



Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken

on *Shabbat Parshas Devarim 5771*

By the *Rav* and *Tzaddik*,

Mohorosh Shlit"o

Collected and Printed
Chodesh Menachem Av 5772

Friday Night, Parshas Devarim 5771

On Friday Night, Mohorosh *Shlit"a*, spoke inspiring words regarding the *mitzvah* of reproof, based on the words of Rebbe Nachman in *Likutei Mohoran*, Part II, Lesson 8.

Rebbe Nachman says, "Although reproof is extremely important, and every Jew is obliged to reprove his fellow Jew when he sees him acting incorrectly, as it is written (*Vayikra* 19:17), "You shall surely reprove your fellow," nevertheless, not everyone is fit to offer reproof. As Rabbi Akiva said, (*Arakhin* 16b) "It seems to me as though there is no one in this generation fit to give reproof." And if Rabbi Akiva said that in his generation, how much more in ours! When someone who's unfit to give reproof does so, not only does his reproof not help, but it even causes a bad odor to rise from souls that hear such reproof; because his reproof aroused the stench of the wicked deeds and bad traits of the people he reproves. This can be compared to when something which has a bad odor is resting; as long as we don't move it, the bad odor is not noticed. However, when someone begins to move it, the stench is stirred up. So too when the reproof is given by someone who's unfit to give it, it moves and stirs the stench of the wicked deeds and bad traits of the people he reproves. He causes them to raise a bad odor, thereby weakening their souls. However, when the one giving the reproof is fit to give it, then the contrary, he enhances and gives the souls a sweet-smelling scent, as in (*Shir HaShirim* 1:12) "my nard gave forth its fragrance," which was a reference to the incident of the Golden Calf. It doesn't say "left behind", rather "gave forth". For Moshe's reproof over the incident of the Golden Calf gave them an additional pleasant scent." (These are the words of Rebbe Nachman).

Mohorosh explained that the reproof of the true *tzaddikim* is with a completely different purpose than that of an ordinary individual. Their reproof is with the intention of encouragement and arousal in that they reveal to the Jewish People the greatness of guarding the Torah accordingly, how important they are in Hashem's eyes and how sin is not befitting to them at all. Through this good type of reproof, those who hear their words greatly regret their evil deeds and return in complete *teshuvah*. Like the famous holy Rav, Rabbi Elimelech of Lizensk *z"l* would do, when conversing with people. He would tell them stories of *teshuvah* and arousal, and all those who heard them became aroused to crying out of remorse and *teshuvah*. This was all due to him telling them a few words of Jewish ethics and reproof. So too with the holy Rav, Rabbi Menachem Mendel of Kosov *z"l*, author of "*Ahavas Shalom*", who once said that his words aren't intended to be words of reproof; if however, if someone hears and thinks were directed at him, then "In truth, my words were intended for him." Because the true *tzaddikim* say their words in a completely general sense, and their intention is to arouse the Jewish People with

their words and to fill each person who hears them with what pertains to them. Then, they find within the words of reproof much *mussar* (Jewish ethical teachings) which cause them to reflect upon their deeds and make complete *teshuvah*.

This was the reproof of Moshe Rabeinu to the Jewish People after the incident of the Golden Calf, when he told them, (*Shabbos* 88b) "Even so, Hashem's love is still with us"; and whoever heard that – regardless of which sin they had committed – caused them to do complete *teshuvah*. Because the *tzaddikim* know how to instill a pleasant smell in the Jewish People through their words of reproof, without weakening their minds or causing a bad-smelling stench to rise, G-d forbid; causing them to do *teshuvah*. Therefore, happy is he who merits hearing the voice of the true *tzaddikim* in whatever they speak, and specifically their words of *mussar* and arousal. Because through their words and voice one merits receiving a great arousal to do complete *teshuvah* and return to Hashem in truth and simplicity. Happy is he and fortunate is his lot.

Mohorosh *Shlit"á* connected the above ideas to our *parsha* in a wonderful way. It is written (*Devarim* 1:1) "These are the words which Moshe spoke to all Israel..." Rashi states that "since these are words of reproof... he merely alluded to them, [by mentioning the names of the places] out of respect for Israel." Likewise is mentioned in *Sifrei (Devarim)*, "The verse says 'These are the words that Moshe spoke...' did Moshe speak these words alone? Moshe wrote the entire Torah, as it is written (*Devarim* 31:9) 'And Moshe wrote this Torah...' Rather, these are the words of 'reproof' that Moshe said." We need to ask ourselves, why does this verse give an introduction "These are the words which Moshe spoke..." and not merely state "And Moshe spoke..." as it's written throughout the entire Torah? According to the above words of Rebbe Nachman we can understand this very well. Because Moshe Rabeinu didn't speak words of reproof by way of embarrassing others or the like; rather, he spoke words of holy arousal and encouragement to all the Jewish People. Relating stories of *mussar* and reminding them of all the places where they had gone. Through this they all became spiritually aroused and made complete *teshuvah*; returning to Hashem in truth. This is the meaning of: "These are the words which Moshe spoke to all Israel..." – that is, general words, containing stories of events and messages of arousal. However, from these seemingly simple words, they all received a great reproof and *mussar*, each one according to his level, and they returned in complete *teshuvah*.

Mohorosh *Shlit"á* gave an example of the *mitzvah* of *Shabbos* and how *tzaddikim* don't need to reproof someone who belittles its holiness; rather, they speak about the greatness of the holy *Shabbos* and how one must be very joyful on *Shabbos* and not worry about money matters [as well as "overspending" for food or clothing] for the holy *Shabbos*. One should do what's in their means to increase the joy of

Shabbos, as our holy sages stated (*Tanchuma Bereishis*) "The joy of *Shabbos* is greater than one thousand fasts." And the word "**ShaBaT**" is an acronym for "**Shabbos Bo Tasmach** – come rejoice in the holy [Shabbos]"; because the joy of *Shabbos* is above all things and through a person being joyful on *Shabbos* he receives a holy abundance of livelihood for the rest of the coming week. Through these words of the *tzaddikim*, the holy *Shabbos* itself reproves them. For through hearing the greatness of the holy *Shabbos* and how they too can merit obtaining it, they are filled with much encouragement in order to carefully guard the holiness of *Shabbos* properly. This too is alluded to in "**These are the words** which Moshe spoke..." as it is written in the holy book "*Noam Elimelech*" (*Parshas Devarim*) "This alludes to the holy *Shabbos*, as our holy sages explained (*Shabbos* 70a) "*Eileh* (These) are the **words**" – "*EiLeh*" has a numerical value of 36, and "*Devarim*" (words) shows that there's a minimum of two, while "*HaDevarim*" (the words) serves to add on retro those original two. When we add these retro to the 36 of "*Eileh*" we get 39, which are the 39 forbidden acts of *Shabbos*." Moshe Rabeinu only had to remind them of the greatness of the holy *Shabbos* as well as the greatness of the other *mitzvos*. This caused them all to become greatly aroused to fulfill them in truth.

Mohorosh *Shlit"á* also mentioned that this principle would even extend to someone who has a daughter to marry off and doesn't have from where to cover the expenses involved. This person should not worry at all, because in the merit of the joy he has on the holy *Shabbos* he will have enough to cover all the necessary expenses.

Mohorosh *Shlit"á* related a story of a certain Jew who came to visit the holy Rav, Rebbe Shlomo *HaKohen* of Radomsk *z"l*, author of "*Tiferes Shlomo*" complaining about his difficult situation of poverty, and how he needed to marry off his daughter and how he didn't have even a single penny for the wedding. Suddenly, Rebbe Shlomo *z"l* began shouting "Go out! Go out quickly from my house!" The people present did not understand what was happening, but Rebbe Shlomo immediately explained to them his intentions saying: "A poor man is like a dead person, and I'm a *Kohen*. Therefore, I told him to leave my house quickly so that he doesn't contaminate me." However, as soon as the man began walking out, the *tzaddik* called him back in and told him: "On the other hand you are like a "*mais mitzvah*" (a deceased person who has no one to bury him) who a *Kohen* may take care of. Please tell me now, from where do you have bread to eat?" The Jew answered him saying: "My wife works in the "*chatzeros*" (courtyards) of the townsfolk, by going around and asking if anyone needs some help. She earns a few coins and with this we have what to eat." The holy Rebbe responded saying: "She works in the "*chatzeros*" (courtyards)?! This is a wonderful thing, since it is written (in the beginning of *Parshas Dvarim*) "*V chatzeros v idzahav*" (the traditional translation are places called "*Chazeroth and Di-Zahav*", but its literal

translation is: "Courtyards and enough gold"). This is an allusion to your situation; through courtyards will come much gold. Go home and Hashem will not forsake you." The next day his wife went to a certain courtyard and she found an abandoned sack of golden coins, from which they had much livelihood and abundance and were able to marry off their daughter respectably. This comes to show us that a person needs to strengthen himself with much joy and simple faith, and Hashem will surely not abandon him at all. And may Hashem grant us much abundance and change these days to ones of joy and rejoicing and may we merit seeing the coming of our righteous *Mashiach* and the rebuilding of the *Beis HaMikdash*, speedily and in our days. *Amen amen.*

