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## A Wonderful Segulah To Have One's Tefillos Answered.

This parashah teaches us the mitzvah of ואהבת לרעך כמוך (Vayikra 19:18). Rabbi Akiva famously said that the mitzvah of ואהבת לרעך כמוך is a klal gadol batorah. The Arizal teaches us that the mitzvah of ואהבת לרעך כמוך is also a klal gadol batefilah. The Magen Avraham (O.C. 46), quoting the Arizal, writes that before beginning Shacharis, one should consciously accept upon themselves the mitzvah of ואהבת לרעך כמוך. How does this mitzvah enhance tefillah? The [Bas Ayin](#) discusses this *halachah* in three separate locations, offering different nuanced details of how we can strengthen our *tefilos*.

### FRIENDS FIRST

Firstly, in Parashas Bo (ד"ה ויושב את), he teaches that accepting the mitzvah of ואהבת לרעך כמוך before davening serves as a נפלאה לגולה—wonderful segulah to ensure *tefilos* are accepted. He cites the Gemara (B.K.92a),

which states: When one davens for another, while in need of the same thing, their own tefilos are answered first. Davening on behalf of others and Klal Yisrael, becomes a תפלה רבים which is more readily accepted<sup>1</sup>.

He adds that before davening, one should recognize their own unworthiness before Hashem, accept His sovereignty, repent and return to Him wholeheartedly, and daven that Hashem have rachamim on all of Klal Yisrael<sup>2</sup>.

Among the novelties here is that he understands that the reason why when one *davens* on behalf of another he is answered first, is because his tefillah becomes a תפלה רבים.

### GOOD JUDGE

Secondly, in Parashas Mikeitz, the Bas Ayin explains that the Shechinah does not rest upon a person who fails to acknowledge their own smallness before Hashem. One must recognize that they have no independent ability to daven unless they include themselves within Klal Yisrael. How can

## בת עין

R. Avraham Dov

**Auerbach** (1760 – 12 Kislev 1840) was born in Chmielnik, Ukraine, where his father served as a Maggid. He became a student of R. Menachem Nochum (1730–1797), the founder of the Chernobyl dynasty and author of the Me'or Einayim. He also studied under R. Mordechai Twersky (1770–1837), the son and successor of R. Menachem Nochum, as well as R. Levi Yitzchak of Berditchev (1740–1809), renowned author of Kedushas Levi. R. Avraham Dov served as the Rav of Zhitomir and Ovruch, Ukraine, until 1831, when he emigrated to Eretz Yisrael, settling in Tzfas. There, he assumed leadership of the local Chassidic community during a particularly turbulent period. He survived the upheavals of the 1834 Peasants' Revolt and the devastating 1837 earthquake, but ultimately succumbed to the plague that struck the city in 1840. His teachings were later compiled and published in Zhitomir, 1869.

1 ויהיה משתתף בצערו של חברו, ויתפלל בעד חברו ובעד כל ישראל, ותהיה תפלתו תפלת רבים, ומקובלת יותר וכו' כל המתפלל בעד חברו והוא צריך לאותו דבר הוא נענה תחלה, פירוש, מחמת שמתפלל בעד חברו ובעד כל ישראל נעשה תפלתו תפלת רבים.

2 צריך האדם לדבק עצמו בבחינות אלו קודם התפלה, היינו שיהיה לו בחינת שבירת לב ונמיכת רוח על ידי שיכיר פחיתות ערכו כנ"ל, ויקבל על עצמו עול מלכות שמים בשלמות, ושישיב לה' בכל לבו לקבל על עצמו לעבוד ה' בכל כחו, ויתפלל לה' שימשיך בחי' חסד ורחמים על כל ישראל.

a person attach themselves to the klal? By loving each Jew and judging them favorably<sup>3</sup>.

Among the novel insights here, is the understanding that the way to truly love others is by judging them favorably. Consequently, it could be that before beginning Shacharis, one should consciously accept upon themselves the commitment to judge everyone favorably. This, in turn, will cultivate a genuine sense of love for all.

### IN LIEU OF SACRIFICES

Lastly, in Parashas Emor, the Bas Ayin explains that the kohanim in the Beis HaMikdash were expected to perform their service with love for the people. Through this love, they became conduits for Hashem's divine kindness to flow to Klal Yisrael. Today, our *tefilos* serve as substitutes for the korbanos—each individual who davens essentially assumes the spiritual role of a kohein in the Beis HaMikdash<sup>4</sup>.

According to this perspective, one's acceptance of love for others is not about personal gain for his *tefilos* to benefit himself; rather, it is an effort to be a conduit to uplift and benefit others in Klal Yisrael as a whole.

### THE ZERA SHIMSHON

Interestingly, the *Zera Shimshon* (Drash 5) also cites the Arizal to explain an odd word in Hallel (Tehillim 116:1). The *passuk* states: אהבתי כי ישמע ה' את קולי תחנוני. I love, so Hashem should hear my voice, my supplication.



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He wonders how the, "I love," can be used as an introduction to Hashem hearing our *tefillos*. He answers that this *passuk* alludes to the Arizal that before davening, one should consciously accept upon themselves the mitzvah of ואהבת לרעך כמוך. Thus, when a person commits to loving everyone, Hashem listens to their voice and *tefilos* more readily.

## זרע שמשון

R' Shimshon Chaim Nachmani (1707 Modena -6 Elul 1779). R' Nachmani published the *sefer Toldos Shimshon*, on *Pirkei Avos*, and in the preface he explained that his only son had recently passed away, and that this *sefer* would be his son's remembrance. In 1775 R' Nachmani published the *Zera Shimshon* and wrote in the preface, "anyone who learns from this *sefer* will be helping my soul and he should be blessed with children, praise, health, wealth and honor." R' Nachmani was buried with his Kabbalistic writings.

3 כי עיקר השראת השכינה הוא את דכא ושפל רוח, היינו כשאדם מבין בעצמו איך שהוא בעצמו רחוק מה' ומשוקע בגשמיות, ואין לו שום פנים להתפלל לה' מגודל פחיתות ערכו, ואינו יכול להתפלל כי אם בבחינת בתוך עמי אנכי יושבת (מל"ב ד יג), היינו שיכלול עצמו בתוך כלל ישראל ויאהב את כל אחד ואחד מישראל. והעצה לזה שיאהב כל אחד ואחד מישראל, הוא על ידי שידין את כל האדם לכף זכות.

4 הנה אמרו חז"ל (קידושין כג): כהנים שלוחי דרחמנא נינהו. והנה ענין השלוח הוא להיות כמו השולח, כמאמר חז"ל (נדרים עב): שלוחו של אדם כמותו, וכן הכהנים המה שלוחי דרחמנא להמשיך רב חסד ורחמים על ישראל, ויקריבו קרבנות להקריב את בני ישראל לאביהם שבשמים על ידי רב חסד וכו'. הכהנים צריכים להתלבש בבחינת אהבה לישראל להיות אוהב שלום ורודף שלום וזבה ימשיכו מלמעלה גם כן בחי' חסד ואהבה. לכן גם ישראל המתפלל צריך לקבל על עצמו מצות עשה (ויקרא יח יט) ואהבת לרעך כמוך (פע"ח ש' עולם העשיה פ"א). יען שתפלות במקום תמידין תקנום (ברכות כו:), כמו קרבן התמיד, והמתפלל צריך להיות כמו הכהן להתלבש גם כן בבחינת אהבה וחסד כמו הכהן הנ"ל.