



Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken

on Shabbat Parshas Bereishis 5771

By the *Rav* and *Tzaddik*,

Mohorosh Shlit"א

Collected and Printed

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At the first meal, Mohorosh *Shlit*’a spoke inspiring words regarding the holiness of Shabbos, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part II, lesson 17.

Rebbe Nachman says, “One must take great care to be joyful and cheerful on Shabbos, for the exaltedness and sanctity of Shabbos is very great and precious, as brought, especially in *Reishis Chochmah*, at the beginning of *Shaar HaKedushah*. One should study that section of the *Reishis Chochmah* and pay careful attention to everything stated there regarding the sanctity and exaltedness of the holy Shabbos. Many precious details are presented there about the sanctity and exaltedness of the Shabbos, and each idea and exalted aspect of Shabbos stated there is a complete concept in its own right. Understand well what is said there, so that your heart will be aroused to receive the Shabbos with awesome joy, accordingly.

As a result of this, the holy awe is perfected with *daas* (holy knowledge); because during the week, holy awe may be with foolishness, as in, (*Yov* 4:6) “Is not your fear your foolishness?” This foolishness is caused by the bondage that exists during the week, because *daas* is imperfect on account of bondage, as it is written regarding Moab, (*Yirmiyahu* 48:11) “Moab it is comfort since its youth...not having gone into exile; therefore it has maintained its taste.” As our sages said (*Megillah* 12b), “*Daas* is confused on account of bondage and exile.” However, on Shabbos there is freedom, and when there’s freedom, there isn’t bondage or exile, and the *daas* is perfected. This freedom is attained by way of the delight and joy of Shabbos, as in (*Yeshaya* 58:14) “Then you will delight in your G-d,” state regarding Shabbos. This brings about freedom, as in (*Yeshaya* 55:12), “You shall go out with joy,” for we go out to freedom with joy. And when there is freedom, *daas* is perfect, and then holy awe is as it should be, as in (*Tikkunei Zohar* 24b) “*Yarei Shabbos* (Fear the Shabbos).” This is because holy awe is then without the foolishness of the weekdays, since foolishness is mainly on account of bondage, as stated. In this way, we elevate the fallen fears, which are the times we fear from some government official or the likes, for *daas* elevates them. And *daas* is mainly on Shabbos by virtue of joy, which brings about freedom, and the *daas* is perfected.

In sum, one must conduct oneself with great joy on the holy Shabbos, not showing the slightest sadness or worry at all. Rather, one must only delight in G-d and have plenty of all types of Shabbos delights, such as food, drink and clothing, as much as one is able. This is because eating on Shabbos is completely spiritual, completely holy, and is in a completely different category than eating during the week, as explained elsewhere [See *Likutei Mohoran*, Part I, lessons 56 and 277].” (These are the words of Rebbe Nachman).

Mohorosh *Shlit"á* explained that Rebbe Nachman is revealing to us in this lesson that the main aspect of the holy Shabbos is the joy of Shabbos – that is, to be joyful with all of one's heart on Shabbos and to keep from desecrating it, G-d forbid. Therefore, it's forbidden to show any appearance of sadness or worry on Shabbos, only to be very joyous on Shabbos with a great joy. Precisely through learning about holy awe we can achieve an elevation and rectification; for whoever has holy awe before Hashem – that is, his awe is with *daas* – then his holy awe is perfect. For at times, a person may possess fear of Hashem, but his fear is with foolishness, as it is written (*Yyov* 4:6) “Is not your fear your foolishness?” – that is, one's awe is one of sadness and bitterness where he puts upon himself unnecessary stringencies and it seems to him as though he possess awe of Heaven. However, the truth is that he truly fears himself (the consequences of his deeds), so he's afraid and terrified of being punished, or that he won't merit the World to Come. This is called fear/awe of foolishness, because the perfection of fear/awe is to be in awe before Hashem in that He's the Ruler of all things, and that He's the Essence and Source of all the worlds; this is called “Fear with *Daas*”. This type of fear is merited by being joyous on Shabbos, because joy is “The World of Freedom” where one is able to be his true self and fulfill the Torah and the *mitzvos* without any unnecessary stringencies. And this type of joy is merited on Shabbos, because the joy of Shabbos takes a person out from under the reign all of his “weekday labors” and gives him an free and expanded mind, as it is written (*Yeshaya* 55:12), “You shall go out with joy” – meaning, through joy we merit being free from exile and bondage. This [freedom] causes a person to have a settled mind, as our holy sages have stated (*Megillah* 12b), “The people of Moab have a settled mind because they were never exiled.” When a person has a settled mind, then his fear contains *daas* and he knows Whom to fear and why. Therefore, a person who only fears Hashem because He created all of the worlds and rules over all things down to the tiniest detail through His Divine Providence, this is called true fear. We find that the trait of fear/awe depends specifically on the joy of Shabbos.

With this we can understand how the Rebbe began this lesson by asking Reb Nosson, “Are you joyous on Shabbos?” Reb Nosson answered, “At times I'm aroused with a certain awe on Shabbos.” Rebbe Nachman told him, “This is not the proper way. The main thing is joy – in addition, awe.” In this way he lectured him about the importance of being joyful, precisely on Shabbos; later revealing this lesson. Rebbe Nachman went on to lecture his students of making sure to strengthen themselves in being happy and with a joyous heart on Shabbos; by partaking in all types of Shabbos delights, such as food, drink and clothing, as much as one is able. He then asked, “Isn't it true that even a simple family man can make himself happy with tasty food such as fish and soup?” Then the Rebbe said that the main elevating of fear/awe is precisely through the joy of Shabbos, because fear is elevated on Shabbos, this is what we know as being ‘religious’.”

For at that time fear is with *daas*, as was explained in this lesson. This was Rebbe Nachman's response to Reb Nosson about his feelings of a special fear on Shabbos. For the main perfection of fear/awe is precisely through the joy of Shabbos.

All this is alluded to in the first word of the holy Torah: "*Bereishis*", for the words "**BeREiSHYS**" is a combination of the words "**YaREi SHaBboS**" (*Tikkunei Zohar 24b*). Because the purpose of the Creation is in order to fear Hashem, as it is written (*Koheles 12:13*), "The end of the matter, all having been heard: **fear G-d**, and keep His commandments; for this is all of man." However, fear doesn't have perfection except through the joy of Shabbos, because fear needs to contain *daas* – that is, to fear Hashem and His greatness, and nothing else. This type of fear is impossible to attain except by way of the joy of Shabbos. This is why the holy Torah begins with the word "*Bereishis – Yarei Shabbos*", because this is the secret and the main essence of the entire Torah: to merit fulfilling all of the Torah and *mitzvos* with perfected fear; for His sake alone and not for oneself with all types of unnecessary stringencies. It is through "*Yarei Shabbos*" – which is the joy of Shabbos – because brings a person to a free mind, and then his "religious" fear is a true fear, for His sake alone. Happy is the person who merits this type of fear.

This is (*Bereishis 1:1*), "*Bereishis Bara Elokim* (In the beginning G-d created)" – whose final letters spell the word "*Emes* (Truth)". The name "*Elokim*" alludes to the trait of fear, as it is written (*Koheles 12:13*), "...fear G-d...", and fear needs to be bound with truth and a settled mind, without any foolishness at all; rather, for His sake alone. Because Hashem is called Truth, as it is written (*Yirmiyahu 10:10*), "But the Lord G-d is the true G-d", and the more a person cleaves to Hashem, the more truth he possesses (*Likutei Moharan, Part I, 51*). Therefore, the trait of Truth is alluded to at the beginning of the Torah through the **final** letters of the words "*Bereishis Bara Elokim*" to hint to us that reaching this level of perfected *daas* needs to be the end purpose of man, as it is written (*Koheles 12:13*), "The **end** of the matter...fear G-d." This is what the concept of *Emes* is all about, which is a combination of the letter *Aleph* and *Mes* (death) – that is, that a person should remind himself: "One day I'll have to die and leave this world. Therefore, I need to fear Hashem alone and not anything else beside Him." Through this *daas*, a person merits learning about truth, which is to fear Hashem with a perfected fear. Through this fear a person will reach a state of complete joy – which is the joy of Shabbos – thereby elevating the entire Creation to a state of complete rectification.

This is (*Bereishis 1:1*), "*Es HaShamoyim V'es Ha'aretz* (the Heavens and the Earth)" – whose initial letters have a numerical value of the word *Tov* (Good – 17). For how do we know if a person is truly attached to Truth and if his fear is perfect? When he is a good and happy person and performs acts of kindness with everyone. For the way of goodness is to be good and it's through this that he binds Heaven and

Earth as one, serving Hashem through both the spiritual and physical, finding Him within every single thing and situation. This is not the case with someone who's always sad and depressed. Such a person is very far from truth and all of his fear is of himself [of his fear of his own deeds. Therefore he places upon himself] all types of unnecessary stringencies and doesn't care about other's well-being [since he's only concerned about himself]. Therefore, surely he doesn't know how to bind Heaven and Earth – the spiritual and physical – as one, because everyone bothers and upsets him due to his imaginary fear, and he has no joy in life at all.

This is alluded to in the final words of “*Et HaShamoyim V'et Ha'aretz*”, which is the same first letters of the phrase, “*Tihaye Mes Tihaye Tzaddik* (Remember the day of death, and become righteous)” – that is, if a person constantly reminds himself that one day he will die, then surely he'll become a great tzaddik and learn much Torah, which is also called “*Tov*”, as our holy sages stated (*Avodah Zarah* 19b) “There is nothing good except the Torah.” For he knows that the only thing which will remain with him eternally is the Torah which he learned, as it is written (*Mishlei* 31:25), “Might and splendor are her clothing; and she laughs at the last day.” And our holy sages said regarding this verse (*Shemos Rabbah* 52:3) “When is it that the Torah laughs and causes a person to be happy? – the last day.” The main difficulty that a person experiences in learning Torah is due to the unnecessary stringencies, whereby he wants to learn and understand everything at once, because he doesn't yet have the proper fear with *daas*. However, when he merits having fear with *daas* and he's able to constrict himself properly [meaning, being patient], then he knows that it's impossible to acquire the Torah in a single moment; rather, a little today and a little more tomorrow until he amasses much knowledge in Torah, as our holy sages stated (*Bamidbar Rabbah* 12:9), “Why is the Torah compared to a fig tree? It is written (*Mishlei* 27:18) ‘Whoever guards the fig tree shall eat of its fruit,’ and just as we don't collect the fruit of a fig tree at once, rather each day we collect a little at a time, so too the words of Torah.” This is explained very well in Rebbe Nachman's “System of Learning” (see *Sichos HaRan* #76). For through a person not delving too deeply into his learning, but instead he learns quickly and in order, he merits “visiting” all areas of Torah. See all this in the Rebbe's holy words and in Mohorosh Shlit"a's booklet, “A System of Learning” for more details.

Now we can understand the words of our holy sages (*Sanhedrin* 70a) “The tree which the First Man ate from was a Fig Tree.” It is precisely through that thing which brought about the damage is what will bring about the rectification, as it is written (*Bereishis* 3:7), “and they (Adam and Chava) sewed fig leaves together, and made themselves girdles.” For the sin of eating from the Tree of Knowledge of Good and Evil caused a damage in the trait of constriction in that he wasn't able to constrict himself to keep Hashem's command properly. For he was commanded not to eat from the Tree of Knowledge of Good and Evil – which is the fruit of the fig tree –

in order to learn from the trait of the fig tree itself. That is, it's impossible to reach high levels of comprehension at once; rather, a little today and another tomorrow, just like the collection of the fruits of the fig tree which are collected little by little. However, since he didn't possess the trait of constriction and added to Hashem's command (adding unnecessary stringencies), as it is written (Bereishis 3:3), "neither shall you touch it." This eventually caused him to transgress Hashem's command altogether, because he err by imposing upon himself unnecessary stringencies which previously seemed to him as though he possess a high level of fear of Hashem. However, in the end it was shown that his fear was one of foolishness. And the main rectification is precisely through the Fig Tree – that is, through persistently studying the holy Torah in a set order, little by little until he finishes it all. In this way, the Torah will purify him from all of his sins. And may Hashem grant us the merit of always occupying ourselves in studying Torah in truth, and perfection our fear/awe with the true *daas* of the holy Torah, until we merit being elevated and included in Him altogether, from now and forevermore. *Amen v'amen.*

