



עמוד א'

## TORAH OF THE AMSHINOVER REBBE

וידבר ה' אל משה לאמור, דבר אל כל עדת בני ישראל, ואמרת אליהם קדושים תהיו, כי קדוש אני ה' אלהיכם. וברש"י, מלמד שנאמרה פרשה זו בהקהל.

The Parsha of קדושים was taught in the presence of all of Klal Yisroel, which indicates אחדות, unification of Klal Yisroel.

Further in the Parsha the Pasuk begins with the prohibition of לא תטור and לא תקום, do not take revenge or retain a grudge against your fellow. The Pasuk concludes ואהבת ואהבת, befriend your fellow *yid* as yourself. The **בית יעקב** explains the connection between the two מצוות. The mitzvah of ואהבת לרעך כמוך is the reason why נקמה and גוף are prohibited. Because, Klal Yisroel is כמוך, literally like one. Therefore, hurting your fellow is like your left hand hurts your right hand and no one wants to hurt himself.

Equally, the **ספר התניא (פרק לב)** writes that the entire Klal Yisroel are rightfully called *brothers*. Because, their נפשות, souls, are all rooted in Hashem. Whereas their division is only with the גופים. Therefore, those who make the physical the central point, while they treat their souls as secondary, cannot fully experience true friendship. Their friendship is rather considered to be conditional. On the other hand, if the focus is solely on the internal, the חלק אלו-ק ממעל, true unity can exist.

Notably, by **רבי שמעון בר יוחאי** we find that his focus was always on the פנימיות, the internal, as is seen in the **גמרא (שבת לג)**. R' Yehuda said, "How amazing is the work of this nation, the Romans. They established marketplaces, bridges and bathhouses". R' Shimon Ben Yochai responded, "All what they have established was established for their own purposes. Bridges to collect tax, etc." Behold, R' Shimon pointed out the negative internal motives of the **Romans**, who did everything for their *own benefit*.

On the opposite side of the spectrum, **R' Shimon** also rules in accordance with the internal state of the **Bnei Yisroel**. The **Mishna (שבת פרק י"ד, ד)** rules that to relieve



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pain in Shabbos one may use treatments that ordinary people also use. However, certain oils that are expensive and are therefore strictly used to cure is prohibited to be used in Shabbos. Accordingly, princesses are permitted to use these oils, because it is part of their usual use. R' Shimon says כל ישראל בני מלכים הן, all of Bnei Yisrael are princesses. Consequently, whatever a princess is permitted to use applies to all Bnei Yisroel.

Though the Mishna is asserting a fact that involves שמירת שבת, whether something appears it is being used for רפואה only, R' Shimon rules הלכה למעשה, and not only conceptually, that even though one is not ordinarily using expensive oils is permitted to use it in Shabbos. Here R' Shimon emphasizes the internal state of a *yid*, that principally Bnei Yisroel are בני מלכים, even though it is not always noticeable.

Behold, the opinion of R' Shimon is to not stop at what is readily visible. But, to rather focus on the invisible, the נשמה, who all have one mission, to serve Hashem. When placing emphasis on the נשמה everyone becomes unified and befriends one another. Ultimately, this is the path to obtain true אהבת ישראל.

It is said the reason why סודות התורה was revealed to R' Shimon and his talmidim was because they were באחדות. Perhaps, R' Shimon who focused on the פנימיות of Klal Yisroel influenced unity within his חברה.

Hence, RaHSi says that this Parsha was learned בהקלה. Because, when Klal Yisroel is unified they could become קדושים and they can merit the זכות to understand רזי תורה.

(סעודה שלישית פרשת אחרי קדושים תשפ"א לפ"ק)