

Sparks of Light Torah Portion Lech Lecha

Ruth “jumped into the Sea” and converted.

So, (Naomi) [perhaps Ruth] jumped into the Sea. Therefore, (Naomi) [perhaps Ruth] merited to raise Oved.¹ And she brought up Yishai; she even saw David. The Rebbi (Rebbi Nachman) says, [the Divine emanation of] Kingdom is [personified in] Ruth. She [Ruth] merited to see David and Shlomo [just as the verse says] “The mother of the king.”² All of this is written in [Tractate] Bava Basra. You’re Shuvu Bonim; you don’t learn [Tractate] Bava Basra. What do you have against this “Bava?”³ What is this Baba going to do to you?...

On Yom Kippur, all women can be impregnated from water.

All of the inhabitants of the world, the entire Rosh Hashana say, “And therefore [place Your fear etc.] ([תן פחדך] (ובכן)”) “And therefore etc.”. What is this, “And therefore (ובכן)?” Four times [during the Rosh Hashana prayer we recite], “And therefore.” “And therefore (ובכן)” makes up the letters of (Chava Chana (חווה חנה)???)⁴ Yom Kippur, all of the women are impregnated through the water that they drink; water from the flint boulder.⁵ Just like Yeshayahu [the Rav’s intention is unclear to me]. With these waters, all of them were impregnated. Every woman who drank from the flint boulder, immediately she became impregnated. The Rambam says that this is a mistake. This is a negative commandment; this is a negative commandment. This is a mistake that a male and female are required etc. This is a mistake of Shuvu Bonim. A groom, due to his great lusts he thinks that we

¹ In the Hebrew text of the Rav’s lesson, it is written that “Naomi” jumped into the Sea and merited to raise Oved etc. Nevertheless, the Rav seems to be referring to Ruth who “jumped into the Sea” and became a convert.

² The gemara in Tractate Baba Basra 87b infers from this verse that Ruth was alive when Shlomo was king.

³ Bava in Yiddish means a grandmother.

⁴ The Rav’s intention is seemingly unclear. Perhaps, the Rav actually said that “And therefore, (ובכן)” equals the numerical value of Chava Chana (חווה חנה). The numerical value of, “And therefore (ובכן)” equals 78 and the numerical value of Chava Chana (חווה חנה) equals 82. One of the methods of calculating a numerical value is to add the sum of the letters of one (or both) of the words to the numerical value. When adding the four letters of the word, “And therefore (ובכן)” the numerical value equals 82.

⁵ As explained in a previous shiur in the footnotes, angels took the Jewish babies who were thrown in the Nile to the desert and they nursed from flintstones. The Rav seemingly compares this miracle to becoming impregnated from water. At any rate, the Rav explains that Rosh Hashana and Yom Kippur possess the light of the righteous women, Chava and Chana and that there is no need for male and female relations to bring about fertility. The Rav continues to explain that women would be impregnated from water. Perhaps, the Rav’s intention is that before the sin of the Tree of Knowledge, there was no need for male and female relations to impregnate a woman. The root of fertility is from the foundation of water. Just as water brings about life, so too male seed brings about the life of a baby. Before there was any sin, the world was conducted according to the root of all of the foundations. On Rosh Hashana and Yom Kippur, we rectify the sin of eating from the Tree of Knowledge. When the rectification of the Sin of the Tree of Knowledge is complete, with God’s help, we will return to that level. Perhaps for this reason the light of Rosh Hashana is the light of Chava (Eve) before the sin. Likewise, Rosh Hashana possesses the light of Chana who was barren and miraculously impregnated on Rosh Hashana (Tractate Rosh Hashana 10). Perhaps, Chana was unable to give birth naturally. Only through attaining the root of fertility (water from the flintstone) was she able to give birth.

need to... you place the ring and she becomes impregnated!!! Already with the ring she becomes impregnated. He says, "Behold you are betrothed to me;" immediately she becomes impregnated!⁶

A person comes to the world... Until the last second of the wedding, we were sure that a woman becomes impregnated through the ring... pure gold; gold jewelry. Immediate she will become impregnated!

To personify the breastplate stones.

So, Odem Pitidah, Barekes.⁷ Once every woman walked with veil; every woman walked with a veil! There was no woman without a veil. There was odem pitidah barekes embedded with diamonds. Leshem, shvo, and achlama, tarshis, shoham, and yashpe. Yashpe, Yashpe is all of the colors in the world; Yashpe is all of the colors. The argaman (ארגמן) is all of the colors.⁸ A person comes to the world in order to possess all of the colors; these are all of the seven Sefiros [Divine emanations]⁹... On the eleventh of Tishrei is the [Sefira of] Splendor. Now we are in the twelfth [of Tishrei]; the night of the twelfth. The fourteenth is the [Sefira of] glory. There are glorious pearls. Afterwards is [the Sefira of] eternity of eternity. Today is kindness of eternity.

Women have no sin.

Now, so, regarding a woman, there is no sin; women are sinless!¹⁰ Therefore, she places the scarf, immediately it turns white... Only dancing; a woman is completely dancing. Every Yom Kippur is a day of dancing; every Yom Kippur is a day of dancing.

"There were no festivals for Israel like the fifteenth of Av and like Yom Kippur" (Mishna Tractate Taanis). All of the Jewish women would go out [in the streets] and dance in the vineyards; they would dance in the vineyards. They would dance from six in the morning. They are obligated to dance; they are obligated to dance! Every woman placed a red scarf; the red string; a red kerchief... All of this is mentioned twice; twice. "If yours sins will be like crimson, they can turn white like

⁶ See previous footnote for a possible explanation of the Rav's intention.

⁷ The first three stones of the breastplate worn by the Kohen Gadol. Seemingly, the Rav compares the breast stones to the jewelry given to a bride.

Perhaps a deeper explanation of the Rav's intention is that the breastplate possessed the twelve colored stones worn by the Kohen Gadol. In a deeper sense, the breast plate is the root of all of the "colors" of the world. Reason being that color represents the different ways-colors that God expresses Himself. The colored breast stones channel God's expression to the world and when the Kohen Gadol wore the breastplate, he revealed God's "expression" to the world. Due to our sins, God's expression is hidden. For this reason, there is male and female relations are necessary for fertility. It is insufficient to attain the root of God's expression and be fertilized simply through "water from the flintstone." When we will merit once again to the breastplate, with God's help we will merit to attain the root of Godly expression.

⁸ God's chariot is called Argamon (מרכבו ארגמן). The breastplate represents God's chariot.

⁹ To reveal all of God's expressions (sefiros); kindness, might, splendor etc.

¹⁰ Women who personify the Sefira of Kingship are rooted in the Sefira of the Crown which is above sin.

snow ... a woman has no sin. A woman was created with no sin. She is completely fire; completely a fire flame. Therefore, this is a woman (אשה).¹¹ Women never sinned.

Women used to fly in air.

The entire time of the First Beis Hamikdash the women would fly; women would fly in air from Tzipori; from Kiryas Ohno. Women flew alone; women, not men. They would come [to bring their children to school] at eight in the morning. There was no child outside. Suddenly, they see at eight and a minute that all of them are a heavy mountain [in air]. The sun isn't seen. It [the day] becomes the darkness of Egypt. Suddenly, they see that the cloud disperses. And all of them are in the windows; in the porches. And the children are going down. In the right hand is a Tikkun Haklali and in the left hand a sandwich; a food bag. And they eat in the middle of the flight. In one hand they are holding to a Tikkun Haklali. And they need now to say Tikkun Haklali. So, one Tikkun Haklali until the bus arrives. Within a quarter of an hour it is possible [to recite] two [Tikkun Haklali's]. And another one from the bus until the entrance. In this way, they recite Tikkun Haklali day and night. Therefore, all of them would fly in air.

A girl never had any sin... women did not have any sin. And the men, immediate their sins were revealed. All of this is a gemara in [Tractate] Yuma 11b. What is [the Hebrew letter] *shin* (ש)? A year only corresponds to the Shmitos. Whoever served idol worship was killed; only Tzaddikim were left. The Tzaddikim that did not at all sin. They kept the Shabbos; they kept the Shmitah. One entire mission is to keep the Shmitah.

In another two years will be the Shmitah; another two years. And then, after Succos, after Shmitah, after the first Yom Tov a platform (בימה) of fire will descend. From the Heavens, a platform of fire. And Moshiach will descend from the Heavens. He will be seen descending and sitting on the platform. And then the dove will arrive.¹² The dove; Noah's dove. And then we will ask where did the dove disappear to? In another two weeks [is the Torah Portion] of Noach. In another week is [the Torah Portion of] Bereishis and afterwards is [the Torah Portion of] Noach. Where is the dove; to where has it disappeared? She is in the Garden of Eden. There is the Birds Nest Chamber [in Heaven]; a special chamber for Noach's dove. (Therefore), She [the dove] came from the Garden of Eden. This [seemingly the dove that came to Noah's ark] was not the dove that was in [Noah's] ark [during the Flood]. This was a dove that came to him from the Garden of Eden. She brought an olive leaf to anoint with oil the Moshiach, the son of David.

On Rosh Hashana, we draw the two Moshiachs.

All... this is Nechemia, the son of Chushiel and Nechemia, (Nechemiah) Menachem¹³ the son of Amiel (נחמיה בן חושאל מנחם בן עמיאל) equals the numerical value of 520. And another fifty-two (and Amiel) is... altogether equal [the

¹¹ The word for fire in Hebrew is אש similar to the word for a woman (אשה).

¹² The Rav explains in the end of the paragraph that this dove will anoint the Moshiach.

¹³ Seemingly Menachem was misheard and thought to be said Nechemia.

numerical value of] Rosh Hashanah (ראש השנה).¹⁴ Every Rosh Hashana is to draw the two Moshiach's; Moshiach, the son of Yosef and Moshiach, the son of David. A person comes to the world for one reason, to draw down the two Moshiach's. This is the entire prayer of Yom Kippur. "A praise for those who fear You... David, Your servant... Your Moshiach." All of the prayers until we arrive to the [portion of the prayer where we say], "The holy King (המלך הקדוש). Moshiach, the son of David twice. Afterwards [we recite], "Let [our remembrance (to redeem us) etc.] ascend, come, arrive, be seen, be of will, and be heard." Now we will say this on Shabbos. Again, let Moshiach, the son of David, Your servant ascend and come.

A person comes to the world to draw down the soul of Moshiach. For this reason, a person comes to the world; it is possible! Therefore, we put up this tent [possibly a tent near the Rav's Shul in Jerusalem]; in order to draw the soul of Moshiach. And following the first day of Yom Tov, we must see Moshiach, the son of David descending upon a platform of fire. We are obligated to see him at ten descending. Every person can see at ten, Moshiach descending upon a platform of fire upon a chariot of fire with fiery horses. Just like Eliyahu Hanavie [Elijah the Prophet] who entered into the cleft of the rock. Behold, a place is with me. What is this? The Holy of Holies is called the cleft of the Rock. "With me (איתי)," this equals [the numerical value] of [the month of] "Teves (טבת)"- 411.¹⁵ Shevat is 311 [the Rav's intention is unclear to me.]

[The following sentence is unclear to me] It is written that not one of them was not left over.

Yael was not born from a woman. She was born from angels; she was completely fire. She was born from the water; a fiery flame. How is it possible to take a peg, nail it in the skull, and a person will not wake up?!¹⁶ A thousandths of a second is enough! What? In a thousandth of a second you strangle her and that's it?! [Rather she was beyond nature.] "Blessed above women shall Yael be [etc. above women in the tent she shall be blessed]".¹⁷ So more than Sarah... [the verse] says *more* than (above) Sarah; not *like* Sarah. Blessed above women shall Yael be; more than the women; more than Sarah.

¹⁴ See Igra DeKala (Bereishi 22) who explains that the two Moshiach's, Moshiach, the son of Yosef and Moshiach, the son of David are called Nechemia, the son of Chushiel (נחמיה בן חושאל) -520 and Menachem, the son of Amiel (מנחם בן עמיאל) -341. Their numerical value and the numerical value of Eliyahu (אליהו) -52 (who will announce the redemption) equal the numerical value of Bereishis (בראשית) -913. Seemingly, although the Rav explains that altogether, they equal the numerical value of Rosh Hashana (ראש השנה), the Rav means Bereishis (בראשית) which is the first Torah Portion and the first word of the Torah.

¹⁵ Seemingly, during the month of Teves, the "Cleft of the Rock-Holy of Holies" is revealed. A possible explanation of this concept is that during Teves, the siege of Yerushalayim which eventually led to the destruction of the Beis Hamikdash began. The evil that exists during this month stems from the greatness of the month.

¹⁶ Yael killed the evil general Sisra while he was sleeping by nailing the peg of her tent into his skull.

¹⁷ The gemara in Tractate Nazir 23b explains that Yael is more blessed than the Foremothers "in the tent."

[This already equals... the numerical value of 266 [unclear]. And Rachel as well equals [the numerical value of] 238. And Yael along with David [unclear] since she merited that all of them became included within her; Sarah, Rivka, Rachel, and Leah. A person needs to say every day words of Torah. Then they seemingly the Tzaddikim] will intercalate themselves within him. A person says in an hour 12,000 words. In one minute, 200 words. Multiplied by sixty is 12,000. From seven thirty until seven thirty in the evening is exactly 600,000 [letters]. [Seemingly corresponding to the 600,000 thousand souls of the Jewish Nation who left Egypt and 600,000 letters of the Torah.] And along with this is four and a half letters [seemingly the average sum of letters in a word]. So, ten hours is enough [to reach 600,000 letters]. In ten hours, you can already say 600,000 letters. So, all of them will do teshuva. [Seemingly, all of the 600,000 souls of the Jewish Nation will repent in the merit of one's diligent Torah study.]

Had Amram not divorced Yocheved, the Egyptians would have repented and we would have merited to the complete redemption.

Had Amram not divorced Yocheved, then all of them [the Egyptians] would have done *teshuva*.¹⁸ And we don't say Hallel [during Pesach]. [Although during Pesach we recite half of the Hallel], the Rambam says that this is not at all called Hallel. It is forbidden to say this Hallel! The Rambam says that it [blessing before reciting a half Hallel] is a blessing in vain. A half Hallel is not considered Hallel. "My handiwork is drowning in the sea [and you (the angels) are singing?!]"¹⁹ What? Since had Amram held strong in faith, he would not have divorced Yocheved. Immediately, Moshiach would have come. The soul of Moshe would have descended. Immediately, the Egyptians would have repented. Therefore, Amram, it is written in the Reincarnations of Souls (of the Arizal) came as a reincarnation in Chizkiyahu.²⁰

Sancheiriv couldn't believe that Chizkiyahu didn't prepare even one arrow.

Yeshayahu [chapter 19]; all of them, all of them repented. There is no such thing. Day and night... he did a million... since he [Sancheiriv] arrived [to the gates of Yerushalaim] with two billion, six hundred million [soldiers]. So, all of them brought... he [Sancheiriv] built a mountain higher than the height of the wall. He saw that he [Chizkiyah] began the Seder Night. Charoses, matzos, there are matzos on the table. Goblets; the goblet of Eliyahu Hanavie (Elijah the Prophet). They are

¹⁸ Amram, after hearing Pharaoh's decree to throw all of the Jewish male children into the Nile divorced his wife Yocheved. Why bring more children to the world to have them be drowned in the Nile. This was a grave mistake. The Rav explained in many lessons that Amram should have had faith that Pharaoh and his decrees don't exist at all. Had he not divorced her, the Jews would not have had to flee from Egypt. Rather, they would have awakened all of the Egyptians to repent and we would have merited to the final redemption.

¹⁹ During the Splitting of the Sea, the angels wanted to sing in praise to God. God told them that "My handiwork is drowning in the Sea and you're singing?"

²⁰ The evil king Sancheiriv's colossal army of more than two billion men was wiped out by a Heavenly angel in one night. At that moment, King Chizkiyahu was destined to be the Moshiach. However, since he did not say Hallel to God, he forfeited being the Moshiach similar to Amram who forfeited being the Moshiach.

preparing [the Seder Night]; he [Sancheiriv] becomes crazy! I arrived with two billion, six hundred million! Where is the bow, there are no arrows?!... Chizkiyahu says I will not prepare a bow! I will not prepare arrows!

The virtue of Godly service is only with humility.

“Upon Edom I shall throw my shoe;” this is Leah’s heel. Leah’s heel became the Tefillin of Rachel.²¹ It is written in [Tractate Shabbos] 129, “A person should sell the [beams] of his house and buy shoes for his feet.” A house worth five million, you should sell it. What should you buy? Shoes for a hundred shekel. What, are we crazy? What, how is it possible to sell the beams of his house? The beams of his house! To sell the beams of his house! I have a villa worth five million. I will sell it in order to buy shoes worth a hundred shekel?! I will go to the Kossel and I collect shekel by shekel. From each person I will ask for a shekel. And I will have within a half an hour a hundred shekels. What, I’m going to sell for five million?

This is what the gemara says. He should sell the beams of his house in order that he should have shoes. So, all of the gemaros are elucidations; they are hints. And the entire Eitz Chaim (an extremely complicated Kabbalah work of the Arizal) is found there. The entire Eitz Chaim is found in the gemara. Since “a house” is Rachel; the “beams of his house” are Rachel. The “shoes” are Leah.²² She [Leah] sits upon the skull of the Nazir of his brothers; in the Luz.²³ The entire lesson 85 [in Likutei Moharan] is a huge lesson; the most important lesson in the world. [It teaches] that through luz, we arrive to the resurrection of the dead. Since Yom Kippur is the resurrection of the dead. And now, on Yom Kippur we could have resurrected all of the dead in the world; to mitigate the Corona; everything. It is possible to nullify all of the sicknesses. Every three days there are a hundred deceased people [due to Corona]. It strikes everybody; everybody. It does not skip over anybody. A person must know that when the Kohen Gadol entered in the Holy of Holies; he nullified all of the sicknesses. It is written that in the first Beis Hamikdash, there were only eighteen kohanim [Gedolim] (High Priests). We’ll divide 410 [the extent of the First Beis Hamikdash] to twenty, so, every twenty years, twenty-one years approximately, there was a kohen [Gadol] averagely. There was Yehoyada, the Kohen. Zecharia, the blood of Zechariah Hanavie (the Prophet) that was sizzling until Yom Kippur.²⁴ This shows that on Yom Kippur, it [Zechariah’s murder] occurred!

²¹ Leah represents humility and nullification, while Rachel represents serving God with a sense of self. One must attain Leah’s quality of humility to enter into Godly service and perform the Torah with humility.

²² Seemingly, a person should forfeit one’s entire “Rachel” Godly service in order to attain Leah Godly service. Seemingly, the Rav is teaching that humility which is represented in Leah is greater than all actions of Godly service. Serving God is only meaningful when performed with humility. (Nevertheless, the gemara teaches that one should first serve God without meaning and through doing so he will merit to true meaningful Godly service.)

²³ As explained in the beginning of the lesson, the Luz is the root of creation.

²⁴ Zechariah was murdered for reprimanding the Jews who were serving idol worship instead of God. His blood sizzled until the general Nevuzaradan killed countless Jews in Yerushalayim.

This year will be the revelation of the Forefathers.

Just like now it's Yom Kippur. The following night will already be Shabbos. Now is [the Hebrew year] תשפ"א. From אשפת [the letters of תשפ"א rearranged make up an acronym] for the Forefathers; ת is ש. א is פ. ב. ג. is ו and א is ת.²⁵The Forefathers (אבות)- Avraham, Yitzhak, and Yaakov; that they are the true shepherds. The verse says, "And shepherd faith;" Avraham had faith. So, Egypt would have done teshuva. Now, it's already... so, we must do teshuva; At least to convert. A person comes to the world to convert. All of that which a person comes to the world is only to convert. Until now, it was Yom Kippur, so we must do teshuva. The Kohen Gadol enters into the Holy of Holies; so, everyone would do teshuva.

²⁵ One method of a *gematria* is to replace the last letter of the Hebrew alpha-bet with the first, the second to last with the second, the third to last etc. The Rav explains that when applying this method to the letters of the numerical value of this Hebrew Year, we make up the letters of the forefathers (אבות).