

## Seuda Shlishis, Parshas Haazinu, 5767

At the third Shabbos meal, Mohorosh *Shlit"á* spoke inspiring words on the subject of *Tikun HaBris* (the Rectification of the holy Covenant), based on *Lekutei Mohoran*, Part I, Lesson 141.

Rebbe Nachman says: “A person will merit to truly feel the pain of his sins when he circumcises the foreskin of his heart, for as long as his heart is uncircumcised and stopped up, it is impossible for him to truly feel this. Only when he will circumcise the foreskin of his heart and make an empty space in his heart, will his heart truly feel the enormity of its pain. And then he will begin to sincerely grieve and regret; and the regret will grow stronger and all of the hearts of all of the drops that came from him will also feel it. Wherever they may have ended up, from that place they will feel it. Whether those drops that came from him became his human children, or whether they ended up in a different place, G-d forbid, also there they have a heart and other limbs.

And when he circumcises his heart, his heart will feel the enormity of its pain and he will begin to sincerely grieve and regret. Then, all of the hearts of the drops will begin to feel the pain no matter where there are, and the truth will become known to them how they are lying in a place of filth in the lowest level of hell, for at first they thought that things were good for them - because they are destructive spiritual beings that damage the world. It is only afterwards when their hearts are circumcised through the heart of their father being circumcised that they will feel where they are and they will begin to mourn and grieve, and a great tumult will erupt among them. And this is (*Devarim* Ch. 30): “And Hashem will circumcise your heart and the heart of your seed”, that is, when Hashem will circumcise a person’s heart, the heart of his seed will also be circumcised no matter where the seed has ended up - if as a human being, then his children are obligated to also feel a thought of *teshuva* through the heart of their father being circumcised; and if they ended up in a different place, G-d forbid, then from there their hearts will be circumcised and they will feel it, as mentioned before.

And the most auspicious time for this is the month of *Elul*, for the letters of the month of *Elul* (אֱלוּל) stand for “אֶת-לִבְּךָ, יְאֵת-לִבְּבִי” (Hashem, your G-d, will

circumcise *your heart and the heart of your seed*)”, which means that Hashem will circumcise his heart and the heart of anyone or anything that depends on him, namely, the hearts of his children and the hearts of the drops that have come from him, wherever they have ended up. Whether they became human children or whether they have ended up, G-d forbid, in another place - they are also his children and they depend on him. Therefore, at the time a man passes from the world, they follow after him at his funeral and mourn over him, exactly as his human children would mourn for him. However, the fact that they follow after him and mourn for him at his funeral is a tremendous embarrassment and disgrace for him, may G-d spare us from these punishments.” (These are the words of Rebbe Nachman.)

Mohorosh explained that the rectification of the *Bris* is the foundation of the holiness of the Jew. When a Jew merits to rectify the *Bris*, which is also the rectification of thought and the purity of the heart, and his mind and heart are guarded from foreign and evil thoughts, then he has a vessel to receive and hold a supernal holiness, and he will merit to feel the truth of Hashem’s existence surrounding him always and he will bind himself to Hashem in truth, for the verse will be fulfilled in him (*Devarim*, Ch. 30): “And Hashem, your G-d, will circumcise your heart”. And as soon as the foreskin of his heart is removed, his heart will be open to feel Hashem’s G-dliness as well as the pain of his sins, and this will arouse him to return in complete repentance for all of his sins and for whatever he had blemished in the past.

His heart will be circumcised together with the heart of his seed – whether it is the heart of his physical children or the heart of the drops that came from him – since they are both considered his children. And then they will begin to seek a remedy for themselves. However, when a man’s heart is stopped up with foreign and evil thoughts – and this is the beginning of blemishing the *Bris*, G-d forbid – it is impossible for him to grasp any perceptions of G-dliness and he will not even feel the pain of his sins. As a result, the heart of his seed also becomes closed off from everything holy, and they all suffer from this, G-d forbid. Therefore, his main *teshuva* needs to be for the blemish of the *Bris*, to beseech Hashem with all of his heart to purify his thoughts and to circumcise the foreskin of his heart, and then the verse will be fulfilled in him “And Hashem, your G-d, will circumcise your heart and the heart of your seed”, for the heart of his seed will also be circumcised with him, and he will merit to straighten everything that was twisted.

The most auspicious time for this is the month of *Elul*, as hinted to in the verse: “אֶת-לִבְבְּךָ, וְאֶת-לִבְבֵי, (Hashem, your G-d, will circumcise *your heart and the heart* of your seed)”, the first letters of which spell “*Elul*”. From the beginning of the month of *Elul* a path of *teshuva* is opened up, which is an aspect of the verse (Isaiah, Ch. 43): “Who places a path in the sea”, which means a path of *teshuva* (*Lekutei Mohoran*, Part I, Lesson 6). And the main *teshuva* is for the blemish of the *Bris*, to cleanse our minds and hearts from the lusts of this world, and to place within ourselves the light of Hashem’s G-dliness, until the name of Hashem – *Yud-Kay-Vav-Kay* – shines before our eyes, as it is written (*Tehillim*, Ch. 16): “I have set Hashem (*Yud-Kay-Vav-Kay*) before me always.” And this “path” continues until Yom Kippur, which is “a deadline for pardon, forgiveness and atonement for all our sins (from the *Yom Kippur Neila* service)”. Therefore, immediately following the month of *Elul* begins the Ten Days of *Teshuva*, when we become deeply involved in the path of *teshuva*. And during these Ten Days we beseech Hashem in all of our prayers to give us a “good life”, which means a true life, a life of being attached to Hashem, for only this can truly be called life, as it is written (*Devarim*, Ch. 4): “And you who cling to Hashem, your G-d, are all alive today.” When you are bound to Hashem, you are all alive today.

We merit *teshuva* and attachment to Hashem through an abundance of *tefilla* and *hisbodedus*, as it is written in the *Haftarah* of *Shabbos Shuva* (*Hoshea*, Ch. 14): “Take with you words and return unto Hashem”, on which our holy Sages comment (*Midrash Shemos Rabbah* 38:4): “I [Hashem] ask from you only words.” By being very stubborn in praying to Hashem every day that He should save you from blemishing the *Bris* and that He should purify your mind and heart from all kinds of foreign and evil thoughts, in the end you will surely merit purity of heart and true attachment to Hashem. Therefore, happy is the one who makes haste during these holy days and earnestly does *teshuva*, beseeching Hashem profusely to rectify the *Bris*, which is the rectification of thought, for then, a supernal holiness will shine upon him and he will merit to rectify all of the days that have passed by in darkness and to illuminate his days with the Light of life. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our parsha in the following way. It is written (*Devarim*, Ch. 32): “שָׁחַת לוֹ לֹא, בְּנֵי מוֹמִים: דּוֹר עִקֵּשׁ, וּפְתִילתָל” (Corruption is His? No!; the blemish is His children’s, a perverse and twisted generated.” Perhaps we can show how all of the words of Rebbe Nachman mentioned above are alluded to in this verse in a very wondrous way. “שָׁחַת לוֹ” – if a man stumbles, G-d forbid, with respect to the *Bris*, which is called “שָׁחַת”, as it is

written (*Bereishis*, Ch. 6): “כי-השחית כל-בשר את-דרפון, על-הארץ” (for all flesh had *corrupted* its way upon the earth)”, then he may think that the blemish only affects him alone, which is an aspect of “שחת לו” (the blemish is his)”, however, in truth, it is just not so “לא! - שחת לו” (the corruption is his – no!)”, because it is also “בניו מומם” (the blemish is His children’s), for it causes his children and seed to become corrupted, G-d forbid and this leads to a “דור עקש, ופתלתל (a perverse and twisted generation)”, for wherever they may have ended up, they still have a heart and other limbs, but they are lying in a place of filth in the lowest level of hell, and they think it is good for them there, for they are destructive spiritual beings that damage the world, which is “דור עקש, ופתלתל (a perverse and twisted generation)”. And the most auspicious time to do *teshuva* for this is during the month of *Elul*, which is alluded to by the words in this verse “לו לא”, which are the letters of *Elul*. For if, G-d forbid, “שחת לו לא” - he also destroys the holy time of the month of *Elul*, then “בניו מומם” - his children will remain scarred and blemished, G-d forbid and they will be a “דור עקש, ופתלתל (a perverse and twisted generation)”, G-d forbid. But if he returns in complete *teshuva*, especially during the days of *Elul* and the Ten Days of *Teshuva* and is very stubborn in prayer and *hisbodedus* to beg Hashem to help him rectify all that he twisted, which is “דור עקש, ופתלתל” - he will be “עקש (also means stubborn)” in “פתלתל” (also has the connotation of *tefilla* and *hisbodedus*, as Rashi explains the name “*Naftali*”, which has the same root letters as *פתלתל*, in *Bereishis* 30:8 to mean to stubbornly pray many prayers)” - then he will repair his heart and the heart of his seed. And he will see upright and blessed generations attached to Hashem in truth. May Hashem help us return in complete repentance before Him until we merit to purify our hearts and the hearts of our seed, and to ascend and be included in Him completely, for now and evermore. *Amen v’amen*.