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Lesson delivered on Sunday in the evening

To bring about six-hundred thousand prophetesses

A person comes to the world to achieve [the concept of] six-hundred thousand prophetesses; that there should be six hundred thousand prophetesses.¹ For this reason, he came to the world. Every person must make sure that in his generation, there will be six-hundred thousand prophetesses. Every woman was created to be a prophetess. "And I will approach the prophetess [and she became pregnant and she gave birth to a child]" (Yeshaya chapter 8). This [the prophetess mentioned in the above-mentioned verse] is Yeshayahu's wife. From here we infer that every woman must be a prophetess. He called his wife a prophetess; maybe she was a prophetess.²

¹ The Jewish Nation is rooted in six-hundred thousand souls who left Egypt. As the Rav will explain in the duration of the lesson, the Sefira (Divine emanation) of Kingship possesses the feminine quality; the power to reveal Godliness to the world. A brief explanation of this concept is that the Sefira of Kingship is the lowest Sefira and receives from the Sefiros above it. The Sefira of Kingship then reveals and brings about to action that which it receives. Nevertheless, the power to receive is rooted in the Sefira of the Crown which possesses the power of nullification and becoming one with God. (One can only receive from another if he is willing to "nullify" himself and admit that the other person possesses a quality that he does not have.) For this reason, the root of the Sefira of Kingship is actually higher than all of the other sefiros as the Rav will mention in the duration of the lesson. Through becoming one with God, the Sefira of Kingship is able to reveal Godliness to the world.

The ultimate level of prophecy is achieved through becoming one with God and seeing Him face to face. Through becoming one with God, one is then able to reveal God's will and "prophesize" to the world. Therefore, prophecy shares the same aspect as the Sefira of Kinship and the soul of the Jewish women; the power of nullification and revelation.

In addition, in order for God's will to be completely revealed, all of the Jewish Nation must merit to prophecy. Reason being that God reveals Himself through the Jewish Nation. When all six-hundred thousand souls of the Jewish Nation merit to prophecy, God's will is completely revealed to the world. Hence, prophesizing and revealing God's will possesses the same aspect as the six-hundred souls of the Jewish Nation.

² The Radak explains that she was called a prophetess since she was the wife of Yeshayhu who was a prophet. However, the Rav explains that she was called a prophetess since it was normal for women to be prophetesses.

In this verse regarding Yeshaya [we infer that every woman] must be a prophetess; it is an obligation! She must pass the course of prophecy in [the city] Ramah. There are prophecy courses in Ramah. "And David fled from Nayos in Rama." How did Yeshaya's wife merit [to be a prophetess]? She was in Ramah, he allowed her to be in Ramah. Every woman must pray to be in Ramah; from there she receives prophecy. Every woman; she is obligated to be a prophetess. Once, there were six-hundred thousand prophetess; every generation six hundred thousand prophetesses.

[Someone interrupts the lesson and tells the Rav that he has a flight at one o'clock at night from Odessa in hope to make it to Uman for Rosh Hashana. The Rav tells him that he should go and if he must be quarantined; let him return to Israel or claim that he is a Chabadnick.]

Only by being a Breslover can one make his wife into a prophetess

[In relation to being a Chabadnick, the Rav now explains:] A person comes to the world to be a Chabadnick; Wisdom Understanding, Knowledge (חכמה בינה דעת).³ But in order for a woman to be a prophetess, one needs Breslov, not Chabad; The Crown (כתר). Since a woman is in the [the Sefira (Divine emanation of)] Crown (Kesser-כתר). When a woman is born, she is in [the Sefira of] Kingship. At the age of three, she's already in Crown. She already ascends all of the levels. In the middle level [seemingly the middle of the menorah of the Mishkan (Tabernacle)] "When you will light (uplift)⁴ the candles;" [seemingly, the Kohen Gadol] should have intention that every woman should be a prophetess. "[When you light [uplift] The candles (הנרות)" equals the numerical value of "Ester (אסתר)." "The candles (הנרות)" equals 661 [the same numerical value of Ester (אסתר)].⁵ "When you light (uplift) the candles;" Aharon [Hacohen (the Priest)] had intention for all of the Jewish girls [to uplift them].⁶

A person comes to the world to have intention for all of the Jewish girls to receive Jewish girls. To help them. How does one help them? He makes them into prophetesses. There, there are every day from five til" eight in the evening prophecy courses; to be in ramah.

Through being connected to the Tzadik, it is possible to accomplish a life time's work in fifteen minutes

David in Ramah studied in one night what an established student did not study in a hundred years. That a person should be in Ramah; he is able to study in one night that which an established student studies in a hundred years. So, this is a person's entire purpose. A person comes to the world to learn in one second that which another person studies in a hundred years.⁷ It is possible in a quarter of an hour to study that which someone else studies in seventy years if a person is connected to the

³ "Chabad (חבד)" is an acronym for Wisdom, Understanding, Knowledge (חכמה בינה דעת).

⁴ The Torah refers to lighting the candles of the Mishkan (Tabernacle) as uplifting them. The Rav explains that this is elucidation that we must uplift the candles i.e. the Jewish women as the Rav will explain.

⁵ Reb Nosson explains that Queen Ester was the root of every Jewish woman of her generation. Her numerical value equaling the numerical value of "the candles (הנרות)" reflects upon the quality of the candles of the Menorah to possess the aspect of Jewish women.

⁶ The Kohen Gadol represents the Tzadik of the generation. Perhaps this is relevant to the continuation of the lesson regarding that which a person is able to accomplish through being connected to the Tzadik. Furthermore, perhaps the Rav's intention regarding the middle stage of the menorah is that after the first three branches of the menorah which represent the first three years of a woman's life, the Kohen Gadol is able to pray for her to become a prophetess.

⁷ Chazal teach that David in one night was taught the entire Torah.

Tzadik.⁸ To Serach, the daughter of Asher who is the Tzadik; to Chiram, the King of Tzur who built the Beis Hamikdash. He became a prophet; he entered with his body into the Garden of Eden.

Every woman comes to the world to be a prophetess; this is the final intention. He merits to children boys since the daughter comes before the son. A girl prophesizes before a boy. A boy prophesizes at the age of ten; a girl at the age of three. Every girl from the age of three is obligated to be a prophetess. She is obligated; this is an obligation!

A person comes to the world to be a prophet just like the Rebbe [Rabb Nachman] writes in lesson 1 [part two] [the lesson titled] "Control over angels." [Rabbi Nachman teaches that] "A Jewish person is created to rule over the angels." [Just like the verse says] "At that time, it will be said to Yaakov and to Israel what are the actions of God."⁹ The angels will ask what are God's doings. The angels came to the world to ask every person from Israel what are God's doings. "What are God's doings (מה פעל א-ל); this is actually Bilam the Wicked One. A בליעל Bilam equals the numerical value of 142. But Balak (בלק) equals 132.

"A river goes out from Eden to water the garden." [The Zohar says that during every quarter of an hour, a drop of prophecy comes from the Garden of Eden.] This is relevant for each and every girl [to receive from these drops]. (The vav (ו) is called the garden.¹⁰) The [letter] vav (ו) is [alludes to] the man.¹¹ Every girl is born to be a prophetess. Every girl; this is her mission.

Serach, the daughter of Asher's self-sacrifice to reveal to Yaakov that Yosef is truly alive

And Serach, the daughter of Asher said, I know that my uncle [Yosef] is alive!¹² She is a girl at the age of three;¹³ she went to all of her father's brothers and said; I know that he's alive! You're saying that he drowned in Zimbabwe. He drowned in Victoria; he drowned in the Niagara he drowned... in Venezuela; there is also a river there. So, he drowned in Venezuela. No, maybe he drowned in Amzonus [possibly the Amazon] just like Josef Mengele. Since Mengele was called Yosef. There are proofs that Yosef Hatzadik drowned in Amzonus; tons of proofs. They did a DNA [test]. But Serach, the daughter of Asher said no! He's alive! She was three years old. She went to all of her father's

⁸ The Rav briefly explains this concept in the duration of the lesson based on Rabbi Nachman's teaching in Likutey Moharon lesson 1 part two. Rabbi Nachman teaches that through connecting one's self to the Tzadik, one merits to connect himself with the entire Jewish Nation. The Jewish Nation is rooted in the seventy souls of Yaakov's family who descended to Egypt. These seventy souls represent the seventy Godly understandings of the Torah. In addition, the verse in Psalms teaches that seventy years represent a person's average life-span. Seemingly, every year of a person's life corresponds to the seventy souls i.e. Godly understandings of the Jewish Nation. Perhaps the Rav is teaching that through connecting one's self to the Tzadik, one merits to be rooted in the seventy souls. This allows him to receive the seventy Godly understandings of the seventy years of one's life. By connecting one's self to the Tzadik, one merits to immediately receive the Godly understandings of an established student who conceptualized in seventy years the seventy Godly understandings.

⁹ Rabbi Nachman teaches that through meriting to prophecy, we merit to ascend above the angels.

¹⁰ This sentence is unclear to me. Perhaps, it was misheard.

¹¹ Seemingly, the Rav is referring to the name of God (י-ה-ו-ה). The letter vav (ו) alludes to a man and the last letter hei (ה) refers to a woman. The vav (ו) alludes to the river which is shaped similar to a vav (ו) that waters the garden. A man who is alluded to in the river must "water" and cause his wife who is alluded to in the garden to grow.

¹² Yosef's brothers withheld the truth from their father Yaakov that Yosef is truly alive. Serach, the daughter of Asher was the one who finally revealed the truth that he's alive and is the King of Egypt.

¹³ Seemingly, this explains that which the Rav explained earlier in the lesson that a girl at the age of three ascends to the Sefira of the Crown; thereby meriting prophecy.

brothers and she said, I know that Yosef is alive, he's the king of Egypt, and he has two children, Menashe and Efraim! [They asked her] how do you know? Who told you? Immediately, they placed her in *cherem* (excommunication). Oy vay ovy if you will tell grandpa! Since to grandpa, it is forbidden to say anything! Let grandpa sit on the ground and let him cry!

The severity of not revealing to Yaakov that Yosef is alive

There is no atonement [for the brothers not revealing to Yaakov that Yosef is alive]. Even when Mashiach will come; it is impossible to atone for this! To [allow Yaakov] to sit on the ground for twenty-two years and cry?! And the brothers are silent! Go to Egypt; redeem him! [The verse refers to Yosef as], "Beautiful form and beautiful appearance." Yosef was the most beautiful person in the world. The Midrash teaches that Potiphar's wife was told; you're a maniac?! They put you in custody?¹⁴ She said no; come. She brought knives and Esrogs and they cut their fingers instead of the esrogs. So, a person comes to a situation that he cuts his fingers instead of the Esrogs. So, this is an indictment order; this is a court case; this is ten life imprisonments; he [Yosef] already cut ten fingers! Whoever saw Yosef, instead of cutting esrogs he cut his hands. So, it's a problem to find him? Egypt, the Rambam says is eight days by foot [from Ashkelon; the southern border of Israel]. On a donkey three days. Go down; ask who bought a slave with beautiful eyes and that's it! They [the Egyptians] will hear a beautiful eyed person; they will tell them the beverage minister; the chef minister; it's one of the ministers [who bought Yosef]. Who can buy a slave who has beautiful eyes? Only one of the ministers. The beverage minister or the chef minister. Ask how much do you want; a million dollars, a billion. In the Caribbean, I personally have a billion dollars; I have a billion in the Caribbean. No, no body can do anything about it. The government wants to take it and it will not be successful. How much do you want? A billion dollars? I would give it.

They see dad sitting and crying for twenty-two years. No one goes down to Egypt to ask where is he. Maybe he became the king; maybe he became a minister; maybe he's a slave to someone. In a second, they would see him. All of Egypt spoke Yosef, Yosef, Yosef. She even grabbed his clothes. Poor guy; so, he didn't even have clothes. So, for sure they spoke [about him]. The moment that you will go down to Egypt, immediately you will already hear a billion stories about him. Millions of stories; trillions. Just go down; an eight-day walk; what's the problem? Do hisbodidus for eight days [while walking]!

The letter hei (ה) that allows a woman to give birth

Every woman, she must cut the yud (י) If she doesn't have a hei (ה) [in her name]. [Sarah's (שרה) name was originally Sarai (שרי). In order for her to give birth, God told Avraham that she should no longer be called Sarai (שרי) rather Sarah (שרה). And until Avraham received this prophecy, he would call Sarai with all types of nicknames.] Suri, Surileh, Srukeh. There are a hundred names in the word Sarah; there are a hundred names. Surkeh, Surileh, Saraleh, Surikah, Sarkah; there are a hundred possibilities. One day [after his receiving the prophecy to all her Sarah] he arrives. Avraham comes home he screams Sarah! You prepared lentils for me? You prepared schnitzel for me? Blintzes?...

A man's role in marriage is to enlighten his wife

"And a river goes out from Eden to water the garden." What is the garden? This is the woman [just like the verse says, "A locked garden my sister my betrothed. A locked garden a locked spring" (Shir Hashirim 4:12). A woman is called a garden. A woman is constantly before a man. Only if you will study gemara for four hours consecutively you will be able to illuminate within your wife. A woman

¹⁴ The Rav's intention is unclear to me. Perhaps, she was considered crazy since she was so twitter pated to Yosef.

is not plasticine. A woman is not gum. People think that a woman is made from gum and they chew her. And this is the woman! It [being married] is not for blemishes in the covenant! A woman is not in order to... a woman was created to be a prophetess... I'm telling you! This time it's final.

You knew Bas Sheva, the mother of [King] Shlomo (Solomon); "When did you get up today?"¹⁵ You were at the *atzeres* (prayer gathering); at *selichos* (early morning supplication during the month of Elul until Yom Kippur) at four [o'clock in the morning]? You have to know that this time, we're going at you through and through! No longer are we going to give in to you! You're going to see here Shlommeleh's mother with gloves; with sandals. She has already ten indictment orders that she assaulted small children. If she's going to beat you up, there is going to be a catastrophe. Yes, she wanted everyone to get up at four! A woman doesn't know tricks; a woman doesn't know tricks; A woman is not a trickster.

A woman is made up from plasticine? From plasticine or from rubber? She's made from plasticine; I know. I checked her. You can make out of her whatever you want. So, if she's made up from plasticine, make sure that she should be a prophetess. [In order to make her into a prophetess, you] need to study twenty-four [seven]. Begin learning four hours. This is the last week of studies.

[The Rav is asked about Uman if it is true that the Rav said not to attempt to go; rather to wait for the gates to open.] Correct. We should not do any step and any effort until the gates are opened.

To fit forty-eight hours into twenty-four

And each person must study forty-eight hours in twenty-four [hours.] You know how to do this?! How do we place forty-eight hours in twenty-four hours? During every half an hour, you place an hour. You understood?! You don't open your eye just like King David. [This sentence is unclear to me.]

King David had three seventies [three seventy-year life spans]. Adam [gave him seventy years].¹⁶ Avraham five and Yaakov twenty-eight, [the sum total of] thirty-three. And Yosef as well thirty-seven [the sum total of seventy].¹⁷ [The third time that David was donated seventy years] is Metushelach [who donated for him] thirty-one. Yered, thirty-eight, and another year from Chanoch. So, it turns out seventy. Correct, he was supposed to have lived two hundred and ten years. But he did not remove his head from the gemara; from the book. [Therefore, he managed to live two hundred and ten years in seventy years. He held onto the harp all day and played.

"And see if a path of depression is within me and place me upon the path of the world;" that there should not be a drop of depression here. The verse says in [psalms 119, verse] 139; the last verse, "And see if I possess a path of depression and place me upon the eternal path

¹⁵ The Midrash teaches that King Shlomo (Solomon) married Pharaoh's daughter upon the night of the completion of the Beis Hamikdash. He fell asleep that night until the fourth hour of the morning. Bas Sheva, his mother woke him up and reprimanded him.

¹⁶ Adam was destined to have lived for a thousand years. However, he forfeited seventy years of his life and donated them to David who was destined to die three hours after being born.

¹⁷ The Zohar teaches that Avraham who lived for a hundred and seventy years was destined to have lived for a hundred and eighty years just like his son Yitzchak. However, he donated five of his years to David. Yaakov, who lived for a hundred and forty-seven years was destined to have lived a hundred and seventy five years just like his grandfather Avraham. However, he donated twenty-eight years to David. Yosef who lived a hundred and ten years was supposed to have lived for a hundred and forty-seven years just like his father Yaakov. However, he donated thirty-seven years to David.

.” If there is any drop of depression, take me from the world. It is forbidden for a person to have a drop of depression. Place me in prison; drown me. He thought simply that Breslov he’s killed and then Reb Shmuel Horvitz arrived. “And see if I possess a path of depression and place me upon the eternal path.” If there is a path of depression, if I have a drop of depression, take me away. It is forbidden for a person to have a drop of depression.

Therefore, a woman is made from plasticine. You can make from her whatever you want to do to her; four hands, five ands, ten hands. But a woman must be a prophetess; nothing you can do about it... To sleep six hours is a ton; It’s [sufficient] for sixty years. Every year that you sleep is for ten years. You sleep six hours; this is for sixty years. Now begin sleeping from ten until four and then you’re exempt from sleeping for sixty years; you’re exempt. Since you sleep as if it’s a present from Heaven; as if Eliyahu Hanavie revealed himself to you. Who taught you at all to sleep to sleep? Where did you learn such a thing? Who’s the one who brought you up to sleep? A person sleeps his days; he sleeps his days; he nullifies his days. His days go and his days don’t return. No! Who taught you to sleep? I don’t understand who taught you to sleep? Who’s the one that brought you up to sleep?

We’re speaking about that which a woman was created to be a prophetess. God created the woman to be a prophetess. Every woman came to the world to be a prophetess.