

Seudah Shlishis, Parshas Devarim 5766

At the third meal, Mohorosh *Shlit"a* spoke inspiring words about the sufferings that people experience, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 170.

Rebbe Nachman says: “It is written (*Tehillim* 3:2) ‘O G-d, how numerous are my oppressors, many rise up on me’. Every person, depending on his soul and his Divine service, such is the suffering he experiences. One person experiences suffering from his family, his parents or a neighbor. Another person who is on a greater level experiences suffering from distant neighbors. Another who is still greater experiences suffering from the entire city. And there is one who is very great and who experiences suffering from the entire world. Now, each person, by virtue of the suffering, carries on himself those people from who he suffers. For when he experiences suffering from them, he carries them on himself. But how is it possible for something physical to carry on itself so many people? However, as a result of the suffering, the body is subdued. This is because all types of suffering are called distress, for they distress and oppress the body. And when the body is compressed through the suffering, as a result the soul radiates and is enhanced. For when matter is subdued, form is enhanced. As it is written in the *Zohar* (III, 168a): “[Just as] A log which does not catch fire is splintered; a body which does not catch the soul’s fire needs to be broken” This is why it is called *tzarah* (suffering), similar to *tzurah* (form). For as a result of the *tzarah*, the body is subdued and the *tzurah* radiates. We find, by virtue of the suffering and distress, the form – the soul – radiates. Thus, the soul is capable of carrying upon itself numerous people. This is: **“O G-d, how numerous are my *tzarai* (oppressors) – the more my distress increases: many rise up on me – as a result, I carry, raise up and elevate many to their source.** (These are the words of Rebbe Nachman).

Mohorosh explained that from all of the difficult trials and tribulations which people experience, the most difficult one is hearing from others that Hashem has forsaken them and there is no hope in life, G-d forbid. This is what David *Hamelech* says to Hashem (*Tehillim* 3:2-3) “Hashem, how numerous are my oppressors...many are they that say of my soul: ‘There is no salvation for him in G-d.’” This is the most difficult suffering – when hearing people say: ‘There is no salvation for him in G-d’, G-d forbid. However, the true *Tzaddikim* know how to deal with these types of suffering and distress and they recognize that its entire purpose is only to reveal the form a person’s true self – which is the holy soul – and to overcome the materiality of his body. Regarding this, the holy *Zohar* says

that wood which cannot be lit due to its coarse and thickness needs to be splintered to facilitate its lighting. Likewise, the body is very “thick” and coarse, and it is impossible to light the soul which is contained within. Therefore, it needs to be broken with suffering and only then can the inner soul be lit.

Tzaddikim experience this suffering and distress, specifically when people speak *loshon hara* (evil speech) and slander against them; even those who don't know them and yet, speak all kinds of forbidden speech against them. This is the evil attribute of barking which all dogs have; and these “dogs” are none other than the brazen-faced people of the generation (*Likutey Mohoran*, part I, lesson 50). Through hearing this excessive “barking”, the hearts of the *Tzaddikim* are very much broken within them. Then, their souls shine with a very great light and they merit ascending to very high levels until all of their physicality is converted into the light of their soul. This is the essential goal, as Rebbe Nachman explains (*Likutey Mohoran*, part I, lesson 22) on the verse (Job 19:26) “then with my flesh shall I see G-d”. The main goal is to merit seeing the G-dliness of Hashem with one's material body – transforming one's materiality into a complete form by illuminating one's body with the inner light of the soul.

Therefore, when *Tzaddikim* experience suffering from brazen-faced people who speak all types of forbidden speech against them – even from those who don't know them – they receive these sufferings in order to nullify and subdue their own materiality. And through this, they shine with the inner light of their soul until they're able to elevate and enhance the souls of Israel to their source, returning them to Hashem. Therefore, a person should not be fazed by those who say “There is no salvation for him in G-d”; neither should he become lost because of them. These words come only to break his materiality and to illuminate his soul. If he has the great courage to flee to Hashem during his suffering and not to pay any attention to what is said about him; through this he will merit reaching a great level of comprehension and to elevate the souls of Israel to their source in his merit. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parsha* in the most amazing way. It is written (*Devarim* 1:12) “How can I alone bear your trouble, your burden, and your strife?” What is the juxtaposition between this verse and what it written before (verse 9) “I cannot carry you alone”? What is Moshe *Rabeinu*'s apparent repetition “How can I alone...;” didn't he already say “I cannot carry you alone”? According to the above words of Rebbe Nachman, we can understand this very well. This shows us how the *Tzaddikim* suffer greatly from people which speak evil against

them and cause them all types of anguish. Through this, they subdue their bodies and they can then elevate many to their source. This is what Moshe *Rabeinu* said “I cannot carry you alone” – that is, “Alone, I cannot carry you and elevate you to your source”. However, “How can I alone...” – that is, “What is the secret in order for me to carry you?” Through “...bear your trouble, your burden, and your strife” – that is, through the troubles and sufferings which come over me; for through them my materiality is subdued and turned into a complete form.

Then the *Tzaddik* is able to elevate the souls of Israel to their source above as Rashi explains, “‘**Your trouble**’: this teaches us that the Israelites were troublesome [people]; if one saw his opponent in a lawsuit about to win, he would say, ‘I have [other] witnesses to bring, [more] evidence to introduce, I [will exercise my right to] add judges to you [in your tribunal]’. ‘**And your burden**’: this teaches that they [the Israelites] were heretics: If Moses was early leaving his tent they would say, ‘Why does the son of Amram leave so early? Perhaps he is not at ease inside his house?’ If he left late, they would say, ‘Why does the son of Amram not leave? What do you think? He is [probably] sitting and devising evil schemes against you, and is thinking up plots against you. ‘**And your strife**’: this teaches that they [the Israelites] were contentious (Sifrei).” In other words, they caused Moshe *Rabeinu* all types of suffering but specifically through the suffering he was able to elevate them to their source. For the *Tzaddikim* know how to deal with suffering, and they take refuge in Hashem time after time. May Hashem grant us the merit of coming close to the true *Tzaddikim* and to nullify our minds to them, until we merit returning in complete *teshuvah* before Hashem being included in Him from now and forever. *Amen v’amen.*