



Victory is Ours!

Sicha – 12 Teves, 5747-1987

One week after the Rebbe's court victory regarding ownership of his predecessor's library,

The Rebbe teaches a lesson from the phrase used by Chassidim during the trial:

We find a lesson in Torah related to this matter, a lesson so obvious that one need not be a scholar to grasp it; we merely need to read the story told in the Midrash.

The story teaches a clear lesson how to ensure that the evil inclination should not dare to disturb us; because he already knows the outcome of his past experience when this event took place, as the Midrash relates in Kedoshim.

What must we ensure? Every Jew, aside from the righteous, who have no evil inclination or those who have transformed their evil inclination to good – all others possess two souls, as explained in Tanya: One soul is the good inclination, and the other soul is the evil inclination.

When these souls struggle within the Jew, we must be vigilant; the good inclination will tell one to obey the Rebbe, Jewish law, and the Talmud's legal rulings in chapter Chelek – immediately, doing his job, the second soul tries to distract the person.

It looks for explanations: That the words do not apply now, that this is not the time or place intended, or that it was said merely for appearances – but in truth, some other rule applies now – with all the excuses, untruths, that the evil spirit can conjure up, where it resides, in the left side of the heart.

The following occurrence is told in the Midrash on Kedoshim, and after this talk anyone can take out the book and read all the details: A Talmudic sage was approached by a spirit, – that's the word used by the Midrash, a spirit – and it identified itself as a good spirit.

The spirit resided at this river.

It had guarded the area the entire time, that the Jews there were able to use the river and the area so that nothing undesirable should occur.

Now, the spirit had been informed that an unholy spirit was planning to come desiring to make trouble for those who came to use the river, and it intended to bring along its helpers to wrest control of the area.

So the Sage questioned the spirit "What do you want from me?" And the spirit answered – so states the Midrash in Kedoshim: "Return to your city, and gather the Jews and tell them to prepare themselves." When the good spirit will see that the evil spirit is planning to come, which wishes to endanger the Jews, it will alert him.



...Then, come with the group of Jews who had prepared various noisy tools.

They should then stand near the good spirit, in the path of the oncoming evil spirit, and shout." What should they shout? "Didan Notzach, Victory is ours!" When should they shout Didan Notzach? When they need to expel the evil inclination.

And they knew from the outset that the evil spirit knows of the good spirit's presence, and knows what the good spirit's advice is, nevertheless he is not afraid; so without saying "victory is ours" – and shouting it, it remains unclear who would be victorious.

However, when we say Didan Notzach properly, as the Rebbe wants, we will expel the evil inclination.

To the extent, as the Midrash concludes, on the face of the water a drop of blood was visible, representing the energy and vigor of the evil spirit.

Subsequently, the water became calm, which was the sign that "victory was ours" in this struggle between the good spirit and the evil spirit.

Surely this need not be clarified – it is self-understood.

If one needs a lesson, a shining and clear Torah message from these current events – we have this Midrash which imparts the words Didan Notzach, and tells us what to do with them: A Jew must request the help of his fellow Jew, to call out together "Didan Notzach." What is accomplished through saying "Didan Notzach?" The test is, if the unholy spirit is chased away to the extent that its blood and energy is nullified.

And then, as narrated in Midrash, the mission has succeeded!

