

# *Sparks of Light*

## Torah Portion Vayeira

The Translation and comments are my personal understanding and are not the exclusive explanation.

Lesson delivered on the Tenth of Teives, the *yortzeit* of R'  
Nosson

*The day of R' Nosson's yortzeit is like Yom Kippur*

*R' Nosson tuned into the actual essence of R' Nachman*

*Why is Yaakov called "Yaakov" and not "Israel?"*

*Through dancing, we can merit to be exactly like R' Nachman*

Today is the yortzeit of R' Nosson which pushes off Shabbos. Theoretically, if the fast of the tenth of Teives were to fall out on Shabbos, it would push off Shabbos, and we would fast on Shabbos. It is written in all of the holy books, in the *Tamei Haminhagim* that the tenth of Teives pushes off Shabbos like Yom Kippur, it has a strength exactly like Yom Kippur. On that day the tenth of Teives a Beis Hamikdash of fire was supposed to have come down. Had the Jewish nation repented, in that moment, a Beis Hamikdash of fire would have come down and Moshiach the son of David would arrive. The tenth of Teives is a day that a Beis Hamikdash of fire comes down.

Because R' Nosson was the actual Beis Hamikdash. He was the Beis Hamikdash, he was the leviathan. R' Nosson passed away on the tenth of Teives, which is a day that "a Beis Hakidash of fire comes down." The Beis Hamikdash reveals G-d in this world, similar to the Tzadik. Seemingly, R' Nosson's passing away on the Tenth of Teives is the same idea of that which we have yet to have merited to have the Beis Hamikdash be rebuilt. "Leviathan-**לוייתן**" plus four letters is the numerical value of R' "Nosson-**נתן**". **אבא** plus Leviathan-**לוייתן** is exactly the numerical value of R' "Nosson-**נתן**". The Leviathan represents exceptionally high conceptualism of G-dliness. The "Primordial Man of the Primordial Man-**אדם קדמון**" is the numerical value of "Nosson-**נתן**". R' Nosson is actually the Rebbe (Rabbi Nachman). This is the teacher and student that he has been awaited for since the creation of the world. The entire purpose of Heaven and Earth is the Rebbe and R' Nosson. That which G-d said, "Let us make man (Bereishis 1:26)," the intention was for the Rebbe and R' Nosson. "Let us make man was said for you." Said about R' Shimon Bar Yochai is also pertinent to R' Nosson. Therefore, R' Nosson is the Primordial Man. R' Nosson understood the secret of the Primordial Man. These

are levels that are attributed to the Tzadik. Seemingly, the Rav is explaining that although R' Nosson was the student of Rabeinu, through his nullification to him, he merited to these levels as well.

R' Nosson was in prison, in jail, all of the slander in the world was said about him to the Russian government. Anything derogatory that is possible to say about a person, they said about him. And each time, they placed him in jail, with curses and humiliations. And they spat at his face, and they humiliated him, and they put him in jail an infinite amount of times. And they kicked him out of his house, they kicked him out from his house in Kamenitz. And they also searched to murder and to kill him, him, and all of his students. They sent letters to excommunicate them. The Shepoli Zeide sent letters, the Rebbe of Savaran as well, that they wrote to wipe them out, to kill them, and to eliminate them. They wanted to wipe them out, to kill them, to eliminate them. And then, we were under the kingship of Russia, that any slander, they received immediately, without investigating, without understanding, without searching.

Because this was the student that turned into the actual essence of his teacher (Kochvei or). R' Nosson turned into the actual essence of Rabeinu. His body was a pure body from the Garden of Eden, the body of Adam before the sin. The body of R' Nosson was, "G-d our Lord is a sun and shield. (Tehilim 84:12)." Shimshon (Samson) was two times greater than the sun. That the heel of his leg shadowed the orb of the sun (Medrash Rabbah Vayikra chapter 20, part 2). Because Shimshon, this is two suns. R' Nosson is seven suns, "The light of the seven days." R' Nosson was actually seven suns, the light of the seven days. And his body became cleansed more than any other righteous person. He merited to such a cleanliness from earthly things, that there is no cleanliness greater than this. And the more they chased him, he merited to a greater cleansing, until he turned into the actual essence of his teacher (Rabbi Nachman).

Just like "Call to Yehoshuah," that R' Aharon, one of R' Nachamn's students said at the funeral of R' Nosson, "We all knew that when the Rebbe said, 'And Moshe rested his hands upon him to be Rabbi Nachman's successor,' he intended to you." R' Nachman of Tulshin said, "You should have said this during his lifetime, not after the passing!" Because R' Nosson wanted to die with a settled mindset, to be buried with a settled mindset. From the moment that he passed away, he had 24 hours until being buried the next day. He passed away after candle lighting shortly before Shabbos, but there was still time to bury him because candle lighting in the Diaspora is at *plag minchah*, an hour and a quarter before Shabbos, but R' Nosson prayed that it the funeral should be delayed until Saturday night so that the funeral should be done with a settled mindset.

And then, on Saturday night, the moon was revealed in all of its splendor. Because R' Nosson was the actual moon. "And it will be that the light of the moon will be like the light of the sun, and the light of the sun will be seven times like the light of the seven days. (Yeshayahu 30;26). Just as the moon receives all of its light from the sun, so too, R' Nosson who was R' Nachman's student, received all of his light from the sun. although the Rav explained previously that R' Nosson was the sun, seemingly, he merited to such nullification to R' Nachman that he himself shined like the sun. this is similar to that which in the future, there will be such a great unity between the sun and the moon that the moon will shine like the sun. (The moon represents the Jewish nation and the sun represents G-d). R' Nosson, this is the light of the seven days, the hidden light, the hidden light that was hidden in the souls of the Rebbe and R' Nosson. The moment that a person becomes nullified to R' Nosson, he learns Likutei Halachos, he receives the light of the seven days. Now, on this yortzeit, we receive the light of the seven

days, the light of Adam before the sin. And Chava (Eve) before the sin shined with 3,700,000 lights. It is written in the Zohar (Kedoshim) that Chava shined two times more than Adam. Chava radiated 370 lights, and Adam radiated 150 lights. This is more than two times, all together this is two and a half times. Chava shined more than Adam two and a half times. Because Chava receives straight from *Arich* a very high level. R' Nossan received from *Arich*, from the Primordial Man. R' Nossan, this is the numerical value of the Primordial Man of Primordial Man.

The entire idea of R' Nossan is to receive from the Primordial Man. That (this means that) there is no world at all, that the world doesn't at all exist. The Primordial Man existed before the creation of the world. The world is not at all seen, there are no tests, because the world is not seen. A person sees the world, he has tests. But he didn't see anything, only G-d may he be blessed. "Face to face G-d spoke with you. (Devarim 5:4).

And this is, "And Israel bowed down at the head of the bed. (Bereishis 47:31)." "And the Lord told Israel in an appearance of the night, and He said Yaakov, Yaakov (Bereishis 47:2)." In regards to Avraham, it's written, one who calls "*Avraham*," "*Avram*", transgresses a positive commandment. Itzhak was left with the name *Itzhak*, just like he received at birth. In the future he will be called *Itschak*." And now Yaakov our forefather comes and the angel tells him, "Your name will no longer be Yaakov, rather Israel (Bereishis 32:29). We are returning to the name Yaakov, not Israel even though the angel said that he will no longer be called Yaakov? We just say in prayers at special times, we say the true name Israel, but it's left as Yaakov? Rather, we still refer to him as Yaakov because the name Yaakov-יעקב is made up of the letters yud-י and eikev-עקב" which means the heel. "I planted my heart to do Your dictums, forever *eikev*-עקב." The idea of Yaakov, the idea of the Tzadik is that even though he's already the light of the seven days, he is holding with such conceptualisms that never were in the world, he constantly returns to be a heel. Seemingly, the Rav is explaining that the Tzadik isn't satisfied with his own successes, rather, he always goes down to the lowest levels to draw them up as well. In addition, there is a common idea in Breslov Chassidus that the ability to uplift the lowest places is only accomplished through revealing the highest levels of spirituality. This is represented in the letter "yud-י" which represents intellect, and the word, "eikev-עקב" which means heel, the lowest part of the body. In the Torah Portion of *Vayigash*, when Yaakov goes down to Egypt, "And He said I am G-d the Lord of your father, don't fear from going down to Egypt, because I will make you into a great nation there. I will go down with you to Egypt, and I will ascend with you, also in ascent (Bereishis 46:3-4)." The Talmud teaches that Egypt is the lowest of all of the lands, and the Land of Israel is the highest. Seemingly the Rav is explaining that the verse is alluding to Yaakov's power to go down to the lowest I.E. most impure places and ascend from there to the highest levels. Seemingly, the Rav is explaining that Yaakov is not called Israel because of the greatness of the meaning of Yaakov. Seemingly, the Rav is connecting this idea with R' Nossan. Perhaps, the Rav is explaining that R' Nossan, similar to Yaakov merited to uplift the "heels." Since R' Nossan is the "student," he is more accessible to us. In this way, he was able to uplift us, being on the levels of the "heel."

R' Nossan explains in Likutei Halachos that the abovementioned verse, "אנכי-י" will go down etc. is alluding to G-d's revealing Himself in the first of the ten commandments with the same word, "אנכי-י." Seemingly, in relation to this verse, the Rav continues to explain another instance in which "אנכי-י" is referring to the first of the ten commandments. This is "אנכי-י". Because Mount Tabor received "I am-אנכי-י" when Devorah said upon it, "אנכי-י am to G-d, I will sing (Shoftim 5:3)." And on Mount Carmel the revelation of "G-d is the Lord, G-d is the Lord (Melachim 18:39)" was revealed upon it. Because the entire idea is to scream, 'G-d is the Lord, G-d is the Lord.'" The Torah was received on Mount Sinai, but Mount Tabor

and Mount Carmel wanted to have the Torah be received upon them. G-d appeased them by revealing the above revelations upon them.

The Rav will now explain the importance of uplifting the abovementioned "heels." "And your prophets, they killed with a sword, and I was left alone (Melachim a 19:10)." There were tens of thousands of prophets and sixty thousand prophetesses. Isabel killed them all. Why did Eliyahu in fact not kill Isabel? He killed fifty soldiers, plus another fifty soldiers and two officers who were sent to bring him to Achav and Isabel, why did he not kill Isabel? Because Isabel only danced, only sang, she would dance in weddings. The moment that a person sings and dances, it is impossible to touch him. The Chidushi Harim explains the verse, "And it will be 'eikev-עקב' you will all hear." The moment that a person uplifts his heels (eikev), he will merit to all of the understandings. The verse is to be understood that through the power of the heels, I.E. jumping in dancing, you will hear, I.E. you will understand that which was beyond you beforehand. He will ascend, "And it will be 'eikev-עקב etc." we must uplift them. "The intellect is to me-ראש-לי", "The name "Israel-ישראל" is comprised of the two words, "the head is to me-ראש-לי." "And it was eikev-עקב," that through that which a person uplifts the heels during the time of dancing, he ascends to "the intellect is to me-אל-ישראל." Through dancing and uplifting up the heels, one merits to the name Yaakov-יעקב". This allows him to merit to the name "Israel-ישראל" which means that he will merit to intellect. He merits to be like Rabeinu, Rabeinu said, "exactly like me." R' Nachman once told one of his students that if he wants to, he can become "exactly like me." Perhaps, we, in comparison to the tzadik are considered to be the level of the heel and the Tzadik is the intellect. However, through jumping up, we uplift the heels, thereby making them one with the intellect, the tzadik. Furthermore, we ourselves don't have the capability to reach R' Nachman's level. However, through our nullification to him, we can merit to this. The Rav explained in different lessons that when dancing, we are expressing nullification to G-d's will. Therefore, through dancing, we can become one with the Tzadik (who is the expression of G-d's will).

Now is the yartzeit of R' Nossan, this that which R' Nossan merited to is "exactly like me." Every person can merit to be "exactly like me." Through uplifting the heels, that he uplifts the heels, that he constantly dances, he doesn't stop dancing like Yosef Hatzadik one merits to be exactly like Rabeinu. "And G-d was with Yosef and he was a successful person (Bereishis 39:2). The Medrash says that Yosef was "a wild man," what does it mean "wild?" He would jump and dance. How could Yosef stay strong for 22 years without his father, without his mother, with no brother, with no sister, without friends, without Torah lessons? Because he would constantly only jump and dance for 22 years. He didn't quit dancing for one second. He didn't sleep, he didn't eat, he only danced, for every breath, he would start infinite dances.

Yosef Hatzadik said, "The Lord will certainly redeem 'אתכם-you' (Bereishis 50:25)," that he comes to rectify the "alef-א". Because "אני-א" this begins with the letter "alef-א". Seemingly, this verse is alluding to that which G-d will redeem I.E. rectify the letter "alef-א". The first letter of the word "cursed-ארור" is the letter "alef-א". But the world was created with a "beis-ב" "In the beginning-Bereishish." The world was created with the first letter of the first word of the Torah which is the "beis-ב" of the word "Bereishis-בראשית." The letter "beis-ב" is "blessed-ברוך" (the first letter of the word "blessed-ברוך" is "beis-ב"). The Sefas Emes asks what, alef is "truth-אמת", "love-אהבה", "light-אור?" Alef has a million words of blessing, "light-אור", "truth-אמת", "unity-אחדות", and "love-אהבה", "light-אור", infinite words. Why in the world do we suddenly grab on to the word "cursed-ארור?!" The Sefas Emes says in Vayigash in Likutim, even thought the *alef* is truth-אמת, and alef is light-אור, and alef is unity-אחדות, and alef has infinite good words, but since he is alone, and he is not "beis-ב", and he is not connected, it is therefore cursed-ארור. Because the entire idea of a person is to be

connected to the tzadik. The alef is not connected, he is alone, so even though he is light, truth, light, and all of the good words are in alef, he is left cursed because he is alone.

The entire idea is that the Torah is acquired in a group, that everyone unites together. Such a yortzeit of R' Nosson, that anyone who is named after Rabeinu, anyone who is named after R' Nosson, everyone unites together, everyone want a soul of Rabeinu. Rabeinu said, wherever there are ten men of mine, I am found there. רועה

Now Rabeinu and the seven shepherds are here. Rashbi, the Baal Shem Tov, all of them the great righteous people are found here. Avraham, Itzchak and Yaakov, all of them are found here. Moshe, Aharon, Yosef, David and Shlomoh, all of them are found here the moment that we unite to draw the soul of R' Nosson.

Because our entire service of G-d is how to draw the soul of R' Nosson, this is our work. And therefore, Shuvu Banim was established, only for one purpose, to draw the soul of the Rebbe and R' Nosson. That this is the teacher and student that for them, we have waited for since the creation of the world. And now, we are exactly in year 5,780, 175 years since the passing of R' Nosson. And this is the greatest moment that can be, the greatest moment that can be. In truth, next year R' Nosson's Yortzeit will be on the Torah Portion of Vayigash, just like in the year 5,60. The year that R' Nosson passed away, the Torah Portion was Vayigash, unlike this year that the tenth of Teives was in the Torah Portion, Vayechi." Next year, 5,781, this is exactly Vayigash, and then Yosef gives a scream I am Yosef! This represents the Tzadik revealing himself to us. Seemingly, this is relevant to R' Nosson's yortzeit since R' Nosson was "the Tzadik."

## *The Tzadikim never die*

### *600,000 Prophetesses flying in air*

"And Yaakov lived," Yaakov lives forever. "And the life of Sarah was," Sarah is alive and exists. Rebbi Rabbi Yehudah Hanasie didn't pass away, Rebbi is alive and exists. For 140 years he would come to his house on Shabbos. The Gemara in Tractate Kesuvos says that after Rebbi passed away, he would come home on the night of Shabbos and do kidush for his family. This is because the great tzadikim never truly pass away. And he comes to pray in Shuvu Banim. the Rav said many times that all of the great tzadikim pray in Shuvu Banim.

The only *minyan* (a prayer gathering of ten men) of Rabeinu is Shuvu Banim. Therefore, a woman is also obligated to pray in a minyan. This is a Rabbinic decree, the Rabbis decreed that a woman must pray in a minyan just like Devorah the Prophetess. Devorah the Prophetess prayed in a minyan every day, she didn't miss one day. Therefore, she is called the wife of *Lapidous* which means torches, that every time that she would prophesize, she would be surrounded in fire, and tongues of fire were around her tent. There were 600,000 prophetesses, and every day they would fly in air from Tzipori to pray in the Beis Hamikdash, all of the women. This was from

Kefar Shamai, from Or Haganuz, from Bar Yochai, and from Meiron. All of them would fly in air to pray in the Beis Hamikdash, and they managed to return before *vasikin*. And then the van came to take the children, and the driver sees that the mothers aren't here. Because all of them were used to waiting a half an hour before the van would come. He said, I came for nothing! Suddenly, he sees 600,000 women flying in air and landing, they came a minute before eight. They went quickly to organize the kids. And exactly at eight, all of the kids were in the van with sandwiches in their hand, and they managed to come even before the ringing of the bell, the bell rang at 8:05.