

Sparks of Light

Torah Portion Ki

Sisa

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How did the Shunamis know that Elisha is holy?

Sefer Hamidos: A person must make sure [to be clean] so that that there won't be flies [in his vicinity]. It is written in regards to Elisha [the Prophet] that she [an innkeeper referred to as "the Shunamis"] didn't see flies on his table.¹ So, the question is asked what is the proof [that Elisha is holy], if the house was clean, why would there be a fly?

¹ Elisha the Prophet would lodge in her house. The Talmud teaches that she deduced from that which she didn't see flies near him that he was a holy man.

and all of that which is in it." "Lying isn't only in speech, rather in writing as well." But hyperboles and exaggerations are permissible.

[Seemingly, the Rav is now alluding to that which the spies told the Nation of Israel that the cities in Israel are "fortified cities in the Heavens." This is obviously an exaggeration; therefore, we may infer from here that it is permissible to exaggerate.] The intention, says the Ari that "Fortified mountains in the Heavens," even in the Heavens, they are fortified.

The wicked seem to be successful

[The Rav now continues to explain the story of the spies.] The spies told the Nation of Israel that the Land is stronger than G-d." Simply, this is very difficult to understand that the spies truly thought that G-d is incapable of conquering the Land of Israel.] "Because he is stronger than Him," explains Reb Nosson on page 77 in the laws of a co-signer Law 5, that the Holy One Blessed Be, he seemingly doesn't fight against wicked people, he allows them to succeed [until the appropriate time to punish them.] But in the meanwhile, a person is in danger of falling. [When the wicked are successful, it is difficult to remain faithful to G-d to believe that He will eventually punish them.] "Why is the path of the wicked successful, rebels [live in tranquility]?" Questions [about G-d's ways] come upon him. Avraham [had questions about G-d's ways, how could the idol worshipers be successful? Until the Tower of Bavel [that idol worshipers attempted to wage war against G-d]. A third of it was swallowed in the ground, a third was burned, and a third spread out, then all of his questions were answered. Avraham at the age of 48 was burned [thrown] into the furnace [and survived]. He was born in the year 1,948 according to our [the Jewish] calendar. So, here [Likutey Halachos] in page 77 it is written that G-d allows the wicked to be successful, as if to say. Just like Solomani [An Arab Terrorist], he sent people to the Garden of Eden [he killed them], he had a lot of tradition in his life. Almost a million Muslims, he sent to the Garden of Eden. All of the murders amongst the Muslims, everything, he plotted. It could be that he wanted to kill the Jews afterwards, it's impossible to know. Now, he received the rectification [he died]. So, G-d allows wicked people to be successful. Therefore, we say [on Chanukah], "The wicked [fell] in the hands of the righteous." This is the miracle. [The miracle of Chanukah is that the wicked fell in the hands of the righteous, not so much that which the Maccabees were outnumbered and weaker than the Greeks. [That which we mention of Chanukah that] "Many [fell] in the hands of the minute," this also happens to the nations of the world. "Mighty in the hands of the weak," this also occurs to the nations of the world. A person protects his land of birth, he is prepared to die for his land. [Therefore, this cannot be the miracle of Chanukah.] But "Wicked in the hands of the righteous," there is no such thing. Suddenly, on Chanukah, it flipped around. Wicked in the hands of righteous," there is no such thing, the wicked are always successful.

[The spies told the Jews after returning from the Land of Israel] "Since it is too strong for Him." It is written here [in Likutey Halachos] on page 77 that they said that here in the Land of Israel, to the contrary, the wicked, the Canaanites, the Amalekites, are successful. How could it be [that the spies' intention] was towards G-d [that the Land is stronger than G-d]? And there, [the spies said] "We saw the titans, the sons of the

giants (Bamidbar 13:33).” [Who are the titans?] Shamchazai and Azael.⁶ Since they are always alive, Shamchazai and Azael, they are past the Mountains of Darkness. Although they are in chains, their influence [effects the world]. Balak and Bilam, they are Shamchazai and Azael [perhaps, since Balak and Bilam nullified themselves to them, they are considered to be their essence.] They [“Balak, Bilam-בלק בלעם”] equal the numerical value of “Rachel and Leah-רהל לאה.” Since one's mission is to connect Rachel to Leah, this is one's entire mission.⁷ [At the splitting of the Sea, the Jews sang to G-d that] "The mighty of Moav shook." "Shook-רעד" equals [the numerical value of Rachel and Leah-רהל לאה.] And then [the continuation of the verse is that “The dwellers of Canaan melted.” Immediately [through meriting to the numerical value of Balak and Bilam, I.E. subjugating them, then], “All of them melted,” no remembrance of them Balak and Bilam-Shamchazai and Azael] is left. Shamachai and Azael who fell from the Heavens during the days of the generation of Enosh." All of that which transpires to a person [one's tribulations] this comes only from evil inclinations. All of the evil inclinations come from Shamchazai and Azael, the root of jealousy.⁸ Therefore, the redemption has yet to come.

One must go to the Tzadik to overcome his evil inclinations

So, what should one do [to overcome Balak and Bilam-one's evil inclinations]? One should go to righteous people; Moshe is stronger than them [Balak and Bilam]. It's true that I am weaker than them, but Moshe is stronger. [He can subjugate Balak and Bilam-one's evil inclinations.] When we go to the Tzadik, we are then surrounded with the Clouds of Honor⁹. So, the spies frightened the Nation of Israel since they heard that Moshe died. And if Moshe died, we won't have Moshe, so how will we triumph [over Shamchazai and Azael]? Only Moshe is capable of triumphing. [Although it is true that we can only overcome evil through Moshe] but Moshe didn't die, Moshe lived for another forty years! What do you want? And even when he actually died, he didn't die, he is alive and well. Moshe didn't die. Moshe is in [the upper world] Marom, the Tzadik always lives. Even though he is placed in the ground, he can leave at every moment. Just like Rabbi Yehuda Hanasie, he left the ground [his grave] and did Kiddush until the neighbor could tell that Rebbi is doing Kiddush. And they [the people living in Rebbi's house] told [the neighbor] shah! Don't interrupt! So, from then on, he [Rebbi] didn't come anymore. They [the spies] thought that they will triumph in war with their

⁶ When G-d wanted to create man, the angels Shamchazai and Azael told G-d not to so since he will sin. G-d decided to show them that they would also sin if they were to be in our world. He threw them into the world and they themselves began to sin. Eventually they became evil and G-d tied them in iron chains and placed them in the Mountains of Darkness. Balak and Billam received their powers from these angels.

⁷ Leah represents total nullification to G-d. Whereas Rachel represents living in the world with a sense of self, with a fear of G-d. One must connect Rachel to Leah in order that he should be nullified to G-d's will in this world. When this is done, one subjugates the evil forces of Ballak and Billam.

⁸ They were jealous of man.

⁹ The Clouds of Honor protected the Jews in the desert from the evil beast of the desert. In a deeper sense, it protected the Jews from evil inclinations which are considered “evil beasts.” So long as Moshe was alive, the Jews were protected with the Clouds of Honor, however when he passed away, the Clouds of Honor left. When a person is connected to the Tzadik, he as well is surrounded by the Clouds of Honor and is capable of overcoming ones evil inclinations.

own strength.¹⁰ But in truth, all of that which a person has is from the strength of the Tzadik. If we go with the strength of the Tzadik, there is no fear in the world. Since the Tzadik, he created the world, he founded the world. [This means that] G-d took the advice of the tzadikim [to create the world. It is therefore considered as if the tzadikim created the world.] Since the Tzadik said to create the world and the angels said; 99 percent of a person is ruled by evil inclination. At times, there is some good notion or thought. Just like a person is able to pray, just like he wakes up before seven [o'clock in the morning. This comes from the one percent of good in a person.

The importance of waking up on time

[The Rav will now explain the importance of waking up on time.] Since after seven [o'clock in the morning], it is forbidden to sleep. It is dangerous, the brain simply rots. If a person is in bed after seven, then he can no longer learn [Torah], he can't do anything. The brain became completely crushed. The Rebbe says, too much sleep damages the brain. So, what should one do [to cause the one percent of good in him to overcome the 99 percent of evil within him]? One should pray [to overcome his evil inclinations]. So, a person must come [to pray] latest at five, since we finish at seven. There are Beis Yaakov's, Talmud Torah's and Cheiders. And there are those that need to go back to Bnei Brak. And someone who has permission from the Yeshivah, that at least he should make it to the Yeshiva at seven thirty for Shacharis [after praying with the Rav].

Since they [the spies] said that it is impossible to triumph the war [against the Canaanites]. The Zohar says in part three, *Shlach Lechah*, immediately on the first page. "It was built seven years before Tzoan of Egypt." Since, in truth, this was the soul of Mashiach. Achiman said, if Mashiach will come, I am lost. Why is Mashiach not coming? Since people will be lost, how will one free himself from all of his lusts. A person still doesn't receive life from the Torah, he has life only from lusts. Suddenly, Mashiach will come early. One will die with his body, who will do for him the resurrection of the dead? Only the Tzadik. But he doesn't believe in the Tzadik, so no one will do for him the resurrection of the dead!¹¹

The spies were searching for the Tree of Life

"And They took from the fruit of the land and the days were the days of the sprouting of grapes." [The spies requested to spy the Land of Israel to see if] "there is a tree or not? What is "the tree?" This is the Tree of Life. We are praying Shacharis from the Tree of Life. So, one must know that "is there a tree or not," and the Land of milk and honey, it is written that they took one cluster, so eight men dragged one cluster. So, they said, just like its fruit is strange, so too in this way also the people are strange. Just like the cluster is so huge, so too also the people are so huge. So, they took the cluster in order to slander. But Yehoshua and Kolev took the cluster in order to subjugate them. Since Yehoshua and Kolev, they are [the ones who subjugated] the snake and scorpion.

¹⁰ Seemingly, had the spies realized that everything they have is only from the Tzadik, they wouldn't have been frightened from Shamchai and Azael. They would have realized that just like they managed up until now, so too they will manage to overcome Shamchai and Azael.

¹¹ Rabbi Nachman teaches that the essence of Moshe (the Tzadik) within a person is what resurrects him during the resurrection of the dead. If one doesn't believe in the Tzadik, who will resurrect him?

Tzafchad wanted to cause the Tree of Life to overcome the Tree of Knowledge [In relation to that which the spies were searching for the Tree of Life, the Rav will now explain that which Tzafchad attempted to cause the Tree of Life to overcome the Tree of Knowledge.] It is written about Tzafchad; He died because of his own sin.¹² So, the Torah Portion [of Shlach Lecha] begins with a tree [that the spies were searching for the Tree of Life] and ends with [Tzafchad] who gathered wood [on Shabbos]. So, he wanted to make the Tree of Life overcome the Tree of Death, to nullify the Tree of Knowledge. But it flipped around, since, on Shabbos, we strengthen the Tree of Life to overcome the Tree of Knowledge. On the holy Shabbos, through prayer, we strengthen and cause the Tree of Life to overcome the Tree of Knowledge. Therefore, it is forbidden to place a tree upon a tree or a branch upon a branch [on Shabbos]. Since, one branch is the Tree of Life and one branch is the Tree of Death.¹³ And this became hidden from Moshe.¹⁴ So, why did it become hidden from Moshe and why did he not know [the law pertaining to the] daughters of Tzafchad¹⁵? And he didn't know about the father, it is enough that he doesn't know about the daughters, he doesn't know about the father as well?! And he didn't know about Pesach Sheni!¹⁶ So, what' going to be here in the end?! He doesn't know the law regarding the daughters of Tzafchad, he doesn't know the law regarding their father. But their father [Tzafchad] a poor Jew, at the end of the day, he wanted to make the Tree of Life overcome the Tree of Knowledge, and it turned around. In actuality, he caused the Tree of Knowledge to overcome the Tree of Life. This [the aspect of the Tree of Life and the Tree of Knowledge] is [the aspect of] male and female, this is the tree piler, it's all one thing.¹⁷ "For he died because of his own sin." What does it mean that he died because of his own sin"? He blemished the letter ך. It is forbidden to lift wood; it is forbidden to place a piece of wood upon another on Shabbos. Or oranges, suddenly, one desires many oranges or apples, it is forbidden for him to make a pile of this. He must take a broom and push it to the side. If he already placed an apple upon another apple, he is considered a piler. So, we see here, "Does it have a tree in it or not," he says after your sinning, it is written "And they traveled from the mountain of G-d and the Nation complained." So, every time they would go down a level. In the end, the Tree of Death overcame the

¹² The Torah Portion teaches that someone was found piling wood on Shabbos a forbidden act. Chazal teach that this person was Tzafchad. Tzafchad was a pious person, however, he was mistaken and thought that he would rectify the world through piling the wood.

¹³ Seemingly, when one places one branch atop another branch on Shabbos, he causes the Tree of Knowledge to overcome the Tree of Life Heaven forbid.

¹⁴ Moshe didn't know the law in regards to Tzafchad until G-d revealed to him that he must be stoned for desecrating the Shabbos.

¹⁵ The daughters of Tzafchad approached Moshe after their father's death. They claimed that although their father did not have any sons, they, being Tzafchad's only descendants should inherit him. Moshe didn't know the law and had to ask G-d what to do.

¹⁶ It is forbidden to offer the Pascal Lamb when impure. A group of impure people who were unable to offer the Pascal Lamb approached Moshe and said; why should we not have the merit to offer the Pascal Lamb? Moshe didn't know the law and had to ask G-d what to do. G-d told him that anyone who is impure on Peisach, may offer the Pascal offering a month later.

¹⁷ The Tree of Life represents the third letter of G-d's name ךקו ך and the Tree of Knowledge represents the last letter of G-d's name ך. According to Kabbalah, the first letter of G-d's name is called "father," the second letter "mother," the third letter "son," and the fourth letter "daughter." Therefore, causing the Tree of Knowledge to overcome the Tree of Life is considered causing the "female" to overcome the "male."

Tree of Life. This, the wood piler did. That instead of [causing] the Tree of Life to overcome the Tree of Death, so, the Tree of Death overcame the Tree of Life. The piler on the day of Shabbos. So, the law regarding his daughters he doesn't know, the law regarding their father, he also doesn't know, so what does he know already? Nothing, he doesn't know [the law] regarding the father, nor his daughters. The Gemara [teaches], from where do we know that daughters inherit [when there are no boys in the family]? [This is deduced from the daughters of Tzlafchad that daughters are the first inheritors when there are no boys in the family. The Rav now asks how could it be that up until the daughters of Tzlafchad, this law was unknown.] The Jews were in the desert for forty years, and no one had daughters? Half of the Yeshiva here has only daughters, what happened? They won't inherit, so, who will inherit? The brothers [of the deceased] will receive the inheritance?! If he has daughters, they will receive the inheritance.

Engaged girls receive a tenth of the inheritance

[The Rav will now explain the Rabbinic decree regarding inheriting to ones engaged daughters. Although the Torah law is that only boys inherit, the Sages decreed that one's engaged daughters will receive a tenth of the inheritance to be used as a dowry. The first daughter that gets married will receive a tenth of the inheritance, the second, a tenth of the remaining inheritance etc.] If he has a million [dollars], so the first one will receive 100,000, the second one will receive 90,000. The third one; 81,000; the fourth; 73,000; the fifth 65,000; the sixth; 60,500; the seventh, 55,000; the eighth; 51,000; the ninth; 46,000; the tenth 40,500. 36,000 is left. What's the problem, if only the Nation of Israel could all receive such a sum! If they are girls [if the family consists only of girls], then, they divide the sum to ten equal parts. And the rest of the boys are left as wretched people, truly miserable people. What's left over for them already, the girls took everything! But first of all, we care for the girls, What, the girls will go now begging at people's houses?! So, the sages decreed that from the age of twelve, she will receive a tenth. Each girl receives a tenth, until the point that the last one is left with 30,000.

If Moshe can't do it, no one can

[The Rav now returns to the previous discussion as to how Moshe didn't know that girls inherit when there are no boys in the family.] What, you don't know that the daughters inherit?! One who has only daughters, they receive the inheritance. If Heaven forbid, the son dies, so the daughters inherit. What question is there here at all? He [Tzlafchad] wanted to cause the Tree of Life to overcome the Tree of Death, and everything turned around. Because the generation of the desert [Moshe's generation], they were *Yesod Aba* and a person must cause *Yesod Aba* to overcome *Yesod Ima*.¹⁸ And he [Tzlafchad] did the opposite, he caused *Yesod Ima* to overcome *Yesod Aba*. First of all, "Is there a tree or not," this [the tree that the spies searched for] is the *Yesod Aba*. So, Tzlafchad

¹⁸ The true meaning of this is beyond my limited knowledge. However, the concept of *Yesod Aba* represents the holy root of a masculine desire, whereas *Yesod Ima* represents the root of the feminine desire. A masculine desire represents the desire of giving, whereas a feminine desire represents the desire of receiving. The sin of the Tree of Knowledge-*Yesod Ima* was causing the Tree of Knowledge to overcome the Tree of Life-*Yesod Aba*. This means that the desire to receive overcame the desire to give, which is the root of all sin. One must, before indulging in a desire of receiving, first make sure that he's not doing it for himself, rather for the sake of holiness. By doing so, the desire of giving is in control.

wanted to succeed to rectify that which Moshe didn't succeed rectifying. And this is impossible, you cannot be greater than the Tzadik. Moshe caused *Yesod Aba* to enter and it entered into *Yesod Rachel*, that this is the entire Purim. That the *Yesod of Aba* enters into *Yesod Rachel*. It passes the *Yesod Ima* and *Yesod Zeir Anpin* and then it enters into *Yesod Rachel*. Since Moshe is *Yesod Aba* and *Rachel* is the Land of Israel. So, what is being asked from them, the Land of Israel, this is *Rachel* and they are *Leah*, so how can *Leah* enter into *Rachel*? What do we want from the spies?! So, all of this, Reb Nossan explains in the laws of vows.¹⁹ One must know Likutey Halachos. There, Reb Nossan explains the entire idea of the spies. And the entire idea of the wood and the daughters of Tzafchad, in the laws of vows in Yoreh Deah part two. What are we asking from their lives, they were *Leah*, and *Rachel* is the Land of Israel, what does *Leah* have anything to do with *Rachel*? How did they want to enter the Land of Israel [if they were Leah]? Rather, what did he [Kolev the son of Yefuneh] say? We will make latter's and we will ascend to the Heavens.

Reb Nossan asks what is the sin of the spies? They were Leah, and Rachel is the Land of Israel. [If so, it is impossible for them to connect themselves to the Land of Israel.] The generation of the desert, they had the aspect of Leah, how can we, Leah enter Rachel, how is it possible? It is written here [Tractate Brachos] on page ten the story of the fly, that she [the Shunamis] saw that he [Elisha] doesn't have a fly [coming near him]. [Tractate] Berachos is considered an introduction to Shas [Gamora], it is the entire Tanach. [Many verses in the Tanach are mentioned in Tractate Brachos.] She said, "He is a G-dly holy man." How do you know that he is holy? You don't see flies? So, the house is clean, therefore there aren't flies, why would a fly come? Rather smell is left from the food. You don't smell it but the fly smells and immediately, it comes. So, what is the proof [that he is holy]?

Although Isabel killed millions of prophets, she will be rectified since she would dance

[The wicked general Sancheiriv attempted to conquer the city of Yerushalaim. He sieged the city with an army consisting of approximately 2.6 billion men. On the night prior to the day he planned to conquer the city, a holy angel came and smote Sancheiriv's entire army. Upon hearing this miracle, King Chizkiyah did not sing (or dance) in praise to G-d. Although his reasoning was that he didn't want to cause the Jewish Nation to disrupt their Torah study, this was considered a great mistake. Had he sung, he would have merited to be the Messiah, the son of David. Isabel was the evil Queen of King Achav. Due to her influence, all of the prophets of the Jews besides for a few were murdered by King Achav. Nevertheless, she had a great virtue that whenever she would attend a wedding, she would enthusiastically dance with the bride.] Also, Chizkiyah was left miserable. It is written [about Chizkiyah] "For his heart became haughty," he didn't want to dance. Isabel [unlike Chizkiyah] did dance. "Your lips drip

¹⁹ Reb Nossan mentions the Arizal who explains that naturally, the essence of the generation of Moshe was unable to connect to the Land of Israel. Reason being that they're essence was completely nullified to G-d's will (the world of Leah). The Land of Israel is the world of Rachel, where there is a firm existence. However, had they nullified themselves to Moshe, they would have merited to go beyond their natural essence. They would have merited to connect Leah to Rachel. Seemingly, this is connected to Purim since on Purim, there was no open miracle, rather G-d's hand intervened within a situation which seemed to be the opposite of G-d's will. This is G-d's revelation into Rachel.

good words גופת-תטופנה," these are the 600,000 prophetesses and 1,200,000 prophets.²⁰ And no remembrance was left [of the prophets, due to Isabel]. It is written that Yirmiah's father [seemingly also a prophet] succeeded to flee. "Let the day I was born be lost and the night that proclaimed a man will be born." He cursed the day; he cursed the night. Because afterwards, she succeeded to flee. She killed all of the prophets, 600,000 prophetesses, 1,200,000 prophets. But she dances. She sees a groom, she dances. She sees a bride, she dances, she uplifts her heels. The main thing is, "And it will be 'because of- עקב,'" [this verse alludes to the *mitzvah*] to uplift the heels [to dance].²¹ So, she [Isabel, because she would dance] isn't harmed. The Chidushei Harim says she will repent in the end. Chizkiyah didn't want to sing, the main thing is the melodies. Now, from five until seven we will pray with melodies, and through this, the prayer ascends. [G-d says about the Nation of Israel,] "And I will see her to remember an eternal covenant." These are the melodies, it is written in Torah lesson 42 [Likutey Mohoron], these are the melodies. [Through melodies, G-d sees the Nation of Israel and remembers her.]

The Shunamis was in the Garden of Eden every night

So, the entire page ten [in Tractate Brachos] is about the holy man [Elisha] that she [the Shunamis] didn't see a fly. [Another opinion in the Gemara is that she knew that Elisha is holy since she saw that his sheet was always clean of semen.] She saw a clean sheet, polished and clear. So, he's a clean person, or perhaps he's poor, what's the proof [that he's holy]? So, yesterday, I was told an explanation that she gave him such foods that he must stumble and [yet] he didn't stumble. [Seemingly, Chazal teach that certain foods may inhibit a man to excrete semen. Although she fed him such foods, his sheet was left clean, this proved that he is holy.] So, she understood that he is a holy person. Since regular food, a person doesn't need to stumble [and excrete semen] because of it, and if he stumbles, then oy vayvov, he will never leave Hell! So, he can be an ordinary person or a sick person, a weak person. She would check the sheets all of the time. So, the Zohar says, how did she know that this is a scent of the Garden of Eden, perhaps it is a scent of incenses. The Zohar in [Torah portion] Shalch asks how did she know that this is a scent of the Garden of Eden? [Rather,] this is a sign that she should ascend every night [to the Garden of Eden.] So, in [Torah portion] Beshalach he asks how did she know that this is a scent of the Garden of Eden? A person must learn the pages [of the Talmud] with the Zohar's, with everything. So, the Zohar in [Torah Portion] Beshalach asks how did she know that this is a scent of the Garden of Eden? She sensed a fragrant scent, a pleasant scent, but how did she know? This is a sign that she was in the Garden of Eden every night. [She merited to ascend to the Garden of Eden every night] since she had such simplicity, and she brought guests every night. "A prayer to David," "A prayer to Chavakuk." It doesn't say a prayer for Yeshaya, it doesn't say a prayer for Yirmiyah, it doesn't say a prayer for Hoshea, it is only written a prayer for Chavakuk. Chavakuk was the child that Elisha revived. So, Elisha merited to that which no prophet merited to.

²⁰ The Midrash teaches that the "good words" are the prophesies of the millions of men and women who would prophesize during the time of the first Beis Hamikdash.

²¹ Rashi explains that this verse is alluding to simple commandments that a person stomps his foot upon them. The Breslov interpretation of this is dancing.

The importance of inviting guests

A woman's purpose is to invite guests. Just like, "I have commanded upon a widowed woman." What does, "I have commanded" mean? Before one's soul comes down [into the world] she is told, you shall serve Eliyahu the Prophet, you will attend to a strange person with dreadlocks until his hips. And a person who is "a hairy person girded with a girded belt upon his hips," [a description of Eliyahu Hanavie.] Such a hippie! He comes out from the forests there, from the field there in Lebanon. She lived in Tzarfat [of Lebanon next to Tzidon]. And he suddenly comes out from the forest, he tells her, do for me, make for me, only make for me and make for me. What does it mean to make for me, who are you at all?! Make me a cake and give me half a cake. [The Shunamis says to herself] But I don't have, We will die! We have exactly a spoon full of flour! This is the last crumb of flour, that we shouldn't die of hunger literally, a drop less tribulations! No, make for me and first me, and I'm first and you will be last. It is possible to become crazy from this, from these verses! I don't understand how Shuvu Bonim agrees! Constantly me, and I'm first and you are last. So, Tosfofs says [about Eliyahu Hanavie], I am the Messiah the son of Yosef, I will announce the redemption! And therefore, he entered the Garden of Eden with his body therefore, a widowed woman is greater than all of the women in the world. Since when he comes, the woman immediately serves him.

Just like Rivka [who attended to Eliezer the servant of Avraham]. [Eliezer tells Rivka], "Please pour a little bit of water from your jug." And she began giving more [water] to the camels as well, the camels need to drink for thirty days. This isn't simple at all. And she is a girl at the age of three, and some opinions say fourteen. What does it make a difference if she is fourteen or three, Ten camels aren't for a girl! It isn't for a girl at the age of twelve and a half or fourteen! Ten camels require an entire day to drink them. So, she did this in two minutes. The jug jumped on its own and the water began to pour. The well ascended and the jug jumped on its own. Suddenly, Eliezer sees such miracles, he didn't see [such miracles] since the Creation of the world, such miracles. Only Rivka approached the well and the well began to jump on its own, and to drink the ten camels. One camel requires three days, the entire hump is a tower of water. How is it possible? The moment that a woman [attends to] someone [that] comes and she immediately prepares food and everything, then, she will enter the Garden of Eden with her body. And she even takes out money and immediately runs to the supermarket and brings four. She brings water and makes pizza. She makes something and gives him a cookie.

So, this woman [the Shunamis] was greater than all other women of all of the generations. She merited to ascend to the Garden of Eden every night and she said, "I know [that Elisha is a holy man.]" How did she know? Because she saw that there are no flies. Even though there ought to be flies, this is the novel insight. She placed some piece of meat and the flies didn't come. "I know," [we may derive from the emphasis of the verse on that which "I know" that] only she knew from the entire generation, only she merited to know. She was the sister of Avishag Hashunamis. Since she would place for him every time a new sheet and she would check the sheet and there is a fragrant smell, a scent of the Garden of Eden. So, the Pri Tzadik asks how did she know that this is the Garden of Eden, from where did she know? What, she lives in the Garden of Eden?! She goes to the Garden of Eden?! She has a plane to the Garden of Eden; she has a spaceship?! How does she make it to the Garden of Eden, it is billions of light years [away], how is she able to get there? He [the Pri Tzadik] says that this is a sign that she was in the Garden of Eden every day. How did she get there? What difference

does it make to us? For tzadikim, it's not a problem to reach [a place] a million light years [away]. And it's not a problem to reach above light years, space and earth. She ascended straight with her body into the Garden of Eden. Every night she ascended with her body into the Garden of Eden. And had he not been a holy man, then, he would not have had scents of the Garden of Eden. So, it turns out that a woman can merit to all of the levels in the world, to all of the level in the world! If she walks to the Kotel, and she walks to Shimon Hatzadik, then she is able to merit to all of the levels in the world, or she goes to Kever Rachel. So, this is a sign that she is found every night in the Garden of Eden. For 120 years, every night [she was in] the Garden of Eden. Therefore, being in the house of the Shunamis is a *segulah* (a virtuous action) to impregnate barren women. Reb Chaim Kanievski said that a woman who is barren should travel to the Shunamis. She prepared for him a room for hisbodidus, and abundant food, as well as a bed, table, a chair, and a lamp. [The first letters of the Hebrew word משכן stands for a bed-מטה this is the letter מ. A table-שולחן this is the letter ש a chair-כסא this is the letter כ and a lamp-נורה this is the letter נ. Since she merited knowing that Elisha is the true Tzadik and through this, the complete redemption will come speedily in our days Amen.