

## Friday Night - Parshas Shemos 5766

On Friday night, at the first Shabbos meal, Mohorosh Shlit" a spoke inspiring words on the topic of how Torah brings grace and wisdom to a person, based on the teachings of Rebbe Nachman in Lekutei Mohoran, Part I, Lesson I.

Mohorosh began: Rebbe Nachman says that a Jew needs to always contemplate the Divine intelligence in everything and to attach himself to this wisdom and Divine intelligence, so that the Divine intelligence that is in each thing will be a light for him, enabling him to draw closer to Hashem via that detail of the world. This is the idea of Yaakov. For Yaakov merited the bechora – the birthright – the status of the firstborn. The bechora is the same concept as the word reishis (first or beginning). And the word reishis denotes wisdom. However, because the light of Divine intelligence is very great, one needs to first make use of the concept of Malchus (Kingdom) before one can become enlightened by the Divine intelligence that exists in everything. And Malchus is Emunah (faith). But one who does not attach himself to the Divine intelligence, wisdom and vitality that exist in everything, includes himself in the concept of Eisav who despised the birthright, as it is written (Bereishis 25:34): “And Eisav despised the bechora” i.e., he despised Divine wisdom. And despising Divine wisdom is the concept of Malchus HaRisha (the Kingdom of evil). Each one of us needs to give strength to Malchus d’Kedusha (the Kingdom of Holiness) to overpower the Kingdom of evil, as our Sages have said (Berachos 5a): “A man should always incite his good inclination to fight against his evil inclination.” And how do we give power to the Kingdom of Holiness? Through the Torah that we learn with strength and effort, as our Sages have said (Kidushin 30b): “If this lowlife (the evil inclination) bumps into you, drag him to the house of learning.” For through the Torah, one gives power to the Kingdom of Holiness. (See all of this in the words of Rebbe Nachman.)

Mohorosh explained that the essence of the divine service of each Jew lies in contemplating the wisdom and intelligence that exist in everything, i.e., to contemplate the G-dliness in everything that continuously gives it life and sustenance. For Hashem clothes his G-dliness in all the details of Creation, in all earthly, physical things. Within all of the details of the inanimate, plant, animal and human worlds we can find His G-dliness and this makes it possible for us to draw closer to Hashem through that detail of the world. This is called

Wisdom of Holiness, since the essence of wisdom is only to recognize Hashem. This Wisdom of Holiness is represented by Yaakov who took the birthright – the bechorah – which is the “Reishis Chochmah” (Tehillim 110:10) “the beginning and source of wisdom”, that exists in everything. However, since the light of wisdom is so great, one needs to precede it with Malchus (Kingdom), which is Emunah - to believe beforehand with complete faith that certainly there is G-dliness in each and every detail of Creation. And as soon as a person has this clear and complete faith, slowly but surely, he penetrates the wisdom that exists in each thing, until the G-dliness becomes revealed to him from every detail of the world. All of this is referred to as “raising up the Kingdom of Holiness” – the concept of Yaakov who accepted upon himself the Holy Kingdom of Hashem from all the details of Creation.

The flip side of the coin of all this is the Kingdom of evil – the Kingdom of the wicked Eisav who despised the Divine wisdom and intelligence in everything, as it is written (Bereishis 25:34): “And Eisav despised the bechora.” He says that everything is nature, chance and luck, G-d forbid. And for this reason he was called Eisav, since to him everything was already made (Asui), finished and completed and it’s only according to the fixed and “done” laws of nature that the world operates. And from him comes the wisdom of Nature and philosophy, which denies the wisdom of G-dliness and the Kingdom of Holiness. They have no emunah (faith). Therefore, we need to give strength to the Kingdom of Holiness to overpower the Kingdom of evil. And how is this done? Through learning Torah, because the Torah reveals to us how in every earthy, physical thing there is G-dliness. We see how all the laws of the Torah are connected to the inanimate, plant, animal or human in this physical world. And the Torah teaches us how there is Torah and G-dliness in each and every detail of this physical world. Therefore, the more a person increases his learning and involvement in the Torah, the more he causes the Kingdom of Holiness to overpower the Kingdom of evil and subdue it completely. Only through the power of the Torah can we win the war against the evil inclination which wants to strengthen the Kingdom of evil, as our Sages have said (Kiddushin 30b): “If this lowlife encounters you, drag him to the beis hamidrash.” They also said (ibid.): “Said HaKadosh Baruch Hu, I created the evil inclination, and I created the Torah as its antidote.” And (Berachos 5a): “A person should always incite his good inclination to fight against his evil inclination...if it goes away, good; if not, he should engage in Torah study.” For only with the power of the Torah is it possible to subdue the Kingdom of evil completely. And because of this, the evil inclination strengthens itself very much to prevent a person from learning Torah. And it

clothes itself in all kinds of disguises that look like mitzvos, but really aren't, all to prevent a person from learning Torah. Therefore, one needs to be a mighty warrior against it and occupy himself in Torah with great strength. And through this, one will subdue it completely and always be attached to wisdom and the Kingdom of Holiness. Happy is he and fortunate is his lot!

Mohorosh tied the above ideas to our Parsha in a wonderful way. It is written (Shemos 1:10): "Come, let us outsmart him (the Jewish people) lest he increase and it may be that if a war will occur, he, too, may join our enemies, and wage war against us and go up from the land." Perhaps we can say that this verse encompasses all of the above ideas of Rebbe Nachman. For the wicked Pharaoh, who was the Kingdom of evil, decreed and said, "Come, let us outsmart him", i.e., let us outsmart the Jewish people with the wisdom of the Kingdom of evil to cancel out the learning of Torah and the wisdom of holiness from Jewish souls; this is necessary "lest he increase", i.e., we are worried that Jewish souls will increase in their learning of the holy Torah, i.e., with the holy scrolls that were in their hands from their forefathers, the scrolls that they learned and delighted in every Shabbos, as our Sages have said (Shemos Rabbah, Parsha 5: 18) on the verse (Shemos 5:9) 'Let the work be heavier upon the men': "This teaches that they were in possession of scrolls which they delighted in from Shabbos to Shabbos and which said that the Holy One Blessed be He would redeem them, etc." Pharaoh was afraid that if Jewish souls would occupy themselves in the words of Torah, then, "it may be that if a war will occur", i.e. if Jewish souls go out to meet the battle of the evil inclination and they incite the good inclination to fight against the evil inclination then, it, too, may join our enemies and "wage war against us", i.e. they will win the war against us, and "go up from the land", because even from the "land" – the earthy and the physical - they will rise up and cleave to Hashem. Pharaoh realizes that the Torah will reveal to them how the Kingdom of Holiness also rests literally on earth, and then his kingdom will be completely nullified. And when we study Torah with strength and diligence that is exactly what we do. May Hashem help us to occupy ourselves in the holy Torah with great strength, and may we merit to see the establishment of the Kingdom of Holiness and the redemption of Israel speedily in our days. Amen and Amen.