

Collection

# ***Toch HaNachal***

(Within the Stream)

Wonderful words which were spoken

*on Shabbat Parshas Vaeyra 5771*

By the *Rav* and *Tzaddik*,

*Mohorosh Shlit"o*

Collected and Printed

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## Friday Night, Parshas Vaeyra 5771

At the first meal, Mohorosh *Shlit"va* spoke inspiring words regarding faith and hard labor, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part II, lesson 86.

Rebbe Nachman says, “Know, because people have undeveloped faith, therefore, they need to fast; in other words, perform hard labor. For it is certainly known that it is possible to serve Hashem in any fashion, for (*Avodah Zara* 3a) “The Holy One is not over demanding of His creatures”. The reason why hard labor is needed is due to their “shortness of breath”, as in (*Shemos* 6:9) “And they did not heed Moshe due to their shortness of breath”; which corresponds to lack of faith. This is the meaning of “due to their shortness of breath and hard labor” – on account of their being in the category of “shortness of breath”, since they had undeveloped faith, therefore they needed hard labor and fasts.” (These are the words of Rebbe Nachman).

Mohorosh explained that Rebbe Nachman is revealing to us in this lesson two kinds of obstacles which people face in their service to the Creator; one is “the shortness of breath” and the other is “hard labor”. “Shortness of breath” is the lack of patience, when a person doesn’t have the patience and self-composure needed in order to begin serving Hashem. For a person doesn’t merit being a *Tzaddik* and truly upright individual at once; rather much time is needed in persistent Torah study, prayer and fulfillment of *mitzvos* until he merits cleaving to Hashem in truth. However, many people don’t have this level of patience and self-composure, but rather they want to reach all the highest levels immediately. And when they see that this is not possible, they don’t do anything. However, when a person has clear faith, then he has great patience in serving Hashem, as Rebbe Nachman explains (*Likutei Mohoran*, part I, lesson 155) “faith is dependent of patience”. And when a person has patience, knowing that each and every aspect his life is under Hashem’s Divine Providence, then he has patience to endure everything. He has the power to grow and sprout in his Divine service. Just like seed placed on fertile ground; if watered properly, it grows and sprouts forth beautifully. So too a person with faith grows and sprouts forth in his Divine service accordingly.

In the service of prayer, specifically, one needs a great amount of patience, as it is written (*Yeshaya* 48:9) “For My praise I will *echtom* (refrain) [My anger] from you”. “*Echtom*” corresponds to *chotem* (nose), which is connected to patience and self-composure, and “My praise” is the service of prayer (*Likutei Mohoran*, part I, lesson 2). Because at times a person needs to pray for many days, months or even years before he sees his salvation and the results of his prayers. Therefore, a unique kind

of patience is needed in prayer and all this corresponds to “extended breath”, which is the opposite of “shortness of breath”. And when a person has faith, believing that Hashem listens to his prayers and that not a single one of them is lost, he then has much patience. Eventually he’ll merit seeing a great salvation in every aspect.

“Hard labor” is the second mistake made by many people in that they think that in order to serve Hashem they need to do so with great difficulty, such as fasts and self-mortifications. They believe that “simple devotions” aren’t significant at all. The truth is completely the opposite, because it is precisely the “simple devotions” which are important and precious in Hashem’s eyes; because “The Holy One is not over demanding of His creatures” (*Avodah Zara* 3a). And Hashem want us to serve Him in every way possible, such as eating, drinking, sleeping and business dealings. This is the ruling of the *Shulchan Aruch* (Code of Jewish Law – *Orach Chaim* #231) “All your intentions should be for the sake of Heaven”. Every pleasure of this world should be aimed at serving Hashem, as it is written (*Mishlei* 3:6) “In all your ways know Him”. A person serves Hashem through his eating and drinking when it is done in order to be strong and healthy for the service of his Creator. The same applies to sleep done in order to be to be strong and healthy to serve Hashem; so too with any other form of physical actions.

The person who thinks that it is impossible to serve Hashem except by way of fasting and self-mortifications has undeveloped faith. For whoever has a pure and clear faith knows that it’s possible to serve Hashem in every way; and precisely by a Jew’s eating in righteousness and faithfulness, he makes a great unification of Hashem with the Divine Presence (*Likutei Mohoran*, part I, lesson 62). Those who are familiar with *Kabbalistic* studies know that it’s possible to make holy unifications with everything one eats. As the Arizal stated (Intentions of the Eve of *Yom Kippur*) that *ACHILaH* (eating) are the letters *ACHaL YaH* (consuming the Divine sparks) and *SHTiYah* (drinking) are the letters *SHaTa YaH* (drinking the Divine sparks). So too with regards to sleep, as our Sages stated (*Bereishis Rabbah* 9:6) on the verse (*Bereishis* 1:31) “and it was very good” – this is sleep. And they ask, “How is sleep very good? It is no stated that sleep is good for the wicked and bad for the righteous?” And they answer, “When a person sleeps and rests well, he is able to rise and toil in much Torah study.” We see from this that one can serve Hashem even with his sleep, and Hashem’s will is that we serve Him precisely through physical means. If His desire were for us to serve Him through fasts and self-mortifications He would have created man like an angel who doesn’t need any of these things. And the very fact that we need to do all these things shows that one *is* able to serve Hashem with them. It is precisely through purifying one’s faith that a person knows how to serve Hashem in every manner. Happy is he and fortunate is his lot.

Mohorosh connected the above concepts to our *Parsha* in the most wonderful way. It is written in this week's *Parsha* (*Shemos* 6:9) "But they did not listen to Moshe because of their shortness of breath and hard labor". "Moshe *Rabeinu* is embodied within every single Jew, within every one of his limbs in order to help him fulfill each *mitzvah* pertaining to that particular limb. Because the 248 positive *mitzvos* correspond to the 248 limbs in a person's body and this is why Moshe is called the *MeCHoKeK* (*Devarim* 33:21 – law-giver – spelled *Mem-Chet-Kuf-Kuf*) which has the numerical value of 248" (*Likutei Mohoran*, part II, lesson 26). He is able to remind each person of the 248 *mitzvos* and arouse each limb to fulfill each *mitzvah* pertaining to it. And a person who doesn't listen to the voice of Moshe *Rabeinu* within his limbs, as in "But they did not listen to Moshe", shows that he has "shortness of breath" – that is, he doesn't have patience to endure the difficulties involved for those who wish to begin serving Hashem. Therefore, such people, either don't fulfill the *mitzvos* accordingly or they do "hard labor", thinking that they must serve Hashem with difficult fasts and self-mortifications. However, whoever has the holy knowledge of Moshe and hears his voice which arouses each and every of his limbs to serve Hashem according to its level – like the mouth for eating, the throat for drinking, etc. – then he has "extended breath" to endure anything that comes his way. Then he creates a *mitzvah*, even from a "simple mundane task", and serves Hashem with holy devotion at all times [Note: It is advisable for the person to ask Hashem to allow him to be worthy of serving Him through these "simple devotions" each time he's about to perform it]. And may Hashem grant us the merit of obtaining the perfection of faith and merit serving Him in every aspect of our lives, until we merit being elevated and included in Him altogether from now and forever. *Amen v'amen*.

