

Friday Night, Parshas Vaeyra 5766

On Friday Night, Mohorosh *Shlit"a*, spoke inspiring words based on the words of Rebbe Nachman in *Lekutei Mohoran*, Part I, Lesson 38, which speaks about rectifying the power of speech.

Rebbe Nachman says, “It is impossible to achieve the aspect of *Tefillin*, which symbolizes *deveikus* (cleaving) to Hashem, except by elevating speech and rectifying it. This is because speech comes from the *ruach* (breath) of Hashem within a person, which is the aspect of ‘*Malchus Peh*’ (Kingship of the mouth). Whoever blemishes his speech transforms this *ruach* into a *ruach se'arah* (storm-wind). This is the aspect of (*Tehillim* 148), ‘storm-wind, fulfilling His word’, denoting that words either create or subside the storm-winds... (These are the words of Rebbe Nachman).

Mohorosh explained that the power of speech gives a person’s strength to triumph over all his challenges and difficulties. Speech allows a person to reach every attainable level, because it emanates from the *ruach* of Hashem as it is written (*Bereishis* 2), “and He breathed into his nostrils the breath of life; and man became a living soul”. The Aramaic translation of “a living soul” is “a soul that speaks”. The living soul that Hashem breathed into him gave him the power of speech. Therefore when a person guards his speech in holiness, only speaking words of *Torah*, prayer, faith and awe of Heaven, he cleaves to Hashem who gave him that power. He ties himself to the *ruach* of Hashem and literally cleaves to Him completely. The *Zohar* (*Tikkun Eliyahu*) calls speech, “*Malchus Peh*” (the Kingdom of mouth), because specifically through the mouth and speech one merits to accept upon himself the Heavenly Kingship and to be truly attached to Him. Speaking words of *Torah* and prayer causes a person to see the inner wisdom and intelligence that is found within every thing (*Lekutei Mohoran*, Part I, Lesson 1). Ultimately a person comes to realize that only Hashem’s life-force gives existence and sustenance to everything.

But speech is a doubled sided coin. Just as holy words attach a person to Hashem, unholy words distance a person from Him. Blemished speech creates a storm-wind within a person’s mind, and confuses him completely. This is alluded to in the verse (*Tehillim* 148), “storm-wind, fulfills His word”; denoting a connection between “storm-wind” and “words”. When this “storm-wind” develops, it sets a person off-course until he doesn’t have any clarity of mind at all. And from this stems the accusations and trials that come upon a person. As soon as his mouth is left unguarded, he is liable to say things that might incriminate him, G-d forbid, as

it is explained in Rebbe Nachman's words (*Lekutei Mohoran*, Part I, Lesson 113). "Before any harsh decree is brought upon a person they ask him if he agrees to it and gives a ruling on himself. It is done in such a subtle way that he doesn't even realize he's being asked about himself. When his speech is always critical, judging everyone unfavorably, he does the same for himself, thereby causing a harsh judgment against himself, G-d forbid. By only speaking good and judging everyone favorably, he is spared from such situations". The essence of a good life depends on guarding one's speech as it is written (*Mishlei* 21) "Whoever guards his mouth and his tongue protects his soul from troubles". If one guards his words well, he protects himself from being trapped in the wickedness of the *Yetzer Harah* and his reign of impurity. Therefore, happy is the person who guards his speech and only uses it to speak words of *Torah*, prayer, faith and awe of Heaven. Then he will merit to be truly and eternally attached to Hashem and his world will be filled with true joy. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parsha* in a wonderful way. It is written (*Shemos* 6), "Go speak to Pharaoh King of Egypt, that he let the children of Israel go out of his land". We can say that the above words of Rebbe Nachman are alluded to in this verse. It is explained in the writings of the Ari z"l (*Pri Etz Chaim*, *Sha'ar Chag HaMitzvot*) that "the essence of the Egyptian exile was due to the exile of knowledge and speech". Peace of mind and speech are directly intertwined and if speech is not on the proper level, knowledge will likewise suffer. The reign of Pharaoh king of Egypt symbolizes evil speech as the name Pharaoh alludes to Peh Rah (evil mouth); that is, blemished and evil speech. He was the king of Mitzrayim, which compose the words Meytzer Yam, denoting constriction and congestion of wisdom and knowledge. As soon as one blemishes his speech, the storm-wind confuses his mind until it is totally constricted and congested.

The redemption from Egypt came about through Moshe *Rabeinu*, who illuminated the souls of Israel with *da'as* and knowledge of Hashem as it is written (*Devarim* 4) "You have been shown knowledge so that you may know that Hashem, is G-d". Moshe *Rabeinu* accomplished this through opening the mouths of Israel to begin speaking to Hashem. They cried out to Him over the distress of their souls and thereby merited to receive the holiday of Pesach, which is an acronym for Peh Sach (a mouth that speaks). As soon as the mouth began to speak to Hashem, the essence of *deveikus* and freedom was created. And this is alluded to in the verse "Go *speak* to Pharaoh King of Egypt". Hashem commanded Moshe to bring holy speech to combat "Pharaoh King of Egypt", who is the *Peh Rah* (evil mouth) which causes narrowness of the mind. Through holy speech Pharaohs' power is destroyed and "he [will] let the children of Israel go out of his land". The souls of

Israel will be sent out of his land and will merit seeing His G-dliness within both the spiritual and physical realms. For through holy speech they will cleave to Hashem, until all spirituality and corporeality is illuminated with a great light. And may Hashem grant us the merit of always speaking holy words until we cleave and bind ourselves to Him from now and forever. *Amen v'amen.*