



Collection

# *Toch HaNachal*

(Within the Stream)

Wonderful words which were spoken  
on *Shabbat Parshas Lech Lecha* 5770

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

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## Friday Night, Parshas Lech Lecha 5770

At the first meal, Mohorosh *Shlit"á* spoke inspiring words regarding the verse (*Yechezkel* 33:24) “Abraham was one,” based on the teachings of Rebbe Nachman found in the introduction of *Likutei Mohoran Taninah* (Part II).

Rebbe Nachman says, “It is written (*Yechezkel* 33:24) “Abraham was one”. This means that Abraham served Hashem only by way of being “one”. In other words, he saw himself as if he was the only person in the world. He ignored all those who were distant from Hashem and tried to deter him, including his own father and others who stood in his way. He acted as if he was alone in the world. This is the meaning of, “Abraham was one.” The same applies to anyone who wants to begin serving Hashem. For it is impossible to do so other than through this way, that a person sees himself as if he were the only one in the world. He must ignore all those who try to deter him, including one’s own parents, or father-in-law, wife, children or whoever else, as well as the obstacles he experiences from those who make fun of him and try to dissuade him from serving Hashem. He must be totally unmindful to this and ignore it completely. Rather, he should be as “Abraham was one” – as if he is the only person in the world.” (These are the words of Rebbe Nachman).

Mohorosh explained that Rebbe Nachman taught us a general rule in serving Hashem in that when a person desires to serve and come close to Hashem in truth, he must not pay any attention to anyone in the world, whoever they may be. Rather, he should think of himself as the only one in the world with Hashem. He should do whatever is in his power to fulfill Hashem’s Will and to come close to Him in truth; for through this, he’ll surely merit being very successful in all aspects. This is because a person experiences many obstacles when trying to serve Hashem, whether from a friend or from his own family, who mock and make fun of him and only want to dissuade him from his service. However, when he is not mindful on them at all, rather he serves Hashem as if he were the only one in the world, then he’ll be very successful in all his endeavors. This is the secret to the success of the *Tzaddikim* in each generation, who chose for themselves this way of serving Hashem, without paying any mind to those in their generation who mocked or made fun of them. Rather, they fulfilled to perfection what is written at the beginning of the *Shulchan Aruch* (*Orach Chaim* #1) “Do not be ashamed before those to mock one who serves Hashem.” Though this, they were very successful in all areas.

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This also comes to include the barriers which a person experience from himself – like those of one's own *yetzer hara* (evil inclination), as well as ones' evil desires and attributes which overcome him – and how he shouldn't pay them any attention at all. Rather, he should continue in his service and know that everything is according to Hashem being "One". Meaning, that Hashem is trying to show him how to remain firm in his service. This too is included in what Rebbe Nachman taught us regarding "Abraham was **one**". That Abraham *Avinu* bound himself to Hashem and knew very well that Hashem is "**One**," to the point that he elevated and bound himself in His Oneness; becoming "**one**", as it were, with Hashem. This is the level of the *Tzaddikim* who merit including themselves in Hashem altogether; causing His holy Name to shine before their eyes at all times. Therefore, they're unmindful of anything in the world that tries to deter them; rather, they fulfill Hashem's Will in order to have His light shine upon them and do not allow others to confuse them at all. So it is with every person, being that he too has a unique point for which the world was created (see also *Likutei Mohoran*, part I, lesson 282). If he doesn't pay any attention to others, rather he works on building up this good point, he'll surely merit being very successful in every aspect of his life.

Mohorosh related a story about the holy Rebbe Menachem Nachum of Chernobyl, may his merit protect us, who was greatly known for giving *tzedakah* (charity) and collecting large sums of money for the poor and broken hearted in Israel. He was once sitting in his room with his eyes closed in great *deveikus* (cleaving to Hashem), as was his custom, when a certain pauper came to him crying his heart out about how he, his wife and children didn't have any bread to eat or clothing to wear. The holy Rebbe Nachum had great pity on this man and brought out for him some new

clothing from his own wardrobe, gave him a great sum of money of fifty gold pieces and sent him on his way, returning to his devotions. When the pauper saw that the holy Rebbe never opened his eyes to look at him, he took with him two silver candlesticks which were on the table and left. As soon as the pauper left the house the *gabais* (rabbi's assistants) noticed that he'd taken their Rebbe's silver candlesticks and immediately chased him down and caught him. They began to shout at him saying: "Thief! Robber!"...but he responded shouting: "The Rebbe gave them to me!" The *gabais* immediately took him to their Rebbe's room and showed him how this pauper had taken his candlesticks and even had the audacity to say that "The Rebbe gave them to me!" Now, Rebbe Nachum did not want to embarrass him, so he said, "Yes, yes, I gave them to him" and sent him on his way. When the pauper left the house, the *gabais* immediately asked their Rebbe with great surprise why did he allow the thief to continue in this ways, to which he responded "Regarding Hashem we say (Rosh Hashanah Prayer) 'Who is good and beneficent to the wicked and the good.' Therefore, I too want to behave in such a way; so why do you desire to take this away from me?"

We see with this that a *Tzaddik* chooses for himself the way in which to serve Hashem and doesn't allow those around him to confuse him, whoever they may be. Therefore, happy is the person who understands the above teaching which Rebbe Nachman gives us of "Abraham was one" and doesn't pay any attention to others who try to stand in his way of serving Hashem. Rather, he seeks to find that unique point in himself and brings it out from potential into actual. Through this, he'll merit being very successful in all his endeavors and merit being elevated and bound to Hashem in truth throughout his life. Happy is he and fortunate is his lot.

Mohorosh connected the above ideas to our *parsha* in a wonderful way. It is written (*Bereishis* 12:1) "Hashem said to Abram, 'Go for yourself from your land, from your place of birth, and from your father's house to the land that I will show you.'" Perhaps we can say that Rebbe Nachman's words of "Abraham was one" are alluded to in this verse. Rebbe Noson explains (*Likutei Halachos, Shabbos, Halacha 7, par. 75*) "Hashem told Abraham *Avinu*, '**Go for yourself**' – that specifically *you* should be going in the direction towards *your* mission in life – meaning, towards the source of *your* soul. You should ask yourself in every way you go and direction you take in this world: 'Is this really the best thing for me?' Meaning, "Is what I'm doing now guiding me towards the source of *my* soul and towards developing *my* unique point (which is my mission in this world)? You shouldn't pay any attention to the obstacles that come your way, whether they come from the outside or from within yourself. '**From your land**' – meaning, leave *your* own physicality and materiality where you find yourself in and distance yourself from those who dwell in your land and don't pay any attention to them at all, for they are only trying to

dissuade you from serving Hashem. **‘From your place of birth’** – meaning, don’t pay any attention to the physicality of the place where you came from, since this too prevents you from serving Hashem (for example: someone born in an irreligious home). As is written (*Tehilim* 51:7) ‘Behold, I was brought forth in iniquity, and in sin did my mother conceive me.’ Nevertheless, you are commanded to leave your place of birth and not pay any attention to this whatsoever.”

**“From your father’s house”** – your family, those close to you, for they too cause you many obstacles in serving Hashem. You need to distance yourself from them as well, if they try to deter you from your Divine service, and go in the direction towards *your* soul and imagine yourself as though you are the only one in the world. This is **“Lech Lecha** (Go for yourself)” – which has the numerical value of 100 [*Lamed*(30)-*Kaf*(20)-*Lamed*(30)-*Kaf*(20)]. This alludes to what our holy sages said (*Avos* 5:21) “At (age) one hundred, it’s as if one has died and passed away and disappeared from the world.” You should imagine as though you have already left the physicality of this world and you have no obligation at all to those who try to deter you from serving Hashem.

**“To the land that I will show you”** – you should go towards the place that I will show you and there you will be shown the revelation of Hashem’s G-dliness in every single thing and you will no longer be confused by anything. This is what the *Baal HaTurim* explains, “**‘Areicha** (“I will show you” – spelled *Aleph-Reish-Aleph-Kaf*)’ has the numerical value of **‘Be’ananim** (“with clouds” – spelled *Beis-Ayin-Nun-Nun-Yud-Mem* – 222).’ This teaches that the clouds went before him and showed him the way.” This is the level of the *Tzaddikim* who merit having Hashem’s infallible Name shine before their eyes at all times, as it is written (*Tehillim* 16:8) “I have placed Hashem before me at all times.” They go wherever Hashem’s Name shines just as the Children of Israel walked in the desert and were surrounded by the Clouds of Glory which showed them the way to go. When a person reaches this level, he then cleaves to Hashem and becomes as “one” with Him. This is “Abraham was one” – he didn’t allow himself to become confused by anyone in the world. And may Hashem grant us the merit of reaching this level of cleaving to Hashem in truth, not paying any attention to the things in the world that try to deter us from seeing how Hashem is the only true existence, until we merit being elevated and included in Him altogether, from now and forever. *Amen v’amen.*

