

## Emails

### Lesson delivered on Sunday Torah Portion Tazria Metzora

#### The greatness of being quiet

[Nadav and Avihu died when offering before G-d through a heavenly fire.] “And Aharon was quite;” [and received G-d’s judgment with love]. I don't know if everyone has an earlobe. Does everyone have an earlobe? Everyone should have an earlobe; I want to see everyone with an earlobe!<sup>1</sup> And then the [right] earlobe is sprinkled upon; as well as the right thumb. These [touching Yaakov’s right earlobe and right thumb] are the two signs that (Rachel told to Yaakov) [Yaakov told to Rachel]. And then she told Leah the two signs in order for her [Leah] to marry Yaakov. Yitzick, the warden told me that Rachel didn't say that she received [the signs from Yaakov]. [Rather,] she said that there are signs [in order to get married]. There is general information; information for brides. The bride guides relay these signs; all of the bride guides tell this to each bride. They [the brides] need to know to touch the earlobe [of the right ear], to touch the thumb [of the right] hand, and the toe of the right leg.<sup>2</sup>

#### To circumcise the uncircumcised skin of the ear and heart

This is the entire [Torah Portion] of Tazria. The entire [Torah Portion] of Tazria is about the verse, “And on the eighth day, the flesh of his uncircumcised skin should be circumcised (Vayikra 12:3).”<sup>3</sup> Since there is the uncircumcised skin of the ear; there is the uncircumcised skin of the heart. A person must circumcise the uncircumcised skin of the heart; the

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<sup>1</sup> See end of next footnote for an explanation as to the importance of the earlobe.

<sup>2</sup> Yaakov knew that Lavan, his future father in law will try to prevent him from marrying Rachel. Since the bride’s face is covered, Lavan will easily substitute Leah for Rachel. He therefore delivered signs to Rachel. If the bride will know the signs, he will be assured that she is in fact Rachel. However, Rachel was unwilling to have her sister Leah be disgraced. Rachel revealed to Leah what the signs are. The Ben Eish Chai explains that the signs were that Rachel should touch the right earlobe, the right thumb, and the right toe, similar to the blood sprinkled upon the inauguration of the Kohen Gadol.

Seemingly, there is a connection between the blood sprinkled upon the Kohen Gadol and the signs that Rachel delivered to Leah. A possible explanation is that the Kohen Gadol was inaugurated with sacrificial blood that was sprinkled upon him. Seemingly, since this is the Kohen Gadol’s form of inauguration, we may infer that sacrificial blood reflects the essence of the Kohen Gadol. To better understand this, we must first understand the purpose of a sacrificial offering. The intention of a sacrificial offering is to sacrifice oneself to G-d. However, since it is not G-d’s will for a person to literally sacrifice himself, an animal is sacrificed in his place. Naturally, the Kohen Gadol, who is the high priest of all sacrificial offerings, represents the pinnacle of self-sacrifice.

Rachel’s delivering the signs to Leah was also an act of self-sacrifice. Reason being, as the Rav explains that she never revealed to anybody that she was initially supposed to have married Yaakov. Although Rachel did marry Yaakov afterwards, it already became common knowledge that Leah was Yaakov’s true wife and Rachel “stole” him. For the duration of her life, she was constantly tormented by the public that she stole Yaakov.

Nevertheless, she remained quiet and received the humiliations with love. Rabbi Nachman teaches (Likutey Moharon 6) that being quiet to those who humiliate you and receiving the humiliations with love is a form of self-sacrifice. Perhaps for this reason, the signs that Rachel delivered to Leah are connected to the Kohen Gadol’s inauguration. The Rav in our lesson seems to further connect the blood sprinkled upon the Kohen Gadol to that which Aharon accepted G-d’s decree of killing Nadav and Avihu with love. Seemingly, Aharon’s being quiet and accepting G-d’s judgment with love, he merited to self-sacrifice himself. This reflects upon his being worthy of being the Kohen Gadol. Furthermore, the Rav expounds about the importance of having an earlobe. Perhaps, the ear is the organ in one’s body that hears humiliations. The sprinkling of the blood upon Aharon’s earlobe reflects upon his excellence in using utilizing the ear to self-sacrifice himself.

<sup>3</sup> A circumcision is a form of slaughter, similar to Aharon’s and Rachel’s being quiet.

uncircumcised skin of the ear.<sup>4</sup> It is forbidden to sleep at night; it is forbidden to sleep!<sup>5</sup> Yesterday, we finished at nine. Until five in the morning, it is forbidden to sleep. Afterwards, there is the mikveh, song, dancing, and *Chatzos* (Jewish Midnights). And all of this is 24 hours; for 24 hours, it is forbidden for him to sleep. There is no reason to sleep. Today we won't go to sleep at all; I don't know what it means to sleep! There is no such idea; there is no such idea that people should be left sleeping at all!

### The coming of Mashiach

The first thing [before the coming of Mashiach] is the blowing of the shofar.<sup>6</sup> And immediately afterwards, it is written that on the fourteenth of Sivan, the redemption will already be. And on [the month of] Cheshvan, will be the [war of] Gog and Magog. All of this is in the Zohar [Torah Portion] Balak; one should learn every day the Zohar on [Torah Portion] Balak. On the fourteenth of Sivan will be the redemption at 3:30 [pm]. This is considered nine and a half hours [from sunrise]. And the doe, [which is a sign of the redemption] will be seen. This is the [meaning of], "To the leader, upon the doe of dawn." A person must say the song [in Psalms] 22; "I call to You at night and I have no respite..."<sup>7</sup> "They divide my clothes among themselves, casting lots for my garments. But You, O' Lord, do not distance Yourself from me; [my strength, hasten to my aid]." That G-d should not distance Himself from us. The entire idea is that Chefizibah<sup>8</sup> ascends. Cheftizibah ascends to Mount Nevo; to the peak, and blows a teruah, tekiah, and a teruah.<sup>9</sup>

### Unmarried girls receive a tenth of the inheritance

It is written in [Tractate] Kesubos 68a, three lines from the bottom [of the page], about someone who had ten daughters and a son, and then died. If there are a million [shekels in the inheritance], the first daughter receives a tenth which is 100,000.<sup>10</sup> And the second 90,000, the third 81,000, and the fourth 73,000, the fifth 65, the sixth, 59. It [the tenth of the inheritance] descends from 59 and is left with 53; from 53 it goes down to 47.8 making the eighth receive 47.829. It goes down to 47.8 [and what's left] is 43.0; and the ninth receives 43. From 43 it goes down to 39, 34.8 is what remains. If there are ten boys, they will now divide [between themselves the remaining inheritance which equals] 34.8 (35). If there are five children, this [each child's inheritance] is seventy. And if there are four children, it equals ninety. And if there are three, this equals 120; two, 175. This is what Admon [a Talmudic Sage] says. I forfeit because I am a male?! Admon asks what is the explanation of this? Why is it that on [Tractate Kesuvos] 68b, six lines from the bottom, it is written that the

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<sup>4</sup> Uncircumcised skin represents the evil shell that prevents a person from attaining holiness. The uncircumcised skin of the heart represents a person's inability to have pure emotions. The uncircumcised skin of the ear represents one's inability to hear and comprehend holy words.

<sup>5</sup> During the nighttime, evil powers reign. When one sleeps, especially at night, he loses his awareness and is subject to the evil power's influence. Through being awake at night, one overcomes the evil powers and reveals the uncircumcised skin.

<sup>6</sup> Perhaps, this is relevant to not sleeping at night since the shofar represents awareness. It is written about the shofar; "awaken O' sleepy ones from your sleep."

<sup>7</sup> Perhaps alluding to being awake and calling to G-d at night.

<sup>8</sup> A holy woman who will appear at the beginning of the redemption and arouse Moshe, the forefathers, and Rachel.

<sup>9</sup> Perhaps, through calling to G-d at night, we merit to hear the shofar blowing of the redemption. This is G-d's not distancing Himself from us and hastening to our aid.

<sup>10</sup> According to the Written Torah Law, if there are male children, only they receive the inheritance. However, the Sages decreed that the deceased's unmarried daughters receive a tenth of the inheritance upon their engagement as a dowry.

son is left most miserable?! If there is only one son, that's fine; he receives [inheritance] from the age of 12 and a half. It turns out that a person who has ten [daughters]; if he merited to ten [daughters, they will receive ten portions of the inheritance]. Just like the five daughters of Tzafchad; that they received two portions.<sup>11</sup> In the Golan [seemingly the Jordan side of the Golan] they receive a portion, and [they received a portion] in the Land [of Israel as well].<sup>12</sup> From Shechem until Tzafnas Paneach, until Afula all belongs to Menashe. From Shechem until Chadera, and until Givat Olga belongs to Asher. From Shechem; this is opposite Netanya until Givat Olga; this is all [in the portion of] Menashe. Everything is Menashe. "To me is Gilad and to me is Menashe;" that Menashe precedes all. The letters of Menashe-מנשה are [the same] letters of "soul-נשמה;" that [a person] should have a soul.

### The days of Mashiach and the importance of saying Tikkun Haklali

And in the year [5]972, Mashiach the son of Yosef will be revealed. He will blow a teruah, tekiah, and teruah as well; a teruah, tekiah teruah. And then, everyone will pack their bags, their containers, and their suitcases. Then there will be 20,000 ships [of the nations that will come to battle against the Nation of Israel]. Every ship will have a thousand [soldiers]; these equals 20 million. And then the sea will split; every ship of the Jews will fire a thousand missiles; all of them [the ships of the opposing nations] will fall in the sea... said, first of all he's going to fire an atom... we will shoot hats written [upon them] Shuvu Bonim. And this will flip around the atom bomb; it will turn into sweets. To sweets, toffies; it's without sugar so there is no problem. So even those that have (no) diabetes will eat the sweets. [However], they [must] say Tikkun Haklali seven times. If they will say Tikkun Haklali seven times, it won't be hurtful. Seven Tikkun Haklali's nullifies all of the decrees in the world. There is no decreed judgment that it does not nullify; there is no decreed judgment in the world that it does not nullify! A person who says seven Tikkun Haklali's... Now it's 8:15 [am], by 8:15 pm it will be possible to say [35 Tikkun Haklali's]. We will say every hour three Tikkun Haklali's; thirty-five Tikkun Haklali's. Every child accepts [upon himself to say] 35 [Tikkun Haklali's]. A person comes to the world to accept [upon himself to say] 35 [Tikkun Haklali's a day]; for this purpose, a person came to the world.

And this is [the meaning of the verse, regarding Nadav and Avihu who died] "for their offering before G-d." Nadav and Avihu didn't believe that Moshe will live. This is a generation of annihilation.<sup>13</sup> The main thing is the combs of iron; the main thing is the generation of annihilation! A person comes to the world for the purpose of a generation of annihilation! A generation of annihilation is the purpose. Reb Avraham Elimelech of Karlin; he had such screams; it was heard until Tzfas... [His gabbai told him] Rebbi! You're dying! [Reb Elimelech answered] let me die! Let me die! Let me die; I was unsuccessful. Several

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<sup>11</sup> Tzafchad, of the Tribe of Menashe was the father of five daughters and no sons. After his death, the daughters of Tzafchad demanded from Moshe to inherit a portion of the Land. They claimed that although the Land was only divided between men, since there were no men in their family, they ought to receive a portion. They were correct in their reasoning and they all received a portion of the Land of Israel. The Gemara teaches that they all received double portions; one portion for that which was designated for their father Tzafchad, and another portion for which was designated for their grandfather Cheifer. The tribe of Menashe had a portion

<sup>12</sup> The tribe of Menashe received their portion in the Land of Israel in two places. One in what is nowadays Jordan. And the other in the proper Land of Israel.

<sup>13</sup> The Midrash teaches that Nadav and Avihu awaited the death of Moshe and Aharon; seemingly to become the future leaders of Israel. However, the Rav seems to explain | they believed that Moshe will die; causing the generation to be annihilated.

Rebbes returned [to Europe] from America; from England to die with everyone; to die with everyone. The Riyatz (the previous Lubavitcher Rebbe) succeeded; he succeeded to flee in the last ship to Sweden. Miraculously, in the end the entire ship was taken to Sweden. They knew that all of them will be hung. All of the ten sons of Haman were hung on Hoshana Rabbah...

They made the agreement to split Europe; to wipe out the Nation of Israel; the Jews. And no memory of the name of Israel will longer [exist]. We say [“They planned to remove them from being a nation] and the name of Israel will no longer remain (Psalms 83:5);” The 83rd Psalm. Twelve generals sat and swore a strict vow; a vow of the Torah. They swore that no memory will be left of the Nation of Israel. No Jew will be left; no baby will be left...

### Haman elevated Mordechai by attempting to hang him upon a fifty amos tree

Behold Haman was such a Tzadik. He only wanted to uplift Mordechai; to uplift Mordechai. He only wanted Mordechai to be above and above. “Uplift and elevate our strength above;” “Uplift the strength of Israel Your Nation.” He wanted Mordechai to be above all of the nations; above all of the ministers. Behold we learned in the [Torah Portion] of Vayakhel; the length of the curtains of the Tabernacle were 20 by 28 amos (cubits). Is it not sufficient to have a tree which is 28 amos [high]? What do you need a tree which is (28) [50] amos for? What do you need fifty amos; who needs fifty amos?<sup>14</sup> Zeresh [Haman’s wife] knew the truth; Zeresh was a righteous woman. Zeresh came to ask forgiveness from Mordechai. The king said that whoever doesn’t ask forgiveness from Mordechai will be hung on a tree. This the [explanation of the] Targum that says [about the verse], “And Mordechai went out from before the king with royal garments of Tacheles, Chur, and a great crown.” This [the crown] is the Primordial Man.<sup>15</sup>

[The following paragraph is unclear to me.] Now, we are in the Primordial Man; everyone is in the Primordial Man. Now after the seventh day of Peisach. Today is already ten days [past Peisach]. The ten commandments; it’s not simply to hear the ten commandments. We have already reached ten days. Who merits reaching ten days? For what purpose was a person born? In order to reach ten days. This is every couple. Therefore, the Gemara says on 43 that fruitfulness is necessary... A person must have ten daughters; five daughters like the daughters of Tzafchad, one like Miriam, one like Ester, and [four like] the four Foremothers.

### The four cups of wine during the Seder Night correspond to the Foremothers

Sarah, Rivka, Rachel and Leah; these correspond to the four cups [of wine that we drink on the Seder Night]. When we drink the four cups, Sarah becomes complemented [within us], Rivka becomes complemented [within us], Rachel becomes complemented [within us], and Leah becomes complemented [within us]. Everyone [Foremothers] become complemented within us; Sarah, Rivka, Rachel and Leah. The last cup is really Leah. There is another fifth cup corresponding to Queen Ester. She said to fast upon the Seder Night; she made a three day fast. So, they [the Jews] fasted on the night of the fifteenth [the first night of Peisach],

<sup>14</sup> The Rav doesn’t directly answer the question. However, Haman attempted to overcome Mordechai by specifically hanging him on a tree which was fifty amos, which corresponds to the fiftieth level of impurity; the pinnacle of impurity. Mordechai, in order to overcome Haman had to achieve the fiftieth level of holiness. In this sense, Haman allowed Mordechai to ascend above and above, alluding to the pinnacle of holiness.

<sup>15</sup> The crown is placed above the head and represents holiness beyond comprehension; the fiftieth level of spirituality. The verses teaching that Mordechai wore a crown alludes to Mordechai’s attaining the quality of “the crown.”

they fasted on the night of the 16<sup>th</sup>, and the seventeenth. Until he [Haman] wasn't hung, they did not break the fast. Just like it is written in Davar Beito [that at the conclusion of the Holocaust] the Rabbi of Tzfas said not to sanctify the moon [in the month of Eiyar] until the fifteenth. And then a telegram came that he [Hitler] already committed suicide. He buried himself many meters beneath the ground. However, there was a Jew who revealed the bunker; a Jewish officer. And immediately, they burned him.

This is the entire mission; the commandment of fruitfulness. We must learn [Tractate] Kesuvos page 68... to study the last six lines from the bottom; that a person must have ten [daughters]. If he has a million, they [the daughters] attain 100,000, 81,000, and after this is 72,000, [a couple daughters afterwards] is 53; afterwards, 47.8; afterwards 38.71; all of this is in page 68a, six lines from the bottom. We must study this. There is a long day, it is possible to finish Tractate] Kesuvos.

Rabbi Chaim Kanievsky finished on the day before Peisach [Tractate] Bava Basra. How many [double pages] are in Bava Basra? 176 double pages. In [chapter] 119 [in Psalms], there are 176 verses. [One of the verses in the above-mentioned Psalm is] "I have strayed like a lost sheep." And in the Torah Portion of Naso there are also 176 verses. A person must learn [Torah Portion] Naso even though it's hard. I know that this is very hard; I know. Therefore, we read Naso three times a year. The Torah Portion of Naso is read after Shavuos; during a leap year before Shavuos. And afterwards on Chanukah we read [a portion of the Torah Portion] Naso.<sup>16</sup> I don't know why Shuvu Bonim doesn't read the Torah Portion of Naso; don't know why. We must from the first of Nissan until the twelfth of Nissan [we read from the Torah Portion of Naso [the offerings of the ministers]; it is an obligation. [This is the third time in the year that we read from the Torah Portion of Naso.] The Torah Portion of Naso is an obligation! And then we read about Efraim; Efarim offered the offering on Shabbos.

With the help of G-d, a translation of the duration of the lesson will be made speedily in our days Amen!

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<sup>16</sup> During Chanukah, we read from the Torah Portion of Naso the offerings of the םיאש