

Friday Night, Parshas Shemos 5771

At the first meal, Mohorosh *Shlit" a* spoke inspiring words regarding faith in the Sages, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 61 .

Rebbe Nachman says, "The most important thing is to have faith in the Sages; and through having faith in the Sages we are able to bring our judgments into the light. That is, one should derive and learn rules of proper conduct from everything that he studies, so that he knows how to conduct oneself and guide those who follow his ways, each person to the degree of dominion and authority one has, whether over many people or over few. One attains all this through having faith in the Sages and by not deviating from their words, as in, (*Devarim* 17:11) "Do not veer from whatever they tell you to the right or to the left". But when one blemishes faith in the Sages, one is then condemned to the toiling of the flesh – that is, waste matter, as our holy Sages stated (*Eruvin* 21b) "Whoever mocks the words of the Sages is punished with boiling excrement, as it is written (*Koheles* 12:12) 'Much mockery is a toiling of the flesh'". This is measure for measure, for this person does not believe in their words and mocks them, their words being as waste matter to him; so therefore, he is condemned to waste matter. Now, all judgments are from the mind, as in (*Melachim I* 3:28) "They feared the king, for they saw that the wisdom of G-d was within him to execute judgment". And the mind is a direct result of one's food. When the body is clean the mind is clear. The one is able to derive true judgments and upright ways of conduct. However, when one is condemned to waste matter on account of a blemish in faith in the Sages, then the putrid vapors rise to the mind, confounding and confusing one's intellect. One is then unable to derive true judgments, and then the judgment emerges distorted. Now, there are leaders who may be called rabbis, but whose study is in the category of this waste matter. Not only are they not capable of leading themselves – and certainly not to lead others – but they usurp power for themselves to lead

others. We must see not ordain them and not to provide them with authority and power, so that they are not called rabbis. They themselves are not that responsible, for they have a strong urge to lead the world, but we must be very careful not to provide them with authority and power, for those who provide them with authority and power, will ultimately be held liable for this.” (These are the words of Rebbe Nachman).

Mohorosh said that Rebbe Nachman is teaching us in this lesson the great importance of having faith in the Sages and how the entire success of one's life depends on this. Because when a person has faith in the Sages he obtains a straight path throughout life and is able to derive upright judgments from anything he learns and conduct himself and those who depend on the middle path; without veering to the right or the left, as our Sages stated (*Devarim* 17:11) “Do not veer from whatever they tell you to the right or to the left”. Because the true Sages pass on the upright teachings which they've learned to those who are close to them. They find Hashem's will in every aspect of their lives and bind all their way to the *mitzvos* and the Torah to the point that they always merit walking on the middle path, which is the King's path. They don't veer to the right or to the left, meriting a clear mind and a pure and clean intellect until they're able to give advice with regards to all aspects of life .

This is not the case with someone who has blemished faith in the Sages and doesn't want to accept their words. He considers them as waste matter until his entire mind is filthy like a lavatory, may Hashem spare us. As our Sages stated (*Eruvin* 21b), “Whoever mocks the words of the Sages is punished with boiling excrement”. This is measure for measure, for this person does not believe in their words and mocks them, their words being as waste matter to him, so therefore, he is condemned to waste matter and putrid vapors rise to his mind and confuses him. Because he doesn't listen to the words of the Sages, he never has any good advice and it's impossible for him to derive to proper conduct from his studies in order to lead himself or others who depend on him. All of his judgments are very crooked and distorted and because he doesn't

want to accept the authority of the true Sages, his mind is very blemished. So he remains in great darkness and he doesn't have any wisdom at all.

If someone were to ask, "Why is having faith in the *Sages* so important? Isn't the main faith supposed to be in Hashem, that everyone should believe that He alone is the Creator of the Universe? Why do we need to have faith in the Sages at all? The answer is that it's impossible to obtain a clear faith in Hashem unless it's through having faith in the Sages, because the Sages teach us the ways of faith and they instruct the people the way to leave all of the doubts and confusions which the *yetzer harah* (evil inclination) infuses into their hearts, so that they can obtain faith. This is as our Sages stated (*Mechilta Beshalach*) on the verse (*Shemos 14:31*) "and they believed in Hashem and in Moshe His servant', if they believed in Moshe, then certainly they believed in Hashem. This is to teach you that all who believe in the shepherd of Israel is as if he believes in the One who spoke and the world came to be". Because precisely through "Moshe His servant" that one reaches the level of "believe in Hashem". Therefore, one needs to strengthen very much his faith in the Sages and do all he can to come close to a true *Tzaddik* and sage, in order to follow all his words because this is "the root and foundation upon which everything depends on" (*Likutei Mohoran*, part I, lesson 123). He should very much request and beg Hashem to merit finding a true *Tzaddik* and sage (*Likutei Mohoran*, part II, lesson 8). Then he'll have hope in his life to reach what he needs to reach and live a truly good life .

At that time he needs to asks Hashem a lot to guard him from coming close to a false leader, who himself is considered as waste matter, and is filthy like a lavatory, may Hashem spare us. If he is not capable of leading himself, how then can he lead others? For there are people who have a great and strong urge to lead the world, taking the leadership by force and leading others on their own authority. For they were not given the mantle of leadership from Heaven at all; rather, they gave themselves the leadership. It seems to them that they have power to reproof those

who don't want to subdue themselves under their dominion. This is not considered reproof; rather damage, because they cause great damage to the world (*Likutei Mohoran*, part II, lesson 5) and they are called Jewish-scholar demons (*Likutei Mohoran*, part I, lesson 28), because the way of the demons is to cause damage to the world, may Hashem spare us. So too, these false leaders lead others and their main task is to harm others, making it seem to them as though they are truly men of prestige. Therefore, we must keep far away from them and ensure not to ordain them so that they don't usurp power and authority for themselves, or be called "rabbi". They themselves aren't entirely guilty, because they have a *yetzer hara* to lead the world. Just others need to be extremely careful not to give them power and authority, because those who do and ordain them to become "rabbis" will ultimately be held liable for this. We find that a person needs to beg Hashem a lot to merit finding a true *Tzaddik* and sage, to come close to him and believe in him. He should continue asking Hashem to guard him from false leaders who caused damage and deceive others. Then, Hashem will help him in the merit of his prayers to find a true leader and sage who will show him the true and proper path, and he'll merit everything good forever. Happy is he and fortunate is his lot.

Mohorosh connected the above concepts to our *parsha* in the most wonderful way. It is written at the beginning of the exile in Egypt (*Shemos* 1:8) "A new king arose over Egypt, who didn't know about Yosef". We need to understand, why is it that the first thing the Torah points out to us concerning the Egyptian exile is that a new king arose over Egypt "who didn't know about Yosef". Was it not his malice and evil traits which caused him to deny Hashem and enslave the Jewish People? According to the above words of Rebbe Nachman, we can understand this very well. Because the main sin which started it all was the lack of faith in the Sages; and immediately Pharaoh was labeled "who didn't know about Yosef" – this caused everything else. He denied all of the goodness and good advice which Yosef *HaTzaddik* gave him which saved all of Egypt. Yosef he was a true *Tzaddik* and sage, as it is written (*Bereishis* 41:39) "there is none so discreet and wise as you are". With this denial in him

Pharaoh came to deny Hashem as well and began to enslave the Jewish People, as it is written (*Shemos Rabbah* 1:5) “Today ‘who didn’t know about Yosef and the very next day, ‘I do not know Hashem’”. Because it’s impossible to have a clear faith in Hashem without having faith in the Sages and this was clearly the beginning of Egypt’s fall.

Therefore, Pharaoh’s first advice was (*Shemos* 1:10) “Come, let us deal wisely with *him*”, to which our holy Sages explained (*Sotah* 11a) “it should have said *them*, to show us that he meant to say ‘Come let us deal wisely with the savior of Israel’” – meaning, let’s devise a scheme to prevent the birth of the *Tzaddik* and leader who will save and take them out of our control, which was Moshe *Rabeinu*. Because they know very well that if they would have a true leader who instilled in them a clear faith, they would lose them altogether. His advice was useless because the day Moshe was born the astrologers said him, (*Rashi* 1:22) “Today the one who will save them has been born”. Moshe was the one who instilled in them a clear and pure faith in Hashem, until he saved them from Egypt’s hand altogether, as it is written (*Shemos* 14:30) “And Hashem save Israel from the hand of the Egyptians... (verse 31) and they believed in Hashem and in Moshe His servant”. It was precisely due to the faith that they had in Moshe that they merited having faith in Hashem and this was the way in which they were saved.

Moshe *Rabeinu* was a true leader who improved the Jewish People throughout his life, because he was born with goodness, as it is written (*Shemos* 2:2) “and she saw that he was *good*”; upon which our holy Sages stated (*Sotah* 12a) “[Rabbi Meir says] his name was *Tov* (good), that his entire life was good; and Rabbi Yehuda says ‘His name was *Toviah* (spelled *Tes-Vav-Beis-Yud-Hey*)” and his name was also attached with Hashem’s name (spelled *Yud-Hey*). Because Moshe *Rabeinu* was involved throughout all of his life in revealing Hashem’s goodness within each and every person; instilling the light of holy faith in everyone. And by the Jewish People having faith in Moshe they came to have faith in Hashem. And Moshe *Rabeinu* was the contrasting force against the evil Pharaoh, who

was the false leader and ruler and wanted to usurp the authority of leadership on his own; desiring to rule over them with his sword of pride and enslave them. His entire aspiration was to punish and cause them harm by doing evil to them. Therefore, the letters of *PhaRoAH* are *PoH RAa* (here is evil) because he was completely evil. Therefore, he wanted to uproot and kill Moshe who was entirely good, G-d forbid; because he knew that through Moshe his authority wouldn't prevail. His entire learning and judgments were from waste matter and his heart was filthy like a lavatory, as it is written (*Shemos Rabbah* 9:8) "He made himself like a god and he praised himself saying that he didn't have any bowel movements. However, he was a liar and a hypocrite because he would rise early in the morning in order to take care of his necessities in the Nile River. And that is precisely where Moshe met him and revealed his disgrace and stench." We find that the main salvation of the Jewish People was from being saved from the evil leadership of the evil Pharaoh and merited coming under the good leadership of Moshe *Rabeinu* who bound everyone to Hashem. And may Hashem grant us the merit of being bound and connected to the true *Tzaddikim*, and may we true faith in the Sages, until we merit returning in complete *teshuvah* before Him, and be included in Him altogether from now and forever. *Amen v'amen*.