

Collection

Toch HaNachal

(Within the Stream)

Wonderful words which were spoken

on Shabbat Parshas Tzav 5768

By the *Rav* and *Tzaddik*,

Mohorosh Shlit"o

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Friday Night, Parshas Tzav 5768

At the first meal, Mohorosh *Shlit"á* spoke inspiring words regarding prayer and miracles, based on the teachings of Rebbe Nachman in *Likutei Mohoran* part I, lesson 7.

Rebbe Nachman says, “Know! The main reason for exile is the lack of *eMuNaH* (faith), as is written (*Shir HaShirim* 4:8), “Come, gaze from the peak of *AMaNaH*.” And *emunah* is tantamount with prayer, as in (*Shemos* 17:12), “his hands were *emunah*,” which Onkelos translates: “[his hands] were spread out in prayer.” And prayer corresponds to miracles, the supernatural. For prayer is above nature; the natural course dictates a certain thing, but prayer changes nature's course. This is a miracle. And for this, one needs faith. A person has to believe that there is an Originator with the power to originate as He sees fit. This is the meaning of what our Sages taught: Mashiach son of David will not come until the last penny is gone from the pocket (*Sanhedrin* 97a) – that is, gone are the atheists who have no faith in miracles and explain away all miracles as natural means. There is an angel that encompasses all miracles that has “the appearance of an *EGLa* (calf).” This corresponds to *EiGuLim* (circles), which is an aspect of faith, as is written (*Tehillim* 89:9), “Your faith encircles you.” “And its lips were split open” alludes to prayer, as in (*Tehillim* 51:17), “Hashem, open my lips.” This angel encompasses all miracles. This is the meaning of, “until *TiKhLeH PRuTaH min haKiS* (the last penny is gone from the pocket).” For there are people who conceal all miracles, which are encompassed in the angel whose “lips were *PRiTaH*.” They *m'KhaSim* (conceal) all miracles with natural explanations. When this is *TiKhLeH* (gone), and there is abundant faith in the world, then Mashiach will come. For the redemption essentially depends upon this (faith), as it is written, “Come, gaze from the peak of *Amanah*.” (These are the words of Rebbe Nachman).

Mohorosh explained that someone who merits purifying and clarifying *emunah* (faith) sees Hashem's miracles at all times and in every situation. For the entire way of nature is a great miracle from Hashem and it's only that it's hidden within something called “nature”. However, the person who merits obtaining perfection in *emunah* sees Hashem's miracles all the time. Especially someone who occupies himself in prayer, he sees how Hashem changes nature through his prayer; for nature dictates this way and Hashem changes it. Then it is revealed that in reality there is no such thing as “nature” whatsoever; rather Hashem is hidden within it. The more a person engages in prayer, the more he purifies and clarifies his *emunah* until the point in which he sees miracles and wonders at all times and in every situation. In this way he nullifies the knowledge of apostasy and heretics who deny and explain miracles by way of nature. Not only don't they see Hashem's hand within nature;

rather, even if Hashem would reveal to them an outright miracle, they would deny it and explain it by way of nature – saying that miracles do not exist, may Hashem spare us.

However, the Jewish people fight against them with the power of *emunah* for they are constantly occupied in prayer. They show the entire world how Hashem changes nature through the power of Israel's prayers. Then their deceptive knowledge of apostasy is nullified and everyone sees that there is an Originator with the power to originate as He sees fit. And through this the redemption will come; for the redemption depends on the merit of *emunah*, as it is written (*Shir HaShirim* 4:8) “come and gaze from the peak of *Amana*.” Our sages said regarding this verse (*Tanchuma Beshalach*) that “all future redemptions will occur in the merit of *emunah*.” We see that the more one engages in prayer, the more he reveals holy *emunah* in the world and draws down the light of redemption. Therefore, happy is the person who merits engaging in prayer at all times, for he will see miracles and wonders in every aspect of his life and he will merit a full redemption of body and soul in order to greet the *Shechinah*. Happy is he and fortunate is his lot.

Mohorosh connected the above concepts to the *parsha* we read on Purim in the most amazing way. It is written (*Shemos* 17:15) “Then Moshe built an altar, and he named it Hashem is my miracle.” Rashi explains: “‘he named it’ – the altar; ‘Hashem is my miracle’ – Hashem performed a great miracle for us in this place.” We need to understand why is it that specifically at the place where the war against Amalek took place that Moshe decided to build an altar and call it “Hashem is my miracle”? Also, what is the connection with the very next verse (16) “And he said, for there is a hand on the throne of Hashem, [that there shall be] a war for Hashem against Amalek from generation to generation.” According to the above words of Rebbe Nachman, we can understand this very well. Amalek is the root of all apostasy and heresy because he denies the power of miracles and explains everything according to chance, coincidence and luck. This is what is written regarding him (*Devarim* 21:18) “how he happened upon you (he cooled you off) on the way” – for he attributes everything to chance and denies Divine Supervision (*Likutey Mohoran*, part II, lesson 19). The main war against him is through Moshe Rebbeinu, who revealed the power of prayer to the world, as it is written (*Shemos* 17:12) “he was with his hands in faith” – and the Aramaic translation says “spread out in prayer”. And prayer is called “*emunah*”, because it is specifically through the power of prayer that one merits *emunah*. Then miracles and wonders are revealed throughout the world and all will see how there is an Originator with the power to originate as He sees fit.

This is “Moshe built an altar, and he named it Hashem is my miracle.” Because precisely at the war against Amalek, where the heretical knowledge of those who

deny the power of miracles was hidden and nullified. This was in order to remind everyone of the great miracle which Hashem performed against Amalek; so that they would understand very well that Hashem is “my miracle” and that He does great miracles and wonders for *me*, and there are no coincidences at all! This is, (verse 16) “And he said: ‘For there is a hand on the *kes* (throne) of *Kah* (one of Hashem’s names spelled *Yud-Hey*)’” – in order to know that the forces of Amalek “*kis* (conceal) *Kah*”. That is, to cover up the miracles which Hashem performs and to cover up the holy mentalities of *Am Israel* called *Kah* (*Yud-Hey*) – which are *chochmah* (wisdom) and *binah* (understanding) – so that they shouldn’t see Hashem’s wonders in every aspect of their lives, G-d forbid. Therefore, “[there shall be] a war for Hashem against Amalek from generation to generation.” Because we need to constantly subdue these forces of apostasy and reveal the miracles which Hashem does for us at all times until *emunah* is revealed before everyone’s eyes and the redemption will come.

Also, there is a hint to this within Rashi’s words on this week’s *parsha* (*Vayikra* 6:2) “Command Aaron” – to encourage and impel Aharon and all subsequent generations. As Rabbi Shimon said, ‘regarding lack of *kis* (money), everyone needs encouragement’.” “Lack of money” is the concept of heresy which the atheists deny and explain miracles in a natural way, saying that they don’t exist, G-d forbid. In a place where there is a “lack” of “*kis*” – the evil forces of Amalek – who *m’KhaSim* (cover up) the miracles with natural explanations. Therefore, we need to encourage all subsequent generations so that they shouldn’t go allow the evil forces of Amalek to exist. Rather, they should subdue him in every generation and reveal *emunah* and prayer throughout the world. And through this they will see the miracles and wonders in all of the aspects of their lives. And may Hashem grant us the merit of seeing the fall of Haman and Amalek and that *emunah* and miracles should be revealed before everyone’s eyes, until we merit of seeing the rise of Israel through our righteous Moshiach, soon and in our days. *Amen v’amen*.

