

Seudah Shlishis, Parshas Yisro 5762

At the third meal, Mohorosh *Shlit"a* spoke inspiring words regarding a person's "writing" based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 173.

Rebbe Nachman says: "Through ones "writing", the true *Tzaddik* is able to recognize the inner soul of the writer, his faith and its root. There is a root of faith – as faith itself has vitality and a source. That is, there is a world of faith where faith itself is derived from there and this world of faith has faith in Hashem as well. This is the root of faith – the innerness of faith. This is also the innerness of the soul, because the soul and faith are one concept as it is written (*Yeshaya* 26:9), "With my soul I longed for you in the night" and as in (*Tehillim* 92:3) "and Your faith in the nights". It is possible to recognize the inner soul which corresponds to the innerness of faith through ones writing. This is the aspect of the word *Anochy* (I), as our sages said (*Shabbat* 105a), *Anochy* is an acronym for A*na* N*afshi* K*savit* Y*'havit* – I have put My soul into the writing – which refers to the inner *Shechinah* (this is an excerpt from the words of Rebbe Nachman).

Mohorosh explained that Rebbe Nachman reveals to us here the secret of writing and how we are able to understand the essence of the writer's soul within his writing. When a person writes he passes on his innerness in what he's writing and his soul is revealed within it. A person who has pure eyes can understand the writer's essence from his writing. This can be seen in the writings of the true

Tzaddikim, for their souls are hidden within their holy books and their very essence can be found there (*Likutei Mohoran*, part I, lesson 192). Whoever looks and meditates on their words is able to see the revelation of their souls. Therefore, anyone who studies the books of true *Tzaddikim* diligently, merits clinging to them and receiving the innerness of their souls. Even though the *Tzaddikim* write their books in the simplest form possible in order to enable their readers to comprehend their teachings and don't necessarily reveal their essence within their books at all; nevertheless, their very essence is revealed within their books. Rebbe Nachman said in regards to his lessons in *Likutei Mohoran*, that he has already abridged and contracted them in the simplest way possible so that all could understand (*Chayei HaRan* #340). He also said (*Likutei Mohoran*, part II, lesson 102) that even though *his* understanding of the lessons were on a much greater level than what he actually revealed, it is not nearly as important to him as a lesson that can be understood by the simple folk.

Rebbe Nachman once said regarding the Rebbe Reb Elimelech of Lyzhansk ז"ל and his book "*Noam Elimelech*"; that although it is a very holy book, the holiness of the Rebbe Reb Elimelech ז"ל himself is many times greater than what can be seen and understood within his book (*Chayei HaRan* #553). It is known that his son, Rebbe Eliezer ז"ל, was writing down his father's teachings and suddenly his father came to him and saw the pages which his son had written and he was greatly impressed. He asked his son, "Who wrote these teachings?" to which his son answered, "I wrote them". Rebbe Elimelech ז"ל asked him, "Who revealed these teachings?" to which his son answered, "Father, you revealed them". Finally, Rebbe Elimelech ז"ל said, "That is impossible, for it is impossible for a human being to say such teachings, only an angel could have said them..." When *Tzaddikim* say their teachings, they are nullified to the *Ohr Ein Sof* (Hashem's endless light), to the point in which they connect their words to Hashem, Blessed be He, and the *Shechinah* (Divine Presence) speaks from their throats. Many times after they have spoken they do not recall anything they have said until later on, someone writes them down – then, the essence of their great soul is revealed. Therefore, happy is the person who merits studying the books of the true *Tzaddikim*, for they will merit receiving the essence of the *Tzaddik's* soul and illumine themselves with a great light. Fortunate is he and fortunate is his lot!

Mohorosh connected the above ideas to our *parsha* in the most amazing way. Rebbe Nachman reveals the secret of "writing" in the first word of the *Aseres HaDibros* (the Ten Commandments) in this week's *parsha*, which is the word *Anochy*. Our sages say (Shabbat 105) that *Anochy* is an acronym for Ana Nafshi Ksavit Y'haviv (I put my soul into the writing); that Hashem puts the innerness of His soul – so to speak - within the writing. Let's understand why this is alluded to specifically in

the first word of the *Aseres HaDibros*? According to the above words of Rebbe Nachman, we can understand this very well. The *Aseres HaDibros* encompass all of the 613 *mitzvot*; there are 613 letters in the *Aseres HaDibros* which represent the 613 *mitzvot*. The first words, “*Anochy Hashem Elokecha* (I am Hashem your G-d), – which is the *mitzvah* of *emunah* (faith) – encompass all of the 613 *mitzvot* as all of the 613 *mitzvot* bring one to *emunah* as it is written (*Tehillim* 119:86) “All of your *mitzvot* are *emunah*”.

Therefore, immediately in the first word of the *mitzvah* of *emunah*, the Holy *Torah* reveals to us how we merit coming to perfect *emunah* – and that is through learning the “writings” of the Holy *Torah* itself. *Anochy* proclaims “*Ana Nafshi Ksavit Y’havit*” – I have put My soul into the writing of the *Torah* – for the essence of faith is placed within the letters of the *Torah* itself. It is as if Hashem’s soul – His very essence – is hidden in the *Torah* for Hashem’s holiness and the *Torah* are one entity (*Zohar, Sh’mini* 35). His essence is the *Torah* itself (*Zohar, Beshalach* 60); and through learning the *Torah*, a person’s soul literally clings to Hashem, blessed be He. Therefore, immediately in the first word of the *Aseres HaDibros*, the *Torah* reveals to us how we merit pure and holy faith. This is achieved through clinging to the letters of the *Torah* and reading them, for through this we merit clinging to the very essence of its author – which is Hashem, blessed be He – and drawing upon ourselves pure and holy faith.

The verse begins “I am Hashem your G-d” and continues “Who brought you out of the Land of *Mitzrayim*” reminding us of the exodus from *Mitzrayim* when Hashem brought us out of the house of bondage. Our sages say regarding this (*Berachos* 12) “Remember the exodus of *Mitzrayim* at daytime and nighttime”. They also say (*Pesachim* 116) “Every person should picture himself as if he left *Mitzrayim*”. We need to understand why is belief in the exodus from *Mitzrayim* so fundamentally important that the verse “Who brought you out of the Land of *Mitzrayim*” comes immediately after “I am Hashem your G-d”? Through this teaching of Rebbe Nachman, we can understand this very well. As soon as a person strives to elevate himself to holy faith by studying the *Torah* and finding the innerness of Hashem within it, he is apt to harbor questions like: “But why am I suffering so much?” “What’s all this bitterness?” “Will I ever merit seeing the good of Hashem and visiting His Palace?” It seems to him as though *Tzaddikim* surely did not pass through any of this bitterness and suffering in their lives. Rather they were blessed with wealth, satisfaction and health and did not experience any type of tests in their lives.

For this reason the *Torah* immediately attaches the *mitzvah* of faith to “Who brought you out of the Land of *Mitzrayim*”. It reminds us of the loving-kindness

that Hashem showed us by freeing us from the bondage house of *Mitzrayim* and the forced labor. *Mitzrayim* was sealed and shut to the point where no slave could flee from there. Nevertheless, Hashem took us out from there “with a strong hand and an outstretched arm”. And just as He did this for us at that time, so does He do this for us in every single generation. We all experience different types of troubles and sufferings which are all called by the name "*Mitzrayim*", as our holy sages said (*Bereishis Rabbah*, 17) “All exiles are known by the name *Mitzrayim* for they cause suffering and anguish to the souls of Israel”; and Hashem, blessed be He, rescues us from them. The more we study the Torah and find Hashem’s essence within it, the more we go out of our exile and cling to Hashem in truth. The greatness and the high spiritual levels of *Tzaddikim* is that even though they experience tremendous suffering and anguish throughout their lives, they remain firm in their faith to the point where nothing breaks them. They “remember the exodus of *Mitzrayim* in the days and nights” – whether the sun has risen or darkness has fallen. They remember that just as Hashem brings us down into *Mitzrayim*; He also rescues us from there. And by this, they increase their Torah learning and find Hashem’s essence within it and this is their ultimate consolation as King David says (*Tehillim* 119:92) “If your Torah had not been my delight, I would have perished in my affliction.” May Hashem grant us the merit to cling to the light of the holy Torah and to sweeten all types of anguish and suffering until we see the salvation and the redemption of Israel, speedily in our days *Amen v’amen*.