

Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken

on Shabbat Parshas Bo 5764

By the *Rav* and *Tzaddik*,

Mohorosh Shlit"o

Collected and Printed

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At the first meal, Mohorosh *Shlit"ta* spoke inspiring words regarding memory and forgetfulness, death of the heart and the power of imagination, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 54.

Rebbe Nachman says, "One must guard one's memory very carefully so that one does not fall into forgetfulness, an aspect of the death of the heart. The most important aspect of memory is to always have in mind the Future World. One must guard the eye from the "power of imagination". And the "power of imagination" can be subdued through the power of the hand; that is, through joy and musical instruments played by the hand." (These are the words of Rebbe Nachman).

Mohorosh explained that the greatest thing a person can achieve is to merit guarding one's mind and always remember the Future World; that is, to remember from where he came and where he's going, and before Whom he will have to stand in the future and give an accounting of his deeds. Because the Evil One greatly overpowers a person, causing him to experience death of the heart, G-d forbid; that is, to disrupt the thoughts in a person's heart from performing his Divine service and forgetting his eternal purpose. This is considered as serious as if the person has experienced physical heart attack, G-d forbid; where suddenly, the heart stops working properly and the person is in grave danger, G-d forbid. So too spiritually, when a person forgets about his eternal purpose in this world, at that time his heart dies, G-d forbid, and he is in grave danger of losing the Future World altogether, may Hashem spare us. Because the main greatness of a person is that he's able to arouse his heart to serve Hashem at all times; even if he doesn't merit to completely bring out all of his potential into actuality. However, his heart still burns for Hashem, as we see from Abraham *Avinu* in that he was the first man to have this holy desire and his heart very much burned to serve Hashem in truth. Even when the entire world stood up against him, he was not impressed by them at all; rather, he strengthened his heart to rise up against them, as in (*Yechezkel* 33:24) "Abraham was one".

So too with each person, that even when he sees the many obstacles in the world which spread out before him trying to prevent him from holiness, he should know very well that he *does* have the power to overcome them and strengthen his heart. This is what Rabbi Natan *z"l* once told a certain individual who complained before him when he spoke about the greatness of this fiery passion which Abraham *Avinu* had. This individual asked: "Who can compare himself to Abraham *Avinu*?" Rabbi

Natan z"l told him: "You too have this power; it's only that you don't arouse your heart to this!" Because if a person were to strengthen his heart, he would not be overwhelmed at all about who or what stands in his way from serving Hashem. He would surely be able to see the great wonders in anything he desires to do. It's only that the Evil One causes him death in his heart, G-d forbid, and extinguishes the holy fire in his heart which burns for Hashem. At that time he's in grave danger, because he doesn't have any will whatsoever; causing him to fall into great depression and he doesn't want to do anything. Therefore, a person's main task is to arouse his heart at all time with great strength and to know that if he truly desires to reach higher and higher levels in serving Hashem he *can* reach them; for nothing can stand before a person's holy desire to do something for holiness.

Now, there is no other area where the Evil One wants to cause death to a person's heart as in the area of the study of the holy Torah. The Evil One causes the person to become weak-hearted to the point where he's not able to study properly. Since a person has difficulty learning and he doesn't understand what he's learning well, he begins to contemplate, "why even begin to learn at all"? However, Rebbe Nachman has already advised us (*Sichos HaRan* #76) that "simply reading the words aloud *is* learning, and understanding will come on its own". If a person begins to arouse his heart to learn, even if is only reading the words, eventually he'll merit understanding the depths of the Torah (see *Likutei Mohoran*, part I, lesson 11). However, great strength is needed in order to stand up against the obstacles of the Evil One who desires to prevent a person from learning. A person needs to arouse the flames of his heart in order to persevere in learning Torah, even if he doesn't merit understanding everything he learns at first. For with time he'll merit experiencing the true sweetness of the holy Torah and acquiring the words on Torah in his heart in truth.

This is what Rebbe Nachman is saying here regarding the "power of imagination", because these thoughts enter a person's mind and they desire to weaken a person's mind and cause him to despair from ever reaching his holy desires. They only stem from the "power of imagination" where he imagines vain obstacles as if he no longer has this holy strength to rise up against them. Rebbe Nachman has already spoken to us about this (end of *Likutei Mohoran*, part I, lesson 25) saying, "Today, we need to give the *yetzer harah* (evil inclination) a new name: 'the power of imagination'"; because its success and stimulation is only through obstacles of falsehood and vanity. And someone with a bit of intelligence can quickly see that there really are no obstacles at all as Rebbe Nachman states at the end of *Sichos HaRan* #6, regarding obstacles which are like light beams in a dark room. They seem solid, but when one tries to grab them he finds that they're really nothing;

rather, simple rays of light. Likewise, the Evil One infuses a person with thoughts of despair and sadness in his heart and tells him that he can't do anything right. He tries to convince a person that all of these high levels do not pertain to him at all.

Through this, he breaks the person completely and causes him to fall into a major depressive state until he literally doesn't do anything at all. The main way to overcome him is through the concept of the "hand", which refers to joy and musical instruments played with one's hand. Because when a person strengthens himself with much joy and jumps over all of the obstacles which want to overcome him; at that moment he sees how he really *does* have the great power to stand firm against all those who oppose him, and how he shouldn't be overwhelmed by them at all. Therefore, fortunate is the person who encourages himself to comprehend the aspect of joy and strengthens himself with a joyous heart. For then he'll be saved from the "death of the heart" and from the "power of imagination" and he'll merit always remembering the Future World; binding himself through this to Hashem in truth. Happy is he and fortunate is his lot.

Mohorosh connected the above concepts to our *Parsha* in the most wonderful way. We find in this week's *Parsha* the commandment of *Tefillin* (*Shemos* 13:9) "And it shall be for a sign to you upon your hand, and for a remembrance between your eyes, that Hashem's Torah may be in your mouth; for with a strong hand Hashem has brought you out of *Mitzrayim*". We need to understand, what is the connection between the *Tefillin* being upon one's hand and a remembrance between the eyes to the Torah being in one's mouth, and all this "because Hashem brought us out with a strong hand from *Mitzrayim*"? According to the above words of Rebbe Nachman, we can understand very well. "And it shall be for a sign to you upon your hand" – corresponds to the above-mentioned joy through the hands. As in (*Devarim* 12:7) "And you shall rejoice in all that you put in your hand", which are the musical instruments which are played with the hands. Because by putting on *Tefillin* on his hand, a person strengthens himself with joy, knowing full well that all of the power in his hands comes only from Hashem; and he doesn't say: "The great power of *my* hands brought me this success". Rather, he knows very well that everything comes from Hashem. This brings him to a true state of joy and then he dons *Tefillin shel Rosh* (head *Tefillin*) as "a remembrance between your eyes" – meaning, that he merits the holy remembrance of the Future World. He directs his eyes to seeing the true purpose in this world, which is that "Hashem's Torah may be in your mouth"; because it's only through remembering the Future World that one merits studying Hashem's Torah for His sake. Because the Evil One greatly overcomes a person with the "power of imagination" in order to prevent him from learning the holy Torah for its sake, telling him that studying it doesn't pertain to

him at all because he doesn't have the proper mind and he doesn't understand it well. Through all these deceptions he prevents a person from studying Torah.

However, when a person strengthens himself with joy and merits guarding his eyes from the “power of imagination”; then he merits “that Hashem’s Torah may be in your mouth” – which is the study of Torah for its sake. This is “Hashem’s Torah in your mouth”, because “for with a strong hand Hashem has brought you out of *Mitzrayim*”. Because it only through Hashem having revealed to them to concept of the “strong hand” – that is, the clarification of the “power of imagination” and the power of strengthening oneself through the concept of the “hand of joy”, as above. Through this they left *MiTZRaYiM* – that is, *MeTZeR YaM* (the Constriction of the Sea of Wisdom) – and were redeemed from the “hand” of *Pharaoh*, which is *Peh RA’a* (an evil mouth). Because Pharaoh corresponds to the inciting of the *yetzer harah* in order to confuse the person’s heart. He tells the person that they’ll never succeed in fulfilling “that Hashem’s Torah may be in your mouth” and that it’s much better to spend his time with other worthless things, G-d forbid. In this manner he traps a person in his net, because as soon as the person abandons his study of Torah, he’s likely to completely forget his eternal goal in life; and he falls under the “power of imagination”. This is as Rebbe Nachman explains in this lesson (section 5), that “the main ‘power of imagination’ comes from *loshon harah* (evil speech), which is *Peh RA’a*. However, when Hashem revealed his strong hand and the Children of Israel merited seeing His strong hand, they were imbued with great joy and hope that, surely, they *are* able to merit everything that is good. And through this, they merited coming out of *Mitzrayim* and from under Pharaoh’s hand; binding their hands and heads with the holy *Tefillin*, which correspond to remembering their true purpose and the Future World. And may Hashem grant us the merit of reaching this level of remembering and reviving our hearts, and may we always merit remembering the Future World; thereby binding and connecting ourselves to Him in truth and simplicity all of the days of our lives, from now and forever. *Amen v’amen*.

