

Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken
on *Shabbat Parshas Vayikra* 5764

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

Compiled and Printed

Chodesh Adar II 5771

Friday Night, Parshas Vayikra 5764

At the first meal, Mohorosh *Shlit"a* spoke inspiring words about the harsh rebuke of *Tzaddikim*, based on Rebbe Nachman's words in *Lekutei Mohoran* I, lesson 30.

Rebbe Nachman says, "Even if they [the *Tzaddikim*] humiliate us we have to accept their rebuke in order to receive kindness through it. Though they occasionally rebuke by means of humiliation, one has to judge them favorably, because one is not held responsible for words spoken while in pain (*Bava Batra* 16b). The reason is that they suffer greatly because of us. For even that which we consider good, is bad in terms of *Tzaddikim*. Even our 'good things', like prayer, which with respect to our abilities is only good, is bad relative to the *Tzaddikim*. This is (*Tehillim* 141:5) 'my prayer because of their evil'; for our prayers disturb them. The reason for this is that all the confusions of the mind, the disturbances and all the foolishness that we experience at times are all drawn into our prayers. For all the disturbances and thoughts which a person occasionally thinks, all come to mind precisely at the time of prayer. Precisely then, when a person gets up to pray, he hears them all. This happens in two manners. One possibility is that they come to be rectified, because they have seen that the person is praying with proper concentration, they therefore come to be rectified, as this is the time when such correction is possible. For they have in them holy sparks that are in need of rectification. Another possibility is that the person is not fit to pray, and they come to disturb him from his praying. No matter what the reason, it is precisely then – at the time of prayer – that all a person's confusions and all his disturbances come and make themselves heard to him and all these prayers – with all the confusions – come to the *Tzaddikim*. This is because the *Tzaddikim* are an aspect of the *Mashiach*, to whom all the prayers come to be elevated. Thus it is that the *Tzaddikim* suffer because of our prayers, which disturb them. As a result, we have to accept their rebuke even if they humiliate us". (These are excerpts from Rebbe Nachman's words).

Mohorosh explained that Rebbe Nachman is revealing to us here why sometimes the *Tzaddikim* rebuke the souls of Israel in a way that causes embarrassment and shame. The truth is that the *Tzaddikim* feel much pain from our actions, because they struggle and become exhausted of constantly elevating and binding all our prayers and supplications to their proper place. The prayers are full of confusions and extraneous thoughts, because it is precisely during the time of prayer that all the confusions and extraneous thoughts that confuse the person come. And when the *Tzaddik* wants to elevate and bind the prayers to their proper place, he has a very difficult and painful task because prior to elevating the prayers, he needs to purify them of all the confusions and extraneous thoughts; and this is a very difficult task.

Therefore, at times it seems that their rebuke causes embarrassment and shame because they feel a great pain for our actions. But their purpose is to awaken us to do *teshuvah* and correct our prayers so that they merit being elevated.

And this is merited by getting into the habit of speaking many words of prayer and *hisbodedus* (personal prayer) from the depths of one's heart. For the more a person accustoms himself to speaking words of prayer and *hisbodedus* from the depths of his heart with complete simplicity and honesty, attempting to tie his thoughts to his words, the more he purifies his mind and thoughts little by little, to the point where he merits a great connection with Hashem during his prayer. Therefore, fortunate is the person who merits coming close to a true *Tzaddik* – one that strengthens his followers to occupy themselves in true prayer – who knows how to elevate prayers to their proper place. For through this, he'll merit being successful in all his endeavors and in correcting of his soul. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parsha* in the most amazing way. It is written, (*Vayikra* 4:3) “If the *Cohen-Mashiach* (the anointed priest) sins, bringing guilt to the people...” and Rashi explains that “when the *Cohen Gadol* sins, it is the people's guilt for they are dependent upon him to atone for them and to pray on their behalf and he has become defiled [by sin]”. We need to understand, what is the intention of “it is the guilt of the people” and what are they guilty of? Also, what is it that Rashi is referring to in “and to pray on their behalf as he has become defiled”? According to the above words of Rebbe Nachman, we can understand very well. If the *Cohen-Mashiach* – the *Tzaddik* of the generation – “sins”; in other words, he has a certain lack, for “sin” alludes to “lacking” as it is written (*Shoftim* 20:16) “to strike at a hairsbreadth and not miss”. He needs to know that “the people's guilt” is upon him for they depend on him to atone for them and pray on their behalf; that is, he elevates their prayers to their proper source as above. However, a blemish is caused by their many extraneous thoughts and confusions that are found within their [Israel's] prayers. Therefore, this is the cause of the “sin” and the “lack” of the *Tzaddik* until his rebuke occasionally comes about by means of humiliation. But the purpose is to bring us to *teshuvah* – which is the aspect of the *korban* (sacrifice) – in order to return and rectify what has been damaged. Therefore, the “lack” of the *Cohen-Mashiach* is surely due to “the people's guilt” and their inappropriate prayers. However, by coming close to the true *Tzaddik*, everything becomes rectified and we merit pure and meritorious prayers. And may Hashem grant us the merit of coming close to the true *Tzaddikim* and to merit receiving their reproof with love. For then, we'll surely merit praying all our prayers with true cleaving to Hashem, from now and forever. *Amen v'amen*.



Seudah Sh'lishis, Parshas Vayikra 5764

At the third meal, Mohorosh *Shlit" a* spoke inspiring words regarding the secret of a *Din Torah* (court of Torah law), based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 280.

Rebbe Nachman says, “Know, when a person is forced to seek a ruling before judges in a *Din Torah* (court of Torah law), he is being punished – that is, the Torah is taking revenge against him. This is because in truth all business activity is Torah. For example, the law “trading a cow for a donkey” is Torah, and it is certainly all the more so Torah when once actually performs the act itself (as is related in the name of the Baal Shem Tov). Therefore, when a person engages in business, he must connect his thoughts only to the Torah and the laws embodied there. However, someone who separates his business activities from the Torah and gets involved in the give-and-take of business itself, not connecting his thoughts to the Torah embodied there is punished by being forced to seek a ruling in a *Din Torah*. As a result, he must bring all the issues, thoughts and deals he engaged in while doing business to the Torah, from beginning to end. That is, he must relate everything to the judges, and they issue a Torah ruling on it. Therefore, all of his business issues are restored as Torah. This is his punishment – that the Torah takes revenge against him for having separated the laws embodied in the business activity from the Torah and engaging in the give-and-take itself, as if there were no Torah in the business activities. His punishment is that he must bring his case to a *Din Torah* and present all the details of the business activities and turn them back into Torah. Then, they show him that all business activity is Torah, because now everything has been turned in Torah, as explained above.” (These are the words of Rebbe Nachman).

Mohorosh explained that Rebbe Nachman is revealing to us in this lesson the secret of a *Din Torah*. Because many people think that the whole aspect of a *Din Torah* is only to settle a monetary dispute between two people. This one claims that his fellow owes him such and such and the second one denies it, so the rabbi and the judge need to decide who is right. However, there is a much greater level of *Din Torah* than this, because there is a hidden secret of a *Din Torah*. This is because Hashem's G-dliness is hidden within every aspect of creation – be it inanimate, vegetable, animal and human – within every object, Hashem's identity gives it life. The main service of a person is to find Hashem's G-dliness within each thing and to bind his thoughts to Hashem through each thing. This is the concept of learning *halachah* (Jewish law) and *Shulchan Aruch*; because the *Shulchan Aruch* reveals to us how there is Torah and *halachah* within each thing. For example, the “inanimate” – it is forbidden to dig a hole in a public area and to say I don't care if a person falls in

it. Because the *Torah* reveals to us that a hole dug in a public area belongs to its maker and you are responsible for any damage it causes. The laws regarding to “vegetation”, like the hybrids, the fruits from the first three years of a tree's life, priestly tithe, and regular tithes. The laws regarding to “animals”, like the domesticated animals and beasts. As well as the laws regarding “humans”, there are laws regarding a man and his fellow. We find that the *Shulchan Aruch* is the life of a Jew, as the Chazon Ish once said that “the *Shulchan Aruch* is the breastplate of a Jew”. Because the *Shulchan Aruch* calls out and reveals to every Jew how the hidden Will of Hashem is found within every aspect of creation.

Now, when a person is involved in some matter in this world and he forgets to search for Hashem's Honor within what he's doing, then the Torah rises up to avenge him and to force him to return and bind his thoughts to the Torah. This is done by calling out to him to come before the judges and to execute a *Din Torah*. Then the person needs to bring his deeds, words and thoughts which he had during the matter in question to the *Din Torah* and the judges make a judgment and ruling from them. We find that everything is returned to Torah and we understand how everything is Torah and *halachah*; and through the *Din Torah* he rectifies the blemish he caused by separating himself from the Torah at the time of the matter in question. Because the judges show him how there's Torah in every aspect. We find that in addition to simply acquitting the innocent and obligating the guilty to pay back the money to its owner, they also rectify the blemish of forgetting to see Hashem's G-dliness within the business transaction. And now, they return and find the Torah that is within each aspect – which is the essence of creation. Therefore, happy is the person who merits finding Hashem's G-dliness within every aspect of life. For then he will live a life of Torah and a life of true *deveikus* (cleaving) to Hashem. Happy is he and fortunate is his lot.

Mohorosh connected the above concepts to our *parsha* in the most amazing way. It is written in this week's *parsha* (*Vayikra* 5:21) “If a person will sin and commit a trespass against Hashem and be deceitful toward his friend regarding a pledge or about a putting of a hand or about robbery; or deprived his neighbor...” We need to understand, what is the connection between the beginning of the verse “If a person will sin and commit a trespass against Hashem” and its end “and be deceitful toward his friend...”? It seems as though the verse is speaking about the laws between a man and his fellow. If so, why does the verse begin “If a person will sin and commit a trespass against Hashem” which makes it seem as though it's speaking about laws regarding man and Hashem? According to the above words of Rebbe Nachman, we can understand very well. Because the reason of a *Din Torah* made between man and his fellow is because the person forgot about Hashem's Honor during his business transaction. Now, the Torah is taking revenge against him by forcing him

to return his thoughts to the innerness of the Torah. We find that this is really the concept of “If a person will sin and commit a trespass against Hashem”, because he forgot to seek Hashem’s Honor within his business activity and because of this he is now forced to come before a *Din Torah*. “And be deceitful toward his friend regarding a pledge...” – because all of the laws between man and his fellow go hand in hand with the laws between man and Hashem and it is forbidden to make a separation between them. Because it is impossible be a truly upright individual unless they are perfectly united as one. For if someone is a tremendous genius and expert, and is very meticulous in every *mitzvah* between man and Hashem, but he greatly despises the laws between man and his fellow; speaking evil about others and despising them. Of what worth is all of his brilliance and expertise? Therefore, happy is the person who doesn’t deceive himself at all and he searches for Hashem’s Honor within every aspect of the days of his life; finding Hashem’s Honor in every place and in every moment. For then he will fulfill the purpose of creation. And may Hashem grant us the merit of binding ourselves to Him in truth and at all times, and may we merit returning in complete *teshuvah* before Him, until being included in Him altogether, from now and forevermore. *Amen v’amen*.

