

Erev Shabbos Kodesh Parshas Va'eschanan 5770

D'ei Chochmah L'nafshechah

“Let your soul know wisdom”

Parshas Va'eschanan
Shabbos Nachamu

From the discourses of Moreinu v'Rabeinu
the Gaon and Tzaddik Shlit"a

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“Rabbi Shimon ben Gamliel said: There were never festivals for Yisrael like the fifteenth of Av and Yom Kippur. During these times the daughters of Yerushalayim would go out in white garments which all would borrow so as not to embarrass those who did not have their own. All of these garments required ritual immersion [so as not to embarrass those whose garments were ritually defiled and required *tevilah*]. The daughters of Yerushalayim would go out and dance in the vineyards. What would they say? ‘Young man, lift up your eyes and pay attention to what you choose for yourself. Do not focus your gaze on beauty. Look instead for a good family. As the verse states, ‘Grace is false and beauty is vanity. A woman who fears Hashem is to be praised.’ The verse continues: ‘Give her from the fruits of her labors and her works will be praised in the gates of the city.’”²

Self-Promotion

The Gemara records what each woman said to convince the men who attended that they should be chosen. “Those of good family would say, ‘Look at the family, since the primary purpose of marriage is to have children.’ Those who were unattractive would say, ‘Take your marriage partner for the sake of heaven. But only on condition that you will adorn her with gold.’

The Gemara continues: “Ulah Bira’ah said in the name of Rabbi Elazar: ‘In the ultimate future Hashem will make a circle-dance for the righteous. He will sit among them in Gan Eden and each one will point with his finger. As the verse states, ‘And they will say on that day, “Behold, this is the G-d we hoped to and He delivered us. This is Hashem we hoped in; we will rejoice and be gladdened in His salvation.”’”

¹ The lesson was delivered at the third meal of Shabbos.

² *Taanis* 4:8; *Taanis* 31

Tu B'Av in *Netzach* and *Yesod*

The Arizal writes that the *sefirah* of *Netzach* is revealed on Tu B'Av.³ Yet in another place he says that the *sefirah* of *Yesod* is revealed on that day.⁴ The meaning of this apparent contradiction is that the fifteen of Av essentially relates to the *sefirah* of *Yesod*. We can understand this since many matches were finalized on this day. As our sages tell us, “The daughters of Yisrael would go out...”⁵ Of course, a match requires a matchmaker. This “*shadchan*” is the *sefirah* of *Netzach* which literally means “victory” and connotes perseverance in the face of challenge. At first both parties to the match have doubts whether the other person is truly the right one. It is the determination of the *shadchan* that irons out the difficulties and completes the *shidduch*.

This is the strength of the true *tzaddik* who says, “גמרתי ואגמור” — “I have finished and I will finish.”⁶ [The full quote of Rebbe Nachman of Breslov is, “I have been victorious and I will be victorious; I have finished and I will finish.”] This signifies that the main task of the *tzaddik* is to complete the *shidduch* between Hashem and the *Shechinah*. [The *Shechinah* signifies the revelation of Hashem’s presence in this material world through our actions, speech, and thoughts. “Completing the *shidduch* between Hashem and the *Shechinah*” means that the Jewish people—and subsequently the entire world—attain a deep consciousness of Hashem in every action, word, and thought.] Even when there are many barriers, as the verse in our *parshah* states, “And Hashem was angry with me [Moshe Rabbeinu] because of you [the Jewish people],”⁷ the *tzaddik* declares, “I have finished and I will finish.”

The task of every Jew is to enter into the aspect of *Netzach*, holy victory, which is above reason or one’s feelings of the moment. Commitment to victory imparts vast spiritual strength to achieve one’s goal. We can understand this from when a person is involved in a struggle with an antagonist; he will work hard and try any possible

³ *Pri Eitz Chaim, Mikrah Kodesh*, Chapter 4

⁴ *Ibid, Sha'ar Chag Hashavuos*, Chapter 1

⁵ *Taanis* 31

⁶ *Chayei Moharan* #218.

⁷ *Devarim* 3:26

strategy to win. He will force himself to stay up long hours, day and night, until he defeats his nemesis. It is because the source of *Netzach* is above the *mochin* of *Chochmah-Binah-Da'as*, because its spiritual root transcend thought itself, that this attribute can awaken such astonishing strength of character. It is specifically through this characteristic that the *tzaddikim* succeed in completing the *shidduch* between ourselves and our Father in heaven.

“Marry for the Sake of Heaven”

The Gemara cites various points that different women would emphasize. Those of good family would focus on children, while the less comely would tell people to marry for the sake of heaven.

These two statements encapsulate the essence of Tu B'Av. We must always recall that Hashem chose us due to His great love for us. Each and every Jew is precious to Hashem, whatever his level. Even if he is poor, “The only poverty is poverty of the mind.”⁸ Even if one's actions are not seemly, nevertheless one must accept the aspect of *Netzach*, the attribute of Moshe Rabbeinu [who is also associated with *Netzach* in the order of the *Ushpizin* on Sukkos]. It is through each of us that the *tzaddik* moves to victory and completes the heavenly *shidduch*. Even when it appears as though we are distant from Hashem this is only an illusion since we are all bound to Hashem. We are His betrothed, as Hoshea HaNavi so movingly states.⁹

This is the deeper meaning of the plea of the women who are not so lovely: “Marry for the sake of heaven, *l'shem shomayim*.” The word “*shem*” [שם] alludes to *Malchus*. [Just as a name is not the essence of a person, *Malchus* is not Hashem's essence, merely what the essence is called. Since *Malchus* has nothing of her own, she is called “a name” since whatever she has is shined into her from above. All that she has is hers in name only, for only as long as the light shines in.] “*Shomayim*” [שמים] alludes to *Ze'ir Anpin* and the *Shem HaVaYaH* [which more closely describes Hashem's essence].

⁸ *Yalkut Shimoni, Yechezkel 12; Nedarim 31*

⁹ *Hoshea 2:21-22*

This statement hints at our union with Hashem above. Even if our actions aren't pretty, we still can—and must—unite Hashem and the *Shechinah*.

Every Jew is a portion of the *Shechinah* [since we are all a “portion of G-d from above”]. No matter what we may have done, this is who we are. Every form of pain and suffering that arises is merely to remind us that we have more to do to complete the *yichud* by returning to closeness with Hashem. Different people lack different things: some people do not have children, while others are unhealthy; others lack for money and still others have not yet found their mate, and so on. The *tzaddik* takes that which we lack and makes a vessel from it to complete the *yichud*. [The quality of a vessel is that it is empty. The lack is the sense of our reliance on Hashem's assistance and influence. One can only build a vessel from that which is lacking.] They do this since all forms of suffering are merely a reflection of the pain of the community as a whole. Yet everyone searches for the same solution. We all want to transform the letters צרה, pain, into צהר, illumination. We do this through shining the light of *yichud* into the world by connecting to Hashem, each person according to his own capacity [and the vessel formed by that which he lacks].

The Personal and the Communal

Every Jew must certainly pray to Hashem to deliver him from his personal hardships, since the person who focuses only on the suffering of the *Shechinah* is very rare. As the Vilna Gaon taught, there are exceptional individuals who even during the *Yomim Noraim* pray for the *Shechinah*. Yet it is forbidden to lie to Hashem. If one feels his own pain and not the lack of the *Shechinah*, how can he lie to Hashem and pray for the *Shechinah* if this is not the truth in his heart?

For this reason, when one is not on this level, he must beg Hashem about his own pain, asking Him to grant his heart's desire. Yet he must also recall that he is a part of the *Shechinah* and the inner dimension of what happens to him is a reflection of the pain of the *Shechinah*, who waits for the illumination of the supernal union. Even if one feels completely distant from this level, the Baal HaTanya reveals that in his innermost

self there is a level which is not at all far from the *Shechinah*. It is our task to arouse this point.

The Strength to Serve Hashem

The *avodah* of Tu B'Av is to utilize the light of *Netzach* and *Yesod*. Every Jew receives heavenly strength to achieve victory. The main triumph is attained by first honestly evaluating of our strength, since the main reason people fall is through lack of faith in their ability change for the better. This is another way to understand the verse, "וַיִּתְעַבֵּר ה' בִּי לְמַעַן כֶּם"—“And Hashem was angry with me because of you.” The word וַיִּתְעַבֵּר can be read to mean that one has returned to the state of *ibur*, gestation. This indicates that he feels as though he lacks the mental energy to serve Hashem. He feels too weak, especially since he has already fallen.

But such thoughts are only there to test us. We must never let such thoughts sway us in the slightest. On the contrary, we must defeat such thoughts of hopelessness by being very strong in our belief in the power of the holiness of our souls. Every Jew certainly has the inner capacity to withstand any test. We can always return to the light of union with Hashem, which means feeling our nearness to Him.

But this is only possible in the merit of the *tzaddikim* who continuously prevail over the forces of evil, in the past and in the future. All of these victories are included in the 515 prayers with which Moshe Rabbeinu petitioned Hashem. His lengthy plea for mercy provides Jews with strength that will last until the end of time. Even those who are the weakest were included in his prayers. Those who feel discouraged or give up on themselves due to the difficult tests they are forced to endure in exile are not seeing the reality of their strength. The truth is so hidden in this world! Nevertheless, through the merit of Moshe's triumphs we can always arouse ourselves to victory. By connecting ourselves to him we too are enabled to arouse ourselves to complete the union of Hashem and His *Shechinah*. In this path we will find the deliverance that each and every one of us requires. All we need to do is include the individual need with the general need of the *Shechinah*.

From Within the Iron Furnace

The Arizal reveals that the iron furnace of exile—the כור הברזל—alludes to *shemos achorayim* or permutations of the Divine Name that signify strict judgments. The verse says: "כי עמך וְנִחַלְתָּן הֵם אֲשֶׁר הוּצֵאתָ מִמִּצְרַיִם מִתּוֹךְ כּוֹר הַבְּרִזָּל" —“For Your nation and portion are those whom You released from Egypt, from within the iron furnace.”¹⁰ [This is from Shlomo HaMelech’s prayer at the inauguration of the *Beis Hamikdash*.] The Arizal explains: “The *achorayim* of *Ze’ir Anpin* are known as כור ברזל, since they signify judgments that are as hard as iron. You already understand that the *achorayim* of *Ze’ir Anpin* is a ‘squaring’ of the Name *HaVaHaY* when it is articulated with an *alef*, and it comprises כ״ו or 26 letter. Those are represented by the first two letters of the word כּוֹר, or furnace. It is formed in the following manner: י״ד, י״ד ה״א, י״ד ה״א ו״א, י״ד ה״א ו״א, י״ד ה״א ו״א. [This signifies judgments since the Divine Name cannot emerge and shine all at once. It must continuously return to its source as a result of the judgments that abound as it emerges.] The *Malchus* or feminine aspect of *Ze’ir Anpin* is signified by the Name *Elokim*. When written to signify an aspect of *achorayim*, it is written without full articulation of each letter as we saw with the *Shem HaVaYaH* as follows: א, א״ל, א״ל, א״ל, א״ל, א״ל, א״ל, א״ל. This has a numerical value of two hundred, the same as that of the כ of כור. This state is known as כור ברזל and parallels the four wives of Yaakov: זלפה, זלפה, רחל, רחל, [whose initials spell ברזל or iron] each maidservant with her mistress.”¹¹

Who can tell Hashem what to do? He freely chose us as His nation and took us out of the iron furnace because He loves every single Jew. Even if a person falls to a very low place, Hashem never gives up on him since He knows that every Jew is filled with longing for holiness in his innermost self. This is the true identity of every Jew. Hashem knows that we all want to serve Him in every possible way as is fitting. But inner and outer obstacles prevent us from fulfilling our deepest aspiration.

¹⁰ *Melachim* I:8:51

¹¹ *Sha’ar Hapesukim, Parshas Va’eschanan*

Asking for Help

When a person goes to *tzaddik* to request his blessing for material assistance, his real intention deep down is for something entirely different. Who can tell what his *neshamah* begs for? Even though his mouth describes his physical plight, his *neshamah* cries out for something else entirely. The soul wants to recall that Hashem has chosen us and taken us from the iron furnace to be His people. That remains true even if we are in the iron furnace, in the lowest spiritual places that give rise to bitter judgments. The more one realizes and connects to the prayer of his soul, the more he will be given what he requires.

“And they will say on that day: ‘Behold, this is the G-d we hoped to and He delivered us. This is Hashem we hoped in; we will rejoice and be gladdened in His salvation.’”¹² Hashem gives everyone what he hoped for. It follows that we must consider carefully what we request. If the king were to allow someone into his throne room to ask whatever he desired, he would surely ponder what to ask. He must not be a fool who begs small favors that have no lasting value. If he is allowed to ask he must ask for what will help him in the long term. Similarly, we must be careful not to ask only for physical deliverance since this only lasts for a fixed duration and is not a genuine liberation.

We must be like Shlomo HaMelech who, when asked by Hahem what he wanted, replied that he wanted wisdom. With this he worked to complete the *Shechinah*. We must not be like Chiram, a non-Jewish king, who also asked for understanding but exploited it to lord over others by building castles in the air, losing his portion in this world and the next.¹³

Binding *Elokim* to the *Shem HaVaYaH*

Moshe Rabbeinu declared to the Jewish people: אֲנִי וְכָל־אֲשֶׁר־יִשְׁמָעֵל בְּיָמַי, חַיִּים—“And you who cleave to Hashem your G-d, you are all alive this day.”¹⁴

¹² *Yeshayah* 25:9

¹³ *Midrash Shemos* 5:2

¹⁴ *Devarim* 4:4

Our main way to bind ourselves to Moshe is to remember that we are all connected to the living G-d. Even when Moshe saw a person who was only focused in the material world and was not connected to the inner objective which is true life, he attempted to correct the root of the problem: “Bind yourselves to the *Shem HaVaYaH!*”

Even when a person is involved in pursuing the material goals of raising children and securing his life and livelihood—goals that are false when compared to the purely spiritual—he must bind the name *Elokim* [which relates to worldly matters] to the *Shem HaVaYaH* [the spiritual purpose]. He must desire to use all of his yearning to discover deeper levels of truth in the world. This is done through uplifting the Name *Elokim* to the *Shem HaVaYaH*. One who does so merits life and vitality, since his longing for the spiritual has been strengthened. We must use our natural desire for the material which is only a means as a vessel to yearn for the true end and purpose of existence.

Burying the Martyrs of Beitar

Rav Masnah recorded that on fifteenth of Av the martyrs of Beitar finally merited burial. In addition, it was on that very day that the sages in Yavneh decreed that we add the fourth blessing of *הטוב והמטיב* to *Birkas Hamazon*. Hashem is praised as “the Good”—because he did not allow the bodies to rot all the while they awaited burial—and “Who does good”—since they were finally interred. The deeper meaning of this is that earth symbolizes the *Shechinah*. As the verse states, “*ויאל עפר תשוב*”—“And you shall return to the earth.” Our purpose is to be encompassed and absorbed within the *Shechinah* and it is this that the people of Beitar finally merited on Tu B’Av.

The word *הטוב* has a numerical value of twenty-two, the same as the Name *אהויה* [which symbolizes *Da'as*¹⁵ or a deep desire for the source of all creation¹⁶]. In terms of *avodah*, the more one is included in the light of *emunah*, the more good Hashem bestows upon him, extracting him from the iron furnace [of internal and

¹⁵ *Pri Eitz Chaim, Sha'ar Kriyas Shema*, Chapter 25

¹⁶ *Kesem Paz, Bereishis*

external exile]. Even when one desires material things, and even when those desires are not strictly for the sake of heaven, as long as one knows how to lift it all up to the *Shechinah* and seek *dveikus* through that which he lacks, it can still be said of him, “For what great nation is there, that has G-d so close [קרוב] to them, as Hashem our G-d is whenever we call upon Him?”¹⁷

The Komarna Rebbe renders this verse in a very inspiring manner. He teaches that this means that Hashem is our קרוב, our relative. According to the *halachah* a relative may not judge his kin. If we can only reveal Hashem's closeness to us, all judgments are removed. Even a person who almost never feels the longings of his *neshamah* can be purified completely the instant that he takes a moment to beg Hashem to draw him closer. Just as a kosher *mikveh* can render any amount of drawn water in contact with it into another kosher *mikveh* even if they have only been in contact for an instant, so too can a fleeting search for deeper closeness with Hashem uplift all one's thoughts and desires to form a heavenly *shidduch*.

Hashem chose us with the attribute of *Chessed*, kindness, which is the root of *Netzach*. This teaches that we gain the tenacity to attain victory in holiness through focusing on Hashem's love. This is what gives us the strength to nullify all evil. May Hashem have mercy on His people and reveal the light of the true *tzaddikim* who are the matchmakers between us and Hashem. They nullify all evil and arouse the love between Hashem and the *Shechinah*. Right now, at this moment, may Hashem awaken His simple mercy and return us in true repentance to Him. And may our eyes see Your return to Tzion in mercy, speedily, in an instant.

Chochmah Gives Strength to the Wise

The verse states: “Wisdom gives more strength [זע] to the wise than ten officers in the city.”¹⁸ We see that *Chochmah* is strength. Regarding this, the verse states,

¹⁷ *Devarim* 4:7

¹⁸ *Koheles* 7:9

“Hashem gives strength [עז] to His people.”¹⁹ The word עז alludes to the stubborn type of strength which enables one to persevere and overcome all hardship, which is the nature of *Netzach*. It is this characteristic that shines forth on Tu B’Av. And we require this strength most when we are in the state of *mochin d’katnus*, the small-mindedness that afflicts a person after he falls into sinful behavior. As mentioned earlier, this is what is meant by, “and Hashem was angry with me because of you”—Hashem caused me [Moshe] to be in a state of immaturity and *ibur* because of your sin.” But even when we fall to sin and drag the *tzaddik* down he strengthens himself to overcome the challenge. We must follow his example.

Even when a person has fallen spiritually and is in the state of the dead of Beitar—ביתאי has the same letters as בריית, symbolizing personal purity—we can still emerge from this through the purifying influence of Tu B’Av. We must unite the light of *Netzach* and the light of *Yesod* to reveal that Hashem “is good and does good” with every single Jew. Through this we will reconnect to *emunah*, the *Shechinah*, an aspect of earth, and be buried and encompassed within it so that our *avodah* will be renewed.

The Rebuke of Pleasantness

In his innermost depths, every Jew wishes to guard the covenant and sanctify himself in the highest way. But every person needs his friend’s help to attain these goals. Although we must rebuke our friend to protect him from slipping into bad ways, we must never do so in a manner that is murderous to him spiritually. We must not judge our friend or speak in a way that leads to sadness or depression. We must give rebuke in a pleasant way to help the other party attain the holiness of *yesod*, personal purity. [The general rule is that one should offer rebuke in the way that he would like to receive it himself. One who is filled with genuine love of his friend and is thinking of him as a person will know how to give rebuke in a way that helps him.]

¹⁹ *Tehillim* 29:11

The Martyrs of Beitar in Our Generation

“And Hashem spoke to Moshe, saying: ‘Avenge the children of Yisrael of the Midianites; afterward you shall be gathered to your people.’ And Moshe spoke to the people, saying: ‘Arm men from among you for the war, that they may go against Midian to execute Hashem’s vengeance on Midian. Of every tribe a thousand, throughout all the tribes of Yisrael, shall you send to the war.’ So there were delivered [וימסרו], out of the thousands of Yisrael, a thousand of every tribe, twelve thousand armed for war.”²⁰

Hashem told Moshe to take revenge on Midian since they caused the Jewish people to sin by following Bilaam’s advice. And the same is true in our generation, the times before Moshiach. The side of evil has attained mastery by contriving all kinds of awful technology that spiritually destroys all who come into contact with it. This plot is especially diabolical since these machines are inside Jewish homes.

It is our job to save Jewish souls from the advice of Bilaam, through seeing how we can “bury the dead of Beitar” and save these lost souls and reconnect them to the light of *emunah*. We do this through the “delivering” [וימסרו] of the verse. This means that we must give this over to the *gedolim* of our generation and obey their directive to purify our homes from this filth. One should never give up on his ability to change others by feeling that he is after all, of relatively small spiritual stature. This does not mean that he cannot light the way for others, since even a small stick transfer fire to many larger brands. Every Jew has limitless reservoirs of strength to draw on. Although this does demand the self-sacrifice of *וימסרו*, we can still help each other break our *klippas* without being insulting or harsh. This is the main fight today. We must go in the ways of mercy and pleasantness, yet still be willing to put up a fight to influence others for good. If one knows his friend has such a device, he should not rest until it is removed. After all, his friend also needs a connection to Hashem. How can he merit seeing Hashem’s return to Tzion “eye to eye” with such a device? [This is impossible for one who is gazing at impure entertainment or images on such a device, ר"ל.] Even

²⁰ Bamidbar 31:1-5

the machines and devices for which there is *heter* [well-filtered, kept in a place away from children, and for *parnasah* purposes], this is only when there really is no choice. One should at least feel pained by this necessity and do whatever he can to rectify the situation. We must all, influence our friends to repent the fact that they are “bound to *Baal Pe'or*”—that they are connected to a network of deep impurity. Moshe Rabbeinu fights this *klippah*, and we join this fight by acting with self sacrifice.

Every Jew must be sensible of the places where his friends are weak and vulnerable spiritual, and he must help them overcome the bad in whatever way possible. A young man who is in an apartment with other *bochurim* who have this machine must never say, “שלום על נפשי”, “everything is fine with me,” because he doesn't use this machine himself. He has to work to make his friends aware of the dire consequences of such technology and encourage them to give it up, even if he has to speak with them a thousand times.

This is the meaning of the verse, “Wisdom gives strength to the wise.” We need immense strength to make the supernal *shidduch*. We must enable our friend to understand his portion in this *shidduch* and that he must first throw out such devices before being included in the light of *emunah*. One who removes this defilement shows that he is a spiritual kin to the tribe of Levi and reveals that the soul of Moshe is within him. He will be joined to the soul of Pinchas and reveal the light of the redemption.

“Let Your Soul Know Wisdom”

Our first task is to know that we have endless reservoirs of strength to draw from and overcome all evil. We must make a fresh start and Hashem will help us to sanctify ourselves in the area of personal purity. There are immense barriers that we have to overcome in this area, but in the merit of accepting this fight upon ourselves, Hashem will help us win this war.

All of this parallels the verse: “דעה חכמה לנפשך והיא כתר לראשך”—“Let your soul (*nefesh*) know (*d'ei*) wisdom (*Chochmah*), and it will be a crown (*Kesser*) for your

head.”²¹ *Chochmah* is an aspect of strength, which is *Netzach*, while *nefesh* alludes to *Yesod*. Both of these are the essence of Tu B'Av, since it is then that the *tzaddik* defeats the forces of evil and completes the *shidduch* of *dveikus* with Hashem.

“And it will be a crown / *Kesser* for your head.” When the Jewish people are inspired to do whatever they can to win this war, each person according to his level, he reveals the level of *Kesser*, the light of Moshiach.

We must speak to those we know who have this technology. We should say, “My precious brother! This is forbidden according to *halachah*. And even what we think is necessary, we must at least consult with a *rav* as to whether this is permitted in our situation or not. How can one enter a *shul* if he keeps a device in his home that is a gateway to all idolatry and the worst sins in the world? We must have holy *chutzpah*, since, at times, a *talmid chochom* may have such a device. But even though he appears distant from all sin, and perhaps he is, this is still a desecration of Hashem's Name that must be rectified.

Every Jew wants to be good and do what is right. He is only waiting to be aroused in the right way. We must convey that personal purity is more precious than anything else, since Hashem despises immodesty. One who wishes to merit the light of *Kesser* must listen to the *tzaddikim* who are the “ראש בני ישראל”—“Heads of the Jewish people.” [The phrase forms the acronym רבי—“Rebbe.”²²] They always act with self-sacrifice to attain holiness, and we must never try to take their crowns for ourselves. Even one who has understanding must always return the crown to the true *tzaddikim*.

Then we will come to, “guard Your holy *mitzvos*”—in order to unite Hashem and His *Shechinah* and merit to experience the light of the honor of Hashem in the world. This is an aspect of, “guarding Your holy Shabbos.” As the verse states, “And the earth [the *Shechinah*] was illuminated with His glory.”²³

²¹ From the *Shabbos zemer* “D'ror Yikrah,” based on *Mishlei* 24:14.

²² *Likutei Moharan* I:111

²³ *Yechezkel* 43:2

Hashem should have mercy and arouse us to love our friends and realize that every Jew is part of a single *neshamah*. We should inspire our friends to change like a father uplifts his own child, and in doing so we will draw down the light of purity from on high. In this manner we will be saved from all danger, since the purpose of everything is to draw near to Him. Through speaking with our friend to change his negative ways, we will destroy the husk of *Baal Pe'or*. As the Ramchal explains, when we speak to one another to strengthen purity in a pleasant manner, this kills off all of the *klippos* that afflict each party to the conversation. As the Rebbe Rashab of Lubavitch explains: "The G-dly souls of two Jews easily overpower a single *nefesh behamis*, or lower animal soul." In this manner, we merit to be one with Hashem.

May Hashem help us to attain holy victory and reveal His Kingship in all the worlds immediately, with the revelation of the holy Moshiach in mercy. Amen!

Translated and Adapted by Rav Micha Golshevsky.