Friday Night, Parshas Ki Saytzay, 5766

Friday night, at the first Shabbos meal, Mohorosh *Shlit"a* spoke inspiring words on the topic of guarding oneself from the *klipa* (impurities) of Amalek, based on *Lekutei Mohoran*, Part II, Lesson 19.

Rebbe Nachman says: "There is a stumbling block in every type of wisdom, which is an aspect of Amalek. And this stumbling block can cause one to fall, G-d forbid. However, when the Tzaddik delves into these seven wisdoms [Note: Our Sages teach that there are seven general categories of wisdom in the world], he is able to fortify himself and remain standing on his level through *emunah*, which is an aspect of (*Habakkuk*, Ch. 2): 'But the righteous shall live by his faith'." (These are the words of Rebbe Nachman.)

Mohorosh explained that every type of wisdom in the world was created in order that we would be able to recognize Hashem through that wisdom. And it is certain that from everything in the world, one can come to an awareness of Hashem. Attaining this awareness was the main purpose of creation, as it is written in the Zohar (*Bo*, 42a): "The entire creation was brought into being in order that we recognize Hashem", that is, so that we would merit to find Hashem within each and every detail of creation. Therefore, everything that was created in this world exists only so that a person can reach this goal. And therefore, so long as a person's heart burns for Hashem with a holy fire, and his main desire being only to draw closer to Hashem, then he will undoubtedly be able to recognize the wisdom and the divine intelligence that exists in everything, and draw closer to Hashem through that very thing (*Lekutei Mohoran*, Part I, Lesson 1). For through his heart being on fire for Hashem, he will certainly come to recognize his own humility and the exaltedness of the Creator. And this awareness will arouse him to seek out and find the wisdom and divine intelligence in everything. And he will bring himself closer to Hashem by means of this very wisdom and intelligence.

However, the *klipa* of Amalek is the concept of "cooling off" and "heaviness" in serving Hashem, as it is written (*Devarim*, Ch. 25): "How he (the nation of Amalek) met you (*karcha*) on the way [*karcha* can also mean 'he cooled you off]…" for Amalek places within a person feelings of self-importance and

arrogance; thus, the *gematria* of Amalek (240) is the same as that of the word *Ram* (high/lofty). And as soon as feelings of self-importance and arrogance enter a person, he begins to "cool down" in his service of Hashem; his mind starts getting confused and mixed up, and doubts in his *emunah* begin to creep in, G-d forbid, for the *gematria* of Amalek is also the same as that of the word *safeik* (doubt). Therefore, the essence of the stumbling block of Amalek is that within every type of wisdom it places the *klipa* of self-importance and arrogance. And then, instead of a person's heart igniting with the passion to find Hashem through that wisdom, the opposite occurs and that same wisdom only serves to cool down his heart and to confuse his emunah. And as a result, he begins moving farther and farther away from serving Hashem, G-d forbid.

Therefore, the main strategy to fight against Amalek is to draw close to the true Tzaddik who is an aspect of Moshe *Rabbeinu* who fought against Amalek and placed warmth and passion in the hearts of Israel so they should always burn with a holy fire for Hashem. For through drawing close to a true Tzaddik, humilty will begin to enter a person (*Lekutei Mohoran*, Part I, Lesson 10), and then he will have the strength to stand up against the *klipa* of Amalek and to come out from all of his doubts. Moreover, his heart will warm up in his service of Hashem. Not only will he himself begin to serve Hashem with more warmth and passion, but he will also have the power to transfer his warmth and passion to others. And the main thing is that he should be so inspired to serve Hashem until he is able to transfer his warmth to others (*Lekutei Mohoran*, Part I, Lesson 152). And by inspiring others, he simultaneously turns up his own heat and becomes inspired to an even greater degree than ever before, in the way of emanating light and reflected light, that is, as the light radiates to others it also reflects back to him (*Lekutei Mohoran*, Part I, Lesson 184). Therefore, happy is the one who merits to be close to a true Tzaddik, for through the Tzaddik, he will receive true inspiration and passion to serve Hashem and he will even merit to bestow of his goodness upon others and to inspire a multitude of souls in their service of Hashem. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our parsha in the following way. It is written in our parsha (*Devarim*, Ch. 25): "Remember what Amalek did to you on the way when you were leaving Egypt; how he met you (cooled you down) on the way…" This is a positive commandment to always remember what Amalek did to Israel and how he sought to cool us down from serving Hashem. However, we need to understand why the matter of "on the way when you were leaving Egypt" is mentioned here in the context of recounting

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the evil deed of Amalek. According to the words of Rebbe Nachman we can understand it very well.

Leaving Egypt was accomplished through Moshe *Rabbeinu* who placed within the Children of Israel holy passion so that their hearts would burn for Hashem. And this holy fire in their hearts would burn up all of the evil and impurity they witnessed in Egypt in the house of bondage and which left their mark on the souls of Israel. However, since Hashem created everything with its own corresponding counterforce – for the sake of free choice – the wicked Amalek tried to cool off the holy passion that Moshe Rabbeinu placed within them and to replace it with feelings of self-importance and arrogance, in order to fill their hearts with doubts and cynicism. Therefore, the holy Torah commanded us to always remember the evil deed of Amalek and to run to the Tzaddikim who will warm us up with holy passion and inspiration. For only through the true Tzaddikim do we have any hope of being able to stand our ground in everything we go through "on the way", that is, when we are running to leave all of our personal and collective boundaries and limitations. And through sincerely trying to come close to the Tzaddikim, we will merit to set our hearts ablaze with a holy fire, until we can inspire and ignite other Jewish souls to also serve Hashem with warmth and passion. And the merit of the community will be ascribed to us.

And this is what we find in our parsha with regard to the mitzvah "*hakeim takim* (helping your friend lift a fallen animal)", as it is written (Devarim, Ch. 22): "You shall not see your brother's donkey or his ox falling down on the way and hide yourself from them; you shall surely lift them up again with him." Aside from the physical mitzvah to help lift up the animal or the package that has fallen off the animal when you see he is unable to do it himself, there is also a corresponding mitzvah in the spiritual realm: when one sees his fellow "falling" on the way and the fire for Hashem in his heart is cooling down, one should help him in this difficulty and arouse his heart toward Hashem. And this is "You shall not see your brother's donkey or his ox falling down on the way" – "*chamor achicha* (your brother's donkey)" – *chamor* (donkey) is the *chomrius* (physicality) of your brother which causes him to fall and cool down from serving Hashem. "Or his ox (*shor*)" – *shor* has the connotation of "looking or seeing" (Lekutei Mohoran, Part I, Lesson 1), as it is written (Bamidbar, Ch. 24): "*Ashureinu v'lo karov* (I see it but not in the near future)." For a person's "seeing" can also be a major cause of the diminution of the holy fire for Hashem in his heart, as our holy Sages have said (see Rashi on *Bamidbar* 15:39): "The eye sees, the heart desires and the

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body finishes the act." And when you see the powers of your fellow "falling down on the way", which is caused by the impurity of Amalek – the stumbling block which exists in every wisdom – which wants to trip a person up "on the way", you shall not "hide yourself from them". Even though your own *yetzer* will seduce you saying, "Why must I bother helping others, it is enough that I fulfill my own obligations." About this, the Torah says "you shall surely lift them up again **with him**" – if you involve yourself with lifting up your fellow, you yourself will also rise up with him. For, when you transfer your warmth, inspiration and passion for Hashem to others, your own warmth will gain energy and grow even warmer. May Hashem help that our hearts should always burn with passion for serving Him until we merit to ascend and be included in Him completely, for now and evermore. *Amen v'amen.*

Seudah Shlishis, Parshas Ki Saytzay, 5766

At the third Shabbos meal, Mohorosh *Shlit"a* spoke inspiring words about the power of thought, based on *Lekutei Mohoran*, Part I, Lesson 49.

Rebbe Nachman says: "There is an inclination for good and an inclination for bad, as our Sages say (*Talmud Brachos* 61): "'Then Hashem G-d formed (*Vayitzer*) the man [*Bereishis* Ch. 2]'. In this verse, the word *Vayitzer* – 'He formed' – is spelled with two *yuds* instead of the usual one *yud*, which alludes to the two inclinations – the good inclination and the evil inclination", that is, good thoughts are the good inclination, and evil thoughts are the evil inclination, for the essence of the inclinations are the thoughts and the wisdom in the heart, as it is written (*Breishis*, Ch. 6): '…and every inclination of the thoughts of his heart…' " (These are the words of Rebbe Nachman.)

Mohorosh explained that the essence of a person is his thoughts and that the thoughts are the abode of the *neshama*, as we say (in the prayer before putting on *tefillin*): "The *neshama* that is in my brain". And the *neshama*, which is thought, is Man's advantage over animals. Man has a *neshama* and the power of thought to steer him in whatever direction he desires. And where a person's thoughts are, that is where the whole person is (*Lekutei Mohoran*, Part I, Lesson 21). Therefore, a person's two inclinations – the *yetzer tov* and the *yetzer hara* – occupy the "space" in a person's thoughts. Good thoughts are the *yetzer tov*, and evil thoughts the *yetzer hara*. *Yetzer* is the language of

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"forming" (*Vayitzer* – 'He formed') and it is also closely related to the words "to paint (*tziyer*)" and "artist (*tzayar*)". The good inclination paints in a person's mind all things positive, images full of light and goodness. And it gives birth within a person to good *middos* (character traits) and good deeds. On the other hand, the *yetzer hara* paints images of darkness and evil in a person's mind. And it gives birth to bad *middos* and evil deeds, G-d forbid.

Therefore, it is an essential part of one's divine service to sanctify and purify his thoughts to the extent that they are always painting pictures of light and life and the pleasantness of being attached to Hashem. And then these thoughts will actually bring him to an attachment to Hashem. They will also help to guard him from all sorts of alien and evil thoughts that can bring him to actual evil and impurity, G-d forbid, as Rebbe Nachman once said to Reb Nosson while they were taking a walk together (*Lekutei Mohoran*, Part II, Lesson 114): "It seems that a person needs to guard himself very much from evil thoughts, G-d forbid", for an evil thought gives birth to bad *middos* and evil deeds, and then it will be very difficult to separate himself from them, especially when he falls into sins that relate to blemishing the *Bris*, G-d forbid, for from these sins are born "plagues of human beings (*nigei bnei adam* – from Samuel II, Ch. 7; the Zohar and *Midrash Bereishis Rabbah* 20:11 explain that sins of the *Bris* bring into existence destructive spiritual beings which harm the person who brought them into being) and when the time comes for him to depart this world, these destructive beings follow after him, mourning and crying for him just as his other children would mourn for him, and they say to him, "Give us life! Give us food!" And this is a great disgrace and embarrassment for him after he passes away, may G-d save us (*Lekutei Mohoran, Part* I, Lesson 141).

Therefore, it is essential that a person sanctify and purify his thoughts with every sort of holy activity, and especially to increase his learning of the holy Torah, which is the main antidote for the *yetzer hara* as our holy Sages have said (*Talmud Kiddushin*, 30b): "Hashem said, 'I created the yetzer hara and I created the Torah as its antidote." For the more a person puts himself into learning Torah, the more the Torah will purify his thoughts until finally the love of the Torah will enter his heart. And then, he will not want to separate from the Torah at all, as Rebbe Nachman once said (*Sichos HaRan* #17): "When the Torah shows love to a person, then he has absolutely no desire for *Olam HaBah* (The World to Come), for he only wants the Torah itself." Therefore, happy is the one who merits to throw himself into the love of the Torah, thereby purifying his thoughts through his attachment to Hashem. He

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will then get a taste of the World to Come in his lifetime, and live a good life in this world and the next, forever. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our parsha in the following way. It is written (*Devarim*, Ch. 21): "If a man will have two wives, the one beloved and the other hated, and they have borne him sons, both the beloved one and the hated one. And the firstborn son will be hers that is hated." Perhaps we can say that the holy Torah is teaching us a great lesson concerning the sanctity and purity of thought. "If a man will have two wives" – "wife" alludes to the power of thought, for our thoughts give birth to deeds (as explained in the holy book "*Noam Elimelech*" on this verse). And therefore, "If a man will have two wives" – that is, two types of thoughts – good thoughts are called "the beloved wife", as it is the one who gives birth within a person to good *middos* and good deeds; and evil thoughts which are called the "hated wife" since it is the one who gives birth to bad *middos* and evil deeds [see Rashi, at the beginning of Parshas Noach which speaks about the offspring of Noach, where he says that "The main offspring of the righteous is their good deeds."]. And there will be a great war between them, which is the war that takes place within a person – the war between the *yetzer tov* and the *yetzer hara*. "And they have borne him sons, both the beloved one and the hated one" – for the good thoughts give birth to good children and good deeds. And the evil thoughts give birth to bad children and bad deeds, G-d forbid. Moreover, the verse continues "and the firstborn son will be hers that is hated" – meaning that the evil thoughts will overpower the person and give birth to his firstborn – his main "strength and initial vigor (Bereishis, Ch. 49)", and he will be unable to free himself from this son's claim to his rights as the firstborn.

The holy Torah is warning us so that we shall be aware of the enormity of the blemish of evil thoughts. "Then it shall be on the day that he causes his sons to inherit whatever he has" – when the time comes for a person to leave the world "he cannot give the right of the firstborn to the son of the beloved one ahead of the son of the hated one, the firstborn" – that is, he will not be able to free himself from his evil deeds which were born from his evil thoughts, for they have become *nigei bnei adam*, G-d forbid, and they demand life and an inheritance according to the rights of the firstborn. And this is a great shame and disgrace for the father, G-d forbid. And there is only one thing left for him to do in order to purify his mind and free himself from these punishments and that is to gather all of his strength and to put all of his thoughts into the Torah. And through his cleaving to the Torah, he can return

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his inheritance to the son of the beloved wife – to the good thoughts – to illuminate his soul with the light of Hashem's G-dliness, for this is how the *Mishnah* decides the law (*Talmud Baba Basra* 126b): "In regards to one who divides his possessions and gives equal share to all his children. If he says that he is giving an equal **inheritance** to all of his children, he has said nothing, because the firstborn has the right to a double share of the father's inheritance; but if the father says he is giving equal portions of his possessions as a **gift** and not as an inheritance, then his words stand." Since it is being given as a gift, it is permitted for him to bypass the rights of the firstborn and to give his possessions to whatever son he wishes. If so, then he can free himself precisely through the holy Torah which is called a "gift", as our Sages have said (*Talmud Eiruvin* 54a) on the verse (*Bamidbar*, Ch. 21): "And from the wilderness (*Midbar*) a gift" – If a person makes himself like a desert (*midbar*) which everybody treads on, then the Torah is given to him as a gift." In this way, he can return the inheritance to the son of the beloved wife – the good thoughts – and he can hide himself from the son of the hated wife – the evil thoughts. As the verse continues (*ibid*): "And from *Matanah* (a gift) *Nachliel* (an inheritance)" – the inheritance of G-d (*Nachliel*) – the Torah – is given to him as a gift (*Talmud Eiruvin* ibid). For through *teshuva* and throwing himself into the Torah, he will merit to receive "*Matan Nachliel*" (The gift of the inheritance of G-d) – to behold the sweet radiance of the Torah and to enjoy the fruits of his good thoughts. And this is the allusion in the verse: "Then it shall be on the day that he causes his sons to inherit whatever he has" – the last letters of these words in Hebrew spell "Torah" (as is brought in the *Baal HaTurim*), for it is precisely through the holy Torah – which is given as a gift – that he will be able to cause his sons to inherit in the proper order and to give the greatness and the honor to the son of the beloved wife – the good thoughts – and return to being attached to Hashem. May Hashem help us sanctify and purify all of our thoughts through our attachment to the Creator, may His Name be blessed, so that we will always be attached and connected to the light of the holy Torah, for now and evermore. *Amen v'amen.*

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