

Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken
on *Shabbat Parshas Vayechi* 5771

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

Collected and Printed

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Friday Night, Parshas Vayechi 5771

At the first meal, Mohorosh *Shlit"a* spoke inspiring words regarding the attributes of fear and love which one receives from the *Tzaddik*, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 17.

Rebbe Nachman says, “It is impossible to attain fear and love other than through the *Tzaddikim* of the generation. The *Tzaddik* of the generation is the one who reveals fear and love.” (These are the words of Rebbe Nachman).

Mohorosh explained that fear and love are the two character traits which are the foundation of life, and the entire edifice of Divine service stands upon them. On one hand, a person needs to be in fear and awe of Hashem at all times; making sure he doesn't transgress His will in any way. This is the meaning of the 365 negative *mitzvos* – whose source is fear – because when a person fears Hashem, he doesn't transgress any of the Torah's prohibitions which he is commanded. On the other hand, one needs to love Hashem at all times and be happy in fulfilling His *mitzvos* with much joy in having the great honor of fulfilling them. This is the meaning of the 248 positive *mitzvos* – whose source is in love – because when a person loves Hashem he fulfills all of the *mitzvos* with great joy. He looks forward to be able fulfill another *mitzvah* and to do so with much joy, as our holy sages stated (*Avos* 4:2) “The reward for [fulfilling] a *mitzvah* is [another] *mitzvah*.” That the person derives such pleasure from the *mitzvos* to the point where he doesn't desire any reward for having fulfilled the *mitzvah*; rather, he only desires to be able to fulfill another *mitzvah* (*Likutei Mohoran*, part I, lesson 5).

It is brought down in the *Tikunei Zohar* (*Tikun* 10) that “The character traits of fear and love are [like] two ‘wings’” through which a person can soar above. For when a person fulfills a *mitzvah* in this material world, the main goal and perfection is to cause the inner spark and spiritual aspect of the *mitzvah* to soar and be elevated to the higher worlds; causing wonderful rectifications throughout all the worlds. Now, this elevation is made possible through fear and love. When a person fulfills a *mitzvah* with fear and awe of Hashem, as well as great love and joy for Hashem, he creates holy “wings” for the *mitzvah* through which it is able to soar above and cause wonderful rectifications throughout all of the worlds. We find that the main perfection of one's Divine service depends upon fear and love.

Rebbe Nachman said that “one receives [the aspect of] fear and love from the *Tzaddik*,” because the very essence of the *Tzaddik* is the holy fire which constantly burns within him with heavenly fear of Hashem, to the point where his fear shows

upon his face at all times. So too is his heart filled with great love and desire for Hashem; fulfilling His *mitzvos* with great joy. Therefore, whoever merits coming close to such a *Tzaddik* can draw down upon himself this great fear and love, simply by seeing how he fulfills his Divine service. Then, he'll begin to taste true fear and love and be able to serve Hashem much better.

Now, these two traits of fear and love are the very foundation upon which *Breslov Chassidus* is based on, which we have merited to receive from our holy Rebbe Nachman z"l; which are Prayer and Joy. Prayer is the foundation of fear, as it is written (*Mishlei* 31:30) "a woman that *fears* Hashem, she shall be *praised*" (alluding to prayer – see *Likutei Mohoran*, part I, lessons 14 and 20). By a person fearing Hashem, he comes to pray to Him; requesting to merit fulfilling His will. He also reflects upon and judges his deeds during his prayer to see if they're proper according the laws of the holy Torah. This corresponds to the aspect of "justice" which is required during his personal prayer (*Likutei Mohoran*, part I, lesson 15). Joy is the foundation of love, for due to one's great love for Hashem the person is always happy and joyous; fulfilling all the *mitzvos* with great joy. We find that a sign to see if one has come close to the true *Tzaddik* is that he's always involved in personal prayer, as well as being very happy with Hashem's *mitzvos*. Through this, he merits receiving from him fear and love which depend upon coming close to the true *Tzaddik*.

Now, Rebbe Nachman explains (*Likutei Mohoran*, part I, lesson 5) that "fear and love are *Chesed* (loving-kindness) and *Gevurah* (severity), right and left, respectively; and that the main perfection is to make them as one. For *chesed* is aroused from the great love one has for Hashem and in fulfilling His *mitzvos* with great joy. This corresponds to the "right side" because "the right embraces" (*Shir HaShirim* 2:6, 8:3) and shows loving-kindness. And *gevurah* is aroused from the great fear of Hashem in order to overpower one's *yetzer harah* (evil inclination) and push it away from himself. This allows a person to beware of transgressing the Torah's prohibitions; corresponding to the "left side" which, "pushes away". And the main perfection is to join these two traits as one; making *gevurah* a part of *chesed* and vice-versa – that is, to look for the "fear" and "love" within each *mitzvah* and bind them as one. Take for example the *mitzvah* of the holy *Shabbos*; on one hand a person needs to fear and revere the great holiness of the *Shabbos*, being very careful from coming to desecrate it, G-d forbid. At the same time, one needs to be very joyous on *Shabbos* with an eternal joy, enjoying it with all types of holy pleasures, as Rebbe Nachman explains (*Likutei Mohoran*, part II, lesson 17) that "One must take great care to be joyful and content on *Shabbos* and to receive the *Shabbos* with great joy accordingly. Through this joy, fear becomes complete – meaning, within *Da'as* (holy knowledge) – and the person merits having true fear before Hashem. This is the secret of *BeRAYSHiS*, which is *YiRAY SHaBboS* (fear/revere the *Shabbos*).” We see

through this that on *Shabbos* the trait of love is included within fear, and fear is included within love.

This is the greatness of always studying the laws of *Shabbos* and become well-versed in them in order to be extremely careful in all its prohibitions, as well as meriting to be joyous in it and loving every aspect of it. Both of these are alluded in the letters of *SHaBaT*, which are “*SHabbos Bo Tirah* (be fearful on *Shabbos*)”; and “*SHabbos Bo Tismach* (be joyous on *Shabbos*)”; as is brought down in several places in the holy book “*Sidro Shel Shabbos* (The Order of *Shabbos*)”. This is the secret of our holy sages words (*Shabbos* 118b) “If Israel were to keep two *Shabbatot* they would be redeemed immediately.” In truth, you only really need one *Shabbos* in order to reach these two *Shabbatot*; for a person only needs to be in such a state of happiness with the joy of *Shabbos* to the point where his entire yearning and desire will last until the next *Shabbos* and there is no concept of the “six weekdays” between them at all. As Rebbe Nachman explains (*Likutei Mohoran*, part I, lesson 5) the words of our sages (*Mechilta, Parshas Yitro*) “‘Remember the *Shabbos* day’ – remember it from the first day of the week – meaning, that you should already feel the joy of *Shabbos* from the first day of the week.” This is the phrase, (*Devarim* 24:15) “*Beyomo Titen Secharo* (In the same day you shall give him his pay/reward)” – whose initial letters spell *SHaBaT* – meaning, that he has a reward within *Shabbos* itself because he rejoices and is very joyous on *Shabbos* to the point where he feels the entire reward of future world within *Shabbos* itself. We find that *Shabbos* encompasses the traits of fear and love as one. For on one hand he greatly fears and reveres the great holiness of *Shabbos*; being careful of not transgressing any of its prohibitions, G-d forbid. On the other hand, he rejoices and is happy with the joy of *Shabbos*, with an eternal joy without measure. So too with all other *mitzvos* which also require that we join fear and love as one. Then, the *mitzvos* have perfect “wings” and they soar above, causing wonderful rectifications throughout all of the worlds.

Rebbe Nachman explains (*Likutei Mohoran*, part I, lesson 5) that “even though we need to join fear and love as one; nevertheless, we need to precede love with fear.” For when a person has holy fear, love follows on its own. This is the secret of our holy sages’ words (*Kiddushin* 2b) “It is the way of man to search after the woman (his mate).” “Woman” alludes to fear, as it is written (*Mishlei* 31:30) “a woman that *fears* Hashem, she shall be praised,” because a woman’s spiritual source is brought down from the aspect of fear (*gevurah*, the “left side”), making her more susceptible to fear [Note: the numerical value of *Yirah* (fear) and *Gevurah* (severity) is the same (216)]. This is why the word *ISHaH* (spelled *Aleph-Shin-Hey*) begins with an *Aleph* and a *Shin*, which together form the word *EiSH* (fire – spelled *Aleph-Shin*); which is the secret of *gevurah* and fear. This is not so with the *Ish* (man – spelled *Aleph-Yud-Shin*) with a *Yud*

in the middle which separates the *Aleph* and the *Shin* (the fire). For man is closer to the trait of love and he has the power to extinguish the fire of *gevurah*. Therefore, if there's fear, then surely love will follow, because "the way of man is to search after the woman".

However, one must begin with fear so that the person will fear receiving punishment if he transgresses Hashem's will, as Rebbe Nachman says (*Sichos HaRan* #5) that "the main way to begin serving Hashem is through the fear of punishment. Although the holy *Zohar* belittles the mere fear of punishment; nevertheless, it is still the main way to *begin* serving Hashem. It is only after this that one can reach the higher levels of fear and love, where one fears Hashem because he understands that He is the main purpose and source of all the worlds." Therefore, although the purpose of one's Divine service is to reach the perfected state of love, in that a person loves Hashem with an eternal love; nevertheless, we are obliged to begin through fear. And if we merit true fear, then love will follow. This is because "the way of man is to search after the woman. As a man who lost something: who searches for whom? (*Kiddushin* 2b)" If he has a strong foundation in fear – which corresponds to the "woman" (*gevurah*/the "left side") – as our holy sages said (*Mishlei* 31:30) "a woman that *fears* Hashem, she shall be praised," then the "man" (*chesed*/the "right side") – which corresponds to love – will automatically follow and find the lost item. The greatness of love and joy for G-dliness will allow a person to merit seeing Hashem's pleasantness and visiting His Palace. Therefore, a person's main service is to come close to the true *Tzaddik* who teaches him the ways of fear (prayer) and love (joy). Then he'll merit perfecting his Divine service and serve Hashem in fear and love – prayer and joy – thereby meriting to be included in Him altogether. Happy is he and fortunate is his lot.

Mohorosh connected the above concepts to our *parsha* in the most wonderful way. This week's *parsha* tells of how Yosef *HaTzaddik* brought his two sons Menashe and Ephraim before his father Yaakov in order for him to bless them, as it is written (*Bereishis* 48:13), "And Yosef took them both, Ephraim in his right hand toward Israel's left hand, and Menashe in his left hand toward Israel's right hand, and brought them near unto him. (14) And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Menashe's head, guiding his hands wittingly; for Menashe was the firstborn." Afterwards, (verse 17) "And when Yosef saw that his father was laying his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand, to remove it from Ephraim's head unto Menashe's head. And Yosef said to his father: 'Not so, my father, for this is the firstborn; put your right hand upon his head.' And his father refused, and said: 'I know it, my son, I know it; he also shall

become a nation, and he also shall be great; however, his younger brother shall be greater than he, and his seed shall become a multitude of nations’.”

We need to understand what is the meaning of this holy dispute between Yosef and Yaakov regarding Ephraim and Menashe? Also, why does the Torah go into detail about the positioning of Ephraim and Menashe when it mentions Yosef bringing them to his father, as in “Ephraim in his right hand toward Israel's left hand, and Menashe in his left hand toward Israel's right hand”? Why did Yaakov cross his hands and twist them from right to left and left to right? What practical advice can we learn from all this? According to the above words of Rebbe Nachman we can understand very well. Menashe alludes to the trait of fear, as he was so called (*Bereishis* 41:51) “for G-d has made me forget all my toil, and all my father's house.” This corresponds to fear, which stems from the “left side” and “pushes away”; for his great fear pushed away from him all of his previous worries and great suffering which he experienced so that they wouldn’t prevent him from serving Hashem. Not so with regards to Ephraim, who alludes to the trait of love, as it is written (*ibid.*) “for God has made me fruitful in the land of my affliction.” He corresponds to increasing and multiplying one’s *mitzvos* and good deeds due to the great love which a person has for Hashem. This is the “right hand” which “brings close” and brings the person to a great joy in Hashem’s G-dliness.

Yosef brought Ephraim and Menashe to his father Yaakov in order for him to bless them prior to his passing. This is because the main fear and love is received from the *Tzaddik* and Yosef wanted them to learn these traits from Yaakov accordingly. The main perfection of these traits is when the right is included in the left and the left in the right, making fear and love as one. Therefore, “And Yosef took them both, Ephraim in his right hand toward Israel's left hand, and Menashe in his left hand toward Israel's right hand.” That is, he brought Ephraim – who corresponds to love/right – to Israel’s left; and Menashe – who corresponds to fear/left – to Israel’s right in order to join them as one. However, he was meticulous in that Menashe be precisely to Israel’s right, because fear must come first, as above; then, love will follow automatically. For Yosef *HaTzaddik*, who experienced much suffering and agony from his youth and was tested with all types of harsh tests in the immoral land of *Mitzrayim*, knew very well the greatness of having to begin through fear; because without it, it’s impossible to attain love at all. Therefore, he stood Menashe – the trait of fear – to Israel’s right in order for him to receive the blessing first.

However, Yaakov *Avinu*’s point of view was from the perfection and final purpose, which is that the main perfection is to arrive to love and joy. That one should love Hashem to the point of fulfilling the *mitzvos* with such joy that he doesn’t desire any other reward except the opportunity of fulfilling another *mitzvah*. Therefore,

“And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Menashe's head, guiding his hands wittingly; for Menashe was the firstborn.” He didn’t change their positions; rather Menashe remained to his right and Ephraim to his left. Only that he “guided his hands wittingly,” crossing them from right to left and left to right, in order to join the right and left as one. Menashe remained to his right “because Menashe is the firstborn” and surely one needs to begin through fear. However, “And Israel stretched out his right hand, and laid it upon Ephraim's head,” because the main purpose is to reach the perfection of love and joy. Therefore, he placed his right hand over his head and said (verse 19) “his younger brother shall be greater than he, and his seed shall become a multitude of nations.” This is because by beginning with fear, automatically one comes to great love which is the main thing and the entire world will be filled with the true revelation of Hashem’s existence. This is fulfilled through Moshe’s student Yehoshua, who came from the tribe of Ephraim (see Rashi on verse 19). He endowed the Children of Israel with the Land of Israel and taught them Torah. For what was previously small and constricted – the aspect of fear – eventually became great and famous – the aspect of love; and he revealed Hashem’s love throughout the entire world.

This is the greatness of Reb Noson's *yarhzeit* (anniversary of one’s passing from this world) which is on the 10th of *Teves*. For Rebbe Nachman himself was completely hidden and concealed from the world; remaining secluded from others for the majority of the day, and his followers were all in fear and awe of him. However, Reb Noson understood that Rebbe Nachman’s light was a gift to the entire world. Therefore, he sacrificed himself to reveal Rebbe Nachman’s teachings to everyone and always loving and bringing others close to Rebbe Nachman’s light. Were it not for Reb Noson we would not know anything about Rebbe Nachman, as Rebbe Nachman himself stated (*Chayei HaRan* #370) “Were it not for Reb Noson not a single page of my pages would have remained.” Reb Noson was to the Rebbe like Yehoshua was to Moshe *Rabeinu* who came from the tribe of Ephraim; who revealed and spread his master’s teachings throughout the entire world. Through him is fulfilled “and his seed shall become a multitude of nations” – that the Jewish souls would be sons and students of Rebbe Nachman. Also in the near future, the entire world will come close to Rebbe Nachman’s great light and receive true fear and love [Note: see *Chayei HaRan* #339, *Yechezkel* 36:26 where “*LeV BaSaR* (heart of flesh) resemble the letters of *BReSLov*.”]. Therefore, happy is the person who merits studying Rebbe Nachman’s and Reb Noson’s books, for through them he’ll merit true fear and love. And may Hashem grant us the merit of seeing the revelation of Hashem’s G-dliness throughout the entire world, and see with our own eyes the coming of our righteous *moshiach* and the rebuilding of the *Beis HaMikdash*, speedily and in our days. *Amen v’amen*.

