

Collection

Toch HaNachal

(Within the Stream)

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

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

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Friday Night, Parshas Vayetzey, 5765

At the first meal, Mohorosh *Shlit"a* spoke inspiring words about drawing the holiness of *Eretz Israel* (the Land of Israel) to the Diaspora based on the words of Rebbe Nachman, in *Lekutei Mohoran*, Part I, Lesson 61.

Rebbe Nachman says, “A place the Jews settled in the past, even in the Diaspora, has the aspect of the sanctity of *Eretz Israel* – the aspect of “a minor sanctuary” (*Ezekiel* 11). Because the Jews live there, the air is sanctified in the aspect of the air of the *Eretz Israel*”. (These are the words of Rebbe Nachman).

Mohorosh explained that Hashem gave power to the Jews that in each and every place which they go in their exile, they are able to sanctify it with the holiness of *Eretz Israel*. By building synagogues and houses of study – which are called “minor sanctuaries” (*Megillah* 29) – and by establishing *yeshivot*, Torah learning, and Jewish schools, the place where the Jews reside literally becomes sanctified with the holiness of *Eretz Israel* and the holy air is drawn down upon that place. This is because the holiness of *Eretz Israel* is through the *Shechina* (Divine Presence) that rests there and through the light of wisdom that exists in the air itself. And when Jews perform Hashem's will in the Diaspora, the holy *Shechina* is drawn down upon the place where they reside, thereby also filling the air with the light of wisdom. This is stated in the *Zohar* (*Tikkunim*, *Tikkun* 5), “אִיר – *Avir* (air) is a combination of the letters אִוּר – *Ohr Yud*’ (the light of wisdom).

However, if we live in *Eretz Israel* and do not perform Hashem's will, G-d forbid, then we drive out the holy *Shechina* from there and the Land will evict those who inhabit it as it is written (*Vayikra* 20), “so that the Land will not evict you”. It all depends upon a person's acts; therefore, even when we see the days of exile being prolonged as they are, by strengthening ourselves to do the Hashem's will despite all that comes about, then the place where we dwell becomes sanctified with the holiness of *Eretz Israel*.

This will ultimately bring about the redemption and we will be returned to *Eretz Israel* as the holy *Satmar Rav z"l* once said concerning what is recited in the beginning of the *Haggadah* on the night of *Pesach*, “This year here, next year in *Eretz Israel*”. This year “here” – this year the holiness of *Eretz Israel* will be here – through the *mitzvot* of *Pesach* that we fulfill here in the Diaspora – but our prayers are “next year in “*Eretz Israel*”. That next year we merit being in *Eretz Israel* in actuality with the coming of *Moshiach*. Because the main thing is to find the holy *Shechina* in every place and to attach oneself to Him wherever we are. In this way, we will go out from our personal exile as is written (*Tehillim* 69), “draw near to my soul and redeem it”, and we will live a good sweet life. Happy is the one who attains this and happy is his lot.

Mohorosh connected the above ideas to our *parsha* in an amazing way. It is written, (*Bereishis* 28), “And Yaakov left *Beer-Sheba*, and he went to *Haran*”.

The holy Rabbi Levi Yitzchak of Berdichev *z”l* asks in his book “*Kedushas Levi*” why is it written “and he went to *Haran*” and not “and he descended to *Haran*” – as it is written on many instances went someone left *Eretz Israel* to the Diaspora – because *Eretz Israel* is ‘higher than all the other lands’ (*Kidushin* 69)? And he answers, that this is because when a *Tzaddik* departs – as Yaakov *Avinu* did from *Beer-Sheba* – the beauty and holiness of *Eretz Israel* departs with him and therefore Yaakov did not descend from *Eretz Israel* at all.

According to the above words of Rebbe Nachman these words are illustrated very well. When Jews perform Hashem's will even when they're in the Diaspora, the holiness of *Eretz Israel* is drawn upon that place. Therefore, Yaakov *Avinu* took with him the holiness of *Eretz Israel* to every place he went and did not descend anywhere at all. This is what Rashi explains on this verse saying, “While the *Tzaddik* is in the city, he is its beauty, he is its splendor, he is its majesty”. The *Tzaddik* bestows beauty, splendor and majesty upon the city he resides in and even when he departs the city, beauty, splendor and majesty depart with him. They go with him and escort him everywhere. Many cities throughout the Diaspora are sanctified by the *Tzaddikim* who lived in them, like *Breslov*, *Medzibuz* and *Berdichev*. By simply remembering the name of a certain city, we remember the *Tzaddik* who lived there. The *Tzaddikim* brought the holiness of *Eretz Israel* to their city and a holy remembrance remains with the Jews in that place for all generations.

Mohorosh also said that his father and teacher, the author of “*Minchas Ze'ev*”, explained on the words of the *Midrash (Bereishis Rabbah*, section 68, par. 1), “and Yaakov left”; this is alluded to in the verse “Then you will walk securely in your way; if you lie down, you will not fear” (*Mishlei* 3). This refers to Yaakov, of whom it is written ‘and Yaakov departed’; ‘if you lie down, you will not fear’ from Esav and Laban”. This *Midrash* needs to be explained further; what is the connection between these two verses? However another *Midrash (Bereishis Rabbah*, section 76, par. 2) mentions on the verse (*Bereishis* 32) “and Yaakov became very frightened (of Esav)” that he feared he could not stand up against *Eisav*'s merit of living in *Eretz Israel* while he had been absent from there so many years. But as soon as Yaakov realized that he also possessed the holiness of *Eretz Israel* even during his absence – for even Mount *Moriah* uprooted and came to greet him during his travels (see Rashi *Bereishis* 28:11) – he no longer feared Esav and was secure, as referred to in the verse “if you lie down, do not fear”. May Hashem grant us the merit to draw upon ourselves the holiness of *Eretz Israel* in every place that we live and may we merit seeing the coming of our righteous *Moshiach* and rejoice in our Land soon and in our days. *Amen v'amen*.



Seudah Shlishis, Parshas Vayetzey 5765

At the third meal, Mohorosh *Shlit"a* spoke inspiring words regarding the elevated *daas* (knowledge) and the World to come, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 4.

Rebbe Nachman says: “When a person knows that everything that occurs to him is for his eternal good, this is an aspect of the World to come, as it is written (*Tehilim* 56:11) “When He is Hashem, I will praise His word, when he is *Elokim* I will praise His word.” This is an aspect of the World to come as our sages said (*Pesachim* 50), ““On that day Hashem will be One...’ and they asked: ‘Is He not One now?’ They said, ‘Now we bless ‘The Good and Beneficent One’ over the good and ‘The truthful Judge’ over the bad, but in the future, it will all be ‘The Good and Beneficent One’; and the names Hashem and *Elokim* will be as One.” This unity is impossible to comprehend unless one elevates the aspect of *Malchus* (Kingship) from among the gentiles. For it is impossible to return the *Malchus* to Hashem in any other way other than spoken confession. This knowledge is known as complete knowledge; for the essence of knowledge is to unite *chesed* (kindness) with *gevurah* (severity) and only this is called *daas* [Note: the attribute of *daas* (holy knowledge) is a quasi-sefira between *chesed* and *gevurah* (right & left)]. That is, that a person doesn’t differentiate between kindness and judgment; rather he blesses Hashem for everything with “The Good and Beneficent One’ (that is, he only sees the good in everything). This is called “Hashem will be one and His name will be One” as our sages said that “in the future there will be a complete unity of His name and everyone will bless ‘The Good and Beneficent One’.” (These are the words of Rebbe Nachman).

Mohorosh explained that the purpose of creation is in order that a soul should descend from the highest world where it cleaves to Hashem, to be in this lowly world in order to obtain complete *daas* (knowledge) – that is, to know Hashem and return to the upper world with this knowledge. This world is only a passageway to the next and it is specifically here, in this world, where one can obtain this holy knowledge. After this world we return to the upper world, which is where everything is good and clear. The essential work of a person is to search and find G-dliness in this world and to see that everything which he experiences is for his eternal good in order to cleanse his sins so that he merits the next world.

When a person merits to obtain this holy knowledge, he lives an “*Olam Habbah* – Future World” life in *this* world. Because in the future we will bless Hashem for everything “The Good and Beneficent One” and we will immediately recognize that everything which a person experienced was only for his ultimate good and

there was no bad in it at all. However, today, in this world the good is often disguised as bad; thereby causing us to bless “The Truthful Judge”. However, the essence of completeness is to recognize and know that even all of the “bad” is only for the ultimate good and there is really no bad at all. In this way the person will reach complete *daas* – which is the unity of *chesed* and *gevurah* as King David said (*Tehilim* 56:11) “When He is Hashem, I will praise His word, when he is *Elokim* I will praise His word.” Meaning, whether He is Hashem (kindness) or *Elokim* (judgment), “I will bless and praise His name because I recognize that it is all His goodness and kindness.”

This is what Rebbe Nachman refers to “elevating *Malchus* from among the gentiles”. The *Malchus* of holiness is the acceptance of the yoke of His Kingship in this lowly and material world. For now, the kingship is among the gentiles for we are mixed among the gentile nations of the world who are very far from *emunah* (faith) and from the true *daas*. The nations of the world don’t know anything about the concept of “everything that happens to a person is for his ultimate good” because as soon as they experience some suffering, they curse and question Hashem, may G-d spare us. Therefore, the essential service of a person is to raise the *Malchus* from among the gentile nations and to recognize that there is really no bad in the world at all because everything is for the eternal good of a person.

It is not enough to speak about this comprehension, we also need to internalize it to the point where the idea that everything is only for the good is engraved in one’s soul. This comprehension is very lofty and exalted and it is impossible to achieve it unless it’s through “spoken confession” – that is, through speaking one’s heart out before Hashem in spoken confession and asking Him for mercy. For the more a person accustoms himself to pray before Hashem and to ask Him for all his needs, the more he comes to this understanding – that in truth there is no bad at all because everything is good. Then he will live a good life, a life from the *Olam Habbah* in this world. Happy is he.

All this is called by the attribute of “peace”. Prior to there being peace between a man and his friend or a husband and wife, one needs to have peace within himself and ensure that there is no opposition in his own attributes, as in (*Tehilim* 38:4) “there is no peace in my bones because of my sin.” (*Likutey Mohoran*, part I, lesson 14). Because through asking difficult questions and having doubts enter into one’s heart, this causes opposition and strife within one’s heart. This causes an inner war between the *yetzer tov* (good inclination) and the *yetzer hara* (evil inclination) – which are the good thoughts and the bad thoughts. This is all due to a person not comprehending that everything that he experiences is all for his ultimate good. Therefore, his heart becomes distorted with difficult questions and doubts and he has thoughts of

agnosticism and atheism, may G-d spare us, until he no longer has peace within his heart. However, by speaking words of confession before Hashem, and getting into the good habit of speaking one's words before Hashem with complete simplicity and wholeheartedness, as one would speak to a good friend or a son with his father, then all of his difficult questions are answered and he makes peace within himself. Therefore, the letters of **Sh'al'o'm** (peace) are *S'hin L'amed V'av M'em* which are identical to the initial letters of *V'da M'ah Sh'tashiv L'apikoress* "know what to answer a heretic" (*Likutey Mohoran*, part I, lesson 62). Through having peace within oneself, one comes to the true *daas* – which is the unity between *chesed* and *gevurah*. Through this, one knows what to answer the heretic in his heart and merits true peace.

Now, when a person merits elevating *Malchus* of holiness from among the gentiles and he sees and understands the G-dliness within the creation, even in the words which seem to be bad, he finds G-dliness and good in them. He merits knowing and seeing the hidden good in every single word and his words become very holy. When he speaks to others or to his wife it's as if he's speaking with the holy *Shechinah* (Divine Presence) and he has a wondrous peace with everyone. These are also hinted to in the letters of **Sh'al'o'm** (*Amos* 4:13) which spell the initial letters of *U'magid L'dam M'ah S'eicho* "and He tells man what he has spoken" (*Likutey Mohoran*, part I, lesson 239). For the more peace one has within himself, the more he elevates and cleaves to Hashem from all the words of the world, as our sages stated (*Chagigah* 5b) "even if his words aren't of great importance, there is great pride in them above at the time of judgment" and they are considered as if they are the words of the *Shechinah*, causing him to truly cleave to Hashem.

Now, a person doesn't merit this comprehension – the completeness of *daas* and peace – in a single day. For peace dresses itself with bitterness, as in (*Yeshaya* 38:17) "Behold, for my peace I had great bitterness". A person is tested and examined with all types of difficult and bitter tests in order to see if he is truly worthy of it – that is, whatever he experiences, even terrible things to see if rejects his suffering, G-d forbid, or if he accepts it with love and nullifies himself before Hashem altogether. Then the bitterness is turned into sweetness and he feels a taste of the future world in this world. This is (*Shemos* 15:21) "And Miriam sang to them: Sing to Hashem", the initial letters *V'ataan L'ahen M'iriam S'hiru L'Hashem* also spell **Sh'al'o'm** (*Likutey Mohoran*, part I, lesson 27). For the name Miriam is from the root word *Mar* (bitterness). If a person merits finding the G-dliness within the bitterness, and to sing to Hashem during his time of suffering, he merits a wondrous peace and to feel the future world in this world. This is the holiness of *Shabbos*, which is from the future world – that is, that he merits to clarity of mind and the comprehension of peace until he experiences the *Olam Habbah* in this world. Therefore, *Shabbos*

was introduced at *Marah* (*Sanhedrin* 56b). Because the road to peace is first through bitterness, but afterwards it becomes sweet and its taste is like *Gan Eden* in this world. Happy is he who merits this knowledge and peace in truth. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parasha* in the most wonderful way. It is written (*Bereishis* 28:21) “if I come back to my father's house in peace, then Hashem be my G-d.” The commentators asked (Ramban, Orach Chaim) “What can we learn from this verse that ‘if I come back to my father's house in peace, then shall Hashem be my G-d’, and if not no?” According to the words of Rebbe Nachman, we can understand very well. Yaakov *Avinu* spoke from the attribute of peace – which is to know that everything that a person experiences are for his ultimate good. Once a person understands this he merits a wondrous level of peace and he destroys the difficult questions and conundrums in his heart, being at peace with everything; returning to his Father in Heaven’s house with the complete *daas* and peace. This is to “come back to my father's house in peace, then Hashem be my G-d” – meaning, I will merit the above comprehension to its fullest; “When He is Hashem, I will praise His word, when he is *Elokim* I will praise His word.” Because I understand that even in the attribute of *Elokim* (strict judgment/severity), there also is only Hashem (kindness) – the comprehension of the future world of which is stated “and Hashem will be the King over the entire world”; and this is the essence of completeness.

An additional explanation to this verse “*v’shavti* (I come back) to my father's house” is found in (*Tehilim* 23:6) “Surely goodness and mercy shall follow me all the days of my life; and *v’shavti* (I will dwell) in the house of Hashem forever.” For King David also requested this comprehension of “surely goodness and mercy shall follow me all the days of my life” – that is, to understand that everything that he experienced is only “goodness and mercy” and there is no bad at all. Then “I will dwell in the house of Hashem forever”; that he merit returning to his eternal home in the future world, where everything is one with *daas*. “*V’shavti*” shares the same letters as *Shabbos*, which is an aspect of the future world. Then one will merit understanding this comprehension completely. And may Hashem grant us the merit of seeing of “goodness and mercy” in all of the days of our lives, and that we merit being elevated and include in Him altogether, from now and forever. *Amen v’amen*.

