

Collection

# ***Toch HaNachal***

(Within the Stream)

Wonderful words which were spoken

*on Shabbat Parshas Toldos 5771*

By the *Rav* and *Tzaddik*,

*Mohorosh Shlit"o*

Compiled and Printed

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## Friday Night, Parshas Toldos 5771

At the first meal, which was also the *Shalom Zochor* (a newborn boy's first *Shabbos*) of a Breslover chassid, Mohorosh *Shlit"a* spoke inspiring words about *emunah* (faith), based on the teachings of Rebbe Nachman in *Likutei Mohoran* part II, lesson 5.

Rebbe Nachman says, "The most important thing is *emunah* (faith). Each person must search for himself and strengthen his own *emunah*; for one can become ill and suffer from inexplicable afflictions just for having fallen from his level of *emunah*. This is alluded to in (*Devarim* 28:59) "Hashem, will confound you...with afflictions; awesome and *faithful* (incurable) afflictions, terrible and *faithful* illness." "***Faithful***," for they are as a result of defective *emunah*. Fallen *emunah* causes confounding afflictions, for which no remedies, prayers or ancestral merits are of any benefit." (These are the words of Rebbe Nachman).

Mohorosh explained that it is stated throughout Rebbe Nachman's holy books that the main thing upon which everything depends on is *emunah*. When a person has *emunah*, he lives a true life, fully knowing that each aspect of his life is directed by Hashem's Divine Providence and that "no man bruises his finger here on earth unless it was so decreed against him in heaven," (*Chulin* 7b). It is also stated, (*Yoma* 38b) "No man can touch what is prepared for his fellow and 'One kingdom doesn't interfere with the other even to the extent of one hairsbreadth' unless Hashem permits it. Whoever has *emunah* has true joy in life, for he knows very well that Hashem's hand is found in everything aspect of his life, as Rebbe Nachman says (*Sichos HaRan* #53) "A person with *emunah* is truly alive. He always spends his days seeing goodness. When things go well, it is certainly good. Even when things aren't going his way and he is bothered by troubles and suffering, G-d forbid, this is also good. For he trusts that Hashem will eventually have mercy over him and in the end, it will all be good. Everything must be good, because it all comes from Hashem. The person without *emunah* is not really alive. Evil befalls him and he loses all hope. There is nothing to cheer or comfort him, for he has no *emunah*. He is outside of Hashem's Providence, and has no good at all. But if a person has *emunah*, their life will be good and pleasant." Therefore, a person's main effort should be to strengthen his *emunah*, requesting very much from Hashem to allow him to merit reaching true and pure *emunah*. A person should believe with complete simplicity and sincerity that Hashem fills and surrounds all the worlds and there is no existence outside of Him whatsoever. In every single movement and action, He alone is in complete control. Through this *emunah*, he'll merit a truly joyous life, being happy all his days in Hashem's G-dliness and spending his days and years in sheer bliss.

This is the greatness about the *mitzvah* of being happy on *Shabbos*, as Rebbe Nachman instructed us to be happy with all our hearts on the holy *Shabbos* (*Likutei Mohoran*, part II, lesson 17), to which our holy sages stated (*Sifri Behaloscha*), regarding the verse (*Bamidbar* 10:10) “Also in the day of your gladness’ – these are your *Shabbatot*”. For *Shabbos* is the source of *emunah*, being that through our resting on *Shabbos*, we make it known that we believe that Hashem created the world in six days and rested on the seventh day. As soon as there’s *emunah* there’s joy, for the more a person increase his own *emunah*, so too does his joy increase. The same is also true of the opposite, the more a person rejoices in Hashem’s G-dliness, the greater his level of *emunah*. This is because joy and *emunah* are interdependent. Therefore, happy is the person who constantly merits elevating himself from level to level in his *emunah* and always rejoices in Hashem’s G-dliness. Through this, he’ll merit true life and goodness in this world. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parsha* in a wonderful way. It is written, (*Bereishis* 25:19) “And these are the generations of Yitzchak, the son of Abraham: Abraham begot Yitzchak.” Our sages have already spoken about how the Torah seems to be superfluous beginning with “generations of Yitzchak, the son of Abraham,” and afterwards “Abraham begot Yitzchak.” According to the above words of Rebbe Nachman, perhaps we can expound a bit more. Abraham alludes to the great level on which *emunah* is on, because he was the first of the believers and the first to make known the belief in Hashem throughout the worlds, as Rashi states (*Bereishis* 24:7) “Previously He was the G-d of the Heavens, and because Abraham made Him familiar in the mouths of the people, He was known as the G-d of the earth.” Yitzchak alludes to the attribute of joy, as it is written (*Bereishis* 21:6) “God has made joy for me, whoever hears will rejoice over me.” These two attributes are interdependent, because according to the level of *emunah* so is the level of joy and vice versa. And this is “*v’eileh* (and these) are the generations of Yitzchak” – meaning, these “generations/offspring” of holy joy and happiness are “the son of Abraham,” who merited being a “son of *emunah*”. For he was joyous in Hashem’s G-dliness and merited reaching pure and clear *emunah* in Hashem. At the same time, “Abraham begot Yitzchak” – Abraham, who is *emunah*, “begot Yitzchak,” who is joy and happiness. For according to the level which a person merits *emunah*, so too does he draw down upon himself joy. This is “*V’EiLeH* (and these)” – who’s letters spell “*V’tzarich Adam Le’haamin Hashem* (A person needs to believe in Hashem)”. This is because the main thing is *emunah*!

This is related to the custom of a *Shalom Zochor* practiced by *Am Israel* throughout the generations. On the first *Shabbos* night of a newborn boy’s life we make a *seuda* (special meal) to console the child who’s suffering for having

forgotten all the Torah he learned in his mother's womb (*Turei Zahav, Yoreh Deah* 265:13). We need to understand, why does the consolation depend specifically on *Shabbos*? According to the above words of Rebbe Nachman, we can understand very well. Because *Shabbos* is the source of *emunah* and joy, and specifically through the delight of *Shabbos* the child merits strengthening his *emunah* and once again merits comprehending all of the Torah he studied in his mother's womb. Therefore, by joining in the *Shabbos* night meal and being joyous in the delight of *Shabbos*, he receives true consolation and merits returning to the light of Torah and *emunah*.

This too is hinted to in the words of, "And these are the generations of Yitzchak, the son of Abraham: Abraham begot Yitzchak." The verse speaks specifically regarding a birth (begot), because from the moment a child is born, we need to strengthen him with joy and *emunah*. Specifically at the moment of a baby's birth, because in that same week he'll merit becoming a "son of Abraham" and entering into the holy *bris* of Abraham *Avinu*. Through the rejoicing in the joy of his first *Shabbos*, we make known our holy faith in Hashem throughout the world and draw down a great Divine influx to all *Am Israel*.

Mohorosh related a story of a Breslover chassid named Yisroel of Trovits z"l, who was a joyous person and of a unique peaceful character. He loved everyone very much, to the point where he was able to make peace among any arguing parties. He lived in the town of Trovits prior to moving to Teplik in order to calm the some disputes and quarrels there. He was successful in making peace among them and later spent the latter part of his days in the town of Uman in order to be close to Rebbe Nachman's gravesite. He was accustomed to go to each celebration of a *Shalom Zochor* throughout the town, whether they were Breslover gatherings or those of other Chassidim. He was very meticulous about this and through this practice he merited saving an entire family from death, may Hashem spare us. On one particular *Shabbos* night in the middle of winter, he heard that there was a *Shalom Zochor* in town and went there in the freezing snow in order to participate in the festive meal. However, when he arrived he found the place dark and the door closed, so he reasoned that perhaps others didn't come to the celebration due to the bad weather and snow. He knocked on the door, but no one answered. He wondered to himself why was it that the family wasn't responding during such a festive occasion. So he called out to the neighbors to help him break the door and found the entire family unconscious, may Hashem spare us, due to an oil lamp having fallen, creating smoke which nearly suffocated them. So he quickly brought snow from outside and placed it and water upon their foreheads until he was able

to revive them. It was all due to the merit of him being meticulous in the *mitzvah* of the *Shalom Zochor* which he saved an entire family from death to life. For each holy Jewish custom has a wondrous spiritual benefit and unique power to draw down all kinds of goodness to a person. Happy is the person who is meticulous in fulfilling them in truth!

Mohorosh related another story about Reb Yisroel of Trovits z"l, who was known for doing *hisbodedus* (personal prayer) by Rebbe Nachman's grave each midnight, during winter or summer. One particular snowy winter night, he came with much self-sacrifice to the Rebbe's grave and found the house beside it closed. However, he didn't allow this to dissuade him; rather, he stood outside near the grave and continued praying as the snow covered him. He would move his arms and legs in order to keep warm from the heavy snow. Suddenly, another Breslover chassid came to the Rebbe's grave and saw the appearance of a man in white moving within the snow near the Rebbe's grave and thought he saw a dead person. But later, he recognized it was the voice of Reb Yisroel and he asked him, "Reb Yisroel, why are you standing outside and don't enter into the adjacent house?" He answered him, "Because it's closed." The chassid asked him, "But how can you possibly stand in that freezing cold snow? You should've asked for the key from the guard or from Reb Avraham Chazzan (son of R. Nachman of Tchernin)?" To which Reb Yisroel responded, "What do you think? If I go up to the Upper Worlds and they tell me that the Rebbe's Palace is closed, I'll leave there (even if it's to look for keys)? I would simply stand there outside and pray until they let me enter (and not miss a single second of praying next to the Rebbe)!" This is the degree of piety in which many Breslover chassidim sacrificed themselves in order to pray *hitbodedus*, specially at the Rebbe's holy gravesite. And may Hashem grant us the merit of seeing the true light of *emunah* and joy, until we merit being included in Him altogether, from now and forever. *Amen v'amen*.

