

Sparks of Light

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

Torah Portion Yitro-יִתְרוֹ

Lesson delivered on the first of Shvat

On the first of Shvat, we wipe out all of the evil forces

Are Kohanim allowed to eat Maaser Rishon (tithes)?

The spies and Tzafchad were actually searching for the Tree of Life

The importance of dancing

Today is the greatest day of the year, the first of Shvat. [This is the date that] "Moshe began explaining this Torah (Bereishis 1;5)." After the Jew's conquering of Sichon, King of the Amorites and Og, King of Bashan, Moshe explained the Torah to all of the Jews. Most of the Book of Devarim is that which Moshe explained at this time. So, the Chidushei Harim says that now begins a new revelation. "After striking Sichon the king of the Amorites, and Og, King of Bashan (Bereishis 1:5)." On the first of Shvat we wipe out all of the evil forces, we don't leave one evil force alive. Seemingly, only through first wiping out Sichon and Og, was it possible to explain the Torah. The physical existence of Sichon and Og is really only an elucidation to the spiritual impurity which is the source of Sichon and Og. Therefore, the removal of the physical Sichon and Og was only through the Jew's ability to remove that impurity from the world. In addition, the deeper understanding of "explanation" is the capability to reveal an idea in lower and less spiritual places. Through removing impurity from the physical world, the "explanation of the Torah" can now be revealed to us in this physical world.

It is written in the Torah Portion of Devarim, "After striking [Sichon and Og]," that he already destroyed two evil forces. Because the evil force of Og was stronger [than that of Sichon], because Og studied with Avraham. It is written [in page] 61 that they [Sichon and Og] are brothers. On page 61 [in Tractate] Niddah, it is written that they were brothers, the fourth line from the bottom on page 61.

The Gemara in Tractate Yevamos 86b relates a disagreement between Rabbi Elazar the son of Azariah and Rabbi Akiva. According to Rabbi Elazar, not only Levites are permitted to take maaser rishon (tithes), also kohanim are permitted. Rabbi Elazar himself was a Kohen and therefore permitted for himself to take the maaser rishon. Perhaps, in relation to the first of the month of Shvat, the Rosh Hashanah of trees (according to Beis Shamai), the Rav will now speak about a Talmudic debate about

tithes. (And afterwards,) there is the story with Rabbi Elazar the son of Azariah, that he made a mess with the tithes, and took the tithes. And Rabbi Akiva moved the path so that it will lead him to the cemetery so that he shouldn't take the tithes. There was someone who would usually give his tithes to Rabbi Elazar. Rabbi Akiva, in an attempt to prevent Rabbi Elazar from taking the tithes, caused this person to bring his produce to a cemetery and it is forbidden for a Kohen to enter a cemetery. Because there are ten opinions about this matter. What was Ezra's decree? After seventy years of exile in Bavel, Ezra the Scribe led many of the Jews back to the Land of Israel. However, the Levites refused to ascend. In turn, Ezra decreed that the Levites should forfeit their privilege to tithes. The dispute between Rabbi Elazar and Rabbi Akiva is what exactly was Ezra's decree. One opinion is that only the kohanim will receive, because the Levites didn't ascend [to the Land of Israel]. The Levites said, we will not ascend! So only the Kohanim receive. A second opinion is that only poor Kohanim [receive tithes]. Rabbi Elazar the son of Azariah was the richest person in the world. The decree was that poor Kohanim [will receive the tithes] instead of the Levites. And a different opinion is that [the decree was] only for that generation. Ten generations passed Rabbi Elazar was a direct descendant of Ezra who was ten generations before him. And the decree was only decreed on that generation. And there is an opinion that it is only during the time of the Beis Hamikdash. And Elazar the son of Azariah was already after the destruction. So it was only during the time of the Beis Hamikdash that the Kohanim receive. and after the destruction, they already don't receive. And there are ten opinions about this. the Gemara says on [page] 86b in [Tractate] Yevamos that he (Ezra) decreed that the poor Kohanim [should receive the tithes] and Elazar the son of Azariah wasn't poor.

Now we are in the first of Shvat. It turns out that on the first of Shevat, we destroy all of the evil forces in the world. That they, Sichon and Og were the heads of the evil forces. They were the guarders of the Land of Israel. Rashi explains that all of the nations who at the time lived in the Land of Israel payed Sichon and Og, who boarded Israel to protect them. Because we the Jews when they were in the desert came from the second side. We were in Hor Hahar the burial site of Aharon (Aaron), because Hor Hahar, it's actually not where people travel to today. It what people think today is Hor hahar is some simple *sheik* [Muslim leader]. Hor Hahar is found on the western portion. They went in the west; from there they went down to Eilat. It is written in [the Torah Portion of] Devarim, "The sons of Amon in Edrei and in Mount Amor." Mount Amor is in the west, not in the east. And today's Hor Hahar is in the east. Hor Hahar was in Kadesh Barnea, there, was Hor Hahar, it's all west of the Dead Sea.

In relation to the Torah Portion *בשלח*-and he sent in which this lesson was delivered, the Rav now speaks about the Torah Portion of the spies who were "sent" to the Land of Israel. Before entering the Land of Israel, the spies were told to see if it has a tree or not. The Zohar says, what does it mean, "Does it have a tree or not (Bamidbar 13;20)?" [The Zohar answers] A tree, this is the tree of life. Because the Torah Portion [Shlach Lecha] begins with a "tree" and finishes with a "tree." And also, in the Torah Portion of the spies, it begins with a tree and finishes with a tree. The beginning of the Torah Portion speaks about the spy's search for the "tree." The end of the Torah Portion speaks of Tzafchad who cut trees on Shabbos. The "tree" mentioned in the beginning and in the end of the Torah Portion is alluding to the Tree of Life. The Zohar says, we are speaking here about the Tree of Life. Because Tzafchad wanted to draw the Tree of Life.

Tzafchad was literally the greatest Tzadik, A True Tzadik. And he had the most righteous daughters. Because Machla one of his daughters [is similar to the word מהל which means forgive] that all of the sins are forgiven. And Tirtzah [similar to the word רצה which means will] that she wants only G-d. And Noah-נוע means that she is constantly moving.

It is forbidden for a person to have a moment in which he isn't moving. A person needs to be constantly in movement. To jump, to uplift the legs. Therefore, the Chidushei Harim says that it is impossible to kill Isabel. Isabel was punished that her corpse was eaten by dogs. However, her feet remained untouched. Because she would only jump, therefore, the palms of her feet were left [untouched]. Because she would jump all day. So even though she killed all of the prophets and prophetesses, but it is impossible to kill someone who dances all day. "And it will be-והיה 'because of-עקב' etc.," this means to uplift the legs. All of this, "And it will be-והיה 'because of-עקב' etc.," that G-d's name will enter into the heels. The word "והיה- and it will be" in Hebrew is the same letters as G-d's name. עקב means the heel. How does one reveal G-d's name within himself? through the heels, I.E. dancing. If a person uplifts the heels, he can't sin ever any sin, and he will merit to guard his eyes and everything.

We will return now to [the Torah Portion] "שלח לך-שלח," does it have a tree or not (Bamidbar 13:20)." He told them, "A land flowing with milk, honey, vineyards, dates, figs, and pomegranates." What was the question here? Rather, a tree, this is the Tree of Life. Because after their sinning in [the Torah Portion of] בהעלותך the Torah Portion preceding the Torah Portion of the spies, they sinned in Hor Hahar. They fled from the mountain and Miriam spoke [badly] about Moshe. Afterwards, they sinned the sin of the spies. Rashi explains that the spies didn't learn from that which Miriam spoke badly about Moshe the severity of slander. They therefore sinned and spoke badly about the Land of Israel. Because Miriam wanted to save her brother. If my sister ears that I am not feeling well, so she immediately travels to Uman to prostrate on the gravesite of Rabeinu (Rabbi Nachman) and says Tikkun Haklali.

To subdue the evil force of "pretty-טובות"

One should dance when being called a donkey

Only the Tzadik can reveal the "shoes" of the Divine Presence

If one does not keep the Shemita, he becomes abandoned

The biggest sin is not searching for the Tzadik

*A person can only be accompanied by the holy angel Matatron
through the study of Talmud*

Today is the greatest day of the year, the 18th of Teives. It is written in the Sefer Karnaim that one who is born in the month of Teives will live eternally. Everyone needs to make sure to be born on the 18th of Teives. Everyone should make sure to come again in the next incarnation and be born on the 18th of Teives. This is the month of "pretty-טובות." So there is an evil force that is called "tovos-טובות." The Hebrew word for pretty (feminine) is "Tovos-טובות" which is similar to the word Teives-טבת." Seemingly, the month of Teives gives us the power to overcome this evil force. It is written, "And the sons of G-d saw the daughter of Adam, because they were pretty-טובות," this is the evil force of "pretty-טובות". A proof that the word טובות means "pretty," is from Rashi who says that the explanation of "טובות" is "that when they would 'make them pretty-מטיבין'." So this is the evil force that we must subdue. A person is born to subdue this evil force. A person came to the world, only to subdue this evil force that is called "pretty-טובות." To overcome one's inclemency to be enticed to external beauty. And the month of Teives-טבת" this is the month that we live eternally. One who was born on the month of Teives, will live eternally. "And you shall live through them-והי בהם." This is the 18th-חי" of Teives.

The 18th of Teives is the day of passing of the B'nei Issachar who was a reincarnation of Issachar, the son of Yaakov, "The bony donkey." Yaakov blessed Issachar that he is a "bony donkey." Rashi explains that he takes upon himself the yoke of the Torah just like a bony (strong) donkey. Avraham called Eliezer his servant a donkey. So, he Eliezer danced for three days. If I am a donkey, so I will dance, a donkey like me learns Torah! A donkey like me says blessings! A donkey like me says an after blessing for food! A donkey like me wakes up for the sunrise prayer! So if I am a donkey, so all the more so do I need to be happy! Even though I am a donkey, I wake up for the sunrise prayer, I wake up at five, I am awake at night, awake until the Jewish midnight-הצות," I finish the Talmud every year. So, he danced for three days without stop. It is written in the book "Ikvei possibly "Nezer" Israel the supervisor of Baranovitch Rabbi Elchanon Vasserman. The Rav now briefly interrupts and speaks about R' Elechan Vasserman. He passed away sanctifying G-d's name. During the Holocaust, he deliberately stayed with his students and they were all massacred by the Nazis. So, he writes that Eliezer only danced because Avraham called him a donkey.

It is written when Yaakov reprimanded Reuven, he told him "Reuven my firstborn, you are my strength and the first of my powers." Avraham tells me the truth. He knows that I am a truthful person. He calls me a donkey! He began dancing that they I am being told the truth. I am being told the truth! Why is there reason to be scared? They are scared that if I will tell a person the truth that he is a donkey, so he will go and become a secular Jew. He will go and cut off his peyos. But Avraham isn't scared. He says the truth, you were already a donkey, you were left as a donkey after 120 years. By me, you are a doubly donkey!

Just as it is written, "With the jaw of a donkey, a doubly donkey I struck a thousand people." Avraham says, I know that you are a donkey. You can strike a thousand people; you can enter Gaza and uplift the gates. Every gate was sixty cubits, one gate here on one shoulder, and one gate on the other. And he went with gates from Gaza to Chevron.

A person, when he is told that he is a "donkey," so to the contrary, let him burst in joy! Avraham believes in me! Avraham tells me the truest truth. He's Not worried that I will go and off the peyos now! And if some *masgiach* were to say this, many people would say that he is plotting against me! Avraham is plotting against me! Avraham, what is he doing to me?! And he goes to his father, crying to his father. This was Nimrod. So, he went to his father to tell him that which Avraham is doing to me. Nimrod says I told you that this is what he is going to do to you, like this! I told you that Avraham will do to you like this! I told you everything! And you didn't listen to me and you went after him. Return home! No seemingly, he didn't go to his father etc., he

only danced and rejoiced. So therefore, he is the guard in the *Maaras Hamachpeila* the burial place of the forefathers. So, he merited and entered with his body into the Garden of Eden. So, when a person is told, "donkey" he isn't a donkey, he is a person. A person is called a donkey and a donkey a person. Perhaps, the Rav means that when a person is called a donkey and he's willing to accept the humiliation with love, this is proof that he's truly a person. On the other hand, when a person must be told that he's a "person," this is proof that he hasn't removed his animalistic nature from within himself. See Likutei Moharan lesson 6 that when a person accepts humiliations with love, he destroys the evil within him and merits to be a "person."

So, the entire concept that we see in these Torah Portions, "Issachar, a bony donkey." That we will merit to everything in the merit of the Bnei Issachar. Why is he called the Bnei Issachar? Because the Noam Elimelech told him, "you are a reincarnation of Issachar, the son of Yaakov." And he therefore learned Torah 24 hours a day. Because there is an Midrash Peliah, how are the brothers selling Yosef, what, are you all crazy?! They say, no, we have Issachar. So Issachar, a bony donkey learns Torah day and night, he will protect us.

The Rav now explains that in truth, Issachar's merit was not strong enough to protect them from the repercussion for selling Yosef. Because the moment that the brothers had unity, the land was holy. They didn't feel stabbings, no thorns and no thistles. A person can walk on shards of glass and not feel any stabbing. The moment that they sold Yosef; everything began to stab them. The Medrash teaches that Yosef (a poor person) was sold for Twenty "kesef," and a poor person in exchange for shoes. What does it mean shoes? The holy Shelah says, these are the shoes of the Divine Presence. The shoes represent protection from the lowest and most impure places. The Divine Presence is revealed through the Tzadik (Yosef). So long as the Tzadik (Yosef) was with them, they had protection from all evil represented in thorns and thistles. However, the moment he was sold, they no longer had protection and they had to buy "shoes."

At first, Ekron a town in Israel was called Ashdod. Ekron was the first town that kept the *Shemita*. The Sabbatical year in which it is forbidden farm the Land of Israel. In year 5642, they began keeping *Shemita*. They kept the first *Shemita*, and in the second *Shemita*, in year 5649, Rabbi Pines went and ruled to desecrate it, and he told them to go and work. So they went to work with the Arabs. So, the first thing that happened, when they desecrated the *Shemita*, World War 2 began, and six million Jews were killed. Because only the *Shemita* saves. If you will not keep the *Shemita*, so you will let left-*Shemita*-שמיתתה." *Shemita*-שמיתתה in Hebrew means abandoned. If one doesn't "abandon" the land on the *Shemita*, Heaven forbid, he will become "abandoned." So, there is nothing to protect us.

Because today, we are in the 18th of Teives. This is the greatest day of the year. One who was born on the 18th of Teives will live forever. Just like Serach, the daughter of Asher, because she played on the violin. Serach revealed to her father Yaakov that Yosef is truly alive. In order to reveal the news without shocking him, she played the violin and sang "Yosef is still alive, he is a king in Egypt!" Because the brothers made a pact that we will not reveal that Yosef is still alive! There is no such thing as revealing, we will not reveal! So, who did in fact reveal?! Serach revealed, therefore, she lives forever. Because one who would reveal would die at that moment. Because to trick our father for 22 years, what are you crazy, what you became crazy?! You are tricking our father for 22 years! They feared that the most minute emotion of anger that Yaakov might have, may awaken a Heavenly judgment to kill the revealer.

When the brothers first went to Egypt for food, They also went to search for him (Yosef). But in truth, the Rashbam says that they were not in on the sale, because the merchants took him. The Rashbam explains that the brothers only put Yosef in the pit but did not actually sell him. Merchants heard Yosef screaming from within the pit and kidnapped him. But it doesn't make a difference, they went down to Egypt anyways. And the brothers began on that day searching for him, to battle against them the Egyptians, to kill them. So our entire sin is that which we are not searching for

Yosef. Yosef represents the Tzadik of the generation that we aren't searching to truly find him. Therefore, we need to travel every night to Yosef's tomb in Shchem (Damascus). We must travel every night to Yosef with no fear, because Yosef protects us. Yosef, he accompanies us in fire and water.

Binyamin, this is the angel Matatron. Yosef is the angel Sandalfon. These angels accompany and protect a person. Binyamin and Yosef reached the levels of these angels and are considered one with them. "And he would 'care for-נער' the children of Bilah and the children of Zilpah." "נער" this is Matatron and Sandalfon. נער many times refers to Matatron (the two words have the same numerical value when including the sum of letters of Matatron) One who is called a נער so he receives a complement he receives power from the angel Matatron. Therefore, we came to the world to receive the complementation of the angel Matatron. All that we have come to this world is so that the angel, Matatron will be complemented in us. And this is only through the study of the Talmud. There is no advice other than the study of Talmud. Because the Arabs, the Druzians, they go to forests to do *hisbodidus* personal prayer. But only through that which a person studies the Talmud, can he receive a complementation of the angel Matatron. Although doing *hisbodidus* is extremely important, it does not mark the difference between a Jew and a Non-Jew. Only the study of Talmud, that a person receives true intellect, marks him as a Jew.

Lesson delivered on the fifth of Shvat, before Shacharis

The main part of the circumcision is priah

The pangs of birth are from the angels

On the night of the seder, it is decided which camp of angels will accompany a person

Through priah, we merit to an incredible intellect

Through bitterness, one merits to great intellect

Every person is responsible for his sins since he himself ate from the Tree of Knowledge

One must scream to G-d to resolve his difficulties

Rivka was born holy, in contrast to Eliezer's daughter

Today is the Torah Portion Bo, the Torah Portion [that speaks of the miracle] of Peisach (Passover). All of the secrets, all of the laws of Peisach are found in this Torah Portion. "The head of the months (Shemos, 12:2)." But the head of the months is Tishrei? There is a very long Ibn Ezra on this, behold the head of the months is Tishrei?

This paragraph is unclear to me. There is a very long Ibn Ezra. There is on the ten commandments, "I am G-d your Lord," two long Ibn Ezra's. One about [the first commandment], "I am G-d, Your Lord." He explains how everything is included in, "I am G-d your Lord." And the second one is [about] "This month is for you the head of the months." It is written, "During the time of your gathering." "During the time of gathering," is Tishrei. All of the laws of Peisach are found here. "This month is for you the head of the months; It is the first for you for the months of the year." Because the Zohar says that they didn't do *priah* [completely removing the uncircumcised skin], they did a circumcision without *priah*. And don't say that they did *priah* during the time of Yehoshua, this is also not true. They did *priah* immediately afterwards, upon reaching Mara [but not in Egypt]. It is written, "There he placed for him statues and judgment." They reached Mara on the Shabbos after the seventh of Peisach. The 21st [of Nissan], it was on Wednesday, the 22th. On the 23th, this is Thursday. The 24th of Nissan they did *priah*. Then, they did the *priah*. And besides from this, they also did during the time of Yehoshua, the son of Nun [after 40 years].

Because the main thing is the *priah*. The blood is removed during the *priah*. And then, the blood of the Yetzer Hara (the evil inclination) leaves the person. The Yetzer Hara is all [just] the heating of the heart. It's all stormy blood, it is completely sunk blood, it's all dirty blood. The entire Yetzer Hara is dirty blood. And of this is the main thing [that causes pain] during the time of birth. All of the pangs of birth [are from the Yetzer Hara]. There is a war here between the four camps of the *Sitara Achara* (the evil forces) with the four holy camps. There are four angels, four camps. There is the angel, "Urpeniel," Michael, [the attribute] of kindness, Gavriel, [the attribute] of might, Rafael, he is the one in charge of all of a person's remedies. And representing the eagle of the Chariot, there is Michael, Michael represents the eagle.

We have here four groups of angels. And these are the pangs of birth, that there are four angels, four evil camps. They want to control the baby. And then [during the time of birth], is the main prayer [to subdue the *Sitara Achara* and to allow the holy angels to accompany the baby], during the time of the pangs of birth. Then, when there are the pangs of birth, the *Sitara Achara* will now take control over the baby. And therefore, [if Heaven forbid, the *Sitara Achara* took control over him] he removes the *peyos* [side dreadlocks]. Everything is because he is accompanied with the camps of the *Sitara Achara*. Because the camps of the *Sitara Achara* accompany him from the moment of birth. Because the question is who will triumph during the time of birth, who will triumph, the four holy camps or the four camps of ...? They are four angels. Here in perhaps page 201 of the Zohar: four angels come down with the baby. "For he has commanded his angels for you to guard you in all of your ways," and if he merits, and the mother prayed during the entire time of birth, then the holy angels' triumph over the *Sitara Achara*.

So, Michael, this corresponds to Avraham. Gavriel represents Yitzchak, Nuriel represents Yaakov. Nuriel is Yaakov. And after this is Rafael, he represents Adam. If the baby doesn't not have [enough] merit[s], then "sin, destruction... come upon him. The names of the four evil angels are alluded to in the dictum "And He is merciful, he atones for **sin**, and he will not **destroy** and he puts great effort to relief His **anger**, and he will not

awaken all of his **rage**." These [sin, destruction, anger, and rage] are the four groups of angels that accompany a baby his entire life. If they triumphed during the time of birth, so they accompany the baby during his entire life. And then he removes the peyos, and he doesn't come to pray, and there are [the child will have] difficulties and questions. And everything is from the four groups of angels that triumphed over the holy angels during the time of birth. That are, "sin, destruction, anger, and rage. And the Yetzer Hara rules them all. And his entire life he is in the hands of his Yetzer Hara.

The Talmud teaches that "A wicked person, the Yetzer Hara controls him." What is an evil person? An evil person is someone that during the time of birth, the four angels of the Sitara Achara triumphed. They won the battle during the time of birth. And then he is born with four camps of the Sitara Achara. This is "sin, destruction, anger, and rage. He is not able to pray by any means, however much he wants to, he isn't able to. Because during the time of birth, they [the baby's parents] didn't do the correct rectification that the holy angels will triumph over the angels of the Sitara Achara. And the Yetzer Hara controls him, and the Yetzer Hara tells him what to do. Take you peyos off! Don't come to pray! Here is a Yeshiva of lunatics! Pray in *shtiblach* (a *minyana* factory), it's full of righteous people. Why should you pray with wicked people, in Shuvu Banim?! Here they pray word by word, letter by letter, this isn't for you! And there are those that have the custom to not pray at all, this is even better. This is already above and above; he is already skipping everything. He became naked, he became a soul with no body, the Yetzer Hara controls him. A person comes to the world in order to reveal G-dliness in this physical world. The vessel to accomplish this is a person's body. If a person doesn't merit to sanctify his body, he is "naked," because his soul has no vessel to clothe itself.

The Yetzer Tov controls him, so how? This begins at the moment of birth. If the holy camps triumph over the Sitara Achara angels, then, his entire life he will come to pray, because the Yetzer Tov controls him. And if, during the time of birth, the Sitara Achara angels triumphed over the holy angels, the Yetzer Hara controls him, he will constantly have excuses not to pray. And to ask questions, that the ones praying are wicked and they are heretics. And those that don't pray, they are righteous, and they are holy and pure, and he will always have proofs for this.

An intermediate person, he gets confused. Sometimes he is like this, and sometimes he is like this. This [the Yetzer Hatov] and this [the Yetzer Hara] control him. So, a person must know how to merit that the holy angels will triumph over the angels of the Sitara Achara. And these are the pangs of birth, these are the wars between the angels, between the four camps opposite the four camps, terrible wars.

Therefore [the month of Nissan] is the beginning. So, in truth, the true Rosh Hashanah is [the first day of the month] Tisrhei. So why are we saying here, "This month is for you the head of the months, it is first for you, the months of the year?" The head of the months is Tisrhei, this is Rosh Hashanah? So [on Tishrei], the books of life and the books of the dead are opened before Him. And then every individual is judged. So, what is the purpose of the Rosh Hashanah which is called Nissan? That this was during the time of the first Beis Hamikdash the Rav's intention is unclear to me. Rather, Nissan, then was the war. Based on how he does the night of the Seder, based on this will be the war between the four holy camps opposite the four camps of the Sitara Achara. the

night of the Seder is in the middle of the month of Nissan. On this night, when the Jews left Egypt, was the "birth" of the Jewish Nation. Nissan is therefore also considered to be Rosh Hashanah since on this month, it will be determined which angels will accompany a person.

And therefore, we must drink the four cups, and eat the four matzos with the afikomen. It is four matzos. Perhaps the four matzos represent the four holy angels. Because the matzos represent high intellect, and the wine represents lower intellect, the intellect of Ima. So first, we do kiddush on wine because the lower intellect supersedes the higher intellect. And afterwards, we have a second cup, this is also a lower intellect. And after this, begins the higher intellect. We begin eating the three matzos. And the afikomen will be eaten afterwards at the end of the meal. Because this is already the greatest possible intellect possible.

But during the time of our leaving Egypt, it is done without priah. Today, we are all already fulfilling the mitzvah perfectly. But Moshe feared to do priah to them. He said, they are not fitting to such great intellects. Because the moment that they did priah, then manna began falling from Heaven. The priah that the Nation of Israel did was with such perfection, that they were already greater than "matzah." They ate bread from Heaven [the manna]. They made the matzoh from their flour, but the moment that they did priah... uncircumcised skin is considered to have four layers. They represent four evil powers concealing holiness. During the first part of the circumcision, the first three layers are removed, but the final layer is only removed via priah. Perhaps, the Rav is teaching that we merit to the four matzos-four angels only through the removal of the four evil layers.

He perhaps the Zohar says, and don't say that they did priah [only] during the time of Yehoshua the son of Nun. [No, rather] this is a different priah, they did priah the entire time. When they did a circumcision, they did priah as well. But "dictums and judgment," [mentioned after leaving Egypt and arriving to Marah] this is the priah. And already since then... [they did priah]. Because they had such elevated intellects, that they merited to manna from Heaven for forty years. That it did not have in it any Sitara Achara in this manna, no speck of the Sitara Achara. the only way for them to have merited to the manna which has no speck of the Sitara Achara, is if they did priah to remove all four evil "shells."

And that which [when] we eat regular food which the Sitara Achara has a hold on it], we must say this with washing hands and a *hamotzie* (the first blessing for bread). And it [food] has tithes and trumah [tithes to kohanim], everything is to break the spirit of the Sitara Achara which is clothed in the food. In every food, there is a speck of the Sitara Achara, and through the blessings with intention we subdue the Sitra Achrah. [Also, through our] fasting, that we have the second and fifth it is customary to fast on Monday and Thursday during this time of the year, now of the Torah Portion Beshalach and after this of [the Torah Portion] Yisro, and after this [the Torah Portion] of Mishpatim. Because in [the Torah Portion] Beshalach, we are already crossing the sea, literally. This is done every year literally.

When we read the Torah Portion of Bo, this is the story of the night of the Seder. We will already read in the reading of the Torah of the Torah Portion Bo, then all of the rectifications of the night of the Seder are accomplished. That the Seder was that at first, they only did a circumcision without priah. And therefore, they were able to eat matzos that they are elevated intellects. But this is elevated intellect which was still before the

priah. The true elevated intellects were only in Mara. Seemingly, on the first night of the Seder, the fourth matzo is the afikomen which means "they took out manna." This is because the manna is the fourth level of intellect. "There, He placed for him statues and judgment."

The more bitterness than befalls a person, so in this way he merits to elevated intellects. To such elevated intellects, that manna came down from Heaven, that there was no place in it [the manna] for the Yetzer Hara to grasp it. Seemingly, the Rav is explaining why the priah was done specifically in Mara. Mara comes from the word bitter-מר. This teaches us that when a person has bitterness, this is only to prepare him for great spirituality. Just they said, "And the manna is like a round pearl, the cursed bread," this is what they said about the manna. Rashi explains that G-d said that it is like a pearl, and they said that it is cursed. Therefore, they didn't enter the Land.

Because with the manna, they needed to "go up and inherit [the land]." They didn't need any war at all [to conquer Israel]. Because a person can eat food which has the aspect of the manna, food which is the aspect of the manna. A pregnant woman must eat food which has the aspect of the manna. And then, the four camps of the Sitara Achara won't have any hold on the child, the newborn. He can come and pray, he can come at three in the morning and feel liveliness during the prayer, a taste in prayer. Because the prayer [that we pray every day], it's the same thing for 120 years [of a person's life]. [In regards to study of the Torah, now we are studying [Tractate] Brachos, now we are studying [Tractate] Shabbos. We said they [everyone] should study [Tractate] Gittin 90 pages. It can be finished in a week, withing a week it's finished. If one studies three pages, this is 12 double pages per day multiplied. Now we are studying ten double pages. We will study, we must [study] 90 double pages in a week. So, this is 90 divided by seven, this is exactly 13 double pages, 13 double pages per day, a person learns.

Now we are finishing the prayer at seven [o'clock am]. What should a person do from seven until seven? It's possible to study the entire [Tractate] Gittin. Because, only through the [study of] the Gomora, a person leaves the Sitara Achara. Because a person at the time of birth, the four groups of the Sitara Achara became attached to him. That this is "anger, "and He is merciful, he will atone for sin, and He will not destroy, and he greatly withholds his anger and he will not awaken all of his rage." "Therefore, one must say the verse when a new day begins. "He will atone for sin and He will not destroy and he greatly withholds his anger." destruction, sin, rage. That a person should be free of the angels of the Sitara Achara that attach themselves to him, and they take him, and they tell him; don't pray, pray with righteous people who pray in five minutes! Why are you praying with wicked people who pray for four hours? Pray with righteous people who pray in five minutes, this is better. Or don't pray at all, that this is even greater! So, a person constantly has whispers that he is being whispered to. "Why are you always going to hear Torah lessons?! In order to stand up against the whispers, a person is constantly being whispered to in the eras, a person is surrounded by four camps of the Sitara Achara, and they whisper to him whispers in his ears. And he acts based on these whispers. He is naïve, he's not tricky enough, he's naïve, so they tell him in his ears, so he goes, don't pray!" "Pray with righteous people who pray withing five minutes, don't pray at all, this is even greater! Wake up at one [o'clock in the afternoon] that this is the greatest, greatest, [the revelation of] G-d is One. And he has billions of whispers in his

ears, and he has no intention to become free of them. And he believes them, he's naive, he's a naïve child, he does everything with naivety.

"And a man [the Satan] fought with him." The simple explanation is that the Satan fought with Yaakov. However, the Rav will now explain the deeper meaning. What is this? This [the fight with the Satan] is during the time of birth. So, this is the hardest fight between the camps of the Sitara Achara with the holy camps. That they grasp the baby, and if they [the holy angels] will not triumph, so his entire life he is attached to the camps of the Sitara Achara. He has proofs, difficulties, and evidences. And his is literally a professor, and his degree is first of the first of the first, the moment he is born, he's already a professor.

"And a man [the Satan] fought with him." When the merits of the holy angels that are given strength from one's merits and the judgments of sins that give strength to the angels of the Sitara Achara fight at the moment of the birth, all of the sins that the mother, the father, and that he committed in previous reincarnations, all of them fight at the time of the birth. And a war is waged. "And a man [the Satan] fought with him until sunrise." After explaining the first part of the verse, the Rav now explains the second part of it. "Until sunrise," this is the birth. All of this [verse] is speaking about the birth. All of this is talking all about the birth, about the pregnancy, about the moment of the birth. And then, "And he touched his heel." And the main thing that they want to do is to impurify the child in blemishes of the covenant. And then, his entire life he will have blemishes of the covenant, his entire life! And he thinks that he's going on the correct path, he will do everything with naivety, and he does everything with the utmost naivety. And he will merit to such naivety that there is nothing like it. He will commit all of the sins in the world because of his great naivety. The continuation of the abovementioned verse is "And he touched his heel." In the *gid hanahse* [the heel], the war is on the *gid hanashe*. Because a person at the age of 13 already receives the Yetzer Hara with its full strength. Until then, he has a childish Yetzer Hara that tells him to repent in order that the strong Yetzer Hara won't come. But at the age of 13-14, a strong Yetzer Hara comes, and then he's completely captured, he doesn't talk. He walks like a sheep on his way to slaughter. He goes with naivety after his Yetzer Hara, he only takes joy from the Yetzer Hara. He has no other joy. And this is the war, "And he touched the heel of his leg, in the *gid hanahse*, and then he forgets all holiness, this is called נשח that has the connotation of forgetfulness.

"Because G-d has caused me to forget all of my toil and my father's household." Because Menashe never thought during his lifetime that he has a father who is a Tzadik. And this is not understandable, this the [holy book] Bnei Issachar asks. "What does it mean that he forgot? What? You are making a celebration that you forgot about your father?! He says [answers that Yosef was saying that], never in my life did I use the merits of my father, everything, I achieved with intention, everything on my own. Therefore, Menashe [what he represents] is the highest since it represents serving G-d with no help the redemption will begin from Menashe.

A connotation of abandonment (forgetfulness), because Menashe, this has the connotation of abandonment, that this is the lowest chamber possible. The Rav will explain that oblivion-אבדון is lower. Perhaps abandonment has an aspect in which it is considered the lowest. There is [in Hell a chamber called] "abandonment (forgetfulness)," there are seven

chambers in Hell, the lowest is "oblivion-אבדון," after oblivion-אבדון" is "abandonment-נשייה" that there, he already forgets completely about the Torah. He already forgets that there is a Torah. He doesn't understand why [people] want to study Torah. Why in the world are [people] studying Torah?! Heretics study Torah, there are righteous people that don't study Torah, and when he descends there, ["abandonment-נשייה"] the entire Torah is forgotten.

And therefore... now we are reading the Sulam [an explanation of the Zohar]. He translates the Zohar word for ford, we are in page 41-42. "and prior to a person's arrival to the world, before he comes... this is the pangs of birth. The terrible war between the four camps of the Sitara Achara, this is "sin, destruction, anger, "And He is merciful, He will atone for sin, and he will not destroy, and he greatly withholds his anger and He will not awaken all of his rage." "And anger and rage, with the four holy camps. Who will succeed o draw the baby to his side? And if the mother repents completely during the pangs of birth, and the father also completely repents, then the baby is freed from the four camps of the Sitara Achara.

And this is [the meaning of] "And a man [the Satan] fought with him" that the moment that he leaves his mother's womb, then, there is a war between the four holy camps with the four camps of the Sitara Achara, who will "win" this child, where to will this child go, to what direction will he go? "And a man [the Satan] fought with him." This is Gavriel who is appointed on holy might, he fights with the angels of the Sitara Achara, "A man [the Satan fought] with him-ויאבק איש עמו," the word ויאבק comes from the word אבק which means dust. When fighting each other, they caused the dust beneath them to be uplifted. And they uplift dust of dirt, what is [the deeper meaning of] this dust of dirt? This is dirt from the ground, that a person is created from the ground. The Rav will explain later that the Yetzer Hara takes his strength from the ground. Seemingly, the Rav is explaining that during the time of birth, the Yetzer Hara attempts to use his power from the ground to capture the baby.

A person [his body] is a box, a person isn't a body, the body is a box, the person is only his soul, but there is a diamond in the box. The diamond is worth a billion dollars and the box is worth two shekels. And he renovates the box all day, he renovates it, he adorns it, he's busy 24 hours to renovate the box. What will be with the diamond that's worth a billion [dollars]? He doesn't at all know that there is a diamond, he is from the world of "abandonment-נשייה," it [his soul] was forgotten from him. He doesn't at all know that he received a soul which is a diamond. He all day only renovates the body, he nourishes the body, he pampers the body. "He pampers his servant from a young age and his end will be counted. (Mishlei 29;21). He pampers the body and he is unable to be free of this forever, he has nowhere to run, he has absolutely no place of salvation. He only pampers the body. He already become 13 years old, he already receives a drop of intellect, he only [uses the drop of intellect] to pamper the body, he sinks more into the Yetzer Hara. Instead of opening his eyes [when he becomes] Bar Mitzvah, you receive a soul from the world of *Atzilus*-אצילות" so he places it in a box and he forgets that he at all has a soul. Then, "And a man [the Satan] fought with him." This is dealing with the moment of birth. So, these are the hardest pangs of birth. Who will win the child, the for camps of the Sitara Achara or the four holy camps?

A person is made from dirt, from the ground." Dirt, this is the Yetzer Hara. Because the evil attributes come from the dirt. Because after Adam sinned the sin of the Tree of Knowledge, then it was decreed upon him that he will battle with the evil attributes. A person can say [that] I was born with evil vices, why do I have a Yetzer Hara? I don't want him at all! But you brought him, you ate from the Tree of Knowledge! Every person ate from the Tree of Knowledge. Only Rabeinu (Rabbi Nachman) didn't sin with the Tree of Knowledge. Every soul was inside Adam when he sinned. Rabeinu, however is above Adam and his soul was unblemished. So "Rabeinu" is given to you [to save you from the Yetzer Hara], Shuvu Banim is given to you, Torah lessons are given to you every morning. And after this, there is a Torah lesson during Maariv. That perhaps, perhaps, the Torah lesson will awaken for you the Yetzer Tov. So that you should know that you have a soul which is worth a billion dollars, not just a box which is worth two shekels. But you see the box, you don't see the diamond. Just like you see a watermelon, you see a green shell, you don't see the luscious watermelon, you see a gigantic shell. Why did you bring me a gigantic shell?! Ten kilos of shell, you gave me! So, a person, because of his great stupidity only sees the shell.

Even Eliezer, when he saw [foresaw] Rivka, he saw the shell, he saw [that from Rivka, will come] Eisav. He panicked, he wanted to return. The Rebbe (Rabbi Nachman) says; when a person has a difficulty, scream to G-d. You have a question scream to G-d! Don't walk with the question, "Listen O' G-d to my voice, I will call You- שמע יקוק קולי- אקרא." Rabbi Nachman teaches that the first letters of this verse make up the word "קשיא" which means a difficulty. To resolve ones difficulties, one must scream to G-d. So immediately he saw Yaakov, he understood that Eisav is just the shell of Yaakov. This is the covering, the protection of Yaakov. Therefore, "He was silent-ש" is [the numerical value of] Yaakov and Eisav. Through being quiet and accepting that he doesn't understand everything, he merited to resolve his difficulty. That although Eisav will come from her, he is just the outer shell of Yaakov. Seemingly, the Rav is explaining that the element of screaming is the same element of being quiet. Perhaps, this is because the expression of screaming to G-d and being quiet shares ones intention that he truly doesn't know. All of this is written in the [holy book called] Imrei Noam of Rabbi Meri of Dzikov, the grandson of Rabbi Naftali of Rupshitz.

So, a person must know that he is in his entire life in the hands of the "shell." He must all of his life fight with the "shell," he only sees the shell, he doesn't see the fruit within. The watermelon, this is the biggest fruit, and pumpkin is even bigger, so he sees an even bigger shell.

So, this is all of the pangs of birth that a person has until he's a child. That it's still possible to pray that the holy angels will triumph over the angels of the Sitara Achara. That the child will be with holy angels, and Gavriel will manage everything here. The holy angel. And therefore, we have Peisach, all of Peisach is us burning the chametz and matzoh. And we bake the matzoh in order to receive elevated intellect. But there, the piah that was in the desert in Mara, on the 24th of Nissan, it already brings them the bread from Heaven. For forty years, they didn't have a Yetzer Hara at all. [However] they drew [back] him with strength. They panicked, they don't have a Yetzer Hara, so what will they do?! It is written, "And they desired a desire," what is the explanation? Says the Ball Haturim; they drew the lust, Moshe removed them from the lusts[s] there is no lust, it's over. So, what will we do?! We will become crazy? What?! We will just

lie down in bed with no action, without lusts?! So, because of great mercy, of grate naivety, they drew the lust[s], all from naivety, they searched to "desire desires."

Because in truth, a person, if he is born with holiness, by Rabeinu, so he is born with no lust. But he searches for it. He searches it forcibly. Because he does not have anything to do, he's bored. It's hard for him to connect himself to letters [of prayer and learning Torah] so what can be done so that he will connect himself to letters? What can be done, he is given life from holy letters, from prayer, even though the prayer is a half an hour at the end of the day, but he has no life from this, he has no life!

And Gavriel, he's the Yetzer Tov who fights with the Yetzer Hara during the time of birth. When the child comes to the world, so this is the time to pray that he will be a righteous child, a holy child. That the holy angels will subdue and triumph over the angels of the Sitara Achara. Then, there, Gavriel descended and taught 70 languages. 70 languages [correspond to] 70 evil attributes. The [holy book] Pri Tzadik says that there are 70 languages, that in every gentile there is also a good attribute, he says; there is no gentile that doesn't have a good attribute. Otherwise, he would die on the spot. So, he must have some good attribute. But this tricks him, he thinks that he's a good person, he has 70 evil attributes and one good attribute. So, this is called 70 languages, that Gavriel is the one that puts inside every gentile some good attribute. So instead of nullifying himself to righteous people, he claims that he is the Tzadik. He has a good attribute, behold, I am the Tzadik! One needs to have nullification to righteous people.

Therefore, Gavriel comes and teaches a person 70 languages. Because he gives him a good attribute from every nation, from every nation. But he has 69 evil attributes opposite every good attribute. And therefore, he fights during the entire time of birth with the pangs of birth. All of the pangs of birth, this is an incredible fight between the four holy camps with the four camps of the Sitara Achara. Who will rule the child? Who will carry the child to his side? And therefore, we see children who come to the prayer, and there are children that don't come to the prayer. So the children that come, these are children that the Yetzer Tov took control over them. The four holy camps took control over them. And they fell "in capture" in the hands of the holy camps. A child that doesn't come to the prayer, [this is a] sign that he's in the hands of the Sitara Achara. That the angels of the Sitara Achara took control over him. He can't pray, he can't come. Even if he comes, he runs away. And everything seems strange to him, everything is foreign, he sees, Blessed is G-d of the world with 7 billion people who are not at all praying.

Everyone is now in a virus (the corona virus). 70 people have already died, and thousands more are in critical condition. G-d doesn't waver, he doesn't ... he causes earthquakes, cities sink in the ground. And he ground covers complete cities. G-d doesn't waver. He sends a punch to China, afterwards he sends it to Mexico, and afterwards he sends it to India. Every time he does it in a different country. But people don't connect the things. They don't understand that they blemished in the covenant, [adulterous vices]. So, they have a virus that's called corona. And one must quit blemishing in the covenant, that's all. No נסיונים (I don't know what this means) are required,

no vaccinations are required, because still, no vaccination helps, they haven't found any vaccination.

Peoples aren't able to leave their houses, soon, it will be forbidden also in the Land of Israel to leave the house. They canceled flights to China now, I planned on traveling to China today! I had a flight to China, they canceled it.

And all of this [the good and bad angels] are going down with him. So, when a person comes to the world, when a person comes to the world, two groups of four camps go down with him. Every angel is [has] millions of angels [that he is appointed over]. And these are the hard pangs of birth. That who will win the war? Will it be the angels of the Sitara Achara and they will grasp the child and draw him to their side. Or will he always come at three, four, five [o'clock am] constantly, because he is "captured" in the hands of the holy angels. So, every baby that comes here to the world has a world war, a terrible war, four camps descend with him, one corresponding to Avraham, one brings with him Avraham's merits. One brings Yitzchak's merits, one brings Yaakov's merits, and one brings Adam's merits. Rafael, this is Adam, and if the mother prays, and the father prays, and [during the time of] all of the pangs of birth, they pray that the holy angels will triumph over the angels of the Sitara Achara, then they merit that the child will go his entire life on the paths of holiness. He is drawn to holiness wherever there is holiness. And if not, then the other four groups win, that they are destructive angels; sin, destruction, anger, and rage. And the Yetzer Hara rules them all. And the Yetzer Hara is happy that they won the war, his entire essence is happy. His entire essence is... a person wants to make the Yetzer Hara happy, It is written, "And he will make (his wife) happy-(אשתו) את ושימה" so he thinks that this is the Yetzer Hara. Above them, and we therefore said, a wicked person, the Yetzer Hara rules him. Why does the Yetzer Hara rule him? Because he, at the moment of birth, he's surrounded with four angels of the Sitara Achara, and they draw him to their direction. And he didn't have strength to fight back, he believes them, he is naïve.

And a righteous person merits that the parents pray during the time of birth, that only the holy angels should triumph, holy angels will accompany him all of his life. And [someone who] "this and this rule him," who is he? An intermediate [person]. But there are those that have both of the groups, both of the groups.

And then... a person is made up of fire, fire, this is Gavriel. Water, this is Michael, dirt, this is Nuriel. Nuriel, this is Yaakov, this is dirt. Rafael, this is Adam, which this corresponds to the lion in the Chariot. And then, if the holy angels win, then his entire life he is like a lion, like the lion of the Chariot, he's completely benevolence.

Because the main thing is benevolence. Eliezer said; first of all, I will check her [Rivka] if she does benevolence. If he will ask her for a cup of water, she will bring two cups. If he will ask, let me drink. And she will say, "To the camels as well." When a person is asked for something, he must say; maybe you want more, maybe you want to drink more? Maybe I should add something. To constantly think how to add to him. Because a person is embarrassed to ask. He said, I will ask her, "a little bit of water," if she will bring, this is a sign that she is suitable, that she is a righteous woman. That the holy

angels rule her. And therefore, Avraham sent to her, because Eliezer didn't understand why are they not taking your [Eliezer's] daughter. [The reason was because] Your daughter was born with the angels of the Sitara Achara. You were still cursed when she was born. It's true, today she's already a Baal Teshuva, but she will fall in the end, she won't stand strong. The Rav doesn't mean that she didn't have free choice. However, she will have the tendency to fall. And the generations brought forth from her will have that tendency as well. But Rivka, she was born with holiness, she can stay strong. Eliezer didn't know all of these rules, so he had incredible difficulties on Avraham, our forefather.

So therefore, if a person has the merit, that he does benevolence, he does good giving. So, the angel which is a lion rules him. Because a lion is [represents] kindness. Because a lion is merciful, a lion is merciful. Even Bar Kochva, Bar Kochva who had mercy on the lion, so the lion saved him when he heard him in the tank, in the stadium, in the cage with the lion. So, the lion hinted to him to ride on him and he took him out and trampled them all. So if a person does benevolence even to a lion, so the lion will save him.

The first thing is kindness, if the parents do a lot of benevolence, so a child will come out who the holy angels rule him, he will be drawn to holiness.

Therefore, a lion, which is Michael, that he is the angel of kindness, after this comes Gavriel that he's might, to overcome the Yetzer Hara. And after this is Nuriel, and Rafael, and then he can resurrect the dead. If he merits that Rafael will be complemented in him, and then he merits to the resurrection of the dead.