

Seuda Shlishis, Parshas Braishis, 5766

At the third Shabbos meal, Mohorosh *Shlit"á* spoke inspiring words about “one’s place in the world”, based on *Lekutei Mohoran*, Part II, Lesson 56.

Rebbe Nachman says: “When a person has a pure heart, then [physical] ‘place’ is totally irrelevant to him. In fact, the heart is the place of the world, for G-dliness is in the heart, as it is written (*Tehillim*, Ch. 73): ‘The Rock of my heart [is G-d]’ and as Hashem says in the verse (*Shemos*, Ch. 33): ‘Behold, a place is with Me’ – for He is considered the place of the entire world rather than the world being His place. Therefore, he who has a Jewish heart, i.e. a heart that perceives G-dliness, it is inappropriate for him to say that the place where he finds himself is not good, for the concept of ‘place’ is totally irrelevant to him. For, due to his pure heart, *he* is the place of the world rather than the world being *his* place.” (These are the words of Rebbe Nachman.)

Mohorosh explained that in this lesson Rebbe Nachman reveals to us that when a person is bound to Hashem, then there is no place where Hashem’s G-dliness is hidden from him, for his attachment to Hashem actually goes with him everywhere. And every place he comes to, he finds Hashem’s G-dliness there, for there is no absolute existence besides Hashem at all. And it is for this reason that Hashem is called *HaMakom* (The Place), for He is the place of the world rather than the world being His place.

Therefore, we find that Hashem Himself is, so to speak, the “place” a person is at, no matter where he may be. And he who has a Jewish heart, i.e. a heart that perceives G-dliness, and is bound to Hashem in truth will find Hashem everywhere. Therefore, we find in the *Mishnah* (*Pirkei Avos*, Ch. 5): “Ten miracles were performed in the Holy Temple...and no man said to his fellow, ‘The place is too tight for me here to lodge in Jerusalem’ ”, and this was due to the great revelation of G-dliness in Jerusalem. For as soon as a person feels Hashem’s G-dliness, all of the tightness and narrowness of the place is nullified and replaced by a feeling of relief and expansiveness.

Therefore, it is explained in the writings of the Ariz"l that the numerical value of Hashem’s four-letter name *Yud-Kay-Vav-Kay* in a “rebounding”

calculation i.e. – *Yud*(10) times *Yud*(10) + *Hay*(5) times *Hay*(5) + *Vav*(6) times *Vav*(6) + *Hay*(5) times *Hay*(5) has the same *gematria* as the word *Makom*(=186). This teaches us that if a person is bound to Hashem, then every place (*makom*) he turns he will see Hashem's four-letter name in a "rebounding" manner: his eyes emanate a light searching for Hashem and Hashem's light reflects back towards him; and there is no place that will hide Hashem's G-dliness from him.

And this is what *Dovid HaMelech* says (*Tehillim*, Ch. 30): "Hashem, with Your will, you have stood up for me as bold mountains" – Master of the Universe, when I was bound to Your will and Your G-dliness was revealed to me, then even when mountains of obstacles and hindrances encountered me, I jumped and skipped over all of them with holy boldness and I stood strong in all of them; but as soon as "You hid Your presence, I was terrified (the continuation of the verse)" – as soon as You became concealed and I no longer merited to feel the light of Your Providence, then I was confused and terrified from everything that passed over me.

Everything depends on being bound to Hashem. When a person is truly bound to Him, there is no place or occurrence that can distance him from Hashem. But when he falls into a state of concealment from His presence, G-d forbid, and afterwards much hardship passes over him, then he will not be able to find his place at all. Therefore, happy is the one who merits to purify his heart and bind himself to Hashem, for then, he will merit to find Hashem's G-dliness in every place and nothing will be able to conceal Hashem's light from him. And he will get a taste of the World to Come in his lifetime. Happy is he and fortunate is his lot.

Mohorosh connected these ideas to our parsha in the following way. It is written (*Bereishis*, Ch. 4): "Behold, You have driven me out today from the face of the earth, and from Your presence shall I be hidden. I shall be a fugitive and a wanderer in the land and it will come to pass that all that finds me will kill me." We need to understand the connection between Cain's words – "Behold, You have driven me out today from the face of the earth and from Your presence shall I be hidden" and the words – "I shall be a fugitive and a wanderer in the land" and finally – "all that finds me will kill me". According to the words of Rebbe Nachman we can understand the connection very well.

How was Cain punished? It was through the fulfillment of the words: “Behold, You have driven me out today from the face of the earth”, which means that he was sent into exile. And how was he exiled? – “From Your presence shall I be hidden”, in other words, he fell into a state of being concealed from the Presence of Hashem, as in the verse (*Tehillim*, Ch. 30): “You hid Your presence, I was terrified.” For as soon as he was no longer able to feel Hashem’s G-dliness it became impossible for him to find satisfaction and contentment in any place, as if he had been completely banished from every square inch of the earth, which is exactly what he continued to say – “I shall be a fugitive and a wanderer in the land”, for he was going into a very deep exile and would not find contentment in any place at all. And finally “it will come to pass that all that finds me will kill me” – every occurrence that will find him will “kill” him, for as soon as a person falls under the control of Nature and *Mazal*, and Hashem’s divine Providence becomes hidden from him, then any trouble that passes over him “kills” him in the sense that he feels a taste of death in it. Therefore, there is no other advice for a person than to bind himself to Hashem in truth, and then there will be no place that will hide Hashem’s G-dliness from him and he will go out from his personal exile completely. May Hashem help us attach ourselves to Him in truth and we will not fear or be afraid of anything at all, until we merit to ascend and be included in Him completely, for now and evermore. *Amen v’amen.*