

Sparks of Light Torah Portion Behalosecha

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Lesson delivered during the Torah Portion of Behalosecha

The importance of straightening the backwards ן and studying Torah diligently

[Unfortunately, the beginning of the lesson is missing.] If we want to straighten the Hebrew letter nun (ן), then it is forbidden to remove [one's self from Torah study].¹ Reb Nosson mentions in laws of a Deposit 5 that the most important concept is, "And it was when the ark traveled;" this is the most important. In truth there are seven books.²

¹ Before and after the passage of, "And it was when the ark travelled," there is a backwards (ט) ן. The Zohar (Zohar 3 155a) explains that the ן represents the Divine Presence; a backwards ן represents the Divine Presence that turned its face from us. (See M'aor Veshemesh [מאור ושמש] on this Torah Portion for a better understanding of these concepts). After the sin of the Golden Calf, the Divine Presence turned itself away from the Nation of Israel; the backwards ן represents the deviation of the Divine presence from us. The Rav explains based on the teaching of Reb Nosson that to allow the Divine Presence to return to us, we must study the Torah diligently as will be explained in the duration of the lesson.

² Although we generally consider the Torah to consist of five books, the book of Bamidbar is split into three sections. The first section is from the beginning of Bamidbar until, "And it was when the ark traveled (יהי בנסוע (הארון)." The second portion is just the passage of "And it was when the ark traveled etc." And the third is from there until the end of the Book of Bamidbar.

Reb Nosson explains the significance of this passage and why it is considered to be one of the books of the Torah. When one does not have faith in the Tzaddikim, he must rectify this through traveling. By not heeding to the advice of the Tzaddik and *traveling* on one's own path, not the path of the Tzaddik, one must now rectify his legs through the toil of traveling to return to the path of the Tzaddikim. The Ark shares the same quality as the Tzaddik since both the Tzaddik and the Ark reveal G-d's will to the world. The Tzaddik teaches the nation G-d's will and the Ark possesses the Tablets and Moshe's Sefer Torah; the revelation of G-d's will. In the desert, the Ark would travel before the Nation of Israel and the Nation of Israel would follow after it. Through following after the Ark, the Nation of Israel rectified not following the advice of the Tzaddik. Reb Nosson explains that due to this important concept that the small passage of "And it was when the Ark travelled etc." represents, it is considered to be one complete book. In relation to the concept mentioned in the beginning of the lesson regarding straightening the letter ן, seemingly, through heeding to the advice of the Tzaddik, we cause the Divine Presence to return its face to us.

[The passage of, “And it was when the ark traveled”] consists of 85 letters; it is the most important of all verses. Reason being that [this passage teaches that] it is forbidden to remove one’s head [from the Torah book].³ Since, if there is Corona, then it is possible to learn 100 times more. This way there is no *mashgiach* (Yeshiva supervisor) on one’s head and there is no... if a person is awake at night, then in the day, the mashgiach screams at him. Hey, you fell asleep! You nutcase! You got close to Rav Berland; he made you crazy! You see that you’re not learning! You fell asleep on the gemara! You’re going to be an ignoramus! You’ll never have a shidduch! Never... since the mashgiach begins to make life bitter. So here [that the Yeshiva’s are closed due to Corona] there is no mashgiach on top of one’s head. He doesn’t have anything; he can be awake all night. At eleven we will begin learning. So, he can sleep from five until eleven; six hours. Or from six, so this is five hours. So [seemingly when one learns in Yeshiva], he can also be awake at night, sleep, learn, and be screamed at for doing *mishmar* (being awake all-night studying Torah). So, now he will be screamed at for around fifteen minutes until he [the mashgiach] breaks him into smithereens. The mashgiach won’t leave him until he sees him broken and crushed. He’s already a pita, falafel, shawarma, and pizza in honor of the melaveh malkah.

The false prophet Achav is made into roasted kernels

Just like they made from Achav, the son of Kulyah.⁴ Everyone must study [Tractate Sanhedrin] page 93 [about] Achav, the son of Kulyah; they made from him roasted kernels. Why was he called Achav, the son of Kulyah? Since they made from him roasted kernels. [The word Kolyah (קוליה) is similar to the word klayos (קליית) which means roasted kernels.] The verse says, “You shall eat bread, bread made from roasted kernels, or fresh ears until that very day, etc. (ולחם וקלי וקרמל לא תאכלו עד עצם היום הזה)” [This verse is] in the Torah Portion of Emor. [Seemingly, the Rav mentions this verse in relation to the roasted kernels mentioned in the above-mentioned verse.]

Nevuchadnetzar and Antiochus wanted to be stepped upon

[In relation to Achav who was burned to death by Nevuchadnetzar, the Rav now expounds about Nevuchadnetzar.] Nevuchadnetzar was a righteous king,⁵ since he repented immediately; every moment he repented. He saw the angel by Sancheiriv so he repented; he stayed alive.⁶ He saw Daniel interpret the dream in chapter two. He immediately bowed down to him; he kissed him upon his legs. He told him, “step on me.” “Who will allow me to be a carpet beneath you in the world to come?”

³ This concept is not explicitly mentioned in the above-mentioned Likutei Halachos. However, Reb Nosson explains there the importance of heeding to the advice of the Tzaddikim which they reveal in their books. The Ark as well contains Moshe’s Sefer Torah which is G-d’s “book.” Seemingly, the Rav deduces from here the importance of not removing one’s head from the book i.e. to nullify one’s self completely to the advice written in the book.

⁴ Achav, the son of Kolyah and Tzidkiyahu, the son of Massiyah were false prophets. The gemara in Tractate Sanhedrin 93a explains that they went to the daughter of Nevuchadnetzar and in an attempt to entice her to sin with them, they claimed that they received a prophecy from G-d to do so. She went to her father Nevuchadnetzar and he threw them into a furnace. Their corpse was left similar to a roasted kernel.

⁵ Although he is generally considered to have been wicked, the Rav in this lesson focuses on some of his good traits.

⁶ Nevuchadnetzar threw Chananya, Mishael, and Azariah into a burning furnace. A heavenly angel descended to them and they were not at all singed. See Psikta Rabbasi who explains that this Heavenly angel was Gavriel; the same angel that smote Sancheiriv’s army. Nevuchadnetzar, who was present at the downfall of Sancheiriv’s army, recognized the angel and shook in fear. The Rav explains that Nevuchadnetzar survived since he repented.

Just like [the Roman King] Antiochus went before Rebbi. He had a tunnel; the tunnel has been revealed; they [seemingly archeologists] revealed it. The [Israeli] army placed there the entire atom; they revealed the tunnel. It was (not) a tunnel exactly from Tevaria until Tzipori [Rebbi's residence]. And it's possible to ride on a horse there and not touch the ceiling; a gigantic tunnel! And from there he would take every day; take two kushi's to die. Two kushis's that were obligated the death penalty; thieves, murderers, law-breakers.⁷ And he would make omelets for Rebbi. He would prepare for Rebbi chicken and make schnitzel for him. He made food; he cooked for him. And afterwards he would lie down. Just like... he would like down on the floor. He told Rebbi; step on me; go up to the bed. He [Rebbi] said heaven forbid! You are the Caesar of the entire world. I am incapable of the Caesar of the entire world [stepping on by me]. He tells him, "Who will allow me to be a carpet beneath you in the World to Come." If only I should merit in the merit of you stepping on me now to be a carpet beneath you in the World to Come.

We see that Antiochus would lie down on the floor in order that Rebbi should step on him. The same thing was with Nevuchadnetzar who requested from Daniel to step on him; step on me! Who will allow to make me be a carpet [beneath you]?" Therefore, the gemara says in 18b these two died sanctifying G-d's name. They said you are Andaryanus, the immensely evil, a wicked person from the land of the wicked; a wicked person from birth. All of this would have made repentance. He sees the angel there with Chananya, Mishael, and Azariah. He repents; he sees Daniel; he repents. Step on me!

Nevuchadnetzar, it's a question how he stole them [seemingly Achav and Tzidkiyah]. It's forbidden to steal. He made from them roasted kernels. He made from them shawarma to eat during melaveh malkah. It was exactly two days; Shavuos and Shabbos. So, the food was already finished, so there was no choice [but to make from them roasted kernels]. He took Achav, the son of Kokiayah and Tzidkiyah, the son of Masiyah [and made from them roasted kernels]. [Why was Tzidkiyah called the son of Massiyah?] Since he was constantly in action; constantly he would do actions. He would constantly involve himself in new actions.

Eisav knew that if he's a thief, his wives are two times worse thieves

A pitiful person, a pitiful person like Eisav that was the most pitiful person in the world. The blessings were stolen from him; his clothing was stolen from him. Who stole [his clothing]? His mother stole [them] from him; he hid it from all of his wives. Someone who is a thief, his wife will also be a thief. Why? One's wife is double her husband; she is the husband's mirror. You're a thief so she will be a thief who's two times bigger. You're a Tzaddik, so, she will be a Tzaddik who's two times greater. Decide what you want to be; always know that your wife will be double. If you'll be a Tzaddik, then she will be a Tzaddekes who's two times greater. If you'll be a thief, she will be a thief who's two times worse.

Eisav knew that he is a thief. So, his wives are thieves that are two times worse. So, he hides from them his clothing with his mother. What can he do? A thief is never able to hide things. Since, then, his mother will steal the clothing. Even his mother the righteous one, she will also steal his clothing!

⁷ Whenever he would visit Rebbi, he would be accompanied by two people. Since Antiochus did not want knowledge of his secret relationship with Rebbi to be publicized, he would kill these two companions upon his return. The Rav explains that he didn't kill random innocent people, rather he killed people who were already subject to the death penalty.

What a pitiful person! We see that he was a true pitiful person. In the end,⁸ he received Guatemala. He wanted the Land of Israel and he received Guatemala. For what does he need Guatemala?! What does he have in Guatemala?! He will go in his yacht with Yaron Yamin there? What's he going to do there? He'll go with his yacht; he'll go there?! What's he going to do? What's he going to do in Guatemala? What does he have to do in Guatemala? He'll find wheat there? He'll find barley? He doesn't want Guatemala! He wants the Land of Israel, the source of the blessing, the Holy Land!

“And it was when the Ark travelled.” Now we are traveling to the holy Land. This [the passage of “And it was etc.”] is a book of its own. [In relevance to the traveling of the Ark, the Rav mentions the following teaching of the Zohar:] The Zohar says that while traveling, one merits to the greatest conceptualizations; specifically, while traveling. Since it is written... I would have travelled my entire life. Since specifically while traveling, conceptualizations are opened for a person. His mindset becomes opened; intellect becomes opened to him. During every step he's already in a new chamber; during every step he's in a new world. Since the entire world is only an indication to chambers above. During every step he's in a new chamber. A person, it is forbidden for him to remove his head from the book. This is Shavuot; this is the giving of the Torah.

Succos can be celebrated only once

In another fifty days [after leaving the Land of Egypt,] they [the Jewish Nation] will receive the Torah. Now there are forty days until the seventeenth of Tamuz. So, they [the tablets] got broken. Good, afterwards, in another forty days of the middle days, and afterwards another forty days until the Second Tablets [were given].⁹ There is Pesach Sheni (the second Passover); there are the second tablets. [However,] during Succos, there is no second chance; it doesn't make a difference. A succah needs to be once a year. And it is celebrated specifically after Yom Kippur since the sins have already been forgiven. Since it is impossible to build a succah [without first having our sins be atoned for]. Succos is on the fifteenth of Nissan! I don't know why Shavu Bonim make it on the fifteenth of Tishrei; I never understood them! I've been told that they're crazy, but this is not an excuse. Crazy, crazy but make it on the fifteenth of Nissan! Why the fifteenth of Tishrei? I don't understand; there is no excuse for this! Why is it that Succos is celebrated on the fifteenth of Tishrei? The Ari says either to celebrate Succos with matzoh or eat matzoh on the fifteenth of Tishrei? Maybe you should celebrate Succos on the fifteenth of Nissan! Behold, they [the commemoration of Succos and of Pesach] were together; on the same day.¹⁰

The Tzaddik never dies

Eldad and Meidad are seen prophesying in the camp; Moshe will die. Moshe doesn't die! The Tzaddik never dies! The Tzaddik never dies! Even when he dies, in truth, he doesn't die. All the more so that he didn't die at all; he lived for another forty years. So, what relevance does

⁸ Why was Eisav so upset after forfeiting the blessings from Yitzchak, he received Guatemala (and other beautiful lands)?! Rather, Eisav realized that physical pleasures are meaningless.

⁹ Moshe spent forty days up Mount Sinai three times. The first time was immediately after receiving the Torah. When he returned on the seventeenth of Tamuz and saw the Golden calf, he broke the tablets. He then returned to Mount Sinai for another forty days to appease G-d for the sin of the Calf. After returning, he spent another forty days in Mount Sinai and received the second Tablets on Yom Kippur.

¹⁰ The Rav in many other lessons answered the question as explained above that Succos could not have been celebrated until after Yom Kippur that our sins were atoned for.

prophecy have? There is halacha and prophecy; halacha is that Moshe says to enter the Land of Israel.¹¹

Yehoshua was called headless

Yehoshua was called beheaded. What does it mean that his head was cut off? In [Tractate] Sotah 35a, [the gemara explains that] his head was cut; he didn't have a head. He was headless; he wandered about without a head. They said; this is a person who doesn't think, he doesn't investigate, he doesn't inquire. Moshe says to enter [the Land of Israel], we're entering! What in the world?! The giants are there; there is an atom bomb there! The Canaanites, the Emorites are there.

The gentlest people may be the most evil

It is written in the Tosefta chapter 8 that Rebbi Nehorai says that the Emorites are the gentlest people in the world. Therefore, it is called the Land of the Emorites. They were criminals so why are they called polite people? [Rather they were] like the Nazi's. *Bitte* [please in German] *Danke* [thank you]; everything with the utmost politeness. The Amalekites were also polite. "And Agag went from Adanos," the Amalekites were also polite. The more wicked the person is, the more polite he is. So, he [seemingly Hitler] exposes his wickedness by killing 70 million [in World War 2]. In the end, they say 70 million [seemingly people died]. [The rest of the paragraph is unclear to me.] According to our statistics it was five million. But it is clear that there were another 15 [possibly referring to another fifteen million deaths in World War 2] since there are babies; infinite amounts. So, this is what they thought, that after five million they [the Germans] were calmed. [possibly 5 million deaths in World War 1(although there were many more deaths in World War 1)].

And now they are calm; *Bitte* and *Dank*. So, this was the Emori; the cruelest nation, the biggest cannibals. But outwards, they had the finest manners. Reb Nehorai says all of this in Tosefta chapter 8 in [Tractate] Shabbos. Every person should see the Tosefta.

Therefore, Avraham chose the Land of Israel. [The Rav's intention is unclear to me.] Avraham saw such politeness, such fine manners, such [sensitivity] not to offend another and not to pain another and not to... And to ask for everything ten times. And in the end, they slaughter everybody. And they make rivers of blood; rivers of blood! Reb Naftali said, until there will be; so long as there aren't rivers of blood, we won't be able to return to the land of Israel. In the end, there were rivers of blood and we returned to the Land of Israel.

In the 27th of (Sivan) [Iyar], Yerushalayim was liberated; [the burial site of] Shmuel Hanavi (Samuel the Prophet) was liberated. Everything is [seemingly, the triumph in the Six Day War was in the merit of] Yehoshua, the son of Nun. Since he battled for many days; now, he has come to rectify this. In six days. Such a thing did not happen since the creation of the world. In six days, they conquer an entire land! Not since the creation of the world has there been such a thing.

All of this we are saying about Eldad and Meidad who prophesied about Gog and Magog. And they prophesied about the Holocaust. "They are prophesying (מתנבאים)," the Baal

¹¹ Most of the spies besides for Yehoshua and Kaleb deterred the Nation of Israel from entering the Land. They claimed that although Moshe said to enter the Land, behold Eldad and Meidad prophesied that the moment they enter the Land, Moshe will die. Yehoshua, on the other hand said that their prophecy is irrelevant. Moshe said to enter the Land; this is the halacha! So, we will enter the Land!

HaTurim says [that this word is an acronym for] “Let his [Moshe’s] soul rest in the Garden of G-d; Yehoshua will bring [the Jews into the Land of Israel] (משה תנוה נפשו בגן אלקים יהושע) (מכניס). But the Tzaddik is alive. The Tzaddik, he every second is alive; he is with is. This is Shavuos; this is the fiftieth gate.¹² Everyone [can merit to reach the fiftieth level]. The Barditchiver said, I am not going into a mikveh without seeing the Chariot [of G-d]; there is no such thing!¹³ A person must come to this world and see the Chariot.

Every person must see the chariot; to see the chariot! Every person came to the world to see the Chariot. So, they saw 22 thousand chariots. Here, it is written, so we read now. In the Tikkun of the night of Shavuos. And so we say in Midrash Rabbah, and so we say in 96 in Tanchuma. In truth, we need to see 600,000 chariots. Every person came to the world to see 600,000 [chariots]. And Moshe knew that they sinned with the Calf. The moment that Moshe turned his back around [the Jewish Nation strayed from G-d]. The verse says [regarding the Sin of the Golden Calf] that “They strayed quickly.” What does it mean “quickly?” One [opinion] says that the moment that Moshe turned his back around [seemingly to ascend to Mount Sinai]. One says after a day, one says after two days, one says after eleven days, one says ten days in Chorev, the path of Mount Seir, one says after 29 days, Rabbi Shimon, the son of Yochai says after 29 days.

Now, we have come to rectify all of the sins of all of the 3,000 years. Today, we are exactly 3,332 years since the giving of the Torah.

Now, it is nine o’clock. So, until nine [o’clock in the morning], it is forbidden to remove the head from the book even for one second.

¹² Seemingly, the Tzaddik represents the fiftieth gate of wisdom, similar to Shavuos which is fifty days after the counting of the Omer. Rabbi Nachman teaches that only the highest level of holiness is able to reside in the most impure places. Only the upmost level of holiness can remain unblemished from the upmost impurity. The Tzaddik who corresponds to the fiftieth level enters the most impure places without being blemished. The existence of death is due to the existence of impurity. Since the Tzaddik corresponds to the fiftieth level, the Tzaddik never dies.

¹³ It is customary to immerse in the mikveh during Shavuos before dawn. The Barditchiver would see the Chariot before immersing.