

## לחיות את הפרשה LIVING THE PARSHA

וַיִּשְׁלֹךְ מִיָּדָיו אֶת הַלְּחֹס וַיִּשְׁבֵּר אֹתָם תַּחַת הַהָר (שמות לב, יט)  
"He threw down the *luchos* from his hands and shattered them"

### שבירת הלוחות בנפש

**כשם** שהיה שבירת הלוחות בלוחות שנתנו למשה מהקב"ה, כן יש שבירת הלוחות בנפש. בלוחות היו כתובים עשרת הדברות, שהם הם שרשי התורה. הלוחות נשברו אולם האותיות פורחות באויר. כן הוא בנפש, יש לה עשרה כוחות עיקרים. וכאשר אינו חזק ותקיף על עקרונותיו, זהו שבירת הלוחות שבנפש. שורש כל עשרת הדברות הוא; עשה, ולא תעשה. שורש העשה - 'אנוכי ה' אלקיך וגו'. ושורש הלא תעשה - 'לא יהיה לך וגו'.

### למעשה

**לכל** אדם צריך שיהא לפחות עקרון אחד של עשה, ועקרון אחד של לא תעשה, עקרון בדבר עיקרי בנפשו. כשמזדמן לידי העיקרון של עשה, הוא תמיד עושה, אם רב אם מעט. וכמזדמן לידי עקרון של לא תעשה הפרטי, הוא נמנע ולא עושה, או כולו או לפחות חלקו. ומכח כך האדם מחזק את שורש נפשו ויסודתיה.

### THE BROKEN LUCHOS OF THE NEFESH

**Just** as the two *luchos* which were given by *Hakadosh Baruch Hu* to Moshe were broken, so, too, there is the concept of broken *luchos* of the *nefesh*.

The *Aseres HaDibros* written on the *luchos* are the roots of the entire Torah. The *luchos* broke, but the "letters flew into the air."

The same is with the *nefesh*. The *nefesh* has ten primary strengths, and when one foundations are not firm, the *luchos* of the *nefesh* are broken.

The foundations of the *Aseres HaDibros* are the "positive commandments" (*mitzvos aseï*) and the "negative commandments" (*mitzvos lo sa'aseï*). The root for all *mitzvos aseï* is אלקיך ה', and the root for all the *mitzvos lo saaseï* is לא יהיה לך.

### IN PRACTICE

**Every** person has to have at least one primary *aseï*, and one primary *lo sa'aseï* – which is essential for his soul. When a person can perform this primary *aseï*, he must do so, always, whether a lot or a little. When he can keep his particular *lo saaseï*, he should do so, either entirely or partially. In this manner, a person strengthens the root and the foundations of his soul.

[EXPANDED BASED ON EDITORS UNDERSTANDING]

### THE BROKEN LUCHOS OF THE NEFESH

The Torah has 613 *mitzvos*, and they are expressed in a summarized form. These are the *Aseres HaDibros*, which is a shortened version of the entire Torah. Even further summarized are the first two of the *Aseres HaDibros*, לא יהיה לך and אנוכי ה' אלקיך, the *mitzvah* to believe in Hashem and the prohibition against *avodah zarah*. All "positive commandments" (*mitzvos aseï*) are included in the *mitzvah* to believe in Hashem, and all "negative commandments" of the Torah are included within the prohibition of worshiping *avodah zarah*.

The *luchos* that Moshe received from *Hakadosh Baruch Hu* broke and the letters of the *Aseres HaDibros* flew up into the air. Something similar, can happen, *chalilah*, to a Jewish *nefesh*. The entire Torah is engraved on his *nefesh*, and in a shortened version, these are the *Aseres HaDibros*. Even more succinctly, these are the first two commandments of the *Aseres HaDibros*, the *mitzvah* to believe in Hashem, and the prohibition of idolatry (*avodah zarah*). These two commandments are the roots of all positive and negative commands of the Torah. If a person doesn't keep the *mitzvos*, the *Aseres HaDibros* of his soul can, *chalilah*, fly into the air and the *luchos* of his heart breaks.

The solution is to keep at least the two roots of the *Aseres HaDibros*, which are a *mitzvah aseï* and a *mitzvah lo saaseï*.

### PRACTICAL APPLICATION

**Every** person should choose one *aseï* and one *lo saaseï*, which he will always keep. If at times he can't keep them entirely, he should keep them partially, but he must always have a connection with these two *mitzvos*. He should choose the *mitzvah* that are associated with his *nefesh*. For example, if a person is generous, by nature, he can choose the *mitzvah* of *tzedakah*. When an opportunity for *tzedakah* arises, he should perform the *mitzvah* – if not entirely, at least, in some small manner. This will be his *mitzvah* that connects him to the *Aseres HaDibros* of his *nefesh*. If a person understands that it is very important for his *nefesh* to avoid hatred, the *aveirah* of *lo sisna es achichah*, hating one's fellow man, can be his *lo saaseï*, which he keeps at all times, at least to an extent.