

Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken
on *Shabbat Parshas Tazria* 5765

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

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Friday Night, Parshas Tazria 5765

At the first meal, Mohorosh *Shlit" a* spoke inspiring words regarding coming close to the true *Tzaddikim* and humility, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part II, lesson 72.

Rebbe Nachman says, “Know! To see oneself in the true *Tzaddik* is something very great indeed! For through seeing oneself in the *Tzaddik* (and finding oneself in him) a person receives greatness; and the essence of greatness is humility. A sign that one is in the presence of a true *Tzaddik* is that he is overcome by bashfulness and humility.” (These are the words of Rebbe Nachman).

Mohorosh explained that coming close to true *Tzaddikim* benefits a person in every aspect of life, whether spiritual or material. Materially, it benefits a person because the closer he comes to the *Tzaddik*, the more he draws the good abundance for livelihood and sustenance; and he will not lack anything whatsoever. This is because the abundance for all things comes from the true *Tzaddik* (*Likutei Mohoran*, part I, lesson 240). Spiritually, it benefits a person because by seeing himself in the *Tzaddik* and gazing at him, even if he doesn't hear any Torah from him, he receives from him greatness – that is, cleaving to Hashem, because there is nothing greater than cleaving to Hashem. The essence of greatness is humility, as our holy sages said (*Megillah* 31a) “Wherever you find His (Hashem's) greatness, you find His humility.” It is impossible to cleave to Hashem unless it's through humility and modesty. When a person nullifies himself completely before his own eyes, to the point where it's as if he doesn't occupy any space at all. Of him it is written (*Yeshaya* 57:15) “With him also that is of a contrite and humble spirit” and the sages explained this verse as (*Sotah* 5a) “I (Hashem) am with the contrite” – meaning, Hashem dwells by him.

However, if a person has pride and self-importance, G-d forbid, then Hashem says of him: “I and he cannot reside in the world”; because “the entire world is filled with His Glory” and there is no existence outside of Him at all. The more a person nullifies himself before his own eyes, the more he begins to leave room for the *Shechinah* (Divine Presence) to dwell; and the holy *Shechinah* is able to assist him. This is not the case with someone who is attached to this world and has pride and self-importance. It's as if he's pushing away the feet of the *Shechinah* from dwelling in this world and Hashem doesn't dwell by him. Therefore, the main service of a person is to reach the trait of humility and modesty, without any pride or thinking of himself as independent from Hashem. Then he'll merit true greatness – that is, cleaving to Hashem, because there is nothing greater than this.

Now, the only way to merit nullifying oneself in this matter is through coming close to the true *Tzaddikim*. This is because through coming close to a true *Tzaddik* and nullifying oneself to him, a person begins to draw upon himself the trait of humility and modesty. He feels his one lowliness in comparison to the *Tzaddik* and his pride and self-importance is broken. He begins to understand what humility and modesty really is. This is not the case of someone who is by himself and doesn't come close to a true *Tzaddik*. Then his own feelings of pride and self-importance rise up in all their strength and might, and it seems to him as though there is no one in the world as great as he. This is his main downfall and destruction, as it is written (*Mishlei* 16:18) "Pride comes before destruction..." When greatness comes to a person, it is a sign that it will be followed by anguish, G-d forbid. At the same time, when a person is humble, it is a sign that great honor is coming his way, as it is written (*Mishlei* 15:33) "before honor comes humility" (see Likutei Mohoran, part I, lesson 168).

A typical sign that a person has come to a true *tzaddik* is that he is overcome by feelings of modesty and humility. That is, he begins to see where he really stands with respect to his character traits and a great desire to rectify them and to cleave to Hashem. This is a sign that he's associated with a truly holy *Tzaddik* and he'll merit everything that is good through him. This is not the case to someone who comes to have feelings of greatness and self-importance. He prides himself before everyone else in that he has found the truth and everyone else has found falsehood. This is a sign that he was not in the presence of a true *Tzaddik* and he has dishonored himself through coming close to a person like this. Therefore, happy is the person who merits coming close to a true *Tzaddik* and surrenders himself to him at all times, for through this he'll draw upon himself modesty and humility, causing the *Shechinah* to dwell with him. Happy is he and fortunate is his lot.

Mohorosh connected the above concepts to our *parsha* in the most amazing way. It is written (*Vayikra* 13:9) "When the plague of leprosy is in a man, then he will be brought to the *Kohen*." The commentators ask on this verse; it is already written (in verse 2) "When a man shall have in the skin of his flesh a rising...he shall be brought to Aaron the *Kohen*." Why is it repeated again "when the plague of leprosy is in a man he shall be brought to the *Kohen*"? Also, why is it written here differently "is in a *man*" and not "in the skin of his flesh" as above? According to the words of Rebbe Nachman, we can understand this very well. The holy Torah wants to reveal to us the severity of the sin of leprosy, which stems from a haughty spirit – self-importance and pride, as our sages stated (*Toras Cohanim, Parshas Metzorah*) "plagues come from a haughty spirit". This is the meaning "when the plague of leprosy is in a *man*", because the perfection of a person is to come to the realization of "*Mah*" (what – as in "*What* are we? *What* is our worth? from the daily liturgy) and to nullify himself altogether. This is the true meaning of "*Adam*" (man), which is the numerical value of "*Mah*" (45

–*Likutei Mohoran*, part II, lesson 82). For then he’ll truly cleave to Hashem, in the aspect of (*Yeshaya* 14:14) “I will be like the Most High.”

However, as soon as he has feelings of self-importance and pride, it’s as if he’s afflicted and deficient. Therefore, “when the plague of leprosy is in a **man**”, in a man specifically – that is, it has entered into his level of man (his humility) and causes leprosy and impurity, may Hashem spare us. Then, his rectification is “to come to the *Kohen*” – that is, to come close to the *Kohen*, who is the true *Tzaddik*, and draw upon himself modesty and humility. This is because the main rectification of a person is through the true *Tzaddik*, and it is from him that all of the spiritual and material abundance is drawn. Then, (verse 12-13) “and the leprosy cover all the skin of him that has the plague from his head even to his feet... he is clean.” If the leprosy spreads throughout his entire body, he becomes broken and has no trace of greatness at all; thereby, he is clean. However, (verse 14) “whenever raw flesh appears in him, he shall be unclean.” If he begins to have feelings of self-importance and pride once again, he returns to his state of impurity and there is no other advice or form of healing other than to come to the *Kohen*, who is the *Tzaddik*, in order to learn from him the ways of humility and modesty. And may Hashem grant us the merit of coming close to true *Tzaddikim* and to drawn down upon ourselves all types of good spiritual and material abundance, from now and forever. *Amen v’amen*.

