

# Sparks of Light Torah Portion Pinchas

## An excerpt from a lesson of the Rav relevant to the destruction of the Beis Hamikdash

Even the stones of Israel radiate a G-dly light

A messenger [from Israel who came to raise money for the Jews in Israel] came to him [the Bas Ayin] and told him that in the Land of Israel, everything radiates with a G-dly light; even the stones! So, when he [the Bas Ayin] arrived to the Land, he said, they tricked me; they swindled me! You lied to me! But afterwards, he saw that it's really like this. How did they [the oppressors of Yerushalaim] succeed to destroy Yerushalaim? Only after the G-dly light left the stones was it possible to destroy [Yerushalaim]. But in the future, in Yerushalaim, every fence, every stone, every gate, will shine with a G-dly light.

## Sparks of Light Torah Portion Chukas

A person must fast forty days and forty night [just like Moshe Rabeinu]. A person comes to the world to fast forty days and forty nights; for this reason, he was born. One doesn't need to eat; one doesn't need to drink; it's all lies! The Rambam says not to eat at night at all so that the night shouldn't pass by while sleeping. Each night one must finish the Shas. Every night, the Arizal would finish the entire Shas. It [the Shas] is all like *ashrei* [a psalm of Tehillim said during davening three times a day]; It's all stories. From now it is forbidden to eat; it is forbidden to eat the entire night.

Each and every person is accompanied with 600,000 ministering angels. Just like Eldad and Meidad who were accompanied by 600,000 ministering angels... They began saying prophesies. So, Rashi mentions the Midrash that they did not go, but according to... [the gemara] they did go and they were humiliated. Buzz off! G-d doesn't want you! Get out of here! Go! Go! In the merit of the humiliations, they began prophesizing what will be in the end of the generations...

Shaul was Lemech; he was the reincarnation of Lemech; Lemech who is the sixth generation to Cain. There were two Lemech's. One Lemech, he was the father of Noach who was a Tzadik who lived 777 years. [Shaul however was a reincarnation of the Lemech who was the sixths generation from Cain who accidentally killed him.] Whoever will live less than 77 years, I am going to hound him! I'm telling you; I'm not going to give in this time! I don't care! I'm going to hound him through and through! I don't care! If you're going to live less than 77 years, I'm warning; I'm not going to repeat the warning a thousand times!<sup>1</sup>...

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<sup>1</sup> Perhaps the relevance of 77 and Lemech's lifetime being 777 years is that the number seven represents the seventh sefira (Divine emanation) of Malchus (Kingship). One personifies this sefira through revealing G-d's kingship in the world. Shaul who was the first king of Israel was a reincarnation of Lemech (למך) who killed Cain and Tuval Cain. The word "Lemech (למך)" consists of the same letters as "king (מלך)." Seemingly Lemech's (the father of Noach) life-time being 777 years reflected his essence of kingship. Seemingly, the Rav's stressing the importance of living at least 77 years is to achieve the aspect of kingship and revealing G-d in the world.

The people of Yavesh Gilad lowered Shaul's corpse; they lowered it from the wall of Beis Shan. Everything [all of the tribulations Shaul had to undergo was] because Shaul was a reincarnation of Lemech [who accidentally killed Cain and Tuval Cain]. For this a person must repent; for that which he was a reincarnation of Lemech. The sixth generation since Cain. Tuval Cain was the seventh generation. "If there was a concession for Cain for seven generations, then Lemech should have a concession for many sevens" (Bereishis 4:24).<sup>2</sup>

Now there will be miracles; now are all of the miracles. "And Yosef called the name of the firstborn Menashe since G-d abandoned all of my toil and all of my father's house (Bereishis 41:51)." When Menashe was born, Yosef says I forgot that I have a grandfather. Just like Avraham, just like Yitzchak; I completely forgot my father. [The Rebbi asks (Likutey Moharon part 1 lesson 98) this was forgetfulness? Yosef goes out and says I forgot that G-d is here; that I have forefathers like Avraham, like Yitzchak. I completely forgot; this is forgetfulness? [Rather the Rebbi explains that Yosef didn't serve G-d because he had a father Yaakov or a grandfather Yitzchak, or a great-grandfather Avraham, rather he served G-d as if he was alone in the world.

A girl 35 years old; it was revealed to her that she is a Jew. She already had a daughter. Maybe [her name was Henya. She was twelve years old, and she was 35. She knew that her father is a non-Jew. Her grandfather knew that she is a Jew; her grandmother was already 92. She told her I have to live another year; I must reveal to you that you are a Jew. Oy that you're a Jew; she went into a nervous breakdown. May G-d have mercy. Such sobbing; she comes from Shuvu Bonim! Oy Oy I've been told that that I'm a Jew! What do I have to do with this Nation?! The lowliest nation; it was forbidden to reveal to her that she is a Jew. [The grandmother told her] sorry that I didn't reveal to you until now.

But her grandmother was 92. Her grandmother got married [after the Holocaust] with some non-Jew. Since she was a Holocaust survivor. Her friend [before the War], his name was Yaakov. [And she] got married secretly to her friend. [Why did she get married secretly?] Since her father was a dentist. He was a scholarly person; a learned person. And this Yankelle; this Yaakov was a simple worker in his factory there. He would supervise that no part of the machines from the conveyer belt that they would work there. [Therefore, her father

## Sparks of Light Torah Portion Balak

### The Rav's eulogy over the passing of Reb Aharon from Monsey, the brother of The Toldos Aharon and Toldos Avraham Yitzchak Rebbes

The Torah Portion now speaks about Aharon Hacoheh (Aaron the Priest). He was the Aharon Hacoheh of this generation. He was called Aharon; he was called Kahn.<sup>3</sup> He is the spark of Aharon Hacoheh in this generation. The entire Torah Portion speaks about Aharon Hacoheh. "And Aharon passed away;" this was the fortieth year. On the first of the month of Av in the

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<sup>2</sup> Seemingly, the Rav mentions this verse that mentions the "sevens" that are relevant to Lemech. Both Lemech who killed Cain and Lemech who was Noach's father possessed this quality of seven.

<sup>33</sup> In Yiddish, Kahn means Cohen.

fortieth year. The entire Torah Portion speaks about Aharon Hacoheh. Aharon Hacoheh; he would enter the Holy of Holies; he stayed his entire life in the Holy of Holies. Since the day he was born, he was in the Holy of Holies just like Aharon Hacoheh. Since the days he was born, he stayed in the Holy of Holies. He did not at all see the world; nothing. Only the holy Beis Hamikdash; only the Holy of Holies. His head remained in the Holy of Holies. His bed flew in air. “And Aharon passed;” nobody wanted to believe that he passed away. Since the Tzadik lives forever; a Tzadik lives forever! There is no such thing that a Tzadik passes away; there is no such reality. Moshe lives forever, Aharon Hacoheh lives forever, Miriam, the Prophetess lives forever. He as well lives forever. It is forbidden for us to say that he passed away; he is with us.

The gemara in [Tractate] Shabbos says in [page] 152 that [Reb Yehuda] entered [the house] of a neighbor that [passed away] without any children. The neighbor came [to Reb Yehuda] after seven days and said, thank you so much; I was there [in the house]! He lives with us; he is with us now; he is literally with us. Rav [the Talmudic Sage] told [Reb Shmuel, the son of Shilas shortly before Rav’s passing], “Stir the hearts of those gathered during my eulogy, for I will be standing there;” that which we speak, he speaks. Rav says to Shmuel, the son of Shilas, stir the hearts of those gathered during my eulogy; speak! I am going to enter into you; I will complement myself within you! All of the words that we are speaking now are their words; he [Reb Aharon] complements himself in us.<sup>4</sup>

“On the day of his wedding and the day of the joy of his heart;” [the gemara teaches that] this is the Beis Hamikdash and the Giving of the Torah. “His wedding” is the giving of the Torah. Today is the first tablets; Yom Kippur is the second Tablets.<sup>5</sup> Today is the first forty days. Moshe Rabeinu entered into Heaven. The month of Tamuz; he [Reb Aharon Kahn] now flew into Heaven; he was called to enter into Heaven. He was the Moshe Rabeinu of this generation;<sup>6</sup> he was the Tzadik of this generation. The first of Tamuz; he was in Heaven. Now is the first forty days in Heaven next to the Throne of Honor; next to the Holy of Holies. He is now literally in the Holy of Holies; literally in the Holy of holies just like Aharon Hacoheh.<sup>7</sup> Therefore, his name was Aharon. He was exactly Aharon; he is literally Aharon Hacoheh; literally Aharon Hacoheh; literally! That he entered into the Internal Sanctuary (קדש הקדשים). A Tzadik lives forever. “And they saw his bed flying in air.” They [the Jewish Nation] didn’t want to believe that Aharon Hacoheh passed away. The first time, they saw Moshe dead and it wasn’t true; Moshe

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<sup>4</sup> It is unclear to me how the Rav infers from the above-mentioned gemara that Rav will complement himself in Reb Shmuel. Perhaps, the Rav is preempting a question on the gemara. Why does Rav need to tell Reb Shmuel to stir the crowd since he is going to be there? If it is important to stir the crowd during his eulogy, he should do so regardless of whether or not Rav is going to be there? The Rav answers this difficulty through explaining that Rav told Reb Shmuel that through my being there, you will have the strength to stir the crowd; I will complement myself in you.

<sup>5</sup> The First Tablets were brought down on the seventeenth of Tamuz after Moshe being in Heaven for forty days after Shavuot. However, due to the Sin of the Golden Calf, Moshe broke them. The Second Tablets were brought down on Yom Kippur.

<sup>6</sup> Just like Moshe Rabeinu was in Heaven during the month of Tamuz, similarly, Reb Aharon now entered Heaven after passing away during the month of Tamuz.

<sup>7</sup> Aharon Hacoheh who was the Cohen Gadol (High Priest) was the only person who was permitted to enter the Holy of Holies on Yom Kippur.

lived for another forty years.<sup>8</sup> Nobody wanted to believe that Aharon passed away; it can't be! "And he stood between the dead and the alive;" he stopped the epidemic. He stopped the epidemic that millions of people [would have] passed away from it.<sup>9</sup> He withheld the epidemic just like Aharon Hacoheh withheld the epidemic. That 14,700 prior to Aharon Hacoheh stood between the dead and the alive; he had the strength to withhold the epidemic.

The Toldos Aharon Rebbe: let the epidemic stop now as well!

The Rav: He is literally Aharon Hacoheh; he was literally the Aharon Hacoheh of this generation. He stopped the epidemic.

The Toldos Aharon Rabbi: Let us be already be completely free of the epidemic!

The Rav: Completely free! He took along with him the epidemic! He took along with him the epidemic! So, no Jew will die! And we should be consoled; May G-d console you with the rest of the mourners of Tzion and Yerushalaim."

The Toldos Aharon Rabbi: Amen, thank you so much, thank you so much.

The Rav: All of the epidemics will go away. Everybody will now live for 120 years; all of the years. He lives on forever just like Aharon Hacoheh!

The Toldos Aharon Rabbi: Amen; thank you so much.

The Rav: Amen; May G-d console you with the rest of the mourners of Tzion and Yerushalaim.

The Toldos Aharon Rabbi: Amen

## The Rav's words to the Toldos Aharon Rabbi

In this Torah Portion it says, "And Miriam died there." Miriam along with Aharon Hacoheh along with Moshe Rabeinu. He [Reb Aharon] was included in all of the Tzadikim. Reb Ahraon was included in all of the Tzadikim. His name was Aharon; now the entire Torah Portion speaks about Aharon Hacoheh. "And Aharon died there." He was Aharon Hacoheh. He was the Kohen Gadol of this generation. His entire life was in the holies of Holies. His house was the Holy of Holies. He will live forever. "And Miriam died there." She lives forever. Aharon Hacoheh. "And Aharon passed away there." The Jews saw the bed flying in air. The bed flew in air. "They could see the bed flying in air. Now is the minute of "And Aharon passed away." Aharon never died; Aharon lives forever. Aharon lives forever. Now is the time. the entire Torah Portion speaks about Aharon Hacoheh. Aharon Hacoheh took off his clothing; they were the clothing of the supernal Man; clothing from the Garden of Eden. "And he entered into the place where he entered and he stood in the place where he stood." And he dressed himself in the place where he dressed himself. Now he has the holy clothing from the Supernal Garden of Eden. "Between the watery places." the Zohar says, "Between the watery places," he hung the upper waters and the lower waters. His entire service of G-d was to connect the waters; the holy water. The Kedumim stream, the Kishon stream; between the upper waters and the lower

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<sup>8</sup> The Satan, when Moshe Rabeinu was in Heaven for forty days created an illusion of Moshe lying down in a bed in air.

<sup>9</sup> Seemingly, in his merit, the Coronavirus is far less severe than what it could have been Heaven forbid.

waters. This was the “watery places.” This was the offshoot of the wadis, the Kedumim stream, the Kishon stream. “And the offshoot of the wadis reached along the settled country of Ar, hugging the territory of Moav...” the offshoot of the wadis since the whole reason that we live in the Land of Isreal is because all of the mountains became one mountain. “Tavor and Chermon in Your name sing;” that all of the mountains turned into one mountain. The Moriah Mountain, Mount Sinai, Mount Tavor, Mount Chermon, all of them will be one mountain; literally one mountain.

Now is the entire Torah Portion of “Since Aharon Passed away” (Bamidbar 20:29); that Aharon Hacoheh lives forever. His bed, his bed flew in air; He lives forever. We are not allowed to think that a Tzadik leaves Heaven Forbid; a Tzadik lives forever. Especially now, he is beginning the true life. Now, in this minute he is beginning the true life. He will live forever. He is with us; he bestows abundance upon us. He is receiving the Torah now on the 29<sup>th</sup> of Tamuz. That Moshe received the first Tablets; he brought the first tablets. Tamuz is the first Tablets. “Remember the Torah of Moshe (זכרו תורת משה);<sup>10</sup>” the entire world now when we finish the seven [days of mourning] the first of Tamuz. We say during Hallel, “All of the nations will surround me; in the name of G-d for I shall chop them off. They surround me, although they surround me, in the name of G-d for I shall chop them off” (Tehilim 118 :10,11). This is all of the nations. Now we are destroying all of the evil powers...

And they saw the bed flying in air just like Aharon Hacoheh. It is possible to see eye to eye. “And the entire congregation saw (Bamidbar 20:29). All of them saw the bed flying in air. He was the Cohen Gadol of the generation. He was his entire life in the Holy of Holies and he lives forever! He lives forever! He lives for us and you should be consoled.

May G-d console you within the rest of the mourners of Tzion and Yerushalaim and you should see the consoling of Yerushalaim amen.

The Toldos Aharon Rebbe: May G-d help. Good tidings for you speedily. A healthy life, blessed years and good tidings, good tidings, good tidings.

The Rav: amen.

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<sup>10</sup> This verse is an acronym for the month of Tamuz. Inherently, the month of Tamuz possesses the quality of the Torah of Moshe.

