

Sparks of Light

Lesson delivered on the first of Cheshvan, Wednesday before Maariv

The text is my personal understanding of the Rav's Torah Lessons and is not the exclusive explanation

Opposition

Opposition is a vessel for the infinite light. A person needs opposition each and every step [of his life], for every breath, one must be opposed.¹ Every person must merit to the hole of the “*pardaska*.” The left nostril is the resurrection of the dead; the Tzaddik is able to resurrect the dead.²

One must have gratitude to someone who did him a favor

[In relation to the Tzaddik's power to revive the dead, the Rav now discusses that which Eliyahu Hanavi revived the son of the Shunamite.] The Midrash asks why Eliyahu Hanavi (Elijah the Prophet) revived the son of the Shunamite but not his father and mother. [Seemingly, if he had the power to revive the dead, why would he not revive those close to him such as his father and mother.] [The Midrash answers] that a person is obligated to a someone who did him a favor in his life. It is the nature of the world to [honor one's] father and mother; it is the way of the world. [Therefore, one is less obligated to them.] But a person who does [me] a favor and gives [me] a slice of bread, I am obligated to him more than to [my] father. Therefore, he revived the son of the Shunamite.

[In relation to resurrection, the Rav now speaks about Chananel, whose father was resurrected. Chananel lived during the time of the destruction of the first Beis Hamikdash (the Holy Temple). He foresaw that the Jews would return to Israel after seventy years. The Rav now depicts the destruction of the Beis Hamikdash.] Chananel the son of Shalom wrote the *Sefer Hamakneh*. The Kasdim [the nation that destroyed the first Beis Hamikdash (the Holy Temple)] [they] besieged the city [Yerushalayim]. Tomorrow they are conquering Jerusalem. [This was the beginning of the seventy years of exile after the destruction of the first Temple.] And he told Yirmiyah to acquire a field, in another seventy years you will get it back. [After seventy years the Jews returned to Israel] right now it costs half price. In relation to buying a field for half price, the Rav will now retell the story of R' Amshil, who's descendants bought out all the banks in London; the beginning of the Rothschild dynasty.

¹ A person must constantly strive to attain higher levels of spirituality. Every unachieved level of spirituality is covered by an “evil shell.” The “evil shell” clothes itself in people who oppose him. One must stand the test of opposition before meriting a higher level of spirituality. When a person merits to overcome the opposition, he creates vessels for the infinite light to dwell within him.

² Rabbi Nachman in Torah 2 teaches that Yosef, who has the character trait of “the Tzaddik” receives from the “hole of the nostril,” a high spiritual world. This world is the root of life for the resurrection of the dead. One merits to this through the guarding of the covenant, i.e. refraining from lustful desires. Lustful desires themselves are a form of opposition. They are the evil shell surrounding the spirituality. Through overcoming them, we create vessels for the infinite light.

The story of R' Yaakov of Gelonah and R' Amshil

Just like [the story about Rabbi Amshil, the servant of Rabbi Yaakov of Gelonah]. Rabbi Yaakov of Gelonah, he was like the Baal Shem Tov, he was able to resurrect the dead. He wasn't famous like the Baal Shem Tov—maybe he didn't have disciples—but he was able to resurrect the dead. And he suspected his servant, his *gabbai* [Rabbi Amshil]. He said, You stole money from me, twenty thousand rubles! [He demanded from R' Amshil,] Swear to me! [R' Amshil said] I will not swear!³ [R' Yaakov said] You're not going to swear?! Flee from here! So, he [R' Amshil] took his ten children, barefoot. Once there weren't shoes like today, there weren't factories, everyone walked with torn shoes. And they would walk in snow up to their knees. And he walked a thousand kilometers until he got to some town. [In the town, R' Yaakov found R' Amshil] in some *bikta* a [small structure which was a shul]. He found the Shul (the *bikta*) half buried in ground. Because once there weren't tiled floors. Also, Rabbi Levi Yitzchak [a great Breslov leader of the previous generation] did not have tiled floors. There was no money to buy tiles; there was no money to tile one's house. Today there are factories. It used to be that everything was handmade. They would spill a drip of water [on the floor] for the honor of the holy Shabbos; they would put sacks [seemingly on the floor]. And there was also no electricity. One's entire life was lived with candlelight.

After a year he found him, he [seemingly R' Yaakov] was already wearing worn out clothing—layers of worn out clothing, worn out shoes. He himself [Rabbi Yaakov of Gelonah] went from Gelonah. He was exactly like the Baal Shem Tov, but he did not become famous like him. He is only famous because of this story and the story of the divorce document of Gelonah.⁴

In the end, he found him after a year of going from city to city. After walking and walking and he is walking and walking, [he found R' Asher]. He had torn shoes, everything was torn, all of his clothes were torn. And then he got to the place [the *bikta*]. He [R' Yaakov] found him with his children. His children were without shoes in snow, ice—no shoes, nothing.

R' Yaakov of Gelonah found R' Amshil, he told him come and return. I found the money! He asked from him forgiveness. R' Amshil told him, I will not return, he [R' Amshil] was already 70 [years old]. R' Yaakov of Gelonah said, you are seventy, I have nothing to do with you. [It is preferable to bless your descendants instead of you.] I bless you that your grandchildren will be the richest of the world. How did he [R' Amshil] become rich? He had

³ Pious people refrain from swearing even to say the truth.

⁴(Part of the lesson) The divorce document of Gelonah is a story that happened to the aunt of the Nodah Beyhudah [a great Torah scholar]. [During the time of the Noda Beyhudah] if a woman “does like this” [the Rav reveals his arm to demonstrate the action that this woman did]; she revealed her hand or her head covering. She received a divorce document. [In Iran] the punishment for a woman who “does like this” is two days in jail. There are modesty patrols on the streets. And in hotels, there are two elevators, [one] for men and [the other] for women. The most righteous people are (people from) Iran, therefore, they want to destroy the entire world [being said rhetorically].

five grandchildren, one lived in Berlin, one lived in Napoli, one lived in Milano, one in Paris, and one in London.

Napoleon's downfall is alluded to in his name

At that time Napoleon returned to his reigning [over the world]. The word "Napoléon" is similar to the Hebrew words "נפל תפול"-you shall surely fall.⁵ The wise (Tzaddikim) said that he will surely fall. [They were able to foretell his downfall based on his name. Napoleon was on his way to Israel]. Everyone thought that he [Napoleon] would slaughter the Jews. He simply did not manage to; he said that he would slaughter all of the Jews.

He [Napoleon] opened the *Sanhedrin* on Shabbos⁶. No one came, apart from the reformers. He [Napoleon] said, the reformers aren't Jews; he doesn't need the Reform Jews. So he did not have a choice, he opened the Sanhedrin on a weekday. And there was David Zeinzheim, he was the Rabbi of Paris. He was the head of the Rabbis because the Rabbis of Italy said that it was a life or death situation and it is permissible to go there on Shabbos. He [Rabbi David Zeinzheim] said, "no such thing." So let there not be a Sanhedrin! The Reformers came, Napoleon said, "I will not make a Sanhedrin of Reformers. Reformers are not at all Jews!"

And then he [Napoleon] said there [to the orthodox Jews of France] to who do you pledge allegiance, to the land of Israel or to France? We pledge allegiance to France [said the Jews]! If so [said Napoleon] do something against the Torah! [The Jews told Napoleon] if it is a matter of life or death, it is permissible by the Torah. And if it is not a matter of life or death, it is forbidden for you to make that law against us [since he wanted to establish a democratic state]. So, that answer found favor in the eyes of Napoleon, they opened the Sanhedrin on Wednesday or Tuesday and there were ten rows of Sanhedrin [of] all of the Rabbis.

And there is autonomy (self-rule). It is unknown if he wrote it or someone else wrote it. That he will give the Jews autonomy, on condition that the Jews will help him conquer [Israel, or more specifically the city Akko]. But the Jews did not help him, it was a miracle because had the Jews helped him, they [the Turks] would have slaughtered all of the Jews. Because the Turks reconquered Israel, he [Napoleon] had to flee.

In Akko there were three walls, and there was the dictator of the Turks who is called Algazar. He cut R' Chaim Parchi's nose, he poked his eye out, and threw him from the second wall; he crushed him. This all happened because of, "You should not become a politician (Avos, 1;10)" and he [R' Chaim Parchi] became a politician. When the Rebbi (Rabbi Nachman) was in Akko, R' Chaim Parchi was the officer of the treasury, the interior officer, and the officer of foreign affairs. R' Chaim Parchi was in charge of of the wars, all of the business. So Algazar made all of the walls [of the city], and [Napoleon's soldiers] made a tunnel under the walls and that's how they managed to enter Akko. Fifteen soldiers and a general [entered the city]. Algazar said to stand at the entrance of the tunnel and to cut every one's heads off just like Isis. And that is what he did, he cut off all of their heads and then the French got scared. There were three thousand wounded [soldiers]. So, he [Napoleon] shot them to death. He said

⁵This verse is written in regards to Haman, that his wife Zeresh told him that he will fall in the hands of Mordechechai. This fits well with that which the Rav explains that Napoleon was a reincarnation of Haman.

⁶ He attempted to establish a new Sanhedrin (A Jewish supreme court consisting of seventy judges).

that I can't carry wounded people with me, and then he returned to Paris. And his entire life he wrote that because he didn't conquer Akko, he lost the entire war. One who conquers Akko can conquer Moscow. For Moscow he didn't have weapons. The French were the strongest army in the world and that's how they go to Akko. He was scared of conquering Yerushalayim. He said that if he will capture Yerushalayim, he would miss out on Akko. There was an English commander Nelson, who destroyed 400 [of Napoleon's] ships. Every ship had 100 soldiers. 40,000 soldiers of his [Napoleon's] died. With these [Napoleon's ships and soldiers] he had [planned] to conquer Israel. When Nelson came, he destroyed everything. Afterwards he [Nelson] became the greatest general of all of Europe. Had it not been for this Nelson, he would have conquered all of Israel and afterwards he would have captured all of Russia. And he would have become the Caesar of the entire world. And the first thing he would have done was to destroy the Nation of Israel. He wanted to do that which Hitler did but he needed to wait until he would be the Caesar of the entire world.

And then [General] Samite came [to Akko]. When the Rebbi (Rabbi Nachman) was in Akko, they said that they were going to kill everyone and that the houses should be emptied for the English soldiers. Napoleon tried coming before him [Samite] but the English captured Akko. And then Napoleon knew that he would lose the war. They lost the entire battle, in Haifa he burned all of the Jews. The Jews did not help him in Haifa so he burned them all. In Yafo he slaughtered everyone including the gentiles. A river of blood came from Yafo, and then it became public knowledge that he was a very wicked person. It became public knowledge that he was a lowly murderer.

And afterwards he returned. After not succeeding in conquering Israel, he attempted to conquer Russia. Moscow was totally burned. It is unknown who burned it, the Russians or Napoleon. It's possible that the Russians burned it so that he [Napoleon] would not be able to come in to the city. And it's possible that he burned it. After Moscow, he was pushed back, he left with a half a million donkeys and he returned with 30,000. All of his soldiers died. They sent him to the island Alba with 400 soldiers. After ten months, in the month of March he took leadership for a hundred days. He took the sword, captured France, [and] he went to capture England. Had he captured England he would have become the Caesar of the world. He got to Belgium, to Waterloo, there the English officer Wellington triumphed. There are around five cities in the world called Wellington [named after him]. He was the main officer and then there were no more swords. No guns were left, no bullets were left and they [the French] stood to conquer England-London within one day. And then Wellington began saying "שיר המעלות אשא עיני אל הערים מאין יבוא עזרי... שיר המעלות ממעמקים קראתוך ה'... שיר המעלות" "שמחתי...". And then the English army had with no guns, no swords. The entire English army was left with nothing. And then he [Wellington] said with the soldiers "שיר המעלות", suddenly everything turned over. [The soldiers of Napoleon] began running away from themselves. It is unknown until this day why. It is a mystery. Why did they flee? Suddenly they turned around. Let's run away quickly—the English are beating us now. And they all fled.

And then the blessing of R' Yaakov of Gelonah took place that he [R' Amshil], would be the richest person in the world. [The blessing was fulfilled with his] grandchildren. And then the second that the French were about to win, everyone ran away from London. They knew that

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within a day Napoleon would capture London—within half a day. And all of the banks that were worth a million dollars became worth 10,000 dollars. Then [R' Amshil's grandchildren] sent to the receptionists [to sign that they are buying the banks]. And they only signed contracts but did not give an *agurah* (an Israeli coin worth less than a penny). They bought all of the banks in London, and after an hour everything turned around. Within an hour of signing the contracts, a messenger came [and said] that the French fled. And then everyone came back and all of the banks were worth money again. This was the blessing of R' Yaakov of Gelonah, in the merit that R' Asher Amshil who did not want to swear. I will not swear even if you will throw me away with the children and everything, I will not swear!

Lesson delivered on the second day of Rosh Chodesh Cheshvan

During the month of Cheshvan, we subjugate the vice of adultery

The month of Cheshvan, this is the eighth month [Nissan is many times considered to be the first month of the year which makes Cheshvan be the eighth.] The first of Cheshvan, [this] is *Sefiras Hayesod*. [There are ten general ways G-d expresses Himself. These are called the ten *sefiros*. If we consider every month to correspond to one *sefirah*; the month Nissan corresponds to the [*sefirah*] *Chachmah*, [Eyar To] *Binah*, [Sivan to] *Das*, [Tamuz to] *Chesed*, [Av to] *Gevurah*, [Elul to] *Tiferes*, [Tishrei to] *Netzach* and *Hod*, and [Cheshvan to] *Yesod*. If we connect *Netzach* and *Hod*⁷ it turns out [that the month of Cheshvan corresponds to the eighth *sefirah* which is *yesod*]. This [corresponds] to the [blessing in *shemoneh esreh*] *Refaeinu* ("heal us"). The eighth blessing in *shemoneh esreh* [the standing prayer]. The whole service of G-d is to repair the eighth *sefirah* [which is represented in the Tehilim (12;1) "למנוחה לדוד על השמינית מזמור לדוד" the third word of this psalm is *sheminis* which means eighth,] the *sefirah* of the *Yesod*. Each person must repair the *sefirah* of the *yesod*. [Repairing this *sefirah* is accomplished by overcoming one's lustful desires.] And now [that we are in the month of Cheshvan] we are going out of this desire completely. The month of Cheshvan is called the month of honey. [The name of G-d "יוד-קיי-וואו-קיי" 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, "ודבש היום הזה." represents Cheshvan's special order in the first letters of each word. The first word of the above verse (ודבש) 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.

Because everything, [all evil in the world] is from the breaking of the vessels. [The "vessels" are our capability of connecting to G-d.] Instead of, "My souls cleaves after You, Your right hand supports me (Psalms, 63:9), a person falls to "fallen desires." [Every desire is rooted in holiness, however, when the desire is not used to connect to G-d, it "falls". In holiness, the lustful desire is to cleave to G-d.] It is written that one needs to turn around of the fallen loves to, "His pillars He made from silver, His dwelling place is of gold, His inner dwelling is tiles of love, His chariot is *argaman* [a special dye] from the daughters of Jerusalem"(Shir Hashirim, 3:10.) "His dwelling place is of gold, His chariot is *argaman*." [The deeper meaning of this verse is] to create the letters "ארגמן-Argaman". The A-represents אורפניאל-

⁷ These two sefiros are very similar and are both represented in the month of Tishrei

Aorpeniel, R—רפאל Rafael, G—גבריאל Gavriel, M, this is מיכאל-Michael, N, this is נוריאל-Nuriel. [These angels are "G-d's 'chariot.]" Argaman inside is "tiled with love;" that the angels of the chariot should complement a person. [The tiling of love is the angels descending to this world and "tiling it."] If a person has fallen loves, the angels Argaman flee from him. Each person must be a chariot to the "Divine Presence." [A chariot to the Divine presence means that G-d is able to express Himself through him. This is accomplished by uplifting the "fallen loves." This causes the above angels, Argaman who are G-d's chariot to be complemented in him.] A person needs to attain [the deeper meaning of the verse,] "His chariot is Argaman". That Argaman, this is Aorpeniel [and the other above angels.] This [Argaman] is the "schach" [the covering of the Succah.]⁸ And beneath Him, there are four more angels. Argaman- R this is Rafael, G-Gavriel, M-Michael, N this is Nuriel, each person needs to leave this desire completely, to destroy it, to pulverize it, to break it. "And you shall shatter their [the seven nations] alters, and you shall break their platforms," [platforms used for idol-worship.] To break their platforms and to shatter their alters, the [deeper] intention is to break this desire. If a person destroys it, breaks it completely, immediately the four angels complement him. They are Rafael, Gavriel, Michael, and Nuriel. And then it is possible to bring about the complete redemption, and to bring down a Beis Hamikdash of fire.⁹

Torah lesson regarding Purim

The importance of fasting and screaming

It is written in Likutei Halochos "Aputropus 2" that "Esther," is the Divine Presence, that in every generation, there is an "Esther." [Esther said] "And you should fast for me." These are the voices.¹⁰ Before doing anything, one needs to scream to the Divine Presence. A person can't learn, so he needs to scream to the Divine Presence. He needs to drive to Bear Sheva and scream, and no one will hear. I used to scream on trains. I'd place my head outside of the window and scream—such screams that could be heard all of the way to Uman! But not in Israel [Israel's trains are not so loud.] One takes his head outside of the window and while it the train is moving the noise is so strong that it is possible to scream all of the screams in the world, and no one hears. A person who sees that he is not focused, he should drive to Beer Sheva [and scream].

The Rambam says that from Ashkelon to Egypt, this takes eight days by foot, three days with a donkey, three hours in a car, and one hour in a plane. And a person can drive to Egypt and return, to drive to Demnhour [in Egypt], to the tomb site of Rabbi Yaakov Abuchatzaira. On Teves this is his *yortzeit* (day of passing). Now it's going to be the first of Cheshvan. On Shabbos, it will be the eleventh [of Cheshvan.] One who is born on the *yortzeit* of Rachel our Foremother [the eleventh of Cheshvan] is guaranteed that he is worthy to be in the World to Come.

⁸The succah allows G-d to dwell within us, which is achieved by revealing these angels within oneself.

⁹ The Beis Hamikdash represents revealing G-d in this world. When the world in general will merit to have the above angels complemented in them, automatically the Beis Hamikdash will be rebuilt.

¹⁰ The purpose of fasting is to lessen the tribulations a person is experiencing. Rabbi Nachman in lesson 65 explains that one overcomes his tribulations through first nullifying oneself to G-d. Through fasting, one merits to nullify himself since fasting is removing him from the desires of this world. Screaming has this same element of fasting; that a person has no one to rely on besides for G-d and screams to Him.

The real thing that a person is screaming for is the Divine Presence, for Queen Esther. "The days of the fasts and their screams." Because the Divine Presence was hidden for seventy years, she was hidden. [The word Esther in Hebrew means "hidden," meaning that the Divine Presence in her time was hidden for seventy years.] And we are already in exile, and the Divine Presence is hidden from us] for [almost] 2,000 years. In another fifty years, it will already be 2,000 years. One who will live another fifty years [will have reached 2,000 years of exile]. Let's hope that we will succeed to survive these fifty [years].

The secret of living a long life

And the main thing [to live a long time] is not to eat: this is the patent. One who does not eat can live even until 120. And all of those who lived [until] 140, when they are asked, "How are you [still] living?" they answer that it is because all their life they barely ate. Since food kills a person, it makes him have stomach aches. It widens the inner parts and the outside system, and it clogs up all of the blood vessels. And this [refraining from excessive eating] is the secret of those that live until 140. There are around 100 people like this.

To become a Torah scholar, one must not indulge in delicacies

[In relation to the importance of not eating excessively, the Rav will explain the importance of not indulging in delicacies in order to become a Torah scholar.] Rabbi Nisssin Kerelitz, in his whole lifetime never put a candy to his mouth. Since his Bar Mitzvah, a made a vow that he would not place a candy in his mouth, and he did not fall down even once. He accepted upon himself on his Bar Mitzvah that he would not take his head out of the book when it is possible to learn a few pages. [When learning Torah, he would not lift his head to distract himself from his Torah learning.]

Being in jail is an opportune time to indulge in Torah study

In jail it is possible to learn. What do you have to do in jail? Most of them [the inmates] get angry; they fight with the guards and even hit them. But the simplest thing is to sit with a Gemara in the prison cell. There, every two hours they come and serve food; pastries, chicken, meat, and all of the delicacies. And if a person knows that he is going into jail, he should request first from the prison warden strictly kosher food and they will prepare for him strictly kosher food.

All of this, we are speaking about that which a person came to the world only so that he should not take his head out of the Torah book. Right now it was Simchas Torah, and a person needs to accept upon himself that he will not take his head out of the Torah book. To learn at least eight hours of Gemora, [the Tractates] Brachos, Shabbos, and afterwards Pesachim. Soon Passover is coming and each person is going to need to buy a sheep. With G-d's help we are hoping that already this night, a Temple of fire will come down. And everyone will say "יעלה ויובא ויגיע ויראה וירצה וישמע ויפקד ויזכר זכרונינו ופקדונינו וזכרון אבותינו" yaleh veyovoh veyagia v'yeraeh v'yeratzeh v'eishama v'eipaked v'eizacher zichroneinu upikdoneinu v'ezichron avoseinu v'ezichron Mashiach ben David avdeicha," [an excerpt of prayer regarding the coming of Mashiach] we are hoping that today we will already see the Mashiach!

Lesson delivered on the Shabbos of Bereishis

The Shabbos of Bereishis establishes our entire lifetime

That which one accomplishes to do on this Shabbos [the Shabbos of the Torah Portion Bereishis] [is a sign] to what a person will accomplish doing during his entire life. That which was done on this Shabbos, A person who will be awake the entire night will be awake every Shabbas night, someone who got up at five [o'clock in the morning], will get up at five. Someone who got up at three, will wake up at three.¹¹

Through prayer, create the sun anew

The sun renews itself every day. A person who doesn't pray Shacharis [the morning prayer] with intention, does not renew the sun—he does not have a new sun. The sun, every day is totally new, it is not the same sun, it is not the same moon. "He removes the sun from its place and the moon from its place of dwelling." The sun sings every day. Every, "Give thanks to G-d, call in His name", all of this is the song of the sun. Every "Give thanks to G-d," this is the song that the sun sings.¹²

And when Yehoshuah the son of Nun said to the sun, "Sun in Givon be silent, and the moon in the valley of Ayalon," then he sang [the song of] the sun, in order to stop the sun, one needs to sing [the song of] the sun and then it's possible to stop the sun.

Lesson delivered during Melaveh Malka

Reincarnations

[Tzilah and Adah were the two wives of Lemech, the person who killed Cain]. Tzilah became reincarnated in Yael. [The numerical value of] יעל-Yael [plus the two Hebrew letters] " יה-יud-kei" equals 125, this equals [the same numerical value of] צלה-Tzilah. Tzilah was a wicked person, Adah was a righteous person.

Adah gave birth to Tuval Cain who was the father of all lyre and pipe players. Job needed to rectify this, because they only sang for the sake of idol worship. [The musical instruments were used for idol-worship. Job was a reincarnation of Tuval Cain, and that was the reason he had to go through so much suffering.]

Nimrod claimed that Avraham is a deity

For 2,000 years, they sang for idol-worship until Avraham came and he broke the idols. They threw him in the fire, they saw that he went out alive from the fire. Then, they understood that the idols are only illusions. But Nimrod said that Heaven Forbid, the idols are not illusions! He screamed, "the idols are not illusions, Avraham is another deity." He [Nimrod] found a patent, he found a new idea, there are a thousand idols, let there be a thousand and one [idols]. And Avraham will be the head of the idols, but he will also be an idol. He also knows how to go out of fire. So, G-d said to Avraham "Go for yourself.' Flee from here if

¹¹ Last year, the Rav expressed his will that all of the Chasidim should be awake the entire night. The Rav prayed that night with the Chasidim until approximately one o'clock in the morning.

¹² These words are said at the beginning of the morning prayer. Perhaps, the Rav's intention is that song is the root of creation. Through our singing the song of the song, we take part in creating the sun anew. When we pray the morning prayer with intention, we are singing the song of the sun and thereby we are renewing it.

they made you into a deity! Why go for yourself? Because they made from Avraham a deity, they made from Avraham another deity! Nimrod said that Avraham is another idol. And they made "vacation", there is no need to get rid of him!

The Heichal Haberachah [A Chasidic great] says that Esav [had the potential to be] a thousand times [greater] than Yaakov, had he repented. If a person repents, he can be a thousand times greater than all of the righteous people! Since Sisra [A wicked general during the time of the judges of Israel], there was in him [a spark of] Rabbi Akiva, and there was in him [a spark of] Abaye. And all of the wicked people have souls of righteous people that are complemented in them. Therefore, Esav asked how does one take tithes from straw, because in Esav was complemented Rabbi Akiva, he took tithes from straw.

They would sleep on straw, not like you who sleep on beds. Then Rabbi Akiva saw that his wife, her mood went down. So, he didn't know how to make her happy, how does one make his wife happy? They were sleeping on straw [Rabbi Akiva and his wife], and her father divorced her from his house. He said, "I don't want to see you anymore!" Her father gave her [marriage suggestions] to the grandson of Rabbi Eliezer the Great, the grandson of Rabbi Yochanon, the son of Zakai, and the grandson of Rabbi Yehoshua. He had wonderful suggestions; I don't remember all of them now. All of them, she dismissed, in the end she chose a sheep shepherd!

So, Calva Savua [Rabbi Akiva's father in law] came to Rabbi Akiva after twenty-four years. He had a thought of repentance that he divorced his daughter, for she was a true righteous person. She said that if Rabbi Akiva will learn Torah, he will be the biggest genius of the generation. She was a psychologist; she was a prophetess. Once, girls were prophetesses, she said that if Rabbi Akiva will go to learn Torah, I am sure that he will be the greatest of the generation! How did she know? How did she see? [This proves that she was a great righteous person and therefore able to discern that Rabbi Akiva will become great.]

Serach the daughter of Asher said, "Yosef is still alive"! How did she know that Yosef was still alive? [Rather, she was a prophetess.] For revealing this, she was excommunicated for two hundred and ten years [the entire duration of the Jew's exile in Egypt. The tribes vowed not to reveal to anyone that Yosef is alive. Therefore, the tribes were sure that Serach's father Asher must have revealed to her that Yosef is alive. Otherwise, how would she have known?] Therefore, we say "Blessed of children is Asher (Devarim 33:24)." Because he [Asher as well] was excommunicated for two hundred and ten years, plus another forty. Until Moshe our Teacher came and revealed the truth that she was a prophetess [and she knew on her own that Yosef is alive.] And therefore girls are more important than boys. It says, "And it was when mankind became plenty on the face of the earth and they gave birth to girls (Bereishis 6:1)." The Rebbe says "On the face of the earth," that girls were born in the entire world. The Midrash says that in the entire world, only girls were born. Since one needs to have a girl prior to having a boy. "To have a girl first is a good sign for children (Baba Kama 71)." If a girl [is borne] before a son, then there is wealth, all kinds of success, and the person will never be in debt. If he will have a daughter first, he will never be in debt.

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