

## Friday Night, Parshas Bhar - Bechukosai 5764

Friday night, at the first Shabbos meal, Mohorosh shlit"va spoke inspiring words on the topics of *emunah* (faith) and how we can comprehend knowledge that is beyond our ability to grasp, based on *Lekutei Mohoran*, Part II, Lesson 5.

Rebbe Nachman says: "In perceiving G-dliness there are concepts which are 'internal' and concepts which 'surround'. What a person is able to understand and reach with his intellect is in the category of 'internal', for his intellect has brought the concept within itself. But what he is unable to bring within his intellect, that is, what is impossible for him to understand, is in the category of 'surrounding', for it surrounds and is above his mind and it is impossible for him to bring it within. But through engaging in conversation with others in order to impart to them wisdom and fear of Heaven, the 'surrounding' lights are brought inside. That is, he merits to understand and to know what he had been unable to understand until now. For when he engages people in conversation and places wisdom into them, what occurs is that his mind is emptied of the intellect and wisdom that he had, and place is made for the surrounding intellect to enter within. As a result of his intellect being, so to speak, emptied out and transferred to his friend, the 'surrounding' intellect finds room to come inside and he merits to understand what he could not understand before." (These are the words of Rebbe Nachman).

Mohorosh explained that we learn from this lesson that the aspiration and striving of a person all the days of his life should be to rise from level to level by understanding new concepts which had previously been inaccessible to him. Each person, according to his level, has what is 'internal' and what is 'surrounding'. The 'internal' is what is within his intellect and what he understands well. And the 'surrounding' is what still surrounds his intellect and has not yet entered within it. He might have only an inkling of what it is, as he sees it from a distance. But it has not yet entered the inwardness of his mind and therefore it is in the category of *emunah* (faith) - because he sees it and believes in it - but he has not reached *daas* (knowledge) as he does not yet understand it clearly. When a person is a positive influence on others, placing within them his own intellect and wisdom, every time he speaks with them he

merits to receive a new ‘inside’ and a new ‘surrounding’. Through emptying his intellect while speaking with his friend, what had previously been for him in the category of ‘surrounding’ has now entered within. And then he immediately receives a new ‘surrounding’. Thus, he progresses and rises from level to level. Therefore, Rebbe Yehuda HaNassi said (*Talmud Makkos* 10a): “And from my students I have learned the most [even more than he learned from his teachers and colleagues].” For while a person is learning with his students, his intellect is constantly being emptied out. Therefore, he is also constantly receiving a new ‘inside’ and a new ‘surrounding’. And this is how he rises from level to level. Happy is he!

Rebbe Nachman explains (*Lekutei Mohoran*, Part I, Lesson 106) that the greatest *tzedakah* (charity) is to give wisdom and intelligence to the one who lacks it, which is an aspect of the verse (*Tehillim*, ch. 32): “Happy is the one who deals intelligently with the poor person.” That is, he puts wisdom into the one who lacks it. In this way, the giver’s mind is also expanded. For every time a person speaks with his friend in order to give him wisdom and intelligence, automatically, a new ‘inside’ enters him and a new ‘surrounding’ takes its place and his mind keeps expanding. And it is written regarding the mitzvah of *tzedakah* (*Devarim*, ch. 15): “Continually open your hand to him and continually lend him according to what he lacks.” By opening his hand to the poor person, he opens a new door for himself. For when a person gives *tzedakah* and does *chesed* (kindness) with others, it seems that his own resources are being emptied out. But then measure-for-measure he receives in return a completely new blessing. And this is alluded to in the verse describing Hashem’s challenge to us in our giving of tithes (*Malachi*, ch. 3): “Bring the entire tithe into the storehouse, that there may be food in My house, and test me now in this, says the Lord of Hosts, if I will not open for you the windows of Heaven and pour out a blessing for you that will be more than sufficient.” That is, all who do *tzedakah* and *chesed* with others, whether the kindness is physical or spiritual, receive many, many times over in return, and all of their lacks are filled. Therefore, happy is the one who merits to always be involved in *tzedakah*, specifically the *tzedakah* of speaking words of *emunah* and fear of Heaven with others. For then, he will draw down upon himself new and holy wisdom every time he speaks with them and he will ascend and cleave to Hashem in truth. Happy is he and fortunate is his lot.

Mohorosh connected these ideas to our parsha in the following way. It is written in our parsha, among the blessings bestowed on those who keep the Torah (*Vayikra*, ch. 26): “You will eat very old [stored crops] and will have to

take out the old [stores] because of the new.” We can ask why is this blessing disguised in the form of moving out "old because of new" and not simply described as an overabundance of food. Perhaps we can say that this verse hints to the above teaching of Rebbe Nachman. Because of the blessing that a person “takes out” for others, whether this kindness is something physical or spiritual, this blessing becomes emptied out for the giver, but then a new blessing comes in to take its place. And this is an aspect of “You will have to take out the old because of the new,” as the giver will gain a new “inside” and a new “surrounding” and he will continually rise from level to level. And this is how the Aramaic translation of the Torah translates the verse: “You will eat *atika d’atik* (lit., ‘old of old’)...” The phrase “*atika d’atik*” hints to the highest levels of G-dly perceptions and wisdom. For *atik* is an aspect of the illumination of *kesser* (*the Crown*) – the revelation of the highest surrounding wisdom as is mentioned many places in the holy Zohar (see introduction to Zohar 4b). Just like a crown surrounds the head and adorns it, so will the Heavenly Crown surround your mind and envelop it. And this is the meaning of “You will eat “*atika d’atik*”, that is, you will merit to comprehend the supernal crown (*kesser*), and you will perceive totally new conceptions every time you give of your wisdom to others. May Hashem help us to always be involved in *tzedakah* and *chesed* and we will draw down upon ourselves the illumination of Hashem’s G-dliness from the highest level until we merit to be included in Him completely, for now and evermore. *Amen v’amen*.