



עמוד א'

## TORAH OF THE AMSHINOV REBBE

דָּבַר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אִשָּׁה כִּי תִזְרִיעַ וְיָלְדָה זָכָר וְטָמְאָה שְׁבַעַת יָמִים  
כִּימִי נִגְדַת דְּוָתָהּ תִּטְמָא. וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בָּשָׂר עָרְלָתוֹ.

The Meforshim ask, what is the connection between the mitzvah of מִילָה, circumcision, and the laws of impurity at childbirth, that it is written in one parsha.

Behold, it is written [תהילים לב, י] רַבִּים מַכְאוּבִּים לְרָשָׁע וְהַבּוֹטֵחַ בֹּה' הִסּוּבְכֶנּוּ, many are the anguishes of the wicked, but he who trusts in Hashem favor surrounds him. The Zeida zt"l explained, the Tanya (פרק יא) says that a רָשָׁע וְטוֹב לוֹ, the wrong who prospers, is a person who constantly falls in the hands of the yetzer hara and it pains him that he fails over and over again. For this type of person, the Pasuk says וְהַבּוֹטֵחַ בֹּה', if he has confidence, puts his faith in Hashem and strengthens himself that he will surely return to Him, then "הִסּוּבְכֶנּוּ", even though he currently has many failures. (see the Midrash איכה ד, כג)

Further, the Ramban (יג, מז) views נִגְעִים, plagues, as a grace of Hashem to those who want to draw closer to Him. So are his words, "This is not in the natural order of things, nor does it ever happen in the world [outside Eretz Yisroel], and similarly are plagues, leprosy, of houses [is not a natural phenomenon]. But when Yisroel is fully devoted to Hashem, then His spirit is upon them always, to maintain their bodies, clothes and houses in a good appearance. Thus, as soon as one of them commits a sin or wrongdoing, a deformity appears in his flesh, or on his garment, or in his house, revealing that Hashem has turned aside from him." In other words, only when Bnei Yisroel are worthy they are privileged to receive awareness of such from Above. Perhaps, that is why the halacha is that leprosy is only on white clothing. Because, only he who protects himself and desires purity is privileged to be shown from Above everything that he needs to correct.

In essence, the Zeida zt"l pointed out the power of continuously strengthening oneself on the Gemara (ע"ז יז) of R' Elazar ben Durdaiya, (he did all serious wrongdoings.



עמוד ב'

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*At the end he realized that the matter depends only on himself. So, he placed his head between his knees and cried loudly until his soul left. A divine voice emerged and declared that he is destined for life in the world to come). Rebbe heard the story and wept saying "There is one who acquires his share in the World to Come in one moment." Truthfully, how is it possible that the teshuvah was accepted after doing all serious wrongs in the world? Only, because he did not fall into despair. But, every time he did wrong he strengthened himself and regretted his actions. As, it is well known that no effort goes to waste. So, eventually, all his efforts were combined as one and brought him to do proper teshuvah out of devotion to Hashem.*

That is what is written [דברים י, טו] וּמִלֶּחֶם אֶת עֶרְלַת לִבְבְּכֶם, cut away, therefore, the foreskin of your heart. A person should work on himself, engage in the correction of his soul in the aspect of לְרִשְׁעָה מַכְאוּבִים לְרִשְׁעָה, and continuously contemplate in teshuvah. Thereafter, he will become privileged with אֶת לִבְבְּךָ, Hashem will open your heart, and חֶסֶד יְסֻבְּבֶנּוּ, favor will surround him, where Hashem will help beyond what his power.

Accordingly, we can learn the Pesukim of the Parsha. אֲשֶׁה alludes to the materialism of the body. וְטַמְאָה שְׁבַעַת יָמִים refers to לְרִשְׁעָה מַכְאוּבִים לְרִשְׁעָה etc. Meaning, the seventy years of life, where a person fights with the yetzer hara. That, if he will not let his spirit fall and continue to fight, eventually he will become privileged with, וּבֵינֵם הַשְׁמִינִי יְמוּל בָּשָׂר, חֶסֶד יְסֻבְּבֶנּוּ, עֶרְלָתוֹ, and to teshuva.

May it be the desire of Hashem that we should be zocheh to teshuvah and the ultimate redemption and soon be zocheh to the coming of Moshiach, Amen.

(סעודה שלישית פרשת תזריע מצורע תשפ"ה לפ"ק)