

Friday Night, Parshas Vayigash, 5765

On Friday night, at the first Shabbos meal, Mohorosh Shlita spoke awesome and wondrous words based on the teachings of Rebbe Nachman Z"l in Lekutei Mohoron, Part I, Lesson 34, which discusses the topic of purity of the mouth and heart.

Rebbe Nachman says that in each and every Jew there is a “Tzaddik point” as it is written (Isaiah 60:21): “And your people are all tzaddikim”. The “Tzaddik point” is the capacity to express the attribute of Yesod (the Sefira of Foundation) which is also Shmiras HaBris (Guarding of the Covenant). Kabbalistically, the four-letter name of Hashem that is associated with the Sefira of Yesod is spelled in a special way - with a melapum. A melapum is a vowel sign formed from the letters yud and vav. It is a vav with a yud in it, i.e. a dotted vav. The letters of the word melapum spell the words malei (full) and pum (mouth). For the mouth of the Tzaddik (the Tzaddik is most closely associated with the Sefira of Yesod) is filled with G-dliness. The letter yud stands for wisdom. It also represents the mouth as it is written (Tehillim 49:4), “My mouth shall speak wisdom.” The letter vav represents the heart as it is written (ibid.), “And the meditation of my heart shall be of understanding.” The heart is an aspect of the Tablets of the Covenant (the Tablets that Moshe Rebbeinu brought down from Mt. Sinai). The Tablets are also represented by the letter vav, for the Tablets were six cubits long by six cubits wide (Bava Basra 14). (The letter vav has the numerical value of six.) There are also “tablets” in the heart as it is written (Mishlei 3:3), “Bind them about your neck, write them upon the tablet of your heart.” The main thing is to draw the speech coming from the mouth towards the heart, so that one’s mouth and heart are the same. And one should bind the heart to those concerns that are most pressing and important right now. Then, the disgraceful things that rest on the heart will be nullified. These are all the lusts and negative character traits. A person will thus merit to circumcise the foreskin of his heart, and his heart will be aroused to the love of Hashem (See all of this in lesson 34 in Lekutei Mohoron).

Mohorosh explained how Rebbe Nachman revealed to us in this lesson the greatness of the faculty of speech and how through the power of speech we can purify the heart and awaken it to the love of Hashem. For the mouth and the heart are closely connected to each other. And when a person connects both of

them to Hashem, then “the Tzaddik point” which is Shmiras HaBris, comes out from potential to actuality. Then a person will merit a pure heart and holy speech until at the highest level all the words that come from his mouth are established and make an impression in the upper worlds. He will even be able to perform miracles in this world according to his will. For it is explained in the writings of the Arizal that the aspect of Hashem’s four letter name which shines in the Sefira of Yesod (Shmiras HaBris Kodesh, is the four letter name of Hashem spelled with a melapum. And melapum has the form of a vav with a yud in it, which is the heart and the mouth respectively, as explained above. Also, the letters of the word melapum spell the words malei (full) and pum (mouth), which teaches that the mouth of the Tzaddik is filled with G-dliness because he is always speaking about Hashem or to Hashem. And through a multitude of holy words, he draws his mind towards his heart, bringing his mouth and heart into synch, his heart also becoming full of G-dliness which in turn causes all of the shameful things – the negative loves and lusts - that rest on his heart to become nullified. His heart is left clean and pure for cleaving to Hashem. The primary way to make the mouth and heart equal is to always attach oneself to that which is bothering one’s heart the most right now. In other words, a person should plumb the depths of his heart to try to understand what is really bothering him now, what he is lacking, and the goals he yearns and desires to attain. He should bring forth these desires from his mouth in prayer and supplication to Hashem. Then, with these very words, he will circumcise the foreskin of his heart. And slowly but surely, he will merit purity of heart until he rises to the level of cleaving to Hashem. Then, his speech will also become holy and he will be granted from above holy power and dominion, as well as the ability to perform miracles in the world which is an aspect of the verse (Tehillim 114:2), “Israel, His dominion.” For through purifying the “tablet of his heart” and sanctifying his words, everything that comes from his mouth makes an impression in the upper worlds. And he rises up and delights in the pleasantness of the glow of Hashem’s presence. Happy is he!

It is explained in the words of Rebbe Nachman (Lekutei Mohoran, Part I, Lesson 19) that this is called “Loshon HaKodesh”, the Holy Tongue. That is, when a person utilizes his speech to speak to Hashem or about Hashem, even when he is speaking a foreign language, as long as his words are spoken with holiness, words of faith and awe of Heaven, they are called Loshon HaKodesh. On the other hand, when one speaks ugly words of loshon hara, rechilus and profanity, G-d forbid, even if one is using the letters of Loshon HaKodesh (Hebrew), he is

actually speaking Loshon HaAmim, a foreign language. These kinds of negative speech are a sign of the blockage of the uncircumcised heart and a sign of negative thoughts. As it is brought in Sefer HaMidos (ch. Profane Speech, Part I), “One who speaks profanity, it is certain that his heart is contemplating sinful thoughts.” We find that everything depends on the spoken word. Happy is the one who takes care to speak with the proper level of holiness.

This is what is written in Mishlei (18:21), “Death and life are in the power of the tongue.” If a person wants a good life, a life of eternity, in this world and the next, then he should use his tongue to speak only “Loshon HaKodesh”, that is, holy words of Torah, prayer, faith, and awe of Heaven. Then he will merit eternal life, for tzaddikim in their death are called alive (Brochos 18:). Even after their passing, if they have left behind holy words of faith and awe of Heaven, it is considered as if they are still alive and “their lips speak in the grave” (Yevamos 97.) On the other hand, when a person blemishes his speech, G-d forbid, with evil and forbidden words, he brings death upon himself also in this world, G-d save us. As our holy Sages have said (Brochos 18:), “The wicked are considered dead even when they are alive.” We find that death and life are literally in the power of the tongue. Fortunate is the one who sincerely sanctifies his tongue.

This is the power of going to receive a blessing from the mouth of a Tzaddik at any time. Since the Tzaddik has sanctified his speech with a great amount of holiness, and his mouth and heart are equal in their cleaving to Hashem, he has power and dominion in the world to perform miracles according to his will, and his every blessing is fulfilled. As the Tzaddikim have explained the verse (Bamidbar, 30:3), “He shall not desecrate his word; according to whatever comes from his mouth shall he do”: If a person does not desecrate his words, but always speaks in Loshon HaKodesh (as explained above), and his mouth is filled with G-dliness, then, “according to whatever comes from his mouth shall he do”, that is to say, all that comes from and is decreed by his mouth will be done and fulfilled. For, just as he did not make his words profane in this world, Heaven will not make his words profane in the upper worlds and all his blessings are fulfilled. Happy is the one who merits to sanctify his speech with great holiness and to purify his heart with the light of G-dliness. In this way, he will merit a good life, a life of eternity, in this world and the next. Happy is he and fortunate is his lot.

Mohorosh tied the above ideas to this week's parsha in a wonderful way. It is written regarding the revelation of Yosef to his brothers (Bereishis, 45:12): "Behold! Your eyes see as do the eyes of Binyamin that it is my mouth that is speaking to you." Rashi explains this verse as follows: "And behold, your eyes see my glory, and that I am your brother, that I am circumcised as you are, and further, that it is my mouth that is speaking to you in Loshon HaKodesh." In tractate Megillah (16:), it is brought that when Yosef said to his brothers, "that it is my mouth that is speaking to you", he was also saying to them, "like my mouth, so is my heart". We should try to understand the connection between all of these messages that Yosef gave to his brothers when he revealed himself to them- "your eyes see my glory", "I am circumcised like you are", "I am speaking to you in Loshon HaKodesh" and "like my mouth, so is my heart." According to the words of Rebbe Nachman the connection is clear. For Yosef HaTzaddik showed them how he merited to bring out the "Tzaddik point" from potential to actuality, how he became a righteous ruler who feared G-d, and how his every command is fulfilled in the Land of Egypt. This is the meaning of "your eyes see my glory": I have dominion over all and can make things happen as I see fit. For Yosef sanctified both his speech and the "tablet of his heart" to the extent that he completely circumcised the foreskin of his heart, which is the meaning of "that I am circumcised like you are." And he sanctified his tongue and speech, which is the meaning of "I am speaking to you in Loshon HaKodesh." He made his mouth and heart equal and they were both filled with G-dliness, which is the meaning of, "like my mouth, so is my heart." We find that all of these attributes are closely related and interdependent. May Hashem help us merit to perfect our speech and to purify our heart until we merit to return to Him in perfect repentance, to be included in Him completely for now and forever. Amen and Amen.