

# Sparks of Light Torah Portion Cheyei Sarah

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## Lesson delivered on Saturday night of the weekly portion *Noach*

### The month of Cheshvan is the month of honey

Today is the biggest day of the year. "Noach, Noach etc. (Bereishis 6:9)."<sup>1</sup> Today on the fourth of Cheshvan is the month of honey. It is written [that] the month of honey; this is Cheshvan. Why honey? Because from now on, there are no sins.<sup>2</sup>

### Why don't we pray for dew and rain immediately after Simchas Torah?

Now I heard a Torah insight [from my daughter]. My daughter constantly overwhelms me with Torah insights. Every day she needs people to tell her Torah insights. All of the time Torah insights, Torah insights, Torah insights. She asks; what would happen if [the prayer for "Dew and rain"] would be said on Simchas Torah?<sup>3</sup> What would happen? No, we need to wait for everyone to go home and sit in their houses. To sit on the sofa on the easy chair and drink vodka and arrack, and whiskey. After having finished the whiskey, the arrack, and the vodka, they will say "dew and rain". We should say "dew and rain" already from the time of Simchas Torah, what's the problem? [We need to wait until] the upcoming Monday. We have no strength to wait already; I want to say "dew and rain for blessing!" So, one answer is that Shuvu Bonim compiled the siddurs (prayer books), [they always mess everything up]. A second answer is that on Simchas Torah, we are so pure because there are no sins; everything is forgiven. The moment that we would say "dew and rain," right away there would be rain; [there would be] a flood. [If] We [were to] say it after Simchas Torah, immediately there would be rain. We just said, "He draws the wind and brings down rain" and a flood already fell. [Had we said], "Dew and Rain for blessing," [immediately after Simchas Torah],

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<sup>1</sup> The Rav is possibly referring to that which the Sages teach that Noach is mentioned twice in the verse because he caused rest to the upper and lower worlds. The Torah Portion of the week radiates upon that week. Therefore, during our Torah Portion, we receive from the light of the Tzadik (Noach) who causes comfort to the upper and lower worlds. This has an effect on the day and week that this portion is read.

<sup>2</sup> Excerpt from a different lesson-[The name of G-d "יוד-קיי-וואו-קיי" yud-kei-vav-kei" is expressed in every month in its own unique order. The order of Cheshvan is וואו-היי-היי-יוד vav-hei-hei-yud. The verse, "וּדְבַשׁ הַיּוֹם הַזֶּה." represents Chesvon's special order in the first letters of each word. The first word of the above verse (דבש) means honey.] Why is it the month of honey? Because we are leaving this desire completely. [Honey represents worldly desires, especially lust.] [During] the month of Cheshvan, the desire is nullified, no remembrance of the desire is left.

<sup>3</sup> [Although we mention "He draws the wind and brings down rain" in the standing prayer on Simchas Torah, we do not request for "dew and rain" until the month of Cheshvan. The Talmud explains that many Jews are returning to their homes after being in Jerusalem for the festival. We therefore wait to pray for dew and rain the amount of time it takes them to come to their homes so that it won't rain on them while they are travelling.]

everything would be flooded. There would be flooding in Jerusalem; flooding [even to] elevated places; flooding up to the roofs.

### Revenge on New Orleans for the evacuation of Gush Katif

[During the time of] King David, there was flooding. Like in Los Angeles, [and] New Orleans [during Hurricane Katrina which its elevation is] fifty meters below the Mississippi. The Mississippi runs fifty meters above New Orleans. It runs on a mountain and it [New Orleans] is in a valley. And the water began to go up, up, and up, everything was raised. This was immediately at the end of the summer; immediately after the evacuation of Gush Katif. [A town in southern Israel]. The Jews dwelling there were evacuated, and the town was given to the Palestinians. The Rav is explaining that the hurricane in New Orleans was a punishment for the evacuation of Gush Katif.] In the evacuation of Gush Katif, they [the Israeli government] removed people from their houses. 100,000 people, were removed from their houses. They threw them with tractors; they threw them from the third floor. [Even after the residents of Gush Katif] wanted to leave, they threw them from the third floor so that they should get crushed. So immediately after this, G-d flooded all of New Orleans.

### Louie the Sixteenth nullifies the decrees against the Jews

New Orleans, is named after Louie the Sixteenth; Louie the Sixteenth loved the Jews. We need to know that he he nullified every decree against the Jews. There was a decree that the Jews need to walk from the Animal Gate. Every city once had [gates to enter the city]; not like today. Not [even] like in the Old City [of Jerusalem] that [only] has a couple of walls [and gates]; the Jaffa gate, the Ashpot Gate. There, was a "Animal Gate" [and] a "People Gate". [The Animal Gate was] a gate that only animals would go through there. And [there was] a gate that only people would go through there. [The French decreed that] the Jews had to go through only the Animals Gate. It was like this in Paris and also in Berlin. And Louie the Sixteenth nullified this decree; he said that from today, the Jews go through normally. They would also weigh them like an animal according to weight. [The Jews were taxed based on how much they weighed]. For every ten kilos [that a Jew weighs], a shekel is given; for every 20 kilos, two shekels; 30 kilos, then three shekels. If not [if a Jew didn't have money to pay for the unfair taxes], then let them beg [for money] in the Kosel (the Western Wall). This [that the Jews didn't have money to pay for the unfair taxes] doesn't interest them [the government]. And many decrees [Louie the sixteenth nullified. He nullified the decree] that the Jews would need to give more taxes; in this way he nullified all of the decrees. He said; the Jewish religion is the truth; the Jews are the truth.

### Louie the Sixteenth causes the Americans to triumph in the American Revolution

He helped America rebel against the English in the American [Revolutionary] War. By 1783 the war was over. [Many dates are written in the Hebrew text of the lesson that are unclear to me if the Rav actually said them in the lesson. I therefore wrote a date based on my own research.] The English made a pact of surrender; they are leaving America! All of this, it was Louie the Sixteenth who arranged it. The English naturally would have overthrown them [the Americans, had it not been for the French.] But he [Louie the Sixteenth] was left with no money [due to the expenses of the French's intervention in the American Revolutionary War].

So, there was nothing to buy bread. [This caused the French rebellion and Louie the Sixteenth was eventually killed by the rebels.] Because bread needs to be subsidized [otherwise, this may lead to a rebellion]. In Casablanca, ten pita breads cost ten dirham [the bread is subsidized] in order that each person should have at least one pita bread; pita with olives, pita with onion. This way [when bread is not subsidized] there is a civil war. Everywhere in Lebanon, Turkey, and Iraq, people don't have bread. So, [in France] a rebellion and a civil war happened. Because there wasn't [money to buy bread]; people didn't have money to buy bread because it wasn't subsidized. Since all of the money, they [the French] gave to America. So, the queen, his [Louie the Sixteenth's] wife saw that there were protests and people are screaming; bread! What is bread [said the Queen]? There is no bread? So, let them eat cake; let them eat apples. When there is no bread, cake is eaten. Like Shuvu Bonim that there is no bread on the morning of Shabbos so cakes are eaten. We don't even have cake; but in theory we eat cake. Had she known that there are no cakes, she wouldn't have said this.

### The yahrzeit of Rabbi Meir Shapira and Rabbi Yehuda Chasid

The fifth of Cheshvan is the yahrzeit [day of passing] of Rabbi Meir Shapira from Lublin and the yahrzeit of Rabbi Yehuda Chasid (Pious One). "Chasid," not "Hachasid" ("Pious one, not "the pious one"). The family name was "Chasid". [He is generally referred to as Rabbi Yehuda **H**achasid which means "the pious one". It's generally assumed that his actual name was not "Pious One," rather he was called "the pious one," due to his piety. The Rav is teaching us that his actual name was Chasid. And he took 1,500 families; 1,500 that this equaled to around 15,000 people. Every family is around ten people. And he went with them to Amsterdam where all of them signed up. Because the Ashkenazim needed to go to Amsterdam. The Sephardim went to Istanbul; there, they would sign them up. There were sign-ups; and based on this they would send money.

### Rabbi Nachman sends his attendant to save the money

It is written that when the Rebbe [Rabbi Nachman] was in Tevaria (Tiberius), money messengers came [to distribute charity to the Jews of Israel]. So, the Rebbe sent his attendant to receive this [the money from the money messengers]. Because the KGB, the Interpol and the SHB of the Turks spied on the messengers that would come with money, and they would immediately take the money. This was a miracle that the Rebbe was in Israel. [Since] the attendant of the Rebbe needed to travel to Chaifa (Haifa) to receive the money. And by the time they [the KGB etc.] came to investigate the whereabouts of the money, the messenger that brought the money said that he came without money [he wasn't caught with the money since he already gave it to the Rebbe's attendant]. And this way they brought it [the money] to Tevaria.

### The Zionists steal the charity box

The charity box [in Tevaria] was named after Rabbi Meir Baal Hanes. Afterwards the Zionists took control over it. This was another story; and they took everything to build Kibbutzim.

## Rabbi Zalman Grossman travels to the Karliner Rebbe to save the Galilee

And Osishkin redeemed the lands on the Jordan watch. The Jordan watch was once completely Chareidi (ultra-orthodox Jews); with *pei'ous* (dread locks) and everything. The brother of the grandfather of Rabbi Yitzchak David Grossman lived there in the Jordan watch. And there was in Israel a plague of Malaria. There was fever; malaria, a serious malaria and half of the Galilee died. Also, in America there was malaria; half of America died. And in Europe there was the black plague; 90 percent [of the Europeans] died [seemingly an exaggeration]. They [the Non-Jews] said that the Jews poisoned the wells. And then Rabbi Zalman [the grandfather of Rabbi Yitzchak David Grossman] traveled to his brother [who lived in the Jordan watch] to visit him before travelling to the Rebbe of Karlin. And he [Reb Zalman] saw that he was sick in bed with malaria. And his brother tells him; here everyone is sick, everyone is dying. We need to travel outside of Israel to the "Frankforter;" to the "Yenuka"("the Young One") [The Rebbe of Karlin was called the "Frankorter" and the "Yenukah." His first name was R' Yisroel; he died at around the age of thirty. He was the biggest Tzadik of the generation. He would revive dead people [and] heal sick people. He is buried in Frankfort. He [the Rebbe of Karlin became ill and] tried to be healed there [in Frankfort]; and there, he died. The Karliner [Rebbe] would revive dead people and heal sick people. So, they decided that R' Zalman will travel to "the Frankforter" so that he [the Rebbe of Karlin] will do a miracle to bring money to Israel. There will be a million dollars [in the merit of the Karliner Rebbe]; a million euro to heal all of the Galilee.

## R' Zalman Grossman sings all Shabbos and Motzei Shabbos

R' Zalman, he had the custom to sing [on Shabbos] all of the zemiros (melodies) [of Shabbos]. And he didn't go to sleep at night, he just sang, sang, and sang. [On his way to the Rebbe of Karlin, he sang all night on Shabbos.] Afterwards, on Motzei Shabbos (Saturday night) until the morning, [he] sang, and only sang. R' Zalman would sing the zemiros and therefore he merited to such a son; R' Yisroel, and a grandson R' Yitzchak David.

## The Karliner Rebbe's streimel

I spoke with R' Yisroel [the son of R' Zalman]. I asked him; what did you do with the cane, what did you do with the streimel [of one of the Karliner Rebbe's]? He took R' Avraham Elimelech of Karlin's streimel. [Before the Holocaust Rabbi Avraham Elimelech of Karlin came to Israel with hopes to nullify the holocaust through pious deeds. And when he saw that he was unsuccessful, he said that he wants to return to Europe; to merit to die sanctifying G-d's name. And since he didn't want the Nazi's to take his possessions, he distributed them on the ship to Europe before it took sail. R' Yisroel received his streimel and cane. The Rav did not say in this lesson what in fact happened to the streimel and the cane.] Once, they [people who were not actually traveling] would go on the ship. [This is how the Karliner Rebbe was able to distribute his possessions to people not traveling with him even after already being on the ship.] It wasn't like today that people [can't go on a ship unless they are actually traveling].

### The three children from Panovich who traveled to Israel

It is written that three children from Panovich traveled for three years to their mother [who was in Israel because] she got married in Israel. Then there was no [supervision; it was easy to sneak into a ship. There was no security], a person is [simply] accompanied and the ship takes off. They [the ship attendants] would go up and down; does someone want to travel to America? So, the three children went from Panovich by foot; they fell in pits. The smallest child [sank in snow above his head]. There was a miracle that his forehead protruded from above the snow and they revealed him. They walked by foot and went to the sea port. They saw a very rich person with many suitcases and they told him that we will help you with all of the suitcases. They entered the luggage compartment; this is a full floor. There, they stayed. [The ship attendants] left [the luggage compartment]; they closed the door and left them there. And they [the three children] ate all of the sweets. They wanted to be sweet, sweet, sweet, sweet. And they opened all of the suitcases. They saw chocolates and sweets; they swallowed everything, swallowed, swallowed, swallowed. After three days some sailor came inside, he heard rustling, he was sure that some cat came inside. He checked and saw three children. He said; thieves! You are thieves, you want to go on trips in ships! [He] took them out to the captain; he told them what, you want to go on a trip to Israel? What, you think that I am going to bring you back? I will not bring you back; You will stay here! And [in this way] they came to Israel.

### Rabbi Grossman saves the Galilee

Now we are speaking about the Rebbe of Karlin and about Reb Zalman, the grandfather of Reb Yitzchak David. That his brother lied down in the Jordan Watch sick with malaria. [And R' Zalman] sang all of the songs [of Shabbos] and danced. He saw someone spying on him; [someone] from the Interpol, maybe from the SHB, maybe from the Mossad, he didn't know exactly who. He's spying on him, looking at him, every moment hiding behind some barrel, some pillar, peaking on him the entire night. On the night of Shabbos and on Motzei Shabbos he was also peeking at him. He is from the Interpol; what does he think, that I have billions? What is he thinking?! He possibly thinks that I have billions in the Caribbean. And he's spying and spying. In the morning he [the person spying on him] comes to him; he tells him you should know that I have been spying on you already for two days. [The person spying on R' Grossman told him that this is] the first time that I tasted the taste of Shabbos in my life. The first time that I tasted the taste of Shabbos! I am Baron Rothchild. Now ask for one request; but one request. Whatever you will request, you will receive. You want to request for shoes, socks, tzitzits; I know, a scarf. It was cold then, so he wanted a scarf. He had ten children, so ten scarves and twenty shoes [would have been great]. In the end R' Zalman went to do *hisbodidus* (personal prayer in seclusion). [He did not want to make any request before doing *hisbodidus*, perhaps his request will not be for the sake of G-d]. He did *hisbodidus* and said that I need to request for the community of Israel; not for myself. He gave up on the shoes; he was left without shoes may G-d have mercy. He returned without shoes to Israel; but he saved the entire Galilee. They sent a ship with doctors, male nurses, nurses, and medicine and he saved the entire Galilee.

## Lesson given on the fourteenth of Cheshvan *Parshas Vayera*

### Avraham runs to anyone who sanctifies G-d's name

It says the words “*Vayar* (And he saw)” twice; “And he saw three angels’ ‘and he saw’ them, and he ran towards them.” [Avraham, on the third day after his circumcision saw three angels and ran towards them.] The *Perach Leshoshana* says that Avraham runs towards anyone who dies sanctifying G-d's name.<sup>4</sup> Anyone who was on the way to Auschwitz on the trains, Avraham runs towards him; Avraham, Yitzchak, and Yaakov run towards him. [The three angels were] Chananya, Mishael, and Azariah. Therefore, in a *hadas* (myrtle) [the *hadas* is shaken on *Succos*], there are three leaves that are tripled [from three rows of the *hadas*, there must be three leaves]. They represent Chananya, Mishael, and Azaria. Chananya, Mishael, and Azaria were able to prevent the destruction [of the *Beis Hamikdash* (the Holy Temple)]. Now it's *chatzos*, [Jewish midnight]; exactly now *chatzos* begins. It's possible to prevent the destruction; all of the decrees [can be nullified].<sup>5</sup>

### The missiles fired from Gaza will stop

[The Rav interrupts the lesson and speaks about the missiles that the Palestinians were firing from Gaza onto southern Israel at the time.] We said that in another fifteen minutes the whole situation of the missiles will stop. The last missile will be at five to twelve. There will not be any more missiles until next year; until next year on the fifteenth of Cheshvan. They [the Palestinians] need to once a year make a bit of an impression; nothing more than this. So, there is an eight-year-old girl who is unconscious, one woman had a panic attack, and two people were injured in Gan Yavneh [from] a missile [that] fell next to a car. And there were those that were in a car that saw a missile falling on them and managed to escape.

### Through self-sacrifice-prayer, one nullifies harsh decrees

The whole idea is [to attain the qualities alluded to in the words] “And he saw, and he saw,” [I.E. self-sacrifice]. The first time is, “And Abraham saw,” the second time is, “And he saw’ and he ran towards them.” David is included in the Forefathers; David is the fourth leg [of G-d's throne]. [David merited to this] because David, his entire life he only received humiliations.<sup>6</sup> The Rebbe (Rabbi Nachman) said, "On me, [there must be opposition]" for

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<sup>4</sup> The *Perach Leshoshana* explains that the three angels allude to Chananya, Mishael, and Azariah. Chananya, Mishael, and Azaria were thrown into a furnace after being unwilling to bow down to the idol of Nevuchadnezzar. Although they survived miraculously, they had no intention to be saved; rather they were happy to die sanctifying G-d's name. Avraham was similarly thrown into a furnace after being unwilling to serve idol worship and was miraculously saved. That which it says in the verse that Avraham ran towards the angels is an elucidation that Chananya, Mishael, and Azariah merited to have Avraham run towards them since they took after his ways. And that which it says, "And he saw" twice, alludes that Avraham does not only run towards Chananya, Mishael, and Azaria, rather he runs to anyone who dies sanctifying G-d's name.

<sup>5</sup> Seemingly, the Rav compares Chananya, Mishael and Azariah's act of self-sacrifice to waking up at *chatzos*. Perhaps, waking up at *chatzos* is an act of self-sacrifice. Therefore, when a person wakes up at *chatzos*, he emulates Chananya, Mishael, and Azaria who were willing to die sanctifying G-d's name, understandably a great act of self-sacrifice. Perhaps, the destruction of the *Beis Hamikdash*, in a deeper sense is our inability to make a house for G-d in this world, I.E. to nullify ourselves to G-d. Through self-sacrifice, we nullify ourselves to G-d. Therefore, through waking up at *chatzos* we rebuild the *Beis Hamikdash* and nullify all decrees.

<sup>6</sup> Receiving humiliations is an act of self-sacrifice. The Gemara teaches that when someone is humiliated, he turns red and then white; similar to being slaughtered-being self-sacrificed. This is all connected to the idea that "and he saw" alludes to self-sacrifice. Seemingly, self-sacrifice was the prime character-trait of the forefathers that allowed them to become the legs of G-d's throne. David, through his acts of self-sacrifice therefore merited

every step [I.E. to receive humiliations]. Because a person's whole service [of G-d] is only to receive humiliations; this is the whole service [of G-d].

### Through the study of Gemara, one receives the intellect to receive humiliations

All of the study of Gemara is in order to receive intellect to receive humiliations. A person that doesn't learn Gemara, cannot receive humiliations.<sup>7</sup> [One receives] intellect only through the study of Gemara. There is nothing [else] that gives a person intellect; only the study of Gemara. Afterwards one [should] study the Ketzos Hachoshen [and] Nesivos Hamishpat [complex Torah books on the Shulchan Aruch]. We said that [the yearzeit of the Nesivos Hamishpat] will be on the [biblical year] 24<sup>th</sup> of Eiyar 5,595 (25<sup>th</sup> of Eiyar 5,592). Now [in another twelve years], it will be 200 years since his decease. Now it's 5,579. The Ketzos Hachoshen passed away on 5,573; this is 207 years [since his passing].

### The importance of prayer

[Seemingly, after speaking about David, the Rav now explains the importance of prayer which was David's main attribute. In addition, true prayer is an act of self-sacrifice; the idea alluded to in "And he saw."] Therefore, "Because My house will be called a house of prayer to all of the nations." Shuvu Bonim, this is "My house is a house of prayer for all of the nations." Soon there will be a building [a Shuvu Bonim synagogue] with 100,000 places. In Uman, it [the synagogue] will be with a million places. "And I am Prayer (Psalms);" David, he is only prayer. A person's service of G-d is only prayer; this is a person's service of G-d. [Prayer is in place of the "sacrificial" offerings in the Beis Hamikdash and is therefore called "the service." "And I am prayer;" David was totally prayer. So, the time for chatzos is coming [this Torah lesson was delivered during chatzos]. At this time, the *kinur* (a stringed musical instrument) plays on its own. [The Talmud teaches that David's kinur would play on its own at the moment of chatzos.] He [David] built the foundations; he built the Kosel Hamaravi [the Western Wall]. The Kosel Hamaravi is impossible to destroy because David built it; he built the foundations. [Since David was the epitome of self-sacrifice, his act of building the Beis Hamikdash can never be destroyed].<sup>8</sup>

### One hour by the greatest Tzadik is greater than a thousand days by a different Tzadik

G-d told him, "Because a day in your courtyard is better, I have chosen it from a thousand (Psalms 84:11)." Rashi says that one hour by David is better than a thousand sacrificial offerings offered by Shlomo (Solomon). [The Rav explains; one hour with the Tzadik, [the

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to become the fourth leg.

<sup>7</sup> Rabbi Nachman speaks lengthily about the greatness of receiving humiliations with love. A deeper understanding of "the service of G-d" is a person's willingness to self-sacrifice himself for G-d. Through accepting humiliations with love, a person self-sacrifices himself. The Rav is teaching us that a person only has the capability to accept humiliations with love when he has intellect. This is achieved expressly through the study of the Talmud.

<sup>8</sup> Seemingly, David's main attribute is prayer as it says in the verse, "And I am prayer." As explained before, prayer represents self-sacrifice. Waking up at chatzos as well is an act of self-sacrifice as explained earlier. Therefore, David also merited to wake up at chatzos. Therefore, David built the Beis Hamikdash which is built only through self-sacrifice as explained earlier. Since his self-sacrifice was so great, the foundations of the Beis Hamikdash will never be destroyed.



greatest righteous person of the generation,] is better than a thousand days by a different Tzadik. This is written here in Psalm 84; "Because a day in your courtyard is better, I have chosen it from a thousand." G-d says; an hour by the Tzadik is better than a thousand days by a different Tzadik. It is written, "Because a sun and a shield;" the Tzadik" is called a sun.<sup>9</sup>

### Walking a thousand years to find the Tzadik

Someone who is close to the Tzadik will never be angry. A person that comes to the Tzadik can never be angry. "G-d our Lord, grace and honor He will give. G-d will not withhold good from those who walk with simplicity. (Psalms 84:12)." The main thing is that a person needs to believe in the Tzadik. "Merit-worthy are the ones who walk with simplicity." Because a person needs to walk a thousand years on his hands and legs; perhaps he will find the Tzadik for one second. Then, all of his prayers ascend. Without the Tzadik, no prayer ascends. If a person doesn't believe in the Tzadik, his prayer does not ascend. If a person doesn't know who the Tzadik is, his prayer does not ascend. Everything that he prays for is left in some room until he will know about the Tzadik. A person needs [to do self-sacrifice] in order to pray with the Tzadik. It's even worthwhile to go by foot thousands of kilometers in order to pray one word [with the Tzadik]. For sure [a person needs to walk thousands of kilometers to pray with The Tzadik] since it's possible to pray every moment, every minute, and every hour [with The Tzadik]. [At the time, we would pray with the Rav all of the prayers.

### Through the spinning of the dreidel, the Beis Hamikdash is built

"G-d of legions, merit-worthy is a person that puts his trust in You. You have redeemed the tribe of Your inheritance (Psalms 74:2)." We are already close to Chanukah. [The Rav will explain in the continuation of the lesson that this verse referees to Chanukah.] Matisyahu-מתתיהו<sup>10</sup>, this is the numerical value of Rosh Hashanah- השנה ראש-861. "Matisyahu and his sons-מתייהו ובניו," is the numerical value of "Mordechai and Ester-935-מורדכי ואסתר." "You crumbled the sea with Your strength."<sup>11</sup> "You redeemed the tribe of Your inheritance." Rabeinu [Rabbi Nachman] says [that the first letters of the words] "You redeemed the tribe of Your inheritance, the Mountain [of Zion]-הר (ציון)-גאלת שבט נהלתך" [are] gimel, shin, nun, hei. [The letters written on the four sides of the dreidel. These are the same letters of] nes gadol hayah sham-היה שם גדול היה שם (A great miracle was there). Because now the Zionists changed it [the letter ש in the dreidel] to a פ. [The letter "Shin-ש" on the dreidel which stands

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<sup>9</sup> The Tzadik represents self-sacrifice. This is seemingly the connection between the Rav's explanation of the greatness of the Tzadik and the rest of the lesson.

<sup>10</sup> The Rav mentioned "and his children-ובניו" but it is clear from the lesson that he is referring to Matisyahu alone.

<sup>11</sup> On Chanukah we commemorate the redemption of the Beis Hamikdash which is achieved through self-sacrifice as explained earlier. Therefore, Matisyahu, similar to David must have merited to a tremendous level of self-sacrifice. This renders him as the "Tzadik," as explained in footnote 9. The Tzadik is the foundation of the world, similar to Rosh Hashanah which is also the concept of the foundation of the world. Therefore, "Matisyahu" and "Rosh Hashanah" have the same numerical value. The children of Matisyahu seemingly represent the students of the Tzadik, similar to Ester who was the student of Mordechai, who merited to save the Nation of Israel through her nullification to Mordechai. Therefore, "Matisyahu and his sons" is the same numerical value of "Mordechai and Ester," since both represent the Tzadik and his student(s). In regards to the relevance of the verse, "You crumbled the sea with Your strength," perhaps alludes to Purim-פורים which is similar to the word "crumble-פּוֹרֵר." The miracle of Purim came about through Mordechai and Ester. The miracle of Purim was through our making ourselves crumbs, I.E. sacrificing ourselves; in turn causing G-d to "crumble" our enemies.

for "there-**שם**" was changed to a "Pei-**פ**" which stand for "here-**פה**".] We must change it back to a **ש**. Since [the letters on the dreidel are] all secrets. This verse, "You have redeemed the tribe of Your inheritance, the mountain of Zion You have dwelled within it." Since through the dreidel, the Beis Hamikdash will be built. <sup>12</sup>When we spin the dreidel, we spin the letters gimel, shin, nun, and hei. Through this, the mountain of Zion will be built; only through the dreidel. One needs to spin the dreidel every day. One must every moment spin the dreidel; every second.<sup>13</sup>

### The dreidel represents all of the worlds

Now we are already on the fifteenth [of Cheshvan]; in exactly forty days [will be the 25<sup>th</sup>] of Kiselev. [In another] forty days we will start spinning the dreidel. So, this [the letters on the dreidel] is exactly the letters [mentioned in the verse, "You have redeemed etc."]. This is the [exclusive] Torah insight of Rabeinu [Rabbi Nachman]; no one [else] revealed this. [Another Torah insight of Rabbi Nachman about the dreidel is that the letters] gimel, shin, nun, hei, [represent the first letters of the worlds; "low, separated, zodiac, primordial- **שפל**, **נבדל**, **גלגל**, **היולי**." The first thing [world] is "low;" this is this world. "גלגלים (zodiacs)," is the moon, the sun, [the zodiac signs of] Maadim, and Tzedek. And now they added Uranus, Neptune and Pluto. In 1980, Pluto was removed from being categorized as a planet; they said that it's a moon, not a planet. So, we are left with nine planets. Once, there were ten; they removed it Pluto. It is smaller than the moon; the moon, its radius is 3,700 kilometers, and this [Pluto], its radius is 1,800 [kilometers]. [Pluto's radius is almost] half of the moon. So, they said [that when] we revealed [Pluto], we called it a [planet] and it became a moon. But after this [after these planets], there are more stars. This [the solar system] is called "גלגל (Zodiac)." גלגל means a wheel, meaning that they [the sun, moon, and the planets] spin around the globe of the land. [The word *galgal*-גלגל means "wheel," meaning that they spin. After this is "נבדל" (separated), "נבדל" is the world of Atzilus (Unity) [a very high spiritual world].

And there is the "היולי-Primordial;" the Primordial is absolute nothingness. The Ramban writes [that] the "היולי-Primordial" is nothingness; the absolute zero. Since "zero" is infinite; zero in mathematics is the infinite. There is a special symbol for zero; almost like a question mark ( $\infty$ ). This is the infinite light. [The infinite light is a "question mark" for us since there is no way for us to comprehend it.] Now we are meriting to the light of the Seven Days [of creation]. [This is the world of the Primordial-היולי.]<sup>14</sup>

### Yeravam the son of Nevat said that Succos is in the month of Cheshvan

[In the continuation of the lesson, we will learn that the month of Cheshvan represents self-sacrifice. Seemingly, in relation to this, the Rav now speaks about the month of Cheshvan.] The fifteenth of Cheshvan, Yeravam the son of Nevat set [to be the date] of Succos. Because

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<sup>12</sup> The letters of the dreidel represent the beginning of the above-mentioned verse; "You have redeemed the tribe of Your inheritance, the mountain etc." Through spinning the dreidel, we actualize this verse I.E. we cause G-d to redeem us and dwell within the mountain of Zion; the Beis Hamikdash. Chanukah in general commemorates the salvation of the Beis Hamikdash.

<sup>13</sup> Rabbi Nosson of Breslov explains that the idea behind spinning the dreidel is to reveal that all that takes place is all G-d's "spinning the world" for the final intention to rebuild the Beis Hamikdash.

<sup>14</sup> The dreidel represents these four worlds. Our spinning of the dreidel reveals that G-d is behind everything that happens in all of the worlds.

there is a question; why is Succos in Tishrei? [The Midrash asks why is Succos not celebrated at the same time as Peisach (Passover) since both commemorate the exodus from Egypt. The Midrash also asks that] it [Peisach] should be in Eiyar?<sup>15</sup> He [Yeravam the son of Nevat] began counting from Eiyar. Why? Because Eiyar is the mazal (Zodiac sign) of “שׁוֹר (bull)” and Yosef is "שׁוֹר-בּוֹל".<sup>16</sup> Every tribe has a different Rosh Hashanah and a different Yom Kippur [depending on the mazal of every tribe]. [The Torah refers to the date of Rosh Hashanah as the seventh month. According to Yeravam, every tribe has a different "seventh month." Yeravam the son of Nevat said that we are "שׁוֹר-בּוֹל" [which] begins in Eiyar. So, it turns out that the seventh [month of the year], is the fifteenth [of Cheshvan].

### Havel was born during Cheshvan according to the Yaaros Dvash

And today [the fifteenth of Cheshvan], Havel was born. The Midrash explains that today [the fifteenth of Cheshvan] Havel was born. There is a dispute as to when Havel was born. Havel was born on a different day than Kain according to the Yaaros Dvash. [The Yaaros Dvash explains that Havel was born after Kain.]

### To reach “the Mountain of Zion”

[The fifteenth of Cheshvan] is fifty days before Zos Chanukah (the final day of Chanukah). From Zos Chanukah until the night of the tenth of the month of Teives is seven days. [Yechezkel prophesized about the tenth of Teives that], "And it was the word of G-d to me on the ninth year of the tenth month, on the tenth of the month [the tenth of Teives] to say. Son of man, write for yourself the name of the day. On this same day the King of Bavel will approach Jerusalem on this very day (Yechezkel, 24:1-2)." The whole idea is to reach the tenth of Teives; "The Mountain of Zion." The whole service [of G-d] is to reach to "this mountain of Zion You dwelled in it." The entire service [of G-d] is to build The Mountain of Zion.<sup>17</sup>

### Cheshvan is the month of “scorpion” (self-sacrifice)

Therefore, Rechavam said, "Scorpions".<sup>18</sup> Because in the month of "Scorpion" [Cheshvan; the zodiac sign of Chesvon is "scorpion"], the Mountain of Zion will be built. Therefore, a

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<sup>15</sup> According to Yeravam the son of Nevat, the first month of the year is not Nissan, rather Eiyar as will be explained. According to his calculation of the calendar, the correct date of Peisach is the Fifteenth of Eiyar, not the fifteenth of Nissan.

<sup>16</sup> The Rav explained in a different lesson that Yeravam felt that the first month of the year is different for every tribe and depends on the mazal (zodiac sign) of each tribe. Yeravam came from the tribe of Yosef. Yosef's mazal is in the month of Eiyar. This renders Cheshvan to be the seventh month of the year instead of being the eighth.

<sup>17</sup> As explained earlier, on Chanukah we actualize the verse that prophesizes G-d's return to "the Mountain of Zion" I.E. the building of the Beis Hamikdash. However, when we do not succeed to rebuild the Beis Hamikdash on Chanukah, we must mourn on the tenth of Teives which commemorates the siege on Jerusalem; leading eventually to the destruction of the Beis Hamikdash. In a deeper sense, the light of the Beis Hamikdash is through our self-sacrifice as explained above. During the tenth of Teives, the light of The Beis Hamikdash which is the light of self-sacrifice comes down. However, when we don't merit to sacrifice ourselves to G-d, the light of "sacrifice" comes down in a destructive way. When we will succeed to rebuild the Beis Hamikdash through the concept of Chanukah I.E. self-sacrifice, the tenth of Teives will no longer be a day of mourning; rather a festival.

<sup>18</sup> Rechavam was the king of Israel after the decease of his father, Shlomo. Upon the beginning of his reign, he told the Nation of Israel that he will afflict them with "scorpions;" meaning that he will rule with a hard hand. The Rav now explains the deeper meaning of "scorpion".

person's whole service [of G-d] is to reach the month of "Scorpion."<sup>19</sup> Therefore, it [the verse that represents the month of Cheshvan] begins with honey; "And honey. This day today G-d etc.- וּדְבַשׁ הַיּוֹם הַזֶּה" Devarim 26: 15-16).<sup>20</sup> This [verse] is the third [portion] in the Torah Portion of Ki Tavoh. One who merits to reach to the "scorpion"; to "this day" [mentioned in the same verse] can bring Mashiach (the Messiah); the redemption.<sup>21</sup> And this is, "Uplift your feet (Psalms 74:3). "The teeth of the wicked were moved;" all of their teeth were uprooted. "Lift up your feet to the perpetual desolations; the enemy has destroyed everything in the Sanctuary." Then, "Your afflictors roared in the midst of your meeting place (Psalms 74:4)." Because the truth is that everything is miracles. There is no natural way in the world [to explain] the great miracle that we got here.<sup>22</sup> We said that no one should leave Ashdod [a city in southern Israel]. [The Rav said that there is no reason to leave Ashdod because of the missiles and no one will be harmed.] We requested, we pleaded, we are guarding, Shuvu Bonim is responsible for Ashdod. We guard over Ashdod with our prayers. Now, anyone who is able to should travel [to Ashdod]; he should immerse in the ocean there. Then we will be able to delay the upcoming missiles for another ten years. We will delay them more and more. Because they need to fire missiles every year on any particular day. Otherwise, they won't receive funds from Iran; from America. There are organizations that fund them and it is impossible to stop this. This is a charity organization; this is camouflaged with all sorts of patents. [There are different methods used to fund the Palestinians without anyone knowing about it]. The Nazis [the German government] built in Chile complete factories to generate an atomic bomb. For the Nazi's, it's forbidden for them to have a plant that generates an atomic bomb. So, they build it in Chile; in Argentina, in "The Land of Fire." [I don't know what the "Land of Fire" is.] There, they build the factories. The Jews know about everything. And since the Jews know about everything, they [the Germans] aren't able to spread themselves throughout the world. Because the Jews reach every corner. And it's also possible to blow it up [their nuclear plants]. Because Iran said that in another month, it is shooting an atomic bomb.

Either way, we need to know now that it's possible to delay the next decree of the missiles through that which we pray, and wake up at chatzos. Now we will stay awake until four in the morning. It's possible to nullify the decree of the missiles; there is no decree that is impossible to nullify. The Gemara says in [Tractate Brachos] 63; they [many students of the Yeshivah] learned this on Monday that there is no decree in the world that is impossible to nullify.<sup>23</sup> This, a person needs to know; staying awake more at night, waking up at chatzos, and immersing specifically in the ocean [nullifies bad decrees]. To immerse specifically in

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<sup>19</sup> The scorpion represents hardships. The service of G-d is to overcome all of one's hardships and to serve G-d despite them. This is the same aspect as self-sacrifice.

<sup>20</sup> G-d's name י-ק-ו is expressed in every month in its own unique order. The order of Cheshvan is ו-ה-ה-ו. The verse, "וּדְבַשׁ הַיּוֹם הַזֶּה י"י" represents Cheshvan's special order in the first letters of each word. The first word of the above verse means honey.

<sup>21</sup> As explained above, through self-sacrifice which is represented in the scorpion we can bring Mashiach- the Beis Hamikdash.]

<sup>22</sup> The Rav was in the southern Israel before delivering this lesson. At the time, missiles were being fired there from the Palestinians. The Rav is saying (seemingly somewhat rhetorically) that he returned to Yerushalaim only through a miracle.

<sup>23</sup> [The Rav requested that people should study eight *daf* (double pages) a day. This section of Brachos was learned on Monday.

the ocean! This will be a merit for him. "If a snake will bite without a *lachash* (a person who know incantations)." When does the snake bite? When there is no "*lachash*," when there is no one to pray. [The word *lachash* means "whisper". During the standing prayer we whisper, therefore *lachash* alludes to prayer.] People don't know how to pray. Then "Your enemies roared, they set up their signs as signs." We nullify all of the signs. [The enemies had signs that they will succeed. However, through prayer we nullify all of the signs.] "They are known as swingers of axes upward in the thick forest (Psalms 74:5)." They [the enemies] come with axes to chop.

### The zealots burned the Beis Hamikdash

Because the truth is that Yosifun (Josephus) writes that the [zealots] burned the Beis Hamidash.<sup>24</sup> Yosifun writes that the Romans entered the Holy of Holies from the western side and they burned the entire Holy of Holies. The zealots saw that they are already burning; so they said it's better that we should burn [the Holy of Holies] instead of them. Yosifun says that the Heichal (the inner chamber of the Beis Hamikdash), the zealots burned. "From above He sent a fire in my bones (Eicha 11:13)." Because the Romans were unsuccessful to burn, they tried for two days and were unsuccessful. "From above, He sent a fire in my bones and he felled it." "And now they break down its carved work altogether with hatchet and hammers (Psalms 74: 6-7)." David said that in the end, the zealots are going to burn the Beis Hamikdash. This is hinted in the verse, "They sent Your Mikdash (Temple) in fire." Who is going to burn the Beis Hamikdash? The zealots; they burned the Beis Hamikdash. "To the ground, they caused sacrilege to the dwelling place of Your name." The zealots came and burned the Beis Hamikdash; they [did it].

### Stories during the destruction of the Beis Hamikdash

Therefore, Bar Giura [one of the zealots] was placed in a lion den. And Yochanan from Gush Chalov [another zealot], he turned himself in; then he received a stroke. He saw that everything, everything was burned. Since the Romans fought valiantly, Yochanan made with them an agreement not to fight on Shabbos. This was in Gush Chalov. And then he fled with 3,000 people on Shabbos. The Romans said, "You fled on Shabbos?!" We made an agreement that on Shabbos there is a cease fire; not us and not you. Why are you running away?! So, then they slaughtered all of Gush Chalov. But they didn't manage to catch him. He was already in Yericho (Jericho) when they revealed that he fled. Then there were no airplanes like today; they rode on donkeys. In the end, he had to turn himself in and then he received a stroke; a cerebrovascular accident. But the son of Guria, we need to believe that he received a rectification. They placed him in a lion den so that they will tear him apart. [This was a rectification for his sins.] Bar Kochva was also placed in a lion den, but it [the lion in the den] was exactly the lion that he saved when it was a young lion kitten. It was the lion that was injured when it was a young kitten, and he treated it. The lion remembered; it was the same lion. It allowed him to ride on him. He went on the entire balcony; he trampled upon all of the Romans and became a king in Beitar. There are coins "Bar kochva." But his mistake was that he said to G-d, "don't bother, and don't help." This was forbidden to say; just say "help!" So, he was capable of bringing Mashiach; Rabbi Akiva said that he could bring

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<sup>24</sup> The zealots were a wild group of Jews during the time of the destruction of the Beis Hamikdash.

Mashiach. But he said the words, "Don't bother and don't help." A snake came and bit him; and then they brought his head [to the king]. [The one who brought his head claimed that he beheaded Bar Kochva. The] King told [him]; I don't believe that you cut his head. Bring me the corpse. They saw a snake wrapped around on the corpse; the snake did not leave the corpse. All of this is the Midrash Rabah.

### Rabbi Nachman's Torah insights about the festivals

[You split with strength] The sea, You broke the heads of snakes on the water- אתה פוררת בעזת-ים ראשי תנינים על המים." This [the first letters of the words "Sea, You broke the heads of snakes- תשרי-ים שברת ראשי תנינים-ים is Tishrei. Here, [in this Psalm,] everything is alluded to; Tishrei, Chanukah, and Yom Kippur. There is nothing that is not alluded to. "You redeemed the tribe of your inheritance;" this is Chanukah [as explained earlier in the lesson]. "The sea, You broke the heads of snakes, this is Tishrei. All of this are the Torah insights of the Rebbe. The Rebbe saw in this psalm 74 all of the festivals. [Rabbi Nachman said that] I saw the actual Rosh Hashanah, the actual Yom Kippur, the actual Succos, and the actual Hoshana Rabbah [the seventh day of Succos]. Because Hoshana Rabbah, it is written in the *machzorim* [high holiday prayer books] that Avraham our Forefather received. There was yet to have been Yom Kippur. Hoshana Rabbah atoned for all of the sins. When we come to the Tzadik, everything is atoned for. During every prayer that one prays with the Tzadik, everything is atoned for him. "Sea. You broke the heads of snakes on the waters- ים שברת ראשי תנינים על-המים." The first letters [of this verse] are Tishrei-תשרי. "You crushed the head of the Leviathan (74:14)." Since now is the fifth day of creation. [The Leviathan was created on the fifth day of creation.]

### The main kibbutz was in Morocco

When we got there in the star observatory, we saw all of the snakes; everything was aquariums of all types of fish in the world. [On the day before Rosh Hashanah six years ago, the Rav and some of his students were in Morocco. They prayed the Rosh Hashanah and Yom Kippur services in a star observatory there. [It was the fifth day of creation; the eve of Rosh Hashanah. [Rosh Hashanah is on the sixth day of creation.] So, someone said; this is now exactly the fifth day of creation]. [On the fifth day, the fish were created] On the eve of Rosh Hashanah we got there; to the star observatory. All the stars of the world were visible there. They [the Moroccans] wanted us to pay 2,000 dirham to go to the star observatory! We received the star observatory on Rosh Hashanah. There, was "*the kibbutz*" (the Breslov gathering); there, was the true *kibbutz*.<sup>25</sup>

### Verses about the redemption

So, "You dried springs and streams, You dried the strong rivers (Psalms 74:16)." A well and a stream; this is a flowing stream. "To You is day; also for You is night. You prepared the light and the sun; You placed the boundaries of the land. Summer, and winter you created them... don't deliver the soul of your turtledove to the wild beast, do not forget the

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<sup>25</sup> It is a Breslov custom to pray together on Rosh Hashanah (and Yom Kippur). Although it is preferable for the "kibbutz" on Rosh Hashana to be in Uman, the Rav teaches that the most important part of the kibbutz is to pray with the Tzadik of the generation. Since the Rav was unable to be in Uman that year, the main kibbutz was in Morocco.

congregation of your poor forever, Look upon the covenant. The main thing is the guarding of the covenant. "The habitations of oppression-חמס; here is the "oppression;" that the Hamas will rule in the end. [The Hamas is a Palestinian terrorist group. In Hebrew, they are called *chamas* which means oppression.] "Don't let the oppressed return ashamed. Let the poor and needy praise your name. Arise, O' G-d, plead your own cause. Remember how the foolish man insults you daily. Don't forget the voice of your enemies. The tumult of those who rise up against you increases continually."