

Seudas Sh'lishis, Parshas Vayeira, 5767

At the third meal, Mohorosh *Shlit"a* spoke inspiring words about the light of inner intelligence (*seichel*) which is the light of the sun, based on the words of Rebbe Nachman, in *Lekutei Mohoran*, Part I, Lesson I.

Rebbe Nachman says, “A Jew needs to focus on the inner intelligence which is found in every thing, and to bind himself to the wisdom (*chochmah*) and the inner intelligence (*seichel*) that is found in every thing, in order that the *seichel* found in every thing enlighten him and bring him close to Hashem. The *seichel* is a great light that illuminates all his ways, as it is written (*Kohelet* 8), “Man’s wisdom brightens a man’s face”. And the *seichel* which is found in every thing is the aspect of the sun, because the *seichel* illuminates all his ways just like the sun, as referred to in the verse (*Mishlei* 4) “The path of the *Tzaddikim* is like the first gleam of dawn, shining ever brighter as the day approaches noon”. These are the words of Rebbe Nachman.

Mohorosh explained that the main purpose of man is to find the *seichel* which is hidden within every thing and to see G-dliness in every aspect of creation. Then his *seichel* will shine for him at all times like the sun at noon. Even within the darkness and at night, his mind will shine with a very great light due to Hashem’s light shining within him as it is written (*Tehillim* 139), “Even the darkness is not too dark for You, rather the night shines as the day; the darkness is even as the light”. And the main purpose of man is to see the light that is found in every detail of creation and to draw down this light upon himself until he enlightens every single moment of his life.

This is merited when one increases his prayer and *hisbodedus* to Hashem, blessed be He, in each and every day of his life and by pouring out one’s heart before Hashem with complete simplicity. Then he will purify his mind to the point that he will be able to see the *seichel* and the hidden light found in every thing, as everything depends on the level of his efforts. He will receive help from Heaven in order to see the light of the *seichel* as Rebbe Nachman once said (*Sichos HaRan* #51), “To attain purity one needs tremendous effort or G-d’s help – actually one needs both. There are impurities in the mind, and these must be subdued. When you do this, you will not want anything in this world. Everything will be the same to you. It is written (*Mishlei* 6), ‘When you walk it will comfort you, when you lie down it will watch over you, and when you will wake up, it will comfort you’. When you have purified your thoughts, there is no difference between this world,

the grave or the next world”. This is because he has merited enlighten his *seichel* and it shines for him in every place – in this world – in the grave – and in the world to come.

When a person merits the light of *seichel* which is the light of the sun, then all of the *klipos* are nullified completely before him. They (the *klipos*) descend to the deepest abyss because their dominion is only in the obscure and dark places, which is why they attack during the night as it is written (*Tehillim* 104), “You made darkness, and it is night, wherein all the beasts of the forest creep forth”. However, as soon as we kindle the light – the *seichel* of Hashem’s blessed light – they are nullified completely and descend to the lowest abysses. Similarly is the sending the goat to *Azazel* (on Yom Kippur), which is the realm of the *klipos* called *Azazel* – named after the angels *Aza* and *Ezel* who descended into this world. They followed after the passions of this world and descended to the deepest *klipos*. However, when we kindle Hashem’s blessed light, the *klipos* flee and are destroyed completely. And one lives a truly good and sweet life and becomes attached to Hashem, blessed be He. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parsha* in a wonderful way. It is written (*Bereishis* 19), “**The sun had risen upon the earth when Lot came unto Zoar**”. Perhaps the above words of Rebbe Nachman are hinted to in this verse. “**The sun had risen upon the earth,**” this is the time that the sun – which is the light of the *seichel* – shone upon the earth. This is when a person merits focusing on the *seichel* and the *chochmah* (wisdom) which is found in every single thing – even in the mundane and physical things. Then, “**Lot came unto Zoar**”. *Lot* is the aspect of curse as it is written in the *Zohar* (*Lech Lecha* 78), derived from the Aramaic word *latusah* meaning curse. The *seichel* enters the place of sorrow and weakness which is the great abyss (*Azazel*), and completely destroys and nullifies the curse that is found there. As soon as we kindle the light of the sun – which is the light of the *seichel* – all the *klipos* and curses are completely nullified. May Hashem allow us to merit to reach the inner light of *seichel* which is found in every thing and to illuminate all the days of our lives with Hashem’s light. May we merit to ascend and to be included in Him completely, for now and evermore. *Amen v’amen*.