

## TORAH OF THE AMSHINOVER REBBE

## זיחי יעקב בארץ מצרים שבע עשרה שנה ויהי ימי יעקב שני חייו שבע שנים וארבעים ומאת שנה

The Rashi says, Yaakov wished to reveal to his sons the date of the End of Days, the exile, but his vision closed before him, (end). Here, the Bnei Yisroel were standing right before entering exile. The essence of exile is the concealment of the light of Hashem. So, Yaakov Avinu desired now to reveal its end already.

The Yismach Yisroel brings in the name of his father R' Yechiel of Alexander, as follows. The Gemara (לכם אל בניו ויאמר, האספו ואגידה) says R' Shimon Ben Lakish said, לכם, אלכם, אל בניו ויאמר, האספו וואגידה, Yaakov called his children and said gather around and I will tell you (what will happen to you in later days). Yaakov wanted to reveal to his sons the End of Days (when the גאולה would arrive). But, the שכינה because, Hashem forbid, there is a defect in my couch (one of my descendants is unworthy), like Avraham from whom Yishmael emerged and like my father Yitzchok from whom Esav emerged?" His sons said to him "שמע ישראל ה' אלקינו ה' אחד" They said, "Just as there is only one Hashem in your heart, so too there is only one in our hearts." At that moment Yaakov Avinu said "ברוך שם כבוד מלכותו לעולם ועד", "Blessed be the name of his kingdom for ever and ever."

The Gemara concludes, the Rabanan said "What should we do? Should we recite it, (ברוך שם)? But, Moshe did not say it, (in the Torah, as part of שמע). Should we not recite it? But, Yaakov said it. So, they established to say it whispering, as in secrecy.

Behold, every one of us has a חלק אלו-ה ממעל, a part from Above, which is the stem ingrained in every Yid, and no sin can impair this part. However, at a time where one spoils his actions, one creates a dividing partition that covers this part. Until, one cannot experience the light of Hashem any longer. Hence, Rashi says עיניהם ולבם של ישראל, the hearts and eyes of Yisroel were closed. The hardship of slavery and all their wrongdoings created many divisions, which blocked their vision. Yaakov desired to shed the אור הדעת, light of wisdom, beforehand. So, they would not need to endure the exile and suffering any longer. And, the earth would become filled with knowledge of Hashem, immediately, as it will be עביאת גואל צדק בבי"א, by the coming of the just redeemer, speedy in our days, Amen.

Therefore, when Yaakov noticed the righteousness of the Shevatim when they said, "Just as there is only one Hashem in your heart, so too there is only one in our hearts", Yaakov thought to himself that they will forever remain as such. Understandably, he opened with כברוך שם וכו ', which alludes to the revelation of Hashem. On the other hand, Moshe Rabbeinu, who was at a later era, focused on later generations, who will be in the lowest states and their intellect will be in darkness as well. Understandably, he was not able to write ברוך שם וכו '. As, the Torah is of eternity, until the end of generations.

Chazal questioned what should be done. Moshe did not say ברוך שם וכו', because he saw the future generations in the lowest states, as the light is withheld from us. But, Yaakov did say







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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 (יקטז '), 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 ברוך שבולו 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 (יששכר חמור גרם 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 יוס 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 יורא 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"ב לפ"ק)

Dear Readers,

Baruch Hashem, Shehecheeyanu V'kiyimanu Vihigiyanu.

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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.



