

# Sparks of Light Torah Portion Bereishis

Lesson delivered during Succos

## The Succah is the Holy of Holies

A person, when [he enters] the succah, he enters into the Holy of Holies; to the cherubs; between the poles [of the Ark].<sup>1</sup> Every day we say [“And their blood (of special sacrificial offerings) must be sprinkled] between the poles [of the Ark].”

## The future redemption will be in Yitzchak’s merit

[The relevance of the following idea is unclear to me.] “Since You are our Father;” this is only Yitzchak; the redemption will come about through Yitzchak.<sup>2</sup>

## Bas Sheva is gonna’ smack you if you don’t wake up on time

[The relevance of the following idea to the lesson is unclear to me.] How is it possible to bring a soul with such lusts?! If you won’t learn Torah; if you won’t wake up in the morning, you’re going to be smacked by Bas Sheva!<sup>3</sup> Constantly, people call the police on her. From house to house, she ran to wake up the children. Slaps! She deals out slaps. Shoes, overshoes, slippers... what not...! She deals out everything! Slippers, overshoes, horseshoes, shoes from Panama... he [Shlomo] was left with two holes in his head! To Shlomo... until today he is left with two holes... they immediately called an ambulance...

## Why is Succos not celebrated during Pesach

Why is Succos performed during [the month of] Tishrei? [It ought to be] on the fifteenth of Nissan? [On Succos we celebrate our having received the Clouds of Honor which took place on the fifteenth of Nissan.] “The Pillar of Cloud moved during the day to guide them and the Pillar of Fire during the night to go before the Nation.” They went [they left Egypt] on the fifteenth [of Nissan]. At two in the afternoon the Pillar of Cloud began [to appear].<sup>4</sup>

## Rectifying the sin of “the apple”

Fire, fire!!! Forty years [the Jews in the desert] see fire [the Pillar of Fire]. Devorah was fire; Devorah was the Pillar.<sup>5</sup> “My wife (אשתי)” equals [the numerical value of] Pillar of Cloud (עמוד ענן) [290] and Pillar of Fire (עמוד אש) [421] exactly! exactly 711.

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<sup>1</sup> The gemara infers the minimal halachic height of a succah from the ark. From here we infer that the succah possesses the holiness of the Ark.

<sup>2</sup> The gemara in Tractate Shabbos teaches that in the future, God will tell the forefathers that your descendants have sinned. Only Yitzchak will stand up for us and appease God.

<sup>3</sup> Shlomo, upon completing the building of the first Beis Hamikdash, married Pharaoh’s daughter. That night, he overslept until finally his mother Bas Sheva came in to wake him up.

<sup>4</sup> The Rav in other lessons answers the question that we are only capable of meriting to enter the Succah after Yom Kippur. Perhaps, the Rav alludes to this answer in the beginning of the lesson. The Rav explained that the Succah possesses the holiness of the Holy of Holies. Only on Yom Kippur, was it permissible for the Kohen Gadol to enter the Holy of Holies. Therefore, in order to enter the succah, we must first merit to the holiness of the Holy of Holies on Yom Kippur.

<sup>5</sup> The Rav explained in many other lessons that Devorah is called the wife of Lapidus (לפידות) which means torches. This is an elucidation that Devorah possesses the quality of fire.

[Devora (דבורה) (perhaps)] with the *kollel* (adding one digit to the numerical value) equals [the numerical value of] “beneath the apple (תחת התפוח).”<sup>6</sup> “Beneath the apple (תחת התפוח) equals 218. This [the numerical value of Devorah (דבורה)] is also 218. A person comes to the world to [achieve the concept] of “beneath the apple;” to rectify the sin of the apple.<sup>7</sup> Chava (Eve) ate from the apple; 3,700,000 lights escaped from her. Since Adam came from [the Supernal World of] Arich. A woman comes from the Primordial Man (אדם קדמון) [which is above Arich]. A woman’s soul is made from the Primordial Man. [And the Children of Israel went out] with an elevated arm ( יד רמה).” “An elevated (arm) (יד רמה)” equals [the numerical value] of the “primordial Man ( אדם קדמון).” Elevated (רמה) equals 145. This equals [the numerical value of] the Primordial Man ( אדם קדמון) [145]. Kedumim (קדומים) equals [the numerical value of] 200;<sup>8</sup> the Kishon Kedumim [Stream]. This is the stream which was before the creation of the world; that only Devorah merited to such streams.<sup>9</sup>

The Tarshish Sea, Tarshis. There, in the Tarshis Sea he [Yonah, the Prophet] hoped that all of the sins [of the Jewish People] will be forgiven.

### The octopus that is attached to a person his entire life

Leprosy- difficulties on the Holy One blessed be He and the Tzaddik. Miriam slandered about Moshe. She said, what?! Moshe definitely he committed some sin! Something! So, God showed her... that she [her body] completely became leprosy. From the palm of her foot and until the head there was no wholeness. If a person has any difficulty on the Holy One blessed be He, then he already receives leprosy [for] one second [that] a person stumbles. A person, the moment that he is born he asks questions about the Holy One blessed be He. [A person is born to fight] with octopi.<sup>10</sup> Today, people make octopi dolls; it’s a doll. So, a person comes to the world [with an octopus]. An octopus has

<sup>6</sup> How the numerical value of “beneath the apple (תחת התפוח)” equals the numerical value of 218 is unclear to me. Nevertheless, the Rav teaches here that Devorah possesses the quality of “Beneath the apple.” “The continuation of the verse is that underneath the apple tree I roused you.” This verse represents the impenetrable bond between God and the Jewish Nation.

<sup>7</sup> There are four opinions between the Sages as to what tree was the Tree of Knowledge. A fig tree, an esrog, a grape vine, or wheat. To my limited knowledge, there is no opinion that the Tree of Knowledge was an apple tree. Nevertheless, Rabbi Nachman in one of his stories also refers to the Tree of Knowledge as an apple tree. I remember an explanation of one of the commentaries that the word apple (תפוח) is an acronym for fig (תאנה), פרי עץ הדר (the verses description of the esrog,) “And a vine (וגפן)” (the verse’s description of the grape vine when referring to the seven species that the Land of Israel is praised for), and wheat (חיטה).

Perhaps, a deeper explanation is that the Zohar refers to the apple tree as the most praised fruit. Perhaps, although the four opinions of the Sages seem to disagree, in truth, the four opinions represent a different aspect of the sin. The sin of eating from the Tree of Knowledge caused God to remove His name יהוה from the world. The four opinions represent the four letters of God that were unrevealed. The apple tree represents the root of the four opinions and is therefore an acronym for them. This means that the apple tree represents the root of the four letters of God’s Name; the Primordial Man. For this reason, it is the most praised tree. Since Chava (Eve) sinned by eating from the Tree of Knowledge, she lost the 3,700,000 lights which are rooted in the Primordial Man. We must achieve the aspect of the apple tree and attain the level of the Primordial Man to rectify Chava’s sin. Devorah achieved the concept of the apple tree and therefore merited to the Kishon and Kedumim Streams which were before the creation of the world (as the Rav will explain) i.e. the Primordial Man.

<sup>8</sup> Seemingly, the relevance of the numerical value of Kedumin (קדומים)-200 is that it equals the numerical value of “Primordial (קדמון)-200. In addition, the word קדומים comes from the same root as קדמון which means before. This is an elucidation that Devorah who drowned Sisra in the Kedumim (קדומים) Stream merited to the Primordial (קדמון) Man.

<sup>9</sup> Sisra’s nine-hundred chariots drowned in the Kishon Stream.

eight arms. A person comes to the world to fight with octopi; with lions. Hundreds of lions and tons of leopards.

### A lion is complete mercy

We saw hundreds of lions in Zimbabwe; hundreds of lions. [If someone were to shoot in the air [in Zimbabwe] he will receive life in prison. This is to know exactly how many lions there are in the forests. [To know] who was born; what lioness became impregnated. How many lions will be born? They notify on the links where the lions are grouping. A lion is an animal which is completely mercy.<sup>11</sup> Just like Bar Kochva who was such a mighty person and it [the lion] bowed down before him. He told him you are greater than a lion. Bar Kochva is greater than a lion. Bar Kochva (בר ככ-בא) [is an acronym] that he comes from a lion's den (כלוב אריות). [The Romans threw him] in the stadium [coliseum] [and] they placed a lion [with him]. [In the end he was devoured through a [different] lion. Or [that he died in a different place]; no one knows. [Perhaps] in Gush Chalav, or [perhaps] he committed suicide, or [perhaps] he received a stroke.

### The secret of the "luz"

It's already Hoshana Rabbah. Now, we have surpassed four signatures.<sup>12</sup> Now, will be the fourth signature; Hoshana Rabbah. On Hoshana Rabah, God revealed Himself to Avraham, our Forefather. Since during [Avraham's] circumcision, God revealed to him the secret of Yom Kippur. The circumcision [of Avraham] was on Yom Kippur. During the circumcision, God revealed to him the secret of Yom Kippur; the Fiftieth Gate; the Primordial Man; the Luz (literally the hazelnut). Now is the Luz. The Rebbi says in lesson 85 in part two the secret of the Luz.<sup>13</sup>

[Yerushalayim-Luz was] the wall without gates. The wall was eight meters thick and twenty meters high. It took three years to break through such a wall; there is no gate. The gemara [Sanhedrin 96b] says that someone [Nevuzaradan] brought three hundred hammers [to knock down the wall of Yerushalayim]. For every meter [of the wall, Nevuzaradan hammered] with three thousand hammers minus one. And all of them shattered upon the gates of Yerushalayim; everything shattered! This, the gemara says in 96b. Every person must learn this.

Forty years they were unable to approach Yerushalayim. They needed to dress up like an Arab...

### Escaping from the "daughter of the donkey"

Since a person comes to the world to escape from the "daughter of a donkey."<sup>14</sup> [The gemara discusses a situation where] a person says, "[I accept] upon myself [to donate the value] of my weight [for the Beis Hamikdash]." [The gemara teaches that we determine his hands volume] by placing his hand in water. And we weigh the volume of the weight of a donkey. And we weigh it and bring gold and we know how much he weighs. "My weight is upon me." A person ascends to

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<sup>10</sup> Seemingly, the Rav is comparing the contamination of leprosy to octopi. The Rav mentioned in many lessons that since the sin of the Tree of Knowledge, the skin of mankind is the skin of a snake. This contamination seduces a person to sin.

<sup>11</sup> Although the Rav explained earlier that a person comes to the world to fight with lions, nevertheless, a lion represents the attribute of mercy. Perhaps, the Rav is explaining the subconscious reason why in Zimbabwe, the penalty for accidentally killing a lion is so severe.

<sup>12</sup> The Rav's intention is unclear to me. Simply, on Yom Kippur we surpassed the first signature and on Hoshana Rabbah the second.

<sup>13</sup> Although Luz means a hazelnut, it also means the rear part of the head and is another name for Yerushalayim. Rebbi Nachman explains that the quality of the Luz is the aspect of the skull. The skull is above one's head and therefore represents something beyond comprehension; the Fiftieth Gate.

<sup>14</sup> The donkey represents the epitome of physicality. See later on in the footnotes that the Rav specifically refers to the daughter of the donkey to compare King Shlomo's marriage to Pharaoh's *daughter* to a donkey.

Yerushalayim. So, upon the Gate there was a weight. And he needs to give sacks of gold based upon the weight.<sup>15</sup>

There was a weight for animals and they weighed the Jews; the baby boys and girls. Every group according to its weight just like the goats; the sheep. There is until this day a siddur of the Jews...<sup>16</sup>

### Pharaoh's daughter's shocking morning

A person must wake up at four; not ten!<sup>17</sup> Four hours [of sleep] is already the fourth hour; kings wake up at four hours. She [Bas Sheva] hands out such smacks. The bride [Pharaoh's daughter], he [Shlomo] slept with the bride. Now, suddenly boom; smacks with shoes! She [the bride] didn't believe it! It's like this by the Jews?! They [the bride's mother-in-law] comes in the morning! Someone falls asleep next to his bride; they need to wake him up with overshoes?! What creepy thing is this?! This is how we treat a new bride?! Afterwards, she would pass by and hand out smacks. He [Shlomo] would pray at ten.<sup>18</sup>

### A person creates the day through prayer during sunrise

We say in the evening prayer, "light and darkness (אור וחושך);" [in the morning prayer] "He forms the luminaries (יוצר המאורות)." A person creates the sun through prayer; Every person creates the sun.<sup>19</sup> All of the energy is in the sunrise. We must at sunrise get up to pray *shmoneh esreh* (the standing prayer). At least to be in the middle of *pisukei dezimra*; to be already at the recitation of Shema. All of this [prayer] is the song of the sun; that which the sun sings. The sun does not move without singing. The sun surrounds the entire world and she sings songs. "Give thanks to God; call out in His name; voice all of His wonders." [This verse is recited at the beginning of the morning prayer.] Since this is a new song; every day there is a new part; every day. Every day we say a new part; every day. Every day they're new. A new sun; it's not the same sun. The sun is helium gas. Helium is a gas that does not end. For this reason, they want to detonate an atomic bomb with the same heat as the sun; fifty trillion degrees. So, we need to build airplanes from helium.

In Uman, around five villages converted. In the Kloyz [the Breslov Shul in Uman], there were such screams [during prayer]. Everyone would cry until the villages converted. All of them are able to see... in the bones. [The Rav's intention is unclear to me.]

### Women are above sin and therefore dance on Yom Kippur

A person comes to the world... Now its Yom Kippur... Shabbos Teshuva; return to God with fasting, crying, and eulogies! We must fast; we must cry! To sit on the ground; to cry a stream of tears. What

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<sup>15</sup> The gemara explains that a donkey's density is the same as a person's. We therefore determine a person's weight via a donkey. The Rav infers from here that every person must cope with his body which is compared to a donkey.

<sup>16</sup> This part of the lesson is missing and is unclear. However, the Rav explained in a different lesson that there was once a town in France that had a special entrance gate for animals. The Non-Jews decreed upon the Jews to enter the city only through the animal gate. Furthermore, they determined the Jew's tax based on their weight to compare them to animals.

Perhaps, the Rav explains that the Jew's were decreed upon to be like animals due to their animalistic sins (being like a donkey).

<sup>17</sup> Seemingly, to subjugate the donkey character-trait within a person that causes him not to want to wake up.

<sup>18</sup> The verse refers to the Egyptians as, "Their flesh is the flesh of donkeys." Seemingly, the Rav compares the "daughter of a donkey" to Shlomo's marrying Pharaoh's daughter. The Rav explains that through Shlomo's marrying Pharaoh's daughter, he brought upon himself the contamination of a donkey and was therefore unable to wake up early in the morning.

<sup>19</sup> "He forms the luminaries" is in present-tense to teach that God forms the luminaries anew every day. Through prayer during sunrise, we take part in awakening God's forming the new sun of the day.

is this dancing?!<sup>20</sup> Girls are from the World of Unity (אצילות). Every girl was created from the World of Unity. Every girl has no connection to the world; a girl has no connection to the world. She has nothing; no grasp.

### Women sin only after being enticed

Only that which she is caused to sin. Had she not been caused to sin, then she would not know at all that there is such a thing. She would be impregnated from water; water from the flint boulder.<sup>21</sup> Just like Yaakov's water.<sup>22</sup> Today, they take out some hormone and they inject into her the hormone [to allow her to become impregnated]. Upon the night of Kol Nidrei [the night of Yom Kippur], all of the women will be impregnated. So, they go out in dancing. Who says that they are impregnated from a man? All of the women are impregnated from angels; not from men! This is a distortion of Shuvu Bonim! The lunatics; the mentally ill made this thing up! Children used to come about on their own. The entire first Beis Hamikdash and second Beis Hamikdash they would fly in air; they would be impregnated from angels.

[The Midrash teaches that] all of the girls of Tzipori would fly in air [during the time of the Beis Hamikdash]. It was a million women. The vans would come in the morning; no one was on the street. At eight and a minute; all of them are seen flying; flying. Now we were in the Holy of Holies... The Tikunei Zohar writes in [Torah Portion] Noach 57b that Yom Kippur is like Purim. And just like [on Purim] it is permissible to eat and drink, food and drink will be permissible [on Yom Kippur in the future to come as well]. [This teaching of the Zohar] is very difficult since the Torah does not change. [It should therefore be forbidden to eat and drink in the future to come as well.

So, the Zohar writes that it will be permissible to eat and drink. So, it is mentioned there that people will not at all feel the fast. There will be such great lights; we will ascend straight to the Fiftieth Gate. Every woman is in the Fiftieth Gate. Since on Yom Kippur, she in is the Fiftieth Gate. Therefore, she hangs the scarf. And within a second, it becomes whiter for her; within an hour. The moment that they go out in dancing. Fast and eulogies; Yom Kippur is a day of crying; we pound [our hearts] "For the sin [etc.] for adultery, haughty eyes, a wandering eye; a person, it is forbidden for him to see what goes on in the streets. Whoever sees what goes on in the streets, then he is induced to sin. The eye sees; the heart desires. It's all demons. A person does not see a woman, he sees demons! From all of the blemishes of the covenant, demons are made. So, since the sin of Adam, then all of the demons fell into the Hole of the Great Abyss.

### When a person blemishes his eyes, he sees demons

God did not create a body for them [the demons]; He didn't manage.<sup>23</sup> What does it mean that He didn't manage? what, understandably me, I arrive during sunset; so, I don't have enough time. What does it mean that God did not manage? [A person on Friday] is able to receive a... [But God, He could have] created the demons a second earlier; a second before the sunset. Rather, He did not create for

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<sup>20</sup> The Mishnah in Tractate Taanis teaches that on the fifteenth of Av and Yom Kippur, Jewish girls would go out in the streets and dance. Seemingly, this is very perplexing since Yom Kippur ought to be a day of crying and lamenting over our sins. The Rav explains that the Jewish Women are at the level where they are free of sin similar to the future to come where Yom Kippur will be a day of complete joy.

<sup>21</sup> The Pirkei D'Rebbi Eliezer teaches that the Jewish babies who were thrown into the Nile in Egypt did not actually die. Rather, angels came and brought them to the desert. There, they nursed from flint stones.

<sup>22</sup> Yaakov, our Forefather placed the sheep that Lavan deposited by him in streams of water and the sheep became impregnated from the water.

<sup>23</sup> Chazal teach that God created the demons during sunset. Shabbos came and He did not manage to create a body for them.

them a body since now they complement themselves within Torah sages.<sup>24</sup> All of the demons complement themselves through every forbidden sight. If a person opened his eye, he does not see a woman; he does not see a girl; he sees demons. And immediately, the lust awakens within him. A not good thought awakens within him. The Rambam writes; what; I will forfeit the sin? No!! I will not forfeit the sin! They [the demons] come from the not good thoughts... a complete year of not good thoughts. A woman was created without [impure] thoughts. She just places the red scarf and immediately it become white. A woman is like a chicken that shakes itself from the dirt. In one second she shakes herself from the dirt and then she becomes clear like snow.

The verse says regarding Miriam. She was created from the Primordial Man; from the 3,700,000 lights; from Arich. God created the woman from Arich... [on page 53 Kedoshim that a woman is created from Arich and a man is created from Zeir Anpin.<sup>25</sup> Therefore, a man is 1,500,000 lights and the woman is 3,700,000 lights. "A story (מעשה);" "a story (מעשה) [makes up the letters of ש"ע]." <sup>26</sup>

### One merits to the 3,700,000 lights through humiliation

After a person is humiliated, then he illuminates with the 3,700,000 lights. Since Binyamin received beatings; lethal beatings.<sup>27</sup> They [the other tribes] broke his collar bone in his neck. Therefore, he received the Beis Hamikdash. And he had some thought; a resentment; a grudge about this. So, [had Binyamin not had any resentment about the beatings and humiliations that he received from the Tribes], it [the Beis Hamikdash] would have left Yehuda's portion and entered Binyamin's portion. He [Binyamin] was not able to be in the alter. A cubit in the east and a cubit in the south [was left to be in Yehuda's portion]; to think about millimeters! Every thought [is so penetrating].

### Binyamin was attacked while jumping into the Sea

"There, Binyamin the young one was ruling them (שם בנימין צעיר רדם)<sup>28</sup>... Naftali on the open heights (נפתלי על מרומי שדה).<sup>29</sup> All of them threw stones on him; boulders [that weighed] three hundred tons. [The Tribes screamed at the Tribe of Binyamin when they were in the Sea] go away [from the Sea]! Like someone who's jumping from a bridge and someone screams at him, "I'm going to shoot you with a gun [for jumping from the bridge]!" He [Binyamin] went [into the Sea], so they threw boulders at him! Go away already; nu, go out of the water! According to Rebbi Meir, all of them [the Tribes] wanted to jump. According to Rebbi Yehuda, no one wanted to jump... They stood upon the shore of the Sea as if they want to jump.

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<sup>24</sup> Seemingly, God wanted there to be free choice and allow the possibility for a person to sin.

<sup>25</sup> The Rav explained at the beginning of the lesson that a man is created from Arich and a woman from the Primordial Man. Seemingly, there are different aspects of creation.

<sup>26</sup> The numerical value of ש"ע equals to 370. This alludes to the 3,700,000 lights. The relevance of "a story" is unclear to me.

<sup>27</sup> Yosef placed his goblet in Binyamin's sack and accused Binyamin of stealing the goblet. All of the tribes believed that Binyamin truly stole the goblet and they beat him up.

<sup>28</sup> The gemara in Tractate Sotah 37a teaches that according to Rebbi Meir the word "ruling them (רדם)" can be read as "going down to the sea (רד ים)." The gemara teaches that immediately preceding the splitting of the Red Sea, the tribes debated as to who should merit to jump first. However, the Tribe of Binyamin immediately jumped without the consent of the other tribes. The other tribes were furious and the leaders of the Tribe of Yehuda began throwing rocks at them. The gemara teaches that in merits of Binyamin's selfless devotion, he merited to have the Beis Hamikdash in his portion.

<sup>29</sup> This verse praises the Tribe of Naftali for their selfless devotion to Devorah to fight against the evil general Sisra even though all odds were against them. Seemingly, the Rav mentions this verse since their selfless devotion is similar to the Tribe of Binyamin's jumping into the Sea.