

Shalom-Recently someone in the Netzarim Movement wrote that the death and the blood of a man cannot atone for the sins of mankind. They called this the worship of Molech. Below are just a few quotes to prove that the death of a tzaddik atones for sins is a Hebraic concept and is proper Torah interpretation. Rabbi Nydle-Nasi UONYC

- Another explanation is that the death of a tzaddik atones for the generation (*Moed Katan 28a*), just as Yom Kippur itself does. It could be that the death of a single tzaddik could replace the need to destroy countless individuals. Rabbi Winston
- Our Sages state that the death of a tzaddik atones for the Jewish people just as a sacrifice does. Torah.org

The Stone Edition Chumash comments to *Parsha Acharei* (Leviticus 16:1-18:30), ties the death of Nadab and Abihu to Yom Kippur and atonement, and brings in the element of "trust" in a fashion similar to how the Brit Chadasha speaks of Yahshua:

- *The Torah introduces the Yom Kippur service by saying that Elohim spoke to Moses after the death of Aaron's two sons, Nadab and Abihu, which implies that there was a connection between that tragedy and the Yom Kippur service ... Why is the death of the righteous (i.e., Nadab and Abihu) mentioned in conjunction with the chapter of the Yom Kippur service? Because just as Yom Kippur brings atonement, so the death of the righteous brings atonement (Yerushalmi Yoma 1:1) ... When a righteous person such as Nadab and Abihu dies and his soul ascends to the world of souls, the other righteous souls in Heaven rejoice at his coming. This good feeling above can inspire a spirit of forgiveness and atonement to the righteous person's survivors on earth. This is the connection to Yom Kippur. However, and this is crucial, both Yom Kippur and the death of the righteous bring atonement only on one condition. Yom Kippur atones only for people who recognize it as a holy day and treat it as such; those to whom it is merely a day of refraining from food and work, but without a spiritual dimension, do not find atonement on Yom Kippur. Similarly, those who do not honor the righteous in life do not benefit from their ascent to Heaven in death.*
- The death of *tzaddikim*, we learn, is the same as Yom Kippur in that it is a time of Divine favor before *Hakodosh Boruch Hu*. Here on the earth, it is indeed a time of enormous pain. But in Heaven, the Creator of the World rejoices on a righteous and untarnished soul returning to Him. This is the meaning of *Tehillim* 68:5: "He who rides atop the heavens . . ." The Almighty rejoices on seeing a Jew the like of Rav Yehuda coming back into the Divine Presence. Even today the death of *tzaddikim* atones, and is a time of Divine favor. According to the *Meshech Chochmah*, the time of Divine favor is only for those who truly recognize the value of Yom Kippur, regarding it as a *mikro kodesh*. Likewise, the death of *tzaddikim* only atones for those who themselves recognized the value of that *tzaddik*. *Dei'la veDibur*
- The first pertains to *tzaddikim*, perfect in their faith. For them, dispute is meant to repair the deficiency of "lack of faith in the Sages" that exists within the masses. I believe that R. Nachman is speaking here not only on the mystical level, where the **tzaddik** bears the sins of the entire world and **atones** for them through his suffering, but also about a spiritual and social truth. The need to protect the **tzaddik** who is surrounded by dispute and controversy is the way in which the masses, concerned for that *tzaddik's* honor, acquire anew their faith in the Sages. Rabbi Nachman writes: "Know that the crux of the obstacle, stopping a person who is not worthy, whom they do not allow to go to the true **tzaddik** to acquire *tikkun* (repair), is simply that he is led astray and confused by heresies and provocations that do not really exist in the **tzaddik**... Therefore the main thing is to

grasp this in his mind, not allowing himself to be tempted or provoked, there, but rather to stand firm in his views there, to go confidently to the true *tzaddik*, and then these distractions will certainly leave him alone" (**Chavei Moharan, Praise of Those who Approach Him, 19, 310**).