

Lesson delivered on the nineteenth of Nissan and the Yahrzeit of R' Yechezkel Berland; the Rav's brother

Today is the Yahrzeit of R' Yechezkel. He guarded his eyes; never in his life did he open his eyes. He didn't want to live in the city; he lived in a moshav [Nehora] where it's possible to guard the eyes. When he met his wife, he saw her for one second and no longer looked at her [perhaps during their engagement (unclear to me)]. Today is also Rabbi Nachman's sefirah.¹ Rabbi Nachman includes all Tzadikim. Every new generation, their power is doubled.²

[Now the Rav speaks about a passage in the Talmud. The Gemara debates about a scenario where someone deposits his sheep with a shepherd and a lion came and shredded the sheep.] The owner [of the sheep] told him; you didn't guard; you left! [The Rav now depicts the case.] I once saw sheep next to Gutnick [a wedding hall in Yerushlaim]. He [the shepherd] went to Gutnick; there are fields and trees there. He went to Gutnick; to a bris, pidyon haben, a wedding, or Shevah Brachos. He went up for five minutes; suddenly a lion comes. Once there were lions in Israel; there were bears. The lions came from Africa and the bears came from Siberia; from Russia. There are still lions in Syria. Against one lion, it's possible to overcome; not four, five. [The Gemara says that the shepherd claims that even had he been there, he would not have been able to save the sheep. The owner of the sheep claims that had he been there, he could have miraculously saved the sheep.] He [David] said the holy name; he [David] put together all of the stones against Goliath. [David killed Goliath with one stone. However, the Rav is seemingly explaining that the one stone was comprised of the many stones David had through the use of a holy name. This is relevant to the above passage of the Talmud regarding the miracles one can accomplish.]

The word for a circumcision in Hebrew is מילה. This word is comprised of the letters מל which represents the 3,700,000 lights that descend during the Bris. The remaining two letters are יק which are the first two letters of G-d's name; representing supremely high levels of spirituality which are revealed during the Bris. The Ari says that we are speaking about the 3,700,000 lights. The entire light of Peisach is the story-מעשה of R' Eliezer and R' Yehoshua who were with R' Akiva in Bnei Brack. The word מעשה consists of שע which also represents the 3,700,000 lights. Why did they go to Reb Akiva? Since he would derive the most plagues. [In the Hagadah, there is a dispute between the sages as to how many plagues did each plague consist of. Rabb Akiva's opinion is that all together there were 250 plagues. This supersedes the rest of the opinions. [The Gemara teaches that Rabbi Akiva would make Talmud derivations from the crowns of the Hebrew letters.] He would derive from every crown [of the letters]. There were ten types of firstborns. [Seemingly, although the Torah simply says that the firstborns were killed. However, through Talmudic derivations, we infer that there were truly ten types of firstborns. In addition,] every plague had different types. Corona; all different types of death plagues. When the seder night comes, it is all of the miracles in the world. Now is the nineteenth of Nissan; the yahrzeit of my brother who was holy of holies. He never in his

¹ Between the second day of Peisach and Shavuot, we count the *omer* every day for 49 days. The 49 days are divided into seven weeks which represent the seven attributes. Each week is divided again into seven days which represent the seven attributes within that week's attribute. The first week of the *Omer* is the attribute of *chesed*-kindness. The nineteenth of Nissan is the fourth day of the week; making it *netzach* of *chesed*-eternity of kindness. Rabbi Nachman taught that his main attribute is *netzach*. Therefore, the nineteenth of Nissan is connected to Rabbi Nachman.

² Rabbi Nachman teaches that it is possible for the student of the Rebbi to be two times greater than his Rebbi. Rabbi Nachman explains that this does not mean that the student actually becomes greater than his Rebbi. Rather, the Rebbi is capable of revealing himself more in his student than through himself. Every generation, Rabbi Nachman's influence becomes two times greater through his students.

life opened his eyes [to look at this worlds lustful desires]. He therefore only wanted to live in a moshav. I [if I heard correctly] tried convincing him to move to Bnei brack; I'll support you! But he didn't want to. He just wanted to guard his eyes. His wife [if I understood correctly] would go to the fields and pick eggplant, tomatoes etc. and do hisbodidus. She wouldn't eat. It's impossible to explain how poor they were. He learned Torah 24 hours a day without stopping for a second. He delivered his soul for the sake of the Torah with no pause even for a second. He made a cheder to teach the young children.