of our very being</i>" to feel what he or she is going through, even if we are unable to tangibly help them.</li> </ul>
<p><b>Being <i>Nosei B'ol</i> carries the message ...</b></p>	<p><i>I am with you in your distress or joy, living through it with you. I hear ("I get") you, I value your feelings and troubles - you matter. You are not alone in this journey.</i></p>
<p><b>Hashem's <i>middah</i> of "לְשִׂאֵרֵית נַחֲלָתוֹ" is ...</b></p>	<p>An expression of His intimate kinship with us. Hashem feels every pang of our anguish as His own and He rejoices in all our happiness.</p>
<p><b>When we are <i>Nosei B'ol</i>, we emulate ...</b></p>	<p>Hashem's <i>middah</i> of "לְשִׂאֵרֵית נַחֲלָתוֹ", thereby proclaiming the greatness of our Creator Who created us in His Divine image (<i>b'Tzelem Elokim</i>).</p>
<p><b>The basis for our ability to be <i>Nosei B'ol</i>, is ...</b></p>	<ul style="list-style-type: none"> <li>• Hashem created us in His Divine image (<i>b'Tzelem Elokim</i>), endowing us with the ability to emulate His Divine <i>middah</i> of "לְשִׂאֵרֵית נַחֲלָתוֹ", thereby transcending our natural human limitations.</li> <li>• The Jewish people are one unified entity ("נֶפֶשׁ אֶחָת"), akin to multiple organs of one body. Therefore, we are "spiritually wired" to share the feelings of our fellow Jew.</li> </ul>
<p><b>3 reasons why being <i>Nosei B'ol</i> helps us acquire Torah: Because the virtue of <i>Nosei B'ol</i> ....</b></p>	<ul style="list-style-type: none"> <li>• Strengthens our existence as "כְּאִישׁ אֶחָד בְּלֵב אֶחָד" – "<i>as one person with one heart,</i>" thereby meriting Divine assistance to learn and understand Torah.</li> <li>• Develops our aptitude to view situations through another's perspective. We, therefore, become receptive to different views in Torah, which broadens our horizons.</li> <li>• Enhances our concern for another's spiritual welfare. Therefore, we will naturally share our Torah knowledge with others, thereby meriting Divine assistance to acquire Torah.</li> </ul>

## Summary: *Nosei B'ol Im Chaveiro*: Definition, importance and applications

<p><b>Some positive effects of being <i>Nosei B'ol</i>:</b></p> <p><b>By developing this virtue ....</b></p>	<ul style="list-style-type: none"> <li>• We strengthen our existence as one unified entity (“נִפְּשׁ אֶחָת”), perfecting our coronation of Hashem, Whose kingdom becomes established when we are united.</li> <li>• We transform our interpersonal (בין אדם לחבירו) Mitzvos from mechanical acts to a service of the heart. This is the virtue that defines all our interpersonal Mitzvos.</li> <li>• We activate the Heavenly flow of Hashem’s <i>middah</i> of “לִשְׂאֵרֵית נְהַלְתּוֹ” toward us on a level proportional to our <i>Nesiah B'ol</i>.</li> <li>• We arouse Heavenly help for another person in pain. The degree of relief afforded to that person is proportional to the degree with which we feel his or her pain.</li> </ul>
<p><b><i>Nesiah B'ol</i> in prayer:</b></p> <p><b>When we pray on behalf of a fellow Jew in pain ...</b></p>	<ul style="list-style-type: none"> <li>• We beseech Hashem for relief from personal suffering <i>because our friend’s pain is our suffering as well</i>. Imagine if our friend’s distress would, ה”ו, befall us, how would we pray to Hashem? Pray with the same sincerity on behalf of the friend.</li> <li>• Prayer which emerges from an anguished heart that identifies with people who are suffering, has the power to create a window in the gates of Heaven to penetrate, thereby eliciting Heavenly mercy and salvation for the person in distress.</li> <li>• The effectiveness of our prayers on behalf of others in need, is directly proportional to the degree we experience their pain as our own.</li> </ul>
<p><b>Suggestions for developing and expressing the virtue of <i>Nosei B'ol Im Chaveiro</i>:</b></p>	<ul style="list-style-type: none"> <li>• “Enter the world” of another person’s feelings and thoughts, using mental imagery to visualize the person’s distress and imagine ourselves being in his or her situation.</li> <li>• Reach out to people in their “prison” of loneliness: Greeting people with a smile and showing them that they truly matter to us, can give them the strength to persevere.</li> <li>• Listen in an attentive, non-judgmental manner. Resist the urge to formulate a response while people in distress talk to us or to “judge” the “appropriateness” of their emotional reaction.</li> <li>• “Sacrifice” a few seconds every day by cheerfully greeting or thanking people who have menial, thankless jobs, to let them know their work is appreciated and their contribution to the world is recognized.</li> <li>• When lighting candles on Erev Shabbos, take a moment to think about people whose pain of loneliness is especially poignant on Shabbos. Then, plead for Hashem’s mercy that their pain will be removed, and that their Shabbos experiences will be filled with joy.</li> </ul>

Conclusion: We are NOT powerless; *Nesiah B'ol* saves the day for our brethren in need!

We often feel helpless in the face of the immense suffering that surrounds us. We see parents with desperately ill children, adolescents barely hanging on the fringe, couples struggling with infertility etc. After all, what can we do to relieve their anguish? Our sense of futility often causes us to retreat and hide from them. Consequently, they are sadly left to suffer all alone, compounding their anguish.

<sup>1</sup>Rabbi Yechiel Spero points out an astounding observation: One of the greatest *Nosei B'ol* personalities in Jewish history was Rochel Immeinu! How so? Rochel gave the “signs” to her sister Leah to enable her to marry Yaakov, and to spare her the shame of being discovered as an imposter! Rav Ephraim Wachsman asks, although Rochel demonstrated great *Mesiras Nefesh* to help her sister, how was she allowed to hurt Yaakov by being a party to this deceit? He answers that Rochel visualized Leah’s pain and shame when she would be unable to answer Yaakov’s query about the “signs”. Rochel said, *“I cannot bear my sister’s pain and shame. Maybe deceiving Yaakov is wrong, but I simply cannot take my sister’s pain.”* Accordingly, says Rabbi Spero, perhaps this explains the Midrash (Eichah Rabbah) describing the immediate aftermath of the destruction of the *Beis HaMikdash*. The Patriarchs and Moshe Rabbeinu pleaded *Bnei Yisrael’s* case before Hashem, but He responded: *“Your children have sinned; I can’t help you.”* Then, Rochel Immeinu “jumped” before Hashem: *“Maybe the Jewish people do not deserve mercy,”* argued Rochel, *“but how can You bear the pain of Your children’s suffering? Look how I pushed aside my own wishes because I could not bear my sister’s pain.”* Thereupon, Hashem’s mercy was aroused, and He responded to Rochel, *“For your sake, I will return Israel to their home.”*

All because of the merit of Rochel’s *Nesiah B'ol* - her visualization of Leah’s pain - this merit alone saved the day for the Jewish people! We mistakenly believe our efforts to help people in distress are futile. However, we learn from our Mamma Rochel that the merit of *Nesiah B'ol* alone (i.e., via visualizing another person’s suffering) elicits Hashem mercy and salvation, even when all other avenues of hope appear lost. Based on the <sup>2</sup>concluding paragraph of Chapter 1 in *Tomer Devorah*, <sup>3</sup>Rav Matisyahu Salomon explains that when we are *Nosei B'ol* with a fellow Jew, Hashem’s *middah* of *לְשִׂאֵרֵיit נְחֻלָּתוֹ* (Divine empathy) becomes aroused. Consequently, suddenly a hopeless situation has a complete turnabout for the better. Thus, we are certainly NOT powerless or helpless to help people in distress. Let us apply Mamma Rochel’s timeless lesson to help our fellow Jews in distress by being *Nosei B'ol* with them and projecting this shared pain into heartfelt Tefillah on their behalf. When our prayers on behalf of a fellow Jew emerge from a heart of shared anguish, the opportunities for salvation are endless!

Appendix A: <sup>1</sup>Being *Nosei B'ol* with Hashem's pain and praying for relief of His pain

**NESIAH B'OL FOR HASHEM'S PAIN DUE TO PEOPLE'S SUFFERING**

- ❖ <sup>2</sup>When a person is in distress, the Shechinah (Divine Presence) suffers along with him.
- ❖ <sup>3-4</sup>When praying on behalf of an ill person (for example), our intent should also be to plead for the removal of Hashem's anguish since He shares the person's pain. Thus, the same prayer demonstrates *Nesiah B'ol* for **both Hashem and the ill person**.



- ❖ <sup>4</sup>Our prayer should also express our wish to see the honor of Heaven (*Kavod Shomayim*) magnified when the ill person recovers and serves Hashem in full strength.

**Source A-1: Mishna, Mesechta Sanhedrin:** The Shechinah (Divine Presence) is anguished when a person suffers.

Rebbi Meir said: At the time when a person suffers [for his sins], what expression does the Divine Presence articulate? [So to speak, Hashem says]: "I am burdened (I feel heavy) by My head, I am burdened by My arm." If the Omnipresent is pained for the spilled blood of the wicked, how much more so [is He pained] for the blood of the righteous.

משנה סנהדרין דף מ"ו ע"א:  
 אמר רבי מאיר: בשעה שאדם מצטער שכינה מה לשון אומרת? "קלני מראשי קלני מזרועי", אם כן המקום מצטער על דמן של רשעים שנשפך קל וחומר על דמן של צדיקים.

Translation from: Artscroll Talmud, Schottenstein Edition, Mesorah Publishers.

**Source A-2: Rebbi Chaim of Volozhin:** Placing the focus of our prayers on Hashem's anguish, even for private pain.

When an individual is in pain .... he should plead to Hashem, blessed be He [for relief of His pain], for every human pain produces great anguish [to the Shechinah] Above, as Chazal say: "When a person suffers, what does the Shechinah say? 'I am burdened by My head, I am burdened by My arm!'"

נפש החיים, שער ב', פרק י"א:  
 גם היחיד על צערו ... יש מקום ג"כ לבקש לפניו יתברך על גודל הצער של מעלה בזמן שהאדם שרוי בצער למטה, כמאמרם ז"ל ... "בזמן שהאדם מצטער שכינה מה הלשון אומרת 'קלני מראשי קלני מזרועי'".

Translation from: *Nefesh HaChaim*, Rabbi Avrohom Yaakov Finkel, Judaica Press



## Appendix A: Being *Nosei B'ol* with Hashem's pain

### **NESSIAH B'OL FOR HASHEM'S PAIN DUE TO THE CHURBAN BEIS HAMIKDASH AND OUR EXILE**

- ❖ <sup>5</sup>Hashem suffers greatly when we are in exile. His Shechinah was exiled with us and He yearns for us to return and reunite with Him in the *Beis HaMikdash*.
- ❖ <sup>6</sup>Hashem's Name suffers desecration (Chillul Hashem) because of the destruction of the *Beis HaMikdash* and our exile. We are *Nosei B'ol* with Hashem in our prayers when we express our yearning for His Name to be sanctified via our redemption.

**Source A-3: Mechilta:** The Shechinah was exiled with us and will be redeemed with us.

<p>Whenever Israel was exiled, the Shechinah was exiled with them ... And when they return, the Shechinah will return with them, as it is stated: “<i>And Hashem, Your G-d will return.</i>” It is not written “<i>וְהָשִׁיב</i>” (i.e., He will bring you back) but, rather “<i>וְיָשָׁב</i>” (i.e., Hashem will come back). And it is stated: “<i>With Me, from Levanon, My bride, with Me from Levanon will you come.</i>” ... What is the intent of the words, “<i>My bride, with Me from Levanon</i>”? You and I were exiled from Levanon (i.e., Eretz Yisrael) and we will ascend together to Levanon.”</p>	<p><u>מכילתא דבי רבי ישמעאל מסכתא דפסחא, בא י"ד:</u>          וכן את מוצא, בכל מקום שגלו ישראל, כביכל גלתה          שכינה עמיהם ... וכשעתידין לחזור, כביכל שכינה          חזרת עמהו, שנאמר (דברים ל: ג): "ושב ה' אלקיד          את שבותה". אינו אומר "והשיב", אלא "ושב", ואומר          (שה"ש ד: ח): "אתי מלבנון כלה אתי מלבנון          תבואי" ... ומה תלמוד לומר "אתי מלבנון כלה"?          כביכל אני ואת מלבנון גלינו, אני ואת ללבנון עולים.</p>
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*Mechilta D'bai Rabbi Yishmael: Translation adapted from: Sefaria.org; (a similar version appears in Sifrei Bamidbar 4:4)*

**Source A-4: a) Shir HaShirim; b) Shemos Rabbah:** Hashem's sorrow and wandering during our exile, and His yearning for us to reunite with Him in the rebuilt *Beis HaMikdash*.

<p>I sleep, but my heart is awake. Hark! My Beloved is knocking: “Open for Me, My sister, My beloved, My dove, My perfect one, for My head is drenched with dew, My locks with the drops of the night.”</p>	<p><u>שיר השירים ה', ב':</u>          אני ישנה ולבי ער קול דודי דופק פתחי לי אחתי רעיתי          יונתי תמתי שראשי נמלא טל קנצותי רסיסי לילה.</p>
<p>“<i>Open for Me, My sister, My beloved.</i>” [Hashem says to the Jewish people]: “How long must I wander without a home – ‘For [behold], My head is drenched with dew!’ [Please] - ‘<i>Construct for Me a Sanctuary</i>’ – so that I won’t need to remain outside.”</p>	<p><u>שמות רבה ל"ג:</u>          "פתחי לי אחתי רעיתי" (שה"ש ה: ב): עד מתי אהיה          מתהלך בלא בית, "שראשי נמלא טל"! אלא עשו לי          מקדש שלא אהיה בחוץ.</p>

## Appendix A: Being *Nosei B'ol* with Hashem's pain

**Source A-4c: Tanna Debai Eliyahu:** Hashem's sorrow and "wandering" during our exile.

<p>[At the time of the redemption], the Holy One, blessed is He, will say to Israel: "My children, from the day that I destroyed My home below, I never ascended and dwelled in My home above. Instead, I sat in the dew and rain. And, if you don't believe Me [that I have never entered My home], place your hands on My head and see that it is drenched with dew, as is stated: <i>'For my head is drenched with dew, My locks with the drops of night.'</i>"</p>	<p style="text-align: right;"><u>סדר אליהו זוטא פרק כ"א:</u></p> <p style="text-align: center;">אומר להם הקב"ה לישראל: "בני מיום שהחרבתי את ביתי של מטה, לא עליתי וישבתי בביתי של מעלה, אלא הייתי יושב בטל ומטר. ואם אין אתם מאמינים לי, תנו את ידיכם על ראשי ותראו שהוא מלא טל, שנאמר (שה"ש ה: ב): 'שראשי נמלא טל קווצותי רסיסי לילה'."</p>
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**Source A-5: Yechezkel** (Translation from: Artscroll Tanach, Stone Edition):

When we are exiled, Hashem's Name is desecrated. At our redemption, Hashem's Name will be sanctified.

<p><u>20:</u> They came among the nations where they came, and they desecrated My holy Name when it was said of them, "These are the people of Hashem, but they departed His land."</p> <p><u>23:</u> I will sanctify My great Name that is desecrated among the nations, that you have desecrated among them; then the nations will know that I am Hashem, the word of Hashem, G-d, when I become sanctified through you before their eyes.</p> <p><u>24:</u> I will take you from among the nations and gather you from all the lands, and I will bring you to your own soil.</p>	<p style="text-align: right;"><u>יחזקאל פרק ל"ו:</u></p> <p style="text-align: center;">כ': ויבוא אל הגוים אשר באו שם ויחללו את שם קדשי באמר להם עם ה' אלה ומארכזו יצאו.</p> <p style="text-align: center;">כ"ג: וקדשתי את שמי הגדול המחלל בגוים אשר חללם בתוכם וידעו הגוים כי אני ה' נאם ה' יקום בהקדשי בכם לעיניהם.</p> <p style="text-align: center;">כ"ד: ולקחתי אתכם מן הגוים וקבצתי אתכם מקל הארצות והבאתי אתכם אל אדמתכם.</p>
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**Source A-6: Mesillas Yesharim:** Feeling anguish for the diminution of Hashem's honor due to our exile.

Praying for the restoration of Hashem's honor via our redemption.

<p>"[A pious person] surely ought to experience constant, authentic anguish over the exile of Israel and the destruction of the <i>Beis HaMikdash</i>, inasmuch as this (state of exile and destruction) causes a diminution of the honor of Hashem, blessed be He. And he will yearn for the redemption because through it there will be an elevation in the honor of Hashem, blessed be He ... And he will pray persistently for the redemption of the Children of Israel and for the restoration of the honor of Heaven."</p>	<p style="text-align: right;"><u>מסילת ישרים פרק י"ט:</u> בבאור חלקי החסידות:</p> <p style="text-align: center;">הנה ודאי צריך שיצטער תמיד צער ממש על הגלות ועל החורבן, מצד מה שזה גורם מיעוט כביכול לכבודו יתברך, ויתאוה לגאולה לפי שבה יהיה עילוי לכבוד השם יתברך ... ויתפלל תמיד על גאולת בני ישראל והשבת כבוד שמים לעילוי.</p>
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*Translation from: Artscroll Mesillas Yesharim, Jaffa Edition*

## Appendix A: Being *Nosei B'ol* with Hashem's pain

### **BEING *NOSEI B'OL* WITH HASHEM'S PAIN:**

#### **PRAYING FOR HASHEM'S NAME TO BE SANCTIFIED THROUGH OUR REDEMPTION**

- ❖ In addition to being *Nosei B'ol* with our fellow man, we should also be *Nosei B'ol* with Hashem's pain due to the diminution of His honor as a result of the destruction of the *Beis HaMikdash* and our exile (<sup>7</sup>Rav Wolbe).
- ❖ <sup>8</sup>Rebbe Levi Yitzchak of Berditchev advises us to contemplate the great level of "*Nachas*" (contentment) Hashem derived from our service in the *Beis HaMikdash* and how much pain He has suffered since the destruction of the *Beis HaMikdash* because we cannot give Him this "*Nachas*".
- ❖ We are *Nosei B'ol* with Hashem when we pray for our redemption (e.g., in the *Shemoneh Esrei*, during the *Berachos* of "ולירושלים עירך" and "את צמח דוד"). Our prayers express our yearning for Hashem's Name to be sanctified (i.e., the restoration of His honor) via our redemption.
- ❖ When praying for our redemption, ponder Hashem's "homelessness" during our exile and His yearning to be reunited with us in the *Beis HaMikdash*. These thoughts will help us pray with a heart that "shares" Hashem's pain and yearning.
- ❖ The underlying theme of all prayer is to plead that Hashem's honor will be revealed in the world (<sup>7</sup>Rav Wolbe).

Appendix B: <sup>1</sup>One who is *Nosei B'ol Im Chaveiro* leads a life of Kiddush Hashem

**NESIAH B'OL FOR FELLOW JEWS CULTIVATES A KEEN CONCERN FOR KIDDUSH HASHEM**

One who develops his character to feel another person's pain, will also feel the pain of the Shechinah (Sabba of Kelm; Source B-1a). One who feels pain for his friend's suffering will place a premium on upholding the honor of Hashem, i.e., ensuring Kiddush Hashem (Rav Yechezkel Levenstein; Source B-1b).

**Source B-1: a) Sabba of Kelm; b) Rav Yechezkel Levenstein:** One who is *Nosei B'ol Im Chaveiro* places paramount importance on sanctifying Hashem's Name.

<p>One who feels the pain [of another person], will also be greatly distressed over the Shechinah's pain, so to speak.</p>	<p>מכתבי הסבא מקעלם ז"ל, מאמר נחמד ונעים: ואחרי שהוא מרגיש הצער, מצטער הרבה כביכול על צער השכינה.</p>
<p>One who attains love of his fellow man, will also attain love of Hashem, blessed be He. A person who feels pain for his friend's suffering, will also feel concern for Kiddush Hashem (i.e., upholding the honor of Hashem will be of paramount importance). However, one who is apathetic to the pain of his friend, will also have little concern for Kiddush Hashem.</p>	<p>אור יחזקאל, חלק מדות, מאמר "נושא בעול עם נפטר": וכל ששיג אהבת הבריות כן ישיג אף אהבת השי"ת, שבעת שמצטער בצער תבירו כן מטריד אותו אף קידוש השם. וכאשר אינו טרוד מצער זולתו רחוק אף מקידוש השם.</p>

**Why does *Nesiah B'ol* for my friend's pain lead to concern for Kiddush Hashem?**

<sup>2</sup>Hashem feels great pain when a person suffers. <sup>3</sup>In *Tomer Devorah*: Hashem says "שָׂאֵר בְּשׂוֹר לִי עַמָּהֶם" – "I have an intimate relationship with them (the Jewish people)." <sup>4</sup>Rav Yaacov Haber explains: We are Hashem's "extensions" and therefore, He intimately feels our suffering. This can be understood via a neurophysiology analogy. When a person's foot is injured, the central nervous system (brain) receives the pain sensation via communication from the nerve endings in the foot. In an analogous manner, Hashem, so to speak, is the central nervous system and we are His extensions, i.e., the nerve endings attached to Him. As such, any pain we experience is His own pain. Therefore, if I am *Nosei B'ol* with my fellow Jews, i.e., feeling the pain of Hashem's extensions, I will come to be *Nosei B'ol* with Hashem Himself (i.e., feeling His pain due to His children's suffering). My *Nosei B'ol* capability will also progress to feeling Hashem's pain from <sup>5</sup>the desecration of His Name (e.g., due to our exile and destruction of the *Beis HaMikdash*). As a corollary, I will endeavor to uphold Hashem's honor by always acting in a way that sanctifies His Name.

**A PERSON WHO IS *NOSEI B'OL* EMULATES HASHEM'S *MIDDAH* OF "לְשֵׁאֲרִית נְחֻלָּתוֹ":  
PROCLAIMING THE GREATNESS OF OUR CREATOR**

- ❖ When we emulate Hashem's attributes, our behavior creates Kiddush Hashem in the world. Since we are created in the Divine image, our sublime behavior which resembles Hashem's attributes, proclaims the greatness of our Creator Who endowed us with a "portion" of His Divine qualities (<sup>6</sup>Rav Matsiyahu Salomon).
- ❖ When we are *Nosei B'ol Im Chaveiro*, we resemble Hashem's *middah* of "לְשֵׁאֲרִית נְחֻלָּתוֹ" (Divine empathy), thus proclaiming Hashem's greatness - sanctifying His Name.

**Source B-2: Rambam:** One who gladdens the hearts of the downtrodden resembles the Shechinah.

It is preferable for a person to be more liberal with his donations to the poor than to be lavish in his preparation of the Purim feast or in sending portions to his friends. For there is no greater and more splendid happiness than to gladden the hearts of the poor, the orphans, the widows, and the converts. One who gladdens to the hearts of these downtrodden people resembles the Shechinah (Divine Presence), [as Yeshayahu states that Hashem Himself descends], *"to revive the spirit of the lowly and to revive the heart of the despondent."*

רמב"ם, הלכות מגילה וחנוכה, פרק ב' הלכה יז:  
מוטב לאדם להרבות במתנות אביונים מלהרבות  
בסעודתו ובשלוח מנות לרעיו. שאין שם שמחה  
גדולה ומפארה אלא לשמח לב עניים ויתומים  
ואלמנות וגרים. שהמשמח לב האמללים האלו  
דומה לשכינה שנאמר (ישעיה נ"ז: ט"ו): "להחיות  
רום שפלים ולהחיות לב נדכאים."

Translation from: Chabad.org

**Why does a person who gladdens the hearts of downtrodden people resemble the Shechinah?**

The Rambam cites Yeshayahu 57: 15: *"I abide in exaltedness and holiness, but I am with the despondent and lowly of spirit, to revive the spirit of the lowly and to revive the heart of the despondent."* Rashi (ibid) explains that despite His exalted abode, Hashem "lowers" His Shechinah to dwell with the downtrodden, i.e., to be with them and share their suffering. Therefore, a person who genuinely cares about the downtrodden to bring happiness into their hearts, emulates Hashem's ways and resembles the Shechinah. Similarly, the <sup>7</sup>Midrash says one who practices the Mitzvah of *Tzedaka* with *Nesiah B'ol*, i.e., by commiserating with and soothing the pain of impoverished people, is "likened to his Creator".

**CREATING KIDDUSH HASHEM IS OF PARAMOUNT IMPORTANCE**

**TO A PERSON WHO IS A *NOSEI B'OL IM CHAVEIRO* (SUMMARY)**

- ❖ One who keenly feels the suffering of fellow Jews, will come to be *Nosei B'ol* with Hashem's pain caused by Chillul Hashem (especially the Chillul Hashem caused by the Shechinah's state of exile). He will therefore endeavor to uphold the honor of Heaven (*Kavod Shomayim*) by always acting in a way that sanctifies Hashem's Name.
  
- ❖ By gladdening the hearts of the downtrodden and practicing *Tzedaka* with the spirit of *Nesiah B'ol*, a person is "likened to his Creator". This indicates that one who is *Nosei B'ol Im Chaveiro* expresses Divine-like qualities on a very high level. Hence, he proclaims the greatness of his Creator Who endowed him with a "portion" of His Divine essence, which creates Kiddush Hashem in the world.

## Appendix C: <sup>1</sup>The Jewish nation's responsibility to be *Nosei B'ol* with all mankind

In May 22, 1960, Chile was struck by the most powerful earthquake ever recorded (the "1960 Valdivia earthquake"). This catastrophe left approximately two million people homeless and untold thousands injured and dead across three continents. During a *mussar* address following the earthquake, Rav Yechezkel Levenstein reprimanded the Yeshiva students for failing to be *Nosei B'ol* with those who were devastated by this disaster and for not feeling sorrow for their unimaginable suffering. Here are some excerpts from <sup>2</sup>Rav Levenstein's address:

- ❖ **"It behooves us to reflect upon the misfortunes and pain in the world.** The (Chilean) earthquake has left thousands killed, injured and homeless with no roof overhead. Yet, this has left no impression upon us (we remain apathetic to their terrible suffering). I do not see anyone talking about this. Why are we not thinking about the tremendous calamity that has befallen the residents of the impacted countries?"
- ❖ "We fail to understand that a person's purpose is to be concerned about and seek out the wellbeing of the entire world and all its creations, as the Gemara states regarding Rabbi Yochanan ben Zakai - no one ever preempted his greetings to anyone, even a non-Jew in the street. The Midrash states, "What is the difference between Jewish prophets and non-Jewish prophets? The Jewish prophets prophesized with the attribute of mercy toward Jews and non-Jews alike, as Yirmiyahu said, *"my heart moans for Moav like flutes,"* (because of his great anguish over the suffering of the non-Jews). **Thus, the Holy One, blessed is He, demands from us that we empathize with and have compassion for non-Jews as well.** We are obligated to feel the pain of all the victims swept away by the catastrophic earthquake, and to feel the terror of those who live in the affected areas."
- ❖ "If a prophet would have come and foretold that all catastrophes which befall the world are a punishment for our sins, we would have trembled from Heaven's punishment. **We are obligated to feel the pain of the nations of the world.** If we have a Torah obligation to care about the pain of animals, how much more so we must feel the pain of people who are created in the *Tzelem Elokim* (Divine image) ... If only our hearts were imbued with love of mankind, we would be alarmed and aroused by this catastrophe; we would perceive and feel Heaven's punishment [warning to us to repent]. Thus, endeavoring to perfect our *middos* is the path to awakening and strengthening ourselves in *Emunah* (faith)."

## Appendix D: Stories of awesome *Nesiah B'ol* demonstrated by great Torah scholars

<sup>1</sup>During World War I, the saintly Chofetz Chaim could not rest. He grieved constantly for the suffering endured by *Klal Yisrael* throughout Europe. He was well into his eighties when his wife woke up in the middle of the night and noticed that her saintly husband was not in his bed. She rose quickly to see if he was feeling well, and found him lying on the cold, hard floor, with his hands bent under his head in place of a pillow. Seeing her elderly husband in such a position frightened her, so he explained his actions: *"I was lying so comfortably in my warm bed, and then I began to think of all my fellow Jews who have been forced from their homes by the advancing armies and have no warm bed to sleep in. How can I sleep in my bed while others sleep on the cold, hard floors? I too will do the same. So, I arose and lay on the floor, as well."* In a slightly different version, the Chofetz Chaim explained that at a time when Jewish soldiers were struggling, fighting for their lives in bunkers and foxholes, grappling with the bitter cold in the winter and the unbearable heat in the summer, he just could not permit himself to sleep in a bed. Similarly, when Rav Chaim Soloveitchik, zt"l, was the Rav of Brisk, half the city burned down leaving hundreds of Jews homeless. Rav Chaim promptly moved out of his home and slept on a hard bench in a Beis Medrash, exclaiming. *"How can I sleep in a comfortable bed when so many people do not have a roof covering them?!"*

<sup>2-3</sup>Another example of profound *Nesiah B'ol* involves Rav Isser Zalman Meltzer (the father-in-law of Rav Aharon Kotler). His grandson, Rav Shneur Kotler, who was engaged to be married, escaped the horrors of Europe during World War II while staying with Rav and Rebbitzin Meltzer in Israel (Palestine). His future Rebbitzin had escaped to Shanghai. Needless to say, the grandparents became very close to Rav Shneur. After the war, when it was time to say goodbye to Rav Shneur who was leaving for America to be married, Rav Meltzer escorted him down from their fourth-floor apartment. Halfway down, Rav Meltzer stopped on the stairs, blessed his grandson, wished him "Mazel Tov" and went back up to his apartment. People who saw this were astounded – why didn't the Rav accompany his grandson down to the taxi waiting in the street? Rav Meltzer explained, *"Do you know how many people in this building would do anything to have a child, let alone a grandchild, who survived the war? Do you know how hard it would be for the woman across the street looking out the window, who lost her entire family? How could I go down to the street and embrace my grandchild, flaunting my joy publicly, when these people can't do the same?!"*

<sup>4</sup>During Israel's Six Day War in 1967, Rav Yechezkel Levenstein demanded that his students "visualize" the suffering of the Chayalim through vivid imagery: *"We must project ourselves into their dire state, 'picturing' them in our mind as they are assailed in the foxholes in the cold and heat, while the peril of death hovers overhead ... we dare not remain apathetic."* As the war began, he told his *talmidim*:



## Appendix D: Stories of awesome *Nesiah B'ol* by great Torah scholars

<sup>5</sup>*"In a time of war we must feel the danger of our soldiers. The loss of one Jewish soldier, even when measured against the destruction of thousands of our enemies, is incalculable. And for every soldier who arrives home from battle alive our joy must be unbounded."* After the victory he exhorted his *talmidim* to identify with the people who lost family in the conflict: *"Hand-in-hand with our victory another reality was created; thousands of Jewish lives have been lost. How many thousands of families are bereft with a pain that is so great that it cannot now be consoled? How many dear ones have been killed? How much this must weigh upon every Jewish soul. How much must we feel their pain – actually feel it as our own. More than our rejoicing over our enemies we must feel the pain of our grieving brothers and sisters."*

Rav Chaim Shmuelevitz, the legendary Rosh HaYeshiva of the Mirrer Yeshiva, was well known for his keen sensitivity to the suffering of others and his awesome *ma'alah* of *Nosei B'ol Im Chaveiro*, of which many stories abound. <sup>6</sup>During the 1976 Entebbe hostage crisis, the Mirrer Yeshiva in Yerushalayim scheduled a gathering to recite Tehillim on behalf of the hostages. As Rav Chaim walked up the stairs leading to the Beis HaMedrash, he began whimpering to himself as his mind filled with images of frightened people trapped away in the darkest of situations. He then attempted to enter through the back of the Beis HaMedrash, but when he took one look at the huge tense crowd waiting to say Tehillim, the Rosh HaYeshiva could go no further, he grabbed onto a chair and began to sob uncontrollably for several minutes. Finally, Rav Chaim composed himself enough to walk to front of the Beis HaMedrash to speak to the yeshiva *talmidim*. Through his muffled sobs, the Rosh HaYeshiva managed to force out only one sentence in a barely audible voice choked with pain: *"Imagine how you would be saying Tehillim if it were your father or mother, your brother or sister, who was there."* Clearly, Rav Chaim was urging the *talmidim* to internalize the suffering of the hostages through mental imagery as if they were personally victimized, in order to ensure that their Tefillos would arise from the depths of their souls.

<sup>7</sup>Rav Shmuelevitz wept and spoke every Yom Kippur about the need to empathize with the dangers that the IDF soldiers face on a daily basis. He stated that we all owe a tremendous debt of *Hakaras Hatov* (gratitude) to the *Chayalim*. <sup>8</sup>Once, when told of the loss of a IDF soldier's life, Rav Shmuelevitz cried, paused, cried again, paused and cried again. He explained, *"First I cried for his life cut so short, then I thought of his mother's pain, and then, his father's pain."* <sup>9</sup>While studying at the Mir Yeshiva in Jerusalem, Rav Chaim Walkin recalled the following event about his Rosh HaYeshiva, Rav Shmuelevitz: "During the 1973 Yom Kippur War, he entered the Beis HaMidrash and asked: *'Young men, did you sleep last night? Are you sleeping well at night? Do you know how many mothers are not sleeping at night because their sons are at the battlefield? How can you sleep peacefully? Where is the sharing in the pain of another person? Where is the Nosei B'ol?'"*

## Appendix D: Stories of awesome *Nesiah B'ol* by great Torah scholars

<sup>10</sup>The following is a story about the amazing *Nesiah B'ol* of Rav Moshe Feinstein. As a Rav of great renown, many families sought to honor Rav Moshe to officiate at their children's weddings. Consequently, it was not infrequent for Rav Moshe to officiate at two or more weddings in one night. On one such evening, after officiating at the first Chuppah ceremony, Rav Moshe and his assistant who would drive him to the next wedding, made their way to the elevators to exit the hall. Many men crowded around them to hear a good word from the smiling Rav or just shake his hand. Rav Moshe, always amiable and warmhearted, displayed no sign of impatience, but his assistant nonetheless quickly ushered the Rav into the elevator. The elevator doors closed while the crowd strained to catch a final glimpse of the humble Rav. To the utter astonishment of his assistant, when the elevator reached the main floor, Rav Moshe said, *"We need to return to the wedding hall."* The two men went back upstairs where Rav Moshe quickly strode into the hall and looked intently from side until side until a hint of recognition registered on his face. He made his way straight to one of the tables, approached one of the guests, and with a wide smile, exclaimed a hearty *"Shalom Aleichem"* to him. Rav Moshe then asked the ecstatically surprised guest, *"And, how are you?"*, happily exchanging pleasantries with him for several minutes, never letting on that he needed to be in the car ten minutes ago! After his parting good wishes, Rav Moshe left with his assistant into the night to do it all over at the next wedding. The flabbergasted assistant could not help but wonder what urgent business required Rav Moshe to return to the hall after he had already left. The driver surmised, *"I assume the Rosh Yeshiva was close to this gentleman and he had to go back to see him."* *"Actually,"* replied Rav Moshe, *"I never saw him before tonight. When we stepped into the elevator to leave the first time, I saw his face in the crowd surrounding us. He was trying to shake my hand and offer a greeting, but the doors closed before I could respond. As we rode down the elevator, I could not help thinking how disappointed he was after getting caught in the crowd, trying with no avail to get my response. How could I leave the wedding hall without returning his greeting and exchanging a few good words with him?!"* One must consider the utter sacrifice Rav Moshe made to officiate at so many weddings, when he had so many pressing worldwide Jewish problems, complex Halachic inquiries as well his own yeshiva's needs, all of which awaited his return from the final wedding of the night several hours later. In addition, he had to forego so much time from his beloved Torah study to bring joy to thousands of brides and grooms who would never forget the day this Torah giant led them through their nuptials. With all this pressing on his mind as the elevator doors are about to close, Rav Moshe suddenly sees one Jew who is trying to exchange a *"Shalom Aleichem"* with him. His immediate reaction? *"We are going back upstairs, because I can't bear the thought of one Jew who I never met before, suffering disappointment!"* Rav Moshe was happy to put aside all the pressure on his shoulders, just to give his undivided attention with a shining, smiling countenance, to a Jewish person he never met before.

## Appendix D: Stories of awesome *Nesiah B'ol* by great Torah scholars

The following story was told by <sup>14</sup>Rav Michael Yammer about the amazing ability of his Rebbi, Rav Shlomo Zalman Auerbach, to immerse himself in another person's situation and "see" it through that individual's perspective, especially when guiding people through difficult life problems. A Jewish religious couple in Israel who experienced fertility difficulties, adopted a non-Jewish infant girl. A non-Jewish child who is converted by Jewish parents, must accept Torah and Mitzvos before reaching Bar/Bas Mitzvah to validate and complete the conversion. This girl was not told about her adopted status until shortly before she reached Bas Mitzvah, at which time she announced she would not complete the conversion; she decided to live the rest of her life as a non-Jew. For a full month, the teachers at her religious school valiantly tried to persuade her of the immense privilege to be a member of the *Am Segulah* (treasured nation) and the Jew's eternal reward in *Olam Habboh* (World to Come), but to no avail. The sense of desperation of her parents cannot even be imagined, but there was another problem that even magnified their anguish. After they adopted this girl as an infant, Hashem blessed them with several natural children. If this girl would have gone on to live as a non-Jew, her parents would have to raise her to adulthood – as a non-Jew, in the same household with their Jewish children! Who can even fathom the depths of their heartbreak! In desperation, the girl's mother took her to see Rav Shlomo Zalman, a couple of days before her twelfth birthday. Upon hearing the mother's description of the situation, the Rav asked to privately speak with her daughter. After three minutes of private conversation, the girl emerged from the Rav's study, ran to her mother and announced that she wanted to become a full-fledged Jew. Her shocked mother, who felt hopeless until one second ago, asked the Rav if he could repeat what he told her daughter. With the girl's permission, the Rav said, "I promised your daughter that if she becomes a Bas Yisrael, she will merit to have a husband who will stay faithful to her until 120 years and will never abandon her." The mother, still stunned, asked, "The Rav did not speak to her about *Olam Habboh*, etc.?" The Rav answered, "What was bothering your daughter that prevented her from committing to a Jewish life? It was not a lack of appreciation for *Olam Habboh*. One month ago, she learned that her biological mother abandoned her as an infant and she was afraid that it will happen again – this is what bothered her. Therefore, I had to go into her Neshoma (soul), to feel what troubled her and allay her anxiety and pain, and then she was happy to accept Torah and Mitzvos." In the depths of her heart, this girl really wanted to grow up as a Jewish woman, but without the amazing ability of Rav Shlomo Zalman to "go" into this girl's world and "see" the situation from her perspective – to see the anguish in her soul, she would have been lost to the Jewish people forever. And because of the Rav's ability, her parent's lives were transformed from unimaginable heartbreak to joy and jubilation, in a matter of three minutes!

## Appendix D: Stories of awesome *Nesiah B'ol* by great Torah scholars

The following story was told regarding Rav Elazar Menachem Shach, the Rosh HaYeshiva of the Ponovezh Yeshiva. <sup>12</sup>Rav Shach was once informed that a particular Jew who had lost his wife was plunged into a deep depression. In his grief he ceased to eat, speak or function. Rav Shach immediately went to visit him but there was no response when he knocked on the door. Seeing that the door was not locked he went inside and took a seat next to the couch upon which the poor fellow lay. Placing his hand on the fellow's shoulder he said to him: *"I understand you so well. I too am a widower and I also felt as if my world had come to an end. We share the same grief, for whoever is without a wife, our Sages say, is without simcha. You need simcha and I need simcha."* A spark of life was suddenly visible in the eyes of the listener and Rav Shach continued: *"I have an idea of how we can help each other. I know how to prepare a good cholent for the Shabbos meal. I will prepare such a cholent on Erev Shabbos and send it to you here. On Shabbos I will come to your home. We will eat together, sing zemiros together and give strength to each other."* For the first time a smile came to the lips of his listener who gently protested that there was no way for him to thus impose on the Rosh HaYeshiva. *"If so,"* concluded Rav Shach as he departed, *"please think of some other plan. In any case I will visit you again tomorrow because I gain strength from being together with you."*

Rav Chaim Stein, zt"l, the Rosh Yeshiva of the Telshe Yeshiva, often spoke publicly about the plight of young women having trouble finding a *shidduch*. Incredibly, he even invoked these women's anguish during his heartrending eulogy for his own son, Rav Sholom Refoel Yehuda Stein, zt"l, who passed away at a relatively young age. During his eulogy, the Rosh Yeshiva leaned over his son's *aron* (casket) and spoke to him in almost a whisper: *"My dear Sholom Rephoel Yehuda, don't forget your widow, don't forget your mother and your daughter and the entire family. Don't forget alleh Yiddishe techter (all of the Jewish daughters) who need to find their zivugim (marriage match). Go to the Kisei Hakavod (Divine Throne of Glory) and say 'kra roah gezar dineinu' (tear up the harsh decree)."* He repeated this last plea three times before he stepped down from his eulogy (<sup>13</sup>Rabbi Avrohom Birnbaum).

<sup>14</sup>The following story about the sterling character of Rav Aharon Lichtenstein, was told by Rabbi Michael Taubes. At the time of the Six Day War in 1967, a rally was held in Washington, DC, to encourage US support for Israel. Several busses went from Yeshiva University (YU) with students and faculty members, including Rav Aharon on board. When the busses returned to YU, it was very late at night. A student offered to walk Rav Aharon home (who lived several blocks from YU at that time). The people quickly filed off and this student found himself waiting on the sidewalk for Rav Aharon whom he did not see anywhere. Assuming that Rav Aharon must have somehow gotten off the bus unnoticed and walked home by himself, the student was about to leave when he decided to go back onto the bus just to check one more time. And there indeed he found Rav Aharon helping the bus

## Appendix D: Stories of awesome *Nesiah B'ol* by great Torah scholars

driver collect all the bags, wrappers, cans, and bottles which the students had left on the bus, explaining that the driver too wanted to get home and there is no reason that he should have to be delayed because people had left garbage behind.

<sup>15</sup>Rav Shach repeated a story told by the Ponovezher Rov (Rav Yosef Shlomo Kahaneman) about his visit to Radin to receive a Brocha from the Chofetz Chaim. When the young Yosef Shlomo arrived at the Chofetz Chaim's home, he was told that the *Gadol* had left and would be returning shortly. As he sat and waited for the Chofetz Chaim to arrive, he began hearing piercing cries from the upper story of the house, and he felt compelled to investigate what was happening there. The Chofetz Chaim's family assured him, though, that there was no need for concern; the voice belonged to the Chofetz Chaim himself. "Before you came," they explained, "he was told that a certain woman is having a difficult childbirth and her life is in danger, and he went upstairs to say Tehillim." When Rav Shach repeated this story, he declared, "*The Chofetz Chaim wept so passionately because he was a Nosei B'ol; he shared the burdens of others. The woman was not his granddaughter or niece; she was simply another Jew. But who else would be concerned for her, if not the Chofetz Chaim? We must learn from him to share the burdens of others.*"

May the merit of these great *Tzaddikim* help us follow in their ways to attain great heights in *Ahavas Yisrael* and in the *middah* of *Nosei B'ol Im Chaveiro*.

Footnotes: Additional explanation and references, by section and slide numbers

## Introduction: *Chesed* which flows from the source of the Jewish soul

### Slide 5

<sup>1</sup>See Kuntres, Source III-12, p. 41 (הרב מתתיהו סלומון: מתנת חיים, מאמרים, ח"א, מאמר "ותקצר נפשו בעמל ישראל").

<sup>2</sup>Tomer Devorah; see Slide 18, Source III-2.

<sup>3</sup>Kedushas Levi, Rebbe Levi Yitzchak of Berditchev; see Slide 20, Source III-4.

### Slide 6

<sup>4</sup>Rabbi A. Leib Scheinbaum, Parshas Beshalach, shemayisrael.com, <http://www.shemayisrael.com/parsha/peninim/archives/beshalach64.htm>

## Section I: What is the meaning of *Nosei B'ol Im Chaveiro* ?

### Slide 7

<sup>1</sup>See Kuntres, Section I, pp. 4-9 for more extensive discussion.

<sup>2</sup>Rav Yeruchem Levovitz; see Slide 8, Source I-2.

<sup>3</sup>Rav Chaim Friedlander; see Slide 8, Source I-3.

<sup>4</sup>The notion that being *Nosei B'ol* greatly benefits a person who is suffering even when I cannot offer him tangible help, is evident from Moshe Rabbeinu's participation in his brethren's servitude in Egypt. Moshe's lifting their bricks could not practically ease the burdens for millions of enslaved laboring Jews. Rather, the purpose of Moshe's actions was to demonstrate sharing and solidarity with the Jewish people's suffering, which is the essence of *Nosei B'ol Im Chaveiro*, as opposed to tangibly solving someone's problem (Rav Shlomo Wolbe; see Kuntres, Source XI-4, p. 100).

<sup>5</sup>Another illustration of this concept is from the Mitzvah of *Nichum Aveilim* (comforting mourners). Rav Noach Weinberg (recorded by Rabbi Dovid Rosman) explains that the purpose of *Nichum Aveilim* is to be *Nosei B'ol* with the mourners, simply to be present with them and share in their pain. Therefore, if the mourner does not initiate conversation, just by sitting silently with him, this itself is a source of comfort since it demonstrates that we are in pain with him (Kuntres, Section XI-D-3, p. 100).

<sup>6</sup>Rav Yechezkel Levenstein and Rav Shlomo Wolbe (see Kuntres, Section III-A, subsections 1 & 4, pp. 30, 32-33, respectively).

<sup>7</sup>See Kuntres, p. 5. (הרב מתתיהו סלומון: מתנת חיים, מאמרים, ח"א, מאמר "נושא בעול - מקניני התורה").

### Slide 9

<sup>8</sup>See Kuntres, p. 8 for more detailed description of Rav Shlomo Zalman's comments.

## Section II: Who are our models of a *Nosei B'ol Im Chaveiro* ?

### Slide 10

<sup>1</sup>See Kuntres, Section II-A, pp. 10-14, for more extensive discussion;

<sup>2</sup>The expression, "שָׂאֵר בְּעָרֵי", is defined by Rav Yaakov Haber as follows: We are Hashem's "extensions" and therefore, He intimately feels our suffering. This can be understood via a neurophysiology analogy. When a person's foot is injured, the central nervous system (brain) receives the pain sensation via communication from the

## Footnotes: Additional explanation and references, by section and slide numbers

nerve endings in the foot. In an analogous manner, Hashem, so to speak, is the central nervous system, and we are His extensions, i.e., the nerve endings attached to Him. As such, any pain we experience, is His own pain (see Kuntres, Section VII-A; p. 60; also see slide 44).

### Slide 11

<sup>3</sup>See Kuntres, Source VII-1b, pp. 60, Sefer Halkarim.

<sup>4</sup>Rav Matisyahu Salomon, explains in the name of Rav Eliyahu Lopian, that the redemption from Egypt required arousal of the Divine *middah* of “לְשֹׂאֲרֵית נְחֻלָּתוֹ” because the merits of the Jewish people were insufficient to deserve redemption (see Kuntres, Section VIII-B, 1-4, pp. 70-71).

<sup>5</sup>Rav Yeruchem Levovitz (see Kuntres, Section VII-A-4, p. 61).

### Slide 13

<sup>6</sup>See Kuntres, Section II-B, pp. 15-19 for more extensive discussion.

<sup>7</sup>Cited by Rav Salomon: The 80-year period from Moshe’s birth until the burning bush encounter is chronicled in the Torah in only 21 verses. The few events which the Torah records, are remarkable because they demonstrate Moshe Rabbeinu’s supreme *Nesiah B’ol*, indicating that it was this *ma’alah* alone that qualified Moshe to become the Jewish people’s redeemer and transmitter of the Torah (see Kuntres, Section II-B, pp. 15-16).

<sup>8</sup>**Event C**, along with **Event B**, led to the attempted execution of Moshe by Pharaoh.

<sup>9</sup>In **Event B**, the victim and his oppressor were well defined and distinct, innocent versus evil. Consequently, our instinctive reaction is to rise to the defense of the innocent victim. In **Event C**, this clear distinction did not exist since both parties were culpable for participating in reprehensible behavior. Our instinctive compassion would not easily be aroused for such people and we might easily justify not getting involved. Nonetheless, Moshe Rabbeinu could not bear seeing his brethren engaging in such behavior and/or becoming victimized and he intervened to stop them.

<sup>10</sup>In the above three events (**Events A-C**), Moshe Rabbeinu’s intervention was on behalf of his own people in his native land, which afforded him some sense of security. By contrast, in **Event D**, Moshe was in a foreign land among strange people, where getting involved in an altercation between the local people could have jeopardized his own safety. After all, his intervention to save a fellow Jew in a country where he knew the authorities, nearly cost him his life. Certainly, he could not expect to be treated fairly in a totally strange country if he intervened in a local quarrel. He could easily have said, “why should I meddle in altercations between one non-Jew and another?” Yet, not only did Moshe intervene to defend Yisro’s daughters, but he even watered their animals for them.

### Slide 14

<sup>11</sup>Rav Friedlander derives the following from this verse: In order to feel another person’s struggles, we must exit (“וַיֵּצֵא”) our own station in life (i.e., put our personal perspectives and biases aside) to see (“וַיִּרְאֵ”) the situation through the lens of the person who is suffering (see Kuntres, Section II-B, 4-5, pp. 16-17).

<sup>12</sup>Moshe’s purpose in physically carrying the bricks and mortar was not to tangibly lighten the Jewish people’s workload. Millions of Jewish people were enslaved; hence, Moshe’s physical assistance would not accomplish “as much as a drop in the ocean” to reduce their workload! His purpose in sharing their burdens was: (1) To implant in his own heart a keen understanding of the depths of their distress, to enable him to feel their suffering; and (2) To be together with his brethren in their suffering and console them by seeing the noble Moshe share in their pain

## Footnotes: Additional explanation and references, by section and slide numbers

(Rav Yeruchem Levovitz, Rav Wolbe, Rav Friedlander; see Kuntres, Section II-B-7, p. 18). It was necessary for Moshe to advance his empathy from an inner passive state into concrete actions of sharing their burdens, even if it would not tangibly ease their suffering. Physical action fosters within us the emotional capacity to share another person's feelings.

<sup>13</sup>Rav Friedlander asks, why did Chazal find it necessary to add that Moshe removed his royal garments? He answers that Chazal hereby teach us the importance of fully immersing oneself in another person's situation to be *Nosei B'ol Im Chaveiro*. If Moshe would have worn his clothes of nobility, his *Nesiah B'ol* would have been incomplete even if he assisted them in their labor, because his noble status would prevent him from fully feeling the suffering of the wretched slave. Moshe needed to set aside his noble status entirely and "transplant" himself into their situation. To do this, Moshe had to remove his regal clothes and don the clothes of enslaved laborer. Only then, could he completely immerse himself in the depth of their misery and suffering to feel their pain (see Kuntres, Section II-B-6, p. 17).

<sup>14</sup>Rav Yechezkel Levenstein (see Kuntres, Section II-B-3, p. 16): Moshe merited that Hashem talked to him, not due to his wisdom or lofty spiritual level, but rather, because he emulated Hashem's *middos*, by virtue of his *Nesiah B'ol* with the Jewish people.

### Slide 15

<sup>15</sup>This is another example of Moshe Rabbeinu "translating" his *Nesiah B'ol* from an inner feeling to specific actions which demonstrate the theme of "עמו אנכי בצרה" even if they have no tangible benefit.

### Slide 16

<sup>16</sup>See Kuntres, Section II-D, pp. 25-27, for more extensive discussion.

<sup>17</sup>What is the connection between Aharon rejoicing over his brother's rise to prominence and his worthiness to wear the *Urim v'Tumim*? When the Jewish people seek Divine guidance, the *Kohen Gadol* (high priest) conveys their inquiry to Hashem through the *Urim v'Tumim* which he carries in the breastplate (*Choshen*) over his heart. Rav Chaim Shmuelevitz explains that in order for the *Urim v'Tumim* to be a vehicle for Heavenly guidance during the Jewish people's difficulties, the *Kohen Gadol* must have a heart of empathy, who identifies with the feelings of a person in his moment of distress. Rav Shmuelevitz states: "*The magnanimous heart that holds within it the exalted middah to rejoice in another's happiness,*" i.e., Aharon's heart that rejoiced over Moshe's selection as the redeemer of Israel, "*is sensitized to feel the heart of each Jew, and therefore, precisely is the place for the Urim v'Tumim to rest upon*" (see Kuntres, Section II-D-2, p. 26).

### Slide 17

<sup>18</sup>הרב מתתיהו סלומון: מתנת חיים, מאמרים, ח"א, מאמר "נושא בעול - מקניני התורה".

<sup>19</sup>The verse in *Parshas Tetzaveh* pertaining to the *Urim v'Tumim* (Shemos 28: 30), states: "*Aharon shall bear the judgment of the Children of Israel on his heart before Hashem, constantly,*" which is interpreted by the *Sforno*: "*So that he will pray on their behalf that they would emerge meritorious in judgment.*" Rav Salomon deduces that Aharon's merit, whereby Hashem would answer his prayers on behalf of the Jewish people, was directly linked to his *ma'alah* of *Nosei B'ol Im Chaveiro*, feeling their pain as his own personal distress. This serves as a lesson that ***the effectiveness of our prayers on behalf of others, is directly proportional to the degree we experience their pain as our own*** (see Kuntres, Section II-D-3, p. 26).



### Section III: What is the reason for the imperative to be *Nosei B'ol Im Chaveiro* ?

#### Slide 18

<sup>1</sup>See Kuntres, Section III-A, pp. 31-33 for more extensive discussion.

<sup>2</sup>Within normal human limitations, it would be impossible to empathize with another person to such an extent as to literally experience his or her feelings of pain or joy. However, when Hashem created man in His Divine image (*b'Tzelem Elokim*), He, so to speak, “breathed into us” a particle of Himself, endowing us with the capacity to transcend our natural human limitations and accomplish feats in the domain of “Divine”. This gives us the capacity to emulate Hashem’s *middah* of “לְשָׂאֵרִית נְחֻלָּתוֹ”, e.g., to actually share another person’s pain or joy. When we are *Nosei B'ol Im Chaveiro*, we actualize this Divine-like capacity, thus fulfilling the Mitzvah of “והלכת בדרכיו” (**Rav Yechezkel Levenstein**: see Kuntres, Section II-A-1, p. 10 and Section III-A-4, pp. 32-33; and **Rav Shlomo Wolbe**: see Kuntres, Section III-A-1, p. 31).

<sup>3</sup>Hashem experiences our pain and cannot bear to see us suffer because of His “שָׂאֵר בְּשָׂר”-intimate familial relationship with us. Similarly, the close familial bonds within the Jewish people, which *Tomer Devorah* describes as the “שָׂאֵר בְּשָׂר”-bond between fellow Jews, dictate that a fellow Jew’s suffering would pain each of us, just as the members of a close family are pained when anyone of them is in distress. Likewise, our common bond would dictate that another person’s good fortune would bring us joy (see Kuntres, Section III-A-3, p. 32). See also p. 58, “Explanation of the *Tzelem Elokim* concept.”

#### Slide 19

<sup>4</sup>Rav Yechezkel Levenstein (“הרב יהזקאל הלוי לעוינשטיין: אור יהזקאל, חלק מדות, מאמר “נושא בעול עם חבריו”); see Kuntres, Section II-A-1, p. 10.

<sup>5</sup>Rav Shlomo Wolbe (“הרב שלמה וולבה: עלי שור חלק ב’, עמ’ רח - רט”); see Kuntres, Section III-A-1, p. 31.

#### Slide 20

<sup>6</sup>See Kuntres, Section III-B, pp. 33-37 for more extensive discussion.

<sup>7</sup>This is similar to *Tomer Devorah*’s statement: “*Since the souls of all Jews are combined, when a person sins, he harms not only himself, but also the portion of a fellow Jew’s soul included within him. Due to their shared soul, he is responsible for the other; thus, they are like one flesh*” (see Kuntres, Source III-3, p. 32).

<sup>8</sup>By logical extension, just as one person’s sin negatively affects his fellow Jew because of our existence as “נפש אחת”, similarly our “נפש אחת” existence enables one Jew to feel his fellow Jew’s pain or joy.

<sup>9</sup>In other words, because of our existence as a unified entity, we are “spiritually wired” to share the feelings of our fellow Jew.

## Footnotes: Additional explanation and references, by section and slide numbers

### Slide 21

<sup>10</sup>See Kuntres, Section III-B, pp. 33-37 for more extensive discussion.

<sup>11</sup>Per the Midrash Tanchuma (Parshas Netzavim): “When they will be unified (i.e., when they become “אגדה אחת”, one bundle), they will welcome the countenance of the Divine Presence” (see Kuntres, Source III-4, p. 34).

<sup>12</sup>Based on the *Malbim* on Parshas Terumah, Rav Chaim Mintz explains that the level of the Shechinah’s presence among us is directly proportional to the extent that we exist as a unified entity. Since *Achdus* within the Jewish nation is increased when we are *Nosei B’ol Im Chaveiro*, by extension, our *Nesiah B’ol* creates a more welcome abode for the Shechinah to dwell among us. This, in turn, reverses the *Hester Panim* (concealment of Hashem’s presence) which is the cause of all suffering. Accordingly, our *Nesiah B’ol* has a potent beneficial effect of reducing suffering in the world (see Kuntres, Section III-B-5, p. 35).

### Slide 22

<sup>13</sup>See Kuntres, Section III-C, pp. 37-41 for more extensive discussion.

<sup>14</sup>“מדה זו היא מדה שרשית העמוק לכל המצוות שבין אדם לחבירו” (הרב שלמה וולבה: עלי שור חלק ב’, עמ’ רח – רט).

<sup>15</sup>The same is true for the Mitzvos of visiting the ill (*Bikur Cholim*) and comforting mourners (Rav Levovitz and Rav Wolbe; see Kuntres, Source III-10, p. 39, and Source XI-5, p. 100, respectively).

<sup>16</sup>See Kuntres, Source III-12, p. 41: “Chesed which flows from the source of the Jewish soul, meaning: I am driven to help my friend because of our “שָׂאֵר בְּשָׂרִי”-kinship, whereby his distress adversely affects me as if I am suffering from the same pain. I save my friend because his pain is so unbearable for me and thus, I feel that I am saving myself.”

<sup>17</sup>We see that empathizing with the poor person’s plight and receiving him with a kindly, cheerful countenance, is the factor that imbues the mechanical act of giving charity with a “living spirit”, thereby creating the holy Mitzvah of *Tzedaka*, which the Rambam describes as “an identifying mark for a righteous person, a descendant of Avrohom, our Patriarch” (ibid, Halacha 1).

<sup>18</sup>This accords with Rashi’s words regarding the Mitzvah of extending loans to poor people: “Look at yourself as if you are the poor person,” i.e., identifying with his troubles (see Slide 32, Source VII-2).

<sup>19</sup>The Midrash interprets the words, “offer your soul,” as consoling the poor person with words: “My soul goes out for you because I have nothing to give you,” thus defining commiserating with the poor person’s sorrow as “giving one’s soul.” This accords with Rav Friedlander’s words which defines *Nosei B’ol* as: “giving him a piece of our very being” (Slide 8, Source I-3).

<sup>20</sup>One who donates *Tzedaka* with the spirit of empathy, is likened to His Creator since he emulates the Divine *middah* of “לְשֵׂאֵרֵי תַחֲלָתוֹ” (i.e., Hashem’s *Nesiah B’ol* with all suffering of His children).

## Section IV: Why is *Nosei B’ol Im Chaveiro* instrumental for Torah acquisition?

### Slide 23

<sup>1</sup>See Kuntres, Section VI-A, pp. 52-53, for more extensive discussion;

<sup>2</sup>Rav Friedlander (Source IV-1, in this slide, below);

<sup>3</sup>Rav Salomon (הרב מתתיהו סלומון: מתנת חיים, מאמרים, ח”א, מאמר “נושא בעול – מקניני התורה”).

## Footnotes: Additional explanation and references, by section and slide numbers

### Slide 24

<sup>4</sup>See Kuntres, Section VI-B, pp. 53-55 for more extensive discussion.

<sup>5</sup>Rav Salomon: Because of the Torah's exalted spiritual nature, when we exist as individuals, no corporeal human being can grasp the Divine wisdom in the Torah. However, when we exist as the unified entity of *Am Yisrael*, we receive special Divine assistance (*Seyata Dishmaya*) to develop keen insight and depth in Torah study (see Kuntres, Section VI-B-1, p. 53).

<sup>6</sup>Rav Salomon (ibid) adds: A person who is a *Nosei B'ol Im Chaveiro* will feel a keen concern for the spiritual welfare of his brethren, and therefore, will share his Torah knowledge with them. Therefore, he is deserving of Divine assistance to acquire Torah, because his essence is bound to the communal existence of the Jewish people.

<sup>7</sup>Rav Shmuelevitz is referring to the Midrash (Tanna D'bai Eliyahu; see Kuntres, Source VI-3b, p. 54) which states: *When they arrived at Sinai, they formed a single encampment ("הנייה אחת") ... The Holy One, blessed is He said: "Since Israel has disavowed conflict and instead, embraced peace – creating a single encampment ('הנייה אחת') – now is the time for Me to give them My Torah."*

## Section V: How does *Nesiah B'ol* arouse Heavenly mercy for fellow Jews in need?

### Slide 25

<sup>1</sup>See Kuntres, Section VIII, pp. 70-72, for more extensive discussion.

<sup>2</sup>Rav Salomon applies this to the *middah* of *Nosei B'ol Im Chaveiro*: When we are *Nosei B'ol* with each other, we open the Heavenly channels for Hashem's *middah*, "לְשֹׂאֲרֵית נְהַלְתּוֹ" to flow toward us. Because of this *middah*, Hashem cannot bear to see us suffer as *Tomer Devorah* says (Slide 10, Source II-1b): *"He cannot bear their pain and their disgrace, because they are the remnant of His inheritance."* By inducing the flow of "לְשֹׂאֲרֵית נְהַלְתּוֹ", our *Nesiah B'ol* helps deliver Heavenly salvation for the Jewish people (see Kuntres, Section VIII-A, p. 70).

### Slide 26

<sup>3</sup>When the Jewish officers saw the distress and trouble that befell them as a result of Moshe's overture to Pharaoh (Shemos 5: 19-21), they accused Moshe of worsening their suffering, *"to place a sword into [Pharaoh and his taskmaster's] hands to kill us."* Moshe concluded that his mission was a total disaster, i.e., it caused the Jewish people's suffering to become unsurvivable. Therefore, he said to Hashem (Shemos 5: 22-23; Slide 25, Source V-2): *"Why have You sent me ... but You did not rescue Your people."*

<sup>4</sup>Rav Salomon explains the verse, *"Now you will see what I shall do to Pharaoh ... through a strong hand he will drive them from his land,"* (Shemos 6:1; Slide 25, Source V-2) as follows: Hashem responded to Moshe's cry of despair (*"Why have You harmed this people etc."*) by reassuring him that his "disastrous" mission, in fact, was an integral part of the Divine plan to redeem the Jews – through activating Hashem's *middah* of "לְשֹׂאֲרֵית נְהַלְתּוֹ". **Now** that My *middah* of "לְשֹׂאֲרֵית נְהַלְתּוֹ" has been activated through the Jewish officers' *Nesiah B'ol*, I will mobilize My might to redeem the Jewish people (see Kuntres, Section VIII-B, 2-3, pp. 70-71).

<sup>5</sup>See also Rav Avrohom Yaffon's presentation of a similar theme (Kuntres, Section VIII-B, 5-6; pp. 71-72).

## Section VI: The virtue of *Nosei B'ol Im Chaveiro* is a key component of Tefilla

### Slide 27

<sup>1</sup>See Kuntres, Section XI-A, pp. 75-84, for more extensive discussion.

<sup>2</sup>See Kuntres, Section IX-A, pp. 75-76 (regarding: “The proper mindset of shared suffering during our prayers on behalf of people in distress”).

<sup>3</sup>Imagine how we would feel if our friend’s distress would, כ”פ, befall us and how we would plead for Divine mercy. We should apply the identical emotional urgency to our prayers on behalf of our friend, so that they will emerge from the depths of our hearts.

<sup>4</sup>The *Chasam Sofer* explains Rava’s statement: When a Talmid Chachom is ill, we should view ourselves as if we are stricken with his illness.

<sup>5</sup>Rav Friedlander states that this directive is not limited to praying on behalf of a Talmid Chachom in distress. When praying on behalf of any Jew who is suffering, we need to approach Hashem with the emotional urgency of someone who desperately needs a personal salvation (see Kuntres, Section IX-A-5, p. 76).

<sup>6</sup>A possible analogy to understand the *Chasam Sofer*: Imagine we are all on a ship and a hole is ripped in the deck of a ship under “Chaim’s” cabin. Everyone on that ship feels the same anguish when the water rushes into Chaim’s cabin since the entire ship is in danger of sinking. Similarly, if Chaim becomes ill or suffers any personal distress, his pain becomes our pain as well because we all share a collective soul. Consequently, when we pray for Chaim’s salvation, we do so, not as a third-party intermediary, but rather, as a first-party supplicant for our own needs, just like everyone on the ship would pray that the hole under Chaim’s cabin be plugged before the ship sinks.

### Slide 28

<sup>7</sup>See Kuntres, Source VII-10, (p. 67): Gemara Berachos 32a relates that Moshe Rabbeinu wanted to forfeit his life to save the Jewish people from annihilation after the sin of the Golden Calf. Based on the Zohar, Rav Yechezkel Levenstein explains that Moshe was prepared to forfeit his *Olam Habboh* to save the Jewish people (see Kuntres, Section IX-D-1, p. 81). Also see Kuntres, Section VII-C-4-6 (pp. 66-67) for explanation by Rav Dessler and Rav Friedlander how Moshe Rabbeinu’s *Nesiah B’ol* saved the Jewish people from the decree of annihilation.

<sup>8</sup>Moshe’s Rabbeinu’s *Nesiah B’ol* was manifested by the fact that he was unable to bear living without the Jewish people. Moshe’s total identification with the lot of his brethren, whereby he felt his entire existence tied to their survival, provided the *Zechus* (merit) to annul the decree for their destruction.

### Slide 29

<sup>9</sup>בית יוסף על טור שו”ע, יורה דעה סימן של”ה.

<sup>10</sup>הרב אברהם וינרוט, ספר עיוני תפילה, עמ’ 254-256.

<sup>11</sup>See Appendix D for stories of the Chofetz Chaim and Rav Chaim Shmuelevitz, praying from a heart of shared anguish on behalf of people in need (slides 53 and 49, respectively).

Footnotes: Additional explanation and references, by section and slide numbers

## Section VII: Forming the human connection: Using all our “senses” to be *Nosei B’ol*

### Slide 30

<sup>1</sup>See Kuntres, Section X, pp. 85-93 for more extensive discussion.

הרב חיים פרידלנדר: שפתי חיים, חלק מידות ועבודת ה' (א), ועד א: "נושא בעול - נתינת הלב".

<sup>3</sup>Mrs. Rivka Yudin: In Tehillim (142:5), Dovid HaMelech says: “הביט ימין וראה ואין לי מכיר אבד מנוס ממני אין דורש לנפשי” (*Look to the right and see that I have no friend; escape is lost to me, no one seeks to rescue my life*). When a person feels that “אין לי מכיר” – *no one gets me, no one is looking out for my interests* - this is the epitome of desperation and loneliness, such that “אבד מנוס ממני” – *all hope for escape is lost*. Hence, the antidote to “אין לי מכיר” is *Nosei B’ol Im Chaveiro!* (*from: Emulate Hashem Through Empathy: Mrs. Rivka Yudin, YUTorah.org, Aug 11, 2019; also see Kuntres, Section X-A-2, p. 85*).

<sup>4</sup>Rabbi Eytan Kobre: *A Burden Shared*; The Jewish Home, Dec. 2015.

<sup>5</sup>See Kuntres, Section X-A, 2-3, p. 85.

### Slide 31

<sup>6</sup>See Kuntres, Section II-B, 4-5 (pp. 16-17); also see beautiful story about Rav Shlomo Zalman Auerbach’s special ability to see a situation through the perspective of people living through it (Appendix D, Slide 51).

<sup>7</sup>This lesson is derived from Moshe Rabbeinu: The Torah’s description of Moshe Rabbeinu’s *Nesiah B’ol* is encapsulated in two words: “וירא” (he saw) and “וירא” (he went out) (in the verse: “וירא אל אחיו וירא בסבלותם”; Slide 14, Source II-5). Rav Friedlander explains, we learn from these two words that to become a *Nosei B’ol*, we must put our own perspectives aside in order to “see” the situation through the lens of the other person (i.e., fully immerse ourselves in his or her situation; also see Kuntres, Section X-C, pp. 88-89).

<sup>8</sup>See story which illustrates this theme in Kuntres, Section V-A-4, p. 47.

<sup>9</sup>See Kuntres, Section X-D; pp. 89-90 (regarding: “Listening in an attentive and non-judgmental manner”).

<sup>10</sup>See Kuntres, Source X-1, p. 88; (also Section X-B, pp. 86-88, regarding: “The Sabba of Kelm’s fundamental principle of mental imagery ... to be *Nosei B’ol Im Chaveiro*”).

<sup>11</sup>See Kuntres, Section V-A; pp. 46-47 (regarding “Viewing ourselves as if we are the poor person in need of assistance”).

### Slide 32

<sup>12</sup>See Kuntres, Section X-E, pp. 90-93, for more extensive discussion.

<sup>13</sup>TORCH (Torah Outreach Resource Center of Houston): Parshas Vayechi (5769); [https://www.torchweb.org/torah\\_detail.php?id=39](https://www.torchweb.org/torah_detail.php?id=39).

<sup>14</sup>הרב שלמה וולבה: עלי שור ח"א, מערכת דעת קצות דרכיו פרק ט', עמ' קצ' – קצב';

<sup>15</sup>הרב משה גריליק: פרשה ולקחה, פרשת ואתחנן/ <https://www.karmieli.co.il/node-14987>.

## Footnotes: Additional explanation and references, by section and slide numbers

### Slide 33

<sup>16</sup>פורום אוצר החכמה, הנושא: רבי שלמה וולבה זללה"ה (<https://forum.otzar.org/viewtopic.php?t=34830>)

<sup>17</sup>קונטרס לקראת שבת מלכתא, הרב בנימין בירנצוויג, פרשת ואתחנן, תשע"ו (dirshu.co.il).

<sup>18</sup>הרב ישראל סינר: רעיונות לפרשת השבוע, פי ויהיו (<https://sites.google.com/site/bkleinparasha/bereshit/vayehi>)

## Section VIII: Additional strategies to be *Nosei B'ol Im Chaveiro*

### Slide 34

<sup>1</sup>See Kuntres, Section X, pp. 94-102 for more extensive discussion.

<sup>2</sup>See Kuntres, Section XI-A, pp. 94-95 (regarding: "Implementing the wise counsel of the Sabba of Kelm: Stories and practical examples").

<sup>3</sup>Rabbi Yechiel Spero: *Feeling the Pain of Another*. Chofetz Chaim Heritage Foundation, Tisha B'Av 5778 Program.

<sup>4</sup>*Reb Chatzkel*, by Rabbi Yitzchak Kasnett, Artscroll-Mesorah Publications, 2007, p. 312.

<sup>5</sup>*Reb Chatzkel*, by Rabbi Yitzchak Kasnett, Artscroll-Mesorah Publications, 2007, p. 201-203.

### Slide 35

<sup>6</sup>See Kuntres, Section XI-B, pp. 95-96 (regarding: "Focusing our prayers to request Divine help for people in need, fosters feelings of *Nesiah B'ol*."

<sup>7</sup>The Chazon Ish's words are found in the Kuntres, Source XI-4, p. 98; see remainder of Section XI-D, pp. 99-100 (regarding: "Acts of kindness, whether large or small, foster authentic feelings of *Nesiah B'ol*, even if they start out on a perfunctory level").

<sup>8</sup>See Kuntres, Section XI-E, pp. 100-101 (regarding: "'Tuning-in' to other people; neutralizing the impediments to being *Nosei B'ol Im Chaveiro*").

## Section IX: Neutralizing the impediments to being *Nosei B'ol Im Chaveiro*

### Slide 36

<sup>1</sup>*Emulate Hashem Through Empathy*: Mrs. Rivka Yudin, YUTorah.org, Aug 11, 2019.

<sup>2</sup>Brené Brown, Ph.D.: Speaking.com Leadership Speaker; <https://youtu.be/KuWKWjVXcwo>.

<sup>3</sup>הרב חיים פרידלנדר: שפתי חיים, חלק מידות ועבודת ה' (א), ועד א: "נושא בעול - נתינת הלב".

<sup>4</sup>מכתבי הסבא מקעלם, מאמר "איכות נושא בעול עם חברו"; (see Kuntres, Section XI-E-3a, p. 100);

<sup>5</sup>*Feeling the Pain of Another*: Chofetz Chaim Heritage Foundation, Tisha B'Av 5778 Program.

<sup>6</sup>*Nosei B'ol Im Chaveiro*: Mrs. Dina Schoonmaker, YUTorah.org, Jul 25, 2016.

## Conclusion: We are NOT powerless; *Nesiah B'ol* saves the day for our brethren in need!

### Slide 39

<sup>1</sup>*Feeling the Pain of Another*: Chofetz Chaim Heritage Foundation, Tisha B'Av 5778 Program (see Kuntres, p. 108).

<sup>2</sup>See Slide 24: Source V-1;

<sup>3</sup>הרב מתתיהו סלומון: מתנת חיים, מאמרים, ח"א, מאמר "סוד איחוד הנפשות"

## Appendix A: Being *Nosei B'ol* with Hashem's pain and praying for relief of His pain

### Slide 40

<sup>1</sup>See Kuntres, Section VII-B, pp. 62-65 (regarding: "Being *Nosei B'ol* with for G-d's pain and the responsibility to pray for relief of His pain").

<sup>2</sup>Mishna Sanhedrin (Source A-1, same slide below).

<sup>3</sup>Rebbi Chaim of Volozhin in *Nefesh HaChaim* (Source A-2, same slide below).

<sup>4</sup>Rav Shomo Wolbe (see Kuntres, Source VII-4, pp. 62-63).

### Slide 41

<sup>5</sup>See Kuntres, Source VII-6, (p. 64): Gemara Berachos: When G-d hears us praise His Name (i.e., responding, "May His great Name be blessed," in the Kaddish), He shakes His head and says: "*How great is the pain of the Father Who exiled His children! Woe to the children who were exiled from their Father's table.*"

<sup>6</sup>See Kuntres, Source VII-5, (p. 63): *Nefesh HaChaim*: "[When Jews suffer from oppression], we are required to pour out our souls in prayer over the desecration of Hashem's Name."

### Slide 43

<sup>7</sup>Rav Shomo Wolbe (see Kuntres, Source VII-4, pp. 62-63).

<sup>8</sup>הרה"ק רבי לוי יצחק מברדיטשוב זיע"א : קדושת לוי, פי' לך לך, (בראשית טו, א).

## Appendix B: One who is *Nosei B'ol Im Chaveiro* leads a life of Kiddush Hashem

### Slide 44

<sup>1</sup>See Kuntres, Section VII-C pp. 65-69 (regarding: "Being *Nosei B'ol Im Chaveiro* sensitizes us to prioritize Kiddush Hashem in our lives").

<sup>2</sup>See Slide 40, Source A-1: The Mishna in Sanhedrin states: When a person suffers, the Shechinah says, "*I am burdened by My head, I am burdened by My arm.*"

<sup>3</sup>See Slide 10, Source II-1.

<sup>4</sup>Rabbi Yaacov Haber, online Shiurim on Tomer Devorah, *Middah 4: Leshe'aris Nachlaso*;  
<https://yaacovhaber.com/tomer-devorah/>

<sup>5</sup>See Slide 42: Source A-5 (Yechezkel: Hashem's Name is desecrated when we are exiled) and Source A-6 (*Mesillas Yesharim*: The exile of Israel and the destruction of the *Beis HaMikdash* cause a diminution of Hashem's honor).

### Slide 45

<sup>6</sup>הרב מתתיהו סלומון: מתנת חיים על תומר דבורה, עמ' ד.

<sup>7</sup>Midrash is found on Slide 21, Source III-7b.

Footnotes: Additional explanation and references, by section and slide numbers

## Appendix C: The Jewish nation's responsibility to be *Nosei B'ol* with all mankind

### Slide 47

<sup>1</sup>See Kuntres, Section XII, pp. 103-104, for more extensive discussion.

<sup>2</sup>הרב יחזקאל הלוי לעוינשטיין: אור יחזקאל, חלק מדות, מאמר "לעשות נקמה בגויים".

## Appendix D: Stories of awesome *Nesiah B'ol* demonstrated by great Torah scholars

### Slide 48

<sup>1</sup>*Terrorism, Sugar Cubes and Filet Mignon*. Rabbi Aryeh Z. Ginzberg, The Jewish Observer, June 2002;

<sup>2</sup>*Cultivating Empathy and Sensitivity for Others*. Rabbi Judah Mischel, YUTorah.org, Jan 1, 2019;

<sup>3</sup>*Love Thy Neighbor Part 4*: Rabbi Yehonasan Gefen: <https://torah.org/learning/jewish-values-neighbor4/>

<sup>4</sup>דרשות בישיבות בזמן מלחמה, מאת רחל רוט. מלחמת "ששת הימים" בדרשות: הרב יחזקאל לווינשטיין - "נושא בעול עם חברו", עמ' 36

### Slide 49

<sup>5</sup>*Reb Chatzkel*, by Rabbi Yitzchak Kasnett, Artscroll-Mesorah Publications, 2007, p. 343-344.

<sup>6</sup>*In the Footsteps of the Maggid*: Rabbi Paysach J. Krohn, Artscroll-Mesorah Publications, 1992, pp. 138-140;

<sup>7</sup>*Appreciating Our Holy IDF*: Rabbi Ephraim Sprecher, The Jewish Press, May 10, 2019, p. 69;

<sup>8</sup>*Noseh Ba'ol Im Chaveiro*: Rabbi Moshe Weinberger, YUTorah.org, Sep 2, 2014;

<sup>9</sup>פחד דוד (עלון שבועי, יו"ל ע"י מוסדות "אורות חיים ומשה" ישראל), בקטע "פרקים במסילות ישרים וארחות צדיקים".  
פרשת פקודי, כ"ט אדר א', תשע"ד (705).

### Slide 50

<sup>10</sup>*Our Heroes*. Rabbi Chaim Walder, Feldheim Publishers, 1998, pp. 125-127.

### Slide 51

<sup>11</sup>*Was it permitted to shoot down the airplanes before they crashed into the Twin Towers?* Rabbi Michael Yammer, YUTorah.org, Mar 1, 2009;

### Slide 52

<sup>12</sup>Rabbi Yehonasan Gefen: Parshas Va'eira; <http://rabbiygefen.blogspot.com/search/label/va%27eira>, January 15, 2012;

<sup>13</sup>Rabbi Avrohom Birnbaum, Yated Neeman, April 2007;

<sup>14</sup>*Divrei Hespel in Memory of HaGaon HaRav Aharon Lichtenstein zt'l*. Rabbi Michael Taubes; <https://www.torahmusings.com/2016/05/memory-rav-lichtenstein/>

### Slide 53

<sup>15</sup>Rabbi A. Leib Scheinbaum, Parshas Va'era, shemayisrael.com, <http://www.shemayisrael.com/parsha/peninim/archives/vaera71.htm>