





## TORAH OF THE AMSHINOVER REBBE

ברוך שם וכו' and in every Yid there is a part of Yaakov. So, they established to whisper ברוך שם וכו', which indicates that the part of Yaakov is contained and hidden within the souls of Klal Yisroel. Henceforth, on Yom Kippur, which resembles the hint of the World to Come (זוה"ק ב' (קטז)), we say ברוך שם וכו' out loud. As, it reveals the true and hidden nature of Yisroel. That, they are divine and pure, (end).

Shabbos is similar, as it also awakes within us a resemblance of the World to Come, a day of entirely Shabbos יום שכולו שבת the meaning of ברוך שם וכו'. On Shabbos everyone is reminded that he is part from Above. With this strength one can continue connecting with Hashem throughout the weekdays.

The Beis Aharon on the Pasuk ויט שכמו לסבול וגו' וירא מנוחה כי טוב וגו' ויט שכמו לסבול וגו', says, in the beginning the Pasuk says חמור גרם, which talks about the energy of a donkey who has the bones to endure a yoke. The Pasuk continues with the idea of מנוחה, which is the opposite of accepting a yoke. Then, the Pasuk concludes with ויט שכמו לסבול, which circles back to undertaking a yoke. Apparently, this is somewhat confusing. He explains, indeed, this is how serving Hashem works. In the beginning, serving Hashem must be like an ox to a yoke and a donkey to a burden. Meaning, to serve Hashem even without any connection of feeling to do as such. Thereafter, if a person does so wholeheartedly, he is rewarded from Heaven to realize the breakthroughs and levels he can achieve in accordance with his roots in kedusha. But, only for a brief period, which is the meaning of וירא מנוחה כי טוב, in a tasting manner only. Then, he must go again to accept the responsibility and achieve these levels gradually. Only then, through such service to Hashem he will be able to again achieve this level he was originally shown.

This is also the meaning of Shabbos, receiving a taste of a higher level and thereafter a person must work his way through.

May it be the desire of Hashem that we should be zocheh to become awake and accept the yoke of heaven, and be zocheh speedy to the coming of Moshiach Tzidkeinu, speedy in our days, Amen.

(סעודה שלישית - פרשת ויחי תשפ"ה ב לפ"ק)

Dear Readers,

Baruch Hashem, *Shehecheeyanu V'kiyimanu Vihigiyanu.*

We are privileged to present you with the One Hundredth issue of Divrei Torah Amshinov. Bisyata Dishmaya we were able to already publish one hundred issues filled with Divrei Torah and fundamental concepts of Chassidus, based on the best teachings from the Rebbes of Polish Dynasties, taught by the Rebbe Shlita in a concise & clear language.

May Hashem support us to continue to expand and encourage Torah!

At the same time, we would appreciate your feedback how this Issue serves you and what we may add or improve.

Sincerely,

The Institute of Oitzros Amshinov for the publishing of the teachings of our Holy Sages.