

Sparks of Light Simchas Torah

Unfortunately, a large portion of the lesson was either unclear to me or I did not have enough time to work on it. Nevertheless, there are many important concepts which can hopefully be understood within them. I therefore highlighted and italicized the unclear portions.

Lesson delivered on Rabbi Nachman's yahrzeit

"And when Moshe went to the Tent of Meeting (אהל מועד) and he heard the voice [of God] speaking to him from upon the kapores (the cover of the Ark in the Tabernacle [Mishkan]) from between the two cherubs." So, the holiness is the two cherubs and this, the kapores is the entire concept of the cherubs. And the Ark carries its carriers; the Ark of Testimony. At times it's the Ark of Testimony and at times the Ark of the Covenant. Since the shards of the Tablets are greater than the Tablets. The first Tablets were broken on the seventeenth of Tamuz and on Yom Kippur we received the second Tablets. And now we are celebrating seven days; the seven days of Joy; the joy of the Tablets.¹ Therefore, [the prince of each tribe] brought [a silver bowl] weighing a hundred and thirty [shekels as a donation to the inauguration of the Tabernacle]. Avidan, the son of Gidoni who would commit suicide; the Gidonim are the ones who commit suicide; three hundred men equal to the sand of the Sea.

Since Shimshon "struck them [the Philistines] thigh upon heel."² First of all, to trap foxes; before anything else; three-hundred foxes. Shimshon took a cable tie; he placed on them torches between their tails. And then he set afire all of the fields of the Philistines. מגדיש ועד קמה ועד קרם זיתף אפילו כרם זית.

Since the dove brought an olive branch טרף בפיה. Noach's dove came with the olive branch טרף בפיה. The Zohar says that this was from the Garden of Eden. This was the soul of Moshiach. And I am like a זית רענן in the house of God. A person's task is to be a זית רענן. That he is able to bring Moshiach. This is written in Likutei Halachos part three, page 26b that all of the dancing during a wedding is that we merit to bring the King the Moshiach. This was the soul of Moshiach... said that she made festival clothing; Shabbos clothing; that we go to receive the Moshiach. So, everything has been delayed. Reb Nosson says I don't see Moshiach for another hundred years; it [the coming of Moshiach] was delayed a hundred [years]. He said this in the year [5]679. Exactly now is a hundred years. Then, it was [5,]680. Now is [5,]780. Now is the revelation of Moshiach and "each man will return to his assigned lot."

Therefore, we blow a shofar blast. On Yom Kippur, we must blow a shofar blast. On Yom Kippur we do a blast; thirty sounds of teruah. "And you shall blow with trumpets;" the main thing is the teruah; therefore, a teruah is with a wailing.³ What is teruah? Moaning and wailing. If a person is moaning,

¹ The gemara infers the required height of the succah from the Ark. Seemingly, the Rav explains the relevance between the succah and the Ark. The Ark held within it the Second Tablets which were given on Yom Kippur. Succos, which comes after Yom Kippur is a celebration of the giving of the Second Tablets which were placed in the Ark. For this reason the measurement of the succah is inferred from the Ark.

² The Metzudos David explains that he struck their horseman as if they were at the height of his thigh. And he struck the infantrymen as if they were at the height of his heel.

³ The gemara compares the shofar blow of the teruah to someone wailing. Reb Nosson explains in Likutei Halachos that this alludes to the deepest part of the soul that a person reveals when wailing.

it's from the depths of the heart. The shofar is the inner truth. "Give truth to Yaakov; kindness to Avraham."

Now was [the Ushpizin of] Yaakov. Now Rabbeinu is in the Succah.⁴ The (-) writes "למספר ימים תהיה גאולתו." So Rabbeinu, this is [-] every single man and woman. Since "Moshe began explaining the Torah on the first of the eleventh month, Moshe began explain the Torah on the eleventh month. [The month of] Teves is the דביקות. "With me from Levanon my bride; with me come from Levanon. "Come and sing from the וחרמון מראש אמנה מראש שניר וחרמון. The main thing is to travel to Meiron. The first thing before anything, everyone tonight will travel to Meron; everyone. And by four [o'clock in the morning] we must be back in time for the prayer in the Yeshiva.

"Cheshbon the city of Sichon." "Since a fire went out from Cheshbon; a flame from the settlement of Sichon." Since the Tzaddik is fire. Yael is fire; Devorah is fire; the "wife of Lapidus (לפידות),"⁵ a fire of steel. Yael, the moment that she was born was fire. From the day that she was born she was fire. So, she says to Barak; "go draw, and take ten thousand; these are the ten thousand in the aspect of Shaul struck their thousands and David their tens of thousands. This is the aspect of David. Since Shaul was the greatest Tzaddik of all of the generations. And he went to his death in the Gilboa Mountains. "You and your children with me;" he with his children. Such a Tzaddik like Shaul was yet to have been since the creation of the world. Therefore, Shmuel is made up of the letters "From Shaul (משאול)." Since Shmuel was the soul of Shaul. Moshe and Aharon בכהניו and שמואל בקראי שמו. Seed of men. Shmuel was the aspect of Moshe and Aharon; he was comparable to Moshe and Aharon.

"Since Cheshbon, the King of Sichon, the King of Emori. And he fought with the first King of Moav. על כן יאמרו המשלים באו חשבון. Bilam, the son of Beor, Bela, the son of Beor. All of the בלועים שרק are[-] Bela (בלע) many belah's (בלועים). Since the Aran Desert is the Land of Edom. From the south the Dead Sea begins from the Land of Edom. Maaleh Adumim is the Land of Edom. These are the Beluim (בלועים). [Bolanim that the land split and crumbles beneath it]. Since the Beluim are by Bela, the son of Beor. Everyday there are new Beulim. Since Bela would swallow people alive; swallow them alive, swallow them alive. So, from this became the Beluim. Therefore, the entire area of the Dead Sea is everyday new Beluim. This is the area of the Beluim. Therefore, it is forbidden to leave the street. If one wants to immerse in the Sea, then one must go down carefully. Since the Belu, Bela, the son of Beor, he swallowed everybody. This was Bilam himself.

Why [was he called] Bilam (בלעם)?⁶ He swallowed a nation; the entire Nation of Israel he swallowed. Twenty-four-thousand were killed.⁷ And all of them became reincarnated in the students of Rabbi Akiva. Therefore, they did not treat each other with honor. Since honor is an inner thing; that a person respects another; that a person honors another. Since a person lives from the honor that he is given. The honor is the soul of a person. So, if a person honors another in the seclusion of his heart, then he creates a soul every moment. So, therefore, they died; they did not have a soul. Since the moment that people do not honor one another, then there is no soul. A person comes to the

⁴ During the seven days of Succos, we invite the seven ushpizin (Avraham, Yitzchak, and Yaakov, Moshe, Aharon, Yosef, and David). Each day we especially invite the ushpizin of that day (day one Avraham, day two Yitzchak etc.) Rabbi Nachman's yearzeit is on the fourth day of Succos which corresponds to the ushpizin of Moshe.

⁵ Devorah is called the wife of Lapidus (לפידות) which means torches. This alludes to her quality of being like a torch

⁶ The name Bilam (בלעם) is similar to the Hebrew word for swallow (בלע).

⁷ Bilam advised Balak to send the Moabite women to entice the Nation of Israel to sin. Due to Bilam's advice, twenty-four thousand people of the Tribe of Shimon died.

world to honor another; this is the purpose. "And you should love your friend like yourself." They were twenty-four thousand of the People of Shechem;⁸ that they afterwards became reincarnated. Since if a person kills a non-Jew, in the end he becomes reincarnated in his offspring; that non-Jew that he killed.

Just like [the Judean King] Yoash. Yoash was a reincarnation of Yoav. Yoav placed Uriah in the front [of the army lines]. So, him you killed with the sword of the Children of Amon.⁹ In Heaven they say that he is guilty he is guilty in the hands of Heaven. All of this is in 43a in [Tractate] Kiddushin. There, are all of the secrets in [Tractate] Kiddushin. He says you killed, what? It is forbidden to place someone in the front. Someone must be in the front; yes, but not intentionally. If you place someone [in front of the army lines] intentionally, you are considered a murderer. So, he only had one sin, the sin of Uriah the Chiti. It wasn't at all a sin since someone has to be at the front.

So Yoav, he bent back [the flexible head of] a cypress tree and flew over the wall. Avishai flew to Gaza and Asahel would run like a deer. Upon the heads of the kernels. Since Tzeruiah... the Ari says if a person is without blemishes of the covenant, then he can fly in the air. And this is what Rebbi Meir asks Elisha, the son of Avuyah. What happened here? Come to Eitanim for three months; be normal. If he was three months in Eitanim, he was normal. He says come in for three months to Eitanim; be normal you will have a peaceful mindset; you will have everything.

Therefore, Ein Hanatziv all of them were in ט"י סת. Now, we are performing a Siyum. Berkowitz performed a Siyum.

I used to deliver every morning a lesson. Whoever wanted to would come and hear. Whoever would pass by there would listen. So, one day I asked who was in the Arnone Stream? Nu, this is written in the Torah Portion of Chukas. This is written in [the book of] Devarim. In [the Torah Portion of] Chukas; all of the time. The Arnone Streams, the Arnone Streams, the Arnone Streams. The Torah Portion of Devarim; the Arnone Streams. All of the time the Arnone Streams. So, the Heichal Bracha says that this, the [Hebrew letter] nun (נון) is the fiftieth gate.¹⁰ This is [as we say in the "Let it be your will..." before reciting Psalms] "גילת ורנן כבוד הלבנון נתן לה, הוד והדר בבית אלקינו" this is the גילת ורנן this is the fiftieth gate. Why do we constantly travel to the Arnone Streams. What do I have to do with Arnone? I used to live in Haifa; afterwards in B'nei Brak and afterwards in Yerushalayim. I was never in... but maybe we will be in Arnone. We will be by Aharon HaKohen (Aaron the Priest). So, two kilometers from there is Arnone. A person comes to the world in order to be in the Arnone Streams; this is his purpose.

מערער אשר על נחל רנן וחצי הר הגלעד ועריו נתתי לראובני ולגדיץ (Devarim 3:12)." He constantly speaks about the Arnone Stream. The Arnone Stream, the Arnone Stream, the Arnone Stream. And afterwards the Kishon Stream, the Kedumim Stream. Before the creation of the world, that there Sisra drowned. Sisra was truly a wretched person. "From the Heavens the stars fought from their paths (מן השמים נלחמו הכוכבים ממסילותם), this [the first letter of the first three words of the verse] is an acronym for Haman (המן) twice. Haman, he wanted to uplift Mordechai over and above.¹¹ **And**

⁸ The twenty-four thousand residents of the city of Shechem who were killed by the two brothers Shimon and Levi.

⁹ Seemingly, Yoav was punished for killing the non-Jewish people of Amon. Why he was reincarnated in Yoash and what relevance this has to Uriah is unclear to me.

¹⁰The last three letters of the word "Arnone (ארנון)" are "נון" which spells out the letter נ which equals the numerical value of fifty. The Rav will explain in the continuation of the lesson that Rabbi Nachman (נחמן) possesses the quality of the Fiftieth Gate. The first and last letter of Rabbi Nachman's name (נחמן) is the letter נ.

then they announced that... this was during the seventeenth night. Since on the fifteenth night [of Nissan, the first days of Pesach] they [the Jewish Nation during Mordechai's era] fasted; on the fourteenth they fasted. A person must fast. A person doesn't need to eat; it's all lies. One does not need to eat; only to dance; only to dance. The *Simchas Beis Hashoeva* (the celebrations during Succos) now will be dancing until the morning. And afterwards will be fifteen [recitations of] Shir Hamaalos. And afterwards we will immerse in the Arnone Streams. And afterwards we will go to the Arnone Streams.¹²

Then I said [in the lesson the Rav delivered then], who was at the Arnone Streams? So, constantly [the Torah refers to] the Arnone Streams, the Arnone Streams, the Arnone Streams, the Arnone Streams, the Arnone Streams. And afterwards in [the Torah Portion] Vaeschanan, the Arnone Stream. Who was at all [there]? What are we talking about the Arnone Stream? So, I ask there [during the Torah lesson that the Rav delivered], who was there? So, there was someone there, he says; I was there! I was there today! I was in Ein Hanatziv; I came to the Arnone Stream. Ah, you were there in the verse you mean to say? Verse... chapter five verse 65, verse 58 from Arnone which is upon the Arnone Stream. Arnone, so, you woke up there? What did you do there?...

Coincidentally, the verse says, the Arnone Stream, the Arnone Stream. The entire Torah Portion. Siryon and Chermon. I ask who was there? Exactly someone came from the Arnone Stream. It's all cliffs over there. A thousand meters of cliffs. How were you there? *We would fly. The entire idea is to fly; we fly. And all day they sent them to Iraq to visit Saddam Hussein. To eat dinner with him. He would fast. There was the meal of the completion of the fast. During Ramadan, there are feasts all day long. Maybe there were feasts over there. And afterwards they needed to return. Since they needed to blow up the Kurdim. So, there were a lot of Kurdim and chemical missiles. And all of this they would blow up. So, immediately they would chase after them. When they would arrive, all of them were in a slumber. But the bombs woke them up. So, they woke up and immediately they went on the airplanes. All of the Iraqis. And they wanted to catch them. They are in Saddam Hussein's chamber. They finished the meal of the end of the fast. So, they went up on helicopters. Now, the question is how do we run away? They are surrounded by tens of Iraqi airplanes. So, there is the Arnone Streams. Immediately, the entire stream and within a second, they are in the Land [of Israel]. it is impossible, this is a thousand meters high. This... what is the explanation? They were there what...*

¹¹ Haman wanted to hang Mordechai upon a tree which was fifty amos high. This alludes to Haman's attempt to overcome Haman through the fiftieth level of impurity. In order for Mordechai to overcome Haman, he had to ascend to the fiftieth level of purity to combat the fiftieth level of impurity.

¹² Seemingly, the relevance of the Arnone Stream to Succos is that the Arnone Stream represents the fiftieth gate as mentioned earlier. On Yom Kippur we ascend to the Fiftieth Gate of Holiness and as the Rav explained before, Succos is a celebration of the Tablets that we received during Yom Kippur. This is further alluded to in that which the Rav explained in his prayers that a Succah must consist of at least two walls that are seven tefachim and a third wall which is a tefach. The area of seven by seven equals forty-nine plus the third wall which is a tefach equals fifty.

The Arnone Streams.¹³ A person comes to the world for the Arnone Streams; for this he was born.¹⁴ For this he was... and this is the Tzaddik! The Tzaddik is the Arnone Stream.¹⁵ This is the Tzaddik that they didn't at all know.¹⁶ "Upon the well they voiced a song about the wadi of the streams."¹⁷ The Wadi of the streams is a wadi of blood. It's not for no reason that they [the non-Jews] say that the Jews need blood [for Pesach], rivers of blood. The Wadi of the Steams of blood; oceans of blood.

That which is written in page 108 how do we know that water turns to be like blood? So, they went in the desert in Ein Gedi in the Judaeen Desert for seven days; the water was finished. So, Yehoshafat said; what is the explanation? Here is Elisha, here behold we reached the place, we reached the point. The water is finished, all gone. All of them are dead. A thousand soldiers died from thirst. Maybe it was even ten thousand. Since the water finished in the seas. The water was finished everywhere, no water was left in anything. So the king calls, this was Yehoram. Yehoram, the son of Achav, he called someone. He said; tell me, is there no prophet here? Here are the caves of the prophets; I know. So Yehoram tells hm. Yehoram, the son of Achav knew everything. He tells them they are here. They were **גוחותנים**. Yehoram's sister was married to Yehoshafat; so they were brothers in law. So, Yehoshafat tells him what? Are there no prophets here? I don't understand. In the desert in the caves, in the desolateness everything is **צחית** everything is...

גולות עלית וגולות תחתית. [Eliezer] fell from the donkey. I will give you Gulus Elait and Gulus Tachtis. A donkey, a double donkey. He just called him a donkey. He [Eliezer] danced for three days and entered with his body into the Garden of Eden. A person, when called a donkey, he immediately enters with the body into the Garden of Eden. And if a person says "my weight upon me," [I will donate the value of my own weight], "my hand's weight," he is weighed with the weight of a donkey; with the weight of a donkey. A persons' entire task is to escape from being a donkey into a person. If the first ones were like angels, we are like humans. If the first ones were like humans, we are like donkeys. And not like Rabbi Pinchas, the son of Yair's donkey, so here [Eliezer] parachutes from the donkey; parachutes from the donkey.

"And he is standing by the camels." Since all of the Ishmaelites became reincarnated in a donkey. And Yishmael's donkey was Ishmael himself [-] There is no Lord. Elokim is judgment. There is no Lord, there is no female, only a male. Yael turned into a male. Ester turned into a male. Ester is the numerical value of **אש נגה ברק** **אש נגה ברק** **אש נגה ברק**. So, Rabbi Pinchas explains on the teaching regarding Purim, so their entire task was to uplift female to male. So, to go to be the Kohen Gadol (Hight Priest) just like Yael became the Kohen Gadol. And Ester who became Shushan. She became Shushan. A person comes to the world to switch Shoshanah (**שושנה**) to Shushan (**שושן**).

And the Nikanor Gate is the Shushan Gate. And there are those that say that this is at the entrance; the Eastern Gate. Since Nikanor lied down on the door ... he simply lied down on the door. With **פישוט**

¹³Although the previous paragraph is unclear to me, seemingly, the Rav is referring to the miracle that took place in the Arnone Stream. The Midrash Tanchuma explains that the Arnone Stream is a gorge with tall cliffs on its two sides. One side of the cliffs possessed caves within them and directly opposite them on the other side the cliff jutted out towards the caves. The Emorites, upon the Jew's passing through the Arnone Stream entered into the caves that were on one side of the cliffs. They planned to shoot at them arrows and catapults. However, miraculously, the two sides of the gorge moved together and the jutted out side of the cliffs went into the caves on the other side and killed all of the Emorites within them.

¹⁴ Seemingly, to achieve the quality of the Fiftieth Gate which is alluded to in the Arnone Stream.

¹⁵ The Tzaddik represents the Fiftieth Gate.

¹⁶ During the time of the miracle, the Jews were completely unaware of the miracle of the Arnone Stream. Only afterwards did the Jews realize the miracle upon seeing the blood in the Steam. This is similar to the Tzaddik that we are unaware of the miracles that he performs for us.

יָדִים וְרַגְלֵיָם. They threw overboard a door the weight of many tons. Every door weighs many tons. Gold is three times more than iron. The iron is eleven and this is twenty one. Then he laid on it. They threw one door [into the sea, because of the storm], then he laid on it [the second one]. He said, throw me as well, a person needs to [agree to be thrown into the sea].

Just like Yonah, they threw him in. They said; Don't place innocent blood upon us. We are not murderers. They lowered him down until his אַרְכּוּבָתִי. They lowered him down until the בִּירְכִים until the מוֹתְנִים until the neck. Every time the water receded from its wrath. And afterwards, it returns. They said enough. They understood that they don't have a choice. The moment that they threw him in, a fish came, it swallowed him. All of them threw the idols; the deities. They threw everything. Seventy nations; Seventy idols. This [served] a cow and this served a sheep. And this a scorpion and this a snake. There was there those who served a snake. They have the מַזַּל of snake. The snake mazal. And a year of a snake. The Chinese have everything. There is a complete book that describes the מַזְלוֹת months and years as well. There is the snakes year, the dogs year, the scorpions year; all of the impure beasts.

The Chinese brought the Corona to the world. They brought it, since they did not reveal that they have Corona. Had they revealed it, no one would have flown there. They didn't reveal it so it travelled to Italy, to Spain, to England. People like to travel to China. You can buy there a hundred wedding gowns for ten dollars; sell them for thirty thousand dollars. So, what about income tax, this will be another question. So everyone will travel to China. It began already in November of last year. Now we are in October. To reveal that they have Corona, so no one would have traveled there. It would not have spread throughout the world. It is all the fault of those who traveled to China. China (סִין) is the Sinai (סִינַי) and the Arodi (אַרּוּדִי) and the Tzevai (צֵבַאי).

Since China (סִין) is the Tripoli (טְרִיפּוֹלִי) after [Lebanon] north, Syria, we will be at peace with Syria and in twenty-four hours we will make it to Rabbeinu. פִּתְרוֹן it's easy. Its here. It [Uman] is a couple of steps from here.

A person comes to the world to go to Uman. To know [that] Rabbeinu [Rabbi Nachman] is now with us; to know that Rabbeinu is now with us. Rabbeinu is alive and exists. To know that Rabbeinu is the Primordial Man of the Primordial Man. Rabbeinu is the "Exalted Arm (יָד רְמוּהַ)." יָד רְמוּהַ equals [the numerical value of] 245, this is [equals the numerical value of] the "Primordial Man (אָדָם קְדָמוֹן)." A person comes to the world to be the Primordial Man; to be included in the Primordial Man; in Rabbeinu. Rabbeinu was created before the creation of the world. Now is the moment that everyone finds themselves in the celebration [of Rabbi Nachman's yahrzeit]. And there should be dancing until five in the morning. So, Rabbeinu is with us. Rabbeinu dances with us. Rabbeinu performs the celebration for us. Rabbeinu is alive and he reincarnates himself within us. Rav said to Shmuel, the son of Shilas stir [the hearts of those that are gathered] at my eulogy." I will reincarnate myself within you; the Tzaddik reincarnates himself within us. The Tzaddik reincarnates himself [-] Rabbeinu is the Primordial Man of the Primordial Man. He is before the creation of the world and he is the Primordial Man. And he brought about the salvations, he brings... he is from the beginning (מִבְּרֵאשִׁית) is the beginning. And he is the Arnone Streams, the Arnone Streams, the Fiftieth Gate.

The Esrog, for Rebbi Nachman we add on fifty. [-] Since in [Tractate] Kiddushin page 70a [-] Esrog between the reish (ר) and the gimel (ג) he says esronga (אַתְרוּנוֹגָא), esrognא (אַתְרוּנוֹגָא). Rebbi Yehuda

asks him - What esrognא (אתרוגנא)? Where does it say esrognא (אתרוגנא)? But this is the secret; that this is the esrognא (אתרוגנא); the secret that this is the esrognא (אתרוגנא) (the lesson was cut off).¹⁸

¹⁸ Seemingly, the letter ן which equals the numerical value of fifty which he placed in the word Esrog (אתרוג) alludes to the Fiftieth Gate.