

Collection

# ***Toch HaNachal***

(Within the Stream)

Wonderful words which were spoken  
on *Shabbat Parshas Metzorah* 5763

By the *Rav* and *Tzaddik*,  
*Mohorosh Shlit"o*

Compiled and Printed

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## Friday Night, Parshas Metzorah 5763

At the first meal, Mohorosh *Shlit"a* spoke inspiring words regarding elevating *Binah* (understanding) and *Malchus* (Kingship) to their source, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 49.

Rebbe Nachman says, “When a person establishes prayer, which corresponds to *Malchus* as in “To serve Him will all your hearts”, this is the concept of “It is the *olah* (burnt offering)” (*Vayikra* 6:2), which corresponds to “*Mi* (Who is) *zot* (this) who ascends? (*Shir HaShirim* 8:5)” – “*Mi* (*Binah*) *olah* (ascends) with *zot* (*Zohar* 10a).” There are two Houses – the upper House and the lower House, which both have an elevation, because “I will not enter the city until the Magnificent One is in your midst.” (These are the words of Rebbe Nachman).

Mohorosh explained that Rebbe Nachman is explaining to us here about the greatness of binding speech to *Binah* (understanding), because through this, one merits elevating the upper world along with the lower world. For the main purpose of a person is to merit perfecting his *Binah* and meditating on Hashem’s G-dliness found in every single aspect of creation. This is known as the fifty gates of *Binah*, and each and every gate is an additional level in comprehension and understanding of the G-dliness of Hashem which illuminates each aspect of creation. However, one does not merit entering through these gates at once; rather, a person needs to increase his *Binah* little by little until he merits elevating himself to the world of *Binah*. Now, the main way to enter through these holy gates is through *Malchus* (Kingship), which is the mouth. When a person sanctifies his mouth and begins speaking holy words of Torah and prayer, his mind merits entering into the holy gates little by little and he is able to rule over his thoughts as he wishes. For each thought a person has eventually exits his lips in the form of words (*Likutei Mohoran*, part I, lesson 66). Therefore, if we see someone speaking foul words, G-d forbid, we can conclude that they stem from his thoughts, as Rebbe Nachman says (*Sefer HaMiddos, Nibul Peh*, 5) “It is known that whoever speaks obscene language, his heart has contemplated sinful thoughts.”

The same is true in the side of holiness. If a person wants to rule over his mind and enter into holiness, he must be very persistent with holy words of Torah and prayer to the point where he unifies his mind with his words; then he’ll merit entering through the fifty gates of *Binah*. This is the explanation (*Shir HaShirim* 8:5) “*Mi* (Who) is *zot* (this) who ascends from *HaMiDBaR* (the wilderness)” – meaning, *Mi* along with *zot* are elevated through “*HaMeDaDeR*” (the one who speaks) – which is

speech. Because *Mi* (*Mem-Yud*) alludes to the fifty gates of *Binah* which has a numerical value of fifty ( $Mem = 40 + Yud = 10$ ). *Zot* alludes to *Malchus* (Kingship), which is speech, as it is written (*Bereishis* 49:28) “*Zot* is it that their father *spoke* unto them.” They both rise through speech, because the more a person is constantly involved in speaking holy words of Torah and prayer, the more he binds his mind to his words and merits to feel each word that comes out of his mouth in his mind and heart. Therefore, happy is the person who merits speaking words of holiness with his mouth. For then he’ll merit everything good and will be successful in all his undertakings. Happy is he and fortunate is his lot.

Mohorosh connected the above concepts to our *parsha* in the most amazing way. We find in this week’s *parsha* regarding the purification process of the *metzora* (one who has a skin affliction) who blemished his speech (through speaking *loshon harah*). ***Metzora*** – which spells ***Motzi ra’ah*** (he emits evil– *Tanchumah, Parshas Metzora*) – that is; a blemish of speech. His purification is through two pure birds, as it is written (*Vayikra* 14:4) “take for him that is to be cleansed two living pure birds.” The two pure birds need to be identical in size and weight – one to be slaughtered and the other to be sent out to an open field. Of these birds, our sages stated (*Vayikra Rabbah* 16) “Let the chatterer come and atone for the chatterer” – because he blemished his speech with prohibited chatter, therefore, let him bring two birds that are constantly chirping and chattering to remind him of his sin. We need to understand, why is it required to specifically bring “two” identical birds, and afterwards to slaughter one and release the other; isn’t one bird enough? According to the above words of Rebbe Nachman, we can understand very well.

The two birds allude to the elevation of *Binah* and *Malchus* – that is, mind and speech that are like two birds that can soar and ascend great heights. And they both need to be equal. For the main goal is to elevate the mind through speech until his intellect rises to the fifty gates of *Binah*. Therefore, the first step is the slaughter the first bird, which hints to the rectification of speech, as in (*Yirmiyahu* 9:7) “Their tongue is a sharpened arrow.” Speech which is not rectified is like a sharpened arrow which kills the soul, may Hashem spare us, as our Sages teach us (*Arachin* 15b), “a person who speaks *loshon harah* kills three people”. Therefore, in order to rectify his speech he needs to slaughter the first bird for having deliberately spoken evil words; and afterwards to dip the cedar wood, hyssop and crimson wool in its blood – hinting that his sin stems from the words which he spoke with haughtiness and self-importance – as the cedar tree which is great and mighty. And now, he makes himself like hyssop and crimson wool (frail) and he slaughters his urge to speak evil training his tongue to speak only holy words of Torah and prayer. Then, he sets the second bird free in the open field for it is a bird of freedom. Because as

soon as he rectifies his speech accordingly, he comes to true freedom of the mind and he's able to rule over his mind as he wishes and he is freed in this world to serve Hashem and to cleave to Him in truth. And may Hashem grant us the merit of rectifying our speech and minds, until we merit cleaving to Him in truth from now and forever. *Amen v'amen.*

