

Torah of the Amshinover Rebbe

גליון ס"ה | שנה ב' | פרשת ויקרא - זכור תשפ"ד לפ"ק

וְנִפְשׁ כִּי תִחַטָּא וְשָׁמְעָה קוֹל אֱלֹהִים וְהוּא עֹד אֹרְרָהּ אוֹ רָאָה אוֹ יָדַע אִם לֹא יִגִּיד וְנִשְׂא עוֹנוֹ.

The **Zohar HaKadosh** (ויקרא יג.) quotes the words of **Rebbe Yossi** who said, individuals must be careful not to do wrong. As, everyday a proclamation goes out to the people of the world that announces to open their hearts before Hashem. For, the divine soul within you comes from a very divine source. As, before the soul descends into this world, worlds of delight are passed through before her, and the honor of those who observe the Torah is shown to her. Thereafter, the soul enters the **הַתְּחִתּוֹן**, גֵּן עֵדֶן, the lower Gan Eden, for a period of thirty days. Then, it goes back to its original place and **וְשָׁמְעָה קוֹל אֱלֹהִים**, she hears a voice of oath. She is sworn to be a Tzadik and not a Rasha, etc. Until, she enters the being of the person. Now, when she does wrong and involves herself with darkness, the Torah marvels and says, after the soul has experienced all this, it still does wrong before Him. Hence, the bewilderment. **וְנִפְשׁ כִּי תִחַטָּא**, a soul does wrong!?! Is it even possible!?

Further, **Rebbe Yossi** explains, based on the Pasuk in **Shir Hashirim** (ב, יז) **עַד שִׁיִּפוּת הַיּוֹם וְנָסוּ הַצִּלְלִים וְגו'**, before the day cools, and the shadows flee, etc. The advice for a soul to remain protected from wrong and return to Hashem whole is to never get distracted in this world, by the fact that the day will come when she will be taken away from this world and return to stand before the Master of All. Therefore, a person must reflect on his actions and acknowledge them before the Master of All. Because, He is merciful and generous, and He accepts all those who return to

Him. Although it is possible to return before Him even until the last moment, nevertheless, such teshuvah is not as praiseworthy. Because, the main teshuvah is when a person still has strength within himself. As, **Shlomo Hemelech** writes **בְּיָמֵי הַיּוֹעַזְתִּיךָ עַד אֲשֶׁר לֹא יָבֹאוּ יָמֵי הָרֶעָה וְהִגִּיעוּ שָׁנִים אֲשֶׁר רֵמֶמְרָה אֵינִי לִי בָהֶם תִּפְזָר (קהלת יב, א)**, remember your Creator in the days of your youth, before the unfortunate days come and the years draw near when you say, "I have no desire for them." And, the **Gemara** (שבת קנא, ב) reads that **יָמֵי הָרֶעָה** is the days of old age.

The **Noam Elimelech** further explains the Pasuk in accordance with the Zohar, with an added twist. **וְנִפְשׁ** alludes to a Tzadik. **כִּי תִחַטָּא**, as soon as he did wrong, even trivial, he immediately feels troubled in his heart with **וְשָׁמְעָה קוֹל אֱלֹהִים**, where he reminds himself of the oath he was sworn in before entering this world to be a Tzadik and not a Rasha. **וְהוּא עֹד**, is the language of warning, as the pasuk writes **הַעֵדִיתִי בָכֶם (דברים ל, יט)**, to witness against you, which means to warn you. Meaning, the oath cautions the Tzadik of **אוֹרְרָהּ אוֹ יָדַע**. Either, **אוֹרְרָהּ**, to remember what the Neshama has experienced before entering the world, where she was passed through all the worlds to show her what she needs to do in this world. Or, **אוֹ יָדַע**, she already recognizes from before the Torah and Mitzvos, which is the case when the Neshama enters this world through incarnation. **אִם לֹא יִגִּיד**, the approach of a Tzadik is that even if it occurs to him

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a trace of wrong only, he immediately reproves himself, and does not wait for others, etc. יגיד is of the language of קגדילין, דברים הקשין, forthright words that are as hard as wormwood, a herb. Also, לוא, has a "ו", which is defined, for himself, whereas, usually לוא is written without a "ו", as לא. Then, ונשא עונו, he bears his wrongdoing. Meaning, his wrongdoing lifts him up even more, in accordance with the Chazal of זדונות נעשות לו כזכות, intentional wrongs are counted as merits. As, it brings him closer to Hashem.

This is the interpretation of the pasuk וישמחו כל חוסי בך לעולם ורגנו, let all those that put their trust in You rejoice, let them ever shout for joy. רגן is also defined as murmuring or thinking. Tzadikim rejoice more and more in the Blessed Be He. Since, they reprove themselves every time a trace of wrong occurs, which brings them to immediately return to Hashem, and causes them great simcha, (end).

We are now standing before Purim. It should be א פרייליכען פורים און א פרייליכען יאר, a happy Purim and a happy year. Till, we will be zocheh to the big simcha of the coming of Moshiach, soon, Amen.

After L'Chaim:

אשר קרה בדרכו וגו' (פרשת זכור)

HaRav Hakadosh the Divrei Shmiel of Slonim zy"e explained, אשר קרה is the matter of coolness or indifference in divine service. He added, apart from that, a person may already be בדרכו, on his path. Meaning, he carved himself a path and accustomed himself to be as such, to a point where the indifference does not even bother him any longer. Because, if it still hurts him, it is already good.

May it be the will of Hashem that we should have א קאך אין עבודת ה' steam in serving Hashem.

(סעודה שלישית פרשת ויקרא – זכור תשפ"ב לפ"ק)

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