

Friday Night, Parshas Achrai – Kdoshim 5764

Friday night, at the first Shabbos meal, Mohorosh Shlit" a spoke inspiring words based on Lekutei Mohoran, Part I, Lesson 52, which discusses Hashem's purpose in creating the world.

Rebbe Nachman says: "There are heretics that say that the world [i.e. matter and energy] must exist [and has always existed] and everyone parrots back what they say. The truth is that the existence of the world and everything in it is only a possible existence, for it is only Hashem alone Whose existence is intrinsic, independent and eternal, for He created them all from nothing. And with His power and ability to do anything, He could have created them or not created them. Therefore, the whole world and everything in it is certainly only a possible existence. However, where does the error come from that people can go wrong, G-d forbid, and say that the world has independent existence and that it must have always existed, G-d forbid? Know, that this comes about because, in truth, now that the souls of Israel have been created and drawn down into the world, the world is now indeed in the category of a necessary existence [as opposed to a possible existence], for the whole world and everything in it – everything – was only created for the sake of Israel. Therefore, certainly now after the souls of Israel have been created, Hashem is obligated, so to speak, to create and sustain the world, since for this purpose he created the souls of Israel - in order to create, for their sake, all of the worlds. And the primary intention in Hashem's creating the whole world for the sake of Israel was so that Israel would do His will and return and cleave to their Root, that is, they will return and be included in Hashem, Who is the Necessary Existence. And for this reason, everything was created. Therefore, the more the people of Israel carry out Hashem's will and include themselves in their Root, Who is the Necessary Existence, the more the whole world, which was created for their sake, is included in the Necessary Existence." (These are the words of Rebbe Nachman.)

Mohorosh explained that Rebbe Nachman reveals to us in this lesson an amazing secret of the secrets of creation, namely, the origin of the atheists' error that they can say that the world has always existed and that its existence is independent and necessary, as if there *must* be a world; also, how it's possible that they can not acknowledge that it is Hashem Who created the

entire world and everything in it from nothing, out of His desire to do good and that it is only Hashem Whose existence is necessary, there being no other existence independent of His existence. And Rebbe Nachman reveals to us that this error stems only from after the time that the souls of Israel were created. For after there are Jewish souls in the world who yearn to do His will and who strive to return and be included in their Root, from this time onward the entire world does indeed have a necessary existence, for now the creation must exist for the sake of the souls of Israel who can return and be included in their Root. Therefore, when the atheists see the creation as it is now, that is, after there are Jewish souls in the world who do His will, it seems to them that the world must exist, for certainly now it is necessary that there is a world for the sake of the souls of Israel. We find that every Jew, when he merits to do Hashem's will in truth and to cleave to his Root, is thus sustaining the entire creation and the entire creation is included in the Necessary Existence in his merit. Happy is the one who merits to reach such a level.

Mohorosh connected these ideas to our parsha in the following way. It is written (*Vayikra*, ch. 19): "Speak to the entire congregation of the children of Israel and say to them, 'you shall be holy, because I, Hashem your G-d, am holy.'" Let us try to understand the reason Hashem is giving us for why we must be holy? The reason given in the verse is: 'because I, Hashem your G-d, am holy.' And what is the deeper meaning of this reason? According to the words of Rebbe Nachman we can understand it very well. The verse reveals to us that the souls of Israel must be holy, that is, they must do the will of Hashem and return and be included in their Root *because* "I, Hashem your G-d, am holy." Hashem is telling us "I created all of the worlds for your sake, so that you should return and be included in your Root. Therefore now, you must be holy and separated from immorality so that all of the worlds can exist for your sake." And this is the verse: "Speak to the entire congregation (*adas*) of the children of Israel". The letters that make up the word *adas* (*ayin-dalet-sav*) are the same letters that comprise the word for knowledge – *daas* (*dalet-ayin-sav*). For the Tzaddik, who is an aspect of Moshe, needs to bring this knowledge to the souls of Israel – the knowledge that they should recognize well that the entire creation was created for their sakes; for the sake that they would return and cleave to their Root. We can now understand the reason Hashem gives us in this verse for why we must be holy. And the reason is "because I, Hashem your G-d, am holy". Hashem is telling us, "The truth is that only My existence is independent, unconditional and necessary, but I have created the worlds for your sakes. Therefore, in order for the worlds to have existence 'you shall be holy' – i.e., you *must* be holy and then, the

existence of the entire creation will be sustained in your merit, and the entire creation will return and be included in the Necessary Existence. And may Hashem help us to be holy and bound to Him in truth until we merit to elevate and repair the entire creation, to bring it to its Root and to see the redemption of Israel swiftly in our days. *Amen v'amen.*

Seudah Shlishis, Parshas Achrai – Kdoshim 5764

At the third Shabbos meal, Mohorosh Shlit"za spoke inspiring words on the topic of one's obligation to correct and improve his speech, based on *Lekutei Mohoran*, Part I, Lesson 29.

Rebbe Nachman says: "Not all speech is called speech. For speech which isn't heard or accepted is not called speech. And this is an aspect of the verse (*Tehillim*, ch. 19): 'There is no speech and no words without their voice being heard.'" And the main thing which causes a word to be accepted is the good that is in it, for everybody desires what is good. Therefore, when there is good in a word, then the word is heard and accepted. But, when there is no good in a word, it is not accepted. And how can we put goodness into a word? We do this through drawing the word from wisdom (*daas*), and then there is good in it. But, when the word is without wisdom, then there is no good in it. And wisdom becomes established, elevated and exalted through speaking about the virtues of the Tzaddikim." (These are the words of Rebbe Nachman.)

Mohorosh explained that speech only has value when there is good in it, because everybody desires to hear a good word. And what is a good word? It is a word of encouragement and strengthening. Each and every one of us is very thirsty to hear a word of encouragement that will strengthen us in our service of Hashem. Many, if not most, people feel they are very broken. Therefore, they don't need someone to come along and give them rebuke or criticism which will only break them even more, as in this episode from Rebbe Nachman's life (*Chayei Mohoran*, #91): "Once a man who had already passed away revealed himself to Rebbe Nachman and began to rebuke him with such words as, 'How could you have done this, that and the other thing?!' And Rebbe Nachman boldly said to him, 'I thought you were going to comfort me and speak to my heart. But you have only come to break me. Go away....' Rebbe Nachman understood that such words cannot be from the

side of holiness. Only a word that has good in it – a word that can strengthen and encourage a person - is a word that will be heard and accepted. And these kinds of words everyone longs to hear, from the greatest of the great to the smallest of the small, as Rebbe Nachman himself said (*Lekutei Mohoran*, Part II, Lesson 58): “We have heard from a true Tzaddik who said [and this is Rebbe Nachman himself as is known] that if someone – anyone at all – had told him when he first began serving Hashem – ‘My brother, be strong and get a grip on yourself!’, he would have run to serve Hashem with great zeal. He [the Tzaddik] experienced trials and tribulations but he never heard one word of encouragement from anybody.” Therefore, speech only has value when it contains good and has the power to strengthen a person. This is not the case with a word which breaks and puts a person down; such a word has no value at all since people do not want to hear it! Therefore, happy is the one who always puts goodness into his words and speaks words of *emunah* and encouragement with everyone he knows.

Rebbe Nachman reveals to us how to put goodness into our speech. And this is done through taking and drawing our speech from wisdom. The essence of wisdom (*daas*) is only to recognize Hashem, as it is written (*Devarim*, ch. 4): “You have been shown that you might know (*la'daas*) that Hashem, He is G-d; there is no [power] other than He.” And as soon as we connect our speech to Hashem, and speak about Hashem, automatically there is good in our speech, for Hashem is the ultimate good, as it is written (*Tehillim*, ch. 145): “Hashem is good for everything [or ‘good to all’]”. He wants only what is good for a person. And He desires the repentance of the wicked and not their death. Therefore, when we speak about Hashem and the power of His kindness and compassion, immediately, a “light at the end of the tunnel” and hope appear and enter the heart of the listener as he hears that there is a remedy for him in this world, and that the situation is not as bad as he had thought. And this is the power of the one who speaks words of encouragement with others, speaking to their hearts and showing them that they can return in *teshuva* to Hashem. For this is the greatest *tzeddaka* that exists, as Rebbe Nachman says (*Lekutei Mohoran*, Part I, Lesson 106) on the verse (*Tehillim*, ch. 32): “ ‘Happy is the one who deals intelligently with the poor.’ Happy is the one who puts wisdom and knowledge into the ‘pauper’ who lacks it, because this is worth more than all the riches in the world.” A person who is broken and standing on the brink of despair could care less about all the money in the world. And if you were to give him all the money in the world, he would throw it back in your face because it means nothing to him at all. However, if you would speak to his heart and offer him a word of

encouragement and bring him out of his depression and bitterness, this would be worth more to him than anything, and there is no way he could repay you for literally saving his life. Therefore, our main service is to always be mindful to put wisdom into our words through speaking about Hashem and the awesome power of His compassion and love, and then our speech will be heard and accepted and we will merit to do much *tzeddaka* and kindness with all people.

Rebbe Nachman says that the way to establish and elevate wisdom is through speaking about the virtues of the Tzaddikim. For through speaking about their virtues and awesome self-sacrifice in serving Hashem, we thus reveal the way each and every one of us can return and bind himself to Hashem, which is the main purpose of creation. Therefore, we find that praising the Tzaddikim causes wisdom to enter the hearts of Israel. And this wisdom will inspire us to yearn and long to go in the footsteps of the Tzaddikim and to attach ourselves to Hashem.

There is no perfection to merely speak about the miracles and wonders the Tzaddikim have performed and then to conclude by saying, “*Zechusam yagein aleinu!* (may their merits shield us). Oy! In the earlier generations there were holy Tzaddikim who worked all of these miracles, but today, in our very low and dark generation we don’t have them.” This is the exact opposite of the purpose of telling stories about the Tzaddikim! The main value in telling stories about them is to show that even today there are holy Tzaddikim who bind themselves to Hashem. Stories about the divine service of the Tzaddikim and how they serve Hashem with complete dedication and self-sacrifice encourage and strengthen all Jewish souls to go in their footsteps and to emulate their deeds. So, the value of speaking about the Tzaddikim comes not just from discussing the signs and wonders they have performed, as we see in the following episode from the life of the Baal Shem Tov: Once, the holy Baal Shem Tov came to his students who were sitting and discussing the many wonders their master had performed. And he said to them, “Why are you speaking about my miracles, but you are not speaking about my self-sacrifice?” Due to our many sins, people are very much in the habit of speaking about the miracles of the Tzaddikim of the earlier generations and then lamenting that there are no Tzaddikim left like this. But in truth, it is heresy to say such a thing. For just as Hashem is found in each and every generation, there are certainly holy Tzaddikim in each and every generation (*Sichos HaRan*, #192). And as the author of the book “*Tiferes Shlomo*” explained the blessing recited after reading the *Haftarah*: “*Tzur col*

olamim, Tzaddik b'chol hadoros (Rock of all the worlds, Tzaddik in all the generations”: Just like Hashem is the Rock of all the worlds, so there is a “Tzaddik in every generation” who resembles his Maker and it is proper to draw close to him and to speak about his greatness. For in speaking about them, a powerful yearning to go in their ways and to cleave to Hashem will enter our hearts. Therefore, the main way to elevate and exalt wisdom is through speaking about the Tzaddikim. Happy is the one who always speaks about the greatness of the Tzaddikim and their awesome self-sacrifice in serving Hashem. For in this way, mighty encouragement and inspiration will enter the hearts of all who are listening to the storyteller and the merit of the entire congregation will be attributed to him. Happy is he and fortunate is his lot.

Mohorosh connected these ideas to our parsha in the following way. It is written (*Vayikra*, ch. 10): “You shall not go around as a gossipmonger among your people. You shall not stand idly by while your fellow’s blood is shed. I am Hashem.” Let’s try to understand the connection between the two parts of the verse: 1). “You shall not go around as a gossipmonger” and 2). “You shall not stand idly by.” According to the words of Rebbe Nachman we can understand the connection very well (as explained by Rebbe Nachman himself in *Lekutei Mohoran*, Part I, Lesson 29, par. 7). The prohibition of “You shall not go around as a gossipmonger” is a warning against corrupting our speech through speaking *rechilus* and *lashon hara*. And this is the opposite of speech that contains good, as discussed above. It is the opposite of finding the good points and the merits in people, as a gossipmonger searches for the defects and the deficiencies in everyone. Therefore, through the mitzvah of “You shall not go around as a gossipmonger” and by only seeking out the good points and the merits in people, and by speaking much about the virtues, deeds and character traits of the Tzaddikim, revealing to everyone the power of their divine service and their great self-sacrifice, then automatically, “You shall not stand idly by while **your fellow’s** blood is shed” – that is, you will not damage your mind and cause it to fall spiritually through speaking *rechilus* and *loshon hara*, G-d forbid, for “**your fellow**” represents the mind, specifically the two intellectual faculties *chochma* (wisdom) and *bina* (understanding), as the Zohar (*Vayikra* 4b) refers to *chochma* and *bina* as being “two **fellows** that are inseparable”. Just like an excess flow of blood to the physical brain can cause a person to pass out and fall down, G-d forbid; likewise, speaking and listening to evil speech can also cause us to collapse – it can damage the holy intellectual powers of our minds and cause a terrible spiritual fall, G-d forbid. And this is the meaning of the end of the verse “I am

Hashem” – Who is the ultimate **good** – which is the category of (*Tehillim*, ch. 145): “Hashem is **good** for everything [or **good** to all]”. That is, the main way to repair our speech is to find only the **good** in every person and to speak only praises of the Tzaddikim and of their total dedication and self-sacrifice in serving Hashem. And in this way, we will merit to truly be bound to Hashem. And may Hashem help us to correct our speech and our minds and will merit to ascend and cleave to Him in truth and simplicity for now and evermore. Amen v’amen.