



יואל ווערצבערגער,
נשיא מכון

THE Zera Emes זרע אמת PROJECT

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לבנך
Keeping
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LIZECHER NISHMAS REBBETZIN DEVORA KORB. PESACH SHENI. SPONSORED BY HER DAUGHTER



SEIZE THIS SPECIAL OPPORTUNITY!

Harav Chaim Kanievsky, zt”l, advised that learning the *sugya* of *Pru U’rvu* is a *segulah* for having children.

Additionally, he stated that supporting the printing of a *sefer* is itself a *segulah* for this *brachah*. This project unites these two *segulos* together.

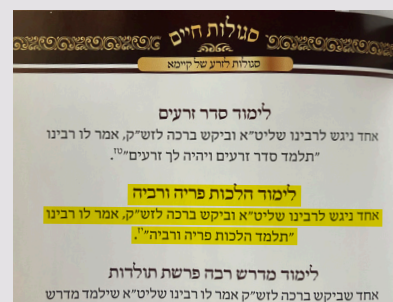
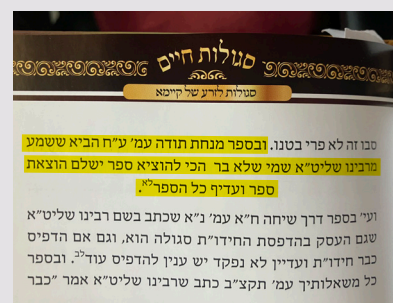
Zera Emes unites these two *segulos* together. In just one year since its inception, several people have seen amazing *yeshuos* after partnering with the **Zera Emes** project.

We are excited to share that the next **Zera Emes** publication is nearing completion! This upcoming *sefer* will, *iy”H*, focus on the mitzvah of *Pru U’rvu*, presenting its depth and significance in a precise and relatable way.

We invite you to partner with us in bringing this important work to print.

Your sponsorship — whether dedicated personally or anonymously as a *zechus* for others — offers a meaningful opportunity to increase *zechuyos*, support the spread of Torah, and, *b’ezras Hashem*, bring *brachah* to you, your family, and all of Klal Yisrael. Please feel free to reach out with any questions to weekly@zeraemes.com or hubners@gmail.com; we look forward to hearing from you!

TAX ID AVAILABLE.



שמיטה אצל סיני

Parashas Behar starts with teaching the laws of Shemitta (the sabbatical year). Interestingly it states, “Hashem spoke to Moshe on Sinai,” as an introduction to teaching these laws. This leads to one of the famous phrases in Judaism: “What is the connection between Shemitta and Sinai?” [Usually, this phrase is used when people are trying to understand a connection between two random things, or someone discussing seemingly unrelated topics, but here as the source for this question, it really is relevant –why by the introduction to the laws of Shemitta as opposed to all other laws, does it preface it by mentioning Sinai?]

APTA RAV

R’ Chaim Yehuda Meir Hager cites the Bnei Yissachar citing the

Apta Rav’s explanation of the Gemara at the end of Mesechta Taanis.

The Mishnah (26b) quotes Rabban Shimon ben Gamliel stating that the 15th of Av and Yom Kippur were great days.

The Gemara (30b) raises the obvious question: Yom Kippur is great because it is a day of forgiveness and the second Luchos were given, but what happened on the Fifteenth of Av?

At least six reasons are offered. Mesechta Taanis concludes with an Aggadic teaching: Ulla Biraah said in the name of R’ Elazar: In the future, Hashem will make a circle of all the righteous people, and He will sit among them [in the middle of the circle], and each one

will point with his finger, as it says, And he shall say on that day, ‘Behold! This is our God; we hoped to Him and He saved us; this is Hashem to whom we hoped; let us exalt and be glad in His salvation’ (*Yeshaya 25:9*).

Why are they sitting in a circle?

The Yaavetz points out that the word used here for circle “*machol*”, has the same root as *mechilah*, forgiveness. The Gemara thus implies that in future Hashem will forgive all the sins of Israel, enabling all of Israel the privilege of joining this circle.

The Apter Rebbe explains that the circle has no top and no bottom, no beginning or end. So too, in the future the righteous will experience no jealousy or dislike, for no one will say “I am greater than another.”

ט"ו באב

Tu B’Av is the fifteenth day in Av. Tu B’Av can also be translated as “the fifteenth letter in the Alef Bes” (Tu numerically equals 15; the word Av could be understood as an acronym for Alef Bes – the Hebrew alphabet). The fifteenth letter of the Alef Bes is Samech. The letter Samech is written as a circle – ס. A circle represents when everyone gets along and there is no hierarchy, arrogance or anyone saying, “I am greater than another.”

That is why “Tu B’Av” can be as great a day as Yom Kippur. A day which has no one top or bottom or anyone saying, “I am greater than another.”

שמיטה

R’ Chaim Yehuda Meir Hager notes that this idea is embedded in Shemittah (the Sabbatical year) and Yovel (the Jubilee year). They too teach us that the wealthy should not become arrogant in their wealth, and the poor should not lose heart in their hardship. That is to say,



just as the circle dance—because of its circular form—has no jealousy or hatred, so too through Shemittah and Yovel, when everything returns to its original owner, and what belongs to a person becomes ownerless as the owners cannot profit from their fields, is like a “circle dance” in material matters. It reflects the cycle that turns the world, where ultimately all are equal for good.

סיני

This certainly connects Shemitta to Sinai. At Sinai, Hashem instructed the Jewish nation, “You shall set boundaries for the people all around”—סביב a circular boundary, and be careful “of ascending the mountain,” meaning not to elevate oneself above another. (*Shemos 19:12*)

This is of course what was occurring as Sinai as it states, “And the Jewish nation encamped there opposite the mountain.” Rashi explains: “as one person with one heart.” (*Passuk 2*)

We are getting close to Shavuos, when we reenact the events at Sinai and hopefully if we take this lesson to heart we will merit sitting in Hashem’s circle with the righteous people, and proclaim aloud “Behold! This is our God; we hoped to Him and He saved us; this is Hashem to whom we hoped; let us exalt and be glad in His salvation” (*Yeshaya 25:9*).

ר' חיים יהודה מאיר הגר

R’ Chaim Yehuda Meir Hager (17 Elul 1912-11 Iyar 1969) was born in Vizhnitz, Ukraine to R’ Menachem Mendel (1885-1941), eldest son of R’ Yisrael (1860-1936) the third Rebbe of Vizhnitz (the *Ahavas Yisrael*). In 1921, the family moved to Visheve (Romania), where R. Menachem Mendel became Rav. In 1935, R’ Chaim Yehuda Meir married Reitzta Reinman (1915-1975), daughter of R’ Eliezer (b. 1885) who was the Rav of Bychkov (Romania) and a grandson of the Ropshitzer (also 11 Iyar). When his father-in-law assumed the Rabbinate in Glogev (Poland), R’ Chaim Yehuda Meir replaced him as Rav of Bychkov. In 1936, following the passing of the *Ahavas Yisrael*, R’ Chaim Yehuda Meir moved back to Visheve to assist his father, returning to Bychkov only after his father passed away, in 1941. However, the threat of the Hungarian military draft compelled him to spend the next year wandering, from Grosswardein (Romania) to Chust, Ukraine, and eventually back to Visheve, where he remained until 1944, when he was deported to a series of concentration camps. He was liberated from Mühldorf on Pesach Sheni and on 17 Tamuz he received the news that his wife survived too. R’ Chaim Yehuda Meir served as a Rav in various displaced persons camps, until 1947 when he emigrated to the U. S, settling on Lincoln Place near Crown Heights and founding a Shul called *Menachem Yisrael*. He emigrated to Tel Aviv in 1960 as a private citizen, but ultimately succumbed to the pleas of his followers to lead a small *Beis Medrash* in his home. He helped arrange for his father’s reburial in Eretz Yisrael near his grandfather, the *Ahavas Yisrael* (who had been re-interred there in 1949). In the 1980s, two posthumous volumes of his teachings were published, entitled *Zecher Chaim*.