

# Sparks of Light

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# Shavuos

## A prayer for the festival of Shavuos

Meriting to receive the festival of Shavuos with joy and happiness, meriting to be healed just like during the giving of the Torah, and meriting to bring to the world a holy soul from the 36 hidden Tzadikim

Please G-d, during the festival of Shavuos, the festival of the giving of the Torah, grant me the merit to a complete healing, and I should see well with my eyes. And with joy and happiness, I should receive the holy and awesome festival, with fear and with trembling which fills our heart. And just like you healed the entire Nation of Israel during the giving of the Torah; the blind saw, the deaf heard, the mute spoke [as it says] “we shall do and then hear,”<sup>1</sup> the handless received hands, and the crippled received legs. As the verse says, “I remembered for you the kindness of your youth, the love of your כלילותך.” please, G-d, our Master, “how great Is your name in the entire Land,” and let, O’ G-d is One, that which the verse says, ”You should be brazen like a leopard, swift like an eagle,” be fulfilled within me. And I should merit to bring down to the world a holy and pure soul. And he should be one of the 36 hidden Tzadikim of the generation, “And G-d will send your help from קדש. And I should study Torah with the diligence of the Torah.

## A Torah Lesson from the Rav (relevant to Shavuos)

A portion of the Rav’s Lesson delivered in the Beis Midrash “Bris Yitzchak” in Kirays Sefer on Wednesday, Torah Portion Tzav, Hebrew year 5759

“Merit worthy are those who go with simplicity, those who go according to the Torah of G-d” (psalms; first lesson of Likutey Moharon). What is simplicity? Breslov is simplicity; Breslov is simplicity and straightforwardness. Reb Nossan said, “I studied as much as I was capable

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<sup>1</sup> During the giving of the Torah, the Jewish Nation said that we will fulfill the commandments of the Torah and we will then hear them. From this verse, we infer that the entire Nation of Israel were able to speak and hear. They were therefore able to say we will do and then hear.

of, I prayed as much as I was capable of, I was careful not to waste time, [however] who knows if I fulfilled the obligation of simplicity and straightforwardness of our Rabeinu Hakadosh (Rabbi Nachman).” What is simplicity? What is simplicity? In Breslov, we have so many leaders, so many guides; let there be even more! To the contrary! Every newly affiliated person [to Breslov], just after a moth of being affiliated, he already becomes a guide and a leader; he gives advice, and [has his own] opinions. He never knew Rabbi Levi Yitzchak<sup>2</sup> in his life; he never heard a Torah lesson of his. There are those who knew him but never heard Rabbi Levi Yitzchak’s Torah lessons. But *Baruch Hashem*, the newly affiliated people are increasing. Breslov is going and becoming bigger; let there be more! Every person goes with his path, let it be pleasant for him; let it be fragrant to him! However, we must guard the tradition of Reb Levi Yitzchak. We are from the few who have remained in Breslov; a small handful. It is incumbent upon us to guard the tradition that Reb Levi Yitzchak passed over for us. What is the tradition of Reb Levi Yitzchak? That which is written in Likutey Moharon! Very simple! That which is written in Likutey Moharon. There are those who want high intellectualism; there are those who want to be Na Nach’s. What do I know; they fly in air, all kinds of ideas! Let there be more; let G-d send them a long and good life, wealth, and abundance. We have no evil eye on anyone Heaven forbid, on no Jew! However, we have gathered here in order to continue Reb Levi Yitzchak of Blessed memory’s tradition. Now, it is ten years since his passing; 5759, the 22<sup>nd</sup> of Tamus. To continue the tradition of Reb Levi Yitzchak; the tradition of simplicity and straightforwardness

So, what is simplicity and straightforwardness? What does it mean “Merit worthy are those who go with simplicity, those who go according to the Torah of G-d” (psalms; first lesson of Likutey Moharon)? What is simplicity? Rabeinu Hakadosh says, simplicity, what is simplicity? “Know, since through the Torah... (beginning of first lesson of Likutey Moharon), only the Torah!<sup>3</sup> Only through the study of Torah and the study of Gamora as Rabeinu says afterwards in lesson three. Torah is Gamora. A person can say that Torah is Likutey Halachos; to say that Torah is Likutey Moharon. [Some people say] I study all day long Likutey Halachos! Let it be pleasant for him! Let it be fragrant for him! However, until a person places the Gamora into his brain, the Gamora into his heart, the heart will not open! You want to place a string into iron? To place the Likutey Moharon in the heart; into the heart of stone?! You want to place the Likutey Halachos into the heart of stone? First, pierce it with Gamora! Take a מקדק. The heart is a heart of stone! Only the Gamora is capable of piercing the heart! And afterwards, it’s also to place the Likutey Moharon, the Likutey Halachos.<sup>4</sup> Just like Rabeinu Hakadosh says in branch 257 (Siach Sarfei Kodesh). When a person becomes Breslov, he is in great danger! I’m Breslov! He doesn’t even know what is Breslov! To jump on tables, to dance upon tables?! It’s wonderful, if only I would merit to this! But who said that this is Breslov? Now, you have been enlightened to jump on a table; to dance all day, so, this is the aura that you sense, ok! But who said that this is Breslov?!

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<sup>2</sup> The Breslov leader of the previous generation and the Rav’s mentor.

<sup>3</sup> The heading of the first lesson of Likutey Moharon begins with the above-mentioned verse (to go with simplicity). Rabbi Nachman then begins to explain the importance of diligent Torah study. The Rav explains the relevance of the heading of the lesson- simplicity to the beginning of the lesson-Torah study. One only merits to true simplicity through Torah study.

<sup>4</sup> The study of Likutey Moharon and Likutey Halachos is also essential to pierce through our hearts of stone. However, the study of Gamora is a prerequisite to the study of Likutey Moharon and Likutey Halachos.

Breslov is that which is written; not what you feel. You must subjugate yourself to that which is written, to obligate yourself to that which is written. To become nullified to that which is written. And this is that which Rabeinu says in branch 257... The Rebbe says, how do we begin; how do we begin to be Breslov? How do we begin to pierce the heart of stone? How does the Likutey Moharon truly enter the heart? How does the Likutey Halachos enter the heart? You see a מטיל of iron, you want to להשחיל within it a string? First make a hole; you need a מקדה to make a hole in the מטיל of iron. Afterwards, you can be משחיל strings. To משחיל the Likutey Moharon, the Likutey Halachos. So, how do we pierce [the heart]? Says Rabeinu Hakadosh, this is the foundation of foundations of the Chasidus of Breslov. This סעיף 257 part two. “I wanted my path to spread amongst the diligent [Torah studiers]; those who study Gamora day and night. Eighteen hours of Gamora; you’ll have six hours to sleep. Two hours of eating and also do an hour of *hisbodidus* [personal prayer in seclusion]; it’s not terrible!

## Sparks of Light Torah Portion Emor

Lesson delivered on Tuesday on the fourth of Eiyar (relevant to Shavuos)

[Explanation of the Gamora in Tractate Shabbos 86b-88a](#)

[See footnote for an introduction to the lesson. The letters in bold are an excerpt from the Gamora.]<sup>5</sup> Then, [on the third day of Sivan] He [G-d] commanded them [the Jewish Nation] **the commandment of distancing [themselves from Mount Sinai]**. On the fourth of Sivan, [G-d commanded them;] refrain yourselves [from having relations with your wives]. One must separate himself from his wife. This is Reb Yosi’s opinion; that the first day of the month was Sunday, Monday was the second of Sivan, Tuesday was the third of Sivan, and Wednesday was the fourth of Sivan.

According to the Sages, the first of Sivan was on Monday, the second of Sivan was on Tuesday, and the third of Sivan was on Wednesday. **On the second day of the week, the month was set;** Rosh Chodesh was on Monday; the first of Sivan. Eiyar was thirty days and they left Egypt on a Thursday; thirty days of Eiyar and thirty days of Nissan.<sup>6</sup> **On Monday, He didn’t tell them anything;** they then reached Mount Sinai [and they were exhausted from traveling]. “Upon this day they reached the Sinai Desert (Shmos 19:1).” They were exhausted from traveling. [Although] they travelled with the Clouds of Honor [that flattened the path for the Jews]; however, it is [still] exhausting. Even with the Clouds of Honor, it is exhausting with

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<sup>5</sup> The Gamora in Shabbos mentions a dispute between the Sages and Reb Yossi as to which day of the month of Sivan, the Nation of Israel received the Torah. The Sages opinion is that it took place on the sixth of Sivan, whereas Reb Yosi’s opinion is that it took place on the seventh on Sivan. Rava (a Talmudic Sage) explains that the Sages and Reb Yosi agree that it took place on Shabbos. Their dispute is only as to which day in the month of Sivan it took place. According to Reb Yosi, Rosh Chodesh (the first day of the month of Sivan) was Sunday. On that day, G-d did not command the Nation of Israel to prepare for the receiving of the Torah since they were exhausted from traveling. On Monday, Moshe told the Nation of Israel; “You all saw that which I did to Egypt... and You will all be for Me a kingdom of Priests and a holy nation (Shmos 19:4-6).”

<sup>6</sup> A Jewish month is either 30 or 29 days. According to the sages, both Eiyar and Nissan were thirty days long. Therefore, if the fifteenth of Nissan was on a Thursday, the first of Sivan would be on a Monday.

babies; every person had ten babies. They needed to watch over them; to stop them from leaving the Cloud. **On Tuesday;** He told them, “And you will all be for me a kingdom of priests and a holy Nation (Shmos 19:6).” **On Wednesday, He commanded them to distance themselves [from Mount Sinai]. And on Thursday, [G-d commanded] to separate yourselves [from your wives].”**

[The Gemara poses a] **question** [on Reb Yosi’s opinion]. [G-d commanded the Jews] “**And you shall sanctify yourselves tomorrow.**” [This implies that the commandment to separate from wives was for two days (today and *tomorrow*); **Thursday and Friday. This is a question on Reb Yosi’s [opinion].**<sup>7</sup> **Reb Yosi would answer** that Moshe added another day on his own accord.<sup>8</sup> [However,] they [still] should have received the Torah on Friday; a portion of the day [should be sufficient]? Since a portion of the day is considered like the entire day.<sup>9</sup> However, Moshe wanted to receive the Torah on Shabbos. And then, he received the Torah on Shabbos at nine o’clock in the morning; not during Sunrise. Since during Sunrise, everyone went to immerse. Reason being that they were still dripping; so they went to immerse.<sup>10</sup> [The Gamora poses a] **question, “And you will sanctify yourselves today and tomorrow;”** only on Thursday and Friday [and according to Reb Yosi, this commandment was on Wednesday]; **a difficulty on Reb Yosi.**

“Reb Yosi would answer that Moshe added one day on his own accord. As we see in the *Braisa* that there were three things Moshe did on his own accord, and the Holy One Blessed Be He agreed with him. He added a day [to receive the Torah on Shabbos and not on Friday], [ever since receiving the Torah,] he refrained from [having relations with] his wife, [and he broke the tablets].” He did this on his own accord; he made a [Talmudic argument called a] *kal vachomer*.<sup>11</sup> The main thing is to separate oneself from his wife. When one gets married, he must know that it is not for lusts and not for the evil inclination. We get married in order to continue the generations [and] in order to be a complete person.<sup>12</sup> It is written that G-d does not receive one’s prayers when he is unmarried. He must get married; to get engaged at the age

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<sup>7</sup> As explained in the first footnote, according to Reb Yosi, the Jews arrived at Mount Sinai on Sunday. On Monday, G-d told the Jews that “if you will keep My Torah etc.” and on Tuesday, G-d commanded them to distance themselves from the mountain. On Wednesday, the Jews were commanded to sanctify themselves today and tomorrow, i.e. to refrain from having relations with their wives on Wednesday and Thursday. They would then be ready to receive the Torah on Friday; and yet they received it on Shabbos. Seemingly, the verse proves the Sages opinion that they only arrived at Mount Sinai on Monday. They were therefore only ready to receive the Torah on Shabbos.

<sup>8</sup> The Gamora explains that according to Reb Yosi, Moshe understood from the verse that G-d’s true intention was to wait three days.

<sup>9</sup> From my limited knowledge, this Gamora does not mention this idea. Perhaps, the Rav is preempting a question on the Gamora’s explanation for Reb Yosi. Although Moshe understood that there should be three days and not just two, the Jews could have still received the Torah on Friday? Reason being that there is a general Talmudic rule that a portion of a day is considered like a full day. Friday could therefore be considered the third day and also be the day of the receiving of the Torah? The Rav answers that Moshe intentionally postponed the receiving of the Torah until Shabbos, since he wanted the Torah to be received on Shabbos.

<sup>10</sup> The source of this idea is unknown to me.

<sup>11</sup> The Jewish Nation had to refrain themselves from their wives for three days before their being spoken to by the Divine Presence to receive of the Torah. Although, this was only a momentous occasion, and there was a set date for them to prepare themselves, they were still forbidden from having relations with their wives. All the more so that I who am constantly spoken to by the Divine Presence with no set time, must refrain from having relations with my wife.

<sup>12</sup> A husband and his wife share the same soul. When they get married, their souls unite making them “complete.”

of seventeen, and at the age of seventeen and a half, to get married. By the time he is eighteen and a half, he should already have children; by the time he's nineteen, he should already have children. By the time he is thirty, he should already have ten children. When his generations will continue, by the time he's fifty, he will already have had grandchildren. By the time he's seventy, he will already have had great-grandchildren. He will already have had a thousand great-grandchildren. He will have had ten children, a hundred grandchildren, and a thousand great-grandchildren. "He added a day on his own accord." He understood this [that G-d's true will is to give the Torah on Shabbos] on his own; if children are brought about with holiness, they are born on their own.<sup>13</sup>

Just like Elisha, the son of Avuyah.<sup>14</sup> Reb Meir (Akiva) asked him how did this happen to you [that you became wicked] (see Tosfos in Tractate Chagigah 15a)?! In [Tractate] Chagigah (14a); [The Gamora speaks of the sages who entered into the "Orchard"] you were the greatest; you were in the "Orchard"!<sup>15</sup> You were greater than everyone else! Writes that he was greater than all of them; greater than Reb Akiva, greater than Ben Azai etc. He [Elisha, the son of Avuyah] said since I was not born with holiness. He [Elisha] told him that during his Bris, fire spread from Rabbi Eliezer and Rabbi Yehoshua [who attended the Bris and were learning Torah]. Suddenly, everything ascended in flames; the house ascended in flames; Everything! They brought a super tank from America [to extinguish the fire]; eighty tons of water every five minutes! This was in Tevaria [which borders the Kineret]. He [Avuyah] went down to the Kineret and brought eighty tons [of water to extinguish the fire]; within a hundred shifts, there was already no water left in the Kineret.<sup>16</sup>

Avuyah went down to search; maybe this [the fire] is was from the Plata or the cholent pot. Somebody wasn't careful; maybe a circuit broke in the Plata. This was exactly on the first day after the holy Shabbos. He saw a fire spreading from the cellar. He went down to the cellar; he sees Rabbi Eliezer and Reb Yehoshua learning [the Torah Portion of] of "After the death of [two of Aaron's sons, Nadav and Avihu who were burned] while offering [an offering] before G-d." They [Nadav and Avihu] were burned [to death]. By a miracle, they [the attendants of the Bris] didn't burn [to death]. Avuyah told them; you came to burn down my house?! You're burning my hose?! I don't understand; this is [proper] behavior; this is how one behaves?! They said, no; we're simply studying the Torah Portion. "After the death of two of Aaron's sons when they offered an offering before G-d and died (Vayikra 16:1)." It is written that they were burned before G-d. There was a fire here [at the Bris] as well. He [Avuyah] said; if so, I want my son to learn Torah.

All of this, Elisha, the son of Avuyah retells. Tosfos in [Tractate] Chagigah mentions this on 15a. He [Elisha] explains to Reb Meir (Akiva) that my father wanted me to be a merchant; he didn't want me to become a sage. In the end, he saw the fire coming from Reb Eliezer and Reb Yehoshua. He said; if so, that when one studies Torah a fire spreads [from him], I want my son to also have fire spread from him.

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<sup>13</sup> The relevance of this idea to adding one day on his own accord is unclear to me.

<sup>14</sup> Elisha, the son of Avuyah was originally a great sage who later on became wicked.

<sup>15</sup> The Gamora teaches that four sages entered the "Orchard" (the "Orchard" is an elucidation to the deep secrets of the Torah); Reb Akiva, Ben Azai, Ben Zoma, and Elisha, the son of Avuyah. Reb Akiva "entered safely and exited safely," Ben Zoma became crazy, Ben Azai died, and Elisha, the son of Avuyah became a heretic.

<sup>16</sup> His attempt to extinguish the fire is not mentioned in Tosfos and is seemingly being said rhetorically.

And he [Elisha, the son of Avuyah, after becoming wicked] would burn Sages. Fire would spread from his eyes and the moment he saw a sage he would burn them.<sup>17</sup> He entered Yeshivas and he removed the students. He told them, go work; be a shoe repairer! You, be a sewer! You, be a shoe repairer! You could be a shoe repairer and make a million! One person made tissues and he profited a million. Everyone buys his tissue; he profits a million a day. For every tissue, even if he [only] profits one cent, [after selling] a hundred million tissues, he will have made a million dollars a day.

A person came to the world in order that when he brings a child to the world, his intention should be that [the child should indulge in] Torah study; that he [the child] should study Torah. That he should pray day and night; he shouldn't stop praying. During Elisha, the son of Avuyah's Bris, fire spread forth and it burned the entire house. The entire house ascended in flames and everyone fled. And everything [all of the fire] took place in the middle of the Bris. They [the sages who attended the Bris] managed to sing "A day to the shore,"<sup>18</sup> and everything turned into fire. The moment they finished singing "A day to the shore," the whirlpools flipped around. When the fire began, everyone fled. They brought firefighters; they brought airplanes from Russia, from Greece, from Turkey, and from the entire area. Nothing helped. Until they brought a super tank; eighty tons [of water] every five minutes. They emptied the Kineret [to put out the fire].

When a person learns [Torah], fire spreads from him! Just like Devorah the Prophetess; when she studied Torah, fire spread forth. The Ralbag writes that fire spread forth [from her]. The Ralbag was a grandson of the Ramban. Therefore, she was called [the wife of] Lapidous [which means torches; alluding to the fire that would spread forth from her]. Since fire was seen upon her; everything was torches of fire. The Zohar says; how will it be known who is the Mashiach; maybe he's simply dreaming [that he's the Mashiach]? The Zohar says no; a pillar of fire will be seen upon him; a pillar of fire will be seen upon his head. How will it be known that a person is Mashiach? When there is a pillar of fire upon his head.

[Moshe] refrained from [having relations with] his wife. This is the most valuable thing; that a person should have no relations with his wife. The Rebbe only had [relations with his wife] eight [times] corresponding to the number of children he had. He had eight children. Eight times, not more. There is no reason to have any [physical] connection. **He [Moshe] refrained from [having relations with] his wife.** There is a question; if this was a commandment from G-d [for Moshe to refrain from his wife], why [does the verse testify about [Miriam], "And Miriam spoke badly to her brother Aaron about Moshe (Bamidbar 12:1)" [regarding Moshe's separating himself from his wife]? Rather, the Rebbe (Rabbi Nachman) says in [Sefer Hamidos] branch 13, that when a husband refrains [from having relations with his wife] and he causes her anguish, he is obligated the death penalty. It must be done with no anguish.<sup>19</sup>

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<sup>17</sup> Seemingly, he possessed the quality of fire due to his father's prayers. However, since his father's intention was impure, the quality of fire personified itself in Elisha evilly.

<sup>18</sup> A melody which is customary to sing during a Bris.

<sup>19</sup> Although ideally, one should completely refrain from having physical relations with his wife, this must be done only with one's wife willing consent. Miriam and Aaron felt that although G-d alluded to Moshe to refrain from having relations with his wife, it was still forbidden for him to do so! Reason being that they understood from Zipporah, Moshe's wife that she was anguished by Moshe's separating himself from her.

[An excerpt from a different lesson pertinent to this discussion:] "For this reason, Miriam and Aaron spoke against Moshe; they thought that Zipporah was suffering. [However] they didn't know that she did not at all

## Lesson delivered on Sunday Torah Portion Tazria Metzarah

### The greatness of being quiet

[Nadav and Avihu died when offering before G-d through a heavenly fire.] “And Aharon was quite;” [and received G-d’s judgment with love]. I don’t know if everyone has an earlobe. Does everyone have an earlobe? Everyone should have an earlobe; I want to see everyone with an earlobe!<sup>20</sup> And then the [right] earlobe is sprinkled upon; as well as the right thumb. These [touching Yaakov’s right earlobe and right thumb] are the two signs that (Rachel told to Yaakov) [Yaakov told to Rachel]. And then she told Leah the two signs in order for her [Leah] to marry Yaakov. Yitzick, the warden told me that Rachel didn’t say that she received [the signs from Yaakov]. [Rather,] she said that there are signs [in order to get married]. There is general information; information for brides. The bride guides relay these signs; all of the bride guides tell this to each bride. They [the brides] need to know to touch the earlobe [of the right ear], to touch the thumb [of the right] hand, and the toe of the right leg.<sup>21</sup>

### To circumcise the uncircumcised skin of the ear and heart

This is the entire [Torah Portion] of Tazria. The entire [Torah Portion] of Tazria is about the verse, “And on the eighth day, the flesh of his uncircumcised skin should be circumcised

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suffer. [Miriam and Aaron understood that Zipporah was suffering] when Eldad and Meidad were prophesizing, Zipporah said [in front of Miriam]; woe to their wives [that they will no longer have relations with their husbands just like me]! They [Miriam and Aaron] thought [Zipporah’s] intention was that just like she is suffering ever since Moshe separated from her in order to prophesize, their [the wives of Eldad and Meidad] will suffer as well. However, this was not the intention of that righteous woman [Zipporah]. Rather, she said; I don’t have any problem. However, who says that it’s going to be easy for their wives just like me?”

<sup>20</sup> See end of next footnote for an explanation as to the importance of the earlobe.

<sup>21</sup> Yaakov knew that Lavan, his future father in law will try to prevent him from marrying Rachel. Since the bride’s face is covered, Lavan will easily substitute Leah for Rachel. He therefore delivered signs to Rachel. If the bride will know the signs, he will be assured that she is in fact Rachel. However, Rachel was unwilling to have her sister Leah be disgraced. Rachel revealed to Leah what the signs are. The Ben Eish Chai explains that the signs were that Rachel should touch the right earlobe, the right thumb, and the right toe, similar to the blood sprinkled upon the inauguration of the Kohen Gadol.

Seemingly, there is a connection between the blood sprinkled upon the Kohen Gadol and the signs that Rachel delivered to Leah. A possible explanation is that the Kohen Gadol was inaugurated with sacrificial blood that was sprinkled upon him. Seemingly, since this is the Kohen Gadol’s form of inauguration, we may infer that sacrificial blood reflects the essence of the Kohen Gadol. To better understand this, we must first understand the purpose of a sacrificial offering. The intention of a sacrificial offering is to sacrifice oneself to G-d. However, since it is not G-d’s will for a person to literally sacrifice himself, an animal is sacrificed in his place. Naturally, the Kohen Gadol, who is the high priest of all sacrificial offerings, represents the pinnacle of self-sacrifice. Rachel’s delivering the signs to Leah was also an act of self-sacrifice. Reason being, as the Rav explains that she never revealed to anybody that she was initially supposed to have married Yaakov. Although Rachel did marry Yaakov afterwards, it already became common knowledge that Leah was Yaakov’s true wife and Rachel “stole” him. For the duration of her life, she was constantly tormented by the public that she stole Yaakov. Nevertheless, she remained quiet and received the humiliations with love. Rabbi Nachman teaches (Likutey Moharon 6) that being quiet to those who humiliate you and receiving the humiliations with love is a form of self-sacrifice. Perhaps for this reason, the signs that Rachel delivered to Leah are connected to the Kohen Gadol’s inauguration. The Rav in our lesson seems to further connect the blood sprinkled upon the Kohen Gadol to that which Aharon accepted G-d’s decree of killing Nadav and Avihu with love. Seemingly, Aharon’s being quiet and accepting G-d’s judgment with love, he merited to self-sacrifice himself. This reflects upon his being worthy of being the Kohen Gadol. Furthermore, the Rav expounds about the importance of having an earlobe. Perhaps, the ear is the organ in one’s body that hears humiliations. The sprinkling of the blood upon Aharon’s earlobe reflects upon his excellence in using utilizing the ear to self-sacrifice himself.



(Vayikra 12:3).”<sup>22</sup> Since there is the uncircumcised skin of the ear; there is the uncircumcised skin of the heart. A person must circumcise the uncircumcised skin of the heart; the uncircumcised skin of the ear.<sup>23</sup> It is forbidden to sleep at night; it is forbidden to sleep!<sup>24</sup> Yesterday, we finished at nine. Until five in the morning, it is forbidden to sleep. Afterwards, there is the mikveh, song, dancing, and *Chatzos* (Jewish Midnights). And all of this is 24 hours; for 24 hours, it is forbidden for him to sleep. There is no reason to sleep. Today we won’t go to sleep at all; I don’t know what it means to sleep! There is no such idea; there is no such idea that people should be left sleeping at all!

### The coming of Mashiach

The first thing [before the coming of Mashiach] is the blowing of the shofar.<sup>25</sup> And immediately afterwards, it is written that on the fourteenth of Sivan, the redemption will already be. And on [the month of] Cheshvan, will be the [war of] Gog and Magog. All of this is in the Zohar [Torah Portion] Balak; one should learn every day the Zohar on [Torah Portion] Balak. On the fourteenth of Sivan will be the redemption at 3:30 [pm]. This is considered nine and a half hours [from sunrise]. And the doe, [which is a sign of the redemption] will be seen. This is the [meaning of], “To the leader, upon the doe of dawn.” A person must say the song [in Psalms] 22; “I call to You at night and I have no respite...”<sup>26</sup> “They divide my clothes among themselves, casting lots for my garments. But You, O’ Lord, do not distance Yourself from me; [my strength, hasten to my aid].” That G-d should not distance Himself from us. The entire idea is that Chefizibah<sup>27</sup> ascends. Cheftizibah ascends to Mount Nevo; to the peak, and blows a teruah, tekiah, and a teruah.<sup>28</sup>

### Unmarried girls receive a tenth of the inheritance

It is written in [Tractate] Kesubos 68a, three lines from the bottom [of the page], about someone who had ten daughters and a son, and then died. If there are a million [shekels in the inheritance], the first daughter receives a tenth which is 100,000.<sup>29</sup> And the second 90,000, the third 81,000, and the fourth 73,000, the fifth 65, the sixth, 59. It [the tenth of the inheritance] descends from 59 and is left with 53; from 53 it goes down to 47.8 making the eighth receive 47.829. It goes down to 47.8 [and what’s left] is 43.0; and the ninth receives 43. From 43 it goes down to 39, 34.8 is what remains. If there are ten boys, they will now divide [between themselves the remaining inheritance which equals] 34.8 (35). If there are five children, this

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<sup>22</sup> A circumcision is a form of slaughter, similar to Aharon’s and Rachel’s being quiet.

<sup>23</sup> Uncircumcised skin represents the evil shell that prevents a person from attaining holiness. The uncircumcised skin of the heart represents a person’s inability to have pure emotions. The uncircumcised skin of the ear represents one’s inability to hear and comprehend holy words.

<sup>24</sup> During the nighttime, evil powers reign. When one sleeps, especially at night, he loses his awareness and is subject to the evil power’s influence. Through being awake at night, one overcomes the evil powers and reveals the uncircumcised skin.

<sup>25</sup> Perhaps, this is relevant to not sleeping at night since the shofar represents awareness. It is written about the shofar; “awaken O’ sleepy ones from your sleep.”

<sup>26</sup> Perhaps alluding to being awake and calling to G-d at night.

<sup>27</sup> A holy woman who will appear at the beginning of the redemption and arouse Moshe, the forefathers, and Rachel.

<sup>28</sup> Perhaps, through calling to G-d at night, we merit to hear the shofar blowing of the redemption. This is G-d’s not distancing Himself from us and hastening to our aid.

<sup>29</sup> According to the Written Torah Law, if there are male children, only they receive the inheritance. However, the Sages decreed that the decease’s unmarried daughters receive a tenth of the inheritance upon their engagement as a dowry.

[each child's inheritance] is seventy. And if there are four children, it equals ninety. And if there are three, this equals 120; two, 175. This is what Admon [a Talmudic Sage] says. I forfeit because I am a male?! Admon asks what is the explanation of this? Why is it that on [Tractate Kesuvos] 68b, six lines from the bottom, it is written that the son is left most miserable?! If there is only one son, that's fine; he receives [inheritance] from the age of 12 and a half. It turns out that a person who has ten [daughters]; if he merited to ten [daughters, they will receive ten portions of the inheritance]. Just like the five daughters of Tzafchad; that they received two portions.<sup>30</sup> In the Golan [seemingly the Jordan side of the Golan] they receive a portion, and [they received a portion] in the Land [of Israel as well].<sup>31</sup> From Shechem until Tzafnas Paneach, until Afula all belongs to Menashe. From Shechem until Chadera, and until Givat Olga belongs to Asher. From Shechem; this is opposite Netanya until Givat Olga; this is all [in the portion of] Menashe. Everything is Menashe. "To me is Gilad and to me is Menashe;" that Menashe precedes all. The letters of Menashe-מנשה are [the same] letters of "soul-נשמה;" that [a person] should have a soul.

### The days of Mashiach and the importance of saying Tikkun Haklali

And in the year [5]972, Mashiach the son of Yosef will be revealed. He will blow a teruah, tekiah, and teruah as well; a teruah, tekiah teruah. And then, everyone will pack their bags, their containers, and their suitcases. Then there will be 20,000 ships [of the nations that will come to battle against the Nation of Israel]. Every ship will have a thousand [soldiers]; these equals 20 million. And then the sea will split; every ship of the Jews will fire a thousand missiles; all of them [the ships of the opposing nations] will fall in the sea... said, first of all he's going to fire an atom... we will shoot hats written [upon them] Shuvu Bonim. And this will flip around the atom bomb; it will turn into sweets. To sweets, toffies; it's without sugar so there is no problem. So even those that have (no) diabetes will eat the sweets. [However], they [must] say Tikkun Haklali seven times. If they will say Tikkun Haklali seven times, it won't be hurtful. Seven Tikkun Haklali's nullifies all of the decrees in the world. There is no decreed judgment that it does not nullify; there is no decreed judgment in the world that it does not nullify! A person who says seven Tikkun Haklali's... Now it's 8:15 [am], by 8:15 pm it will be possible to say [35 Tikkun Haklali's]. We will say every hour three Tikkun Haklali's; thirty-five Tikkun Haklali's. Every child accepts [upon himself to say] 35 [Tikkun Haklali's]. A person comes to the world to accept [upon himself to say] 35 [Tikkun Haklali's a day]; for this purpose, a person came to the world.

And this is [the meaning of the verse, regarding Nadav and Avihu who died] "for their offering before G-d." Nadav and Avihu didn't believe that Moshe will live. This is a generation of

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<sup>30</sup> Tzafchad, of the Tribe of Menashe was the father of five daughters and no sons. After his death, the daughters of Tzafchad demanded from Moshe to inherit a portion of the Land. They claimed that although the Land was only divided between men, since there were no men in their family, they ought to receive a portion. They were correct in their reasoning and they all received a portion of the Land of Israel. The Gemara teaches that they all received double portions; one portion for that which was designated for their father Tzafchad, and another portion for which was designated for their grandfather Cheifer. The tribe of Menashe had a portion

<sup>31</sup> The tribe of Menashe received their portion in the Land of Israel in two places. One in what is nowadays Jordan. And the other in the proper Land of Israel.

annihilation.<sup>32</sup> The main thing is the combs of iron; the main thing is the generation of annihilation! A person comes to the world for the purpose of a generation of annihilation! A generation of annihilation is the purpose. Reb Avraham Elimelech of Karlin; he had such screams; it was heard until Tzfas... [His gabbai told him] Rabbi! You're dying! [Reb Elimelech answered] let me die! Let me die! Let me die; I was unsuccessful. Several Rebbes returned [to Europe] from America; from England to die with everyone; to die with everyone. The Riyatz (the previous Lubavitcher Rebbe) succeeded; he succeeded to flee in the last ship to Sweden. Miraculously, in the end the entire ship was taken to Sweden. They knew that all of them will be hung. All of the ten sons of Hamn were hung on Hoshana Rabbah...

They made the agreement to split Europe; to wipe out the Nation of Israel; the Jews. And no memory of the name of Israel will longer [exist]. We say ["They planned to remove them from being a nation] and the name of Israel will no longer remain (Psalms 83:5);" The 83rd Psalm. Twelve generals sat and swore a strict vow; a vow of the Torah. They swore that no memory will be left of the Nation of Israel. No Jew will be left; no baby will be left...

#### Haman elevated Mordechai by attempting to hang him upon a fifty amos tree

Behold Haman was such a Tzadik. He only wanted to uplift Mordechai; to uplift Mordechai. He only wanted Mordechai to be above and above. "Uplift and elevate our strength above;" "Uplift the strength of Israel Your Nation." He wanted Mordechai to be above all of the nations; above all of the ministers. Behold we learned in the [Torah Portion] of Vayakhel; the length of the curtains of the Tabernacle were 20 by 28 amos (cubits). Is it not sufficient to have a tree which is 28 amos [high]? What do you need a tree which is (28) [50] amos for? What do you need fifty amos; who needs fifty amos?<sup>33</sup> Zeresh [Haman's wife] knew the truth; Zeresh was a righteous woman. Zeresh came to ask forgiveness from Mordechai. The king said that whoever doesn't ask forgiveness from Mordechai will be hung on a tree. This the [explanation of the] Targum that says [about the verse], "And Mordechai went out from before the king with royal garments of Tacheles, Chur, and a great crown." This [the crown] is the Primordial Man.<sup>34</sup>

[The following paragraph is unclear to me.] Now, we are in the Primordial Man; everyone is in the Primordial Man. Now after the seventh day of Peisach. Today is already ten days [past Peisach]. The ten commandments; it's not simply to hear the ten commandments. We have already reached ten days. Who merits reaching ten days? For what purpose was a person born? In order to reach ten days. This is every couple. Therefore, the Gamora says on 43 that fruitfulness is necessary... A person must have ten daughters; five daughters like the daughters of Tzlafchad, one like Miriam, one like Ester, and [four like] the four Foremothers.

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<sup>32</sup> The Midrash teaches that Nadav and Avihu awaited the death of Moshe and Aharon; seemingly to become the future leaders of Israel. However, the Rav seems to explain  
| they believed that Moshe will die; causing the generation to be annihilated.

<sup>33</sup> The Rav doesn't directly answer the question. However, Haman attempted to overcome Mordechai by specifically hanging him on a tree which was fifty amos, which corresponds to the fiftieth level of impurity; the pinnacle of impurity. Mordechai, in order to overcome Haman had to achieve the fiftieth level of holiness. In this sense, Haman allowed Mordechai to ascend above and above, alluding to the pinnacle of holiness.

<sup>34</sup> The crown is placed above the head and represents holiness beyond comprehension; the fiftieth level of spirituality. The verses teaching that Mordechai wore a crown alludes to Mordechai's attaining the quality of "the crown."

## The four cups of wine during the Seder Night correspond to the Foremothers

Sarah, Rivka, Rachel and Leah; these correspond to the four cups [of wine that we drink on the Seder Night]. When we drink the four cups, Sarah becomes complemented [within us], Rivka becomes complemented [within us], Rachel becomes complemented [within us], and Leah becomes complemented [within us]. Everyone [Foremothers] become complemented within us; Sarah, Rivka, Rachel and Leah. The last cup is really Leah. There is another fifth cup corresponding to Queen Ester. She said to fast upon the Seder Night; she made a three day fast. So, they [the Jews] fasted on the night of the fifteenth [the first night of Peisach], they fasted on the night of the 16<sup>th</sup>, and the seventeenth. Until he [Haman] wasn't hung, they did not break the fast. Just like it is written in Davar Beito [that at the conclusion of the Holocaust] the Rabbi of Tzfas said not to sanctify the moon [in the month of Eiyar] until the fifteenth. And then a telegram came that he [Hitler] already committed suicide. He buried himself many meters beneath the ground. However, there was a Jew who revealed the bunker; a Jewish officer. And immediately, they burned him.

This is the entire mission; the commandment of fruitfulness. We must learn [Tractate] Kesuvos page 68... to study the last six lines from the bottom; that a person must have ten [daughters]. If he has a million, they [the daughters] attain 100,000, 81,000, and after this is 72,000, [a couple daughters afterwards] is 53; afterwards, 47.8; afterwards 38.71; all of this is in page 68a, six lines from the bottom. We must study this. There is a long day, it is possible to finish Tractate] Kesuvos.

Rabbi Chaim Kanievsky finished on the day before Peisach [Tractate] Bava Basra. How many [double pages] are in Bava Basra? 176 double pages. In [chapter] 119 [in Psalms], there are 176 verses. [One of the verses in the above-mentioned Psalm is] "I have strayed like a lost sheep." And in the Torah Portion of Naso there are also 176 verses. A person must learn [Torah Portion] Naso even though it's hard. I know that this is very hard; I know. Therefore, we read Naso three times a year. The Torah Portion of Naso is read after Shavuos; during a leap year before Shavuos. And afterwards on Chanukah we read [a portion of the Torah Portion] Naso.<sup>35</sup> I don't know why Shuvu Bonim doesn't read the Torah Portion of Naso; don't know why. We must from the first of Nissan until the twelfth of Nissan [we read from the Torah Portion of Naso [the offerings of the ministers]; it is an obligation. [This is the third time in the year that we read from the Torah Portion of Naso.] The Torah Portion of Naso is an obligation! And then we read about Efraim; Efarim offered the offering on Shabbos.

With the help of G-d, a translation of the duration of the lesson will be made speedily in our days Amen!

## Lesson delivered on Wednesday, on the seventh of Nissan, Torah Portion Tzav.

The blood sprayed on the Kohen Gadol corresponds to the signs Yaakov gave Rachel Now is [shortly before] Shabbos Hagadol (the Shabbos prior to Peisach); the Torah Portion of Tzav. [The Torah portion says in relation to Aharon's inauguration that] "And he shall place upon the earlobe of Aharon's right ear [and upon the thumb of his right hand, and upon the

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<sup>35</sup> During Chanukah, we read from the Torah Portion of Naso the offerings of the נְשָׂאִים

thumb of his right leg (Vayikra 8:23).” Everyone should check if he has an ear lobe; an ear lobe and a thumb. Also, one needs a toe; it is necessary; it is an obligation just like the Kohen Gadol that has an earlobe, a right thumb, and a toe.<sup>36</sup> And then, blood is sprayed upon it. [Why is blood sprayed specifically there?] Since these were the signs [that Yaakov gave to Rachel as will be explained]. What does the Ben Eish Chai say? These were the signs that Yaakov gave to Rachel.<sup>37</sup>

### Common belief was that Leah was Yaakov’s true shidduch

[In addition to Lavan’s deceiving Yaakov in giving Leah to him instead of Rachel, Lavan was deceitful from the very beginning. Yaakov would send letters to Rachel expressing his intention to marry her. However,] Lavan, for seven years would erase Rachel’s name and write Leah’s name [in Rachel’s place]. Yaakov wrote to Rachel, “my beloved betrothed.” However, Lavan was the mailman; he passed the letters over. He had a good eraser and erased the name Rachel and wrote Leah. In this way, for seven years, Leah knows that she is [Yaakov’s] *shidduch* (designated spouse). Until Moshe Rabeinu revealed [that Yaakov initially intended to marry Rachel]. [Since it was assumed that Leah was Yaakov’s true shidduch,] therefore, they [Yosef’s brothers] sold Yosef [who was Rachel’s son]. [They believed that Rachel unjustly married Yaakov. Binyamin, who was also Rachel’s son also was taunted by the brothers.] Therefore, they called him [Binyamin] “a thief, the son of a thief.”<sup>38</sup>

### Why did Binyamin merit that the Beis Hamikdash was built in his portion?

[The Rav now explains the significance of the goblet found in Binyamin’s pack.] In the merit that the goblet was placed with him [Binyamin], he received the Beis Hamikdash. [What is the significance of] the goblet [and why did Binyamin merit to the Beis Hamikdash specifically through the goblet]? [The goblet and the Beis Hamikdash have the same quality] since the [Hebrew word for] “goblet-גביע” has the same root as “a mountain-גבעה.” [This is an elucidation that through the goblet, Binyamin merited to] the *Mountain* of Myrrh; the *Mountain* of Incenses [alluding to the Temple Mount]. “I will walk to the Mountain of Myrrh and to the Mountain of

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<sup>36</sup> Perhaps, the Rav’s intention is that everyone has the potential to be the Kohen Gadol as the Rav will mention in the end of the lesson. Therefore, everyone must have an earlobe etc. incase he will be the Kohen Gadol.

<sup>37</sup> Yaakov knew that Lavan, his future father in law will try to prevent him from marrying Rachel. Since the bride’s face is covered, Lavan will easily substitute Leah for Rachel. He therefore delivered signs to Rachel. If the bride will know the signs, he will be assured that she is in fact Rachel. However, Rachel was unwilling to have her sister Leah be disgraced. Rachel revealed to Leah what the signs are. The Ben Eish Chai explains that the signs were that Rachel should touch the right earlobe, the right thumb, and the right toe, similar to the blood sprinkled upon the inauguration of the Kohen Gadol.

Seemingly, there is a connection between the blood sprinkled upon the Kohen Gadol and the signs that Rachel delivered to Leah. A possible explanation of this is that the Kohen Gadol was inaugurated with sacrificial blood sprinkled upon him. Seemingly, we may infer from here that sacrificial blood reflects the essence of the Kohen Gadol. The intention of a sacrificial offering is to sacrifice oneself to G-d. However, since it is not G-d’s will for a person to literally sacrifice himself, an animal is sacrificed in his place. Naturally, the Kohen Gadol represents the pinnacle of self-sacrifice. The signs that Rachel delivered to Leah was also an act of self-sacrifice as the Rav will explain in the duration of the lesson. Perhaps for this reason, the signs are connected to the Kohen Gadol’s inauguration.

<sup>38</sup> Upon the tribes second return from Egypt, a messenger (Yosef’s son) was sent after them. He claimed that Yosef’s goblet is missing and one of them stole it. The goblet was found in Binyamin’s sack. The Tribes thought that Binyamin truly stole the goblet and began hitting Binyamin. The truth was that Yosef ordered to place the goblet in Binyamin’s sack. Rachel, Binyamin’s mother stole her father’s idols. They therefore called Binyamin “a thief, the son of a thief.”



Incenses (Shir Hashirim).” The entire concept of the goblet is that someone who has the goblet, merits to the Mountain of Myrrh; he merits to the Mountain of Incenses. A person must merit to the Mountain of Myrrh and to the Mountain of Incenses. This is one’s entire purpose.

It is written in the Book of Dvarim [regarding the designated place of the Beis Hamikdash] twenty-one times, “In the place where G-d will choose.” G-d did not reveal [the designated place of the Beis Hamikdash; it only says “In the place where G-d will choose”]. The Rambam says that had He revealed [the place of the Beis Hamikdash], no one [tribe] would have been willing to receive their portion [in the Land of Israel] elsewhere. Everyone was sure that it [the Beis Hamikdash] will be built on Mount Carmel, the Mountain of Chermon, or the Mountain of Tavor. “Tavor and Chermon sing in Your name (Psalms 89:13).” [In the Mountain of] Tavor, there, was the song of Devorah. And the [Mountain of] Carmel, there, they [the Jewish Nation] screamed, “G-d is the Lord; G-d is the Lord.” And the Chermon, there was the ברית בין הבתרים (the covenant between the pieces) [the covenant G-d made with Avraham]. Every tribe hoped that the Beis Hamikdash will be built in their portion. So, why did Binyamin merit to it? Since he was beaten up until he bled. “And He will dwell between his shoulders.”<sup>39</sup> [They hit him] on his shoulders; he was mortally beaten up [being said rhetorically] and hit on his shoulders; terrible beatings on his shoulders. Therefore, he merited to, “And He will dwell between his *shoulders*.” The Beis Hamikdash is a little bit low; not exactly on the top of the mountain. One must go down the steps a little; “And He will dwell between his shoulders.” And everything was in the merit of the beatings he received.

[The tribes called him] “a thief, the son of a thief.” Your mother stole the idols [and] stole [our mother’s] husband! [The tribes claimed that] instead of [Yaakov] caring for Leah, he cared for Rachel; he didn’t at all pay attention to Leah! Since this is all thievery; it’s all trickery! It’s all a family of thieves! Yosef recounts dreams,<sup>40</sup> Binyamin steals the goblet, and Rachel steals the idols. What [what’s the point of stealing Lavan’s idols]; within a day, Lavan will make new idols. What good did it do for you to steal the idols? It helped for that second that he didn’t know to what direction they went; north, south, east, or west.

Eisav killed Nimrod. All of the nations are Nimrod’s.<sup>41</sup> Are there not enough Nimrod’s in the world? There was Hitler; there was Haman; they are all Nimrod’s. Every nation is “a Nimrod.” Every nation is waiting for the Nation of Israel to be eliminated. Every nation says, “if only there would not be Jews in the world; a shame that Hitler was unsuccessful.” They are all crying; they are sitting *Shiva* (Jewish mourning). [In relation to Hitler, the Rav now explains what was done with Hitler’s body.] They scattered his ashes; the Russians burned him. They scattered his ashes in order that they [the German people] should not make him a saint.

[Eisav could only kill Nimrod through the advice of the Tzadik](#)

[The relevance of the following idea to the previous ideas is unclear to me.] Eisav kills Nimrod. From who did he take advice [how to kill Nimrod]? From Yaakov; he can’t kill Nimrod without Yaakov’s advice. [Yaakov advised him,] you only need to take off his cloak.<sup>42</sup> You will

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<sup>39</sup> The blessing given to Binyamin alluding to the Beis Hamikdash that will be built in Binyamin’s portion.

<sup>40</sup> Yosef dreamed that the brothers, his father, and his mother will bow down to him. This enraged them.

<sup>41</sup> Nimrod led the world’s attempt to rebel against G-d through the Tower of Bavel. In addition, he tried killing Avraham after his denying the authenticity of idol worship.

<sup>42</sup> Adam had a special cloak that made its wearer invincible. Nimrod possessed the cloak until Eisav stole it and killed him.

overcome him. Without the advice of the Tzadik it is impossible to do anything; everything is the advice of the Tzadik. The Tzadik is holy of holies. He is the skull of the creation; he is the summit of the creation; He is the crown of the creation. And on Shabbos Hagadol, the Tzadik is revealed. On the tenth of the month; the ten commandments [are revealed]. And now is already the “tenth of the month (Vayikra 23:5).” Just like the Peisach of Egypt; “on the tenth of tenth month.”<sup>43</sup> We came to the world for “the tenth of the month.” A person was born solely for the tenth of the month. For this reason, a person was created; for this purpose, a person came to the world. Now, everyone must buy a sheep [for the Pascal offering]. It costs 500 shekels; 1,000 shekels. It’s possible to collect it in the Kosel. Admittedly that the Kosel is empty; however, there are angels there. Every angel will give a hundred shekel; he will give a thousand shekel. Everyone should buy a sheep; and when we will be ready, a Beis Hamikdash of fire will descend. Upon the seder night, a Beis Hamikdash of fire will descend. A Beis Hamikdash of fire will descend upon the Seder Night.

### The Warsaw Ghetto rebellion

Now, it is Shabbos Hagadol. The Warsaw Ghetto rebellion began exactly on the day before Peisach and it continued for six weeks. Had there not been a rebellion, maybe there would be some more Jews alive today. But it is impossible to know anything; they are all holy, they are all pure; they are all in the Garden of Eden.<sup>44</sup>

### Rachel’s self-sacrifice in delivering the signs to Leah

[The Rav returns to the discussion about spraying the signs that Yaakov delivered to Rachel.] It’s all upon the earlobe. The Kohen Gadol was sprayed upon his earlobe; upon his ear, upon his earlobe, upon his thumb. These were the signs [that Yaakov delivered to Rachel]. And Rachel, everything [the signs] she delivered to Leah. Rachel said; I don’t want my sister to have pain. My sister will now enter the *chuppah* (wedding canopy) without warning; she won’t know the signs. She [Rachel] didn’t at all know that Yaakov will marry her as a second wife. She didn’t know this at all. She didn’t fathom to herself that she will merit to be Yaakov’s wife. She forfeited everything; she said, it’s over. I won’t have this world; I won’t have the World to Come. Who knows if Eisav won’t kidnap me? He will send veiled terrorists to kidnap me! And what can Lavan do against veiled terrorists? I will be Eisav’s wife and he will make me be wicked like him! She forfeited everything. Everything so that my sister should not be disgraced; so that my sister shouldn’t have pain; so that there should not be any pain.

A person must make sure that no Jew in the world should have pain; this is our entire service. This is the tenth of the month. This is the end of the Torah Portion of Tzav. In the sixth part [of the Torah Portion], in the verses 22, 23, and 24 [the Torah speaks of the blood] which is sprinkled upon the right earlobe, the right thumb, and the right leg. Everyone must make sure to constantly have an earlobe, a thumb, and a finger toe; everyone must see if it truly grew. And every person is fitting to be the Kohen Gadol. With the help of G-d, we will merit in this Seder Night that there will be a Beis Hamikdash of fire; and then everyone will serve in the Beis Hamikdash. G-d is with you.

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<sup>43</sup> Seemingly, this year, Shabbos Hagadol was on the tenth of Nissan. This is similar to the year of the exodus from Egypt that Shabbos Hagadol was also on the tenth of Nissan.

<sup>44</sup> The Rav expresses his opinion that it would have been preferable for the Warsaw Jews not to rebel. However, it is forbidden to judge them; the Jews in the Holocaust were all holy souls etc.

## Lesson delivered on Tuesday, the thirteenth of Nissan, the day before checking for chametz

### Connecting Rachel to Leah

Now [on the Seder Night, we achieve] connecting Rachel with Leah.<sup>45</sup> The entire redemption will be through the connection of Rachel and Leah.<sup>46</sup> Leah's heels will enter the Rachel's crown.<sup>47</sup> And then, we subjugate the *klippah* (evil force) of Pharaoh, Balak, and Bilam. Pharaoh is the *klippah* of "Balak Bilam." [Balak Bilam-בלק בלעם] equals the numerical value of "Rachel Leah-לאה רחל." [Rachel and Leah's numerical value equaling Balak and Bilam shows that through uniting Rachel and Leah, we subjugate Balak and Bilam which is the same *klippah* as Pharaoh. "The ministers of Moav were struck with trembling." "Trembling-רעד" equals 274. 274 represents the connection of "Rachel and Leah [which also equals the numerical value of 274]." Mordechai [who's numerical value also equals 274] represents the connection of Rachel and Leah. Therefore, only Mordechai knew the secret of the Seder Night. [We unite Rachel and Leah on the Seder Night as explained above.] Then [on the Seder Night], was the miracle [of Purim]. Everyone fasted on the Seder Night.<sup>48</sup> And then, they connected Rachel and Leah; then, was the connection of Rachel and Leah.

And the sea split on the seventh of Peisach. [The verse refers to the fear that the nations experienced during the splitting of the Sea.] "Terror grasped the dwellers of Paleshes; then the ministers of Edom panicked, the ministers of Moav were grasped with trembling, and the dwellers of Canaan were appalled (Shmos 16: 14,15)."

### Many miracles occurred on the Seder Night

In regards to Sisra. [The Haggadah refers to Sisra's downfall which was also on the Seder Night.] This is "The attack of the leader Charoshet [Sisra]; [You swept away by the stars of the night [Judges 5:20] and it was in the middle of the night.]" Sisra [his downfall] was also on the Seder night. [The Haggadah says] "You crushed the first the firstborns of Patros [Pharoah] in the middle of the night. Their army [Sancheriv's army] didn't find their wealth in their middle of the night." Two billion six hundred million generals minus one died. 260,000 *riboh* [ten thousand]; this equals two billion, six hundred million. All of the miracles in the world were on the Seder Night; all of the miracles. The holiday of liberation; the holiday of the redemption. According to R' Yehoshua, Rosh Hashanah was on [the month of] Nissan. "It [the month of Nissan] is the head of the months for you for the months of the year (Shmos 12:2)."

### Why is Succos not celebrated along with Peisach?

And then [on the fifteenth of Nissan], Succos should have been celebrated. Since on the fifteenth of Nissan, they were surrounded by the Clouds of Honor. But it is impossible to make

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<sup>45</sup> Leah represents complete nullification to G-d without a sense of self, whereas Rachel represents having sense of self. Although these two realities contradict each other, during the redemption, Rachel and Leah will unite. We will be completely nullified to G-d and feel a sense of self simultaneously.

<sup>46</sup> Seemingly, just as the redemption from Egypt, commemorated on the Seder Night was the connection of Rachel and Leah, so too, we will unite Rachel and Leah in the future redemption

<sup>47</sup> The lowest aspect of Leah, represented in her "heels," will unite with the highest aspect of Rachel, represented in her "crown."

<sup>48</sup> Ester requested that the Jews should fast for three consecutive days on Peisach. Haman's downfall was on the Seder Night.



Succos during Peisach; it is therefore celebrated after Yom Kippur.<sup>49</sup> And this [the minimal height of the succah] is inferred from the cherubs (see Tractate Succah 4b). “And when Moshe came to the Tent of Meeting (אהל מועד) to speak with him [and he heard the voice speaking to him from above the sheet (כפורת) which is upon the Tabernacle from between the two cherubs, and He spoke to him (Bamidbar 7:89).” The voice goes from between the two cherubs; everything is the two cherubs. All of the ten commandments were said from between the two cherubs. The entire Torah emanates from between the two cherubs. Reb Avraham, the son of Reb Nachman [of Tulshin]<sup>50</sup> explains that the entire Torah emanates from between the two cherubs.<sup>51</sup> These [the cherubs] are children; the two cherubs are two children. Until the age of twenty, a person is called a child and “secrets of the world” are revealed to him.

### The courageous women who caused the Jewish Nation to multiply

On the Seder Night, they [the Jewish mothers] hid their children. “Small foxes; vineyard destroyers (Shir Hashirim 2:15).” [This verse alludes to the Egyptians who attempted to kill Jewish children by burying them in the walls of their buildings.] Small destroyers, why are they called small foxes? Since there were three types of women. [Three ways that the Jewish women in Egypt dealt with the Egyptian decree.] One group went to the fields; [they gave birth] and the children were swallowed in the ground. The Egyptians came with plows, however they [the baby’s] went deeper [into the ground]. A second group ran to the Nile; they were unsuccessful to run to the fields. Then, angels came and took the children (Tana D’bei Eliyahu).” It is written that G-d told the angels; go down from the Mountain which is atop the Mountain.” Make the mothers give birth so that they shouldn’t have to wait a second. The moment that they [the Jewish women] reached the Nile, they saw the angels.<sup>52</sup> Therefore, the basin (כיור) [in the Mishkan] was made from the mirrors of hosts.<sup>53</sup> The mirrors, they were only in order to bring children to the world; in order to draw souls. Not for lustful desires; not for enjoyment. Therefore, [the basin was made from] from the mirrors of hosts. Specifically, those who prayed, cried, and turned around the worlds in order that there should be miracles; that the angels will come and take the children and pass them over to the other side. “And He fed them honey from the rock (Dvarim 32: 13);” this is honey and milk [used to sustain the children born in Egypt]. There were lakes of milk, lakes of honey; there were complete lakes. The entire desert became full from a lake of honey, a lake of milk, and a lake of oil. It is written, “And you will come in ornaments of ornaments-עדי עדיים (Yechezkel 16:7).” Herds of herds. Don’t read it as “ornaments of ornaments-עדיים עדיים” rather “herds of herds-עדרים עדרים.” And each

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<sup>49</sup> The Rav explained in different lessons that without first having our sins be repented for on Yom Kippur, it would be impossible for us to enter the holiness of the succah.

<sup>50</sup> Reb Nachman of Tulshin was a student of R’ Nossan, who was Rabbi Nachman’s main student.

<sup>51</sup> Perhaps, the Rav is explaining the greatness of the cherubs to explain the holiness of the succah which is drawn from the cherubs.

<sup>52</sup> Seemingly, the third group is the group that had their children taken away from them and the babies were placed in the Egyptian buildings. However, the Rav explained in different lessons that the Jewish mothers ran to the buildings and cried to G-d. These babies were miraculously saved as well.

<sup>53</sup> The Jewish women donated their copper mirrors for the Mishkan (Tabernacle). These mirrors were used when they were in Egypt to beautify themselves. They would then entice their husbands who were exhausted from the hard labor that the Egyptians imposed upon them. Moshe felt that since the mirrors were used to awaken lustful desires, it is inappropriate for them to be used in the Mishkan. Nevertheless, G-d told him that I cherish these mirrors more than all of the rest of the donations. Reason being that in the merit of the Jewish women who used these mirrors in Egypt, the Jewish Nation was able to multiply.

one [of the children] recognized his father and mother. At the age of eighteen, they returned home. And the Egyptians couldn't do anything.

### Ten different firstborns

Since the plague of the firstborn is divided into ten parts [ten different types of firstborns]. A captured firstborn; an animal firstborn, a firstborn of a female slave, and those from outside of the Land (of Egypt). All of the firstborns outside of the Land died. And those that were in the Land died as well. And those who came from foreign lands; the English, the French, the Armenians, and the Kozaks, they all died. And if there was no firstborn, then the man of the house died. And if there was no husband, then the oldest son would die. And if there were no children, then the father died; the mother died. All of the firstborn died. These were all of the Egyptian firstborn. "There was no house which did not have a dead person (Shmos 12: 30)." [How is it possible for every Egyptian household to have a firstborn. Rather] an Egyptian woman from the age of ten began sinning [being a prostitute], and today she is ninety years old. She has eighty firstborns [from the various men she had relations with].

### The splitting of the sea

It is written that [during the splitting of the sea], all of the waters split. The sea split in two; the entire sea split into. No remembrance was left of the sea. The sea turned into crumbs. "You crumbled with Your brazenness the sea; You broke the heads of snakes upon the water (Tehilim 74;13)." The sea became crumbs upon crumbs. And they [the Jewish Nation] walked in twelve paths [divided for the twelve tribes]. There were pomegranates; almonds, and all of the delicacies of the world. Pomegranates, almonds, and oranges. Also, plums, all of the different types. Whatever they wanted, figs, grapes; all of the different types of grapes. Green, red, black, all of the different types of grapes in the world. "You made Your way in the sea, and Your path in great waters (Tehilim 77: 20)." This means that G-d created a His path in the sea. And the Egyptians didn't understand what's going on here. They ran in the opposite direction. And the waters came at them into their faces. They began running away; they were unsuccessful. It is written that G-d took their strength away from them.

Now [the Seder Night] is the night that the miracles begin. [We say in the Haggadah during Nirtza,] "Then You created great miracles at night..." "The attack of the leader Charoset [Sisra]; [You swept away by the stars of the night (Judges 5:20)]." And then Sisra's mother did a lot of witchcraft [she saw Yael on her way to kill her son]. She had witchcraft with which she was able to flip around the arrows and spears upon the enemy; upon the one who shot the arrow. And suddenly, the arrow did not flip around. She didn't understand why not. She sees Yael going with a peg [of her tent that she used to stab Sisra].

### Yael turned into the Kohen Gadol

Yael turned into Ealy [the Kohen Gadol (High Priest)].<sup>54</sup> A woman who merits turns into Ealy; she turns into the Kohen Gadol. She will come as a reincarnation, and flip around into the Kohen Gadol. She [Yael] was Holy of Holies. The Kohen [Ealy] entered [the Holy of Holies] from the age of twenty until the age of ninety into the Holy of Holies. A person is capable of entering the Holy of Holies. Yael merited [to become the Kohen Gadol] because she killed Sisra. She killed Sisra on the Seder Night. She merited to come as a reincarnation to be Ealy,

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<sup>54</sup> In the merit of Yael's courageous deed, she became reincarnated in Ealy, the Kohen Gadol. The letters of Yael-לַעֲלִי and Ealy-עֲלִי are the same. This is an elucidation that they possessed the same soul.

the Kohen Gadol, who entered seventy times into the Holy of Holies. From the age twenty until the age of ninety. A person [during the Seder Night] is in the Holy of Holies; in the “Interior Sanctuary of Your house,” in the Holy of Holies. On the Seder Night, we are in the Beis Hamikdash. When a person performs a Seder Night, he is in the Beis Hamikdash. He is in the “Interior Sanctuary of Your House;” he is literally in the Beis Hamikdash.

### During the Seder, we are in the highest spiritual worlds

In another twenty-four hours, it will already be the Seder Night. Then, we are in the Beis Hamikdash and we offer the [Pascal] Lamb. We eat the Afikomen as a remembrance for the Lamb. And we eat two olive worth’s [for the afikomen]; all together this is five [olive worth’s].<sup>55</sup> Corresponding to the Primordial Man. And Father Mother. Father; this is the Matzos and Ima is the wine. And afterwards is maror. Korech, this is [the high spiritual world of] Arich. And afterwards is the afikomen; two olive worth’s. The first one is Atik and the second one is the Primordial Man. A person merits being in the primordial Man [during the Seder Night]; he ascends to the Primordial Man. On the Seder Night, we ascend until the Primordial Man. To the Primordial Man; to Atik and until the heels. The Zohar says on page 44 in [Torah Portion] Beshalach that we ascend to Atika. Everything is in Atika. A person is in Atika [during the Seder Night]. The matzos are Aba; the wine is Ima. These [four cups of wine] correspond to the four Foremothers. And the Matzos correspond to the three Forefathers; Avraham, Yitzchak, and Yaakov. On the Seder Night, we merit to the three Forefathers; to the three “who knows-מה נשתנה” these are the three Forefathers. Four “who knows-מה נשתנה,” these are the four Foremothers. The three matzos are Avraham, Yitzchak, and Yaakov. And the four cups are Sarah, Rivka, Rachel, and Leah. On the Seder Night, we will already eat matzah. We’ll say, “He draws bread from the land-הארץ לחם מן הארץ,” and “He sanctified us and commanded us upon eating matzoh-מצה על אכילת מצה-אשר קדשנו במצוותיו וציוונו על אכילת מצה-מה נשתנה.” And afterwards is maror and korech. We will sing, “And this is what stood for our forefathers-להיותינו-והיא שעמדה לאבותינו.” Now, on this Seder will already the festival of freedom and liberation for each and every person. Everyone will be freed; immediately, upon the seventh day of Peisach, everyone will already be with their families. There will already not be coronavirus, we will be able to join together, all of us together with G-d’s help, and we will merit to the complete redemption, speedily in our days, Amen.

## Lesson delivered on Sunday, the 19<sup>th</sup> of Nissan on Chol HaMoed

### Peisach, the fourth day of the Omer.

Based on the Zohar in Shmos 8a

#### The seventh day of Peisach

We should have said [the blessing] “that he has given us life etc.-וכו.” on the seventh day of Peisach just like we say “that he has given us life etc.-וכו.” On the Seder Night. However, it is not said since it [the seventh day of Peisach] is a continuation of the Seder Night. [The blessing said on the Seder Night is effective for the Seventh day of Peisach as well.] Chol HaMoed is like the ten days of Teshuva [the days between Rosh Hashanah and Yom Kippur,

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<sup>55</sup> On the Seder Night, it is preferable to eat five olive worth’s of Matzoh. One for the blessing “hamotzie-המוציא,” the second for the blessing said for eating matzoh-מצה על אכילת מצה, the third for korech-כורך, and two more for the afikomen.

and] like Yom Kippur.<sup>56</sup> One needs to be dressed [seemingly on the seventh day of Peisach] in a *kittle* just like on Yom Kippur. Everything is forgiven. All of the sins in the world are forgiven; every sin.

And this is what occurred on the Seder Night to Yitzchak our Forefather.<sup>57</sup> He requested from Eisav two goats. One [goat] was to be the Peisach [Pascal offering] and the other was to be the chagigah [offering].<sup>58</sup> Why in the world [did Yitzchak request] two [goats]?! What, a person eats a complete goat in a meal? [Rather] It was Peisach [and the two goats were to be the pascal offering and the chagigah offering.] And Eisav hunted ten deer. And, he-an angel untied all [of the deer]; all of the deer, he, the angel untied.<sup>59</sup> The greatest tragedy was that by the time Eisav returned, he, Yitzhak, ate the Afikomen. It was the greatest show; Eisav screamed and cried, and went crazy. Since Yitzchak's eating the Afikomen is not something simple at all; all wealth is from the Afikomen.

### What does Afikomen mean?

Afikomen; Rashi (Psachim 119b) says is sweets; it is the compote eaten after the meal. How are [the letters of] “sweets-ממתקים” connected to the Afikomen-אפיקומן? אפיקו means to bring and מן means sweets. Bring compote; bring pudding; bring ice-cream. After the meal, one must give out ice-cream during the Seder Night. Rashi says that the sweets are called mann-מן. Just like poppy cakes that are called manna in Italian and French.<sup>60</sup> And this [mann] is the origin of hamantaschen. The word poppy in French and Italian is mann.<sup>61</sup> They made from it cakes; dough and within it poppy. And this was given out during Purim.

### The miracles that occurred during the Seder Night

Haman was killed along with Sisra on the Seder Night. We say in the Haggadah, “Then, with great miracles You appeared at night; upon the heads of the watch on this night. You allowed the holy convert [Avraham in the war with against the four kings] during the splitting of the night; and it was upon the splitting of the night. The attack of the officer Charoshet (Sisra) You swept away by the stars of the night; and it was in the middle of the night.” This [Charoshet] is Sisra. At that night, he was beaten up; he was hit by the stars. [This is the meaning of “By the stars of the night.” “The stars fought from the Heavens; from their paths, they fought with Sisra (Shoftim 5:2).” The stars hit Sisra; comets [attacked him].

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<sup>56</sup> Seemingly, just like Yom Kippur is connected to Rosh Hashanah with the Ten Days of Repentance, so too, the seventh day of Peisach is connected to the Seder Night through Chol HaMoed.

<sup>57</sup> Yitzchak's blessings to Yaakov instead of Eisav occurred during the Seder Night.

<sup>58</sup> An offering required for every male adult to bring on the three festivals of Peisach, Shavuot, and Succot.

<sup>59</sup> When Eisav captured a deer for Yitzchak, he tied it up and went to hunt another. In the meanwhile, an angel came and untied the first deer. When Eisav returned with the second deer, he saw that the first one ran away. He tied the second one and went to catch a third. Again, an angel came and untied it. Eisav ended up hunting ten deer before he managed to bring two deer to Yitzchak. By this time, Yaakov had already received the blessing from Yitzchak.

<sup>60</sup> Perhaps old Italian and French.

<sup>61</sup> Hamantaschen are dough pastries with a poppy filling. Although there is a “h” at the beginning of the word, the origin of hamantaschen is from the French and Italian word for poppy which is mann. The second part of the word “tashchen” perhaps means a pastry or dough. Seemingly, since the word “mann” is similar to the name “Haman,” and the word changed to hamantaschen. They are therefore now eaten on Purim to commemorate Haman's downfall.

## The Zohar's envision of the future redemption

It is written that in the future, comets will come [and attack the oppressors of the Jewish Nation]. And there will be a woman called Chephzibah who will blow the shofar. She will ascend upon Mount Nevo and a shofar will fall for her from the Heavens. And then, Moshe's tomb will open. She will enter Moshe's tomb site and she will study [Torah] there the entire night. And then, Moshe and she will go from Har Nevo to the Maaras Machpelah [the burial site of the Forefathers]. And then, the Forefathers will ascend and five shofars will come forth from the Heavens. They; Moshe, Chephzibah, Avraham, Yitzchak, and Yaakov will blow a teruah, tekiah, teruah [shofar blows] that the entire world will hear. The Nation of Israel will enter ships [to enter the Land of Israel]. And then, the entire world will come to wage war with the Nation of Israel. All of this will be in the year [5]972; another 200 years. Shofars will fall from the Heavens, and Avraham, Yitzchak and Yaakov will awaken. And the Mashiach, the son of David, and the Mashiach, the son of Yosef will come and fight against the nations. "Like the day He fought [against Egypt] on the day of battle (Zechariah 14:3)." Just like it is written in the Haftorah of Succos. Now we read the Haftorah of the resurrection of the dead.

I now read the Zohar (Torah Portion Shmos 8a) about a woman called Chephzibah who will blow the shofar. And then, Moshe will appear from his tomb and they will go together to the burial sites of the Forefathers. And then, Avraham, Yitzchak, and Yaakov will blow a teruah, tekiah, and teruah. And the entire Nation of Israel [in the diaspora] will leave their houses. They will sell their houses; they will leave their businesses and enter ships [to come to the Land of Israel]. Around 15 million Jews. And then, all of the nations will come to fight with them and the king of Persia will fight with them. And then, comets will come forth and fight against the nations just like they fought against Sisra. And they will burn all of the nations. And the nations that will come in ships [to prevent the Jews from entering the Land of Israel], the sea will split [against them] opposite Yafo. Opposite Yafo will be the splitting of the sea. And all of the ships of the nation's [who will fight against the Nation of Israel] will drown in the sea. Whoever will come to fight with the Nation of Israel, whether by foot or aircraft, the comets will fall upon them.

Just like what happened in the rebellion of Beis Charon [Yehoshua 10] that five kings came [to fight against Yehoshua] and rocks fell upon them from the Heavens. These are the rocks of hail that were left from those that fell in Egypt [in the plague of hail]. The Midrash says that the [rocks that fell upon the five kings] are the rocks of hail [that fell upon the Egyptians]. Moshe stopped the hail [in Egypt]; the rocks stopped [and were left suspended until they fell upon the above-mentioned five kings]. Then, a portion of the rocks fell during the rebellion of Beis Charon on the kings. And the rest will fall in the future to come during the War of Gog and Magog. And now, the rocks are suspended in the Heavens and are waiting for the War of Gog and Magog that will be in another 200 years. Now the corona is also the War of Gog and Magog; it is a death plague to the entire world since the entire world is submerged in vices. And many people are repenting now; millions of people are repenting.

The [above-mentioned] Zohar in Torah Portion Shmos says that Mashiach will dress himself with garments of revenge; in scarlet garments. And upon them [the garments], will be inscribed everyone who died sanctifying G-d's name. And he will come girded with weapons of war. There is a heaven from the Six days of Creation that there are concealed all of the weapons of war that Mashiach will fight against the nations. There is a heaven archived from the Six Days of Creation, and there, G-d prepared weapons of war for Mashiach against Gog and Magog.

And every arrow, every sword, will be engraved upon it the name of G-d -יְקוֹקֵי. And just like the sea split and Pharaoh's entire army sunk in the sea, so too G-d will do for the King, the Mashiach. All of the nations will come in ships to fight against the Nation of Israel and the sea will split [and drown them]. G-d will kiss Mashiach and the entire world will give presents to the King, the Mashiach. Whoever will stay alive will be nullified to the King, the Mashiach. And whoever will mourn over Tzion (Zion), [whoever] will wake up during Chatzos, will merit to the splendor of Mashiach who cried upon the destruction of the Beis Hamikdash.

[The prophet portrays G-d's fight against the nations in the future] "Like the day He fought on the day of battle [against Egypt] (Zechariah 14:3)." We say this in the Haftarah of the Shabbos of Succos. And after his fighting against the nations, He [Mashiach] will disappear for thirty days; he will be concealed in the chamber of the Bird's Nest.<sup>62</sup> And towards the end of days, he will appear from the chamber of the Bird's Nest adorned in weapons of war. He will be adorned with a club, a spear, a dagger, and a lance. And camps upon camps of angels will come with him. And one who merits, will see him descending from Heaven with camps upon camps of angels and with all of the weapons of war. Seven days and seven nights he will fight with the nations. Millions upon millions will come to fight against the Nation of Israel for seven days and seven nights. And they will all flee before him; they will nullify themselves to him and he will receive presents to appease him.

And then, he will go to Kever Rachel [Rachel's tomb] after fighting against all of the nations for seven days and seven nights. [When fighting with the nations,] all of the nations will flee; whoever will not flee will die on the spot. Then, he will enter Kever Rachel and he will call and awaken Rachel our Foremother. He will enter Kever Rachel, he will console her, and they will kiss each other. After her kissing him, he will kiss her. And then there will be a pillar of light from Kever Rachel until the Heavens; a pillar of fire from Kever Rachel until the Heavens. And the pillar of fire will widen itself until it will reach Yericho; from Kever Rachel until Yericho since it is written that "with complete heart (possibly Psalms 119:34)" is Yericho.<sup>63</sup> And the pillar of fire will widen and spread to Yericho. And from Yericho to Yerushalaim, everything will be surrounded by pillars of fire in Yerushalaim. And a pillar of fire will ascend to the Heavens until the Bird's Nest. And this pillar of fire will burn for twelve months after Mashiach's awakening Rachel, our Foremother. For twelve months, Yericho, Yerushalaim, and Kever Rachel will be surrounded by pillars of fire that reach until the Bird's Nest in Heaven. And then, the pillars of fire will pass over to the Galilee which is Tevaria and Meiron. And then, the light of the Bird's Nest will be revealed. It is 150 ten thousand's (riboh) [1,500,000 lights]. Since there were 370 ten thousand [3,700,000] lights [before the sin of the Tree of Knowledge].<sup>64</sup>

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<sup>62</sup> A supremely holy chamber in Heaven; the chamber of Mashiach.

<sup>63</sup> A possible explanation is that Yericho is referred to as "the City of Dates." The Gamora explains in Tractate Megillah 14a that the Jewish Nation is compared to a date tree. Reason being that just like the date tree has only one heart (it has no branches covering its fruits), so too the Nation of Israel has only one heart to their Father in Heaven. From this Gamora we may infer that the date tree's special quality is its heart. Therefore, Yericho, the City of Dates is alluded to in the words "with complete heart." In addition, the Rav will explain in the duration of the lesson that Yericho corresponds to Yehoshua, Moshe's student. The student is the "heart" and the teacher is the brain. Reason being that just like the heart acts based on the actions of the brain, so too the student acts based on the teachings of his teacher.

<sup>64</sup> Before the Sin of the Tree of Knowledge, a tremendous level of G-dliness radiated in the world. The G-dliness portrayed itself in the 150 and 370 riboh lights which originated in the chamber in Heaven called the



All of the nations will come to the Land of Israel to bring offerings and to bow down to the King, the Mashiach. And on that day, after twelve months, all of the nations will ascend to Yerushalaim. All of the nations will come to bow down on the Holy Mountain in Yerushalaim [the Temple Mountain]. “And the lost will come from the Land of Ashur and the abandoned from the Land of Egypt (Yeshaya 27:13).” All of them will come to bow down in Yerushalaim; from one side of the world to the other. And all of them will arrive in the Land of the Galilee which is Tevaria and Meiron.

### The future redemption will be in the merit of the youthful Torah students

And everything will be in the merit of the breath [Torah learning] of the youthful Torah students (the students by their teachers).<sup>65</sup> [One is considered a child] until the age of thirteen; until then, the child is completely clean [of sin]. And this is [the hidden meaning of the verse], “When a bird’s nest will appear before you on your path; upon any tree or upon the ground, chicks or eggs, and the mother is crouching upon the chicks or eggs, do not remove the mother from its children] (Dvarim 22:6).” The Bird’s Nest is Mashiach’s chamber. “Chicks or eggs;” chicks [alludes to] the youthful Torah students. Until the age of thirteen, they are called chicks which is the purest breath. [Through the “chicks,” we will reach the chamber of the Bird’s Nest.] The prophet says in chapter 28, “[To whom will I teach the Torah?] To those newly weaned from milk, just taken away from the breast (Yeshaya 28:9).” In the merit of the youthful Torah students, the Devine Presence dwells upon Israel. The entire reason why the Nation of Israel triumphs over the nations of the world is only in the merit of the breath of the youthful Torah students. “And the mother is crouching upon the chicks etc.,” the Bird’s Nest is the nest of Mashiach. “Crouching upon the chicks or the eggs... do not take the mother from its children;” G-d says that the redemption will not be before the [designated] time; before the coming of the King, Mashiach. This will be 28 years before the sixth’s thousand. And everything is in the merit of the breath of the youthful Torah students that don’t stop learning Torah.

And then, the exalted *Aba* (Father) and *Ima* (Mother) will be revealed.<sup>66</sup> The matzos [of the Seder Night] portray *Aba*, and the wine portrays *Ima*. Today [the fourth day of the Omer] is the second exalted spirit of *Ima*; today is four days to the Omer. And the day preceding the seventh day of Peisach is the first “lowliness of lowliness” [of *Aba* and *Ima*]. It is the bottommost lowliness of *Aba* and *Ima*. And on the seventh of Peisach, begins the impression of the second *Aba*. At the moment that there will be the complete revelation of the elevated *Ima*, Mashiach, the son of David will descend from the Bird’s Nest. He will descend to Yerushalaim and for twelve months, Yerushalaim will be surrounded by pillars of fire; Yerushalaim, Yericho and Kever Rachel. There will be a revelation of *Ima* and afterwards, a

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“Bird’s Nest.” The Rav will explain in the duration of the lesson, that the numerical value of “nest-קן” is 150, and the numerical value of “bird-צפר” is 370. The 150 riboh lights radiated in Adam and the 370 riboh lights radiated in Chava (Eve). Since the Sin of the Tree of Knowledge, the lights ascended and returned to the chamber of the Bird’s Nest. In the future, these lights will return once more through the pillar of light that will connect the world to the chamber of the Bird’s Nest.

<sup>65</sup> A child is not liable for his sins. This makes him pure of all sin and the Torah he studies by his teacher is therefore the purest Torah.

<sup>66</sup> Based on Kabbalah, *Aba* represents intellect and *Ima* represents comprehension. During the counting of the Omer, each day, a different level of intellect and comprehension is bestowed upon us. When one receives an elevated conception of reality, he possesses an elevated *Aba* and *Ima*; when his intellect is “lowly,” he possesses a lowly *Aba* and *Ima*. When we merit to a truly elevated conception of reality i.e., we truly intellectualize and comprehend the reality of G-d, we will merit to the redemption.

revelation of Aba. And then, the verse, “I will uplift David’s fallen succah (Amos 9:11),” will be fulfilled. [Uplifting David’s fallen succah means] that the lights of Aba will be revealed. Everything will be drawn forth from the Bird’s Nest. Since “bird-צפר” also equals [the numerical value of] 370. Bird-צפר without a ך [equals the numerical value of 370]. And “Nest-קן” equals [the numerical value of] 150. [The Nest-קן alludes to] Adam who had 1,500,000 lights (before the sin of the Tree of Knowledge) and [Bird-צפר alludes to] Chava (Eve) who had 3,700,000 lights]. Therefore, we read the Haggadah which is the *story* of Rabbi Eliezer and Rabbi Yehoshua that ate in B’nei Brak. [The letters of] Story-מעשה [consist of the letters] מ"ה. <sup>67</sup> ש"ע מ"ה [מ"ה has relevance to Peisach] since Peisach is drawn from the holy name of מ"ה.

And then Mashiach will come. And after twelve months of Yerushalaim’s being surrounded by fire; the fire surrounding Yerushalaim that the entire world will see, then, the entire world will ascend to Yerushalaim. And they will bring the Jews in ships; in carriages. Every person will carry upon his shoulders a bunch of Jews. The nations of the world’s population is seven billion. Every individual will carry upon his shoulder a bunch of Jews. And all of this will happen then; [in the year 5]972. 28 years preceding the end of the sixth thousand, the Jews will come from all of the corners of the world. The Nation of Israel will still be scattered upon all of the corners of the world. And then, the verse, “If your abandoned ones will be on the edge of the Heavens, from there G-d, your Lord will gather you, and from there, He will acquire you (Dvarim 30:4)” will be fulfilled. And after twelve months that Yerushalaim will be surrounded in fire, along with Yericho and Kever Rachel, all of the miracles that were in Egypt will be renewed. Just like it is written, “Like the day of your exodus from the Land of Egypt, I will show you wonders (Micha 7:15).” And there will be miracles that did not occur in the Land of Egypt. In the Land [of Israel] and in all of the lands there will be miracles infinitely greater than those in Egypt.

[A quote from the Zohar Torah Portion Shmos.] “Reb Shimon said [to his son], Elazar my son, all of these things, you will find in the secret of the 32 paths of the Holy Name.” [The Rav expounds:] There are 32 paths of intellect that are revealed upon the Seder Night. Reb Shimon said, Elazar my son. The name of G-d-יקוק is divided into 32 combinations; 32 paths. Charoset-חרוסת consists of the letters חס רות since Ruth-רות appears upon the Seder Night. If one is successful to have intention during Charoset, Ruth will appear upon the Seder Night. From her, King David came forth. Upon the Seder Night, we will experience the aura of Ruth, who was drawn from Leah. The Seder Night is [a revelation of] Rachel besides for the Charoset which is [a revelation of] Leah. חס רות; חס רות equals the numerical value of חכם[and] חיים.

Reb Shimon, the son of Yochai says that there are 32 paths that are revealed upon the Seder Night; 32 paths of intellect. About these [paths] it is said, “I have sworn you, O’ daughters of Yerushalaim, with the deer and the doe of the field, if you will awaken or rouse [prosecute against] the love [I have to G-d] until G-d will covet me [in the final redemption] (Shir Hashirim 2;7).” The 32 paths; the paths of intellect, are revealed only after twelve months; after

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<sup>67</sup> ש"ע equals the numerical value of 370 which alludes to the 3,700,000 lights that are revealed upon the Seder Night. מ"ה equals the numerical value of G-d’s name ו-והאדניו-הא-ווא. Upon the Seder Night, the 370 lights reveal G-d’s name in the world.



everything will be surrounded by fire.<sup>68</sup> [The fire will surround] Yerushalaim and Yericho, the City of Dates.<sup>69</sup>

### The uniqueness of Yericho

[The Rav now explains the uniqueness of Yericho.] Yericho-יריחו is named after the scent-ריח [Yericho-יריחו consists the letters of scent-ריח]; the pleasant scent. [In addition, it is] named after the moon-ירח. Moshe's face is like the face of the sun; this is Yerushalaim. And Yehoshua's face is like the face of the moon; this is Yericho.<sup>70</sup>

The Devine Presence is currently dwelling in dirt and the snake strikes with its tail. The Zohar says in the end of [Torah Portion] Bamidbar that currently, the snake which is represented in the nations of the world-Eisav, strikes the entire world with its tail. And the tail overcomes; it is the pinnacle of impurity that overcomes in the end of generations. He wants to swallow the entire world with his tail. And then, 28 year prior to the end of the sixths thousand, "towards the evening there will be light (Zechariah 14:7)." 272 years prior to the end of the sixth's thousand, Yerushalaim will be completely liberated; everything will be completely liberated.

And 28 years prior to the end of the sixth's thousand, the King, the Mashiach will be revealed. Everything will be surrounded by pillars of fire. And then, the pillar of fire will spread until Tevaria; until the Kineret. And the Kineret will become filled; this [the Kineret] is Miriam's well. When a person immerses in the Kineret, he needs to pray to immerse in Miriam's well. And the nations of the world will come to Tevaria. Mashiach will come to live in Tevaria, similar to that which the Rambam says that the Sanhedrin (Jewish Supreme Court) will be revealed in Tevaria. And then, Mashiach will come after guarding Yerushalaim for twelve months. He won't allow the nations of the world to enter [Yerushalaim]. He will come to live in Tevaria which is Miriam's well [found in the Kineret which borders Tevaria]. And all of the mountains will shake; they will tremble. Reb Shimon says regarding this [the shaking and trembling of the mountains] it is said that G-d will drop two tears into the Great Sea. The entire world will shake from the two tears. And Tevaria will be surrounded by fire; Yerushalaim by fire, Yericho by fire, Kever Rachel by fire. However, from the era of Reb Shimon [until the complete redemption], there will have been 2,000 years. From the era of Reb Shimon until [year 5]972, it is almost 2,000 years. In another fifty years, it will be 2,000 years since the destruction [of the second Beis Hamikdash].

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<sup>68</sup> Seemingly, the 32 paths of intellect is the love G-d will express to us in the future, alluded in the above-mentioned verse "until G-d will covet me." During the Seder Night, there is a revelation of these 32 paths.

<sup>69</sup> Perhaps, the significance of the 32 paths of intellect to Yericho, the City of Dates is that Yericho is the heart as explained earlier in the lesson. The numerical value of heart-לב equals 32; this is the 32 paths of intellect and love that G-d will show us in the final redemption.

<sup>70</sup> The sun represents the teacher-Moshe and the moon represents his student-Yehoshua. Reason being that the sun radiates upon the moon, similar to the teacher who enlightens his student. The moon has no light of its own; it only receives from the sun, similar to the student who receives from his teacher. Similarly, G-d is compared to the sun and the world is compared the moon. Now, the moon shines proportionately less than the sun. Reason being that our world which is represented in the moon, is currently not a proper reciprocate of G-dliness, represented in the sun. However, the verse says that in the future, the moon will shine like the sun. This means that in the future, there will be a complete revelation of G-dliness in the world. The pillar of fire between the world and the Heavens represents G-d's revealing Himself from the Heavens to us. Perhaps, the pillar of fire that will surround both Yerushalaim-the sun and Yericho-the moon, alludes to the unity of the sun and the moon i.e. the unity of G-d and the world.

[A quote from the Zohar] “Reb Shimon says; behold, we have aroused secrets of the letters of the Holy Name; the secret of His arousal to His children. However, now I must reveal that which was not permitted for any person to reveal.” [The Rav expounds:] Now I [Reb Shimon] have revealed things that are forbidden for me to reveal them. That which I am saying was not permitted for any person to reveal then; “to no person to reveal.”

[The Zohar continues] “Rabbi Shimon told Reb Elazar, his son and Reb Abba, stand up! Reb Elazar and Reb Aba stood up. Reb Shimon cried. Reb Shimon cried again and said, woe, who will stand that which I see that the exile will continue; who will stand it?” [The Rav expounds] Their [Reb Shimon and his students] intention was about [the tribulations of] this generation. Since it written that during Reb Shimon, the son of Yochai’s era, 32 paths of intellect were revealed to the youthful Torah students. During the era of Reb Shimon, the son of Yochai, even youthful Torah students who began learning Torah would say such secrets that were not revealed to any generation. Just like Rabbi Akiva and Reb Yehoshua when they entered the beis hamidrash (study hall) when it was snowing and no one [else] came [to study]. Then, all of the secrets of the Alef Beis א,ב were revealed to them. The Zohar says that during Rashbi’s [Reb Shimon’s] era, youthful Torah students said such secrets that will not be revealed to any generation; they will not be revealed until the coming of Mashiach. [One is considered a] young Torah student until the age of thirteen. They studied for thirteen years and revealed such secrets; [secrets] that were not permitted for any person in any generation to reveal until the coming of the King, the Mashiach.

[The Rav quotes the above-mentioned Zohar again.] “Rabbi Shimon told Reb Elazar, his son and Reb Abba, stand up! Reb Elazar and Reb Aba stood up. Reb Shimon cried. Reb Shimon cried again and said, woe, who will stand that which I see that the exile will continue; who will stand it?” [They cried about] that which now is not the time of the revelation of the fire surrounding Yerushalaim. It has been postponed for another two thousand years. Reb Shimon cried, Reb Aba cried, Reb Elazar cried; when will the day come that Yerushalaim will be surrounded by fire? Tevaria by fire, Yericho by fire, Kever Rachel by fire.

“He [Reb Shimon] as well stood up and said, ‘G-d our Lord, masters aside You have assaulted us, [nevertheless], we will vow only in Your Name (Amos 9).’ This verse has already been explained. However, this verse contains an upper secret regarding faith. ‘G-d our Lord’ [alludes to a supremely spiritual place]. This is the first of the upper secrets; the place that from there, all of the lights of the candles are lit. And the entire secret of faith depends on this place. This Holy name controls all.” [The Rav expounds] and then all of the candles will be lit. And then, a Beis Hamikdash of fire will descend and the Menorah (the candelabra in the Beis Hamikdash) of fire will be lit. G-d’s name will be revealed, and then, the Holy Name [of G-d-יהוה-יהו-יהו; the numerical value of] ע"ב will be revealed.