

Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken
on *Shabbat Parshas Vayakhel* 5766

By the *Rav and Tzaddik,*
Mohorosh Shlit"א

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At the third meal, Mohorosh *Shlit"á* spoke inspiring words regarding the sanctification of the eyes, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 128.

Rebbe Nachman says, “It is brought in the *Talmud* (*Yoma* 69b): “They blinded the eyes of the *yetzer harah* (evil inclination) for sin” – specifically, sexual lust – “but allowed it to persist”. Thus, even though the eyes of the sexual urge were blinded, it is still active. This is the reason why we sometimes find people who are somewhat virtuous, who, on account of the fear of Hashem that touches their hearts, lower their eyes and avoid looking at women, but they nevertheless sneak a peek by discretely looking out of the corner (of their eyes). This is alluded to in, “they blinded the eyes of the *yetzer harah*,” in that one “blinds the eyes” of the urge of wanting to look by refraining from looking, yet the urge persists, for one discretely looks out of the corner of the eye.” (These are the words of Rebbe Nachman).

Mohorosh explained that Rebbe Nachman is teaching us here about the greatness of guarding one’s eyes and how this protects a person from all evil. It is explained in the *Talmud* (*Yoma* 69b) that the sages attempted to annihilate the *yetzer harah* of idolatry which was very great in those days and they succeeded. When they saw that it was a time of favor, they proceeded to annihilate the *yetzer harah* of immorality. However, when they noticed that for three consecutive days they did not find that a single hen had laid an egg in all of the land of Israel, they understood that this *yetzer harah* would persist throughout the world. Therefore, they “blinded the eyes of the *yetzer harah*” and this helped in subduing this desire in order to prevent a person from becoming aroused to immorality, G-d forbid. It seems to imply that the main essence of this *yetzer harah*’s desire depends on the eyes and so we need to be very strong against allowing our eyes to see forbidden things. Rather, one should sanctify his eyes to seeing Hashem’s G-dliness found in every thing and through this a person will be saved from this evil desire. It is specifically through “blinding the eyes of the *yetzer harah*” that we lessen the degree of this evil desire. The more one breaks the *yetzer harah*’s “power of sight”, the more one annihilates this evil desire altogether from oneself; to the point where a person merits to only see the G-dliness of Hashem in everything and he sanctifies himself with great holiness. Happy is he and fortunate is his lot.

Mohorosh connected the above concepts to our *parsha* in the most amazing way. It is written in this week’s *parsha* regarding the making of laver of copper from the mirrors of the women as in, (*Shemos* 38:8) “And he made the laver of copper and its

base of copper from the mirrors of the women who congregated at the entrance of the Tent of Meeting.” Rashi explains in the name of the sages that “the daughters of Israel had in their possession copper mirrors which they would look into when they would beautify themselves. Even those (mirrors) they did not withhold from bringing for the contribution towards the *Mishkan*. But Moshe rejected them because they were made for (accomplishing the ends of) the *yetzer harah*. The Holy One, blessed be He, said (to Moshe) “Accept them because these are the dearest to Me of all for by means of them, the women established many legions (of offspring) in *Mitzrayim*...this is (what is meant by) that which is said (*Shir HaShirim* 8:5) “with the mirrors of those who congregated”. The laver was made of them because it is meant to make peace between man and wife, to give drink from the water in it to one whose husband warned her not to seclude herself with another man, and she nevertheless secluded herself with him.”

It is explained in *Midrash Tanchuma* that at first Moshe Rebbeinu was very strict regarding this matter and became very angry at them until Hashem told him to receive it. This comes to teach us the similarity of the laver with the *yetzer hara* of immorality which the sages wanted to completely uproot altogether. When they saw that this *yetzer harah* persists throughout the world, they “blinded its eyes” in order to break its power which wants to rule over a person through the eyes. The laver which Moshe Rebbeinu made from the mirrors of women seemed to come from the *yetzer harah* at first. However, Hashem showed him that this *yetzer harah* will persist throughout the world and it was precisely with this that legions of Jewish souls were many in *Mitzrayim*. If they are used in holiness, then “these are the dearest to Me of all”. Because it is specifically through them that we sanctify our eyes, which is the concept of “*Mirrors* of the women who congregated at the entrance of the Tent of Meeting”. That is, sanctification of the eyes which creates matrimonial peace being that one doesn’t look at what is not his; rather each person unites himself to his wife in purity and holiness.

Therefore, the *Kohanim* needed to wash their hands and feet specifically from the laver, because they are the fruit of Aaron *HaKohen*’s loins and they were constantly making peace between man and his fellow and between husband and wife. Prior to endeavoring on this holy task they needed to wash their hands and feet from any connection of this world – that is, to purify their hands from any desire for money and wealth and to not have any intention of profiting financially from their holy task. Their intention should only be to perfect the name of Hashem called “Shalom” and to cause the *Shechinah* (Divine Presence) to dwell among a husband and wife’s home. They would wash their feet from laziness and sluggishness in order to “pursue peace”, even if it means to go a great distance in order to make peace between a husband and wife.

Therefore, they would take the water from the laver made from the mirrors of the women. They teach us about the sanctification of the eyes and they remind us that every task of making peace depends on the eyes – that a person should only look at the good point found within each person in order to reveal to everyone how the other person desires his good. And through this peace is increased throughout the world and all of creation will return to Hashem in complete teshuvah (repentance). And may Hashem grant us the merit of reaching a true sanctification of our eyes and to increase peace throughout the world, until we merit seeing the redemption and salvation of Israel, soon and in our days. *Amen v'amen.*

