



עמוד א'

TORAH OF THE AMSHINOVER REBBE

אַלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל כָּל יִשְׂרָאֵל בְּעֶבֶר הַיָּדִין ...

(ספר דברים • פרק א' • פסוק א)

The ייִהוּדִי הק' said that the best of sifrei mussar is Sefer Devarim, where Moshe warns the Bnei Yisroel to observe Torah and Mitzvos. The מאור ושמש writes that there are two conditions to satisfy when saying mussar. First, not to shame any listeners. As we find by Moshe, that he rebuked the Bnei Yisroel for their forefathers' wrongdoings and even this was said in an indicative manner, as the Pasuk says במדבר בערבה ו'גו. Second, to be their advocate. As, the Pasuk says ודי זהב, which is literarily defined as an abundance of gold. Which means, the cause of the sin was a direct result of the abundance from Hashem or the lack thereof.

On a different note, the נועם אלימלך writes that the beginning of the Parsha is words of mussar, because, a Tzadik is obligated to direct Yidden in serving Hashem. However, ודי זהב, a Tzadik is as much obligated to also ensure that Yidden have enough sustenance and good.

We see two paths by tzadikim. R' Meir of Premislan who was always satisfied with the little he had, ponon בכל יום ויום בת קול יוצאת מהר חורב ואומרת כל העולם כולו נזונין בשביל חנינא בני גמרא, Accordingly, he explained the Gemara, the whole world is nourished through the conduct of My son Chanina וְחִנָּנָא בְּנִי דִּי לוֹ בִּקָּב, the whole world is nourished through the conduct of My son Chanina and why so, because, Chanina My son is satisfied with a kav (a measurement) of carobs from one Shabbos to the following Shabbos.

On the other hand, the Rebbe of Lublin zy"e explained the Gemara above to the contrary. The Bas Kol resented that since Chanina was zocheh to be at a level where the entire world is nourished because of him, then why is he satisfied with a kav of carobs? Rather, it would be more appropriate for him to ask of Hashem that he should have an abundance, which will continue further to the entire world.

Behold, this was the path of the Rebbe of Lublin zy"e, where he continuously was influencing Yidden with teshuvah and livelihoods. Indeed, it is well known that teshuva brings wealth. He further writes in his Sefer זכרון that a Tzadik should not be concerned if he loses out learning torah as a result of abandoning himself for the sake of others. Because, כי את מספר ימיך אמלא, I will fill the number of your days, and Hashem will replenish the lack.

(סעודה שלישית פרשת דברים תש"פ לפ"ק)