

Collection

Toch HaNachal

(Within the Stream)

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

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

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In the third meal, Mohorosh *Shlit"a* spoke inspiring words regarding the *Tikun HaBris* (the retification of the Holy Covenant) based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 141.

Rebbe Nachman says, “If one merits to truly feeling the pain of his sins – that is to circumcise the foreskin of one’s heart – because the entire time that his heart is uncircumcised and sealed it is impossible for him to truly feel [the pain of his sins]. Only when he circumcises the foreskin of his heart and his heart is empty, then he feels the great suffering of his sins and he truly feels regret and sorrow. When he feels the greatness of his regret, then all the drops that stem from him, in whichever place they may be, will also feel regret in that place. Whether those [drops] that came into existence in the form of humans or those who came into existence to another place, G-d forbid, they have a heart and other limbs. When he circumcises his heart, feels the great pain and begins to truly regret, then the hearts of all of the drops also feel this regret and they are shown how they fell to that low abyss. At first, it seemed to them that it was good for them because they are destroyers of the world. Only after that their hearts have been circumcised through the circumcision of their father’s heart, then they feel where they are and they begin to lament and regret and a loud voice comes out from their midst. And this is (*Devarim* 30:6): “And Hashem will circumcise your heart and the heart of your offspring”, that is, when Hashem circumcises his heart, He also circumcises the heart of his offspring. (These are the words of Rebbe Nachman).

Mohorosh explained that Rebbe Nachman reveals to us here that we need to merit feeling the pains of our sins and to feel regret for them. Because the majority of people do what they do and do not feel the pain or the great shame of their deeds at all. From all their chaos and permissiveness – and specifically from *p'gam HaBris* (sexual sins), G-d forbid – they severely corrupt their hearts and minds to the point where they do not feel the pain of their sins at all. However, after this they suffer what they suffer from their deeds because this lifestyle creates great bitterness. Because this sin [*p'gam HaBris*] makes a person evil and hot-tempered, G-d forbid, as it is written (*Bereshis* 38:7), “But Er, Yehuda’s firstborn was evil in the eyes of Hashem” (See Rashi’s commentary regarding this sin). He became evil and hot-tempered (*Sichos HaRan*, #249). All of his days were blemished with anger and pain and there is no greater bitterness than this. If all this was during this lifetime, how much more in the next world where the shame and remorse experienced there cannot be fathomed or described at all, G-d forbid. Because the drops mourn and lament after him as if

they were his [literal] children, and they request from him sustenance and livelihood. And this is a great disgrace and humiliation for him, may G-d spare us from these punishments.

Therefore, one needs Heaven's help to have tranquility of the mind in order to begin feeling the pain of his sins and to begin rectifying them because, for sure, *teshuvah* is effective for everything. The only thing needed is for the *teshuvah* be with sincerity as Rebbe Nachman said (*Sichos HaRan*, #71), "Even though it is written in the *Zohar* that *teshuvah* is not effective over this sin [*p'gam HaBris*]; nevertheless, *teshuvah* is always effective". "And his test is precisely this – that he sees that it is written that *teshuvah* is not effective; nevertheless, he doesn't despair from doing *teshuvah* and his *teshuvah* will be accepted (*Likutei Halachos – Laws of Tefillin, Halacha 4*)". Therefore, happy is the person who does not mislead himself and occupies himself with prayer and *hisbodedus* with his Creator. This is so that he can see where he stands with regards to all his attributes, and specifically with regards to *Tikkun HaBris*. Then Hashem will surely help him feel the pain of his sins, to regret them and to make complete *teshuvah*. Fortunate is he and fortunate is his lot.

Mohorosh connected the above concepts to our *parsha* in the most amazing way. It is written in the beginning of the *parsha* (*Bereshis* 47:28): "Yaakov lived in the land of *Mitrayim* seventeen years..." We need to understand why the holy *Torah* tells us about the years of Yaakov's life in Egypt with such a way? However, according to the above words of Rebbe Nachman we can understand this very well. The seventeen years mentioned here is the numerical equivalent for the word *Tov* (good), which is related to *Tikkun HaBris* and the opposite, the evil attribute of *p'gam HaBris* – G-d save us. Yaakov came to Egypt to instruct his sons the proper way of how to stand firm against the immorality of Egypt so that they should not become contaminated with its pollution which is the evil impurity of the desire for sexual immorality, G-d save us, as it is written (*Yehezkel* 23:20), "whose flesh is as the flesh of donkeys, and whose issue is like the issue of horses". Our holy sages said regarding the verse (*Vayikra* 18:3), "Do not perform the practice of the land of Egypt in which you dwelled", that the deeds of the Egyptians were the most immoral of all.

It is also brought down in the book *Tana D'bei Eliyahu Rabbah* (Chapter 7), that Egypt was the lowest and most corrupt nation in those days. Therefore, Yaakov *Avinu* – who completely sanctified himself with the holiness of the *Bris* as it is written (*Bereshis* 49:3), "the first of my strength and the first of my vigor" – showed his sons how to stand firm in such a debased nation as this. He lived seventeen years there, which is the *gematria* of *Tov*, to show them that they need to battle the evil of the *p'gam HaBris* in order to live a truly good life. Because Yaakov *Avinu*

had the ability of being able to focus on the inner intelligence that is found in everything, even in dark and obscure places (*Likutei Mohoran* Part I, lesson 1). And because Yaakov merited to such elevated holiness, he was able to draw down this holiness upon his sons in the aspect of “circumcise your heart and the heart of your offspring”. He was able to instruct them the proper way of how to strengthen themselves with holiness and purity even within the immorality of Egypt. And through this, he finally merited to leave there and to be the choicest of Hashem.

This is the continuation of the end of *parshas Vayigash* and the beginning of *parshas Vayechi*, which is a closed *parsha* and there is no break between them. *Parshas Vayigash* ends with “Thus Israel settled in the land of Egypt in the region of *Goshen*; they acquired property in it and they were fruitful and multiplied greatly”. The children of Israel were fruitful and multiplied in the land of Egypt, in the land of *Goshen*, which alludes to *Tikkun HaBris*. In order to marry and have children in holiness, which is the essence of *Tikkun HaBris* (*Likutei Halachos*), they needed to dwell specifically in the land of *Goshen*. Because Yaakov sent Yehuda ahead in order to prepare the way before him and to rectify a house of *Talmud* (study) as it is written (*Bereshis* 46:28), “He sent Yehuda ahead of him to Yosef, to prepare ahead of him in *Goshnah*; and they arrived in the region of *Goshen*”. It was specifically Yehuda whom he sent ahead to Yosef, because Yehuda had two sons, Er and Onan, who stumbled and died because of this sin. He sent him to Yosef *HaTzaddik* in order for him to instruct Yehuda how to conquer the immorality of the land and to strengthen them with holiness and purity.

And this was the might of the holiness of Yosef *HaTzaddik*, for he was tested with this desire in Egypt and he passed the test. This is “to prepare ahead of him in *Goshen*”, *Goshnah* is the *gematria* of *Nachash* (snake – 358). The blemishing of the *Bris* is because of the *nachash* (the *Samech Mem*) who infected Chava with this filth. Therefore, Yaakov sent Yehuda ahead of him to prepare a way before him so that he should find G-dliness in every place until he destroys and subdues this *klipah* altogether. And this is to “rectify a house of *Talmud*”; *Talmud* is the *gematria* of *Lilit* (480), which is the *klipah* that incites a person to sin, G-d save us (*Likutei Mohoran* part I, lesson 214). By illuminating the inner light of intelligence that is found within each and everything – the aspect of Yaakov *Avinu* – even in dark and obscure places, we subdue the power of the *nachash* – which is the *Samech Mem* and his pair (*Lilit*) – thereby revealing the holy light of *Moshiach* throughout the world and he will come to rectify the entire world from this sin. Therefore, *Goshnah* is also the *gematria* of *Moshiach*, because he will come to rectify the entire world from this sin altogether.

This is (*Tehillim* 34:17), “The countenance of the Hashem is against the evildoers, to cut off their remembrance from the earth”. If we draw down the “countenance of the Hashem”, which means to focus on the wisdom and the inner intelligence that is found within everything – the attribute of Yaakov *Avinu* – in the aspect of (*Tehillim* 24:6), “Yaakov who seeks your countenance”. Even “the evildoers”, the blemish of the *Bris*, G-d save us, we fulfill “to cut off their remembrance from the earth”, which is to cut off and nullify all their evil remembrance. Because the inner light illuminates them and the *klipos* flee from them and they become connected to Hashem blessed be He.

These are the words of the holy *Rashi* in the beginning of the *parsha*, “Why is this *parsha* closed? Because, as soon as our father Jacob passed away, the eyes and the heart of Israel were ‘closed’ because of the misery of the slavery...” That is, this ability to focus on the wisdom and the inner intelligence that is found within everything left them with the death and passing of Yaakov *Avinu*, then “**the eyes and the heart** of Israel were ‘closed’ because of the misery of the slavery”. Because the eyes no longer see the G-dliness and the heart no longer feels the pain of the sins. However, if the holiness of Yaakov *Avinu* lives on within Israel, in the aspect of “Yaakov *Avinu* did not die” (*Talmud Ta’anis* 5); this is a great secret, that Yaakov *Avinu* lives amongst us. Then the eyes of Israel are opened to see the holy light of Hashem and their hearts are opened to return in complete *teshuvah* before Hashem. And this is the explanation (*ibid*), “Was it then for nothing that he was bewailed and embalmed and buried? Rather the verse likens him [Jacob] to his seed; as his seed will then be alive so he too will be alive” (*see there*). It is considered as if Yaakov has not died by his transmitting the holiness and purity to his seed, in the aspect of “And Hashem will circumcise your heart and the heart of your offspring”. Because his remembrance lives on with his sons and students and he transmits his knowledge and his holiness throughout the world (*Likutey Mohoran*, part II, lesson 68). Therefore, Yaakov lived even in the land of Egypt and he destroyed its immorality for seventeen years, which is the aspect of *Tov*, which is the inner light of Hashem that is found within everything.

And this is (*Bereshis* 48:2), “Yaakov was told, ‘Behold, your son Yosef has come to you’. So Israel exerted himself and sat up on the bed”. It is brought down in the holy books that this verse hints to the greatness of the children that go in their fathers’ ways as this gives them much strength and reinforce them greatly. As Rebbe Nachman says (*Sefer HaMiddos, Banim* 42), “good children bring great healing to their parents”. And this is “Yaakov was told, ‘Behold, your son Yosef has come to you’; your son Yosef is walking in your ways, then “Israel exerted himself and sat up on the bed” because he received much enthusiasm and great strengthening from

this. When a person circumcises the foreskin of his heart and returns to Hashem in complete *teshuvah*, through this, he transmits this great holiness to his children in the aspect of “And Hashem will circumcise your heart and the heart of your offspring”. Then he will be able to receive much enthusiasm and strengthening for himself – by seeing what he created within his sons and his seed. Understand this well.

And all this is very closely connected to holy days we are now entering which are the six weeks from *parshas Shemot* until *parshas Mishpatim* and in a leap year, we also include *parshas Terumah* and *parshas Tetzaveh*. For in these days we read about the exile of Egypt and the redemption, we rectify them with the *Tikkun HaBris*. For the exile of Egypt was in order to rectify Adam’s sin of immorality which he sinned throughout one hundred and thirty years when he was separated from his wife; where afterwards came evil spirits and demons and they enticed him (*Eruvin* 18). Therefore, the drops were required to descend to Egypt to be joined there in iron chains until they are spiritually aroused and purified. Therefore, there is a great *mitzvah* to recite many chapters of *Tehillim* which are a *segulah* (spiritual remedy) to for *teshuvah* (*Likutei Mohoran* part II, lesson 73). It is also proper to study *Mishnayos* which are a *segulah* for the rectification of the soul, because *Mishnah* are the letters of *neshamah* (soul). It is also proper to finish the *parshiot* with the community, twice in Hebrew and once in *Targum* (Aramaic translation) and this is a *segulah* for *Tikkun HaBris* (*Likutei Mohoran* part I, lesson 19). And may Hashem grant us to keep these days with proper holiness and purity, to purify our souls and to rectify our sins in the aspect of what we read and complete during these days in *parshas Shekalim* (*Shemos* 30) in order to atone for our souls. And may we merit seeing the redemption and the salvation of Israel soon and in our days. *Amen v’amen*.