

Collection

# *Toch HaNachal*

(Within the Stream)

Wonderful words which were spoken  
on Shabbat *Parshas Ki Seitzei* 5767

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

Compiled and Printed  
Chodesh Elul 5770

## Seuda Shlishis, Parshas Ki Setzei 5767

At the third meal, Mohorosh *Shlit"a* spoke inspiring words regarding the verse (*Devarim* 21:10), "When you will go out to war against your enemy", based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 107.

Rebbe Nachman says: "When you will go out to war against your enemy, Hashem your G-d, will deliver him into your hands.' The explanation is as follows: 'When you will go out to war against your enemy' – this is the *yetzer hara*. 'Hashem, your G-d, will deliver him into your hands' – as if to say that the *yetzer hara* will entice you that "Hashem, your G-d... is in your hands" by the way of: "The *Tzaddik* rules with the fear of G-d (*Sh'mue* 12, 23:3). The *Torah* gives us advice for this saying: 'you shall take his captives' – that is, if you wish to conquer your enemy – pride – you should say: "If I possess arrogance, G-d forbid, how will Hashem dwell with me at all? Is it not written, 'I (Hashem) and he, cannot both dwell in the world?'" (These are the words of Rebbe Nachman).

Mohorosh explained that the main greatness of man is to know that he is nothing and that everything he has attained – including conquering his evil inclination, performing *mitzvot* and good deeds – is all a gift due to Hashem's great kindness. This is as it is written (*Kidushin* 30b), "Were it not for the Holy One, blessed be He, helping a person, he cannot succeed." We find, even if a person has already reached great and exalted levels of G-dliness, he needs to know that it is all due to Hashem's kindness and needs to guard himself from all feelings of self-importance and pride which are the most inferior traits of all. This is what our sages of blessed memory stated (*Sotah* 5a), "the Holy One, blessed be He, declares, I and he (the arrogant one), cannot both dwell in the world." We find, that the main greatness of man is to recognize and know his place and that all of the levels he merits reaching are purely a gift from Hashem. The more he subdues himself and requests Hashem to have mercy on him and open the gates of holiness for him – the more he merits being an *ish kasher* (upright individual) in truth. As we find how once Rebbe Nachman cried before Hashem prior to his passing, "Master of the Universe, how does one merit being a simple Jew?" This is because the true *Tzaddikim* cleave to Hashem in truth and are constantly ridding themselves of their own wisdom and understanding altogether, and begin serving Hashem anew; literally as a newborn child. Through this, they merit elevating themselves higher and higher.

In this way, Rebbe Nachman explains the verse in the beginning of the *parsha* (*Devarim* 21:10), "When you will go out to war against your enemy". That is, when you will go out to wage war against the intellectual enemy – the *yetzer hara* (evil

inclination) – and you will merit overpowering and triumphing against him. Then the *yetzer hara* will try to fool you in a different way in order to cause your downfall; and it is through feelings of self-importance and pride. What does he say? "Hashem, your G-d, is delivered, so to speak, into your hands". That is, the *yetzer hara* will entice you with "Hashem, your G-d is in your hands", saying "You have already reached high levels of understanding and you already rule with the fear of G-d, as it is written (*Moed Katan* 16b) 'The Holy One, blessed be He, decrees and the *Tzaddik* nullifies the decree.' And through this the *yetzer hara* tries to cause a person to fall into pride and conceit, G-d forbid. The verse continues: "and you shall take *his* captive" – that is, in the way that he wants to overpower *you* – with arrogance – through this you should overpower *him* and tell him, "If I possess arrogance, G-d forbid, how will Hashem dwell with me at all? Because Hashem says regarding a proud person, 'I and he cannot both dwell in the world'. If so, I have not reached any high level at all." And through this he merits to subdue the *yetzer hara* and be an *ish kasher*.

In the same way, the phrase "and you shall take his captive" also hints to the holiness of *Shabbos*. Regarding *Shabbos*, it is written (*Shemos* 16:29), "Every man shall remain in his place; let no man go out of his place on the seventh day." And Rebbe Nachman explains (*Likutei Mohoran*, part I, lesson 79) that through the holiness of *Shabbos* a person draws upon himself humility; thereby recognizing his place and retaining his honor beneath his (spiritual) level. And this is "Every man shall remain in his **place**" – that is, beneath his own level. At any case, "let no man go out of his **place**" – that is, let him not seek honor beyond his (spiritual) level; as in the event of Zimri who performed immoral acts and wanted a reward as Pinchas the *Tzaddik*. Due to the great light which is revealed on *Shabbos*, a person feels his lowliness and knows that everything that he has become is all due to Hashem's great kindness. Therefore, it is specifically through "remaining in one's place" – which hints to the holiness of *Shabbos* – one merits to subdue the *yetzer hara* which wants to cause you to become arrogant, G-d forbid. In this way, you will merit recognizing your true place.

There is also a connection to the above concepts at the end of the *parsha* regarding the obliterating the remembrance of Amalek. Rebbe Nachman explains (*Likutei Mohoran* part II, lesson 19) that the main enticement of Amalek is thoughts of self-importance. He wants to make a person think that the main service to Hashem is purely intellectual – that is, to know and understand the essence of the *mitzvos* and to serve Hashem with wisdom and intelligence instead of the actual fulfillment of *mitzvos*. Regarding Amalek, it is written (see Rashi verse 18) "This refers to the fact that Amalek cut off the circumcised flesh of the male Jews, and cast them up

(provocatively) towards Heaven (exclaiming to G-d: "You see! What good has Your commandment of circumcision done for them?)" He was an agnostic and interpreted everything intellectual alone and scoffed at the actual performance of *mitzvos* (see there all of Rebbe Nachman's words..

And this is "When you will go out to war against your enemy" – that is, the *yetzer hara* which is the *klipah* of Amalek who entices a person to be negligent in his performance of *mitzvos*. Through this, he traps a person in his nest and causes him to fall into sinning, may G-d spare us, as it is written (*Devarim* 25:18) "how he *karcha* (seized) you on the way"; *karcha*, an expression denoting seminal emission and defilement (see Rashi). And this is "your enemy" specifically, for he fights against you, enticing you to sin, may G-d spare us; as it is brought in the words of Rebbe Nachman (*Sefer HaMidos*, *Niuf* #26) "The *klipos* (plural for *klipah* – husk/forces) which are created by spilling seed in vain stand up against a person and cause him much sorrow." For this, the holy *Torah* gives us beautiful advice saying, "Hashem, your G-d, will deliver him into *your hands*". That is, begin overcoming him by fulfilling Hashem's *mitzvos* with "your hands" – meaning, physical/actual *mitzvos* – and don't rely on the intellect alone. Then, "you shall take his captives" – not only will you merit doing *teshuvah* (repentance), but you will also cause those around you to do *teshuvah* as well. Because the person who performs physical *mitzvos* causes others to fear G-d and emulate his actions. And everyone has the capability of doing this, as Rebbe Nachman explains (*Likutei Mohoran* part II, lesson 19) the verse (*Kohelet* 12:13) "At the end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the all of man." That is, to serve Hashem with simplicity and wholeheartedness and to fear Him and fulfill physical *mitzvos*; this everyone can do." This is not so for those who serve Hashem only intellectually and with their own wisdom. Not everyone is able to do this, only the "clever" and philosophers, and it is impossible for simple folks to emulate them. Therefore, as soon as one makes complete *teshuvah* and performs physical *mitzvos*; then "you shall take his captives" and cause others who have been caught under the traps of the *yetzer hara* to return in perfect *teshuvah*. May Hashem grant us the merit of returning in perfect *teshuvah* before Him, particularly in this month of Elul, and may we merit receiving a good and sweet new year, a year of redemption and salvation for all *Am Israel*. *Amen .vamen.*

