

## Seudah Sh'lishis, Parshas Shemos 5766

At the third meal, Mohorosh *Sh'lit'a* spoke inspiring words regarding the greatness of crying that leads to *simchah* (joy) based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 175.

Rebbe Nachman says, “The main benefit of crying is when it is motivated by joy and happiness. It is very good when remorse is motivated by joy; that is, when out of one’s great joy in Hashem, he feels remorse and the great pain of having rebelled against Hashem in his previous days. He is moved to cry due to this great joy. This is the main benefit of crying, that it should be motivated by joy. Therefore, the word *bechayah* (crying) is an acrostic for (*Tehilim* 89), “**B**’*shimchah y’gilun kol hayom* (In your Name they rejoice all day long). Crying should be mainly motivated by joy in Hashem’s Name. This is because crying is aroused by the Holy Name *SaG*, which is in the *sefirah* of *Binah* (understanding). Therefore, *bechayah* has the same *gematria* (numerical value) as the Holy Name *SaG* when expanded, as explained in the holy writings of the Ari z”l. In other words, the arousal to cry should be brought about through joy. This is because *Binah* is in the heart, as it is written (*Tikunei Zohar*), “The heart *mevbin* (understands)”. And the principle joy is in the heart, as it is written (*Tehilim* 4), “You have put joy in my heart”. So the arousal to cry should come from there. Through this the crying is sweetened. Understand this well. (These are the words of Rebbe Nachman).

Mohorosh explained that Rebbe Nachman reveals to us here the greatness of crying and how it needs to stem from *simchah* specifically. When crying is derived from *simchah*, it flows from the heart’s arousal to Hashem. When there is great desire and yearning for Hashem, one is aroused to crying and greatly regrets his previous days which have passed in darkness. This is truly a broken heart, of which it is said (*Tehilim* 51), “A broken and contrite heart, G-d will not despise”. The more one’s heart is broken, the more he desires Hashem until he is aroused to crying, because in truth, there is tremendous joy concealed within His G-dliness. This is not so with crying that is brought about because of suffering or sadness, G-d forbid. This crying comes from the *Sitra Achra* (the Other Side) and Hashem hates it because this is considered as if one is angry and furious with Hashem, G-d forbid. In regards to a person who becomes angered with Hashem and cries because of his suffering and sadness our sages have stated (*Talmud Shabbos* 151) on the verse (*Koheles* 12), “‘The clouds come after the rain’, this is a person’s eyesight which is diminished by weeping”. That is, crying damages one’s vision.

Crying out of sadness is a sign that a person doesn't see Hashem's G-dliness. However, this is not so for crying that comes about through *simchah* and from a broken heart. Over this type of crying our sages have said (*Baba Metziah* 59), "All of the gates of Heaven have been locked, except for the gate of tears". Even if the person has been sentenced with some harsh judgment, G-d forbid, to the point where all of the gates of prayer have been closed to him, through crying and shedding tears of holiness, he can open all of the gates and enter through them. This is the "master key" that opens all gates. Even when a person judges himself and cries over his sins and wrongdoings it should come from *simchah* – in order that he may attach himself to Hashem completely. He is moved to tears in regret of his previous days and requests from Hashem to bring him closer to His service. It is this type of crying that truly opens all of the Heavenly gates.

And this is what our sages of blessed memory have said (*Bereshis Rabbah*, par. 93, #12), "In as much as Yosef did not reconcile with his brothers except through crying, so will Hashem not redeem Israel except through crying". And it is written (*Yirmiyah* 31), "They will come with weeping" – that is the redemption of Israel depends specifically on the attribute of crying. Because when a person accustoms himself to express all of his thoughts before Hashem, until he comes to tears of joy – this redeems his soul from all of its' exiles and this will bring about the redemption for all of Israel. Crying is a sign that the soul is pure which is unique with the souls of Israel. The attribute of mercy which is enrooted in each Jew, brings him to tears of *simchah* when he greatly yearns for Hashem. This is not so for the nations that are cruel in nature. Their crying is only out of sadness and anger when they get angry with Hashem and this type of crying has no significance at all. Therefore, happy is the person who accustoms himself to crying out of great yearning, desire and *simchah* towards Hashem. For then, his tears will open all the gates above and below and he will merit to be redeemed in body and soul. Happy is he and happy is his lot.

Mohorosh connected the above ideas to our *Parsha* in the most amazing way. It is written (*Shemos* 2), "And she opened it, and saw it, even the child; and behold a boy wept. And she had compassion on him, and said: 'This is one of the Hebrews' children'". This verse alludes to the above concept of Rebbe Nachman in regards to crying. For it is brought in the *Tikkuney Zohar* (*Tikkun* 21, p. 58), that "And she opened it, and saw it, even the child" refers to the souls of Israel that do *teshuvah* with crying. "And immediately" 'she had compassion on him'. Immediately when a Jew is aroused to *teshuvah* with his crying, Hashem has mercy on him because crying opens all of the Heavenly gates and arouses the attribute of mercy. "And she said: 'This is one of the Hebrews' children'", because crying is a sign of a Jew's

significance – that he has a pure heart and his attribute of mercy arouses him to cry before Hashem. Therefore, measure for measure, he draws upon himself the attribute of mercy from Hashem and sweetens any harsh decree that may have declared against him.

The *Baal HaTurim* says with regards to this verse “and behold a boy wept”, that it refers to Aaron the brother of Moshe that was alongside the basket where Moshe was placed. The words “a boy wept” (*na’ar bocheh*) have the same *gematria* as *Aaron HaCohen* (353). We need to understand how is the crying of Aaron connected to Moshe? However, according the above words of Rebbe Nachman, we can understand this very well. It is written about *Aaron HaCohen* (*Shemos* 4), “He will see you [Moshe] and be glad in his heart”; That is, he was glad with the greatness of his brother Moshe and he did not have any jealousy at all’ rather, he was happy with his brother’s greatness. And regarding this, our sages of blessed memory said (Rashi, verse 14), “Because of his goodness and humility, Aaron merited the ornament of the breastplate, which is placed on the heart”. The essence of the breastplate is to judge and evaluate oneself with regards to all of his actions and therefore is called "the breastplate of judgment". This judgment which is an aspect of *teshuvah* and a broken heart, must come through *simchah*, as mentioned above.

Therefore, the heart that rejoices with the greatness of his brother and truly knows the greatness of *simchah* is able to perform the attribute of judging and to carry upon it "the breastplate of judgment". In the same manner, when a person judges himself and is aroused to crying before Hashem, the main significance is when it comes from *simchah*. The *Torah* reveals to us that Aaron made these two attributes – crying and *simchah* – into one. “And behold a boy wept”, this is *Aaron HaCohen* who cried over his brother’s suffering; “He will be glad in his heart”; this is also *Aaron HaCohen* who was glad with his brother’s greatness. Crying and *simchah* are tied to one another and this is the essence of our service in these days of *Shovevim* (an acronym of the first six *parshios* of *sefer Shmos*), which is to come before Hashem with crying and *simchah* requesting Him to absolve us from all our sins. And through the merit of *teshuvah* and crying, we will hasten our redemption and see the coming of *Moshiach* speedily in our days. *Amen v’amen*.