

Torah of the Amshinover Rebbe

גליון ס"ו | שנה ב' | פרשת צו - פרה תשפ"ד לפ"ק

זאת חקת התורה וגו' ויקחו אליה פרה אדמה וגו'

Rashi points out, the Torah used the word חקת to imply that the command of פרה אדמה is an enactment from before Me, and you have no right to criticize it. In other words, it is an enactment without an obvious logic. Subsequently, **Rashi** quotes the **Midrash Aggadah of R' Moshe Hadarshan**, that the פרה אדמה is compared to a child who dirtied the palace, where they said, "Let the mother wipe the filth of her child." Similarly, let the פרה אדמה, the mother, come and forgive for the sin of the calf, her offspring. Contrarily, פרה אדמה does have an apparent logic. That, it comes to forgive the sin of the calf.

To clarify, **HaRav Hakadosh of Vorkezy**'e explains. פרה אדמה is indeed an enactment, and the reason provided precisely explains why a *commandment without a reason* was established in the first place. For, the entire sin of the calf arose, because they did not know where Moshe was. As a result, they made various calculations, which got them to go wrong, to the point that they made a golden calf. To correct the matter and move forward, having pure faith and תמימות, blamelessness, without calculations, was essential. Thus, the command of פרה אדמה was established as an enactment without logic. Hence, the words of R' Moshe

HaDarshan, "Let her mother come", refers to the פרה אדמה, which is without reason. But, its existence affirms their authenticity of having pure faith. "And wipe the filth of her son", refers to the sin of the calf. Meaning, to forgive the sin of the calf, which was an outcome of lacking pure faith.

The **Yismach Yisroel** (שמיני) expands this fundamental analogy of "Let the mother, etc." The Pasuk says וזה הדבר אשר צוה ה' תעשו ויגרא אליכם זנה הדבר אשר צוה ה' (ויקרא טו), *this is the thing* which Hashem commanded you to do, and the glory of Hashem will appear to you. However, the Torah does not explain *what needs to be done*. So, **Chazal** clarify, that Moshe said to the Bnei Yisroel *אותו יצר הרע תעבירו מלבבכם, ותהיו פולחם ביראה אחת ובעצה אחת לשרת לפני המקום* "This yetzer hara remove from your hearts and let all of you be one fear and one counsel [purpose] to serve in the presence of Hashem."

Behold, the generation of the Midbar, since receiving the Torah, were continuously on a very elevated level. So much so, according to their calculation, the delay of Moshe coming back from the mountain made them experience a lack in the illumination they had until now. Additionally, the Bnei Yisroel believed that their achievements so far were a direct result from

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their hard work in preparing to receive the Torah. Therefore, now that their illumination decreased, they thought it is because Moshe Rebbeinu, their influencer, is not here, and, as a result, they cannot continue to receive the abundance they earned from their preparation. In any event, they did not attribute any deficiencies to themselves, the recipients. This is what they said, **כִּי זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הִעֲלֵנוּ מֵאֶרֶץ מִצְרַיִם לֹא יִדְעֵנוּ** (א) **מָה אֲנוֹשׁ לּוֹ הָיָה לוֹ** (שמות לב, א), for as for this man Moshe, who brought us up out of the land of Mizrayim, we do not know what has happened to him. Meaning, what deficiency occurred in him that he cannot lead us. Truthfully, though, they were privileged with all the high levels mainly because of kedushas Moshe, and not necessarily because of their preparation. Thus, they failed with associating their achievements purely to themselves, Hashem forbid.

Though, in fact, every person must still prepare himself before each mitzvah. So, he will be able to receive His blessed light He illuminates us with. Yet, the focal point of true preparation is **ביטול**, nullification, and **הכנעה**, submission, which is achieved through reflecting on the greatness of the Creator. As, **David Hamelech** says in **Tehilim** **כִּי אֶרְאֶה שָׁמַיִם** **מַעֲשֵׂי אֲצִבְעֹתַיִךְ יָרַח וְכֹכָבִים אֲשֶׁר כּוֹנְנֹתָ: מָה אֲנוֹשׁ כִּי** **תִּזְכְּרֵנוּ וְיָבֵן אֶדָם כִּי תִפְקְדֵנוּ** (ח, ד-ה), when I observe Your heavens, the work of Your fingers, the

moon and stars that You set in place: what are human beings that You have been mindful of them and the son of man, that You take note of him? Reflecting as such brings a person to become low in his own self and a feeling of nullification arises in him, in aspect of **מָה אֲנוֹשׁ לּוֹ**. **כִּי תִזְכְּרֵנוּ וְיָבֵן**. And, fear of the Creator befalls him. Afterwards, he becomes worthy of receiving abundance from the Creator. Hence, the saying of **R' Berish of Biala zt"l**, on the **Gemara** **שְׂאֵפֶר** **כִּיִּרְה מוֹכֵן הוּא** (ביצה ב.). ashes of the stove are considered prepared [for use in Yom Tov]. That, preparation is to be in an aspect of nullification.

Indeed, there is still ample space to serve Hashem, even after preparing in the form of submission. As, **Rebbe R' Bunim of Peshischa zt"l** said on the Shabbos Morning prayer, **שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ. וְכָתוּב רַגְנוֹ צְדִיקִים בָּה'** He Who dwells in eternity, exalted and holy is His Name. And it is written: "Joyfully rejoice in Hashem". **שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ**, Hashem is above everything else. Then, how can we open our mouth to praise him? **וְכָתוּב רַגְנוֹ צְדִיקִים בָּה'** because the Torah writes and commands to glorify You. As, it is written, **וּלְעַבְדוֹ בְּכָל לִבְבְּכֶם** (דברים יא, יג), serve Hashem with all your heart and soul, and the **Gemara** (תענית ב.) learns that it means prayer. Therefore, joyfully rejoice in Hashem. As, we must observe the command of the King to praise Him.

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Similarly, is the comment of the **Rebbe of Lublin zy”e** on the **Gemara**, וְאָמַר רַבִּי יִצְחָק: לָמָּה, תּוֹקְעִין בְּרֵאשׁ הַשָּׁנָה? לָמָּה תּוֹקְעִין?! רַחֲמֵנָּה אָמַר תּוֹקְעוּ! (ראש השנה טז), Rabbi Yitzchok said, “Why does one sound the shofar on Rosh Hashanah?” Why do we sound a shofar?! The Torah states in the Pasuk: “Sound a shofar!” Explains the **Rebbe of Lublin**, the most desired intention to have in doing all the mitzvos is that we do the mitzvos of Hashem out of submission to the command of the Creator Blessed Be He, even though we do not know the reason and we do not experience any illumination or pleasantness.

Notably, by the establishment of the Mishkan, which was to amend the sin of the calf, when the Bnei Yisroel approached the Mishkan, Moshe noticed they were determined that they had prepared themselves for the Divine Presence as necessary. As, the Pasuk says וַיִּקְרְבוּ כָּל הָעֵדָה (ויקרא ט, ה), the entire community came near and stood before the Presence of Hashem, which means, they cleaved to Him beyond. So, Moshe warned them with וְהָיָה הַיֵּצֶר הָרָע וְגו'. *This yetzer Hara* you had since the time of the sin, that on your end there is no deficiency, remove from your hearts. Because, preparation without becoming nullified and submissive, if you will experience a lack of His illumination, you may also, Hashem forbid, end up failing. So, do not behave as such. Instead, act in the form of

submission. And, אֲשֶׁר צִוָּה ה' תַּעֲשׂוּ, only do what Hashem commands of you.

Accordingly, the **Yismach Yisroel** amazingly explains the continuation of the **Chazal** וְתִהְיֶינָה כְּכֹלְכֶם וְגו' וּבְעֵצָה אַחַת. If everyone prepares himself with his own efforts, according to his capabilities and his level, it would be impossible to afterwards be as one association with one purpose. Because, the preparation of one is not at all like the other, and everyone is at a different level. **However, if you will come to realize the truth, that even after all the preparation, it is still nothing relative to the greatness of the Creator. And, instead, you will fulfil His mitzvos out of submission and letting go. Meaning, you will fulfil mitzvos out of requirement to fulfil the directive of the King. Then, everyone will be equally great, and you will be able to be as one association and with one fear and purpose.**

Now, we can fully understand the pasuk וְהָיָה כְּכֹלְכֶם וְגו'. When you do mitzvos only because Hashem commanded so, He with his abundance of mercy and grace wants to bring us closer to Him, then you become worthy of וְיִרְאָה אֶתְכֶם כְּבוֹד ה'. You will become worthy of his holiness to be revealed to you.

Behold, it is well known the **Yerushalmi** רַבִּי לֹוִי בְּשֵׁם רַבִּי תַמָּא בַר תַּנְיִנָּה. בְּדִין הוּא שֶׁתַּקְדּוּם הַחוּדָשׁ לְפָרָה. שֶׁבְּאֵתְד לְנִסָּן הוּקַם הַמְשָׁכָן וּבִשְׁנֵי גִשְׁרָפָה הַפָּרָה.

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ולקמה פרה קודמת. ושהיא טהרתו של כל ישראל (מגילה פרק
ג, הלכה ה, Rebbi Levi in the name of Rebbi
Chama bar Chanina, it would have been logical
that [Shabbos] Hachodesh should precede
[Shabbos] Parah since the Mishkan was erected
on the First [day] of Nisan and the cow [פרה]
[אדמה] was burned on the Second. Why does
Parah precede? Because it is the purification of
all Yisroel.

Perhaps, we can say, all other sacrifices only a
little ash was placed at the side of the altar and
the rest was taken outside. Whereas, here by the
mitzva of פרה אדמה the core service of the Parah
is done solely with ashes. Likely, the

**Yerushalmi comes to indicate that to receive
the renewal of Parshas Hachodesh one must
purify himself in advance, which is the
preparation that a person realizes and
considers himself as ashes, nothingness.**
Thereafter, he becomes worthy of Divine
Presence and with this he will be able to receive
a renewal for the upcoming Yom Tov Pesach.

May it be the desire of Hashem that we should
be zocheh to prepare ourselves for השראת השכינה
and the eternal redemption before us, Amen.

(סעודה שלישית פרשת שמיני – שבת פרה תשפ"ב
לפ"ק)

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