



Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken

on *Shabbat Parshas Eikev 5771*

By the *Rav* and *Tzaddik*,

Mohorosh Shlit"o

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Friday Night, Parshas Eikev 5771

On Friday Night, Mohorosh *Shlit"n*, spoke inspiring words of *emuna* (faith), based on the words of Rebbe Nachman in *Likutei Mohoran*, Part II, lesson 5.

Rebbe Nachman says, "The most important thing is *emuna*. Each person must search for himself and strengthen his own faith..." (These are the words of Rebbe Nachman).

Mohorosh explained that a person's main existence depends on *emuna*. According to a person's level of *emuna* is how his quality of life is measured. For even when a person experiences hardships and constrictions in life, G-d forbid, through having *emuna* he can always comfort himself because he knows that everything comes only from Hashem for his eternal good. It is *emuna* which gives him the patience and perseverance to bare everything with peace of mind (Likutei Mohoran, Part I, lesson 155). Through *emuna*, he believes that Hashem will have mercy on him and eventually it will all result for his very best; since everything comes from Him, then surely it's all for his eternal good. However, a person who lacks *emuna*, G-d forbid, doesn't have true life at all; because as soon as he experiences some setback or bad situation, he goes back to being down on himself and doesn't have any true life. He doesn't have a way to comfort himself at all since he doesn't have *emuna*, and he doesn't have a truly good life due to him living his life without Hashem's Divine Supervision, may Hashem spare us. However, through *emuna* his life is truly good and beautiful (Sichos HaRan #53). Therefore, a person's main service is to increase his *emuna* at all times, and search within himself in order to measure whether he's standing with regards to his *emuna*. In this way, he'll merit a truly good life.

Now, since a person's entire existence is according to his level of *emuna* and it is the main way to connect to Hashem; therefore, one needs to be very careful not to turn away from the path of *emuna* even a hairsbreadth. For as soon as a person turns away even a hairsbreadth from *emuna*, it's considered as if he served idolatry, G-d forbid; as the holy Baal Shem Tov *z"l* explained the verse (*Devarim* 11:16) "Beware, lest your heart be lured away, and you turn away and worship strange gods and prostrate yourselves before them." The Baal Shem Tov *z"l* asks: "Why is it written "and you turn away"? Should it not simply state: "Beware, lest your heart be misled, and worship strange gods and prostrate yourselves before them"? Rather, it comes to teach us that as soon as a person "turns away" from *emuna*, even a hairsbreadth – which is "and you turn away" – then, immediately it's considered as if he "worships other gods and prostrates himself before them" (see *Likutei Mohoran*, Part II, lesson 62). Because as soon as a person is careless in his *emuna*, G-d forbid, he depends on others; and this is considered as if he worshipped idols, may

Hashem sp areus. Fo rexampl ewith regards to a person's livelihood, as long as a person knows that his livelihood depends on Hashem alone, then his main effort will be towards Hashem Himself and h'ell pray and ask the One who owns all of the gold and silver for help, as it is written (Hagai 2:8) "The silver is Mine, and the gold is Mine, says the L-rd of Hosts." Then h'ell surely merit receiving everything he needs. And even if he needs to perform some type of work or physical labor for his livelihood, he knows that this too comes only from Hashem. However, the person who turns away from the path of *emuna*, G-d forbid, it seems to him as though his livelihood depends on flesh and blood; and he thinks that if he flatters and bows to a certain wealthy individual, then h'ell hav e alot o fmoney. This is as if he were to bow down to idolatry, G-d forbid; because he gives importance to flesh and blood individuals who are limited, thereby fulfilling th everse: "and you turn away and worship strange gods and prostrate yourselves before them," may Hashem spare us. Therefore, happy is the person strengthens himself greatly in *emuna*, searching within himself in order to know where he stands in his *emuna*. For then h'ell merit atruly good and sweet life and he won't lack anything at all.

Now, according to the above words we can understand what Rashi writes on the above verse "and you turn away" saying: "To turn away from the Torah, and as a result o fthis, "and worship strang e gods," fo ras soon as aman turns away from the Torah, he goes and cleaves to idolatry. Similarly, David said (I Sam. 26:19), "for they have driven me today, from cleaving to Hashem's heritag,e saying, 'Go, worship]strang e gods[". But who]actually[said this to him?]H e meant to say,[Since I am driven from being occupied with the Torah, I am closer to the danger of worshipping strange gods." W e need to understand: this verse is speaking about turning away from *emuna*, as it is written, "and you turn away and worship strange gods and prostrate yourselves before them." If so, why does Rashi say that it's speaking about turning away from the Torah? However, turning away from the Torah and turning away from *emuna* and one in the same, because the Holy One blessed be He and the Torah are one (*Zohar Achrei* 73); and whoever turns away from the Torah, G-d forbid – even a hairsbreadth – is also turning away from *emuna* and from Hashem, G-d forbid. This is as Rebbe Nachman explained (*Likutei Mohoran*, Part II, 12) that "one should see to it that everything that one does is for the sake of Heaven, and not be concerned at all about one's personal glory. If Hashem is found within what one is doing, one should do it, and if not, not. Then one will nev erstumble." The question arises: How can one know if Hashem is found within that thing he is doing or not? The answer is that one is able to know if Hashem is found within that thing by way of the holy Torah. If what one does is proper and correct according to the Torah, the he knows that surely Hashem is there; and if not, then no. Therefore, one needs to sacrifice himself very much over the holy Torah in order to set constant times for its study. In this way he can rest assured

that he'll always be connected to holy *emuna* and won't turn away from *emuna* even a hairsbreadth.

Now, the true *tzaddikim* are connected to the holy Torah in such a way that it's as if they themselves are a part of the very Torah, as it is written (*Bamidbar* 19:14) "This is the Torah: [if] a man" – alluding to the fact that the Torah makes the man. Since they are one with the holy Torah, all of their holy knowledge is the holy knowledge of the Torah; and everything they say is literally Torah.

Mohorosh *Shlit a* related that a certain Rav and scholar once argued with the holy Rav, Rabbi Chaim Halberstam of Sanz – the author of "Divrei Chaim" – about a certain topic. Rabbi Chaim expressed that his point of view is the *true* Torah opinion. When this scholar asked him: "Where is this written?" Rabbi Chaim responded saying, "Here!" – pointing towards his heart – and he said, "My heart is the very Torah and whatever is written in my heart is as if it's written in the holy Torah." Because the *tzaddikim* are so attached to the Torah to the point where their entire existence is the very Torah itself, and their hearts are literally a part of the Torah.

Mohorosh *Shlit a* also related a story of the holy Rav, Rabbi Levi Yitzchok Schneerson *z l* the father of the holy Rav, the 7th Lubavitcher Rebbe, Rebbe Menachem Mendel Schneerson *z l*, whose *yartzeit* was on the 20th of *Menachem Av*. He was a holy *tzaddik* who was completely attached to the holy Torah. Even when he was sent to several faraway prisons in eastern Russia by the Russians, may they be obliterated. Nevertheless, even there he was completely attached to the holy Torah and he gave over many new Torah insights, without abandoning the holy Torah until the day of his passing away. Because the *tzaddikim* know that it's impossible to turn away from the ways of the Torah even a hairsbreadth; and whoever turns away from the Torah is as if he turned away from life itself. Through this one merits being attached to Hashem in truth. And may Hashem grant us the merit of being attached to the holy Torah, and to draw down upon ourselves a pure and holy *emuna*, until we merit being elevated and included in Him altogether, from now and forever more. *Amen v'amen*.

