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**Rabbi Eliezer**  
**Berland's**  
*Conversations*

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*“It is best to not even hint at the mysteries contained  
in the stories. For when something is completely  
hidden, it can accomplish the most.” –*

Rebbe Nachman of Breslov



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# Introduction

In his *magnum opus*, *Likutey Halachot*, Rebbe Nachman of Breslov's main pupil, Rabbi Natan Sternhartz, explains a little about why the Tzaddikim's every day conversations have such great spiritual power.

There, in *Nezikin #3*, Rabbi Natan writes that the Torah of the Tzaddik is too high and lofty for regular people to grasp and accept. Therefore, the Tzaddik is forced to lower himself to speak in everyday language. And it's specifically through this method – of speaking to the people around him about apparently mundane matters and issues - that he's able to return the souls of the Jewish people in *teshuvva*.

We bring Rabbi Natan's words here to explain why we wanted to bring a selection of Rabbi Eliezer Berland's conversations from the years 2018 and 2019 together in to the volume you now hold in your hands.

Let Rabbi Natan's words of introduction to Rebbe Nachman's Stories also serve to introduce this book:

“He disguised high and mighty concepts, and hid them in his stories in wondrous, awesome ways. This was the way things were done, originally, within the nation of Israel...When people wanted to speak of God's hidden mysteries, they would speak in allegory and parable, hiding in many disguises the concealed secrets of the Torah, the King's hidden treasury.”

*Rabbi Eliezer Berland*

It is the editors' fervent wish that the reader should be able to discern some of the "concealed secrets" in this book for themselves, and that this book of *Rabbi Elizer Berland's Conversations* should also enable them to explore more rooms, and gather more spiritual treasures, from the King's hidden treasury.

*Completed with God's help in Jerusalem,  
the 14<sup>th</sup> of Kisleṽ 5780, (December 12<sup>th</sup>, 2019.)*

# Advice

## Don't befriend someone who hates other people

Kamtza and Bar Kamtza were good friends. Suddenly, something happened. The host went and embarrassed Bar Kamtza in front of all the people at the meal.

“I’ll pay for everything!” Bar Kamtza said.<sup>1</sup>

What goes on in a person that he has a friend, Kamtza, who can hate Bar Kamtza? The person he hated was the son of his friend! Why

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<sup>1</sup> In the story of Kamtza and Bar Kamtza (Tractate *Gittin*), the wrong person was invited to a festive meal. The person throwing the meal meant to invite his friend Kamtza, but the invitation was wrongly given to his enemy, Bar Kamtza, who duly appeared. When the host discovered the mistake, he ejected Bar Kamtza from the proceedings, despite Bar Kamtza offering to pay for the whole meal, if the host would not embarrass him publicly by forcing him to leave.

The rabbis of the time were also at this meal and didn’t publicly protest the host’s bad treatment of Bar Kamtza. Bar Kamtza later went to the Romans and told them the Jews didn’t want to sacrifice their animals in the Temple anymore – which Bar Kamtza proved by making a small nick in the eyelid of the ram the Romans gave him to take to the Temple. The *Gemara* cites the episode of Kamtza and Bar Kamtza as an example of the sort of *sinat chinam*, or baseless hatred, that caused Jerusalem to be destroyed.

was it called 'Kamtza and Bar (i.e. 'the son of') Kamtza? Kamtza was okay, but Bar Kamtza wasn't okay.

What did Kamtza do? He was a beloved friend of the host. But how can you be the friend of someone who hates Bar Kamtza, i.e. your own son?! From this we see that if you hate someone's friend, Jerusalem can be destroyed because of this, too. This is the *chiddush* (original Torah thought) here.

Kamtza and Bar Kamtza destroyed Jerusalem, because how can you be the beloved friend of someone who hates someone else?!

If you see someone who hates other people, don't be his friend!

This is the explanation of Kamtza and Bar Kamtza. You only strengthen his hatred of other people if you are his friend.

*Comments to a gathering in Elad, Iyar 5778, (May 2018)*



## Bar Kamtza wanted to make peace

Why did Bar Kamtza go to the *seuda*? After all, he knew that the host hated him. And after all, Bar Kamtza himself powerfully hated the host too. So why did he go to the feast?

The Maharash says that Bar Kamtza really wanted to make peace. He said to himself: 'I am willing to swallow my pride.' Bar Kamtza was a *Tzaddik*. He said, 'I am willing to swallow my pride.'

But, the moment that Kamtza hurt him and shamed him, then he said: 'Now, I'm going to destroy the *Beit HaMikdash*!' A man goes to make peace, he already swallowed his pride, and now they hurt and embarrass him further. Now, he's going to go and destroy the Temple.



## Advice on *shalom bayit*

The Zohar says that each person should tell his wife: "All women are like monkeys in comparison to you!" He should never tell her that so-and-so is better than she is or so-and-so is more efficient than she is, because this will lead straight to a '*get*' (a divorce). If a person tells his wife that there is another woman who is better than she is, then it's better if he just gives her a *get*. Rather, a person must tell his wife, "You are the best wife in the world; you are the most successful woman in the world."

Every woman has something unique about her. So, the Zohar on *parshat Bereishit*, says that every person should say to his wife, "You are the best woman in the world. You are the most wonderful woman in the world. There's no woman like you." This is what he should be saying to his wife day and night. He should be saying this a hundred times a day, every time he comes home. When he comes home in the afternoon, when he comes back in the evening, when he comes home after *Shacharit*, right away he tells her, "You are the most wonderful woman, the best woman. Your food is the tastiest food in the world. Only you know how to cook. There's no other food like this in the world."

A person always needs to give his wife praises. If he doesn't, then he shouldn't come home. He should just divorce her. If he doesn't know how to say a good word, then he should just get divorced. He should give her a *get* and she'll go to another husband who will tell her kind words.

If you don't know how to say a good word, you should get divorced. You have to give your wife only words of encouragement. As it says, in *Bereishit*, "and Adam said, this time [it is] the bone of my bone and the flesh of my flesh". 'You are my flesh. You are my *Neshama*. You are part of me. We are one *Shidduch*. You are the best *Shidduch* in the world!'

He should always tell her that she is the best *Shidduch*. Sometimes, a woman says that maybe you made a mistake. You should tell her, “I didn’t make a mistake; I got the best *Shidduch* ever! You are a bone from my bones, you are flesh from my flesh!”

Where in the world do we find such words of praise? All the writers and libraries and books that people write about *Shalom Bayit* – about love between a man and his wife. There’s no other book that writes such words of praise.

The Zohar says, there are no words of praise as those the Torah writes about a wife, “*this time [it is] the bone of my bone and the flesh of my flesh*”. You are part of my own being. You are my *Neshama*. It’s impossible to separate between us. We will never separate. This is what you have to say to your wife a hundred times a day, “you are the bone of my bone and the flesh of my flesh”. I am the luckiest and happiest man.



Even if the wife says something, say she says some [negative] word. You should just ignore it. Don’t take it to heart and don’t answer back. A woman always wants to say whatever she feels, but for a husband it is forbidden to do so. A man learns Torah. A woman learns whenever she feels like it, but a man has to learn. So, it’s forbidden for him to stumble with any words. He should only be full of kind words, only love. His only purpose is to awaken love, to awaken joy, to awaken closeness. He should only use words to draw her closer to him. Which words? Only words of praise.

Which words? Such words that you won’t find in all the books in the world. There’s no book in the world that uses such words as the Torah to describe how a husband should speak to his wife. Words of warmth, words of love. Just a few words, “*you are the bone of my bone and the flesh of my flesh*”. There aren’t words like this in the whole world, that

both of us are one and there is no separation between us. There will never be a separation between us; we will always be one entity. Hashem says, "*this is called a wife*". 'You are the only woman in the world'—this is what you always have to tell your wife.

You should always say, "*this is called a wife*". The title 'wife' was created only for you. There is no one like you. Someone like you cannot be found anywhere else. There was never anyone like you and there will never be anyone like you. You are the most precious to me. There's no one in the world who is precious to me like you. You are the most precious of all women.

This is what we said at the beginning, "All women are like monkeys compared to you". This is what you have to tell her, "You should know that all women in my eyes are like monkeys. I don't see a woman at all. I don't see any other woman, only you. All women are like monkeys in my eyes. Really, like monkeys, and you are the epitome of perfection."

So, you should never say to her, "You're not perfect". Or, "you're like this ...." "You need to perfect yourself a bit more. You need to get a bit more advice." Rather, you should tell her, "You are the most perfect woman. Everyone should come to get advice from you. You are the best advisor. You don't need to take any advice from anyone."

A woman doesn't need any counseling. She knows what she needs to do. It's just that from time to time, when her husband angers her, he has to suffer the consequences. You angered her, so you must pay for it. You need to swallow it, even if you don't know at all what you did to anger her. So, you forgot, and because of that you're perplexed, and you don't even know how all this started.

It all depends on the husband--if he's relaxed, if he speaks nicely to her and he doesn't come home stressed. You should always come home with a present, with some pizza, with something, falafel... He should come home with something.

He should come with a delicacy. They should sit together. He should always come with something. One time with an ice cream, one time with pizza, and they should sit together and speak a bit. They should tell a few stories. And with patience, not with pressure, not 'I'm in a rush...!'

When a person comes home, he's not in a rush. He doesn't have anything right now other than his wife. The moment he comes home, there isn't anything in the world other than his wife. Nothing. It simply doesn't exist. The world is dead, the world has stopped, the world stopped running, suddenly the watch stopped. "You are the completion and the perfection of everything! Only you. Only you. There is no other!"

*From a shiur given over on July 24<sup>th</sup>, 2018.*



## Dance to get out of your lusts

*"This shall be the reward for when you hearken to these laws, and you keep them and do them; Hashem, your God, will safeguard the brit (covenant) for you." – Parshat Ekev, Devarim 7:12*

A person needs to get away from *pagmei habrit*<sup>2</sup> (blemishing the covenant), and to get away from this lust. They were stuck inside the lust, that's why they died, all the 60 myriads died. Rav Natan says that they were stuck in their lusts, and that this is what led them to fall in the sin of the *meraglim* (spies), and in the sin of the Golden Calf.

Everything starts when a person doesn't destroy this lust, and when he doesn't try to drive it away, and he doesn't try to fight it. Then this

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<sup>2</sup> Referring to sins of physical immorality.

leads him to fall in the sin of the spies, and in the Golden Calf, and right now, all of history is repeating itself.

And in Tavera, and in Massa, and in *Kivrot HaTava* (lit: burial place of the lust)" – Devarim 9:22)

A person can only escape from *pagmei habit* if he shouts out during his prayers, and dances with all his might.<sup>3</sup>

Rebbe Nachman says, only if a person jumps up and down, will he be able to escape from *pagmei habit*. We have to jump when we dance! If a person is being quiet, he can't get away from *pagmei habit*. Only if he cries out, shouts his prayers, and dances with all his might, with all his 248 organs and 365 sinews, at every level.

The Rebbe says, happiness should be in our hearts, and in our heads, and in our organs, and in our hands, and in our legs, and in our digits – every place!

A person needs to dance for a few hours every single day, until that happiness enters all his 248 organs and 365 sinews. And then, "This shall be the reward!" That he jumps back on his heels and jumps up to the ceiling. We need to split the heavens with our dancing.

The *ikker* (essence) is crying out, and the *niggunim* (melodies). If a person doesn't sing his prayers, then they won't be accepted. And then ultimately, he'll also be unable to learn Torah, because it's possible to learn Torah only when your prayers are being accepted.

And so, all the Torah is hinted to in the phrase: "This shall be the reward for when you hearken to these laws."

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<sup>3</sup> In Hebrew, *Ekev*, the name of the *Parsha* being discussed, also means 'heels'. Dancing is often referred to as 'lifting up his heels' in dance.

*From a shiur given at the Buchbot family home, in the Beit Yisrael neighborhood of Jerusalem, August 15<sup>th</sup>, 2018.*



## **We're not entitled to anything.**

We need to know that now, all of history is repeating itself. Including the sin of Nadav and Avihu, and everything that occurred with Korach; Moshe is reminding you of everything. The main blemish is that they thought they had already been brought close to Hashem. The blemish was “When you were brought close before Hashem” (*Vayikra 16:1*).

If a person thinks that he is already close to Hashem, then he will be distanced, and he will straight away fall into yeoush (despair). When a person thinks he's close to Hashem, and then realizes he's not close at all, he immediately falls into despair.

But, if he knows that he's still very far away – he knows that he's not entitled to anything – he knows he hasn't even begun to see Hashem up close, then he has nothing to be despairing about.

And, if a person knows that he's still very far from Hashem, then he also won't sin, and he won't stumble in the area of personal *kedusha* (holiness).

Because it's a person's arrogance that leads to these sorts of blemishes.

*Part of a shiur given at the home of Rav Yoel Sloman in Holon, on July 7<sup>th</sup>, 2018.*



## Everything is just a path towards Hashem

When a person merits to be a 'desert', i.e. very lowly and humble, like the dust of the earth, and everyone tramples on him, and he accepts that with love – “In the desert, in the Arava” (*Devarim 1:1*).

Arava – this is the Dead Sea, until Eilat. This is called 'Arava', “Straighten in the Arava a new path to our Elokim”; “Praiseworthy is the man whose strength is in You, those who focus their hearts on upward paths.” (*Tehillim 84:6*)

But also our descents, when a person goes through a setback, this also creates a new path. He's creating a new path for himself. Our setbacks and spiritual descents also include *bizyonot*, being shamed and humiliated, for “shame broke my heart” (*Tehillim 69:21*).

The biggest humiliation is when a person falls spiritually. If a person can accept this *bizyon* with love... If, when he has questions like 'why did I have to fall?!' – if he accepts the *bizyon* with love, a new path towards Hashem will also be created from this, from all the setbacks and failures in the whole world. Everything is just a path towards Hashem.

*Comments made after morning prayers in the week of Parshat Pinchas 5778, (July 2018).*



## Why are you talking about someone else?

Why does someone speak *lashon hara* (evil speech)? It's because he has no other vitality, or life-force. Poor thing – he's got no other source of vitality! He's doing it out of sheer boredom!

What are you doing, talking about someone else?! How is it any of your business?

Once, the Baal Shem Tov sent someone to another person for Shabbat. The person that was sent didn't see anything special. He didn't understand why the Baal Shem Tov had sent him there.

He saw that everything was done very simply, the *zemirots* were sung simply. On *motzae* Shabbat, he suddenly asked his host: 'Tell me something; why aren't you saying anything to your neighbor, who's breaking Shabbat?' His host replied: 'In my life, I never saw him doing that.'

We have this same story occurring with Rabbi Shimshon Barsky and Rabbi Shlomo Wexler. Rabbi Shimshon Barsky came to Rabbi Shlomo Wexler for the High Holy Days. He spent around a month or two with him. People would come for one month, in order to merit at least spending some time in Eretz Yisrael, and then return to where they came from.

Rav Wexler's neighbor was breaking Shabbat, in the Old City. So, Rabbi Barsky said to Rabbi Shlomo Wexler: 'Why aren't you saying something to your neighbor?' Rabbi Wexler replied, 'I never even knew that he was breaking Shabbat. You revealed this information to me, you unveiled this secret, you showed me 'America'...

In the old days, Breslov *Chassidim* didn't pry into anyone else's business. They didn't see anything, and they didn't know anything. If a person goes to spy out what's going on with another person, he's already not a Breslov *Chassid* – and he's also not a Tolna *Chassid*, or a Chernobler *Chassid*, or a Vizhnitzer *Chassid*, or a Trisker *Chassid*, and not a Karlin-Stolin *Chassid*, either.

He's nothing.

A person doesn't need to go around poking into other people's affairs. He's only responsible for his own children, and nothing more than



that. What is he doing, trying to find out what's happening by someone else?! How is this even going on?!

Even if the other person is hitting his head against a wall, what has it got to do with you?

What, are you Moshe *Rabbenu*?!

*Comments after morning prayers on Monday, Parshat Ki Tavo, 5778 (October 2018).*



## The test only lasts five minutes

All the tests that a person has to go through, are just five minutes!

Just to stay in the darkness for five minutes. He's already broken within the first minute; he's already breaking down. He experiences a second of darkness, a moment of gloom; he thinks the sun's malfunctioning.

The sun is eclipsed for three minutes, and he thinks the sun isn't working any more, and the world is finished, already. There's going to be darkness now for eternity. There's never going to be any light again, and he totally loses his mind.

Suddenly, the *yetzer hara* (evil inclination) grabs hold of him, and he starts thinking 'that's it! I'm finished!'

He doesn't know that he just has to stand up in the test for five minutes. The Kotzker Rebbe says that the whole test of a person, it's just five minutes. You just have to stand up to the *yetzer hara*, to the lust, to the terrible darkness, for five minutes.

*Rabbi Eliezer Berland*

Immediately after the five minutes is up, the sun is going to shine again. The darkness doesn't last longer than five minutes.

*From comments made on January 16, 2019.*

# Uman

## The year of unification

A Rosh Hashana like this hasn't been seen since the creation of the world. It's a year of **Y**erushaliyim, **T**sfat and **B**rachfeld, a neighborhood in the chareidi city of Kiryat Sefer, which spells out the acronym '**TZVI**'.

This is the loftiest Rosh Hashana there has ever been, that Tsfat and Jerusalem are united, after everything that's occurred over the last 70 years, from the year 5696. Now, we are going to perform a new unification, to reunite all of Breslov *Chassidim* – every different group of Breslov – to reunite in a way that has never, ever been seen....

So, we're requesting that Shuvu Banim, the holy congregation... shouldn't clap their hands during the '*Ha kEl HaKadosh*' blessing, or during the '*shomeya tefillah*' blessing, and not at the end of any other blessing, either. Rabbi Levi Yitzhak said that this is the true *minhag* (custom) of Breslov...

Because we don't know who will live and who will die, after Rosh Hashana. Even people who were with us for last Rosh Hashana, just a few months ago, didn't merit to come this year. No-one knows who will live, and who will die.

So, we're requesting that Shuvu Banim should include themselves along with everyone else and shouldn't do their own thing.

It's going to be such a *kibbutz* (gathering) that hasn't occurred since the creation of the world, of holy *Tzaddikim*, the sons of God, each one a soul from the world of *Atzilut*. Only souls from the world of *Atzilut* will be allowed to come to this *kibbutz*. Whoever doesn't come from the world of *Atzilut*, he should find a different *minyan*.

All this will occur automatically, this decision about whoever is fit to join the *kibbutz*, and who isn't. And here, it's going to be a gathering of the souls from the world of *Atzilut mamash*. All the souls who were in Uman from before, they are going to be brought back to the pinnacle of *kedusha* (holiness).

Only these souls will be allowed to join the holy *kibbutz*.

From today on, we will remind ourselves about this in every *shiur*, that we shouldn't sing '*emet ve'emuna*', and that we shouldn't sing '*or zarua leTzaddik*', nothing. Only to pray. The whole *inyan* (purpose) of the *kibbutz* is be included amongst everyone else, and not to make our voice heard."

*Comments made to the Shuvu Banim kehilla after prayers, August 10<sup>th</sup> 2018.*



## **Everyone should go to Uman at least once in their life**

Now, let's talk about Uman. Everyone should travel to Uman for Rosh Hashana, without any exceptions to the rule! Everyone, without any exceptions.

It doesn't matter if he's a Litvak, or a Breslover *Chassid*, or a Belzer *Chassid*, or a Rachmastrivka *Chassid*, it doesn't matter what sort of *Chassid* he is. At least once in their lifetime, everyone has to go, without any exceptions. Book to go to Uman today, already!

Today, a plane ticket still costs \$800 a plane ticket; by next week it's already going to be \$1000, and then after that, it will already be \$1200. It's still possible to grab a ticket at \$800.

There are even those that go for just \$235, because now, in Elul, no-one is going to Uman. So, anyone who travels this week can buy a ticket now for \$235 and just stay there. If you haven't got \$800, you can fly out this week, because this week no one is going, there are no trips, so the plane ticket only costs \$235.

If you haven't got a wife, and you haven't got children at home, and you haven't got small children, you can fly for \$235 – that's just 1,000 shekels, when all is said and done, even less.

We're going to hold a collection this week. Each person who goes to Uman this week, we'll hold a collection for him, so that they'll have 1,000 shekels, because this is the first obligation, ahead of all other obligations.

Without traveling to Uman for Rosh Hashana, it's impossible to really learn Torah, there is no *siyatta dishemaya* (Divine providence). "Hashem is my allotted portion and my share. You guide my destiny." – *Tehillim* 16:5

When a person goes to Uman, then Hashem guides him throughout all the rest of the year. "You guide my destiny" – so Hashem's hand guides the person in a good direction, and he doesn't have any free choice. This nullifies his free choice.

Whoever goes to Uman, this week, he will have his free choice nullified. From *shemayim* (Heaven), they will establish matters for him so that he will be able to learn *Gemara* for 24 hours a day.

All of *Rabbenu's inyan* (concern) is to learn *Gemara*. A person can only understand Rebbe Nachman if he's learning *Gemara*. Without learning *Gemara*, it's impossible to do this. You can jump up and down on a table a million times, it's not going to help you.

But if you're learning *Gemara* 12 hours a day, then you can also jump up and down on the table. A person without *Gemara* won't amount to anything.

*From comments made on August 26<sup>th</sup>, 2018*



## **The first American Breslover to reach Uman – Rabbi Tzvi Aryeh Rosenfeld**

Now, this is the biggest day – the *yahrtzeit* of Rabbi Tzvi Aryeh Rosenfeld. He was the first one to travel to Uman, because there was a person called Reiner<sup>4</sup>, who was competing in a chess tournament between Russia and America.

Reiner was American, and was also a Jew, because all the chess masters were Jews. And the chess tournament was meant to end on Shabbat, so he said that he couldn't come on Shabbat, it was forbidden to travel, and to desecrate the Shabbat.

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<sup>4</sup> This would appear to be Samuel Reshevsky, a Polish American Jewish chess grandmaster who was presented to Nikita Khrushchev in 1955. Reshevsky famously refused to play any chess games on Shabbat.

So, Russia announced that she'd beaten America by default, and immediately all the world started clamoring about the fact that there hadn't even been a chess game. So, they pushed off the tournament until the Monday. But no-one would agree to accompany Reiner, because the Russians used to have the custom of putting needles under the fingernail of every tourist that came to visit.

But Reiner agreed to travel, and the American beat the Russian, and after the match they sat together drinking vodka. Khrushchev drank 15 glasses, and Reiner spilled his onto the floor, until there was a big puddle, but Khrushchev already wasn't paying attention to anything.

(It's like what happened in Atlit, when we used to go the billiard lounges to do *kiruv* (outreach). This is what Rav Grossman used to do – he brought all his *talmidim* (students) closer, from there.

We would play billiards with someone and win. There, you push balls around with a stick – and then we would sit together, and he would bring me some Arak to drink. So for every cup that the other billiard player drank, I would spill mine on the ground, until there was a river there that reached as far as the airport, and they called up from the airport to complain that the planes had all been washed away.

That's when he realized that I'd been pouring it on the floor, and he was really insulted. How could I have spilled out that expensive liquor, which helped people to open their minds. It seems he was only drinking it in order to learn some Shas... He didn't want to forgive me under any circumstances, not even on Yom Kippur. It was only after half an hour that I just about managed to pacify him.

In Russia, they asked Reiner to ask for whatever he wanted. 'Whatever you want, you'll get it!' So, he told them: "I want a visa to visit Poland." "That's not enough!" Khrushchev told him. "I can get you that with just one phone call, that's nothing. Ask for something big!"

So, Reiner said that he wanted to open Russia up to tourists, and that he would have a monopoly on tourism to Russia. They told him that there were no hotels there, so he said: "I'll build the hotels." So Khrushchev told him, "You have my agreement. But for such a big thing like this, we also have to ask the Kremlin and the parliament to agree."

So they sat for three days and three nights, they didn't eat, they didn't drink, until finally they gave him permission. And then Reiner publicized the fact that there were now trips going to Russia – but no-one came, because they knew that there, they stuck needles underneath people's fingernails.



After two months, they told Reiner that there was one person who was prepared to pay whatever it would take in order to travel to Russia. That was Tzvi Aryeh Rosenfeld.

So, they met, and Rav Rosenfeld travelled out with 50 of his students, and they travelled to Kiev and from there they went to Uman. In Uman, no-one could understand what was going on. Why had this group of Americans come? The city's mayor came, and all the city turned out to greet them, with lamps, and then they all went to Rebbe Nachman's *Tziyon*<sup>5</sup>.

The non-Jewish woman who lived there didn't agree to open the gate of the courtyard, so the mayor went and opened the gate himself, and everyone entered the *Tziyon*. That's how it was the five times they flew out, until the Russians started saying, *what's this?! Why are you only traveling to Uman?! And then they cancelled the visas – until we started*

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<sup>5</sup> At that time, all the Breslov *Chassidim* had was the outline where they knew Rebbe Nachman had been buried, in the back garden of a Russian woman's house, underneath the window.



coming, with Rav Moshe Bienenstock and Rav Shlomo Rotenberg, and we opened up the way to Uman.

Then, we were in America between Simchat Torah until the 7<sup>th</sup> of Adar<sup>6</sup>. We were there (in America) until the first of Adar, and then on the 7<sup>th</sup> of Adar, we were crossing the border.

While I was in America, I learned with Rav Tzvi Aryeh the whole time. We learned the whole of Shas, all the Zohar – and he knew everything by heart. He was almost like the Vilna Gaon. He was the 15<sup>th</sup> generation from the Gaon of Tcherin<sup>7</sup>. We strengthened Reiner, and he started to keep Shabbat, and then he donated the whole upper floor of the Breslov Shul in Meah Shearim.

Once, Rav Tzvi Aryeh had a very serious heart condition, he was in critical condition. He was confined to his bed, and the doctors told him that if he tried to fly to Israel, he'd lose his life. So he asked the doctor if it was possible for him to at least make it as far as the plane.

The doctor told him yes, but that as soon as the plane took off, his heart would stop working. So he told him, “if I can get as far as the plane, I'm going!” And he went. As soon as the plane took off, he received a new heart, and the illness disappeared.

And today is his yahrtzeit.

*From a shiur given before the Torah reading on the 11<sup>th</sup> of Kislev, November 27<sup>th</sup>, 2018.*

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<sup>6</sup> After the Six Day War, the former USSR had broken off ties with Israel, and it was impossible for an Israeli citizen to visit the former USSR. Many of the Breslov *Chassidim*, including Rav Berland himself, got around this restriction by spending 6 months in America, in order to receive a green card that would enable them to travel to the USSR on an American passport.

<sup>7</sup> Rabbi Shmuel Yitzchok Rosenfeld, the Rav of Tcherin.



# Torah

## Hashem answers your prayers as soon as you sing

*“He saw their distress when He heard their song” (Tehillim 106:44)*

The Chatam Sofer says, that as soon as people start to sing, even before they pray, Hashem already answers all their requests. The Chatam Sofer says this about Pesach: “To hear the song and the prayer.”

He brings the Rashi on *Brachot*, which says that the very moment a person just begins to sing, all his prayers are already accepted. He only started doing the morning *zemirot* (songs), “I will thank Hashem”, and already all his requests are accepted.

So, when he starts the prayers they are accepted even more; they are for his future generations, his descendants, and he’s sweetening the decrees and harsh judgments over the nation of Israel, and these are even more wondrous.

But says the Chatam Sofer, the moment he starts the morning *shira* (song), Hashem has already fulfilled all his requests. “He saw their distress when He heard their song”-- and this occurred only from hearing

their voices, without any words being said. He just started to sing, and Hashem already fulfilled all his requests.

He gave him everything he wanted already! He just starts to sing after he's been learning *Gemara* for eight hours (and after that, he's got another eight hours for *hitbodedut* and prayers, and to learn the books of *Rabbenu*). And then he's got eight hours to sleep, if he wants to, and to eat.

If a person doesn't say a word, and he doesn't spend a moment 'relaxing', and he doesn't waste a single minute, he's got eight hours where he can eat and sleep. And then he has eight hours where he can learn *Gemara*, and eight hours for *hitbodedut*, prayers and *Rabbenu's* books. Hashem organized the day, in order that a person can grasp an infinite number of things.

And when he merits to study *Gemara*, at that moment all the *mochin* (intellects / brains) open up for him, all the intelligence opens up, and all the pipes of plentiful *daat* (spiritual knowledge) and understanding--everything opens for him.

So, the moment he just starts to sing some *niggun* (melody), Hashem already saves him, and saves all those who are around him, who he's praying for, in his merit.

And this is: "He saw their distress when He heard their song" (Likutey Moharan 1:42). By way of hearing our voice, Hashem sees everything that is distressing us, and which idolatry is oppressing us...

And this 'voice' only comes from learning Torah. If a person doesn't learn Torah, he simply doesn't have a voice. He can't sing, he can't sing melodies, his voice is always hoarse and weak. The Rebbe says, the voice only comes from speaking out Torah.



This is what Rav Natan explains in *Likutey Halachot (Pikadon, 4:8)*, that we have eight types of *mochin* (intellects / brains), and that each of us is obligated to progress through all eight types of these intellects. Every one of them...

And in relation to this, a person is given an awesome test, inasmuch as they suddenly take his *mochin* (intellect, wisdom) away. They want to see how he's going to serve Hashem without any understanding. If you're serving Hashem while you have some brains, that's not a big deal.

When you have a big brain, you understand things, you have enthusiasm-- you're going to 'sing' beautifully. Suddenly, you get to a moment of *yeoush* (despair), a moment of depression, and your brain stops working. They took your intelligence away, and they want to see how you're going to serve Hashem if it's only *l'shem shemayim*, for the sake of Hashem.

Now, you're going to do *hitbodedut* only *l'shem shemayim*! You're going to get up for the *vatikin* (dawn) *minyan* only for the sake of heaven! And not because it's an 'experience', or because it's fabulous. You're going out to the field, what fun, how beautiful it all is, what a gorgeous sky, what a beautiful wilderness, what an amazing panorama...

No! This time, you have absolutely no strength, you have nothing. You're only going out to the field because God requires you to do that. This is true *hitbodedut*, only because Hashem wants it.

*From a shiur given on the 17<sup>th</sup> of Nissan, 5747.*



## Impure emissions lead to debt

*“When am I lost, I am lost” (Megillat Esther, 4:16).*

It’s written that the *Shechina* is called ‘Esther’. In every single generation, there is a woman who is the holy *Shechina*, and she gives voice to the words of the *Shechina*.

Women should know, that if you see the women making *teshuva*, then that means that now is the time of the redemption.

It’s like Mordechai, who spent his whole life going to the courtyard of the womens’ residence, from the seventh year of the King’s rule up to the 12<sup>th</sup>-- five years. And Esther is the holy *Shechina*, and Mordechai would go to find out ‘how’s it going, with the *Shechina*?’

And so, it’s forbidden for a man to have *keri* (an impure emission). If a man has *keri*, then he will be lost. The whole reason why a man has debts is because he’s having *keri*. Every time a man has *keri*, he creates another 400 million demons. Every drop of *keri* is another 400 million demons.

And so after this occurs a person needs to immediately recite the 10 chapters of *Tehillim* (Psalms), to rescue him from the *kliḥa* (evil husk) that’s taken him...

In every drop of water, there is fire. The Rambam says water contains the secret of fire. Today, they’ve proven that it’s possible to make fire from water. The energy of fire exists within water, the two names, *E-l* and *Elokim*, *chessed* (kindness) and *Gevurah* (strict judgment). The man is *Chessed* and the woman is *Gevurah*, and in the kabbalistic realm of *keter* (crown) this is joined together lit: composed.

10 different melodies, 10 different languages of *geula* (redemption).

And today, it's the 13<sup>th</sup> of Adar. Tomorrow it's permitted to eat until ten minutes to five, and now we are going to bring the *geula*. Because *Moshiach* needs to come on the 13<sup>th</sup> of Adar, and this is what Yosef hinted to with the letters on his goblet...that on the 13<sup>th</sup> of Adar *Moshiach ben Yosef* needs to be revealed.

For *Moshiach* is going to subdue the Liliths; the Liliths will merit to the praises, "Praise Him, in the firmament of His power, Praise Him for His mighty acts, praise Him as befits the abundance of His greatness. Praise Him with the blast of the shofar, praise Him with lyre and harp." (*Tehillim 150*).

So, every time a man has *keri*, he creates another 400 million demons, and all his debts come from this.

*From a shiur given on Parshat Ki Tisa, 5779.*



## Persistent Torah study leads to *Gan Eden*

*"Judges and police officers shall you appoint  
in all your gates" – Shoftim 16:18*

Rebbe Nachman says in Lesson 286 of *Likutey Moharan*:

"The main delight of the Garden of Eden is the perception of Divine Wisdom – both upper wisdom and lower wisdom, which correspond to the Garden of Eden, as said.

"However, the only way to merit this is by virtue of the gates – for there are gates, the gates of the Garden of Eden, by virtue of which one merits entering the

Garden of Eden, that is, the perception of the upper wisdom and lower wisdom – and these gates are buried and hidden in the earth, as in: ‘Her gates sunk into the earth’ (Lamentations 2:9).

“Furthermore, extracting, lifting and setting up these gates that have sunken into the earth requires the master of the earth – someone who can rule the earth. But know, by studying Torah rulings, one merits becoming a king and ruler of the earth.

“Then one is able to lift up and set up the gates that have sunken into the earth.”

When we get to the *Parsha* of *Shoftim*, judges and police officers, we can merit to enter into *Gan Eden*, and the main delight of *Gan Eden* is the perception of Divine wisdom; it’s to see Hashem face-to-face, and to know that *ein od milvado* – there is only God.

And it’s impossible to get to any perception of the Divine any other way, except by studying the *poskim*, i.e. Torah rulings, and studying the *halachot*. The Rebbe explains in lesson 286 that we need to be persistent about studying the *poskim*.

If we want these sunken gates to be revealed to us, if we want the merit of attaining a perception of Divine wisdom, and of entering into *Gan Eden*, then we need to consistently learn Torah rulings.

“Her gates sunk into the earth” – we need to raise up the gates of *halacha*; we need to be experts on the in-depth *halacha*. By way of studying the *poskim*, we will merit to become ‘rulers of the earth’; we’ll merit to become ‘judges and police officers’. This is what is written: “Judges and police officers you will appoint in all your gates.”

You need to build the gates! You need to know all the gates of *halacha*, you need to build these gates for yourselves, because there are gates



that lead to *Gan Eden*, where you can enter into *Gan Eden*, and enter into Divine wisdom.

After the destruction of the Temple, they were hidden and interred in the ground. So, how do we raise these gates up?

Raising these gates only happens by way of learning *halacha* in depth, and learning the *poskim*, and learning the Rambam, and the Tur, and the Beit Yosef, and all the other *meforshim* (commentators).

The Rebbe says in Lesson 62, that when a person has no *kavana* (proper intention) in his prayers, this is a sign that he has no *emuna*. It's heresy; every word that a man rushes through, without *kavana*, this is heresy.

When a person really knows in his heart that the whole world is full of *Hashem's* glory, and when he really feels Hashem, and really feels that Hashem is standing over him, and watching him during his prayers, this is called having *emuna*. And then he'll pray in a relaxed way, and he'll say each letter slowly.

If a person says even just one word in the *Shmoneh Esrei* prayer with *kavana*, if he says it slowly, in a relaxed way, then he's *mamash* called a *Tzaddik*, and he deserves all the presents in the world.

But *Rabbenu* says: that you had the proper *kavana* for a single word is great, it's wonderful that you had the right *kavana*! But you still shouldn't think that you are a Jew with complete *emuna*. To have *kavana* is fabulous, it's wonderful – but this still isn't really called '*emuna*'.

*Emuna* is when you have the right *kavana* during every single word of prayer. *Emuna* is when you can talk to Hashem in no less a way than you speak to your friend. A person can hate the *apikorsim* (heretics); he can want to throw stones at them, and be prepared to fight against them with sword and with spear, through fire and through water – but

*Rabbenu* is showing us in Lesson 62 that all the work to be done is really with ourselves, with the heretic that hides in our own heart.

Because, if a person doesn't pray with *kavana*, this is called being a heretic! We have enough of our own heresy to deal with; we don't need to try to rectify other people's, to try to fix the secular people.

If we rectify our own heresy, then there won't be any more secular people in the whole world! Everyone will make *teshuva*.



## **When they distance a person from Above, this needs to be accepted with love**

*Rashi writes: "From Moshe's courtroom, they would come out guilty."*

He came and planted his tent amongst the camp of Dan<sup>8</sup>. They said to him, *what's your reason for being here?* He said to them, *because I'm from the Tribe of Dan.*

They bought the *passuk*, verse, where it's written 'each person according to their own flag' – according to their father's house. I.e. each tribe follows the father. The 'Egyptian Man'<sup>9</sup> went into the courtroom of Moshe and he came out liable, and then he stood up and started blaspheming.

The commentator called the *Mei Shiloach* says: The fact that they wanted to throw him outside of the camp, this was his *tikkun* (spiritual

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<sup>8</sup> See Parshat Emor, Vayikra 24:10-11.

<sup>9</sup> The 'Egyptian Man' was a Jew whose mother had had relations with an Egyptian, and he was born of that union. Thus, he had no real 'tribe' that he belonged to because while he was still a Jew, which tribe a person belonged to is decided by patrilineal descent.

rectification). When a person wants to go into his *Succah* and rain starts to fall, this is the same thing. A person wants to go into his *Succah*, but suddenly where his *Succah* is standing, he gets sent a flood. He gets soaked from his head to his feet.

He needs to say: *Ribonu Shel Olam*, thank you very much!

The *Mei Shiloach* explains that when a Jew leaves his *Succah* when it rains, he does so with submission, because he accepts the judgment with love. They throw a jug of water in his face, and he says *I'm not worthy of fulfilling the mitzvah of Succah! I'm not worthy of being in the camp of Israel! I'm not worthy of being a Jew at all!*

This is like what Ruth said, when she said to Boaz 'spread your robe over your maidservant'. She was saying *I'm not worthy of being a Jewess! How can I be a Jew? How can I attach myself to a holy nation?*

A person whose soul is from the people of Israel, whose soul is from Ruth the Moabitess, which is the soul of King David, this soul can receive all the shame and humiliation in the world; they can throw him out of the *Succah* and they can throw him out of the camp.

So too, with the *Kohanim*. They can say to a *Kohen* *you've got a blemish; you can't participate in the Temple services. You have some sort of scratch, some sort of callous, or wart, you can't perform the service.*

Those that have a *neshama* that comes from the root of Israel, when these people are told to go outside the camp, they accept this with love, and they leave with humility. *I believe I can't properly fulfill the mitzvah of Succah...I'm not worthy to perform such a wonderful mitzvah like sitting in the Succah...I'm not worthy to sit in the shade of the Succah.*

But this isn't the case with the nations of the world.<sup>10</sup>

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<sup>10</sup> See the Zohar's explanation on: 'Why do they kick the *Succah*?' When they leave the *Succah*, they leave it appropriately because a person who is suffering from sitting in the *Succah* is exempt from being there. But he explains that the main

The Jew knows that Hashem is the one who has distanced him and pushed him away. *It's not Moshe who pushed me away and distanced me, and it's not because there is protekzia.*

And Miriam also knew that it wasn't Moshe who pushed her away and distanced her. It wasn't Moshe who was insulting her. Therefore, when he distanced her, she accepted the judgment with love, and therefore, she merited to bring down the well, which was revealed to her for *Am Yisrael*.

And this *parsha*, which talks about the 'Egyptian Man', this is something that each one of us goes through.



## Everything the rich have is in the merit of the poor

On *Tu B'Av*, immediately we go out to dance ... On Yom Kippur, we need to make *teshuva* about all the thoughts that we had over the last year. A person has a *yetzer hara* (evil inclination); he has evil thoughts. Everyone must try to overcome their evil thoughts. Then Yom Kippur comes along, and we make *teshuva* – no! We need to go out and dance!

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reason they sat in the *Succah* in the first place is only because they were doing it for their own benefit. Even if they once do a *mitzvah*, it's only to show other people that they did it. Therefore, they kick the *Succah*, because they didn't manage to achieve what *they* wanted to do. But a Jew, who only wants to do the will of his Master in Heaven, he believes that if Hashem wants it to happen, then great, but if Hashem doesn't want it to happen, like when a person is suffering and thus is exempt from sitting in the *Succah*, that means that Hashem doesn't want him to fulfill the *mitzvah*. So, this person agrees to do Hashem's will, from a place of self-nullification.

One person will go to China and bring a dress worth a million dollars, or a million euros. They'll say to her: we're going to bring the police. Give your dress to this other woman, from Shuvu Banim, who found a dress in the garbage, left there on the pavement, in the middle of all the refuse. She found some dress there, and she even didn't wash it. It's full of stains! You wear this dress that's full of stains and tears, and she'll wear the dress that's worth a million shekels.

Because in truth, everything that the rich woman can do, all the fancy clothes that a rich woman wears, this is all only in the merit of the poor woman. All the clothing that the rich have, and that the rich woman has, it's all in the merit of this poor woman.

And so, the poor woman goes out and dances, even though she doesn't have a dress, so they bring her the dress of the rich woman that she paid a million euros for. And they give this dress with all the diamonds to this poor woman. Because everything that there is in the world, it's in the merit of the poor.

Rabbi Chanina Ben Dosa was nourished from just one kav (bushel) of carobs from one shabbat to the next, but the whole world was only nourished in the merit of Rabbi Chanina Ben Dosa.

So *dafka* the poor families, when they go out to dance, they are the ones bringing down all the bounty, and it's revealed that all the *shefa* only comes by way of dancing. All the bounty in the world, it's only attained by dancing. We need to dance 24 hours non-stop, 28 hours, 30 hours without a break. A person needs to dance, and not to stop.

*From a shiur given in Jerusalem after the morning prayers, the week of Parshat Pinchas, 5778.*



## Return to your wives!

One of my security guards in the prison, Yitzhak, only used to talk to me about *divrei* Torah and didn't let me sleep at night because he was saying words of Torah 24 hours a day. He asked me: "Explain to me how it's possible that Yitro, the biggest *rasha* (evildoer) in the world, the biggest 'Pope' of them all, got married with a descendant of Amram?"

The holy Zohar says that Amram was the biggest 'Pope' of them all; there was no *avoda zara* (idol worship) that he hadn't worshiped. He knew the *segula* (spiritual attribute) for every form of idol worship, because every idol worship has its own *segula*. "If you're sick with this disease, go to this particular *avoda zara*; if you're ill with that disease, then go to that *avoda zara*"-- because every form of idol worship has the merit of 'working' for one day a year, and he knew which day to tell people to go to them.

And he took all his idols and smashed them! He had a house full of idols - 365 idols, one for every day of the year. He took a gigantic bludgeon, a big iron bar, and smashed and shattered all the idols in front of everyone. He told everyone, "Come and see me, the Pope, shatter 365 idols!"

In the morning, they grabbed his daughters and threw them into the Nile; they threw them into a well, into a pit of water. Each pit was 50 meters deep. We're not talking about some pit in the desert; each pit was 50-100 meters deep. It was impossible to get them out. Then Moshe came along and said the ineffable name of Hashem and rescued them, because Yitro threw everything into the sea; he shattered all the idols.

Yitzhak said to me, what's the connection between Yitro and Amram? How come Yitro suddenly became related through marriage to Amram, who was the highest expression of Hashem's name in the

world? He told me that Yitro got up one day, and broke all 365 idols, plus a few hundred others; he shattered everything in front of everyone.

The next day, they caught his daughters and asked them: "Who are you? You're the daughters of that *meshuggeh* (crazy person), of that lunatic who broke all the idols!" and threw them in the Nile. And Moshe came and said the ineffable name and rescued them.

The same thing with Amram. What did Amram do? Everything is written in Rashi...If you read the Rashi, it says that Amram separated from Yocheved. What does it mean 'Amram separated from Yocheved'? We're not talking about some Jew in the background, or some Jew in Eilat in some basement or cave. Amram was the *Gadol HaDor!* Amram who kept the whole Torah! Amram who was going to be the father of Moshe *Rabbenu*.

When Amram divorced his wife, everyone else also divorced their wives. What is this?! Every male newborn is going to be taken to the Nile; what, we're going to have children just to throw them into the Nile?!

But then, Miriam came, a girl aged 5 ½; she was six years and six months older than Moshe; this is taken from the time that she returned Yocheved to her husband. She said, "Abba you're sinning to Hashem! Pharoah doesn't exist, he never did and never will exist. There is no Pharoah, there are no terrorists, there is no ISIS; these things don't exist!

"The *Sitra Achra* (dark side) doesn't exist. Pharoah is the dark side, he doesn't exist! And what's more, you should know that Pharoah only decrees on *olam hazeh* (this material world), while you are decreeing on *olam haba* (the world to come)!" Because the souls need to come down to this earth.



A person thinks to himself: "I'm not going to bring any more children into the world, and it'll be easier for me that way." Those children that should have been born via that person may have been destined to become the *Tzaddikim* of the generation. Now, maybe they'll be dropped into some *rasha's* (evildoer's) lap; who knows where these souls will end up?

And that person will be held responsible for whatever happens to them, because he was meant to bring another 10 souls down, and he didn't. So now, they got reincarnated who knows where, maybe by non-Jews, maybe they need to convert now, so everything that now happens to them, that person is responsible for it, because he was given the job of bringing down another 10 souls, and he didn't do it. He abstained.

He thought maybe he wouldn't have enough food for them. He didn't know that the souls bring their own food with them, the children bring their own sustenance with them. The moment a person brings another child into the world, they'll bring another room along with them. You see how the apartment's rooms expand with each and every child, and you can sit there comfortably with each child.

Those children that you were meant to bring into the world and you didn't, their blood is on your head. And Amram was also held responsible. He was 120 years old, maybe even 130 years old, already, and a little girl aged 5 ½ came and said: "Abba, you're sinning to Hashem! Pharoah never was and never will be, it's just our sins, it's the darkness of our sins and what's more, these souls need to come down to this lowly world, no matter what!"

She also told him: "Pharoah only decreed against the males, while you are also decreeing against the females. What's going on here?!" So, there'll be a girl. If a man has 10 girls, they'll have 100 children. What's the worst that can happen, let's be sensible! You can't prevent the future generations from being born."



And so, Amram got up, after three months where the whole of Am Yisrael had gotten divorced, and all the children were crying, and all the mothers were crying and everyone was crying: “Ima and Abba have split up, who is going to help us to grow up? We’re going to end up being criminals, we’re going to be *chilonim* (secular Jews)!”

What’s going on here?! And the crazy thing is that there was a decree that wasn’t even a real decree, it just appeared to be real. And so Amram got up, banged on the table and said: “*Rabotai!* (Gentlemen). There’s been a terrible mistake, I erred. For the last three months, we’ve all been divorced, but return to your wives! I’ve made the biggest mistake of my life!”

*From comments made during a visit to Eilat in January 2018.*



## Everything depends on the woman

(The Rav began his *shiur* with an excerpt from the *Nusach Pidyon Nefesh*, which can be found in Rebbe Nachman’s writings on *Tractate Yevamot 62b*, where it states that the root of judgements is to be found in *Binah*, and explains how to sweeten harsh judgments at their root.)

If we want to sweeten the harsh judgments, everything depends on the woman. The woman, the wife, is the root of all the judgment. The woman is *Binah*<sup>11</sup>, the man is *Chochmah*, and *Chochmah*, wisdom, only comes through learning the *Gemara*.

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<sup>11</sup> *Binah* is one of the 10 Kabbalistic *sefirot*, or worlds. *Chochmah* is another of these 10 worlds. Kabbalistically, ‘*Binah*’ is always associated with the woman, with the feminine side, and *Chochmah* with the masculine side. The relationships between men and women in our lowly world are ‘representations’ of what is occurring in the spiritual, or Kabbalistic domain.

A man wants to have wisdom; if he wants that there won't be two women in the house<sup>12</sup>, then the whole thing depends on a woman not marrying another 'woman'. i.e. a man who hasn't attained the proper measure of *chochmah*, or wisdom. This is not going to work!

So, we need to see to it that the woman will act like a woman, and that the man will act like a man. The woman, the wife, is *Binah*, and the husband is *Chochmah*, and this is the way that they can both become elevated up to the spiritual level of *Keter*.<sup>13</sup>

The whole wedding is only in order to become elevated up to the level of *Keter*. This is what frees (lit: reaps) the trapped 'Mem' (= 40)<sup>14</sup>.... It's impossible to cut away the *Mem*, other than by the woman placing her finger inside the wedding ring, and then according to the laws of *Kiddushin* she is acquired – *dafka*, it has to be with a ring.

It's possible to *lekadesh* (sanctify) a wife with 10 shekels, too, but *acquiring* is *dafka* done with a ring, because then it's possible to free the *Mem*...The whole aspect of peace, it only comes by way of the woman. If a man doesn't have a wife, then he also has no peace – he has no peace internally, with himself.... So, it's *assur* (forbidden) for a man to be without a wife for a single moment.

A man who is in an unmarried state has no peace, and no happiness, and no Torah, either. His Torah has no way of ascending. If a man learns Torah but he doesn't have a wife, his Torah has no way of being elevated up. His Torah all goes to the *klipot* (the dark side).

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<sup>12</sup> i.e. he wants to have the spiritual aspect of acting like a man, instead of behaving spiritually like a woman.

<sup>13</sup> The Kabbalistic level of *Keter*, or crown, is the most elevated of the 10 *sefirot*.

<sup>14</sup> See Lesson I:30 in *Likutey Moharan*: "Now, one must see to it that the *Malchut* is severed and separated from the Four Exiles, and lifted up out of there, which is mainly accomplished by way of kindness, as in: 'The throne will be established with kindness' (Isaiah 16:5), as in, 'Reap according to kindness' (Hosea 10:12). Through kindness, one 'reaps' and cuts away the *dalet* = 4, the *Malchut*, and separates it from them, raising it up to the Light of the Countenance."

That's why it says in the *Gemara* (*Yevamot 62b*), that a man in an unmarried state has no Torah, no happiness, and no *Shechina*. The wife is the *Shechina*. The wife is not a 'body'; we need to cover up the body, we need to conceal the body, because the wife is only the *Shechina*. She's only the *neshama* (soul).

*From a shiur given in Bet Shean, December 30<sup>th</sup>, 2018.*



## The body of the snake

The body is the body of the snake. It feels that it has feelings, and that it has desires. These are the feelings of the snake. Hashem didn't create us like this. The moment that the woman started to eat from the fruit, and gave it to man, the eyes began to desire things. He saw *shedim* (demons).

A man sees the *shedim* that surround the body; he doesn't see the body itself. He'll only see the real body in the world to come, when the King *Moshiach* comes. Then we'll see the real bodies. Now, we just see the *shedim* that surround the bodies. Everybody is surrounded by trillions and trillions of *shedim*. Trillions!

A person sees the *shedim*, and he becomes bewildered by them. He sees the beauty of the *shedim*, he doesn't see the true body, or the true *neshama* (soul).

On *Tu B'Shvat*, the souls were created. On the 1<sup>st</sup> of *Nissan*, the bodies of all humanity were created. On the 25<sup>th</sup> of *Adar*, which will fall out exactly on April 1<sup>st</sup> this year, the world was created, planet earth was created, with light and darkness. The sun and the moon, this one after that one.

On Wednesday, everyone needs to come to Hashem, the One Who created him; “You created me, and I’m like this and like that. So, please fix me up and rectify me! Otherwise, please give me a different brain. I don’t want to do any sin!”

Every sin that a person does is only to bring him low, and to show that ultimately, he’s just a human being, and a simple creation.

*From a shiur given on February 9<sup>th</sup>, 2019, before Tu B’Shtvat 5780.*



## A million questions

Now, we are going to give over a *shiur* on the 10 sons of Haman. Tens of the sons of Haman just ran to learn Torah in Bnei Brak, for their sons became Torah learners in Bnei Brak.<sup>15</sup> They had a wealth of children; 70 went to live in Bnei Brak, on Rabbi Akiva Street.

And once upon a time, that was where the *beit midrash* of the sons of Haman was located. That’s where they used to spread their Torah learning, and that’s why all the greatest *Tannaim* came to do *seder* night by Rabbi Akiva, in Bnei Brak.

There’s a *kooshia*, a difficulty with this; there’s a million difficulties with this. There are a billion *kooshiot* on every sentence in the *Haggada*. Let’s say a billion minus one.

Firstly, why are you going to Bnei Brak, where Rabbi Akiva lives? If you’re traveling already, go to Lod!<sup>16</sup> Who lives in Lod? Rabbi Eliezer

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<sup>15</sup> See *Tractate Megillah*, 15b

<sup>16</sup> In *Tractate Sanhedrin 36b*, it states that Rabbi Eliezer *HaGadol* had a yeshiva in Lod.

*HaGadol*. Who was greater, Rabbi Eliezer *HaGadol*, or Rabbi Akiva? Rabbi Eliezer *HaGadol* travelled to Rabbi Akiva!

How is it possible to understand this, seeing as Rabbi Eliezer *HaGadol* was the Rav of Rabbi Akiva, and the Rav of Rabbi Yehoshua ben Hananya, who was the *bar plugta* (peer) of Rav Eliezer *HaGadol*. It says that the *halacha* goes according to Rabbi Yehoshua ben Hananya, but everyone went to Bnei Brak.

Now, we have a billion *kooshiot*.

If they'd at least travelled to Lod, I could have understood that, but to go to Bnei Brak?! What is there, in Bnei Brak? What's there? There's *Chazon Nachum*, which is a good *yeshiva*, but what else apart from *shikun* (public housing block) 5, where I lived for six years, and which was the strongest place in Bnei Brak?

We lived on Yaabetz Street, and we used to go and do *hitbodedut* on Shach"l Street. We got married in *shikun* 5, and we lived there until 5742. Then, Nachman fell out of his pram and went into a coma, and so then we sold the house<sup>17</sup>, and that same moment he woke up from the coma.

We gave the house to Rav Shimon Bergstein.

So, what's going on, with traveling to Bnei Brak? There's a million *kooshiot* here. Rabbi Eliezer *HaGadol* was the Rav of both Rabbi Akiva and Rabbi Yehoshua ben Hananya. Rabbi Tarfon was a new student of Rabbi Akiva. But Rabbi Yehoshua ben Hananya and Rabbi Eliezer ben Azaria were both the rabbis of Rabbi Akiva!

But, Rabbi Akiva used to derive mountains of *halachot* from every crown on the Torah's Hebrew letters. Rabbi Akiva was the only one to get to the 50<sup>th</sup> gate, which is where all the crowns are located.

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<sup>17</sup> In order to raise the money for a *pidyon nefesh* for Nachman Berland, the Rav's son. You can see the full story in *One in a Generation*, Volume I.

*Comments made on Shabbat, Parshat Pekudei 5779, March 17<sup>b</sup>, 2019.*



## The small *alef*

In Hebrew, the words ‘*alef zaira*’ (the tiny letter ‘alef’ that appears at the beginning of *Parshat Vayikra*) have the same gematria as ‘Rabbi Akiva’. Both phrases add up to 399. Now is when his 24,000 students died, who didn’t act towards each other with the proper *kavod* (honor), etc.

But they say that they *did* show honor to each other nicely, on the outside, but that in their inner hearts, they didn’t value the other person’s inner dimension enough. A person needs to act with maximum respect towards another person. A person needs to know that the other one is a bigger *Tzaddik* than he is and is holier than he is.

The Rambam says that a person needs to say about his fellow Jew who he sees has committed a transgression, that even though he stumbled, he couldn’t really help it. But I can’t use that excuse for myself!

That’s the whole point of counting the *Omer*.

*From comments made in Jerusalem, May 24<sup>b</sup>, 2019.*



## Fix your place in the camp

The whole of *Sefer Vayikra* (Leviticus) was said on the first of *Nissan*. The whole of *Vayikra* was related, except for one *parsha*. Even *Parshat*

*Behar* was said on the first of *Nissan*, everything was said on the first of *Nissan*, the curses, everything was on the first of *Nissan*.

All the Torah was said on one day. On the first of *Nissan*. All this is from the *Gemara*, *Tractate Gittin 60*<sup>18</sup>, all *Parshat Emor* was related on the first of *Nissan*. A person comes to the world only for the first of *Nissan*....

“And therefore, there is a conflict in Rashi<sup>19</sup>, that in *Parshat Emor* it's written that the blasphemer<sup>20</sup> happened together with the person who collected the sticks on Shabbat<sup>21</sup>. But there's a conflict because it says that regarding the person who collected the sticks, it says this happened on the second Shabbat after they left Egypt.<sup>22</sup> This would mean that the episode with the blasphemer also occurred on this second Shabbat.

But according to *Parshat Bamidbar*, the episode of the blasphemer took place on the first of *Iyar* in the second year, because that was the time when they were commanded about how to arrange the formation of the camp when it travelled. And then the Tribe of Dan argued once again with the blasphemer, who wanted to place his tent amongst them, because his mother was from the Tribe of Dan.

Jews always argue, always. We see that Yaakov and Esav even fought in the womb! They were arguing already, in the womb. Now they are

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<sup>18</sup> The *Gemara* in *Gittin 60b* brings a debate about how the Torah was recorded. It continues: “R. Shimon ben Lakish says: *The written Torah was handed down to Israel as a unit, for it is stated in this a verse: 'Take this Book of the Torah.'*”

<sup>19</sup> Rashi says (*Parshat Emor 24:12*): “They placed him under guard by himself, but they did not place him with the one who gathered wood on Shabbat, for both incidents occurred at the same time.”

<sup>20</sup> A reference to the son of Shlomit, the only Jew born of a union between a Jewish woman and an Egyptian man, see *Parshat Emor, Vayikra 24:10-11*.

<sup>21</sup> A reference to Zelophad, who was stoned for deliberately collecting wood on Shabbat.

<sup>22</sup> See Rashi's commentary on *Bamidbar, 15:32*.

arguing once again, where to camp, where the tent should go, they're arguing the whole time. *This is my place, and this is your place! Leave me alone to pitch my tent in peace! No, get out of here, you have no place here. This is not your place.*<sup>23</sup>

Why are you embarrassing him?!

So, the blasphemer went to Moshe *Rabbenu* and asked him, *is it true, that I'm not allowed to put my tent here?* No one really knew what the story was; even Moshe *Rabbenu* didn't know. So, he responded to him surprisingly, and said 'you aren't suitable for the Tribe of Dan, maybe the Tribe of Reuven, or Shimon, or Levi. But not Dan. Decide!'

So, he went to Moshe, and Moshe told him: *Yes, you're not suitable for the Tribe of Dan* – And so he decided to start cursing.

Beforehand, it's written that he didn't curse initially; he just pronounced the ineffable name of Hashem that he heard on Mount Sinai, which contained a revelation of the *mercava*, the holy chariot. The Zohar says that the blasphemer was at the level of the Prophet Yechezkel. In that generation, even a maidservant at the sea saw more than the Prophet Yechezkel.

He saw things which Yechezkel didn't see, he was greater than the Prophet Yechezkel! The blasphemer showed them the *mercava*, the same vision that was shown to Yechezkel. Therefore, it's initially written that he pronounced the name of God, and it's not written that he cursed.

Afterwards, it is written that he cursed, after they disgraced him and embarrassed him. The moment that they disgrace a person, that person rises up to the greatest possible spiritual heights. He rises to the

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<sup>23</sup> *Am Yisrael* was divided up into the 12 tribes, and each tribe had their specific camping ground, and their specific place in the traveling formation. A person's father decided which tribe he belonged to. The blasphemer's father was an Egyptian, so he didn't have a tribe of his own. He tried to pitch his tent with the Tribe of Dan, because that was his mother's tribe.



50<sup>th</sup> Gate, he merits this. They open his mind for him, and all the masks over the mind fall away.

When a person is embarrassed, then all the masks fall. But he shouldn't run away from this disgrace, and flee, and go and sit outside the camp of Israel.

You're a Jew?! So, go fight for your rights! Fix your place in the camp! Maybe you won't be in the camp of Dan, but then go to the camp of Reuven! So what, if you're on the border of Dan? You're happier there! But don't just run away. There is no need to flee. But they kicked him out of the camp of Israel. They kicked him out of the camp.



A person needs to know that this is the test. He needs to know that every time they disgrace him, a new spiritual gate is opened for him. There are 50 gates, and each fresh embarrassment reveals a new gate; a completely new gate is opened up for him.

This is what the Rebbe (Rabbi Nachman of Breslov) said in lesson 48 of *Likutey Moharan*, and this is what we learn from the blasphemer. We need to know that:

They will kick you out of the camp. They will tell you that you're not a Jew.

*He had to go and convert another time, he had to have another brit milah, he had to convert again, he thought that maybe there's a flaw in his Jewishness, maybe there's a blemish and that's why he had to go in the mikva again. He went and immersed in another seven mikvaot. He went to a stream, to a spring, to another body of water, to immerse.*

*"I'll immerse another time!"*

The main thing is that he wants to be a Jew, but he can't stand up to all the humiliation. He's prepared to immerse in a mikva, to have a *brit mila*, to go through another conversion, but when it comes to experiencing some humiliation, then he's ready to throw it all away and to leave the camp of Israel.

This is the hardest test, and a person needs to know that he will be brought a little bit closer.

The Rebbe says<sup>24</sup> that the man sees from the window the *Tzaddik* leaving, and says to him, "Where are you going?" He sees that the *Tzaddik* is going in the opposite direction. But the *Tzaddik* says to him, "No! I am coming to you!"

Even though you think that he's going in the opposite direction, the Rebbe is actually coming to you, he's only coming closer to you, and bringing you closer to him.

The blasphemer was meant to reach a high level, the level of Moshe *Rabbenu*, the highest spiritual level in the world. And he would have done so, if he'd accepted the humiliation and remained quiet.

*Taken from a shiur given in Jerusalem, Iyar 5779, (May 2019).*



## People lost their yearning to make *aliya*

It's forbidden to leave and go to *chutz l'aretz* (outside of Israel) for even a single second. Every second that a person is in *chul*, he is transgressing an *issur d'oraita* (something forbidden directly from the Torah).

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<sup>24</sup> In *Chayei Moharan*, New Stories, #85

*And you will not return by the path that you came from; you won't return to look at Mitzrayim (Egypt). Everything is called 'Mitzrayim'! And it's an issur d'oraita, every second that is spent in chul.*

No prayer is accepted there, no Torah ascends there. A person prays – they don't hear him. And so, this is why there was a *shoah*, because people lost their yearning to make *aliya* to *Eretz Yisrael*.

Up until the point where they still had this yearning, their prayers still ascended. But the day when they said, “it's good for me here, it's actually amazing for me, here,” – as it's written in the *Gemara, Tractate Shabbat 147b*, about the 10 Tribes. The 10 Tribes received places that were better than *Eretz Yisrael*, so they didn't want to return.

Yirmiyahu went to bring them back, but they received such wonderful, good locations to live in that they said, *we aren't coming back*. But if they didn't return, there would be no *olam haba* (world to come). They lost everything.

*From a shiur given on the night of Rosh Chodesh Tammuz 5779, July 7<sup>th</sup>, 2019.*



## **Parshat Akeida sweetens all the harsh judgments**

The main thing is to also say *Parshat Akeida* (the Torah portion that describes the binding of Yitzhak), to say it. People don't pay attention. I don't know if there's a *Tefilat Kol Pek*<sup>25</sup> here?

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<sup>25</sup> The name of a particular *siddur*.

Now, let's read what's written. Before the *Akeida*, a person should always read the introduction. This is only to be found in the *siddur* called *Tefilat Kol Peh*. It's not to be found in *Makor Bracha*, or in the *Clalit Yofi siddur* either, because Shuvu Banim prints all of these, so it's not found there.

So, when a person says the *Akeida*, he is sweetening all the *dinim* (harsh judgments) in the world, until the end of time. The harsh decrees of 579, everything is sweetened. After the harsh decrees of 579, it's already necessary to move to the *Aretz* (Israel).

When a person says the *Akeida*, the harsh decrees of 579 are already all sweetened. Now, it's *d'orayta* (a *mitzvah* derived directly from the Torah) to live in *Eretz Yisrael*. It's *d'orayta*. To live in Jerusalem is *d'orayta*. We should know that other than Jerusalem, it's forbidden to live in another place. Even if we leave in order to raise money, we need to immediately return to Jerusalem.

It's forbidden to spend even a night outside of Jerusalem. And thus, everything is sweetened, all the harsh judgments. It's written that the *tamid* (daily offering) of the *shachar* (dawn) atones for the sins of the night. And the *tamid* of *aravit* (dusk) atones for the sins of the day.

So, the *Akeida* sweetens everything. There is nothing that the *Akeida* doesn't sweeten. Say the *Akeida* every day, as it's written in the *Shulchan Aruch*, to get out of all troubles, and from all *machloket* (strife). Whoever wants to get out of all the *machloket*, they should say the *Akeida*.

When we say the *Akeida*, a *bat kol* (voice from heaven) comes down. All this is only written in the *Tefilat Kol Peh siddur*. When we say: "Don't stretch out your hand against the lad, and don't do anything to him!" – a *bat kol* comes down. When we say: "Don't stretch out your hand against the lad, and don't do anything to him!"

Everyone should read this, before the *Akeida*.

From comments made on Parshat Va'etchanan 5779, July 28<sup>th</sup>, 2019.



## The "nasty wife"

You should know that the nations of the world, all the souls of the nations, were created from the Ten Sayings<sup>26</sup> from which the world was created. There are Ten Sayings, Ten Commandments, ten types of song. The ten types of song are from *Atzilut of Atzilut* which are from *Adam Kadmon* which is the *world of ta'amim* (musical notes).

The Ten Commandments are from the *world of letters* and after this, down and down, are the ten crowns of impurity - ten husks. The nations of the world are from these ten husks which feed off the Ten Sayings of creation, from 'Bereshit' the hidden saying.

All the husks feed from 'Bereshit' the hidden saying, and the work of Yaakov was to connect Rachel to Leah; "*yachazamo ra'ad*" (*they will be gripped with trembling*), "*ra'ad*" (274) has the same numerical value as Rachel (238) and Leah (36) = 274. At the moment that there will be a connection of Rachel to Leah, at that moment *Moshiach* will come.

This is what Noah saw, "*a torn off olive branch was in its mouth*". This is the connection of *Moshiach*. Noah connected Rachel to Leah, and then automatically the dove appeared. The dove was Rachel. She brought an olive branch. The Zohar says, page 165, second line, that the olive branch is the soul of King David, "*and I am like an evergreen*

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<sup>26</sup> The Ten Sayings of Creation are the ten utterances with which Hashem brought the world into creation. Nine of them are apparent in the text of *parshat Bereshit*; one of the ten, the first, is a 'hidden saying' (the '*ma'amar satum*')-- contained within the word 'Bereshit'.

*olive tree*". Because every woman is obligated to bring down the soul of *Moshiach*; that's why they marry.

Why does a man marry a woman? For what, what's the reason for the suffering? Rather, we hope that she'll be a '*nasty wife*' who will get him out of *Gehinnom*<sup>27</sup>. In the end, all the wives of Shuvu Banim are good wives, so no one from Shuvu Banim will get out of *Gehinnom* ever, only through *Rabbenu*. But we're going to Uman now so, *b'ezrat Hashem*, in the merit of traveling to Uman they'll merit to get out of *Gehinnom*.

Now we'll speak about whatever a person needs to pray so he'll have a '*nasty wife*' and so be certain not to enter *Gehinnom*. Rav Natan said about a certain person, it's written in Kochvei Ohr that this person was complaining, he was called Rav Yudel; he was complaining about another person. So Rav Natan said to him, 'what do you want? He has a '*nasty wife*' and he has no food and no nothing, so for sure he'll not see the face of *Gehinnom*. It's in Kochvei Or<sup>28</sup>; tomorrow we'll read that section.

Everyone who merits a good wife should know that he'll have a problem when he gets to heaven; he'll have no atonement for his sins. What will atone for him? What will atone? People do sins, see forbidden sights; by the time they arrive at prayers they've stumbled in a thousand forbidden sights.

When *Moshiach* comes, there will be a special electronic gate-- anyone who opened his eyes on the way won't be allowed to enter. This gate will beep, you'll see a red light. They'll be a great long stick; everyone

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<sup>27</sup> *Erwin 41(b)*, '*three do not see the face of Gehinom... and there are those that say even one who has a 'nasty wife'*".

<sup>28</sup> Kochvei Or was written by Avraham ben Nachman, the son of Rebbe Nachman of Tulchin, who was one of the main disciples of Rabbi Natan Sternhartz.

who stumbled in a forbidden sight on the way, 'boom', it will smash down on his head. That's what's written in *Siach Sarfei Kodesh*<sup>29</sup>, part 5.

*From a shiur given on Parshat Ki Tavo, 5779, September 22<sup>nd</sup> 2019.*



## The more a person suffers, the more Hashem shines His wisdom into him

*“The gods of Moav will be gripped with trembling (ra’ad).” – Shemot 15:15*

*Ra'ad* is the connection of Rachel to Leah. ‘Eder’ has the same letters as ‘ra’ad’, ‘Migdal Eder’, is the connection of Rachel to Leah. It’s written that Rabbi Eliezer the son of Rabbi Shimon came from *Migdal Eder* (*Ta’anit*, 20(a)). He saw a very ugly man, and he said to him why are you so ugly? He replied, go to your Creator and tell Him! Ask Him, *why did He create such an ugly creature?*

Rabbi Yehoshua ben Chanania was the ugliest person in the world. It’s also written there in *Ta’anit* (7a) that the daughter of the Caesar asked him why he was so ugly. So, he said to her, where do you put your wine? In a pottery vessel? Put it in a gold vessel. Immediately, it went bad, immediately it went sour. Air doesn’t get into a gold vessel, but air does get into a pottery vessel. So, she said to him, but all the Torah scholars have such shining faces! So why did you say that Torah is only fitting for someone who is ugly?

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<sup>29</sup> *Siach Sarfei Kodesh* was written by the head of the previous generation of Breslov greats, Rabbi Levi Yitzhak Bender. It consists of six volumes of stories, insights and Breslov traditions, beginning with the era of Rebbe Nachman right up to modern times.

He said to her, right, but if they were ugly like me, they would be even wiser. The uglier a person is, the less shining his face is, so he merits being wiser. He merits more that Hashem shines His wisdom into him. The more a person suffers, the more Hashem shines His wisdom into him.

In *Sichot HaRan* 225 the Rebbe (*Rabbenu*) says, that it's impossible to understand the *Etz Chaim*<sup>30</sup> because the *Etz Chaim* is not written in order. The *Etz Chaim* was written from scrolls found in the grave of Rabbi Chaim Vital. It was from these, that the *Etz Chaim* was written.

[Rabbi Vital] had a student, called Rabbi Yehoshua ben Nun, who also collected scrolls. Rabbi Yehoshua ben Nun was very rich, so he asked 600 scribes to write 600 scrolls. Each copy took three days; one was in the home of Rabbi Chaim Vital. Apart from this, they opened his grave, because Rabbi Chaim Vital said to bury him with all the scrolls-- it's said that they made a *sha'aylat chalom* (a request in a dream). They said a name of Hashem, and they opened Rabbi Vital's grave and took out all the scrolls.

So, the *Etz Chaim* was not written in order. It was written over two or three periods; it was sealed. A person needs to learn it all from beginning to end in order to understand it, so that he can put it in order in his mind.

But today, the *work* (service of G-d) is simplicity; it's not to learn the *Etz Chaim*, it's to say the prayers word by word. This is the hard work-- that we start at 5:20 and we finish today at 7:00, to say word by word the entire prayers.

This is the hardest of all the spiritual work (i.e. the service of God), because here there's no brainpower required. But the letters are the vessels for the light of *ein sof*. The letters of the prayers all come through

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<sup>30</sup> A kabbalistic work written by Rabbi Chaim Vital from the teachings of his master, the Ari.



'sod' (hidden/secret); the prayers that they cry in *Tehillim*, it's through 'sod', 'sod'...

*From a shiur given in Uman over Rosh Hashana, 5780.*



# Rosh Hashana

## **Rabbenu takes everyone across to a good judgment on Zchor Brit**

It's written in *Baba Kama 60b* that the dogs barked...Dogs possess the souls of a particular type of evildoer. Dogs are the only animals that bark all day long. A lion roars when it's hungry, but a dog barks without stopping.

“It's forbidden to bring the price of a dog.” If a person swaps a dog for a sheep, or for the money he gets for selling the dog, he still can't bring that to the Temple. But he can still buy something with it. In any case, the dog is thought of as being the most *tamei* (spiritually impure) animal, so much that the Torah wrote a special verse about this, because it barks all day long. Dogs don't know how to feel satisfied, so Hashem delays the food to balance this out, for three days.

But dogs do also thank Hashem...

Eliyahu *HaNavi* knows how to rectify souls that have even been reincarnated as dogs, which are the most repulsive souls, the worst souls that exist in the world. Accursed is the one who raises dogs. If a

person raises a dog, he won't have *parnassa* (income), he has nothing. Everything goes backwards, and he is stuck in the curse.

If there were 172,000 in Israel, and just one is missing, because a woman needed to give birth, and then the dog barked, and then she miscarried – so that dog caused the *Shechina* to be parted from Yisrael.

Rebbe Nachman takes everyone across on the night of *Zchor Brit*. The Rebbe already does all the *tikkunim* (spiritual rectifications) on the first night of *Erev Rosh Hashana*, the night of *Zchor Brit*. And then, the Rebbe is already starting the rescue of Leah from *Zeir Anpin*.

Balak saw this 'rescuing' as the ox licking up grass. The firstborn of his ox was his splendor, because everything was done by way of Yosef's casket. Yosef HaTzaddik hinted to his brothers with the goblet. Yosef hinted that they should say 'we are the guilty ones', as Reuven said at the beginning, when they were put in jail. Reuven said 'we are the guilty ones', and after that they already saw such miracles, such wonders.

The brothers simply learned a whole *shiur* (Torah class) in *emuna* from Yosef HaTzaddik, from the doctrine of the King, and he told them that everything is Hashem, everything is Divinely inspired. He said to them, do you think it's some random thing, that you *stam* received a million dollars back to you in your baskets?! This thing came from *Shamayim* (heaven), these million dollars!

Who can merit to really attain this sort of *emuna*? *Halevai*, I wish I could merit to have that sort of *emuna*. *Halevai*, that we should even understand a single sentence of *Rabbenu's*, after 10,000 years.

The Rebbe blessed Rav Aharon of Breslov that he should merit, after 10,000 years, "to understand just one mundane comment of mine", i.e. Rebbe Nachman. So, we should merit to understand a single one of *Rabbenu's* sentences. If *Rabbenu* said, "No man should be missing"

from the annual gathering by his grave on Rosh Hashana, then there is nothing bigger than this.

It's forbidden to try all sort of tricks to avoid going. If a person is compelled, *mamash*, to not be there, then it's considered as if he were actually there, but only if a person is *mamash* compelled to be absent.

We are obliged to be with *Rabbenu HaKadosh*. Rav Natan said that he would still travel to Uman, even if the way was studded with knives.



*Rabbenu* received this awesome secret; he was the only one throughout all the generations, until the coming of *Moshiach*, and then *Moshiach* will also receive this secret by way of *Rabbenu*, who revealed the secret of how to free Leah from *Zeir Anpin*.

This is the biggest secret of all the secrets. And when Balak saw what Israel did to the Amorites, that the heels of Leah had been entered into the crown of Rachel, he sent *shlichim* (messengers) to Bilaam.

Bilaam was a wicked man. The gematria of Bilaam equals that of 'wicked'. Balak said: *Bilaam, what should we do? We're finished!* They could see that the world was finished, and that in his merit, the world would continue for another 3 ½ thousand years. It's written in the Zohar, *Parshat Shelach*, that if the dove had brought the *neshama* of *Moshiach*, then the world would have ended.

The End! We wouldn't have come down to the world, there wouldn't have been any rectifications for us to do. [Balak and Bilaam] intended this for bad, but by way of their actions, the world continued, and there were two Temples.

Now, we are going to build the *Beit HaShlishi* (Third Temple). Now, on *motzae* Yom Kippur, all of us need to see a *Beit HaMikdash* of fire. If, God forbid, *Moshiach* doesn't come this, on *motzae* chag, the first

*motzae* yom tov, then we'll need to wait another seven years. This will be *mamash* a catastrophe!

We really need to pray very strongly. It says in the *Gemara, Tractate Rosh Hashana 32*, that there were two seriously ill people, and one arose from his sick bed, but the other one never got up again. One of them prayed with all of his soul, and all of his heart, with great strength, and was healed.

It's written about Nineveh that they "cried out with great strength" when they heard about the heavenly decree that had been made against them. They cried out, tremendously. They were *goyim*, non-Jews – and the non-Jew prays better than the Jew! If he's going to pray, he's going to cry out with all his strength! He's not going to be embarrassed about what he's doing in front of anyone else.

We have to pray with strength, and this how we are going to free Leah from *Zeir Anpin*, because only by way of prayer, can we rescue Leah.

All the effort that we make to learn *Gemara*, this in order that we will have the brains required to pray, and to 'cry out with great strength'.

In Nineveh, they'd already partaken of all the lusts in the world, but Hashem forgave them, only after they cried out in prayer. They saw that it was worth it, like Pharaoh, who also saw it was worth it to cry out to God, so they immediately repented.

Then they said: 'Why did we make *teshuvva*?!' The city wasn't overturned, the world continues to turn as it always has. We were *stam* idiots, to believe in the Prophet Yonah. Forty days after they repented (but then regretted it), the city sank into the earth.

All these 12 days that we've been given are to prepare for Rosh Hashana, and to prepare for the rescue of Leah. For on the first night,

we will rescue her, and after that, we'll rescue *chochmah*, and the crown of Rachel. After that, *bina*, and *bina* is already the Fast of Gedaliah....

*From comments made on September 6<sup>th</sup>, 2018.*



## Confusing the Satan

*Rabbenu* (Rebbe Nachman of Breslov) has sealed everyone now, because there are five seals.

In the eve before Rosh Hashana, on *Zchor Brit*<sup>31</sup>, this is the first 'seal'. The *ikker* (main thing) is to come to Uman on the eve before Rosh Hashana, to be here already on *motzae Shabbat*<sup>32</sup>.

**Whoever wasn't already here on *motzae Shabbat*, on the evening of *Zchor Brit* – then it's not worth anything**, as Rabbi Natan said to the people of Teplik, "For what, did you come? You can return home!"<sup>33</sup>

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<sup>31</sup> This is the last day of *Elul*, leading into Rosh Hashana on the first of *Tishrei*. *Zchor Brit* takes place during the *selichot* service on the last night of *Elul*, that leads into the *shacharit* prayers.

<sup>32</sup> That year, Rosh Hashana began on Sunday evening.

<sup>33</sup> Translated from *Siach Sarfey Kodesh*: "Once, when Rosh Hashana fell out on Monday night, the Breslov people of Teplik were aroused to travel to Uman on *motzae Shabbat kodesh*. They decided that they would say the *selichot* service of *erev* Rosh Hashana that's called '*Zchor Brit*' together, in the village of Palanka, that was close to Uman.

"The majority of Breslovers from the other cities had already proceeded on to Uman for that Shabbat, to be able to also recite the *selichot* service in Uman.

"When the people from Teplik showed up, *Moharanat* (Rabbi Natan) chided them, and said to them: 'If this is how you act in regard to coming for Rosh Hashana, then it's better not to come!' *Moharanat* nicknamed the people from Teplik as: 'Teplikers, *baalei batim*' (lit: 'house owners, but the meaning is people

Because they came after *Zchor Brit*, because *Rabbenu* takes everyone across to a good judgment for the coming year already, at *Zchor Brit*.

And after this, the second ‘seal’ is in *Mussaf*, and so we need to blow on the shofar, because all of the *dinim*, the judgments, wake up before *Mussaf*, and the shofar blasts nullify the accuser, Satan. Each time there is a *tekiah*, a blast of the shofar, he is silenced, and he can’t speak.

*And so, we blow the shofar all day long, until shkia (dusk), because this mixes up the Satan.* For today is the day of the shofar blast (*teruah*) *mamash!*

There is a ‘day of the shofar blast’<sup>34</sup>, and there is a ‘remembrance of the shofar blast’.<sup>35</sup> In *Parshat Emor*, this is the ‘remembrance of the shofar blast’, and in *Pinchas*, it’s the ‘day of the shofar blast’.

There are 39 years between the *parshas* of *Emor* and *Pinchas*. *Emor* is the year after they left *Mitzrayim* (Egypt), so this is only the remembrance of the shofar blast, because they’d made the Golden calf, and sinned in the sin of the *Meraglim* (the spies), so this was only the remembrance of the shofar.

And in *Pinchas*, after 39 years, after all the generation of the desert had died, this is already the ‘day of the shofar blast’.

Today is the ‘day of the shofar blast’, that mixes up the *Satan*.



From where do we learn that we need to blow the shofar?

Inasmuch as it’s written *teruah* – to blow – and *teruah* is to break. (*Teruah* translates as *yibabeh*, wailing and sobbing). From *yibabeh*, we

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who are more engaged in the affairs of this world, than in spiritual matters) – even though they were serious servants of Hashem.”

<sup>34</sup> *Parshat Pinchas*, 29:1.

<sup>35</sup> *Parshat Emor*, 23:24.



learn that we need to blow *shevarim* – with each blast of the shofar, we are breaking the *Satan*;, we are saying:

“Silence, *katagor* (prosecutor), and conquer, *senigor* (defender)!”

What does it mean, ‘silence, *katagor*’? How can we possibly tell him to be quiet?! He’s got evidence, accusations in writing, and he’s putting out recordings – everything! How can we say, ‘be quiet’, when everything has been photographed?

*Rather, we’re saying to the Satan that ‘it’s you who caused us to sin! You caused all of this!’*

Rabbi Natan explains that the only thing we can request as atonement today, is by way of the diminishment of the moon. Hashem says about this, ‘bring Me an atonement, that I diminished the moon.’<sup>36</sup> So Hashem is saying, *everything is from Me*. So, we tell the *Satan* to be quiet, because he caused everything. *You did everything!*

And so, we need to travel to Uman, and when we get to *Rabbenu*, *Rabbenu* is the *senigor* (defender) who makes all these arguments on our behalf, when the shofar is being blown.

Now, it’s going to be a new year. Everyone who wasn’t at home, so they’ll be ‘at home’. All the tribulations will be finished.



There was a story told about the Chofetz Chaim, that someone came to him and started crying that he had so many difficulties... So

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<sup>36</sup> See the Gemara, *Tractate Chullin 60b*: The moon and the sun used to be the same size. The moon came and complained about this to Hashem, hoping that He would diminish the sun. Instead, He diminished the moon – but then as a form of consolation and ‘atonement’ for doing this, Hashem commanded the Jews to sanctify the first day of *Rosh Chodesh*, i.e. the day marking the new moon, and the beginning of the next lunar cycle of waxing and waning.

then, this man fell asleep, and he saw wagons full of black angels, who had been created from his sins – wagons full of sins.

And these sins filled the scales of heavenly judgment; they filled them and filled them again.

And then, the wagons of his merits came along, and the wagons of his *mitzvot*, and they filled the bottom of their side of the scales, but there were still a few centimeters missing. So, the man said, ‘Bring me my tribulations!’ They brought them and loaded them up on the scale and this filled up a few more centimeters, but it was still lacking.

So, he said, ‘Bring me the dust from the bags!’ (that the tribulations were being transported in). So, they shook the sacks out, and they brought the dust – but there was still a few millimeters lacking. So, this man started to shout, “give me a few more difficulties!!! Bring me a few more tribulations!!!” And then, he woke up.

Each person’s difficulties are what tip the balance towards a favorable judgement. And not just that person alone, also the whole world! By *Rabbenu*, the whole world is being rectified. If just one *Admor*, one Rebbe, had come to *Rabbenu* before the *shoah* – there wouldn’t have been a *shoah*.

Because *Rabbenu* is the only one who has no trace of sin, and no trace of sin from a previous lifetime. No speculation can be associated with him.

*From a shiur given in Uman, on the first day of Rosh Hashana 5780, after the Mussaf prayers (September 30, 2019).*



## The *tikkun* is made on Erev Rosh Hashana

Now we'll speak about the souls of the nations of the world. The souls of the nations of the world are from the Ten Sayings. The souls of Israel are from the Ten Commandments. The souls of the *Tzaddikim* come from the *world of Atzilut of Atzilut of Atzilut*, from the *world of melody*. Because the Rebbe (*Rabbenu*) already brought us through on the night of *Zchor Brit*<sup>37</sup>. Anyone who doesn't arrive on the night of *Zechor Brit*, its better if he didn't come at all.

These are the words of Rav Natan; he's already lost his entire *tikkun* (*rectification*). The *tikkun* is made on the last night of *Selichot*, on *erev Rosh Hashana*, on *Motzoi Shabbat*. Then everyone receives their complete *tikkun* sealed in the book of the true *Tzaddikim*. The rest of *Am Yisrael*, the *Tzaddikim*<sup>38</sup>, are sealed on the night of *Rosh Hashana*.

We should actually say, "*you should be written in the book of the true Tzaddikim*". It's written in '*Sha'ar Hakavanot*' in the laws of Rosh Hashana that we say, "you should be written and sealed for a good life". We should actually say, "*you should be written in the book of the true Tzaddikim*". However, even if a person is written in the book of the true *Tzaddikim*, unless all *Am Yisrael* are also sealed, then it's nothing, it doesn't help at all. Because suddenly they'll throw an atomic bomb-- it's true that there are ten *Tzaddikim* here-- but if an atomic bomb falls who's to say it will fall in the sea?

*Taken from a shiur given over Rosh Hashana 5780, in Uman.*

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<sup>37</sup> *Zchor Brit* is the name given to the *Selichot* said in the morning of *erev Rosh Hashana*. In many places, including in Uman, *Zchor Brit* is said as early as possible (around 3am), hence the reference to the 'night of *Zchor Brit*'.

<sup>38</sup> I.e. those *Tzaddikim* who are not Breslovers, and not in Uman for Rosh Hashana.



# Geula

## Yanus and Yambrus, leaders of the *Erev Rav*

*Taanit* Esther is the biggest day. It's the day when they hung Haman, the 13<sup>th</sup> was when they hung Haman. Haman merited that all his sons made *teshuva*. It's written that all of Haman's sons made *teshuva*, except for those who were hung. There were tens sons who were hung, and apart from those ten who were hung, everyone else made *teshuva*. There wasn't a single child left. The King said that whoever didn't beg Mordechai for forgiveness, his house would be burnt! All of this is contained in the verse: "And Mordechai went out before the King dressed in *Malchut* royal garb of blue and white, and with a big, golden crown." (Megillat Esther, 8:15). This is *Adam Kadmon*.

On Purim, we can merit to attain the loftiest perceptions, even greater than at *Matan* Torah (the giving of the Torah), even more than on Yom Kippur. In the future world to come, the light of Yom Kippur will be like Purim.

Now is the biggest moment. This is the first day. We find ourselves in the shortest fast; the fast began at 4:50 a.m., or there are those that say 4.55 a.m., and concludes at 6.15 p.m. It's a fast of 13 hours and 20 minutes. On a regular day, a person hasn't even started to eat; he's rushing

here, he's traveling to Uman. On a day when we forget to eat...On Yom Kippur, how is it even possible to eat? On Tisha B'Av, who can eat?

So essentially, the Rebbe (Rabbi Nachman) says that fasting is the greatest pleasure. The greatest pleasure a person can have is to fast. There is no greater enjoyment than this. If a person could fast for a week, that would be the greatest pleasure.

If Rothschild would have sat quietly, he wouldn't have died. Binyamin Rothschild-- he built all the *moshavot* (Jewish agricultural settlements) ....

125 years before the destruction of the First Temple, there was such a miracle, that we will never see the likes again. Every nation of the world, together with *Nevuchadnetzer*, brought soldiers from all over the world. Today, the world has 7 billion people. He brought two point six, and the whole world was there.

And they heard *shirah*, song, from the mouths of the *Chayot* (angels), because they weren't guilty. They were brought by force. No water remained in the *Yarden*. The *Yarden* stayed without water. The first ones swam over, the second ones passed through...the third spanned the whole *Yarden*, its whole length. Two billion soldiers had already passed across it.

And everyone came to Jerusalem. And such miracles were done for *Am Yisrael!* And one of the miracles was Purim, because the decree was in another 70 days. Haman went for 70 days, the decree was 70 days, so Am Yisrael was terrified for 70 days.

But the biggest miracle was that "the fear of Mordechai fell upon them" (*Megillat Esther* 9:3). The *Tzaddik* saved everyone. The *Tzaddik*, who was Mordechai, saved everyone.

So, the King said, whoever doesn't ask Mordechai for forgiveness, his house will be destroyed, and he will be hung on a tree! So, all of the

sons made *teshuva*, all the world saw the enormous *Tiferet* (splendor) of Mordechai.

On Purim, all the gates were opened. Purim is the moment when all the gates are opened; no gate remains closed. When they left Egypt, "But they sought to beguile him with their mouth and to deceive him with their tongues" (*Tehillim* 78:36). "Turn your pleading eyes from me" (*Song of Songs* 6:5). With one eye they looked at *Matan Torah*, and with the other eye they looked at the Golden Calf.

They said, what will be, when Moshe is no longer? Moshe will leave us in the center of the desert! The holy Ohr HaChaim explains they felt that *we're in the heart of the desert, without Moshe--* and then they immediately went and made the Calf.



Yanus and Yambrus, these two were the leaders of the *Erev Rav*. In the *Gemara Menachot* it's written that Yanus and Yambrus, they were the sons of Bilaam...It's written that Yanus and Yambrus were two sorcerers, and that these were the sons of Bilaam...

The moment the *Satan showed Am Yisrael* the funeral bier of Moshe in the sky, Yanus and Yambrus immediately took leadership over *Am Yisrael*. *Am Yisrael* was in shock-- there's no Moshe! They also thought that Aaron was dead, there were no more clouds of glory, they ran off towards Egypt. But Aharon is alive! And Moshe is alive! The *Tzaddik* is alive!

There are three lamentations...The first lamentation is for the First Temple. The second time it's for the Second Temple. And the third lamentation is for *Gog* and *Magog*, which will be before the *geula* (redemption).

Everything that has occurred up until now will appear to be nothing, compared to what will be in *Gog* and *Magog*-- it will be the nothing of nothings...!

Daniel said to *Koresb* (Cyrus), you will be the king and you won't change your mind about rebuilding the Temple afterwards.<sup>39</sup> I know that you will be king over the whole world and remember to build the Temple. He gave permission to rebuild the Temple but after a year he changed his mind, and he cancelled the permit.

The sons of Haman were advisors throughout the whole world. Haman had 200 sons, and in every place, they were fulfilling all the functions, so the sons of Haman cancelled the building of the Temple, up until the second year of *Daryavesh* (Darius), two years after Purim<sup>40</sup>.

The Prophet Haggai was told by the *Samaritans*, *we didn't know that there was any permission given for this! 18 years have already elapsed since permission was given*. So, the king went to search in the *genizas* (document depositories), in the royal *genizas* of the Kings of Persia and Medea, and they found the permit. But they didn't find the document that cancelled the permission-- this had disappeared - and the Samaritans went crazy about this.

They knew that the order cancelling the permit existed, but they couldn't find it. And so, the king was extremely angry, and he said, *I'll give you everything, gold and silver, everything you need to build the Temple...*

Haman knew that now this was the end. Haman knew that if they rebuilt the Temple that would be the end of all creation, and said to the King: If they build the Temple, the Jews will rule over the world. There

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<sup>39</sup> For greater understanding of Rabbi Berland's remarks here, please see the Book of Ezra, chapters 4-6.

<sup>40</sup> The rebuilding of the Second Temple was resumed two years after the Purim miracle occurred, in the second year of the reign of Darius (521 B.C.E.).



is no force that will be able to stand against them. No-one will be able to fight against them.

And the Purim miracle occurred two years before the rebuilding of the Temple began.

Now, it's going to be Purim, because Purim was the biggest miracle. There never was a miracle like this, and there never will be again. The Purim miracle was the biggest miracle that ever occurred...

Also, before Gog and Magog there will be a powerful destruction, there will be such a destruction - much greater than all of the holocausts, and all of the previous destructions.

But he who believes in the true *Tzaddik* will be saved from this! It's written that only 7,000 men will remain, only those who will believe in the *Tzaddik* of that generation! Because the success of a person depends upon believing in the true *Tzaddik*!



In every generation, there is a new test, and they also didn't believe in Moshe, because he suddenly came out of nowhere... Moshe *Rabbenu* was fought against. He was a man of war, he fought against Pharoah. They thought it was impossible, already, to fight against Pharoah.

A few kilometers before you approached the king's furnace, already parts of the body would start to fall off, bit by bit. Already, heads would fall off, legs, hands. You could faint just from hearing people's screams. So, the elders left him. All the elders left Moshe *Rabbenu* - and he was left alone...

Moshe and Aharon. He was left without anything. They went alone, nobody accompanied them, no-one came along to help them.

So, Mordechai was the *Neshama* of Moshe. In every generation, Moshe appears, like Devorah Haneviah. She was also part of Moshe's *Neshama*, which is why she also drowned 900 chariots. "Nachal Kedumim Nachal Kishon" (Judges 5:21). We came from Meron, we came by way of *Nahal* Kishon. *Nahal* Kishon is the brook that comes out from Gan Eden, *Nahal* Kedumim, because the brook comes out from Gan Eden *mamash*, from the tree of life....

All of this was a preparation for Purim. Devorah Haneviah also made preparations for Purim "Save me from the hand of my brother, from the hand of Esav" (Bereishit 32:12). This is Haman. So Am Yisrael asked, what will be? What will be?

Am Yisrael knew that there would be destruction, and that there would be the destruction of the Temple, and they asked Hashem - what will be? Hashem sent back an improved answer that there would be a miracle... A Jew will make *teshuvva*, and Haman will be hung, and his sons will be hung, his 10 children.<sup>41</sup>

It's said: "The sated ones are hired out for bread." (Shmuel 1:2:5) What's this 'sated ones'? The 70 sons of Haman, the 70 sons of Haman who made *teshuvva* and converted and went to learn Torah in Eretz Yisrael.

It's said: Mordechai the *Tzaddik* and Haman the *Rasha* (evildoer), Mordechai the wise, and Haman the stupid, because he told the king that Am Yisrael was 'scattered and seperated'. Why do you care that they are 'scattered and separated'?!...But if they submit themselves to the *Tzaddik* - by way of the *Tzaddik*, everyone will be united.

*From a shiur given over on Taanit Ester, 5778 (March 2018).*



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<sup>41</sup> See Megillat Esther, 9: 10-13.

## We conquered Iran in 8 minutes

(Someone came and told the Rav that there was a book called “Shivtei Yeshurun” which explains how every curse contained in the Torah will be transformed into a bracha, a blessing.)

The Komarna wrote this book, but he only explained a part of how Hashem will make the curses disappear. This is in the Zohar, in *Parshat Ki Tavo*. We need to print this out twice a year, once before Shavuot and once before *Rosh Hashana*:

Rabbi Yose asked Rabbi Yehuda: ‘Who can stand up in these curses?’ So, they sent a dove to Rabbi Shimon Bar Yochai, and asked him ‘who can stand up in these curses?!’ So, then *Eliyahu HaNavi* came and said to him: “Just now, I was in the Heavenly *beit din* (court), and they asked exactly the same question in *shemayim*, and it was said that all of these things are only *brachot*, blessings.”

***“Hashem will return you to Mitzrayim in ships”-- Devarim 28: 68.***

The meaning of this is that *Mitzrayim* will be conquered in a second. It’s like what happened now, when we conquered Iran in eight minutes. We blew everything up for them in one night. Putin wanted to start a war, but suddenly: “The fear of the Jews fell upon them” (*Megillat Esther 8:17*), so he met Bibi and hugged him instead.

Because now he doesn’t know what to do. On the one hand, he hates Israel-- but he loves Jews, because up until the age of 10 he grew up with them. So, until age 10 he grew up around Jews, and that’s why he became the president of Russia. He doesn’t know what to do, because he built all the bases for the Iranians, but he prefers the Jews, because it’s impossible to ever really rely on the Arabs.

This was the most powerful war that ever occurred in just eight minutes. And Trump is also going to fight them. He's *meshuggeh* (crazy), he's going to drive them completely insane. So now, *Moshiach* will come, and we will have the *geula*. But *Moshiach* will only come in another 200 years.

*From comments made after the morning prayers, May 17<sup>th</sup>, 2018.*



## There will be international outrage

It's written in the curses that Hashem set against Israel, in *Parshat Ki Tavo* "Hashem will return you to Egypt in ships", so return to Egypt! The explanation of this is conquer Egypt! Now, they will go to conquer Egypt, and there will be problems. There will be international outrage.

Now, there's outrage over Iran, and there's outrage over Hamas; they don't know that there will be more outrage. "And Hashem gave back to Egypt" – what does it mean, that Hashem 'gave back' to Egypt? That you will conquer Egypt, like they did in 5727 1967 – the Six Day War.

They made bridges over the Suez, and that's how they got over to Egypt. Only one tank overturned and fell into the water, a tank of 10 people – of *yeshiva* students. The first thing is that Hashem promised, "Hashem will return you to Egypt in ships". The Zohar says that the sea will open, and the whole world will come. Now, they already announced that there is going to be a war.

We're going to distribute 'helmets' to everyone, so to speak, which can stave off a nuke. They told us that the atom is going to arrive within three days, they already announced three days, so we'll be touched by it within two days, you should be prepared.

From comments made to the 'Meginei Aretz' Yeshiva, May 29<sup>th</sup>, 2018.



## The world will come and fight with Israel because of the water

The whole business is about water. The whole world is going to come and fight with *Am Yisrael* only because of the water.

“And Hashem will return you from Egypt with boats” (*Devarim* 28:68)

Suddenly, a whirlwind will come down from *Shemayim* (the heavens), and everyone will come to fight against Israel. Everyone! The whole sea will be filled with ships, there will be ships until Gaza. The whole place will be filled with ships – warships. Warships with 50,000 men.

And then, the sea will split. We will have a new *kriatt yam suf* (splitting of the Red Sea).

And everyone will be drowned in the Red Sea. Everyone. All the ships. “And Hashem will return you from Egypt with boats.” Hashem is going to bring us all back on boats.

“The same way you see *Mitzrayim* today, you won't see them ever again.” (*Shemot* 14:13)

Today, it's forbidden to go down to *Mitzrayim* (Egypt). No one should travel to *Mitzrayim* any more, and not to New York, and not to any other place, either.

From comments made in Ashdod on August 20<sup>th</sup>, 2018.



## We need to see the miracles

**Rav Berland:** All you need to do is to accept whatever Hashem is doing with love, and then it will be possible to live until 120. All we need to do is just submit to how Hashem chooses to run the world. Not to fight against Hashem, and to just let Hashem guide you however He wants to, and to see Hashem every single moment. To see the miracles that Hashem is doing every single second.

**The invalid:** This vision of good health should come quickly!

**Rav Berland:** Yes, but we need to have a little patience. We need to see the miracles. Look, all the time Iran wants to destroy us, and there are two billion Arabs all around us, and another billion *notzrim*, and another two billion idol-worshippers – all scorpions and snakes! And they are all around us.

And all together, there are only 100,000 people who are keeping Shabbat according to the *halacha*, because what is Hashem really asking from us? That we should keep Shabbat, that we shouldn't watch TV, that we should keep kosher.

Just now, we had Yom Kippur; we received the *luchot*, the tablets, anew. *Don't murder, don't steal, don't kill.* This is what Hashem is really asking of us.

*Part of a conversation between Rabbi Berland and an invalid, shortly after Yom Kippur, October 2018.*



## Moshiach is going to die

The connection between *Moshiach ben Yosef* and *Moshiach ben David* is now, 17<sup>th</sup> Kislev...Because they have now reached every level. They know the whole of *Shas* and *mishnayot* by heart....

The *tikkun* that a person actually does *teshuva* on the 17<sup>th</sup> of Kislev, this is now, *Parshat Vayishlach*...

The Rebbe revealed that he is the *Saba De Sabin* (lit: 'The Grandfather of Grandfathers', or Elder of Elders), and that he would rectify everything. The blind beggar<sup>42</sup>-- the essence of the purpose of a human being is to be blind. A person comes to the world only to be blind; this is his whole purpose.

It's like Mattiah Ben Heresh<sup>43</sup>. He took white-hot skewers and put them into his eyes...A person needs to buy white-hot skewers, and every time that he wants to open his eyes, he needs to stick a white-hot skewer in his eye. And this way, he will merit to live to a ripe old age – up to 1,000 years old! If a person doesn't open his eyes, he can live until 1,000, like Serach bat Asher, who's already 3,000 years old. In her life, she never opened her eyes.

The work of a person is to not open his eyes; this is his spiritual work, from the day he is born. Don't open your eyes! A person should be blind. Renew yourself like a young eagle, because the eagle was really the oldest one<sup>44</sup>-- he's already 5779 years old. When it was 777,

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<sup>42</sup> Referring to one of the beggars from Rebbe Nachman's tale of the Seven Beggars, from the *Sipurei Maasiot*.

<sup>43</sup> Rabbi Mattiah Ben Heresh was a Roman tanna of the second century. This account of his temptation appears in the Midrash Abkir.

<sup>44</sup> **The Tale of the Seven Beggars**, *Sipurei Maasiot*, from 'The First Day' – the tale of the Blind Beggar: "You think that I am blind. Actually, I am not blind at all. But I don't consider the entire duration of the world's existence to be even the blink of an eye. (It was for this reason that he appeared to be blind; he didn't look at the world at all. Since he didn't consider the entire duration of the world's

this was the most important number. This is *or* (light), *mayim* (water), *reki'a* (the firmament), plus another 100 *brachot*, a 100 'amens', which also equals 777.<sup>45</sup>

A person comes to the world in order to be the blind beggar, to be the most blind in the world. A person needs to be blind, and to not see anything. There's nothing to see here! *Sheker ha chain v'hevel ha yofi*. King Shlomo said this. All *yofi*, beauty, is from the *Sitra Achra* (the dark side).



The Great Eagle said that he was very old. If a person doesn't look, and he's blind, and he doesn't see anything, therefore he came into the world in order to be blind, and this is his whole work, his whole purpose. i.e. to rectify the sin of the Tree of Knowledge, because the lust was in the eyes.

Therefore, the more a person is blind, the more he merits that the light of Hashem shines on him. Therefore, a person needs to be blind, and to be born blind, and to ask Hashem to let him be born blind. It's still possible to ask Hashem to make him blind at that stage, before he's become anything.

So, if a person is blind, he hasn't even started to live at all. *I haven't yet begun to live*. Because when a person comes into the world, at that stage he hasn't begun to live at all; he doesn't have anything to live for.

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existence to be more than the blink of an eye, the whole concept of looking at anything in the world, or seeing it, didn't apply to him at all.) The Blind Beggar continues: "I am extremely old, but I am completely young. I haven't yet begun to live, but nevertheless, I am very old. This is not merely my own opinion; I also have the word of the Great Eagle."

<sup>45</sup> In gematria.



Every *erev Shabbat*, he says *sheker ha chain ve' hevel hayofi*<sup>46</sup>, but he doesn't fulfill it. He says, a woman who fears Hashem, she is praiseworthy...

And there was a person who was older than all the old people who were mentioned there in the tale of the Seven Beggars. Try to understand a little bit of what we're saying. According to this, understand that the Rebbe is the *Saba De Sabin*. If a person wants to be the *Saba De Sabin*, he needs to be totally blind, like Yitzhak was completely blind.



It's written in Tractate *Shabbat* that the *geula* (redemption) is going to be in the merit of Yitzhak. (*Shabbat 89b*). On account of *Yitzhak Avinu*, if a person wants to bring the *geula*, he needs to be blind. A person comes into the world to be blind. He's born to be blind. His purpose in life is to be blind.

Then, he can live for 1,000 years, or 2,000 years! Like Bitiya the daughter of Pharaoh, and Serach bat Asher. They've already been alive for 3,700 years.

And he hasn't begun to live at all. This old one was older than all the old people who were mentioned. The Rebbe says that there are eight elders. One of them was the Noam Elimelech. The Rebbe was the Elder of Elders, who hadn't begun to live at all, whatsoever. He hadn't begun to live at all.

Therefore, the Rebbe said that he didn't do anything until he knew this secret, until he knew the secret of this way of acting... All the Rebbe's actions, every action was according to a deep spiritual secret, like Yosef who was angry at his father.

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<sup>46</sup> "Charm is deceptive and beauty is nought." This comes from *Ayshet Chayil*, a hymn traditionally sung in praise of the Jewish woman of the house on a Friday night, when the husband returns from synagogue.

Why was Yosef angry at his father?

Where did he bury his mother?! Right next to the road! Why? Because it cost a lot of money?! Because they needed to pay \$10,000, or 10,000 Euros to the *chevra kaddisha*?! Didn't he have any money? That's why he buried her by the side of the road?! Yaakov said to himself, "Here, no one is going to ask me for any money."

If he would have buried her a little way away from the road, then the owner of whatever field it was would have asked him for money. Each one had his own allotment. So, he buried her on the road. No one would ask him for money; he saved himself the cost of paying for the burial.

How old was Yaakov when he buried Rachel? He was 99 years old. At what age did he die? 147. So, how long is it from 99 to 147? 48. From 99 until 100 is one, and then another 47 makes 48.

For 48 years, Yosef had *kooshiot* (difficult questions) about his father: "Why did my father bury my mother by the side of the road?! In the middle of the road! What, he didn't have enough money?! He was the richest person in the world! He couldn't have bought her a nice plot, somewhere? He couldn't have taken her on to *Bet Lechem*? So, what would be so terrible, if he'd taken her on to *Bet Lechem*?"

"*Lebatchila*, right from the beginning he should have just taken her to *Hevron* but it was 60 kilometers away, and that was a little difficult. But why not just take her to *Bet Lechem*, then?"

What did Yaakov say to him? "And I, on my way back from Padan, Rachel went and died on me in the Land of Canaan, on the road, while there was still a stretch of land to go until Efrat."

"*Kivrat*" ("A stretch") – Rashi says that this is 2,000 *amot*. 2,000 *amot* is 10 minutes, or at most, 12 minutes. 2000 *amot* – when he's running, a person can cover 5km an hour, or 4km an hour if he's walking

fast. Average-paced walking is 3km, so 2,000 amot is something like a 12-minute walk. He simply didn't care enough to take her to *Bet Lechem*.

Yaakov said: "No, I know. Maybe you'll say that it was raining, or that it was snowing. There was no rain, and no snow! There was nothing, it was completely dry. The land was as dry as a bone. It was already starting to erode, because it was so dry. The air was a very drying air. It was gorgeous weather! It wasn't too hot, and it wasn't too cold. In *Cheshvan*, it's already not too hot, and it's a just a little bit cold. It was wonderful weather.

"It would have been very easy for me to take her to *Bet Lechem*, but I didn't want to do that." Everything was via the word of Hashem, every action the *Tzaddik* makes, every word the *Tzaddik* says, everything he thinks, it's all according to the word of Hashem...Wherever the *Tzaddik* goes, it's only down to the word of Hashem!



So, the Rebbe says that the whole work of a person is to know that *Moshiach* needs to come at every second. In *Chayei Moharan*, 275 it says "*Moshiach* could come at any second. But: Know that *Moshiach* needs to die."

This is *haval* (unfortunate)! I'm sorry that I'm telling you this; I know this is very hard to hear. But what can we do? We have to tell the truth: ***Moshiach* is going to die.**

Where do we learn this? It's written in the Rambam. The Rambam writes that *Moshiach* is going to die, and that his son is also going to die. The Rambam here<sup>47</sup> writes that when *Moshiach* dies, the troubles will end. There will no longer be the yoke of government, but the world will continue to operate as it has been. Only, we'll no longer have the yoke

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<sup>47</sup> From the Rambam's preface to the laws of *Halak*.

of government. *Moshiach* will rule *b'kipa* (over the dome), and wisdom will increase, as it says, the land will become filled with *daat*, as the streams of water flow to the sea. And the wars will stop, as it says, that no nation will put another nation to the sword, and *Moshiach*...

It's not nice to say this, but the Rebbe Rabbi Nachman says: *Moshiach* will die, and his son will die.

Why does the Rebbe say that *Moshiach* will die? The Rambam writes that here, in the foreword to *Halak*, the tenth verse, that when *Moshiach* comes, the world will continue to operate the same way that it always has. When *Moshiach* comes, there will still be a *yetzer hara*, everything will be exactly the same.

Only now, a person won't do any *aveirot d'orayta* (sins that are proscribed directly from the Torah, as opposed to Rabbinic decree) that are punished by stoning and burning. People won't commit adultery, but there will still be big tests between a man and his wife. If the man is going to be with his wife like some sort of rooster, so he's going to turn into a rooster! He will be a rooster.

If he wants to be a human being, then he needs to be the holy of holies.



The Zohar states that in the world to come, the *yetzer hara* will be like Rachel and Leah, and not like the daughters of Lot. The daughters of Lot committed a big sin, they thought that the world had been destroyed. But go outside and look! Go, take a little trip outside! You'll see that the world is still standing.

The Rambam says: The *Moshiach* will die, and his son will die. The son who rules under him, and the son of his son. After this, it'll be the

son of his son. This thing is already referred to in the *Nevi'im*, in the prophecies; it's already hinted to in the words of the prophets:

People are going to live to 100 years old, "for the youth aged 100 will die". 100 years old is going to be a regular thing. Today, there's only 100 people in the whole of Israel who have lived until 100, who passed their century. One of them was Rav Shach, and another was Rav Elyashiv, and also Bibi's father – maybe, there were 100 people.

In the whole world, maybe there are 400 people who have lived to 100. Perhaps in Caucasia (part of the former USSR), there people will live until 140. So, people will live long lives, and there won't be any more troubles. We see it there, that the Rebbe says everything has been written. On the one hand, we see that the Rebbe is telling us new *chiddushim* (novel Torah ideas), but whatever the Rebbe is telling us, it's written in some holy book.

The Rebbe says things, and people think that maybe the Rebbe is exaggerating, or that maybe the Rebbe is making things up....

In *Chayei Moharan* 275 (or 35, in the old version), it says: The *Moshiach* is going to die, and his son is going to die. And you need to accept this with love. What can we do?! You want the *Moshiach* to live forever?!



True, the Rambam says that everything is going to stay the same: A person will still need to make a lot of effort with his Torah learning. He thinks that when *Moshiach* comes, it's all going to be easy. No! He's going to have the same difficulties. Whatever is happening now, is going to be happening then; just there won't be the burden of *parnassa* (making a living).

But learning? Getting the intellect to really work? Removing all the veils and constricting masks from the mind? It's going to be even more difficult to do it then, than it is today. It's going to be even harder!

There won't be any more *kefira* (heresy), there won't be any more *apikorsut*, people won't be committing adultery – but they will still have to work on distancing themselves from their lusts. Otherwise, a person simply can't learn Torah, and he can't get away from the 'bad'.

And when he does this, then he'll complete what's required to be fully human. *Moshiach* will be the fulfillment of humanity, to be completely different from an animal. He's not going to have even a single trace of animal nature, or of lusts. And when humanity will be completed like this, and a person will 'leave the bad', then he's not going to have any motivation.

There won't be the same tests of desecrating the *Shabbat*, but there will still be the big challenges of getting a grip on our lusts, and this will continue until the time of *techiat hameitim* (the revival of the dead). At *techiat hameitim*, that's when we'll receive a new body.

But we need to fight against the lusts all the time! When a person is sunk into his lusts, he can't learn. He has no motivation!

He needs to resurrect his *nefesh* (the lowest part of the soul associated with the body) and live the way the soul was meant to live. This period, it's *olam haba*, the world to come. When they write about the *olam haba*, the intention is that it will be a world without lusts. *Don't be like a horse...*<sup>48</sup>

The Rambam brings the verse from *Tehillim*, 32 *Michtam leDavid Ki Hasiti Bach* ("A song of David on the *michtam*, I have sought refuge in You. Don't be like a horse, like a mule, not understanding..") The

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<sup>48</sup> *Tehillim*, #32

meaning of this is: Don't be stuck in your materialism, and don't be immersed in your lusts!



When a person is sunk into all his lusts, he's an animal. So, we say in Psalm 32, at the end of the Psalm: Don't be like a horse, or a mule, that doesn't understand! A person should distance himself very far away from his lusts.

The Psalm continues: "Don't be like a horse, like a mule, lacking understanding and adorned with a bit and a bridle to restrain it, so it can't approach You." Because the *bebema*, the animal can't control itself, and it operates according to its gut instincts, and its reflexes. The motivation that guides the *bebema*, the animalistic part of the body, is something external, because this animalistic nature is external.

Now, we can see how Yosef prophesized about the sheaves: "we were binding sheaves in the middle of the field, when behold! My sheaf rose up and stayed standing; then behold! Your sheaves gathered around and bowed down to my sheaf."<sup>49</sup>

All the sheaves bowed down to Yosef's sheaf. They weren't worthy of being a "human" here, yet Yosef motivated himself from within, which is the way of a true human being. A person is made in the image of God. The form that we have received is the Divine form.

Yosef had already broken his lust. When you become totally human, you start to be motivated by the same things that will bring you to completeness. Today, people are greatly troubled by the need to make *parnassa*. A man needs to go and gather money, so it's very hard for him to focus on his studies.

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<sup>49</sup> *Parshat Vayeishev*, 37:5

But then, the *parnassa* will be plentiful, bread will grow on trees, and a person will be able to live just by eating the fruit alone. Everyone will have a few goats, a few sheep, and he'll have a plentiful supply of milk. Not milk like we have today, which is really poison; everything will be completely different.

So, these lusts are called the bad *middot* (character traits). And *Moshiach* is going to be at the peak of *shleimut* (completeness), and unique in such a way that there is no other completeness after him. He will be clean from all the lusts, and this will propel him to bring *shleimut* (completeness) to the rest of the world, and nothing else except this completeness will motivate him.

Only if he wishes it, a person will achieve the name of 'being free from all lusts', which is essentially the *middot tovot*, or good characteristics.

*From a shiur given in Musrara, Motzash Vayishlach, on November 24<sup>th</sup>, 2018.*



## **A prayer gathering to awaken the people**

Shortly before a prayer gathering organized for Sunday night, the 8<sup>th</sup> day of Chanuka in *Hevron*, December 9<sup>th</sup>, 2018, Rabbi Berland recorded the following announcement:

“The Rav is announcing here that there is a prayer gathering to awaken people, in *Hevron*, after the 8<sup>th</sup> candle. Everyone should first light their candles, and then afterwards, everyone should travel to *Hevron*, at midnight, 24:00, until 2:30 am. There, they should finish



the book of *Tehillim* by the *Mearat HaMachpela*. And then afterwards, they should say the *Tikkun HaKlali*, then return to Jerusalem.

The Rav is asking everyone to please come to the prayer gathering, because this thing is extremely important to me. The Rav is currently in life-threatening danger, so everyone has an obligation to come to the gathering, without any exceptions. From all the classes, from all the different groups of people, *chilonim*, religious people, *kipot srugot* (knitted kippas, i.e. National Religious), black kippas – it doesn't matter how they dress.

Everyone is obliged to come to the gathering that is taking place for the *hatzlacha* (success) of *Am Yisrael*, and in order to prevent a new *intifada*. That they shouldn't fire more rockets at the South, or at the North, and that no more Jews should be injured<sup>50</sup>, until *Mosbiach ben David* will come and rectify everything.”



## The calamities will only take place in another 200 years

*Mosbiach* will come without anyone dying. If people don't do *teshuva* before the next 200 years, that's before the end of the 6<sup>th</sup> millennia – now we're in 5779. In another 221 years, that will be the end of the 6000.

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<sup>50</sup> Early in the morning of December 10<sup>th</sup>, 2018 – just as this prayer gathering was ending - a number of Jews were injured in a shooting attack near Bet El. One of them, a pregnant young woman named Shira Ish-Ran, lost her unborn baby as a result of being shot in the stomach. Shortly afterwards, two soldiers were shot dead in another terror attack in Givat Asaf, close to Bet El, together with a female civilian who was seriously wounded.

So, 28 years beforehand. Why 28 years? Because every hour of Hashem is 41 years and 8 months. If you divide 1000 years, (which is one 'day' for Hashem) into 24 hours, so 500 divided by 12, each hour is 41 and 2/3 years. Every third is 14 years (or to be more precise, 13.8 years).

So, a third of 42 is 14. It's written: 'Two thirds before the end of the 6<sup>th</sup> millennia, then there will be awful calamities, and the world will be destroyed. This is 28 years before the end of the 6<sup>th</sup> millennia, like *kabbalat Shabbat*, which is 40 minutes – 2/3 of an hour.

At 40 minutes before sunset, Shabbat candles are kindled in Jerusalem. So, also with the world – 40 minutes before the end, which is 2/3 of an hour, and an hour is 42 years. So, 28 years before the end of the world.

And so, this will be in another 200 years. And then, there will be the most blood-drenched world war – that's what is written in the Midrashic compendiums. In the *Midrashim*, it's written that:

In the days that the *Moshiach* comes, there will be a terrible war. People will be chopped and sliced into bits, because everybody will have done so very many transgressions, that it's impossible to atone for any other way.

It's written that in the war of Gog and Magog all the mountains will totter and melt. All the mountains will collapse, the big mountains! They will collapse because of all the explosions. All the mountains!

But whoever is with *Rabbenu* (Rebbe Nachman of Breslov), and whoever will do an hour a day of *hitbodedut* (talking to Hashem in your own words), and whoever comes to pray together with the Rav – so they have nothing to fear. Not him, and not his children, and not the children of his children, all his grandkids.

It's written that Hashem will bring all the 10 plagues, but this will be on the *goyim* (the non-Jewish nations), not on the Jews. It will be only on the non-Jewish nations. We have nothing to be afraid of! These things are only going to occur in another 200 years.

(Someone from the audience commented: *Chas v'shalom, that this will only be in another 200 years! This should only apply to the hard things!* The Rav replied:)

The good things will happen now. All the good things will start to happen now.

*From comments made on Motzash, the 23<sup>rd</sup> of Kislev, 5779 (December 8<sup>th</sup>, 2018).*



## There will be salvations for Am Yisrael

*A day before the first Israeli elections of 2019, another prayer gathering was organized in Hevron. A month beforehand, Rabbi Berland released a message saying:*

“All of us are obliged to come to the giant prayer gathering in the honor of *Pesach*, that will be held in *Hevron*, at the graves of the Patriarchs in the *Mearat HaMachpela*. On Monday night, going into the 4<sup>th</sup> *Nissan*, 5779 (April 9<sup>th</sup>, 2019), each person is obliged to come to the prayer gathering, and to donate the *hezit hashekel*<sup>51</sup>. People need to give at least 100 shekels.

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<sup>51</sup> The Half Shekel was originally mentioned in *Parshat Ki Tisa*. It was traditionally paid before *Pesach* for the upkeep of the Temple. There are varying traditions about the Half Shekel in our times, with some commentators saying it should be paid by every man, woman and child before Purim, in remembrance of all the Jews who were saved from Haman and the enemies of Israel. The *Kaf Ha-Chayim*

Each and every person should take care of their *trumab* (contribution). Hashem is with you, give with an *ayin yafa* (good eye), and there will be salvations within *Am Yisrae<sup>l</sup>*<sup>2</sup>.

Such miracles haven't been seen since the creation of the world. From this moment, the salvations will begin that haven't been seen since the creation of the world. Amen, and amen.

*From a message publicized on March 12<sup>th</sup>, 2019.*



## **Moshiach is the soul of Moshe**

*Moshiach* is the *neschama* (soul) of Moshe, and Moshe came from Midian. At the beginning, Moshe was a Midianite, and his father-in-law was a Druze. All the Druze say that they are descended from Yitro.

There is a *kooshia* (a difficult question): Why did Moshe give the name 'Gershon' first? He should have given the name 'Eliezer' first, and only after that Gershon, according to his own reasoning; i.e., he gave his son the name 'Eliezer', to signify that he was 'saved from the sword of Pharaoh'.<sup>53</sup> And he gave his son the name 'Gershon', to symbolize

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wrote that the purpose of the donation is to attain atonement, which is why every person should be included.

The Rambam wrote more about the *halachot* of the Half Shekel in Laws of *Shekalim* 1:5.

<sup>52</sup> Three days afterwards, on March 15<sup>th</sup>, terrorists in Gaza fired 2 Fajr rockets at Tel Aviv, which failed to be intercepted by the Iron Dome. *Baruch Hashem*, the rockets caused no casualties.

<sup>53</sup> After Moshe killed the Egyptian in Egypt by uttering the Ineffable Name, he was tried for murder by Pharaoh, and sentenced to be executed, but in a miracle, Hashem caused Moshe's neck to turn to marble, saving his life. Moshe subsequently escaped to the desert, and ended up in Midian.

that 'I have been a stranger in a strange land' – but this happened *after* he was saved from Pharaoh.

It would have been more fitting to first name his son after the miracle that saved him from Pharaoh, and only afterwards because he was a 'stranger in a strange land'.

When Pharaoh came to kill Moshe, his neck turned to marble. When they come to murder a Jew, his neck turns to marble. Once upon a time, when they came to murder a Jew, his neck would turn to marble.

Rav Natan relates in *Likutey Halachot (Brit Milah, 5)* that the Torah doesn't tell us this about Moshe *stam*, for nothing. Rather, it comes to teach us throughout the generations that there will be a miracle for each Jew; when they come to kill him, his neck will turn to marble.

And this was the miracle that occurred on the 13<sup>th</sup> of *Adar*, in the time of Mordechai and Esther, when they came to murder all the Jews, and no Jew was killed. According to the laws of nature, this was impossible. 127 nations could have murdered all the Jews.

In *Hevron*, they murdered all the Jews just because of one woman. 67 Jews had their arms and legs chopped off, by the Arabs, *yimach shemam*. And they wanted to send them help, but the British said that this would only infuriate the Arabs. So, the Jews of *Hevron* suffered the most awful torture, the suffering of hell, until they died, without arms, without legs. The Arabs cut their limbs off with axes and submitted them to every type of torture in the world, until they killed them.

But on Purim, there was a miracle, so that not even one single Jew was murdered. No Jew was killed, nothing happened to even a single Jew, across all 127 states.

All the Arabs, all the Druse, they all hate Israel. Everyone is waiting for our downfall – but this isn't going to help them. Before *Moshiach* comes, we will have to run away and hide in the desert.

Rabbi Eliezer Berland

*From comments made on April 7<sup>th</sup>, 2019.*



## **Every house should have a prayer**

*Rabbi Berland founded the “Tiferet Zion” organization which is specifically devoted to printing the Rav’s prayers and distributing them. In 2019, Rabbi Berland started to emphasize the importance of getting more of his prayers out to the world.*

Rabbi Berland wrote:

*Be strong and strengthen others.*

*Distribute all the prayers from Tiferet Zion, until there won’t be a house in all of the nation of Israel that won’t have a prayer from the Rav.*

*In the merit of Rabbenu HaKadosh, the holy and awesome Rebbe, and in the merit of the holy, pure Torah.*

*Your faithful servant,*

*Eliezer Berland*

*From a message publicized on May 19<sup>th</sup>, 2019.*



## They won't have any more suffering

*Rabbi Berland organized another prayer gathering in Hevron, for June 6<sup>th</sup>, 2019, the day before Shavuot, 5779. Ahead of that gathering, he released the following message:*

Barren women will conceive, and all the blind people will see, and the deaf people will hear, and the amputees should receive hands, and the crippled should receive legs.

“In this prayer gathering, people will be healed from all the diseases. From the age of 3 and up, everyone is obligated to come, without any exceptions. Everyone who comes to the gathering will immediately start functioning normally again. They will function normally, and they won't have any more suffering, not for even a second.

Everyone will be freed from their cancer and from their paralysis... The whole of *Am Yisrael* has an obligation to come to the *atzeret*.

*From a recording made on June 2<sup>nd</sup>, 2019, (Iyar 28<sup>th</sup>, 5779).*



## All the nations will gather against Israel

Today, Moshe *Rabbenu* is being revealed, the 4<sup>th</sup> of *Sivan*. And *Gog and Magog* will be in *Cheshvan*. All the nations will gather against Israel. Moshe will blow on the *shofar gadol*, and the whole Torah will be heard from one end of the world to the other.

And then, all the nations of the world will come. They will come on warships. It's written in the *Zohar* (at the end of *Ki Tavo*), that the whole sea will be filled with ships. And then the sea will split and will crack open. In the month of *Cheshvan*, there will be the apex of the wars.

“The 4<sup>th</sup> of *Sivan* is the beginning, and in the month of *Cheshvan* the Third Temple will be rebuilt. We need to not give up! Everyone say “it’s forbidden to give up!” And then, the Temple will be built, that will never again be destroyed.

*From comments made the end of the prayer gathering that occurred in Hevron at the Tomb of the Patriarchs, shortly before Shavuot 5779, on the 4<sup>th</sup> of Sivan, (June 6<sup>th</sup>, 2019.)*



## The biggest gangster will become the most righteous man

At the moment that *Moshiach* will be revealed, *Armilus HaRasha*, the head of the mixed multitude, or *Erev Rav*, will come, together with all of the nations of the world, and he will try to fight against the *Moshiach*. So, then the *Moshiach* will escape to the desert, together with some simple, pure-minded people, and there they will hide out for nine months, the same amount of time it takes to bring a pregnancy to term.

After nine months, the *Moshiach* will return and reveal himself openly to everyone, and then everyone will reconcile with him and make peace with him. The Rav said that the moment *Moshiach* receives his spiritual crown on the day of *hakbel*, soldiers will come from all over the world, with warships from all the nations of the world, against *Eretz Yisrael*.

We are now preparing the Yom Kippur of 5776, preparing Yom Kippur, a day of salvation in 5781 when *Rosh Hashanah* will come out on *Shabbos* and *Pesach* on *Motzaei Shabbos* and there will be a *Purim Meshulash*, when there will be the *geulah*. Then it will be a day for relief,



5781, the true salvation for Israel, which Daniel prophesized will be in two thousand and three hundred, morning till evening, 2300 years, which will end in 5781, the year of Israel's salvation.

And now we are preparing these same six years, and those six years from 5776 until 5781; these are years of redemption in which the people of Israel will do *teshuva*. The biggest criminals will do *teshuva*, because there are no secular people among the Jews, and no criminals among the people of Israel, and no wicked people of Israel.

These are all just stages in the salvation; it's all stages in the development of the soul, in accepting the parts of the soul. The biggest gangster in the end will become the most righteous man.

*From comments made in South Africa, Elul 5774.*



# Tzaddik

## Don't be fooled by Bilaam

A person needs to go through every type of *mochin*. When a person stays 'small minded', he is in grave danger that every 'Bilaam' will come and start influencing him. The Rebbe says in Torah 47 that the moment a person begins to look for 'interpretations', immediately some 'Bilaam' shows up, and everyone runs to this 'Bilaam', everyone rushes to come and hear what he has to say.

He says things in a nicer way, he's a much more engaging speaker-- he's got more to offer than Moshe *Rabbenu*. "He knows the higher wisdoms." In some respects, he was even greater than Moshe *Rabbenu*. It's written in the holy books: "And no one else arose in Israel like Moshe" - but among the nations of the world, yes, someone did. Bilaam was greater than Moshe.

He was said to be *gilui eynayim*, a man with uncovered eyes. He could see the *Shechina* with uncovered eyes...Hashem did this on purpose. He gave the *Sitra Achra* (dark side forces) greater spiritual levels than he gave to the *Tzaddikim*, for them to be able to lead people astray.

The *Gemara* in *Sanhedrin* says: Even if false prophets make the sun and moon stand still in the firmament, don't believe them. Such great

powers were given to the *Sitra Achra* that he could make the sun stand still, like Moshe *Rabbenu*, like *Yehoshua Bin Nun*.

What's going to be, if you come across some sorcerer and he says: "You want to see that I'm telling you the truth? See, now the sun is standing still in the sky! Look at the clock, see, it's not moving. It hasn't moved for an hour!" Are you going to start believing in him?

But we have the Torah! After Moshe *Rabbenu* brought the Torah down, we could also stop the sun, and halt the moon. We have the words of our *Tzaddikim*. Nothing in the world can take us away from the words of the *Tzaddikim*. He made the sun and moon stand still? We're not even interested.

The *Gemara* tells us: The *Tanna Rabbi Yossi HaGalili* said: The Torah reaches to the end of the *daat* (spiritual knowledge) of the star worshipers, and so the Torah was given to rule over them, so that even if they make the sun stand still..." etc.

The forces of idol worship, the magicians and the sorcerers, they have so much power! They can even get the sun to stand still in the middle of the sky. "Even if he halts the sun in the middle of the firmament, don't listen to him." Even if some non-Jew comes and makes the sun stand still in the heavens for an hour, know this means nothing. After we received the words of the *Tzaddikim*, nothing else in the world counts.



If Korach comes and starts screaming about Moshe *Rabbenu's mezuzah*-- what difference does it make, that he's screaming about the *mezuzah*?! Moshe said, 'affix a *mezuzah*', so, we affix a *mezuzah*!

Korach said *there are kooshiot* (halachic questions). *Why we should have a mezuzah*? And it's true that if we are living among gentiles, you

won't even see the *mezuzah*; it's put inside the wall and they put cement over it! You can't even see it! And your house is full of holy books so why do you even need it?!

But a person who merits, and who believes in Moshe *Rabbenu*, he'll receive such an awesome light from that *mezuzah*. Indescribable light comes out of the *mezuzah*, that he'll never see reflecting off any holy book in the whole world. Even if there are a million books in the house, the light comes out from the *mezuzah*, and not from the holy books.

Whoever merits, and submits himself to Moshe *Rabbenu*, he will see the light coming off the *mezuzah*, so he has no difficulties when Korach starts saying, "What's all this about a *mezuzah*? It's just going to be covered up with cement! What's the point of doing it?"

I have a cupboard that contains 1,000 holy books, and even if you bring a *Sefer Torah*, it's still not going to help you. Even though a *Sefer Torah* is greater than a *mezuzah*, if you stick a *Sefer Torah* up on the wall, it's not going to help you. *Dafka*, you need to have a *mezuzah*.



So *Rabbenu* explains here that the very moment you start seeking explanations, some Bilaam immediately stands up, and starts telling you everything backwards. He'll say: "That's not important! Who told you that it's forbidden to steal?! You don't need to get up for *Chatzot*."

A person needs to be strong, strong and unswerving. This is what happened to all the nations of the world, because all the nations of the world were close to making *teshuva* after witnessing the 10 plagues and the splitting of the seas. They wanted to make *teshuva*, already. They heard the 10 commandments in 70 tongues, in all the languages of the world, and they were ready to make *teshuva*.

They heard, “Thou shalt not steal; Thou shalt not murder.” A man steals; he breaks into a bank somewhere, and suddenly he hears: “Thou shalt not steal!” All the walls are shaking, he hears it in English, in French, all the languages. The thieves get scared and go to talk to their sorcerers.

The thieves ask: “What’s going on here? It’s written: ‘And you will live by them’, and not ‘you shall die by them’. Is this the end of the world? Is Hashem going to bring another flood to the world? How are we going to survive? ‘And you will live by them’ and not die by them, but if we don’t steal, how are we going to live? This one steals things, that one kills people, each one has his own way of making *parnassa*. Is Hashem taking our *parnassa* away?”

They go to the sorcerers and the magicians to ask them what to do. Every nation in the world heard “Thou shalt not steal” in 70 languages. He suddenly gets scared that if he steals, some stone from the ceiling is suddenly going to fall on him. So, what do all these sorcerers and magicians do? All of them know how to combine names, so they fly over to Bilaam in a second.

They get to Bilaam, and Bilaam is the biggest sorcerer of all. They say to him: “What’s going on here? Hashem said, ‘don’t steal, don’t murder’; what’s going to be with our *parnassa*?’ Bilaam says to them: “Hashem will give to His people; He will bless His nation with peace. This was just for the Jews; this wasn’t for you.”

They say: “If so, why was it in 70 different languages?”

Bilaam replies: “Moshe *Rabbenu* arranged things like that to give himself some publicity. This isn’t for you. You can carry on stealing and carry on murdering.”

They say to Bilaam: “And what will happen if we steal something and then die as a result? Or we kill someone and die? You’re telling us

to go and steal and go and murder, but we heard 'Thou shalt not steal, thou shalt not murder...' And if we steal and murder and then that same second we die, because some stone from the ceiling will fall on us and kill us? Are you taking responsibility for our lives?"

He said, "Yes, gentlemen, I'm taking responsibility. I'm responsible for all of you. Believe me, I'm a true prophet. I'm telling you only the pure, unvarnished truth. You can steal, you can murder, and nothing is going to happen to you. You'll see, if you have one day stealing and murdering and nothing happens, then you'll believe me.

"Start tomorrow and see if anyone dies. I'm prepared to be killed in their place, if so. You can kill me." So, the next day they go to mug someone, and they see it works a treat. They say, "Bilaam is a true prophet! We see that whatever he sees is the pure, unvarnished truth!"



A person can spend his whole life following this sort of 'pure, unvarnished truth'. He's following the 'highest truth', he's maintaining all his foolish ways and yet he's successful! He doesn't wake up for *Chatzot*, everything is still great. He doesn't get up for the *vatikin minyan*, and everything's still great. Everything's wonderful!

He found himself a 'Bilaam' to encourage him to not wake up for *Chatzot*, and to not do *hitbodedut*, and to not pray with any real *kavana* (intention), and to not follow a single piece of Rebbe Nachman's advice.

He's found his 'Bilaam' to encourage him, and nothing bad happened! He still got married, he's still successful, he still has *parnassa*, he still has a nice detached house, everything is great! He found a 'true prophet'.

God forbid, a person can search for the 'pure, unvarnished truth', and wind up with some 'Bilaam' who will encourage and strengthen

him and make him feel happy about what he's doing. He doesn't want to fall into *yeoush* (despair), God forbid, he doesn't want to get depressed. Sadness is the worst thing of all. Quite the opposite: He should make himself happy! He should enjoy his life a little!

But what was their mistake? Why were these nations of the world guilty, in raising up a Bilaam to cause them to stumble? They innocently wanted to stop stealing, already; they wanted to stop killing.

Their error was in the way they used the Divine name, and the way they used their magic, to fly in from every corner of the world, from England and from France. They flew in to see Bilaam the *rasha* (evildoer) in Babylon from every corner of the world. With that same name, they could have flown over to see Moshe *Rabbenu*! With that exact same name!

You heard 'don't steal, don't murder', and then Bilaam says: "Moshe *Rabbenu* did all that." If Moshe is behind it, so let's fly to Moshe! Let's go and ask Moshe what's going on here! You're telling us, Bilaam, that it's okay to steal, and it's okay to murder?! What are you saying? You're encouraging us to not wake up for *Chatzot*? And to not do *hitbodedut*? Everything's going to be okay; the Rebbe will still love you...

What are you saying???

What sort of 'pure, unvarnished truth' is this???



So, their error lay in the fact that once Bilaam revealed to them that someone called Moshe *Rabbenu* was behind all the voices they'd heard, they should have then asked him: "Where is Moshe *Rabbenu*? What's his address? What road does he live on? *Har Sinai*? okay, we'll recite the hidden names, and it'll show us some place in the Sinai desert, and we'll fly off to him and ask him."



If they'd have come to Moshe *Rabbenu*, they would have heard something else entirely. That they do need to wake up for *Chatzot*, and they do need to do *hitbodedut*, and they need to wake up for *vatikin*, and they do need to pray word by word, with proper intention-- they would have heard some completely different things!

“What’s going to be? How are we going to make *parnassa*?”

“You’ll get your *parnassa* a different way. Hashem is not going to forsake you.” *Moshe Rabbenu* would have strengthened them to make *parnassa* without stealing.

Man’s mistake is always that he hears something that stirs him; he hears something amazing that inspires him, and then he runs off to some ‘Bilaam’ who is going to reinforce him against what he just heard.



The Rebbe explains to us in *Likutey Moharan 2: 57* that, the moment a big *Tzaddik* comes along and starts strengthening people, helping them to serve Hashem, to do *hitbodedut*, to pray word by word with *kanvava* (proper intention), waking them up for *Chatzot*, studying *Gemara*, and tells them that the *tikkun* (rectification) of the world will only come about through prayer with proper intention, each letter you utter brings a myriad of people to *teshuva* even if you aren’t seeing this.

We need to study *Gemara*! All the Rebbe’s way is connected to learning *Gemara*. Lesson 1:3 of *Likutey Moharan* explicitly talks about learning *Gemara*. *Gemara* is *malachim*, angels. G = *Gavriel*, M = *Michael*, R = *Raphael*, (U) = *Uriel*. Every letter in the *Gemara* immediately creates four angels: *Gavriel, Michael, Raphael and Uriel*.



At this very moment, what does the *Baal Davar (Satan)* do? He immediately arranges someone who mocks and nullifies the Rebbe's words. He says, "We need to live a little! Why do we even need all these other things?"

The Rebbe tells us, all this happens at the exact moment that someone starts explaining things. If a person is all fired-up and enthusiastic, he can still overcome this. Just don't start asking other people, "should I dance, or shouldn't I dance? Should I get excited, or should I not get excited? Is this really okay, or not okay?"

The moment that first flush of enthusiasm strikes, he enters to the very height of holy enthusiasm! At that moment, he can reach such awesome heights!

The Rebbe explains in Lesson 27 that now we've arrived at the splitting of the sea...So the Rebbe says it's written in *Gemara Tractate Sotah 32b* that the moment they came up out of the sea, they lifted up their eyes to sing *shira* (song). This is the language of the *Gemara in Tractate Sotah*...

The Rebbe reveals something new about this, that it's impossible to sing a *shira* to Hashem, unless you 'give your eyes'-- only if a man guards his eyes. Rav Natan explains in *Orach Chaim, halacha 5*, letter 3, on the *halachot* of *tefillin*, that this is the biggest secret of all. The matter of the eyes is the single biggest secret, and that's where all the tests occur.

All the tests *dafka* occur around the subject of guarding the eyes. It's *dafka* around the eyes.

Rav Natan says that the elder who is the greatest of them all is the blind one. Thanks to him, the light of *tefillin* is brought down. It's already been explained in *Etz Chaim*, in the section *Shaar HaNikudim*, that this is the light of the eyes. So, there is a secret that's called 'the light of the eyes'.

Hashem created all the worlds. And He created *Adam Kadmon*, and He created him with a head, and a pair of hands, and with legs, and similar spiritual aspects. There is nothing physical to grasp here; *Adam Kadmon* had no physicality.

And He also created him with eyes, and so the letters started to bring the light out of those eyes-- all the light of the Torah, and all the light of wisdom, and everything that Hashem had created within all the worlds, like the world of *Atzilut*, and the worlds of *Briah*, *Yetzirah* and *Asiyah*. The holy Ari explains all this, which was explained to him in a revelation from *Eliyahu HaNavi*, that all this spiritual light started to go out through the eyes.

If a person doesn't close his eyes, everything will be burnt. If a man walks around with his eyes open, he burns himself up.

And this is what Rav Natan explains in *Likutey Halachot*: all the spiritual light, everything comes out from the light of the eyes. And this is the matter of the *tefillin*, that by donning *tefillin* a person will merit to guard his eyes. He puts the *tefillin* on his head, and this shuts his eyes for him. The *tefillin* has the power to close a person's eyes.

*Rabbenu* explains how a person can say the *Shirat HaYam* (Song of the Sea). The Song of the Sea contains all the prophesies. Someone who says the Song of the Sea with *kavana* and enthusiasm, word by word and letter by letter, will merit every salvation! It contains every salvation for every day and every moment.



We will all merit to have the *Beit HaMikdash* (Temple) and the *Kotel*, and to be at the *Kotel* every day. Everything can be found in the Song of the Sea. "They gave their eyes to say *shira*". This explains when a person can recite *shira*. *The Midrash Rabba* says: "Your mouth will

open with wisdom, and a Torah of *chesed* (kindness) will be on your tongue.”

To say the Song of the Sea, to sing, this is the greatest wisdom that exists in the world. There is no greater wisdom than to know how to sing and dance, there is no greater wisdom than this. The Rebbe says: All the wisdom is activated by singing and dancing. The greatest wisdom is songs and *niggunim* (melodies) - but in order to do this, we also need wisdom, the greatest wisdom.

But Hashem gives wisdom to His wise ones. If a person is truly wise, and his brain is full of *Gemara*, he can start to sing and dance with the most enthusiasm in the world!

And this is what the *Sfat Emet*<sup>54</sup> explains: “And so, Moshe and the Children of Israel will sing”. He says that the essence of the whole creation, and the entire point why a Jew was created, is only for him to sing to, praise and thank Hashem. Singing to and praising Hashem is the deepest wisdom. It’s not a meaningless thing, that he can sing, laud and bear witness to the reality of the Creator, that he can bear witness to the Creator’s miracles.

And this is the secret, that everyone who recounts more miracles, he will merit to see more miracles. If he prolongs his *seder* night until morning light, and he recounts the miracles and the wonders, he will merit more miracles and wonders revealed to him, that haven’t been since the creation of the world.

Hashem wants to make miracles and wonders for every generation, that haven’t been since the creation of the world, and all this depends on the joy of Pesach, and on the *mochin* (intellects) of Pesach that are received on *seder* night, and then continue throughout a whole week of days.

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<sup>54</sup> Rabbi Yehudah Aryeh Leib Alter (1847–1905), author of *Sfat Emet* commentary on the Chumash.



Half a year before he died, an enormous door fell on the *Chiddushei HaRim*<sup>55</sup>. He'd asked the *gabbaim* (attendants) to fix the door, and they hadn't harkened to his voice. He had been someplace, and said, "In a little while I will return. Please fix the door." But they didn't listen to him.

The moment he returned, the door fell on him and seriously injured and crushed his leg. He was immobilized for half a year before he died, and experienced hellish pains, to the point where his doctors said they'd never seen such terrible suffering before.

They said to him, "Rebbe, you are exempt from praying."

He responded, "I'm exempt from praying?! The only thing that's keeping me going is praying! That's what's keeping me alive, that's what strengthening me throughout this terrible ordeal."



## **If Pharaoh had known that they were departing forever, he would have agreed for them to leave**

When the Children of Israel left *Mitzrayim*, Datan and Aviram didn't walk behind Moshe *Rabbenu*. The sea split for them a second time, in their own merit. The *Wellsprings of Torah* asks a question in *Parshat Beshalach* on the verse: "The water was like a wall for them on their right and on their left". How was it that Datan and Aviram didn't die in the plague of darkness?

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<sup>55</sup> Rabbi Yitzchak Meir Rotenberg-Alter wrote many books of commentary on the Torah, and was the first Rebbe of the Ger Hasidic dynasty.

The Midrash says of Datan and Aviram that no one told them that they were leaving *Mitzrayim* or going to *Eretz Yisrael*. No one told them this secret, and they thought that they were just going to Mount Horeb, and then returning back. And they said that going to Mount Horeb and back wasn't worth all the effort for them.

No one told them that they were leaving completely. If they'd have been told that they were going for good, and not coming back, then they would have left.

Why weren't they told? Because every little thing they heard they passed on to Pharaoh. If Pharaoh would have been told that the Children of Israel had no intention of returning, he wouldn't have chased after them, and then the Sea of Reeds wouldn't have split.

If Pharaoh would have known that they were leaving forever, he would have agreed for them to leave completely. But instead he was told, "We will go for three days' journey into the desert." They didn't tell him that they weren't coming back.

Moshe didn't lie to Pharaoh. He said, "We will go for three days' journey into the desert, to sacrifice to Hashem, our God." Pharaoh understood that they would return. And Moshe requested that Pharaoh should give them three days, but he didn't say that they were going to come back after those three days.

Pharaoh simply inferred that they were going for three days now, and that they would return afterwards. Hashem only said three days, Moshe only said three days, so Datan and Aviram thought that they were only going to Mount Horeb, for the giving of the Torah, and this wasn't worthwhile for them.

"So, the Torah will be given...we could also experience the giving of the Torah in Egypt, we could have *Matan* Torah in Egypt too!"



A person listens to a tape, or a recording of the *Tzaddik* speaking, but the *ikker*, the essence is to see the movements the *Tzaddik* makes. The *ikker* is these movements, which speak volumes. A person listens to a recording; he can also listen to the recording while still under his duvet.

Datan and Aviram said, “we’ll listen to *Matan Torah* in Egypt. We’ll hear it; there are going to be sounds that travel from one end of the world to the other, and it will be translated into all 70 languages, so we’ll also hear it.”

So Datan and Aviram really didn’t want to leave *Mitzrayim*. Suddenly, they heard that everyone was going to *Eretz Yisrael*. Pharaoh sent spies to accompany the Children of Israel out of Egypt, and Pharaoh’s messengers came back with the message that the Children of Israel didn’t intend to come back. So, Datan and Aviram started running.

They already saw that the sea had split, and already covered over the Egyptians. So, it’s written a second time, “the sea was like a wall for them on the right and on the left.” So, when did they develop the *emuna* to believe in Moshe *Rabbenu*? The people who left *Mitzrayim* believed he was the *Tzaddik* of the generation.

Datan and Aviram just believed that Moshe *Rabbenu* was a good leader, and they believed that he knew how to make use of Hashem’s holy names, and bring down the plague of wild animals, and the death of the firstborn, by using these names. It really could be that Moshe knew how to curse, but Bilaam also knew how to do this.



As Balak said, “If you bless, they will be blessed, and if you curse, they will be cursed.” Bilaam also knew how to curse. If Bilaam cursed someone, then they would die. So, who said that Moshe was better than Bilaam?!

It’s written in the *Midrash HaGadol* that Bilaam was certain that when Israel left Mitzrayim they would call him. In the Midrash there were different opinions. One said that Bilaam was Lavan himself. The Ari said that Bilaam was a *gilgul* (reincarnation) of Lavan.

Another one said that he was the son of Lavan. Yet another one said he was Lavan’s grandson. So, if he was the son of Lavan, that would mean he was the brother of Rachel and Leah. And if he was the grandson of Lavan, that made him the nephew of Rachel and Leah.

Thus, he was around 400 years old now, so it was fitting to call him (to get the Children of Israel out of *Mitzrayim*). Instead of some youngster, aged 80 years old, they should have called Bilaam. So Bilaam said, (*Tehillim 112*): “The wicked man will see this and be angered. He will gnash his teeth and melt away.”

Bilaam said, “I’m going to take vengeance against Moshe *Rabbenu* for this. I’m not going to forgive Moshe *Rabbenu*, that he was so brazen to take my place. What, Moshe *Rabbenu*, that small kid aged 80...he’s 300 years younger than me! What, he should take my place?!”

So, the Midrash says: “The wicked man will see this and gnash his teeth and melt away. The desires of the wicked will be lost.”

In the end, after 40 years we see his end that he was killed, according to the Midrash, but this isn’t what we’re told in the *Gemara*, that “The people of bloodshed and deceit won’t live out half their days.” This was also said about Bilaam. In *Sanhedrin* it’s written that he was only 33 years old.



But there's a midrash that he was the son or grandson of Lavan, so he'd already lived for 400 years, and he said he was going to take vengeance against Moshe *Rabbenu*, for taking his place. "He should have called me! He should have behaved with proper decorum (*derech Eretz*). Here's an older man, the nephew of Rachel and Leah, and everyone knows what is written, that, 'If you bless, they will be blessed, and if you curse, they will be cursed.'



So, those people who went out with Moshe *Rabbenu*, they didn't really believe that he was the *Tzaddik* of the generation. They thought that he had some sort of power to curse, and some sort of power to bless, but that Bilaam also had the power to curse and to bless. So, what's the difference between Moshe and Bilaam?!

We still haven't seen the difference between Moshe and Bilaam. Bilaam also curses, Bilaam also blesses, and he also curses and blesses.

Just because a person's blessings materialize, maybe he's still just a 'Bilaam'? Who says that he's a *Tzaddik*? It could be that some Arab once gave someone a blessing, and his blessing worked. That still doesn't mean he's a *Tzaddik*.

Even though they were following after Moshe *Rabbenu*, this still didn't mean that they believed in him, that he was the *Tzaddik* of the generation, or the *shaliach* (messenger) of Hashem. Rather, they thought he was a good leader, and that he could give blessings. But who says that he could rectify souls? That he could rectify back to the soul-root?

After all, a person could be a *Tzaddik*, and could give blessings, but we're talking about a *Tzaddik* who can connect you back to the root of your soul in *shemayim* (heaven)!!

The Zohar says on the first page of ‘Pinchas’ that a person can toil for 120 years, but still not achieve his rectification. So, a person can give blessings, but his ability to bless doesn’t mean that he’s the *Tzaddik* of the generation. Rather, it means that his blessings ‘work’ because he gives a blessing at a time of favor, at an ‘*et ratzon*’.

There are many different reasons why a person’s blessings can work, even if he’s not the *Tzaddik* of the generation.

*This first appeared in the ‘Kvaavat Shomrem’ newsletter, January 26<sup>th</sup>, 2018.*



## **The *Tzaddik* is called the *Leviathan***

On the 7<sup>th</sup> *Adar*, all the *kliipot* (forces of evil) in the world are subdued. There is no *klipta* that is not subdued on 7<sup>th</sup> *Adar*. Today, all the *kliipot* are being subdued.

Rav Natan explains that a *Tzaddik* after his passing can execute and finish more than he could when he was alive. After his death, he can execute an infinite number of things...

In the month of *Adar*, the whole world accepts Hashem’s *Malchut* (kingship). In the month of *Adar*, Mordechai accepts *Malchut* on behalf of the whole world. It’s written in the verse: “And Mordechai came out before the King dressed in the blue and white robes of *Malchut* and with a big, gold crown.” (*Esther* 8:15). This was the crown of *Adam Kadmon*, because on Purim we rise up to *Adam Kadmon*....

From here came the soul root of Amram...and Moshe was born from Amram. It’s written: “And a man went from the house of Levi and took the daughter of Levi” (*Shemot* 2:1). It just says ‘a man’; it doesn’t say

who. It just says 'daughter of Levi'; it doesn't say who, because this was the daughter of the *Leviathan*....

Because now, on the 7<sup>th</sup> *Adar*, we can merit to the *Leviathan*. It's written in the *Zohar* on *Ki Tisa* that the *Tzaddik* is called the '*Leviathan*'. The *Tzaddik* is the *Leviathan* who swallows the whole world, because the world stands on just one fin of the *Tzaddik*. The whole entire world stands on just one of the *Tzaddik*'s fins, the whole world stands on one of the *Leviathan*'s fins.

A single letter of the *Tzaddik*, a single letter of prayer with *kavana* (intent), the whole world stands on this single letter. With just one letter, it's possible to heal all the illnesses. Rabbi Meir had a student who was reciting *mishnayot* to try to heal someone. Rabbi Meir told him: one *Mishna* is enough; one letter is enough, it's enough that the *Tzaddik* says just one word. If the *Tzaddik* says a single word, he can heal every ill person in the world; there is no ill person that the *Tzaddik* can't heal.

Mordechai healed all the invalids; Mordechai merited to heal all the sick people in the world, and to revive all the dead. Because on Purim, this is the time of *tehiyat hameitim* (the revival of the dead).



So Rabba *shechted* (slaughtered) Rabbi Zeira. That was the moment when Rabba shechted Rabbi Zeira, and the second after he slaughtered him, he revived him, because Rabbi Zeira entered into the fire of Torah learning...

In the past, everyone was in the fire. Rabbi Zeira recited *tehillim* amidst fire, Rabbi Eliezer and Rabbi Yehoshua learned Torah in the fire, Rabbi Elazar ben Arach brought fire down and burnt up a whole forest. Rabbi Eliezer and Rabbi Yehoshua sat and learned in the basement of a blazing house for three days. They brought a super-tanker, but it didn't extinguish the fire.

*Tzaddikim* sit in the midst of fire.

With Yonatan ben Uzziel, every bird that flew over his head was immediately burnt - in another four hours, we'll go and pray *shacharit* (the morning prayers) by Yonatan ben Uzziel. If we merit, we will see the whole mountain aglow with spiritual fire...

We read on *Rosh Chodesh*, in *Hallel*, that 'the *Yarden* flowed backwards'. The *Yarden* flowed in reverse; the whole of the *Yarden* reversed its flow. It saw Yosef's casket; "And Moshe took the bones of Yosef with him" (*Shemot 13*) because Moshe took Yosef's bones-- even Moshe, who was the highest of the high, was obliged to join with *Yosef HaTzaddik*, because everyone has to join together with the *Tzaddik*.

Now, it's the *yahrtzeit* of Moshe *Rabbenu*-- *Adar 7<sup>th</sup>*. Everyone needs to join with the *Tzaddik*. We came here to join with the *Tzaddik*, with the soul of Moshe. And that's why everyone travelled three hours, being terribly jolted around-- and everything solely to be united with the soul of Moshe, with this wondrous soul, who gave over the Torah.

*From comments made on a gathering held to mark Moshe Rabbenu's yahrtzeit on the 7<sup>th</sup> Adar, 5778, in the town of Mailiya, (March 15<sup>th</sup>, 2018.)*



## The *Tzaddik* is like the Torah

When a person sees that other people are talking negatively about him, when a person sees that he's being opposed, then he needs to ask for mercy on behalf of the people who are opposing him.

Because really, he's getting diamonds. Every nasty comment, it's another diamond. The more people are opposing you and disagreeing with you, the more diamonds you are getting.

The Rebbe says, have pity on those opponents who are going to receive *Gehinnom* (purgatory), because these opponents will not be forgiven! If someone is an opposer, then even when it comes to *techiyat Hameitim*, the revival of the dead, they still won't get out of *Gehinnom*!

So, the Rebbe gave over this whole Torah lesson, about how to request that these types of opposers will make *teshuva*, because they themselves don't know how to sweeten the *Gevurot* (judgments, strictures).

Whoever speaks against the *Tzaddik*, is talking against the Torah. When a person speaks against the *Tzaddik*, he is talking against the Torah! Because only the *Tzaddik* is really keeping the Torah in all its finer details. The *Tzaddik* is like the Torah, itself.

And so, on Purim, this was the true, new *Matan Torah* (giving of the Torah). The *Tosfos* tell us that when *Am Yisrael* first received the Torah, they weren't liable for its punishments, because they were compelled to accept it. They couldn't say 'no'.

"I am Hashem, your God!"-- this was said in 70 languages and was heard from one end of the world to the other. They couldn't refuse, when they heard *kolot* (voices) and thunderclaps across the whole world and saw fires blazing.

But on Purim, they had a choice. The whole people had converted; everyone had become a christian or a muslim. They'd already lost their *emuna* (faith), the faith of *Am Yisrael*. Mordechai came and told them-- make *teshuva*! There's such a thing as the nation of Israel! So, then they submitted themselves to Mordechai, and in the merit of this we still have a nation of Israel today.

Because they said that there is no *Am Yisrael*. Nothing remains! They'd already gone to *Ahashverosh's* banquet, they'd already married non-Jewish wives, they'd already forgotten that there was such a thing

as the nation of Israel. It had been 70 years, already-- that's three generations.

So only the *Tzaddik* could remind them that there is such a thing as *Am Yisrael!* You are still Jews!

And this is the matter of Purim, which comes to remind everyone that they are Jews, because they were already saying that they weren't Jews, anymore. So suddenly, we see that a number of decrees were made against them, as Hitler did, so Mordechai said to them: "You are Jews, and you will stay Jews! It's not going to help you, even if you convert", because Haman and Hitler were from the same aspect.

Haman also didn't give the Jews the option of converting to Christianity or Islam.

Only by way of the *Tzaddik* did *Am Yisrael* return to its roots, and those who oppose the *Tzaddik* will never get out of *Gebinnom*, not even at the time of *techiyat hameitim!*

We need to ask for mercy for them, and that's all. That Hashem should illuminate their eyes, and that they should stop opposing, and this is the whole matter of Purim, that we should only believe in the *Tzaddik*-- and we shouldn't let anybody else scare us.

*From a shiur given in Beer Sheva on March 13<sup>th</sup>, 2018.*



## **The *Tzaddik* stands as the guarantor for the Jewish people**

*Rashbi* – Rabbi Shimon Bar Yochai – spent 13 years in a pit. He was in the pit. And all this was to atone for the pit that Yosef Ha*Tzaddik* had

been thrown into. It was Shimon's doing – Rabbi Shimon Bar Yochai was the soul of Shimon ben Yaakov, and he needed to atone for what he said to the brothers:

“So now, come and let us kill him, and throw him into one of the pits.” (*Parshat Vayeishev* 37:20)

“Let us kill him” – this was said by Shimon to Levi. It wasn't enough that Yosef disappeared; Shimon also disappeared. The brothers said it's not okay, he's going to come in a little while. Yosef said to them, *bring Binyamin*. On the contrary, if you want to see Shimon again, bring Binyamin.

What's going on here, some sort of *shuk* (marketplace)? What's going on here? We got lost in the Carmel Market? We got lost in *Mahane Yehuda*?

If you want Shimon, come and bring Binyamin! If you want a kilo of tomatoes, come and bring a kilo of cucumbers! What are they saying?! ...

What's going on here? What is this, that Reuven can say to Yaakov he can kill Reuven's children if he doesn't return Binyamin to his father? The children are yours, and the children aren't mine?! So, Yehuda came and said: “I will personally guarantee him; from my own hand you can demand him”. Only Yehuda talked about what was really going on.

This is the *Tzaddik*, who is the guarantor!

He's the guarantor for everyone; he's the guarantor that people will live lives of *kedusha* (holiness), pure lives. Yehuda was the true *Tzaddik* who achieved such a level of *kedusha*, which is the purpose of *kedusha*, and there is no other level of *kedusha* after this. None! There can be no other *kedusha* after this; it just can't be.

So, Rebbe Nachman got to these levels, which is the whole purpose of *kedusha*, and he can sanctify everyone else, even though this generation is worse than the generation of the flood.

This generation is worse than the people of S'dom, worse than the people of S'dom. "Listen to the word of Hashem, the leaders of S'dom. Listen to the Torah of God, people of Amorra." (Isaiah 1:10) So this is worse than Amorra, worse than Sdom.

Today, we've reached a generation that is the worst generation of all time.

*From a shiur given in Kiryat Sefer in May 2018.*



## **We come closer to the *Tzaddikim* in order to become more humble**

"The whole point of coming to hear Torah from the *Tzaddikim* is to receive more *shaflut* (lowliness / humility). And a person only becomes humble when he's in awe of Heaven, and has true awe of Heaven; he sees Hashem face to face.

Rebbe Nachman's Torah lessons teach us the miracles and wonders that can occur by way of *shaflut*, and by hearing something from His own mouth.

The Rebbe tells us that humility isn't when someone feels he is a *shlmazelnik* (a down-and-out, unfortunate person.) Humility is when you know that Hashem is sustaining you, and that Hashem is talking to you from within yourself.



Rebbe Nachman says in Lesson 58 of *Likutey Moharan* that speech is the ruach (spirit) from the mouth of *HaKadosh Baruch Hu*. When a person says words of Torah, when a person prays – this is the *ruach* of Hashem's own mouth; the person isn't doing it.

You're giving your mouth over to Hashem; you're giving your eyes over to Hashem, and your hands and your eyes – all to Hashem. The Rebbe is managing the world on behalf of Hashem, by way of our eyes, mouth and hands. We need to pray that the Rebbe's eyes be joined with ours, and the Rebbe's hands be connected to our hands, and the Rebbe's mouth should speak through our mouth.

And then in that moment, a person merits great things.

The whole point is to attain humility. How can we merit to have the Rebbe 'connect' to us in this way? And then I'll know I'm really nothing? This is what's called the aspect of the lawgiver. The Rebbe writes that the humility of Moshe the lawgiver should flow through the veins of every single person.

A Jew doesn't have any arrogance; this is just something external to him. The inner dimension of every Jew is the pinnacle of humility and lowliness, the pinnacle of submission. And *shaflut* comes from Moshe *Rabbenu*, the lawgiver.

*Comments made after Kiddush Levana, June 28<sup>th</sup>, 2018.*



## **Our sins create a nuclear bomb**

“Whoever goes to Shimon HaTzaddik, all of his sins are immediately atoned for. All our sins give life to the murderers... All our sins, without the Tzaddik, create a nuclear bomb. When a person learns Torah

without the *Tzaddik*, or pray without the *Tzaddik*, it all goes to the *kliptot* (the side of evil). And this creates an atomic weapon.

This Torah without the *Tzaddik* creates nuclear bombs. A nuclear bomb is not the radioactive core in Dimona. Every *mitzvah* that a person does in *chutz l'aretz* without the *Tzaddik*, this goes to the side of evil. It goes to the *Sitra Achra*, it doesn't ascend, spiritually, at all.

When a person does a *mitzvah* in *chutz l'aretz* without connecting to the *Tzaddik*, he just gives strength to the *kliptot*. A person needs to learn Torah with the *Tzaddik*, and to pray with the *Tzaddik*.

***“And in Tavara, and in Massa, and in Kivrot HaTa'avah”***

The *Kedushat Levi* asks why is it written in the middle ‘*Kivrot Ha'Ta'avah*’ (literally, the grave of lusts)? It's because lusts are like a tomb! A person buries himself in the middle of his lusts...A person is sunk in his lusts up to his nose! And there is absolutely no *heter* (halachic leniency) for this.

The lust itself is forbidden! There is no dispensation given for lusts. The *Netivot Shalom*, the *Chesed l'Avraham* from Slonim says that the *heter*, the dispensation, is worse than the prohibition. When something is prohibited, a person does it two or three times in his life, and afterwards he cries about it, and regrets doing it and feels bitter about it, and makes *teshuvah*. He's not going to do it again.

But when it comes to a *heter*, he's going to carry on doing it for 100 years, non-stop. It already appears to him as though it's permitted, so he won't stop there. A *heter* is even worse than a sin.

The whole *inyan* (matter) of the *Tzaddik*, is to go with the *Tzaddik* through fire and water, and then the *Tzaddik* will take care of everything. He'll straighten out all the difficulties, like *Yosef HaTzaddik's* casket that went before the camp of the Israelites in the desert. The *Tzaddik* will destroy the *Sitra Achra*, as though it never even existed.

*From comments made at a wedding in Modiin on August 14<sup>th</sup>, 2018.*

## **We need to come closer to the True Tzaddik**

It's impossible to achieve any spiritual level at all, except by following the path of the True *Tzaddik*.

Everything that a person tries to do without the *Tzaddik* – it's written on page 22 of *Ki Tisa* – is akin to acting like a magician, a sorcerer and a Cuthite. A person is called a *goy*, a sorcerer when he tries to do things without the *Tzaddik*.

When he's without the *Tzaddik*, he's just operating with his own natural abilities. A person comes to this world in order to have free choice, and to choose good. But it's impossible to merit achieving this, i.e. choosing good, unless he comes closer to the True *Tzaddik*.

And this is the secret, why everyone travels to Uman: it's in order to receive a new level of *bechirah* (the ability to choose). To be able to choose only good.

From the moment a person gets to Uman, his mind is already being completely cleansed. He no longer has any bad thoughts, and he will merit to see Hashem face-to-face, and to see the full redemption.

*From comments made on August 22<sup>nd</sup>, 2018, after the morning prayers.*



## **Compensation for your suffering**

One day Yaron Yamin phones me. He says, "We are stuck in the jungle". This is a jungle of thousands of kilometers; it is next to Zimbabwe. How

is this country called? Tanzania? Tanzania is next to Johannesburg, not Zambia. Zambia is in the south; we're speaking about near to Harare, southeast; he got stuck there. There, there are cannibals. So, he tells me,

"I just got stuck in the jungle next to a ditch; my car fell into a ditch and fell apart." There are no roads there; all the roads there are full of holes and ditches, just like from *briat ha'olam*, the creation of the world. The roads there are from *briat ha'olam*; they haven't yet repaired them. It is all ditches, ditches, ditches and ditches, and if you fall into a ditch then you can be stuck there for three days, until someone will come to pull up the car for you.

Three days and three nights he was stuck there. So, I told him, "Send me 10,000 dollars now." Shem Tov came, and he brought me the 10,000 dollars. I told him, "Now you'll get out of there." So, he managed, together with the African, to get it out of there. They managed to lift up the car and to put it together, to join the front part; it was without screws, – nothing.

He carried on traveling another 20 kilometers, and he reached an inn of cannibals, where they could make shishlik kebab out of humans, and make shawarma out of them. This was around *Seder* night. He feared that they would take his car apart, because in his car there were double doors. Every car over there has double walls where they hide all their diamonds and their gold.

When you cross Africa you can smuggle; – you buy a kilo of gold, you buy it for 10,000 shekel and sell it for 40,000 shekel. On every kilo you can make 30,000 shekel; if you buy a ton then you can make ten million. All the gold and diamonds are in Africa. It says, "There is the crystal and the onyx stone" (Bereishit 2:6-12); there is also crystal and also the onyx stone; all the diamonds of the world are there, because volcanos are there.



How is a diamond created? From the heat of the volcano. Diamonds are all made from charcoal. But nowadays they make artificial stones. A real stone can even heal people from illnesses; if a person is ill and you put the stone on his stomach he'll be healed from the illness. Every diamond heals a certain illness.

So, he (Yaron) came. He had two seconds left, and he phoned me. The car fell into the ditch; he called me. Straight away he called me from there.

So basically, there are cannibals there, and at this inn there were 150 cans of beer, and now Yaron needs to occupy the Africans s they shouldn't take apart his car, because within one second they can take apart his car; this one takes the engine, this one takes the steering wheel, this one takes the wheels, the tire, – the right tire, the left tire, – but if they would take the doors where the diamonds were, worth four and a half million....

So, there are 150 Africans standing there, and they are staring at the car. Just one more minute and they will take apart his car; they will reveal all the diamonds. They don't know how much they are worth; they just know that they have to take them, this they know.

There was snooker there with the beer, so Yaron said, "Come, let's bet on the snooker with the beer". He said, "If I win, everyone has to bring me a can of beer, and if you win, then I will bring you 150 beers," and he beat them each time. He saw that they were already too tense, so once – the tenth time, he let them win. So now he bought them all the beer that was there in the inn.

Meanwhile, another 12 hours passed; he just needed to get through the 12 hours. Three days already passed. He needs to take the car. How will he guard the car that they shouldn't take it apart? It was a very

simple car, a simple Subaru, but the doors were double; in just a little while they'll take it apart.



Just then a semitrailer arrived – a huge truck. Straight away they put the car on the truck and it took them to Johannesburg. It took them from Madagascar; it took the car from Madagascar, or from Mozambique, – this is the name of the country that all of them are cannibals over there.

You go in the forests and you can find skulls, bones and skeletons that were chewed at. They used to nibble them; they used to chew the skeletons in the forests, or caves full of skeletons. They just catch a person – slaughter him – and eat him up...

Then Yaron calls me again. He tells me, “Look, three days have already passed. You told me that I won’t be in the forest more than three days,” because until a truck goes past and takes the car, and until they send a new car from Johannesburg, it is a minimum of three days.

“Now three days have passed,” he tells me, “and I’m still stuck here in the forest, in the jungle, in some inn here. I already gave them 150 cans of beer; in a short while everything’s finished, and soon they’ll eat me too.”

They’re doing this from boredom; they’re not bad people. *Davka* they are good and righteous people, who eat fetuses. Basically, in a short while they’ll eat him, and he tells me, “I’m already three days; you promised me that I won’t be here more than three days.” I said, “Send another \$10,000”. In the end he brought \$30,000.

I told him that now he’s going to receive a diamond. This is what I said to him: “As compensation for the three days that you were in the jungle, you were there alone with the African over there, now you’ll

receive a diamond which is worth tens of millions.” After ten minutes another African comes over to him.

Yaron was still there in the inn; he was waiting for a car to come from Johannesburg to take him. It is 12 hours from Johannesburg, and now the other African left with the semitrailer, with this truck, and until he'll find a car and come back it'll be another day and a half, so I said, “You get compensation for all your suffering, – a diamond worth a few tens of millions.”

And within ten minutes – he told me – an African comes to him with a red stone. He says to him, “I don't understand about these things; you're an honest man, I know you, I heard about you. Take this now with you to Johannesburg and see how much it is worth. For me, it's enough that you give me 6,000 dollars.” This stone was worth tens of millions, but the African didn't know. Good, so on the spot he gave him \$6,000, he came to Johannesburg, he took it to be checked.

It was worth \$50,000,000.



## One day in your courtyard

King David lived for 70 years, but it's said that this is considered to be 1,000 years, because in his life, he never slept. He used to stay awake in the nights. He lived three times as much as the rest of the world.

Because a person spends a third of his time asleep, and another third of his time eating, so then barely an hour or two remains. But David didn't waste even a single second. David's 70 years were like 210 years – or a thousand years. “Because a thousand years in your eyes is like a passing day.” (*Tebillim 90:4*)

“For one day in your courtyard is better than a thousand years.”

One day with You is better than a thousand years with someone else. You had a father who was such a *Tzaddik*, a husband who was such a *Tzaddik*, that even just one of his days was like a thousand years.

*From comments made at a shiva house, to young men who had just lost their father, October 28<sup>th</sup>, 2018.*



## Moshe spoke with Hashem face-to-face

Let's bring some more ideas about what '*Moshiach*' really is, and what the days of *Moshiach* really entail. I'm going to reveal some completely new things; what's required of us, according to the simple understanding of things. Some of them came by way of *meshaal* (parable), some of them came via dreams, but we'll make them into some memorable, simple, definite ideas...

And by connecting things in this way, I will clarify many beautiful teachings for you, and clarify many things I have shared with you from these teachings about how the world will continue to function 'according to its way'.

We have to get a grip on the *yetzer hara*. Even then, in the time when *Moshiach* is revealed, there will be a *yetzer hara*, but not the same *yetzer hara* that we have today, which incites a person to do transgressions, *mamash*, and which makes things so difficult for us...

So, we'll preface these ideas with the 13 attributes of Hashem... I measured and sifted every word of them. I sifted and sifted, and every word is precise. These 13 attributes are 13 secrets. I will try to condense this as much as I'm able, even though really, I should be expanding on



what is to be said. I tried to balance the wisdom in this *shiur*, between things that would grab the *baalei chochmah* (wise ones) and helping those people who haven't received any previous Jewish education to understand the subject, without driving them mad.

Whoever wants to really understand the 13 attributes, which Moshe spoke out face-to-face...Moshe is something *Eloki* (with Godly holiness), *mamash*. The *Tzaddik* is something *Eloki*, *mamash*. He doesn't have any 'body', and not even the illusion of a body. He already totally ripped-up and nullified every aspect of 'the body'.

This is the seventh secret of the *Tzaddik*, who is from the aspect of Moshe. He's already nullified everything to do with the body, it's completely nullified. On a superficial level, this means he's attained the level of the angels, and he's 'included' in the level of the angels. This is the language of the Rambam, whose every word here is extremely precise. He also described things concisely; he should have really explained things a little more.

So, the *Tzaddik* has already nullified his body. This is the *inyan* (matter) of Moshe *Rabbenu*; this is the spiritual work that was chosen, and now he's included in the level of angels. And now, no 'mask' of the body remains, except for that which is totally necessary, and he's not motivated by any bodily motivation, and no lack, great or small, is mingled in with his motivation. The body has no influence over him. All its power over him has been nullified.

Moshe, who is this *Tzaddik*, has nullified all the body's powers, and all its power of illusion, and the power of the senses, and the power of its observations. He doesn't have 'senses' anymore, and all the other 'foundations' of the body. He's separated himself from the body's power of arousal, and all the strength of the lusts, which is the power of arousal and desire.

The *Tzaddik* nullifies all of this. He doesn't possess a body, and not even anything connected to the body; he has no bodily lusts. All that's left is the *seichel*, the intellect. The *Tzaddik*, who is Moshe, is left only with his intellect. He's nullified everything connected with the body, all the body's needs and desires. And it's thus said about him that he spoke to Hashem Yitbarach, and that he saw Hashem face-to-face, he spoke to Him like a person would speak to his friend, because he already didn't have a 'body'.

He nullified the whole matter of the body, so he could see God face-to-face!



My wish was to clarify this wonderful matter, and open the lock to its sources in Torah: 'Mouth-to-mouth, He [Hashem] would speak to him [Moshe], and he would see Him [Hashem] directly, and not by way of enigmas or images.' Mouth-to-mouth He would speak to him<sup>56</sup>. For this to happen, the body must be totally nullified....

I'd have to write hundreds of pages to explain to you what 'Moshe' really was, this person who nullified every aspect of his body. He didn't even have a shadow of a body.

In the *Gemara, Sanhedrin 93b*) they seek to understand the difference between an angel and the *Tzaddik*, who is above the level of an angel...Moshe got to a level where he was closer to Hashem than even the angels.

We will return to this subject in a future *shiur*...Everything that's being said (lit: written) here is just the shortest of the short, because you'd need hundreds of pages to describe what the *Tzaddik* really is. He

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<sup>56</sup> See Parshat Ki Tisa, Shemot 33:11.

doesn't have the glimmer of a body. And even if I shorten the description, the abridged version would still have a hundred pages.

The Rambam wrote books on *nevua*, prophecy – how you can merit to attain prophecy. But even with all the pages I'm going to write on obtaining prophecy, it still won't explain what the *Tzaddik* really is.

But let's return to explain what this 'seventh secret' is, that the *Tzaddik* doesn't have a body, or even the hint of a body, and doesn't have any physical senses. It's said that Moshe's prophecy was different from that of the other prophets in four ways:

- 1) All the other prophets prophesized as through a misty type of mirror, or window, called the 'way of the medium'. But Moshe didn't need a medium. He spoke to Hashem 'mouth-to-mouth'.
- 2) All the other prophets received prophesy only in a sleeping state, while Moshe prophesized while awake. Prophecy came to all the other prophets only while they were asleep, as is brought in the sources on dreams of the night, and night visions, and other connected matters. Alternatively, they'd be given a vision in the daytime but only after he'd fallen into a slumber, which would nullify his senses and leave him with just his internal thoughts.



A regular prophet would have to be asleep, because at that moment his physical senses would be nullified. He'd have to be asleep, and receive prophecy via a dream state, and this was called 'a vision'. "In a dream, I will speak to him." Hashem spoke to Avraham in a vision...

But Moshe didn't get his prophecies through a dream, while he was sleeping. Rather, Hashem's word would come to him in the daytime, and he would stand between the two cherubim. All the matter of the two cherubim, on whose behalf the *mishkan* was built, and the *aron*, was

in order for Moshe to receive prophecy. He would go and enter the Holy of Holies – every day, he’d go into the *Kadosh Kadoshim*, every single day, in the day, in the evening, in the afternoon, every hour – and stand between the two cherubim. AS Hashem testifies, “And I conferred with You there, between the two cherubim which are atop the *caporet*”. Hashem says to him twice, ‘atop the *caporet*’, not ‘here’, does Hashem talk to Moshe His servant, but mouth-to-mouth...



- 3) The third difference: Every other prophet would have his senses nullified at the time the he’d receive prophecy, so he’d tremble, and he’d fall on his face. Even though he was only seeing ‘though a mirror’, or by way of an angelic visitation, all his strength would leave him. All of his physical senses were cancelled out, and spoiled, and his whole body would collapse... and he’d feel an awesome sense of fear, such terror that he’d almost stop breathing.

It’s like Daniel described, when the Angel Gavriel spoke to him in a vision. Daniel received all of his prophecy via the Angel Gavriel, when Gavriel spoke to him during a vision, and also like Avraham... Daniel said of this, ‘and I had no strength left, afterwards’. He had no strength left, and ‘majesty turned into destruction’, this is what Daniel said, ‘and I couldn’t retain my strength’, and he said, ‘I collapsed to the ground, and my face was on the floor.’ He lay down on the ground, and his face was turned to the earth, and ‘my vision turned into labor pangs’.

But Moshe could talk to God standing up, while all of his senses were still functioning. So he didn’t say during the time he was prophesizing that ‘majesty turned into destruction’, or that he collapsed on his face and fell to the ground, or that his vision

'turned into labor pangs'. Instead, Moshe wasn't 'here'. He didn't experience any trembling or shuddering. It was forbidden for him to tremble or shudder.

It's forbidden to tremble when you're receiving a prophecy. A person is obliged to be alert and clear-minded, without any shuddering or trembling at all.

It's as it says (in Shemot, 33), "And Hashem spoke to Moshe face-to-face, as a person would speak to their friend." This is to say, that the person didn't start trembling, he didn't experience any shudders, just like when a person speaks to his friend without trembling. This is how Moshe, may peace be upon him, used to speak with Hashem, and he didn't use to tremble during those conversations.

Even though he was talking to God mouth-to-mouth, he still didn't experience any trembling or shuddering – and he was seeing Hashem face-to-face! And this is because of the extremely strong *dveikut* (cleaving to Hashem) that was occurring at the level of his *seichel*, or intellect, as we explained earlier.



- 4) For all of the other prophets, the ability to prophesize didn't stay with them between their visions. But Moshe could receive prophesy whenever he wished. If Moshe wanted a prophecy, he would receive a prophecy, as he said: "Stand, and I will listen what the will of Hashem is, regarding you." He was receiving prophesies every single day.

A regular prophet receives a prophecy whenever God wishes that to happen, in a sudden way.... Only according to Hashem's will, who would then tell over the thing in a prophecy while he stood, or after days or years of preparation.

A person could play on the harp, and on the drums, and still not receive a prophecy. There are prophets who spent whole days preparing themselves to receive a prophecy, and who stood there waiting for days or even months – and it didn't help them! He spent months preparing himself, in order to receive a prophecy, and it still didn't help him. It didn't help at all.

There are writings describing how they would prepare themselves, and purify their thoughts. All the prophets would walk around and play instruments, like we see by Shaul, who was blemished by his association with false prophets, who tried to make themselves prophesy – they tried, but they failed!...

They prepared themselves year after year, and played their harps, until they'd receive some sort of prophecy, sometimes after days, sometimes after months – and sometimes, not at all!... This is like Shaul, who was blemished by false prophecy, but who tried to prophesize. They would prepare themselves, and purify their thoughts, like Elisha did<sup>57</sup>, when he said: "Bring me a musician!"

So the first thing is *niggunim*, holy melodies. Whoever plays an instrument, will eventually merit to prophesize. So the first thing is that a person should play, that is the first thing, this is the 'alef', before everything else. "Take for me a musician", and then the prophecy came to him.



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<sup>57</sup> See Kings II, Chapter 3.

But it wasn't like that, by Moshe. By Moshe, the prophecy had to come. Every moment, Moshe *Rabbenu* would enter the Holy of Holies, and go every second between the cherubim, at any time that he wanted to. It's written about the daughters of Zelophad, (who brought down the correct judgment<sup>58</sup>) that they merited to the 50<sup>th</sup> gate of *Binah* – now it's possible to receive prophecy at any time that it's required.

“Stand” – he told the daughters of Zelophad, “Stand up, just for a second stand up, I'm going to the room, I'm just popping out, I'll tell you what Hashem replies to you.”

The *Gemara* states: What?! They didn't know that a daughter can inherit?! Everyone knew that, that if there were no sons the daughter would inherit. Moshe didn't know that?! Exactly! He didn't know that, he forgot. When does a daughter inherit? When there are no sons. If there are no sons, then she gets the whole estate, and here there were no sons. So what's going on? For 40 years, there hadn't been anyone who only had daughters, who were going to inherit all the diamonds and all the jewellery?!

So what was Moshe's doubt? One *perush* (commentary) is that it had to do with the portion for the *bachura*, the oldest child, whether they should be eligible for the double-portion of their father, as the oldest child, or whether that should go to his brothers. The second *perush*, according to Tosfot, was that the spies, and Korach and his group had lost their share in the land of Israel, so now the question was whether they would also lose their share, as their father had done a terrible thing – he'd gathered sticks on Shabbat.

The *Gemara* says: No! The fact that he gathered sticks on Shabbat didn't denigrate Moshe, in fact it did the opposite. Zelophad wanted to demonstrate that there was the *din*, the judgment of stoning for breaking Shabbat. People didn't know that if they piled a branch upon

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<sup>58</sup> About whether daughters could also inherit their father's land, in Eretz Yisrael.

a branch that they would be liable to be stoned. They didn't know that, even though they learned it, they didn't believe it. So he showed them that he was piling a branch upon a branch – because on Shabbat, it's forbidden to stack.

If a stack of oranges falls down, it's forbidden to put one on top of the other. Suddenly, a display of oranges gets tipped over, or a box of oranges, it's not possible to re-stack them one on top of the other. A person needs to sweep them into the corner, and leave them there all scattered. You can't make a 'building', one on top of the other. This is called stacking, it's forbidden, it's liable to stoning when done on Shabbat.

So, Zelophad came to show them that if they pile one branch upon another, this is forbidden and is liable to the punishment of stoning, to teach them. It's the opposite, he didn't come at all to challenge Moshe, rather, he came to strengthen him.

But those who went against Moshe – those who challenge the *Tzaddik* don't receive a portion in the land. Only Calev and Yehoshua got all of these people's share.

Here, we see that Moshe says to the daughters of Zelophad: Stand, and I will hear what the will of Hashem is, in regard to you (Vayikra 17)...Moshe could come to speak to Hashem each minute.

*From a shiur given in Musrara, on the evening of November 24<sup>th</sup>, 2018.*





## Everything the Tzaddik does, is because Hashem wills it

Only a Jew can say *'n'aseh v'nishma'* – we will do, and we will hear. Angels can only say 'we will hear', angels don't have free choice. The whole purpose of the sin of the Golden Calf was in order for there to be free choice.

Even Adam HaRishon didn't have free choice, so he chose to eat from Tree of Knowledge, and this came about through *pi hadibur* (a Torah phrase that means 'because Hashem willed it that way.)

The same way that Moshe hit the rock because of *pi hadibur*, because everything the *Tzaddik* does, is according to *pi hadibur*. Adam HaRishon was the *Tzaddik*, he was Moshe *Rabbenu* himself, and Hashem hinted to him to eat from the Tree of Knowledge, in order to have free choice.

*From comments made on February 9<sup>th</sup>, 2019.*



## Fighting with the Samech Mem

*(Based on the account in the Midrash Rabba, Devarim, Ve Zot HaBracha, 11:9.)*

Hashem told the Samech Mem: "Go, and bring Me the *neshama* (soul) of Moshe." But Moshe didn't let him, and he said to the Samech Mem: "Either you get away from here, or I'm going to bring you down. I'll rip out all your horns, I'll take your eyes out" – Moshe knew how to take his eyes out.

And the Samech Mem, the poor unfortunate thing, he went back up to *Shemayim* (heaven), and he said to Hashem: “What can I do?! This man isn’t letting me take his *neshama* away! I tried, and he wouldn’t let me have it.”

Hashem responded: “What are you talking about, that he ‘wouldn’t let you have it’?! Go back down, and get his *neshama*. Go and do what I told you to do.

So, he came down for a second time, and Moshe grabbed his staff and threatened him: “Are you going to get away from here? I’ll tell you again, either you beat it, or I’m going to take your eyes out, and knock out your teeth, and take off your horns. The poor, unfortunate Samech Mem, he had some really amazing-looking horns.

“Poor thing. So, he starts to waver. Moshe says to him: “You’re still hanging around?” He grabs his staff again, and says: “Do you know that Moshe knows how to give you a good beating? I wouldn’t be jealous of anyone, who would experience that.”

The short version of the story is that Moshe gave him a blow to the head, and his two horns flew off, so now the Samech Mem has no horns left, and then he started to run away. But this didn’t help him! Moshe was very athletic, and he caught up with him, stuck his fingers in his eyeballs, and too his eyes out.

So now, the Samech Mem is also blind.... There is no more Samech Mem. From this day, he’s blind, and anyone who wants to fight with him can now overcome him. Just blow on him hard, say, ‘foo’, and that’s the Samech Mem finished. There is no more Samech Mem.

*From a shiur given in Rehovot on Adar 7<sup>th</sup>, 5779, (March 3<sup>rd</sup>, 2019.)*



## From your place, our king will appear

Achitophel was a righteous man, but he didn't believe that David was the Moshiach. Therefore, he has no share in the world to come. 'David' exists in every generation....

On Tu B'Av at 10 o'clock, David will be revealed.

This evening, we are traveling to Kifel, to Shechem, to Awarta. The Palestinian Police has been nullified, the IDF has been nullified.

The most important thing is Avner ben Ner, who already had Yoav in his hands, and who could have killed him, but who freed him instead of killing him.

Now, it's the yahrtzeit of the Klausenberger Rebbe. He was the biggest *Tzaddik*. Everyone will sing the song that the Klausenberger Rebbe used to sing: "From your place, our king will appear."

*From comments made on July 11<sup>th</sup>, 2019.*



## We need to have machloket at every step

The whole *inyan* (matter) is *Vayera, Vayera, Vayera*<sup>59</sup> (And he saw), the first time he saw, and the second time he saw, "And he saw, and he ran towards them." David was included amongst the Patriarchs twice, he became the 'fourth leg', because all David received was insults, all through his life.

The Rebbe said "I need to have *machloket* (harsh opposition)"- at each and every step. The whole spiritual work of a person is just to be

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<sup>59</sup> From Parshat Vayera, Bereishit 18:1 - 22:24.

insulted, this is all the work. All the *Gemara* learning, it's just in order that he will have the intellect required to properly receive insults. A person who doesn't learn *Gemara* can't receive insults properly. This type of intelligence only comes from learning *Gemara*.

There is nothing else that gives a person true intellect, except learning *Gemara*. Afterwards, he'll learn some *Ketzot HaChoshen*, some *Netivot HaMishpat*....

....And then, 'For My House will be a House of Prayer for all the nations'. Shuvu Banim is "My House will be a House of Prayer for all the nations." In another little while, there will be a building with 100,000 places here, "My House will be a House of Prayer for all of the nations."

In Uman, there will be a million places, "For I am prayer". David, he was only prayer. A person's spiritual work is only prayer, this is a person's work – "For I am prayer". David was totally prayer, so when *chatzot* (halachic midnight) arrived, the *kinnor* (harp) would start playing by itself.<sup>60</sup>

David built the foundations, he built the Western Wall. It's impossible to destroy the Western Wall, because David built it. He build the foundations.

Hashem said to him, "For a day in your courtyard is better, I have chosen it from a thousand" (Tehilim 84:11). Rashi says that a single hour with David was better than a thousand elevation offerings sacrificed by King Shlomo. One hour with the *Tzaddik* is better than a thousand days by a different *Tzaddik*. That's what's written here in Tehillim 84, "For a day in your courtyard is better, I have chosen it from a thousand."

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<sup>60</sup> See Sanhedrin 16a A heaven-sent wind would blow across the strings of David's harp each night, to wake him from his sleep in time for *chatzot*.

It's written, "Because a sun and a shield" – because the *Tzaddik* is called 'sun'.

Whoever comes close to the *Tzaddik* will never become angry. A person who comes to the *Tzaddik*, he can never become angered. "Hashem, Elokim, grace and honor he will give. Hashem will not withhold good to those who walk with simplicity." (Tehillim 84:12).

Fundamentally, a person needs to believe in the *Tzaddik*.

"Praiseworthy are the ones who walk with simplicity" (Tehillim 119:1). When a person believes in the *Tzaddik*, then he is called "praiseworthy are the ones who walk with simplicity." Because a person needs to walk on his hands and feet for a thousand years, in the hopes of maybe finding the True *Tzaddik* for even a single second.

And then, all of his prayers will ascend. Without the *Tzaddik*, no prayer can ascend. If a person doesn't believe the *Tzaddik*, there is no ascent for his prayers. If a person doesn't know who the *Tzaddik* is, none of his prayers can ascend. Everything he prays about, it's left in some room until he knows about the *Tzaddik*.

It's worthwhile to walk thousands of kilometres on foot, in order to pray with the *Tzaddik*, in order to pray even just one word. And even more so, when it's possible to pray every moment, every minute, every hour.

*From a shiur given in November 2019.*



# Eretz Israel

## The problem is the yetzer hara, not Iran's nuke

Today, we're receiving the strength to get to grips with our *yetzer hara*. This is the whole war that each person has to face. It's not against Iran's atomic bomb, even if they throw 10 nukes at us, a million nukes.

Quite the opposite; we have a *machsan* (warehouse /storage room) here – we prepared a *machsan* here for all the nukes that they're going to throw at us. This is not the problem. They also found documents that show that the Iranians have a nuclear weapon. No-one is excited about this, except Israel.

So what, that they have a nuclear bomb? Whatever Hitler didn't manage to finish, so Iran will succeed. Everyone i.e. the nations of the world is angry at Hitler, *mamash* they are angry with him and they won't forgive him, that he didn't manage to destroy the Jews.

So now, someone else comes along and is making a nuclear bomb – so Baruch Hashem! The nations of the world say to him *yasher koach!* And all those documents that Israel located in Iran? They're laughing

at them. They say, so what? So what if we drop a nuclear bomb on you? So what's going to happen?!

Wear a helmet, wear what Shuvu Banim wears, dress like a Na Nach, do what Shuvu Banim does. Shuvu Banim are against the nuclear bomb.

So, the problem is not the nuke, the problem is the *yetzer hara*. It's only because there's a *yetzer hara* that there is a nuclear bomb. So we need to cry out, oy, woe. Everyone needs to cry out.

*From a shiur given on the 37<sup>th</sup> day of Counting the Omer, May 2018.*



## When you go out to war

When was there a war? We've been in *galut* (exile) for 2,000 years, and in the time of the Shoftim (Judges) there wasn't wars. There was Devorah HaNevia...but this war only lasted for one day. So there were wars that lasted a day, but what period of time is this passuk (verse) really referring to?...

Even today, they launched 500 rockets – missiles – and we didn't do anything back to them in return. So what sort of army is this? They are deaf and dumb. They fired 500 rockets at us in one week – missiles.

And one woman heard the siren, so she ran and she fell. It's forbidden to run. Even if they are firing rockets, don't run! So, she ran, and she was the only person who was injured. And another rocket damaged a children's kindergarten a minute before the children arrived – a minute!

So, this is what they remonstrate about: *Our rockets don't do anything, while your rockets kill 50 people straightaway! You are the guilty ones, here.*



At Unesco, in the United Nations, they say: *Why are you equating your rockets to the rockets of the Arabs?! Not even a single one of the Arabs' rockets injure someone, whilst yours....*

*Every rocket you fire kills 50 people! So, how can you do such a terrible injustice, such awful things?! Shooting your missiles and rockets at people is unjust, it's unfair.*

So, they i.e. the UN and Unesco are fighting for 'justice', and for 'equality'. They call this 'equality' – because none of us (i.e. the Jews) are being injured so 'we won't let you hurt them, either!'

They say that our rockets don't hurt anyone, not even one person. Just one woman, who ran too fast to get to her security room, so she fell and slipped, and she got injured.

And when they hit the childrens' kindergartens, it always happens just a minute before the children show up. So there's no equality here, there's no justice! Nothing is straight! "Justice, justice you shall pursue" (Devarim 16:20).

*What's happening, here? Where's the justice? Where's the fairness?* This is what the whole world yells out.

So, what war is going on? They fire 500 rockets at us, and we're forbidden to fire back even one. If we fire even just one back, then they cry out: "Look! They fired a rocket! The Jews launched missiles, the Jews are murderers, the Jews are a people drenched in blood, they are a nation of killers!" So, when is there a war?

Even now, when we are in Eretz Yisrael, it's impossible to "go out to war". It's impossible! You first have to receive permission from America. You need to get a permit for every single bullet fired, it needs to be signed off by the Congress, and by the White House. Every single bullet requires five different signatures – signature after signature after signature after signature after signature.

For us, it's enough just to have two people sign it off, but they need five signatures: Congress, the White House, the President – Trump needs to sign. Then the Senate needs to sign – for every bullet, you need five signatures.

And then we fire it, and the bullet kills 50 people in one shot, and then they become infuriated that this is unjust, it's not fair. There is no equality! They lob a bomb at us that weighs even 150 kilos, and they don't even kill a single person.

But by us, even the smallest bullet kills 50 people.

*Comments made in the week of Parshat Ki Tetzae, 5779, August 27<sup>th</sup>, 2018.*



## **The Arabs were given Eretz Yisrael for 1300 years**

*And Hashem said to Avraham Avinu: “You should know with certainty, that your children will be strangers in a land not their own, and they will serve them and they will oppress them for 400 years.” - Lech Lecha, 15:13.*

It's written that the ministering angel of Ishmael prosecuted for 400 years. Ishmael's ministering angel was a big believer in 'equal rights'. He said: "Ishmael is Avraham's son; not only is he Avraham's son, he is Avraham's first-born – by rights, he should get a double inheritance! So, why is Yitzhak getting Eretz Yisrael?"

Ishmael's ministering angel came and prostrated himself in front of the *kisey hakavod* (the throne of glory), and cried like a baby. The angel's

name is Rahav, and he said: “What *protektzia* (special influence) do the Jews have?! Why are you giving special treatment to the Jews? Why are you giving them Eretz Yisrael? How do they deserve it?”

“You gave them Ashdod, you gave them Ashkelon – these are all Arab towns! What’s going on, here?! The Jews are taking everything! All that’s left is Gaza, with two million Arabs squeezed in there like sardines. I’m not going to back down any more, where is the justice here?! Where is the straight-dealing? A person is meant to fight for justice, and for fairness!”

Rahav, Ishmael’s ministering angel, came and asked God, what’s going on here?

The Jews were given Eretz Yisrael. Hashem promised Eretz Yisrael to them. “I have given this land to your offspring.” (Parshat Lech Lecha). Rahav said, “and us poor, unfortunate Arabs, we don’t have even a part of Eretz Yisrael. We’re also circumcised! We also do *brit milah!*”

Hashem said to this angel of Ishmael, “At what age do you perform *brit milah?* Thirteen? Ok, so you’ll get 1300 years.”



The Arabs ruled here for 1300 years, from 700 CE to 2000 CE. In the year 2000, the millennium – this was the Jewish year 5760 – the rule of the Arabs ended. They were ruling here. Ishmael is the Turks, and they received 400 years, 400 ‘pure’ years, where there was no other government. Between 1517 and 1917, only the Arabs were ruling here. There was no other nation, and no other language was honored here.

In 1917, the English came, but they delivered the governance of Israel over to the Arabs. They gave them the guns, they gave them the tanks, they gave them the armored personnel carriers. Now, it’s 90 years since the Hevron pogrom, when 67 Jews were murdered. They

tore them limb from limb, they cut off their legs, and they went with their axes from house to house. All this was done with the help of the English.

The daughter of Rabbi Yehezkel Sarna, who was the Rosh *Yeshiva* of Hevron, was saved by missing the bus. The bus for Hevron only left at 12pm. There used to be a bus every two hours. Rav Yehezkel Sarna said if you miss that bus, don't travel to Hevron. It's forbidden to travel after *chatzot* (halachic noon). I won't travel under any circumstances!

And then, the pogrom happened, and the daughter of Rav Yehezkel Sarna survived because she didn't travel to Hevron that day, and she raised the orphans.

This was the Arabs, for you. And the English gave them the 'green light'. They told them, the more Jews you destroy, the more we are going to help you. And all this was happening after the Balfour Declaration. --- It's written that the Balfour Declaration was a 'sign' of the *geula* (redemption), because it caused the pogrom.

The Ruzhiner Rebbe wrote in *Shvi shel Pesach*: "In another, a big ruler will arise in the world, and will focus on founding a home, for the nation of Israel." And so it happened. But the English immediately regretted what they'd done in the Balfour Declaration. They told the Jews "Take Uganda! Take Denmark! Why does it *dafka* have to be Eretz Yisrael?"

The *chilonim* (secular Jews) agreed to go and live in Uganda. If we'd been in Uganda, they would have thrown us into Lake Victoria. All the natives would have come, and thrown us into the lake, like they've done to each other. For a thousand years, they've had a million corpses a year in the lake. It's forbidden to eat the fish, whoever eats the fish will get poisoned, because everything is corpses, there.



Now, when the English saw that they'd lost Eretz Yisrael, because the crowning achievement is Eretz Yisrael... Every nation wants to conquer Eretz Yisrael. There is a tradition amongst the nations that whoever conquers Eretz Yisrael, and whoever conquers Jerusalem, they will rule the whole world.

Napoleon wanted to conquer Eretz Yisrael, and to conquer Jerusalem, and if he'd managed to do it, then no trace of the world would have remained. All of this is written in the parsha:

*"You should know with certainty, that your children will be strangers in a land not their own, and they will serve them and they will oppress them for 400 years."*

We timed them. The Arabs ruled here, with complete sovereignty, for 400 years. The Kotel was uncovered by the Emperor Suleiman. Once, there was no Kotel, the whole area was covered over with refuse. When the Rambam came to Jerusalem, he prayed by the *Shaarei HaRachamim* (the Gate of Mercy).

Every time you come to Jerusalem, you need to pray by the *Shaarei HaRachamim*, where Moshiach is going to enter from. There is a tradition that Moshiach is going to come from the *Shaarei HaRachamim*.

*From a shiur given in Ashdod on October 23<sup>rd</sup>, 2018.*



## **Every part of Israel is under threat of rockets**

The whole of Am Yisrael is currently facing a terrible, threatening situation. Every part of Israel is now under threat of being deluged with rockets. After we saw 400 rockets falling on Ashkelon and the surrounding cities, including Beer Sheva, Netivot, Ofakim and Sderot,

now they are preparing thousands and thousands of rockets, which will reach to Tel Aviv and Jerusalem.

And we have no possibility of stopping this from happening, because the whole world is against us. They can launch 10,000 missiles, and if we fire back even just one, they will say that we are the aggressors, and they are the victims. They will say that we began hostilities, and that they are simply defending themselves.

We have no military might, we only have the power of *tehillim* (psalms). All of the State of Israel's efforts to stop the missiles of Hezbollah and Hamas ended in failure. Every day, we are threatened with thousands of new rockets. They can reach any target precisely...

Am Israel is in the greatest danger, *mamash*, and our only possibility of coming through this lies in our mouths: "The voice is the voice of Yaakov, and the hands are the hands of Esav." (Bereishit, 27:22).

We are now, *mamash*, at the final moments that we can stay in Eretz Yisrael, in the State of Israel, because the goal of the Arabs is to destroy everyone here. They don't care if its *dati'im* (observant Jews), *chilonim* (secular Jews), Chareidim, Neturei Karta - they aren't interested. They want to annihilate every single Jew, until the very last one of us - regardless of whether he's secular, or religious, or *Mizrachi* (Sephardi traditional), or *kipat srugah* (National Religious).

It's written: "And I will divide them, into the light and into the dark" (Bereishit 1:4). They are not going to distinguish between the 'light' and the 'darkness'. Right now, we are all in the gravest danger, *mamash*. So, we need to really urge people to attend this Prayer Gathering, so that almost 50,000 thousand people will come.

And everyone should read the whole of the Book of *Tehillim*, which will form the shoes for the Shechina, the shoes of Yosef HaTzaddik, that the brothers quarreled about. Because, never before have we heard of a

brother selling his brother for a pair of shoes. The *ikker* (main point) is that a brother shouldn't sell out his own brother. (The argument was really over whether they should finish the whole book of Tehillim the whole week, which is the 'shoes of the Shechinah'.)

This was the real argument between Yosef and his brothers...and so, every single person is obliged to complete the book of Tehillim at the Prayer Gathering, and to make good use of this opportunity for 50,000 people to say *tehillim* together. This will (be considered in Heaven) as though a billion people are saying *tehillim* (psalms), and this will certainly stop the *tillim* (rockets).

Only *tehillim* can stop the *tillim* (rockets)— not the IDF, not weapons, not tanks, not Patriot missiles, no Iron Dome – none of these things can stop the missiles. Only the *tehillim* that we will say at this Prayer Gathering can stop the missiles.

“And in the merit of this, everyone will have a long life, like Yitzhak, in the merit of participating in this Prayer Gathering. The whole of Am Yisrael is invited to come to the Prayer Gathering, and to finish the book of Tehillim, and this will erase Hamas from the face of the earth.”

*From comments made on December 7<sup>th</sup>, 2018.*



## **It's forbidden to say Hallel on Yom HaAtzmaut**

It's forbidden to say Hallel, except only on Rosh Chodesh...This is what was said about Yom HaAtzmaut Israel's Day of Independence, that it's not possible to say Hallel on it.

They said, *what's the big deal, if people say Hallel on Yom HaAtzmaut?* But this isn't correct. It was determined that Hallel should be recited

on every Rosh Chodesh, and this is only minhag, and it's forbidden to make a blessing, according to the Shulchan Aruch.

The Rav gets to places and sees that they are reciting Hallel, and he's alarmed by this, and he wants to protest, that they should do it by skipping over things. If they do it by omitting certain parts, then it's not Hallel *mamash*.

But to recite Hallel at times other than those set by the Sages, like on Chol HaMoed Pesach, and also on Pesach, we don't conclude with Hallel. Because, a few Arabs were drowned in the sea, so we already don't say Hallel.

It's *assur*, for an Arab to be drowned in the sea. Why are you hitting him i.e. the Arab? Maybe he's someone who loves the Jews? You have no right to hit him, only if he brandishes a knife against you, then you can punch him. But just to do it for no reason....?...

The *Gemara* says on Tractate Shabbat page 117 that we need to pray at *shkia* (halachic sunset) *mamash*, and that it's *assur* (forbidden) to *stam* add on saying Hallel. A person adds on Hallel, *stam*, for no good reason, this is *assur*, to add on saying Hallel, this brings down curses, this brings down insults.

It's the opposite of a blessing, if a person says Hallel on Yom HaAtzmaut. Not all the rabbis agreed to doing this on Yom HaAtzmaut. All of the rabbis need to agree, everyone together. And because not all of the rabbis agreed to this together, it's not possible to say Hallel, even with skipping. The *Gemara* says that whoever says Hallel every day, he is cursed and insulted.

*From a shiur given in Jerusalem on March 17<sup>th</sup>, 2019.*





## The Mayor in Tiveria who is 'anti' Shabbat

The *Gemara* relates that the best thing is to live in Tiveria. *Bezrat Hashem*, everyone will move to Tiveria. That's what is written here,<sup>61</sup> that everyone should bring Shabbat in, in Tiveria, because it is low-lying – 200 metres under sea level, so *shkeeya* is earlier. And that we should bring Shabbat out in Zippori

So, we need two apartments, an apartment in Tiveria, and another apartment in Zippori. This is a distance of 18 *mil*, so the women got confused about their boundaries, and on Shabbat they would start walking in the morning until they got to Zippori, and there they would bring Shabbat out later. The third meal of Shabbat was done in Zippori.

(At this point, one of the audience interrupted the Rav to ask a question:)

**Audience member:** There is a mayor in Tiveria who is 'anti' Shabbat.

**Rav Berland:** Ah, the mayor, now I understand why he is 'anti' the Shabbat, because it starts early there, so it's hard for him...No, we need to judge him to the side of merit. It starts early, so it's hard for him, poor guy. He's still ironing things, he's still in the middle of taking a shower, and suddenly, they're doing Shabbat.

We need to judge everything to the side of merit. Poor guy. He's really a *misken* (unfortunate person).

**Audience member:** His grandfather is a big *Tzaddik*.

**Rav Berland:** You don't say. OK, so he'll make *teshuva*. Every Jew is obligated to make *teshuva*.

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<sup>61</sup> Tractate Shabbat 118

**Rav Yitzhak Weisshandler:** His grandfather was a Breslover. I knew him. He used to come to the *kibbutz*<sup>62</sup> in Meron.

**Rav Berland:** What are you saying?! He'll turn around.

*From comments made in Jerusalem, March 17<sup>th</sup>, 2019.*



## They want to outlaw Brit Milah

Tomorrow is the prayer gathering, and we're going to nullify all the decrees of the Zionists, who want to 'cancel' Shabbat, so that all the malls and the stores will be open on Shabbat. They want to do the most terrible things in the world, they want to outlaw Brit Milah, they want to make it illegal to read *Megillat Esther*, because '*how can the Jews have killed 75,000 people?! (Esther 9:16) When did you ever hear of something like that?! Only the Nazis would do something like that, may we be preserved from sin....*

*From comments made after prayers, on April 7<sup>th</sup>, 2019.*



## Men obsessed

Shuvu Banim votes Gimmel the letter on the ballot slips associated with the United Torah Judaism party. Anyone who is Shuvu Banim has some

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<sup>62</sup> Before the road to Uman was opened in 1989, the Breslov community in Israel had the tradition of holding a *kibbutz*, or gathering, on Rosh Hashana by the grave of the Rashbi in Meron, or alternatively in Jerusalem.

sort of kinship or closeness to the Tribe of Reuven. Shuvu Banim is the Tribe of Reuven, everyone should see that they vote Gimmel. And so it's written, that we are saved from the *Sitra Achra* (dark side) only by way of voting Gimmel.

In truth, whoever doesn't vote, their vote actually just goes to the *chilonim*. Now, Gantz and Lapid announced that they will remove the whole Torah. They are going to open the stores on Shabbat, allow the tram to operate on Shabbat, they aren't going to surrender. Now, they're acting as though they're men obsessed....

According to the exit polls, they already have 31 seats, so they can already form a government, even with other Jews.

*Comments made by Rabbi Berland on Election Day in Israel, April 9<sup>th</sup>, 2019.*



## **There's going to be a lot of rockets falling**

*The following took place on Thursday, May 2<sup>nd</sup>, when Israel's southern border was still quiet, and no rockets had started to fall:*

“On Thursday, Nir Yadi, one of the Rav's attendants, came to speak with him. We were with the Rav, shlita, when Nir said to him: ‘HaRav, myself and Barak Barber another one of the Rav's attendants are driving down to Netivot, for Shabbat.’

“The Rav said to him: ‘What are you talking about?! You aren't going! There are going to be a lot of rockets falling on the South.’ He was stunned, because no rockets at all had fallen by that point on Thursday, but the Rav still told him: ‘You are not traveling to there, there are going to be a lot of rockets falling.’

“What could we do? We said that the Rav will look after us... But the Rav replied: ‘But, there are going to be a lot of rockets falling there!’”

Many hundreds and thousands of people also receive updates from the Rav directly via the Shuvu Banim Whatsapp group. A couple of days before more than 600+ rockets started to fall on the South of Israel, leading to three fatalities and scores more wounded, Rav Berland requested the whole community to recite the book of Tehillim every day, until Rosh Chodesh Iyar.

Rosh Chodesh Iyar took place on Shabbat, May 4<sup>th</sup>, with the *molad* (new moon) occurring at 2:48pm in the afternoon. By that point, the rockets had already started to fall.



## The Tzaddik sees awful decrees

The *Tzaddik* sees awful *gezeirot* (decrees) that could come to be on *Am Yisrael*. A war with Iran and America, that will harm Israel – millions will be killed. The Iranians have no end of weapons!

So, the *Tzaddik* is taking upon himself death, *mamash*. To fast without a break from Shabbat to Shabbat. There was a collapse<sup>63</sup> on Tuesday, in the night, but there will be a continuation of no eating, very simply, only the sustenance that comes via a drip.

The *Tzaddik* is prepared to die for Am Yisrael.

*Comments given over from Rabbi Berland's hospital bed after he was hospitalized in a very serious condition, June 21<sup>st</sup>, 2019.*

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<sup>63</sup> Rabbi Berland avoids the use of the word ‘I’ to avoid any trace of ego. This is a literal translation of the Hebrew, but the true meaning is that *he* collapsed on Tuesday evening.



## Organize a gigantic concert

Omer Adam is one of Israel's most popular and successful singers who in recent weeks and months, has begun to return to his Jewish roots.

On Monday, September 2, 2019), he met with Rabbi Eliezer Berland as the Rav was leaving one of the regular *shiurim* he gives in a private home, in Tel Aviv. Adam came to ask Rabbi Berland for a *bracha* (blessing). Rabbi Berland then told him:

“Organize a gigantic concert in a stadium, and I will come to there. We will strengthen the public, and we will return all of *Am Yisrael* in *teshuva*.”



## This is pikuach nefesh

In terms of the elections, we need to know what the *Admor* of Vizhnitz said. Whoever hears this will tear his clothes (in mourning). He said that this is *pikuach nefesh*. Now, Benny Gantz of the Blue and White party is up to 30 mandates.

Benny Gantz, together with Lapid, they want to uproot all of the *chareidim*. They want to throw all the *chareidim* on to some island in the Caribbean, so that they'll build new houses there. So that Yosef Shor (one of the most well-known *mobels* in the Shuvu Banim community) will start to build houses, instead of being a *mobel*.

Also on the Grand Bahamas Island, all the buildings were destroyed<sup>64</sup>. They are blaming Shuvu Banim for all of this. Now, there are planes here, ready to bring the whole of Shuvu Banim to the Bahamas.

Everyone is obligated to build a house of 10 rooms, this will be from plastic. The plastic will come from Germany, or from Chile, or from Peru. In the Bahamas, three quarters of the buildings were destroyed. A lot of homes were also destroyed in the Caribbean.

*From comments made on September 9<sup>th</sup>, 2019.*



## They are closing all of the yeshivas

Now, Lapid announced that they are closing all the *yeshivas*. There won't be any *yeshivas*, there won't be any budget from the State to help pay for them. And there won't be any places where there will allow 'separation' between men and women. They will abolish all the *mechitzot* (partitions used to divide between men and women's sections at public gatherings including weddings, etc.), as they cancelled the 'separation' in Afula and Haifa.

They want to have here a State that is more abominable than even the countries of the *goyim*, and they are more poisonous than even the *goyim*.

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<sup>64</sup> This was said very shortly after the Category 5 Hurricane Dorian hit the Bahamas, beginning August 24<sup>th</sup>, 2018. Followers of Rabbi Berland in Miami paid a pidyon to Rabbi Berland to avoid the hurricane slamming into Florida, as was originally predicted. After the pidyon was paid, onlookers were totally stunned when Dorian came to a virtual halt over the Bahamas for 3-4 days, and then radically changed trajectory to avoid the Florida coastline.

And they want to destroy everything here, the whole Jewish religion, and to destroy Shabbat. They will force cars into *chareidi* areas (on Shabbat) and they will not permit anyone to put up any 'fences' (*gederot*).<sup>65</sup>

They have already announced everything, this is their platform for the elections. This is a situation of *pikuach nefesh* (saving a life). We need to know that this is like a war, now, and whoever doesn't go to vote simply doesn't understand the severity of the situation.

Gantz, Lapid and Yisrael Beitanu – Lieberman – want to annihilate all of Judaism. Within two years, there won't be a religious Jew here, we will need to flee to Egypt, or to Jordan, or to move to New York or Miami.

We already opened a *yeshiva* in Miami, the Breslov Center, someone donated everything – they donated a mikva for \$300,000. We are already preparing everything in Miami. If a war breaks out here, everyone is going to Miami.

There, we will begin *Yiddishkeit* from anew, the whole of Miami will make *teshuva*. In one second, everyone will make *teshuva* today, all the *goyim* (non-Jews) will make *teshuva*. We will invite the mayor of Miami we will invite Trump to the *chanukat habayit*.

And this will be known next week. Next week, we will find out if Gantz will win, together with Lapid and Lieberman. They want to do it together, they will even accept the Arabs the Arab parties. The *ikker* (whole thing) is that they will have 61 seats. Here, we talk about 61. 61 is the magic number.

Whoever brings 61, he will be the king.

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<sup>65</sup> 'Putting fences' is also an expression in the Torah world for adopting customs and measures to ensure that no Torah laws should be transgressed, even accidentally.

*From comments made after the prayers, on September 11<sup>th</sup>, 2019.*



## They want to uproot religion

There is a world war going on here. They simply want to uproot religion. Lapid announced that he is eradicating the Jewish religion. There won't be any *yeshivas*, there won't be any synagogues with *mechitzas*, because this 'harms' women.

In Haifa, they abolished the *mechitzas*, so they didn't hold the gathering. They cancelled the gathering in Afula, the judge ruled that they should bring the police to break down the *mechitzas*.

Now, they want to abolish all the synagogues, and turn them all into *matnasim* (a *matnas* is a secular community centre). There will be football, there will be tennis, upthere will be ping-pong.

Within two years, there won't be any *yeshivas*, no money for their budgets. They want to uproot everything, and only the Agudah will fight. The only party that really has sincerely *dati* (religiously-observant) people, it's only Agudah. Agudah is the only one that will fight for Judaism, and for the Torah.

*From comments made after the prayers, September 12<sup>th</sup>, 2019.*





## It doesn't matter now who wins

Now, there are no harsh decrees. There is no decree at all! It doesn't matter what is going to happen with the elections. We are in the canister of pure oil. Shuvu Banim will always win! They won't take Khe kotel, they won't take anything! Even if they want to.

*Comments that were videod at 10pm on Tuesday, September 17<sup>th</sup> 2019, while the last ballots were still being counted for Israel's second election of 2019, and well before the actual results of were announced.*



## The day of Killer Bikes

By the *chilonim* (secular Jews), this is 'Yom haOfanim'<sup>66</sup> (the 'Day of Bikes'), this is the 'Day of the Killer Bikes'. They call Yom Kippur 'Yom HaOfanim', and two children passed away, and in Germany also two. It was a day of killings, a day of murders.

*Dafka*, one of the people who was killed in Germany sold shwarma, he was such an innocent man, he was so holy. One of the kids on a scooter was seriously injured. On Yom Kippur, the *chilonim* run wild. It's written that whoever causes a child to be born into a secular household, it's as though they slaughtered them.

It's written that the *Gemara* says that if a person gives birth to a child and he doesn't go to *yeshiva*, he doesn't go to a Talmud Torah, it's as though he passes him over to be slaughtered.

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<sup>66</sup> In Eretz Yisrael, there are so few cars on the roads on Yom Kippur that the secular Israelis who don't fast, the *chilonim*, often take to the empty roads with their families on bikes.

One child fell off his scooter there, in Haifa, and broke his head open. And also in Haifa another got bayoneted by his bike in the stomach, and all his entrails spilled out. And another one broke his teeth. And one had his head broken open by a scooter. There's a long list<sup>67</sup>. By the *chilonim*, Yom Kippur is 'Hashem should have mercy!'

There was a man called David Pem. David Pem, some people still remember him, David Pem. He was from an assimilated family. By them, there was a law that on Yom Kippur, you don't leave the synagogue. This was in the city of Cape Town. It was forbidden to go outside on Yom Kippur, it was a danger to life.

Another one left his home, went climbing up a mountain, and fell into an abyss. A person needs to be very careful on Yom Kippur, and to keep himself safe from everything. On Yom Kippur, it's forbidden to go out, it's forbidden to travel, there are accidents.

There was one house in Or HaChaim of Rabbi Elbaz, three boys were killed in the Golan on Yom Kippur – and Hashem will avenge them.

In Haifa itself, the bridge collapsed. The neighborhood of Bat Galim, this was by the seashore, and everything was rocks and stones, so they made a bridge to go over the rocks. So, exactly on Shabbat, the bridge collapsed, exactly on Shabbat, people were injured, people were killed.

Just from this alone, it's possible to make *teshuva*, just from these stories. We see Hashem's *hashgacha* (Divine Providence) with our own eyes, how each second these *chilonim* are being killed, one after the other. If a person desecrates the Shabbat, he is killed, this can be seen

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<sup>67</sup> According to a spokesperson for the Magen Dovid Aadam, 256 people were injured and needed first aid in Israel, due to injuries from cycling, rollerblading, scooters, and skateboards, on Yom Kippur, 5780.

with our own eyes, we can see this. When people desecrate Yom Kippur, they are killed immediately.

*From comments made just before reciting Tikkun Chatzot, October 10<sup>th</sup>, 2019, after the end of Yom Kippur, 5780.*



## **There is going to be a terrible *shoah***

There is an obligation to study 8 pages of Gemara, and 5 chapters of Rambam, because there is going to be a terrible shoah (holocaust / destruction), and whoever sticks to this holy learning schedule will be saved.

*Written as part of the prayer for the molad of the month of Cheshvan, 5780 (October 28<sup>th</sup>, 2019).*

A couple of days' later, the Rav clarified:

“People didn’t understand the matter correctly. The *shoah* is only meant to be in another 200 years, *chas v’halila*, and bezrat Hashem, the Rav will sweeten everything, and everything will turn around for the good. In another 200 years, the war will begin.”



## **Next week, they are going to launch a nuke**

Now, we are declaring a fast, because the situation is awful. The situation is already lost, because America has already abandoned the Middle

East. They abandoned Syria. On Tuesday next week (i.e. November 13, 2019), they are already going to launch a nuke.<sup>68</sup>

Because every day, they are launching rockets at Sderot and Ashkelon. Everything will already be *hefker* (ownerless). Rockets already fell on Ashdod, but no rocket fell in the *chareidi* areas. But, we will already be completely *hefker*....

The son of Eitan Cohen was killed close to Bet El. So, we've organized fasts for Monday, Thursday and Monday.

If the Badatz agrees to this, and also the Shulchan Aruch, about everything that happened over the *chagim*, that we drank vodka. Here, every *motzae* Shabbat we distribute, so – on the matter of drinking of *chagim* – we need to fast now. So everyone should accept upon themselves to fast. Anyone who accepts upon themselves will merit to have three *banim zechorim*, and also *shidduchim*.

*From comments made on November 8<sup>th</sup>, 2019.*



## Everything has been sweetened

Thanks to the learning arrangements and thanks to the fasts, everything has been sweetened and there won't be a war.<sup>69</sup>

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<sup>68</sup> The latest rounds of rockets from Gaza, which saw 450 missiles fired at Israel within a 48 hour period, began on November 13<sup>th</sup>, just as the Rav predicted.

<sup>69</sup> Many thousands of people had heeded Rabbi Berland's call to participate in a new learning schedule of learning 5 chapters of the Rambam's Mishneh Torah every day, together with 8 pages of *Gemara*.

Many more have been participating in a 3 day fast called for Monday-Thursday-Monday.

From comments made after the prayers, November 13<sup>th</sup>, 2019.



## It's just for show

Today, it's the *yahrtzeit* of the Chazon Ish, it's the biggest day of the year. It's possible to receive a spark of the soul of the Chazon Ish. We are in the home of Rachamim Bracha. Rachamim has already been with the Rav for 50 years, since he started to stand up and walk.

In another 200 years, there will be the war of Gog and Magog, but the blessings can start to be fulfilled any day. Gog and Magog can only be fulfilled in 200 years, it's written two thirds. This is like when Shabbat is brought in 40 minutes before *shkia* (twilight). For example, this week twilight will be at 16:46, so we light candles at 16:06.

Anyone who comes to a *shiur* of the Rav will live until 200, he will live to 300, to 400, to 500 – everyone will live for 2,000 years. Everyone is required to join with Shuvu Banim, and to cancel the decrees.

Today, there was a siren in Latrun, and there was in Yesodot, they fired at the army camps. There is an army camp next to Har Nof, they are aiming in the direction of Har Nof. This was at five to five in the

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In the merit of believing in the words of the *Tzaddik* HaDor, and the simple *emunat Tzaddikim* that can turn everything around, Baruch Hashem, the Rav's words were very swiftly born out. That same afternoon, a cease fire agreement was made between the Palestinian Islamic Jihad (PIJ) in Gaza, and the State of Israel. Despite a few 'last minute' rockets, the cease fire miraculously held – stunning onlookers and commentators, who were scratching their heads wondering Hamas had decided to refrain from joining the PIJ in launching more rocket attacks against Israel. What had led to this 'miraculous ceasefire', which had surprised everyone, especially Israel's politicians and military commanders?

morning. We were exactly in the middle of the *dafyomi*. The whole of Highway 1 is in danger, people should travel via the bypass road.

If they want to get to Tel Aviv, so they should travel by way of Haifa or Beer Sheva, and after that, via the *Kvish HaHof*, (the Coastal Road), Highway 3. No, Highway 2 is the Coastal Road, and Highway 3 is between Hadera to Giha, up to Raanana.

There is no war, this is just for show.

They want to get funding from Iran, and the Iranians have stopped sending them money. They want to show that they are still involved in the situation. Everyone is telling them to stop – from Egypt, from Hamas – but they want to show the world that they are still relevant, and that they will decide when to stop.

Israel won't decide, because Bibi has an agreement with them. This is called an informal understanding. It's permitted for them to kill up to a million people. We need to see to it that we will be after this million, or part of the million, then there will be *techiat hameitim* (the revival of the dead). When they heard that Moshe died they got ready for *techiat hameitim*, but Moshe lived for another 40 years.

In the old days, the army only used to be with *Tzaddikim*, not like today, when there are also *rashaim* (evildoers). The army isn't doing anything. They fire rockets, and more rockets, and they don't do anything.

They are scared to fire back even a single rocket. If we even just launch a single rocket, they will send a million rockets against us. The *ikker* (main thing) is that the Arabs should fire rockets. If the Jews launch a single rocket – oy va voy. Immediately, Russia and America will come to destroy us.

*You are also firing rockets?! This is much more terrible than the Arabs, who are only doing it for show. You are taking it seriously!*

From comments made during a house visit in Neve Yaakov, on November 14<sup>th</sup>, 2019.



## Self-sacrifice stops the destruction

In Parshat Vayera, it says the words ‘vayar’ (And he saw), twice: “And he saw three angels, and he saw them, and he ran towards them.”

The *Perach Shoshana* says that Avraham runs towards anyone who is murdered *al kiddush Hashem* (to sanctify God’s name.) Everyone who was on the way to Auschwitz – on the trains, Avraham was running to meet him. Avraham, Yitzhak and Yaakov were all running to meet him.

[Text is missing] Chananya, Mishael and Azaryah<sup>70</sup>, and so there are three tri-fold leaves on the myrtle plant. (I.e., on every row of leaves on a myrtle you will find three leaves.) This represents Chananya, Mishael and Azaryah.

Because Chananya, Mishael and Azaryah could have prevented the destruction of the Temple. A person can stop the *churban* (destruction of the Temple)!

Now, it’s *chatzot*, exactly now, it’s *chatzot* (halachic midnight). It’s possible to stop the *churban*, all of the decrees!

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<sup>70</sup> These were three holy Jews, contemporaries of the Prophet Daniel, who served in Nevuchadnetzer’s court in Babylonia. When Nevuchadnetzer built a massive statue, he demanded that all of his subjects should bow down to it, on pain of death. Chananya, Mishael and Azarya refused down to it, and were thrown into the furnace. But a miracle was done for them, and they emerged unharmed. See Daniel Chapter 3, and Sanhedrin 93a.

We said that in another 15 minutes, the whole *inyan* (matter) of the rockets will be stopped. The last rocket will be at five minutes to 12. After that, there won't be any more rockets until next year. Until next year, the 15<sup>th</sup> of Cheshvan.

They need to make a little noise once a year, but not more than that. So, one girl 8 years old is unconscious, one woman had a panic attack, and two people were injured in Gan Yavneh, when the rocket fell next to their car.

And there were those who were driving in their car, and they saw that a rocket was falling on top of them – but they successfully escaped.

*From comments made on the 14<sup>th</sup> of Cheshvan, 5780, at Chatzot.*



## Now, it was already Gog and Magog

Today is Chayei Sarah. Sarah didn't die, Sarah will live forever. The *Tzaddik* lives forever.

Even just one *Tzaddik* can sweeten all of the *gezeirot* (harsh judgments) in the whole world. The Midrash Rabba says that now, it's enough just have one single *Tzaddik*. After we received the Torah, after we had *Rabbenu*, just one *Tzaddik* can sweeten all of the *gezeirot*.

Now, it was already Gog and Magog. The Rockets had already reached Highway #1, I said that we'd need to travel to Tel Aviv via Haifa. But we cancelled the decree! *Gomarnu* (it's all over).

There was a decree, we said the Tikkun HaKlali, we recited *Shacharit*, the morning prayers cancelled all of the decrees. *Shacharit*,



*mincha, ma'ariv* – praying at 'Shuvu' sweetens all of the decrees in the world. There is nothing that this doesn't sweeten.

*From comments made after Shabbat on November 18<sup>th</sup>, 2019.*

## Through spinning the dreidel, the Temple will be rebuilt

***"You redeemed the tribe of Your inheritance."***

Rebbe Nachman says that the first letters of this in Hebrew, **G**alta **S**hevet **N**ahalat **H**ar (Tzion) are Gimel, Shin, Nun and Hei – the letters written on the four sides of the dreidel. This is *nes gadol hayah sham* (a great miracle occurred there).

But now, the Zionists changed it to a Pey.

(The Shin on the dreidel stands for *sham* – 'there', i.e. Eretz Yisrael. Jewish communities in the diaspora still have driedels with the letter Shin, but when the secular Zionists created the State of Israel, they decreed that the 'Shin' should be switched to a Pey – which stand for *po*, here. I.e., that the great miracle happened *here*, in Eretz Yisrael.)

We must change it back to Shin, because great secrets are bound up with this! This is related to the verse, "You have redeemed the tribe of Your inheritance, this mountain of Tzion You have dwelled within it."

Because through spinning the dreidel, the *Beit HaMikdash* will be built. Because when we spin the driedel, we spin the letters Gimmel, Shin, Nun and Hey around, and by way of this, Mount Tzion will be rebuilt – only by way of the driedel. We need to spin the dreidel every day, we need to be spinning the driedel every moment, every second.

Today, we are already at the 15<sup>th</sup> of Cheshvan, exactly. In another 40 days, (on the 25<sup>th</sup> of Kislev) we'll start spinning the driedel. And these

are exactly the letters, and this is the *chiddush* (novel Torah insight) of *Rabbenu*. No-one else revealed this....

And today, the 15<sup>th</sup> of Cheshvan, Hevel was born....The 15<sup>th</sup> of Cheshvan is 50 days before Zot Chanuka (the last night of Chanuka). From Zot Chanuka until the Fast of the 10<sup>th</sup> of Tevet is seven days.

The Prophet Yehezkel prophesized on the 10<sup>th</sup> of Tevet: “And it was the word of God to me, on the 9<sup>th</sup> year, on the 10<sup>th</sup> month, on the 10<sup>th</sup> of the month, to say: *Son of man, write for yourself the name of the day, on this same day, the King of Bavel approached Jerusalem on this very day.*” (Yehezkel 24:1-2).

The whole matter is to get to the 10<sup>th</sup> of Tevet, ‘Mount Tzion’, all the work is to get to “Mount Tzion, You dwelled in it.” All the work is to rebuild Mount Tzion.

And so, Rehavam said ‘scorpions’.<sup>71</sup> Because in the month of Scorpio, Mount Tzion will be rebuilt. So all the spiritual work of a person is to get to the month of Cheshvan....Whoever merits to get to the month of Scorpions, he can bring the Moshiach, he can bring the *geula* (redemption).



Because the truth is, that everything is miracles. There are no ‘laws of nature’ in the whole world, the *nes gadol* that we got here<sup>72</sup>. We said that no-one should leave Ashdod. We requested, we pleaded. We are guarding the area. Shuvu Banim is responsible for Ashdod, that we should guard over Ashdod with the prayers.

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<sup>71</sup> The scorpion, or ‘Scorpio’, is the astrological sign associated with the month of Cheshvan.

<sup>72</sup> These words were delivered just after Rabbi Berland had been speaking in the South of Israel, at a time when rockets were being shot into the area from the Gaza strip.

Now, whoever can travel, they should go and *toivel* there, in the sea. So we can push off the next rockets for another 10 years, we will delay them more and more. Because every year, they need a day to fire rockets, because if they don't, they won't get their payments from Iran and from America. There are organisations that donate money to them, and it's impossible to put a stop to this, these are 'charitable' organisations, the money is camouflaged with all sorts of pretend things.

The Nazis built in Chile whole munitions factories, in order to build a nuclear bomb. It was forbidden for the Nazis to have a nuclear 'core' (i.e. reactor) that could create a nuclear bomb, so they built it in Chile, in Argentina, in the 'Land of Fire'. That's where they built their munitions factories.

The Jews knew about everything, and because the Jews knew about everything, they weren't able to asset-strip / expand throughout the whole world, because the Jews got into every corner.

And it's also possible to explode all this for them, because Iran said that in another week, it's going to launch a nuclear bomb. In any case, we need to know now that it's possible to push off the harsh decrees of the next rockets by way of our prayers, and by getting up for *chatzot*, and by staying awake until 4am – it's possible to cancel the decree of the rockets!!

There is no decree that can't be cancelled. The *Gemara* says in Tractate Brachot 63 that there is no decree in the world that can't be cancelled. A person needs to know this, so he'll stay awake for longer at night, and get up for *chatzot*, and to *toivel dafka* in the sea – *Dafka*, to dip in the sea!

And then, he can nullify all the harsh decrees in the world – every *gezeira* in the world! And this will be counted in his merit.

From comments made on November 13<sup>th</sup>, 2019.



# Shuvu Banim

## Please pray for the Rav

Please pray for the Rav, that he won't be taken from the world before Pesach, and that the Rav should have his days lengthened until 210 years.

*Note written by the Rav to his community, on December 30<sup>th</sup>, 2018, after he was taken seriously unwell.*



Already, I can't speak for two days. I'm asking everyone to do 2,000 tikkun haklalis, and to reach saying 2,000 tikkun haklalis (altogether), so that the Rav can start to speak again today (i.e. yesterday) at the evening prayers, *mincha and ma'ariv*. And so that the Rav can give over a shiur on the Ketzot HaChoshen.

Because if not, the Rav won't be able to say *kaddish*. Everyone is obligated to save the Rav, and to return the power of speech to him, which was taken from him, as a result of Am Yisrael's many sins.

Only reciting the Tikkun Haklali can rectify everything. So, we're obligated to recite 2,000 Tikkun Haklalis – the entire community, and anyone else who wants to help the Rav.

*From a second message released by Rabbi Berland on January 1<sup>st</sup>, 2019.*



## The biggest soul

*“In the year 5469, motzae Shabbat, Rebbe Nachman said that if a very high soul came to us, nevertheless, we would still seem important. And in truth, they aren’t opposing me, rather, they have carved out a man and they are opposing him.”* - Sichot HaRan, 182

*Rabbenu (Rebbe Nachman)* wrote that even if a big soul came down now from the world of *Atzilut*, we would be greater than this soul. The Rebbe has drawn down souls for us that are higher than the world of *Atzilut*.

In lesson 17, it’s written that:

“The pride that God receives from the Jewish people is the source of creation. That is, the collective pride from the collective entity of the Jewish people – the pride God takes from the Jewish people as a whole – is the collective root of the totality of creation....

“...The essence of creation was for the sake of the pride that God will receive from the Jewish people. This pride is the root and life-force of all of creation.”

All the souls that come closer to *Rabbenu*, and to Shuvu Banim, they are higher than the world of *Atzilut*. This is what the Rebbe is

saying here, in the greatness of *Rabbenu*, that all of the souls that the Rebbe drew down, and who came to Shuvu Banim, that these are such great souls, that even if the biggest soul in the world came, they would still be greater.

A person who knows about souls is able to know the difference between a soul that comes close to *Rabbenu*, and to Shuvu Banim, and the rest of the souls....

On the 15<sup>th</sup>, the spiritual worlds were created. On Tu B'Shvat (15<sup>th</sup> of Shvat). We're still before these souls, and so too, anyone who comes closer to *Rabbenu* and Shuvu Banim are souls from before the creation of the world, from before the creation of souls. Even if the biggest soul now came, they would still be greater.

The fact that it's possible to stand in prayer from eight until ten, like sardines<sup>73</sup>, like salted fish, like it was by Rabbi Naftali the Cohen, who had a barrel of salted fish. We're the *gilgulim* (reincarnation) of Rabbe Naftali HaCohen's salted fish, the in-law of Rabbi Avraham bar Nachman.

*From a shiur given on February 9<sup>th</sup>, 2019.*



## Purim is about making teshuva

It's known that when a person is a *baal daat*, (a spiritually-aware person), he doesn't get drunk. This is known. The only people who get drunk are the ones who don't have *daat* (spiritual knowledge / awareness). He

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<sup>73</sup> There are very few seats in the Beit HaRav, which means that the *kehillah* usually prays standing throughout the whole service, and the service can often take many hours. There are also usually a great number of people crowded into the hall.

drinks some wine, and he's ready to drop, he's already falling over. And he could be an 'important person', but if he falls over, this is a sign that he doesn't have *daat*.

Rav Natan says that he could drink the whole of Purim, and he'd still never fall over. Rav Avraham Sternhartz used to drink all of Purim, and he never, ever fell over.

If a person falls over, this is a sign that he doesn't have *daat*, this is clear. The Ari says, that it's forbidden to fall, it's out of the question. The Ari says that a person can drink as much as he wants, and every second, he's truly receiving a new *moach*, a new intellect. So with this renewed intellect, he can drink yet more.

Every drink contains some of that 'wine of preservation', if he merits to drink this in holiness and purity, and with the correct intentions.

Every Purim, the light of the 'Foundation of Abba'<sup>74</sup> shines on us, which otherwise never shines to us. This spiritual light is always covered over, it's always hidden. Now, it's *Megillat Esther*, now it's revealing this spiritual light – such a big light, that every person can make true *teshuva* and return.

The whole of Purim is about making *teshuva*, it's not about messing around, and it's not about breaking things, and it's not about damaging property. It's *mamash* just about making real *teshuva*, *teshuva amitit*, real *teshuva*, *amitit*, *amitit*.

This is what we used to see by ANSH ('Anshei Shelanu' – literally *our people*, a reference to Breslov *Chassidim*) throughout all the generations. They used to sit and cry rivers of tears. They used to cry rivers of tears, at the time when they were dancing.

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<sup>74</sup> A reference to the kabbalistic worlds of *yesod* and *Abba*.



And no-one really got totally drunk, it was always *le'basuma*.<sup>75</sup> *Le'basuma* is not 'getting drunk'. It's talking about having a red face, about feeling enthusiastic, about feeling *dveikut*, (closeness to Hashem)...

Let's learn from the Shulchan Aruch, because lots of people simply don't know the halacha, they don't know what *le'basuma* really means, they just don't know the halacha.



Now, let's learn the halach: what does it mean to be *le'basuma* on Purim? We are obligated to be *le'basuma* – how *le'basuma* are we meant to be? For 10 hours, for 20 hours, for 24 hours? Purim could be 36 hours, from now six o'clock at night, until 5-6 am the morning after.

A person could be drunk, and not knowing what he's really saying, and not knowing what he's really praying. The *kitzur* Shulchan Aruch says that a person should become drunk only on condition that he doesn't degrade even a single blessing, that he doesn't slight even a single *minhag* (custom), that he doesn't overlook even a single detail of the Shulchan Aruch.

On page 142 Section 6, it says *chas v'shalom* that a person should think that it's ok not to say the *Birkat HaMazon* (blessing after the meal) because of the drink! Or, that he should miss *mincha*, or that he should miss out on reciting the evening prayers, *chas v'shalom*. Or, that he shouldn't pray with the correct intention.

So now, I'm asking, how much is '*le'basuma*'? How much time should we be '*le'basuma*'? Two hours? Three? One hour? Half an hour? Five minutes?

The Shulchan Aruch doesn't say how long a person should be *le'basuma*. But the *Kitzur Shulchan Aruch* brings on page 142, Section

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<sup>75</sup> A Talmudic expression denoting the level of drunkenness required on Purim.

6, the halachot for Purim. The Shulchan Aruch says that because the whole miracle came about by way of the wine...(that Queen Esther held a wine feast on two occasions, and by way of this Haman had his downfall)..., that this is why we are obliged to remember this by getting drunk on wine.

(And we are obliged to drink *le'basuma* on Purim, until we don't know the difference between 'cursed is Haman' and 'blessed is Mordechai'.)

So, at the least we should drink more than we usually do, more than we're used to doing, in order to remember this big miracle, and then to go to sleep, and by way of being asleep, we won't know the difference between 'cursed is Haman' and 'blessed is Mordechai'.



But, a person who has a weak nature, and definitely a person who knows himself, that (by drinking wine) he'll come to slight some mitzvah, *chas v'shalom*... If a person knows that he'd going to degrade a mitzvah, either one of the blessings or one of the prayers, or even if he's just going to become light-headed – it's even forbidden to become light-headed! People think it's permitted for them to become light-headed, but absolutely no light-headedness is permitted, on Purim.

Purim is like Yom Kippur, and we need to 'strengthen' our heads, our minds, say Rav Natan, even more than on Yom Kippur! He brings how we need to strengthen our minds even more than we do on Yom Kippur. We spend Yom Kippur in the synagogue, but on Purim, we need to pray to Hashem via our dancing and singing, and through drinking wine, to get closer to Hashem.

All the drinking of wine, it's just so that we'll get closer to Hashem, *dveikut* with Hashem. So we'll see Hashem face-to-face. The point is not to get drunk, but that our every action should only be done for the sake of Heaven.

From a shiur on the halachas of Purim, given on February 28<sup>th</sup>, 2019.



## Traveling after the Tzaddik

The Sages decreed that when the nation of Israel assemble together for the three meals on Shabbat, all their sins are erased. The Ramban says that when Am Yisrael gather together, their sins are forgiven.

For, a person only sins because he's by himself. When he's with everyone else, then he doesn't engage in sins. In the honor of Hashem *yitbarach*, we need to say *l'shem yichud koodsha brich hu v'shintiya*, in the name of all Israel, so that each and every letter will bring everyone back in *teshuva*.

For there is no *Tzaddik* who doesn't sin, every person sins, every person fails. But when we bring all of Israel together, then the *shechina* rests on them. And this lights up the congregation. The moment that everyone is included, then there is no more disease, no more injuries, because the whole point is to be 'included' with each other.

Because when does a person sin?... But if he's included with everyone else, then everything is forgiven him. Everything is inscribed on the *kisey hakavod* (the Heavenly throne). Everyone is inscribed on the *kisey hakavod*.

All those who are traveling after the Rav, they are all inscribed on the *kisey hakavod*. Everyone who travels, night after night, after the Rav, they merit to be inscribed on the Heavenly throne. Just as Yaakov is inscribed on the throne, each and every Jew who travels after the *Tzaddik*, after the Rav, they are also inscribed on the *kisey hakavod*.

All the sins occur because a person is not inscribed on the heavenly throne. He's lost his spiritual root, he's become disconnected from his root, because the root is the upper *kedusha* (holiness). This is the root of his soul!

*Taken from a shiur given on March 17<sup>th</sup>, 2019, in Jerusalem.*



## **Either you are revealed, or you are taken from the world**

*Rosh Chodesh Adar Bet was marred by a terrible tragedy within the Shuvu Banim community in Jerusalem. Shmuel Isaac Magen, z'l, 18, at Shuvu Banim's Mercaz Chinuch Atidech, was fatally injured in a traffic accident in Talpiot, while he was on his way to daven at Kever Rachel.*

*Shmuel had been regularly praying and learning at Kever Rachel almost every day, for the last three years. Police opened an investigation into the accident, but it seems as though Shmuel's motorbike hit a ditch, which caused him to lose control.*

*As news of the terrible tragedy spread through the community, Rav Eliezer Berland, shlita, eulogized Shmuel with the following words:*

Shmuel was one of the *Tzaddikim* of the generation. He was from the *neshama* (soul) of Moshiach ben David. And that's why he atoned for all the sins of Israel. Now, he is *magen* (protecting) us all. It's written in all the holy books that on the 1<sup>st</sup> of Adar, the soul of Moshiach is revealed. Either you are revealed, or you are taken from the world.

Shmuel Magen was the soul of Moshiach Ben David, and he was taken from the world. And by way of this, he is atoning for all of the

children of Israel. Now, he is protecting us. He has been transformed into the Angel Michael, as it's written: *Eyshit chayil ateret ba'alab*.

*Rabbenu* says in Lesson 61 of Likutey Moharan that when the soul of a *Tzaddik* rises up to heaven, this creates a *chuppah*, so now, it's a *chuppah*.

He was the most righteous and holy one of the generation. There wasn't someone like this in the past, and there will not be someone like this again. Now, he is *magen*, protecting us, in heaven and also in the *Aretz* (the land of Israel). He is a righteous defender of the Jewish people.

*From comments made on March 12<sup>th</sup>, 2019.*



## Stumbling blocks

*Coming on the heels of a number of awful tragedies that took the lives of young people in the Breslov community, the following question was put to Rav Eliezer Berland:*

*Honored rabbi, why are so many young Breslov men being killed in all sorts of strange ways, and how can we put an end to this awful situation?*

Rav Berland replied:

It's happening because of the opposition to the Rav. The people who are against the Rav have been trying to cause young men to stumble into going against the Rav. They are putting stumbling blocks before them, and they are believing them. And so, there are traffic accidents, and people drowning in bodies of water, *rachmana litzlan*."

*From comments made on May 2<sup>nd</sup>, 2019.*



## One leg in the next world

You will be by yourselves for a few days, because the Rav can't get around on leg, which has simply moved out of its place. The Rav also can't breathe as he should, and requires a few days of recuperation.

Those whose hope is in Hashem, their strength will be renewed, and they will rise up like eagles, they will run and they won't tire, they will continue and not get exhausted. There are doctors and nurses in this place with me who are taking care of me.

In the prayer *rofeh holim* (to heal the sick), people should have the maximum intention to focus on the healing of the Rav, so that he can continue for another 70 years from this days, and so that the Rav will recover as quickly as possible.

The legs are *emuna* (faith). The Rav already had one leg in the next world, and he got to the hospital at the last possible moment. The Rav's kidney had stopped working, and it was only with great difficulty that his heart was working.

*From a recording released on July 26<sup>th</sup>, 2019, where Rabbi Berland explained why he'd had to leave Jerusalem for a couple of weeks.*



## Returning the ancient crown to its place

Since Simchat Torah from the year 5738, it's already been 41 years. Over the course of 39 years, the *yeshiva* has conducted its prayers in a

very organized fashion, praying with *kavana* (intention). Over the last two years, the prayers have turned into a *kabalat kahal*, with thousands of notes being passed to the Rav during the time for *davening*.

So now, we returning the ancient crown to its place, and going back to conducting the prayers in the same way they were done for 39 years – organized prayers, with *kavana* (intention), and without notes, questions, and ‘meeting and greeting’ the Rav during the time of the prayers.

All personal questions will be answered immediately after the prayers.

If someone has an urgent question, they can refer it to the attendant, and he will receive an answer in that way. But at the time of the prayers, no note will be responded to. There will be a big box where the community will be able to put their notes and *pidyonot*. After the prayers, the urgent questions will be dealt with, and the relevant family members will be contacted.

From today, the Rav will pray without any interruptions, and the children and the benches (where they sit) will be moved to the front of the hall, in order for the Rav to be able to see them throughout the prayers. The Rav can encourage them, and give them good hints about how to pray with *kavana* (intention).

Every child can pray in an organized way, with *kavana*, and with *niggunim*, and with melodies, as we received with the blessing from Rabbi Levi Yitzhak, and from Rabbi Nachman of Tulchin, who received this blessing from Rabbi Natan.

Everything will be conducted ‘with calm waters’, meticulously, and with maximum gravity, without any exception or compromise.

From today, there will be no distribution of candies during the time of the prayers; the prayers will be done as the *holy of holies*, with

appropriate dread and awe. Only, to focus on the words, and the melodies, and the requests, and this will sweeten everything.

Only prayer with intention, taking place in a state of total dread and awe, can sweeten all of the judgments, both in the world, and at the personal level.

From today, the prayers will be conducted at their times. Mincha will occur before *shkia* (halachic twilight), and *kabbalat Shabbat* 20 minutes before *shkia*. The *Shacharit* (morning) prayer will always begin an hour before *netz* (dawn). The prayers will conclude on time, in order to enable the women to get their children to *cheder* (school) in an organized fashion.

Anyone who breaks these rule will cause the Rav to be unable to come to the prayers.

Women are requested to stop following after the Rav, and to stop standing on the Homa HaShlishit Road, opposite the *Beit HaRav*.

*A message put out by Rabbi Berland on August 6<sup>th</sup>, 2019, after he returned to pray with the Shuvu Banim community after a two week absence due to ill health.*



# Esav

## There will be no survivor to the house of Esav

*“The house of Yaakov will be fire, the house of Yosef a flame, and the house of Esav for straw; and they will ignite them and devour them. There will be no survivor to the house of Esav, for Hashem has spoken.” - Ovadia, 1:18.*

So now, we’re going to liquidate the house of Esav, this very day is the day that we’re going to put an end to the house of Esav, no man will remain from the whole of the house of Esav.

*Adam HaRishon* wasn’t married for 130 years. There were 130 years where he separated from his wife, and so there were many sparks created that became ISIS – all of them were created then. All the arguments between Esav and Yaakov were about Jerusalem

The house of Esav is Amalek. All the Nazis were from the house of Esav. For 130 years, only Nazis were created. There still wasn’t Torah then, until Lamech came and killed Cain....Cain lived for 130 years. Cain’s mission was to rectify his father and mother’s sin – “I have acquired (*kaniti*) a man with Hashem” (Bereishit 4:1).

All the *machloket* between Esav and Yaakov was only about Jerusalem, everyone's fighting about Jerusalem, also Esav and Yaakov were fighting about Jerusalem when they were still in their mother's womb.

This one was giving that one a slap, and the other one was giving a slap, and everything was over Jerusalem. I saw in the Midrash that the war between Esav and Yaakov was over who would rule in Jerusalem. How do we learn this out? The whole war was about who would rule in Jerusalem.

Here, in Parshat Vayishlach (32:31), it says: "Face-to-face." He saw Hashem "face-to-face". "I have plenty, my brother" – in gematria this equals 596, which is the gematria of Jerusalem. The whole war between Yaakov and Esav was about who would rule in Jerusalem, and who would merit to have Jerusalem.

It's the same thing today, when the whole world is also fighting over Jerusalem, and the whole world wants Jerusalem. "Speak to the heart of Jerusalem."

A person who lives in Jerusalem has a heart. A person who doesn't live in Jerusalem doesn't have a heart. "Speak to the heart of Jerusalem" (Isaiah 40:2), the heart of Jerusalem. Only someone who lives in Jerusalem has a heart. And thus this is: "The house of Yaakov will be fire, the house of Yosef a flame."

Joseph danced for 22 years. He danced alone, he didn't have anyone else to dance with. And also when he became a king, he continued to dance. Every place that Yaakov went to, he used to dance, he didn't stop dancing. Yosef only used to dance. He was "successful". The Midrash says, what does it mean he was "successful"? He was a "dancing man", all the time, all he did was dance and sing, even when he was in the pit, under the ground....

Wherever a person goes, he needs to see Hashem, wherever he goes, face to face. "I saw *Elokim* face to face." (Vayishlach 32:31) *Peniel* – for I have seen Hashem face to face. A person needs to see Hashem face to face wherever he finds himself, wherever he lives, in Bavel (Babylonia), in Eretz Yisrael, in Amsterdam – it makes no difference. He needs to see Hashem face to face in every place.

*From comments made at a gathering in Gan Ya'ovneh, on January 24<sup>th</sup>, 2018.*



## **A person only comes to the world to learn Torah**

The Rebbe said that if a person doesn't study Shas, none of his prayers will be accepted. People ask, "Why don't we have *parnassa*? Why don't we have a *shidduch*? Why don't we have children?"

The Rav says if a person doesn't learn Torah... It's written in Lesson 9 that anyone who doesn't learn Torah, his prayers are also anathema. This is written in Lesson 9 - "He who turns away his ear from listening to the law, even his prayer is an abomination." (Proverbs 28:9) His prayers are an embarrassment. If a person doesn't learn *Gemara*, then his prayers are an abomination.

There are some people who think they are 'cleverer' than Likutey Moharan, but there are no shortcuts here. If a person doesn't learn *Gemara* for 18 hours a day, then his prayers are anathema, they are simply an abomination. Hashem can't stand these prayers, because the person isn't learning, he isn't praying with a minyan, he's not doing anything.

He doesn't show up at 5.30am for the morning prayers... So the Rebbe says, only by way of the Torah are prayers accepted. People think that they don't have to learn Torah in Breslov. In Breslov, all we do is eat salmon and rice - but the opposite is true! Eat your salmon and rice all you want, every hour we'll bring you more platters of salmon and rice - but learn something!

Because without *Gemara* study, prayers are considered to be an abomination.

...He thinks that he's already got payot (side-curls), he's already got a beard - but this is nothing! Side-curls are the most external externalities! If you learn Torah, that is something meaningful, these are our Sages' words...

So, the Rebbe says that only by way of the Torah, if a person doesn't learn Torah his prayers won't be accepted. And when we learn Torah, our prayers for everything is accepted, everything that we need, also materially, because today we have no importance. So the Rebbe tells us there are no shortcuts: if a person doesn't learn Torah, his prayers won't be accepted, and his prayers will be an abomination.

Because a person comes to this world to learn Torah. It's true that prayer is even higher spiritually, but it's like a person who tries to learn mathematics without even knowing that  $2 + 2 = 4$ .

In Likutey Moharan 1:1 it says:

“The path of the righteous is like a brilliant light, waxing lighter until the peak of the day.’ (Proverbs 4:19). This is from the aspect of the letter chet, alluding to life, chayut (life-force), for wisdom and intelligence are the life-force of all phenomena, as it's written: ‘Wisdom gives live.’ (Ecclesiastes 7:12)

“However, since the light of the Divine Intelligence is so great, it’s impossible to attain it other than by way of the letter nun, which corresponds to *Malchut* (kingship), as in: ‘May his name yinon (reign) before the sun’ (Psalms 72:17). Rashi comments that yinon refers to kingship.

“This corresponds to the moon, for the moon has no light of its own, besides what it receives from the sun.”

The sun is the Torah. The moon is prayer. The moon is *emuna* (faith). The Rebbe continues:

“But whoever doesn’t bind himself to the Divine Intelligence, wisdom and life-force that exists within everything, this is an aspect of Esav.”

If a person doesn’t learn *Gemara*, he is like Esav. If he doesn’t learn *Gemara*, he is an aspect of Esav, and he can pray all day long - but from the aspect of Esav! “And Esav scorned the birthright.”...

And this is an aspect of the evil *Malchut* (i.e. the rule of evil in the world)... And so, the Rebbe tells us that everyone should study the *Gemara* in-depth. The Rebbe says that only when a person learns *Gemara* in-depth is he really worthy of being called a ‘man’.

*From a shiur given in Beitar Illit, on Adar 7<sup>b</sup>, 5778.*



## If Esav had accepted humiliation, he would have made teshuva

When Hashem wants the spiritual *avoda* (spiritual effort) of a Jewish person, when He wants to check if he's really a *Tzaddik*, then he sends him *bizyonot*, criticism and humiliation... The *mitzvot* of a Jewish person don't rise up to *shemayim* (Heaven), unless he first is given some criticism and humiliation.

Every time a person is shamed and humiliated, it's as though his blood is being spilt... Yitzhak implored Esav that he should agree to receive some *bizyonot*, and then Esav would have made *teshuva*. A person doesn't make *teshuva*, because he doesn't agree to be criticized and humiliated.

But without a person making *teshuva*, Hashem can't 'sample' a person's *mitzvot*, because then it would be like eating a limb from a live animal. In order for our *mitzvot* to not be like eating a limb from a live animal, we have to accept up ourselves no end of humiliation. And only then, can Hashem 'taste' some of our *mitzvot*.

*Rabbenu*, Rebbe Nachman, reveals all of this Lesson I: 83 of Likutey Moharan, the Torah of the Burnt Book, which was the highest Torah of all of *Rabbenu's* lessons. This is *teshuva* from love, when a person can 'sample' from all of our *mitzvot*, including from the positive *mitzvot*, and also the negative *mitzvot*. Avraham didn't need to avenge himself against the people who wronged him, because he was *chesed she b'chesed* (he was kindness within kindness.)

After he's been humiliated, a person merits to 'cover over the blood'. When a person 'covers over the blood', it means that he won't fall into arrogance. After someone comes and humiliates him, a person can still fall into arrogance, because now he'll start saying that he was humiliated only because he is a *Tzaddik*.

But all humiliation only comes to a person in order for him to develop some humility, which is 'covering over the blood'. This is when a person is criticized and shamed, and he says: "I deserve this."

*Taken from a shiur given over on the first night of chol hamoed Succot in Givat Olga, Oct 12 2018.*



## The hands of Esav

*On January 30, 2019, Rabbi Shimon Badani<sup>76</sup> came to visit Rav Eliezer Berland at his home in Jerusalem. Rav Badani came to ask for a blessing for his grandchildren's shidduchim. Rav Berland and Rav Badani started to speak about the Brisker Rebbe.*

### **Rav Berland said:**

"The main point with the difficulty of learning Torah regularly begins after the age of 20. Before the age of 20, everyone learns.:

### **Rav Badani then asked:**

"How can a person make the money required in order to open up a *misrad shadchanut* (marriage bureau)?" *Rav Badani's attendant explained:* "Rav Badani wants to open up a marriage bureau."

### **Rav Berland then replied:**

"This is the blessing of Bilaam. Bilaam's blessings have already been realized. Moshe *Rabbenu's* blessing have not. Bilaam's blessing have been fulfilled because he is the *satan*, he's the Angel of Death. Hashem

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<sup>76</sup> Rabbi Shimon Badani is the Rosh Kollel of the Torah v'Chaim institution in Bnei Brak, and a member of the Moetzet Chachmei HaTorah. He's renowned as one of the foremost Sephardic poskim in Israel today.

arranged things that the blessings on *shidduchim* and the blessings on the *yeshivas* should be said by Bilaam.

“That way, if there is a *kitrug*, a special accusation against it, then (the accuser / Bilaam /the satan) will be told ‘*you gave them that blessing yourself!! You can’t take it back now!*’ The person who said it can’t take it back.

“Hashem arranged things so that Bilaam would bless us: “*How good are your tents, Yaakov, and the dwelling places of Israel*” (Bamidbar 24:5). We start the prayers with this.

“Why did Hashem not reveal to Yitzhak that it was really Yaacov? Because He wanted Yaakov to receive the blessing, ‘as Esav.’ You got the blessing ‘as Esav’, so what do you want? Yitzhak was (apparently) blessing Esav, not Yaacov. The *pshut of the pshut* (simplest explanation) is that Yitzhak didn’t know that this was Yaacov, who came to take the blessings.

“In the words of the text: “Yaacov drew close to his father Yitzhak, who felt him and said: ‘The voice is the voice of Yaacov, but the hands are the hands of Esav.’ (Bereishit 27:22). In his thoughts, he was blessing Esav. There’s been a *machloket* (controversy) for 3,000 years, already between the commentators, as to whether Yitzhak really knew that he was blessing Yaacov, or not.”

**Rav Badani replied:**

“Yitzhak knew right away!”

**Rav Berland responded:**

“It’s written: “The voice is the voice of Yaacov, but the hands are the hands of Esav.” The division between the blessings of Yaacov and Esav, that Esav was blessed like this: “Behold, of the fatness of the earth shall be your dwelling and of the dew of the heavens from above.” (Bereishit 27: 39). Dew comes from the fatness of the land, it’s an earthly blessing.



“But by Yaacov, it has a Divine / celestial reality: “And may God give you of the dew of the heavens and of the fatness of the earth, and abundant wine and grain.” (Bereishit 27:28). Even the *gashmiut* (materialism) is spiritual! Because if a person eats a piece of cake in order to continue learning Torah, then this is spiritual.”



## Bowing to Esav was the biggest sin of all

On the 7<sup>th</sup> Adar, all fifty gates of holiness are opened. Everyone will merit to get to the 50<sup>th</sup> gate of holiness. The *ikker* (main point, essence) is to expand the mind. The *Gemara* is just stories, stories about Agrippas.

Just now, we read that if a person doesn't know who the true *talmid chacham* in the generation is, if he doesn't know who the *Tzaddik* of the generation is, if he doesn't know who is raising up all the prayers – then he's called an *am ha'aretz*, an ignorant person. Then, he's called a boor.

If a person isn't connected to the *Tzaddik* of the generation, then Rabbi Yannai says that he is called a Cuthite. If a person isn't connected to the *Tzaddik*, then he's called a Cuthite! Rabbi Acha Bar Yaakov says that he is called a sorcerer.

Rabbi Acha Bar Yaakov chopped the seven heads off a snake, that was in the *yeshiva* of Abaye. There was a snake there with seven heads, and who chopped them off? Ravvi Acha Bar Yaakov. He was a *gilgul* (reincarnation) of Yaakov Avinu...

We need to atone for the sins of Yaakov Avinu, who bowed to Esav. Yaakov's biggest sin is that he bowed to Esav. It's forbidden to bow to the Arabs, or to the Druze. It's forbidden to bow to anyone. Bowing to Esav was the biggest sin of all....

Now, we have come to rectify the transgressions of Avraham, Yitzhak and Yaakov. Avraham said: “from what will I know, that I am to inherit it?”<sup>77</sup> And Yaakov married two sisters, so he had to return as Job, to atone for the fact that he took two sisters in matrimony....

*From a shiur given on April 7<sup>th</sup>, 2019.*



## The Torah was offered to Ishmael and Esav

First thing is to say the 10 commandments every day, and also Parshat Akeida, Parshat HaMan – and the *eser hadibrot* (10 commandments). In the 10 commandments, there are 172 words. The first to fulfill the 10 Commandments was Avraham Avinu. *Because Avraham listened to My voice.*

Hashem went to all of the nations to offer them the Torah. He went to Ishmael and to Esav, but they didn't want to accept it. They said to Hashem, *Leave us, and we don't want knowledge of Your ways* – because they didn't want “Thou shalt not commit adultery” and “Thou shalt not steal”.

When we in the airport in Romania, they told us to watch the suitcases, but they still managed to steal them. We ran after them, and out of the ‘goodness of their hearts’, they agreed to return them for \$20....

The Jews were all worried to transgress the oath of Avraham, that he swore to the Jebusites, and so, they were scared to conquer Jerusalem from their hands. They were also afraid of the oath that Yitzhak had sworn to the Pelishtim (Philistines), and therefore David was scared to

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<sup>77</sup> Parshat Lech Lecha, 15: 8, when Avraham questions how he will know that his descendants truly will inherit the land of Israel.

conquer *Eretz haPlishtim* modern day Gaza and the Southern coast of Israel).

And if Yaakov Avinu had also sworn to the Jebusites, Eretz Yisrael would not have been conquered.

The Ruzhiner Rebbe said on the 7<sup>th</sup> day of Pesach, 5710, that a Minister / Lord would rise up who would decide to give Eretz Yisrael to Am Yisrael. But they didn't want to come up to Israel. They all wanted to stay in their dwelling places. They the Jews asked the 'Sanhedrin' (that Rabbi David Zinzheimer of France set up), if they should be faithful to the Torah or to France.

So they said, there's no difference between them, because France would never say anything that went against Torah, because France only wants the best for them. And so they didn't kill them like they wanted to.

*Ve haya ekev*<sup>78</sup> – “and it was on account of” – all of the *gezirot* (judgments) are cancelled through the *ekav* (ankles) jumping.

*From comments made after the morning prayers on August 19<sup>th</sup>, 2019.*

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<sup>78</sup> The opening words of Parshat Ekev.



# Reincarnations

It's written in the holy books that Jews have been burned in all the cataclysms, in all the holocausts, throughout all the generations, everything that happened, it's only because we still haven't atoned for the fact that throughout every day of the *Shoftim* (period of the Judges) and *Malchim* (period of the Kings of Israel and Judah), we were putting our children in the fire.

All of us are reincarnations of the people who lived in the days of the *Shoftim* and the Kings, and we still haven't atoned for that period of time, supposing that there isn't a *Tzaddik* who knows how to sweeten this.

So, to put it simply, we still need to atone for what we did then, when we put our sons and our daughters, and our fathers, and the old people before Moloch, and we burned everyone up, 2-3000 years ago, at the time of the First Temple, and at the time of the *Shoftim*.

And now, these holocausts, these cataclysms, are meant to come again.

And that's why each time, they put us to the fire, and renew this, and all of this is because we didn't atone for the period of the *Shoftim*. This was a period of time which lasted for 350 years. It's written that

King Menashe just by himself used to slaughter a thousand people a day for his idol, and to throw them into the fire.

*Taken from a shiur given on Purim night, 5768.*



## **Rabbi Akiva was a soul spark of Zimri**

Everything is done by way of Eliyahu HaNavi. Everything in the world, Eliyahu does them, he leads them. And techiyat hameitim (the revival of the dead) will also be done by way of Eliyahu... This will be by the hand of Eliyahu, Eliyahu will announce techiyat hameitim, Eliyahu HaNavi will fetch Moshiach Ben David - everything is Eliyahu HaNavi.

Because Eliyahu who was Pinchas killed Zimri, he went to kill Zimri, and he wasn't afraid of Zimri. He picked Zimri up, to a height of 10 metres, he was many tens of metres tall.

Rabbi Akiva was a soul spark of Zimri. If he would have attended all of the shiurim (Torah classes) of Rabbi Eliezer HaGadol, he wouldn't have had to experience all his trials, because every shiur sweetens. Every shiur that a person listens to sweetens all the judgments for him, from the sin of Adam HaRishon the first man.

As we said previously, let's say together '*shloshim ve'meyer mishkala*' ('130 its weight' - Bamidbar 7).

On the 1<sup>st</sup> of Nissan, we're going to read again '130 its weight', in another month and a half, we're going to read this again over 12 days.... Because all of our suffering, it all comes from the 130 . Every difficulty that we have, whether it's from ISIS, or Nazis, or terrorists, or Hamas - all this is from these soul sparks...

We need to rectify these sparks, so then everyone should say together '130 its weight'. This is the work we are doing with the shiurim, with the niggunim (melodies)...

The complete redemption is only going to come with singing. When are we going to have the complete redemption? Only when we start lifting our legs off the floor. Only if we lift our legs off the floor!...

This was the error that Chava made, who crushed grapes with her heels. She didn't know the secret of dancing, that it was possible to jump back on the heels in order to jump and dance. If she'd have jumped back on her heels, the redemption of the world would have happened immediately.

So, a man marries a wife in order to raise up the heels. Raising up the heels is the wife's mission... because the wife herself is the heels.

*From a shiur given on Shabbat Shira 5789, (February 14<sup>th</sup>, 2018).*



## **Everyone is going to convert**

Shimshon contained the souls of both Yafet and Shem. On the shoulders of both of them, they united to go forward together under one covering<sup>79</sup>. So, Hashem brought them together into one soul, the soul of Shimshon.

For all of us are fused together from a few different souls. The good needs to overcome the bad. The soul of Shem should have always overcome the soul of Yafet. The moment that Shem's soul would have overcome Yafet's, then it would have stopped acting evilly.

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<sup>79</sup> Referring to when the two sons went forward together to cover up Noah's nakedness.

But if a person fails to guard his speech – if even just one incorrect word comes from his mouth – then he won't be able to make his 'good' overcome his 'bad'. Because Shimshon failed in one single word, so Shem couldn't overcome Yafet – and the good couldn't overcome the bad.

Everyone comes down to planet earth to fix netzitzot, sparks of their soul. There are sparks from Tzaddikim, and there are sparks from reshaim (evildoers), as we saw by Rabbi Akiva, who contained a spark of Zimri. And the 24,000<sup>80</sup> that died at the end of Parshat Balak, Rabbi Akiva needed to rectify this matter. (They were the 24,000 students who died between Pesach and L'ag B'Omer).

So the wife of Turnus Rufus<sup>81</sup> was a soul spark from Cozbi, because Cozbi really wanted to convert. She was willing and ready to do it, so she returned in a reincarnation as the wife of Turnus Rufus. Every non-Jewish woman wants to convert

Every non-Jewish woman needs to return in a different reincarnation to be a Jewess, because all the non-Jewish woman want to convert. If, God forbid, she misses her first opportunity to convert, then she will have to return in a different reincarnation, as happened to Cozbi, who returned as the wife of the rasha Turnus Rufus. And then she did convert.

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<sup>80</sup> Zimri was the Prince of the House of Shimeon, who sinned with the Midianite Princess Cozbi, and was killed by Pincus. 24,000 men from the house of Shimeon subsequently died in a plague as a result of their licentious behavior. These 24,000 were reincarnated as the students of Rabbi Akiva, who died between Pesach and L'ag B'Omer.

<sup>81</sup> Turnus Rufus was the Roman Governor of Israel at the time of Rabbi Akiva, and a Jew-hater. When Rabbi Akiva's first wife, Rachel, passed away, Rabbi Akiva ended up marrying Turnus Rufus' wife, converted to yiddishkeit.



So ultimately, everyone should convert, like Rahav<sup>82</sup> converted. In the future, everyone will convert, all the non-jewish women.

And so, Rabbi Meir said that it's permitted to lekadesh (sanctify for marriage) a non-Jewish woman on the basis that she will convert, because every non-Jewish woman want to become a Jewess. There is no non-Jew that does not want to become a Jew.

And then, Hashem's glory will be revealed, and exalted and valued, and then Moshiach ben David will be revealed, and "Hashem alone will be exalted", (Isaiah 2:11), and a Temple of fire will come down, may it be speedily in our days, amen.

*Taken from a shiur given on Parshat Pinchas, 5778.*



## **You get a new soul every single day**

The Rebbe says that every day a person becomes a new creation. Every day a person receives a new Neshama. With every breath that a person takes, he receives a new Neshamah. Every breath a person takes, he has to become created from anew.

Every second a person has to do Teshuvah, because through all the sins a person does are created Mesachim curtains over the brain that don't let a person learn, so therefore, a person needs to do Teshuvah again and again, the whole time, on all his sins that he did purposely or by mistake, in order that he should be able to learn with a clear head.

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<sup>82</sup> Rahav was a woman of the night who lived in Jericho at the time the Israelites conquered the Land of Canaan, and who gave shelter to the Israelite spies Joshua had sent to spy out the land. Rahav was the most famous consort of her time – and she ended up converting and marrying Joshua, the leader of the Jewish people.

Every breath a person takes, he goes through death and birth from anew, because when a person breathes out, this is like death, and the moment he breathes in, this is a new birth.

It is written, “There is a vanity which is done upon the earth<sup>83</sup>” (Kohélet 8:14), that sometimes even the biggest Rasha receives a new Neshama, just like Sisera, who received the Neshama of Rabbi Akiva.

Rabbi Akiva’s spiritual work was to rectify the spark that was in him of Zimri. Rabbi Eliezer told Rabbi Akiva before he was *niftar*, after they excommunicated him and Rabbi Akiva didn’t come to learn from him a long time because of this, “You didn’t come to my Shiurim“. And this was a big blemish, that he didn’t come to his Shiurim – even though he was excommunicated....

The Rebbe says, “Through groaning over ones sins, one unties himself from the root of the *tumah*”.

A person is always rooted in *tumah*, he has impure thoughts. Until his last day a person has impure thoughts, as it says, “Behold, with iniquity I was formed, and with sin my mother conceived me” (Tehilim 51:7).

Until the last day of his life a person has impure thoughts, and his whole spiritual work is to detach himself from the ropes of Tum’ah and to tie himself to the ropes of Kedushah (holiness), and then he will receive a new Neshamah and a new body. When he’ll receive a new Neshamah then his body will also become new.

He’ll receive a new body every second, which is detached from the chains of the *tumah*.

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<sup>83</sup> The full verse reads: “There is vanity that is done on the earth, that there are righteous men to whom it happens according to the deed of the wicked, and there are wicked men to whom it happens according to the deed of the righteous; I said that this too is vanity”.

From a shiur given on motzae Shabbat Acharei-Mot Kedoshim, in Holon, on May 14<sup>th</sup>, 2018.



## Rectifying Rabbi Akiva's 24,000 students

Now is the *Akedah*. A person is sacrificing himself every second, every second he's going through the four different types of death that can be ordered by the *Bet Din*.

And this is what Rabbi Akiva said, “All my life I was worried: When will this verse come to my hands and I will be able to fulfil it?”<sup>84</sup> He was a hundred and twenty years old – it was Yom Kippur. A person needs to pray that on his last day, he should be combed with combs of iron. Rabbi Akiva didn't feel any pain, because of all the *avodah* (spiritual work and effort) that he served Hashem with.

Rabbi Eliezer HaGadol told him, “You missed many shiurim, if you wouldn't have missed any of the shiurim then you wouldn't have suffered *yissurim* (trials and tribulations, suffering)“. Because the *yissurim* to listen to a shiur are like being combed by combs of iron.

Rabbi Eliezer told him, “You missed out a bit, but this ‘bit’ will cost you a lot, – they'll comb you with combs of iron. If you wouldn't have missed out on any of the shiurim they wouldn't have combed you with combs of iron.”

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<sup>84</sup> See Tractate Brachot 61b.

The whole point of counting the Omer is to rectify Rabbi Akiva's students, because they were the reincarnations of the people of Shechem<sup>85</sup>, and reincarnations of the 10 Tribes.

*Taken from a shiur given on June 3<sup>rd</sup>, 2018.*



## **We don't know what we have to rectify**

*“They gathered together against Moshe”* – Parshat Korach, 16:3

We should know that the same thing that happened 3,330 years ago... that everything that occurred then, 3,300 years ago, this is being repeated in exactly the same way.

Right now, the *Tzaddik* is receiving the *luchot* (tablets containing the 10 commandments), he's preparing the *luchot*, and he's making refinements and purifications, and each person needs to be anxious to receive the *luchot*.

We shouldn't be talking, or wandering around, or wasting our time; we shouldn't be moving our faces away from seeing the *Tzaddik*. “That your eyes look ahead and your eyelids will direct your path” (Proverbs, 4:25) Eyelids – keep your eyes always on the *Tzaddik*, in the direction of the *Tzaddik*. It's *assur* (forbidden) to move, this is the halacha, this is a positive commandment.

*“That your eyes look ahead and your eyelids will direct your path.”*

We need to be studying 10 chapters of Mishlei (Proverbs) every day. Now it's 9.30am, until 8.30pm is 11 hours – you can finish the whole of

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<sup>85</sup> As brought in the Sefer Gilgulei Ha'Neshamot, Letter 20, Siman 2 – Kozbi Bat Tzur.

Mishlei! You could finish the whole of Iyov! Everything is connected to what is said about the Leviathan.

It's the secret of the Leviathan. The daughter of Levi, Bat Levi, "And a man went from the house of Levi, and he took the daughter of Levi" (Shmot 2:1). What, it's forbidden to say his name? Why isn't it written: 'And Amram went and took Yocheved?' What's written here instead? "And a man went from the house of Levi, and he took the daughter of Levi."

"The woman conceived and gave birth to a son. She saw that he was good and she hid him for three months. She could not hide him any longer, so she took a wicker basket for him and smeared it with clay and pitch. She placed the child into it and placed it among the reeds at the bank of the River. His sister stationed herself at a distance to know what would be done with him.

"Pharaoh's daughter went down to bathe by the river and her maidens walked along the river. She saw the basket among the reeds and she sent her maidservant and she took it. She opened it and saw him, the child, and behold!...She called his name Moses, as she said: 'I drew him from the water.' (Shemot 2: 1-10)

Moshe had 10 names. 10! It's written in Vayikra Rabba Chapter 1 that he had 10 names – Yekutiel, Avi, Zanoach, Avigdor. Avigdor from the word geder, (to enclose, fence in) that he fenced in the boundaries of Israel.

Zanoach because he *zanach*, abandoned, all the *avoda zara*. Because he came to the house of Yitro, and there they worshipped all the different forms of *avoda zara*, but he didn't become confused by this.

Even King Jeroboam, it's written about him in *Divrei HaYamim* 2 that he didn't worship any *avoda zara*, and that everyone abandoned their Mercedes Benz. I remember that he abandoned his Mercedes, and

how much he cried over that, and his wife screamed at him: 'You are not going to Jerusalem!'

So then suddenly, Jeroboam made the golden calves, because half of the people of Israel were going to Jerusalem, and they were leaving their property and their penthouses behind, and also their villas – they abandoned everything.

The *ikker* is to not worship *avoda zara*. But despite all this, after three years these people also started to worship idols, and became trapped in the snare. There was such a big lust to worship idols. We don't have the first idea about it.

King Menashe told Rav Ashi: "You would have been the first one to run after them!" Rav Ashi had told his students that tomorrow, we'll speak of our 'friend' Menashe. What?! I'm your friend?! What am I, that I should be your friend?!

So Rav Ashi said to Menashe why did you engage in *avoda zara*? And he replied to Rav Ashi that if you had been there, you would have been the first one to run after it. For 900 years, people were playing their music for *avoda zara*, day and night they were singing to their *avoda zara*. They had no idea that Hashem existed in the world, they didn't know that there was Hashem.

And this is what Iyov (Job) had to rectify. A person doesn't know what he's coming down here to rectify. Iyov came to spiritually rectify all the melodies of the *avoda zara* that Yuval (Jubal) used to play. Yuval was the father of all the harps and flutes.

Chana came to rectify all of Rahav's sins. Over the course of 6,000 years, a person can rectify all the sins in the whole world. There is no sin that he didn't commit, so they give him a chance to stand up in a test, to sing a song, to sing Hallel (God's praises), to sing about the love he has for Hashem's world.

If he doesn't sing about his great love for Hashem's world, then his life isn't worth anything. He'll go to pubs, and he'll go and take drugs. A person thinks, it's enough already, I'm going to start taking drugs.

*Taken from a shiur given over on the week of June 21<sup>st</sup>, 2018, on Rosh Chodesh Tammuz, 5778.*

## We don't know who we were in a previous life

They shot 300 arrows at King Josiah,<sup>86</sup> and after this they shot 300 spears at him, and another 300 daggers. Why? What was going on with Josiah, that they pierced him with 300 spears, 300 daggers and 300 arrows?

It's because he was the *gilgul* (reincarnation) of King Ahaz,<sup>87</sup> and they shot Josiah because of the *avoda zara* (idol worship) that Ahaz used to serve.

A person could be the biggest *Tzaddik* in the world, but if he doesn't know who the True *Tzaddik* is, and if he doesn't submit to him, with total submission – everything that he says to him, he will do it. *Stand on your head! Sit on the table!* – So, he'll sit on the table.

(Inasmuch as the *Tzaddik* of his generation was the Prophet Jeremiah, who told Josiah not to go out to war against the King of Egypt, but Josiah didn't listen to him, and did go out to war. So then he had to suffer the punishment from all the sins that he'd committed in his previous incarnation.)

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<sup>86</sup> See Midrash Rabba, Eicha, 1:33.

<sup>87</sup> See *Gilgulei Neshamot*, Part 1:28: "Ahaz was reincarnated as King Josiah, and was killed in war in order to atone for all his deeds and sins that he'd performed in his previous incarnation. And every *revi'it* (a biblical measure of liquid) of his blood was considered as another death sentence he decreed against him. And this is the secret of 'The Tzadik (is like) Hashem'...that the Tzadik judges himself."

The *Tzaddik* can sweeten every single thing in the world.

King Josiah was meant to rectify all the sins of Ahaz. And so, he found a *Sefer Torah* (Torah scroll) that Ahaz had hidden away. This is a *koosbia* (difficult question). Rashi says<sup>88</sup> that he found a *Sefer Torah* that Ahaz had concealed. Why didn't he find a *Sefer Torah* that King Menashe had hidden away?

After all, Menashe was Josiah's grandfather, and Ahaz was the grandfather of his grandfather, so it seems more likely that he would find what was hidden in the generation that was closest to him. Josiah was the son of Amon, and Amon was the son of Menashe.

So, why didn't he find the Torah scrolls that Menashe hid away? Only because Josiah was the *gilgul* of Ahaz, and he found the *Sefer Torah* that he himself hid, the same one that Ahaz concealed, even though Menashe also hid away all the Torah scrolls.

Because a man can be the biggest *Tzaddik* in his generation, as Josiah was. There wasn't a king like Josiah, who returned his heart to serve Hashem Yitborach so totally. Why did he sin, so that he even needed to 'return' in *teshuvva* to Hashem? Only because he knew nothing at all about the Torah. For until the age of 18, he hadn't so much as seen a *Sefer Torah*.<sup>89</sup>

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<sup>88</sup> See Rashi's commentary on Kings II, 22:8.

<sup>89</sup> See Kings II, 22: "It happened in the 18<sup>th</sup> year of King Josiah that the king sent Shaphan son of Azaliah son of Meshullam, the scribe, to the Temple of Hashem, saying 'Go up to Hilkiyah The Kohen Gadol' etc...Hilkiyah the Kohen Gadol said to Shaphan the scribe, 'I have found a Scroll of the Torah in the Temple of Hashem.' Hilkiyah gave the Scroll to Shaphan, and he read it. Shaphan the scribe came to the king and brought a report to the king, and he said: 'Your servants have counted the money that was found in the Temple, and have given it into the hand of the workmen-in-charge in the Temple of Hashem.'

"Shaphan the scribe then told the king, saying: 'Hilkiyah the Kohen has given me a Scroll.' Shaphan then read it before the king. It happened that when the king heard the words of the Scroll of the Torah, he rent his garments."



He rooted out all the idol worship at the age of 18 – but he didn't get everything. It's written that at age 18, he burnt the horses that belonged to the "sun's chariots"<sup>90</sup>. They used to lead horses around, to honor the sun, and he uprooted all this at the age of 18, once he found the *Sefer Torah*.

A person can't know what sort of man he was in a previous life. Maybe, he was Ahaz, who closed down all the synagogues. Maybe he was Lamech? Never, ever be Lamech! I beseech everyone, don't be Lamech! You are Lamech? No!



King Shaul was the *gilgul* (reincarnation) of Lamech. It's written: "Methuselah lived one hundred and eight-seven years, and begot Lamech."<sup>91</sup> This is the initials of 'Shaul'. Even though there this passage is referring to Lamech the *Tzaddik*...

Shaul was the reincarnation of Lamech the *rasha* (evildoer). Lamech wasn't so guilty, in relation to the murder of his grandfather Cain, and his son, Tubal Cain, as it's explained.<sup>92</sup> We in Shuvu Banim put the blame on him, but he wasn't so guilty. He doesn't deserve that sort of harsh blame.

After all, he was blind, he couldn't see, they had to lead him around, and Tubal Cain was guiding him. However, he used to shoot an arrow right on target. Every arrow that he fired – it used to hit the bullseye.

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<sup>90</sup> See Kings II 23:4: "The king then instructed Hilkiyah the Kohen Gadol... to remove from the Temple of Hashem all the articles that had been made for the Baal, for the Asherah, and for all the hosts of the heavens. He had them burned outside Jerusalem, in the plains of Kidron, and their ashes carried away to Beth-El."

<sup>91</sup> See Genesis 5:25. In Hebrew, "Ve'yehay Metushelech sheva v'shmonim shana, v'meat **sh**ana, v'yoleo **ae**t Lamech." The first bolded letters spell out '**Shaul**'.

<sup>92</sup> See Tanchuma, Bereishit 11.

Tubal Cain just used to aim the weapon. *Abba, fire in this direction* – and then he'd shoot... But he got a direct hit on his grandfather.

And why did Tubal Cain think that Cain was theirs to kill, and guided his father's hand to shoot at him? Only because it's written: "And Hashem placed upon Cain a sign."<sup>93</sup> What's was Cain's 'sign'? Hashem made him a horn.<sup>94</sup> Another commentator says that he was given a dog, another one says that the sun shone on him.

There are five different *shitot* (approaches), regarding what the sign was. But one said that he grew a horn. So, Tubal Cain suddenly saw this horn sticking out of the brambles, poking out of the bushes, and this was Grandfather Cain, the sweet grandfather, the convivial grandfather – granddads are always good. Sabas are always sweet.

But, he fired an arrow, and the sweet grandfather stayed sweet. All the sugar came out, all the sugar was poured outside.

So they, Lamech and his son Tubal Cain, went to see who this was, with the horn, and they see that it's their sweet Grandfather, who was made out of sugar. Then, Lamech was so very frightened, that he did *this* the Rav claps his hands together – but by him, when he used to do *that*, he could crush an elephant. So he crushed his son, Tubal Cain, and in the space of five minutes two holy, pure souls went up to *Gan Eden*.



All of this needed to be atoned for. Shaul needed to atone for everything. If he had listened those two times to the voice of Shmuel... He just needed to wait another two minutes – two minutes, exactly,<sup>95</sup>

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<sup>93</sup> See Genesis 4:16.

<sup>94</sup> See Midrash Rabbah Bereishit, 23:12.

<sup>95</sup> One of Hashem's days is equal to 1,000 human years. One of Hashem's hours is equal to 41.66667 human years. One of Hashem's minutes is equal to 0.694 of

when he was *shechting* (ritually slaughtering) the *korban* (sacrifice), until Shmuel would come.

Because wars aren't started without slaughtering a *korban*, this is a rule in all of the nations. An elevation offering, something. They used to slaughter their children, usually – by the *goyim*, they used to kill their son.

The King of Moab sacrificed his oldest son, and foam came out. No going to war, without sacrificing someone. Usually, they would sacrifice the first-born son, the most beloved child. We i.e. the Jews used to slaughter sheep.

Shaul sacrificed a sheep, and after two minutes, Shmuel came. Shmuel asked him, *what have you done?! After all, I told you not to slaughter until I got here!* Shaul replied, *The people scared me. Doeg the Edomite told me to slaughter.* Shmuel responded *Hashem wanted to give you eternal kingship!*

If a person listens to the voice of the *Tzaddik*, he will receive eternal kingship. All of a person's work, is only to listen to the voice of the *Tzaddik*.

This was all about the reincarnation of souls. This was about Ahaz and Josiah. Josiah was the reincarnation of Ahaz, and that's why he needed to be stabbed with 300 daggers. After this, Rabbi Yehuda ben Babba was also one of his *gilguls* (reincarnations). So, he also received 300 daggers<sup>96</sup>. Each time, 300 daggers, 300 spears.



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a year (8.34 months). Two of Hashem's minutes is equal to 16.667 months – or a year plus 4 2/3 of a month.

<sup>96</sup> See Tractate Sanhedrin 13b.

And this is what the Rebbe Rebbe Nachman of Breslov writes here, (in Chayey Moharan #228), that *they broke us like a broken potsherd*. Because all that the Rebbe wanted from us is that we would have such a *seichel* (intelligence), that had never been seen since the dawn of time. Such a *seichel* that hadn't been seen since the creation of the world.

The Rebbe said, *if you follow after me, and stay the course*, like we heard now, that tens of the *hevra* (community) have taken off their suits, and are walking around the streets in their vests, without their *payot* (side curls).

And we see that the sky didn't fall on their heads, the earth didn't open and swallow them. But ultimately, the earth will open. One day, the earth will open. Already, three of the *hevra* from Shuvu Banim, they bought motorbikes, and they're already in *Gan Eden*. They went ahead of us.

Rabbi Yehuda HaNassi said that in one single hour, Eliezer ben Dordaya preceded us to life in the world to come.<sup>97</sup>

A person starts to walk around with a vest, and after that he also wants a motorbike. It goes together, because the blood is already starting to boil, and is already starting to ferment.

So we need to fly until 120 to Uman, but the motorbike is the tool of the Angel of Death. A motorbike is the Angel of Death himself, in all his glory. Whoever invented motorbikes won't ever get out of *Gehinnom*. This is the Angel of Death, himself.

*From a shiur given on September 12<sup>th</sup>, 2019.*

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<sup>97</sup> See Tractate Avoda Zara 17a.

# *Illuminati*

## **The Vatican won't back down**

Someone will be sent to give the Vatican a letter this week. We need the *mizbeach* (altar) and the *kinnorot* (violins) that they took from us. They took around 1000 violins that were studded with diamonds. They took the harps from us, they took 100 gold tables from us.

We are going to send a letter with a lawyer - and if not, (i.e. they won't give us the things they took) - we'll go to war against them, there won't be any other choice. We want everything to be returned, it's enough already. The letter is on the way now.

We were just reading 'Emek HaMelech' now, on page 71, it says how many gold tables there were in the Temple, how many harps, how many fiddles and how many altars there were - because there were a lot of altars there, not only the one in the heichal (Temple courtyard).

They need to return all these things to us. They depicted all these things on their 'Triumphal Arch'. They made a Triumphal Arch when they conquered the Jews. They conquered Spain, they conquered Carthage, they conquered Africa - and they didn't do a Triumphal Arch for any of these places.

Only when they conquered the Jews. They really didn't believe that they'd managed to conquer Jerusalem, they really didn't believe it.... That they even managed to come close to Jerusalem, that it was even possible to approach Jerusalem. This was the biggest disaster.

The Chatam Sofer<sup>98</sup> wrote that the hardest day is the 10<sup>th</sup> of Tevet, because the enemy had always been stopped in the Golan. The enemy had never crossed over the Jordan, apart from in the time of Sennacheriv.

Then, the angel of Hashem came and hit them. They heard a song from under the wings of the *Chayot*. Hashem took their souls away, by way of the song that they heard...It was an army of hired mercenaries. They exiled all the countries in the world.

They said it was impossible to even set foot in Jerusalem, it just couldn't happen. Not in Jerusalem, and not in Gan Yavne. It's impossible to conquer a place where they're learning Torah, it just can't happen.

He (Sennacheriv) couldn't understand why he'd hired an army from across the world. 260,000 ribua (multitudes), how many thousands is this? How many zeros? ....Seven zeros, this is 10,000,000. 260,000 multitudes is 2,600,000,000 (two billion, six hundred million.)

He got to Jerusalem five minutes before shkia (sunset). The astrologers told him 'jump now! This second!' He said to them Now it's sunset. What if it would be tomorrow, in the morning? What's the worst that can happen. Tell me, what's the difference between acting now and tomorrow morning?

They said to him, by tomorrow morning, you won't be able to conquer them, already. We don't know why you aren't conquering them, you have the last five minutes.

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<sup>98</sup> Rabbi Moshe Schreiber, one of the leading European rabbis in the first half of the 19<sup>th</sup> century.

He said to them OK, bring me pillows, bedding, a mattress. They built a platform up to the height of the wall and he took a look. He saw people learning *Gemara*, they were already sitting there with their candles. It was sunset, and they were already with candles, learning *Gemara*, Masechet Sotah, Masechet *Succah*, and he said what?! I needed to bring an army for these guys?!

I'm going to take a few stones, and I'll break their windows and that's it. Tomorrow morning, everyone will take a stone...but tomorrow morning never ever came! There was no 'tomorrow morning'. He's still waiting for it until this day.

That same night, came an angel of Hashem and at the point of *Chatzot* (halachic midnight), at 11 at night, it was *chatzot*, "And it was that night: An angel of Hashem went out and struck down one hundred eighty-five thousand of the Assyrian camp. The rest arose in the morning and behold - they were all dead corpses!" (Kings II 19:35)

And this was just the generals and the chiefs of staff (Rashi's comment on this verse). The army was 260,000 multitudes, 2.6 billion. Two billion is a third of the world's population. 2.6 billion came to fight against Avraham, and also against Hezekiah with Sennacheriv, and also in the time to come, there will be 2.6 billion, and 2.6 billion, and another 2.6 billion. Together that's 7.8 billion.

The world's population is 7 billion. The world's population used to be 7.8 billion. Sennecheriv brought a third of the world, because no-one believed that anyone would ever conquer Jerusalem.



We said that we were going to appoint a messenger now, that today we are going to choose a representative who's going to go to the Vatican and ask for all the altars, and for all the tables. They took around a

thousand tables from the Second Temple, it used to be full of tables, and they took them all.

Everything is illustrated there on the Arch of Titus in Rome, they can't deny it. Now in Venice, the Greeks said that there wasn't any such thing as a *Beit HaMikdash*, it's just a Jewish idea. So what's illustrated there?

They did a special arch when they conquered the Beit HaMikdash. They conquered a million cities, they conquered Persia, they conquered Armenia and half of India – and they didn't do an arch.

But when they were victorious over the Jews, they made an arch, and it's still standing even until today. There, they depicted the altars, and the tables, everything is engraved there, on the arch. There's nothing they didn't engrave there, about how many altars they took, and how many tables.

All of this is written in the 'Valley of the Kings', how many tables, how many *kinorot* (fiddles) – all of the violins were studded with precious stones. These were the levites' violins. Every violin is worth a billion dollars. Every violin was studded with the sort of gems that you can't even find today, the sorts of gems you used to have in the old days.

A Greek once climbed on some wall around the Temple, some high roof, and all he could see was the treasure, he said that precious stones like these weren't to be found anywhere else in the world. Everything was studded with gems, and every gem was worth a billion dollars.

One of them was found there in Ghana, in Zimbabwe, a ruby. The man who discovered it asked how much it was worth, and they told him a billion dollars. There are gemstones that are worth a billion dollars, and all of this is in the Vatican. And they are telling us "we were victorious in the war, we aren't going to backdown."

*Taken from a shiur given in Bat Yam during January 2018.*





## **Secular life is all lies**

The Noam Elimelech was one of the eight old wise men. You should know that that Noam Elimelech was one of the eight old wise men that was written about in Rebbe Nachman's tale of the Blind Beggar...

Where you ever blind, G-d forbid? But we need to be 'blind' like the Blind Beggar from the tale of the Seven Beggars, and not to see the world, and not to believe in the world.

Addressing his remarks to some of the youngsters in the audience:

I was once also a child, also your age. At the age of seven I knew that there was no 'world', there's nothing. I learned in a secular school, I wasn't like you, but even in that secular school, I knew that everything was falsehood.

Secular life is all lies...no-one came from a 'whole' home. Everyone was secular, everyone, and secular life was crazy. A secular person doesn't learn Torah. Anyone who wants to go crazy should live a secular lifestyle, because secular lifestyles drive people insane.

One of the girls jumped from three stories up. Her mother wasn't home, so this alone young girl jumped from the third floor. There were no rails around the mirpiset (patio), so she fell from the third, or maybe even the fourth story. And this was happening to a lot of girls. There were nine families there and every family had its own tale to tell.

One jumped out the window, one jumped from a few floors up. The children were all left alone by themselves, so the girl jumped from the mirpiset, and there was no end of stories like this.

I said to myself, 'I will never live a secular lifestyle'. I understood them, I watched them, and I went with a hat in the street. They told me that I'd get beaten for it, for back then no-one wore a hat.



Einstein was also beaten, and that's why he was the only one who didn't convert to Christianity. He learned in a Catholic school, and the catholics beat him viciously from age five to age nine. One time the teacher bought a big tent peg to school, and with that spike they crucified him. Einstein used to say, which each blow he received, "I am *dafka* going to remain a Jew!"

And because of this, he decided to not convert, and when Hitler rose to power, he fired everyone who had converted. Then everyone said to Einstein "you were right to not convert, you were right!"

Hitler got into an argument with Walter Rathenau, the Minister for Foreign Affairs in the Weimar Republic, who was a Jew, because they wanted to wipe Germany off the map. He told him: "See here, I'm the Foreign Minister, and I'm like you, and I contribute to the German people, I contribute from my Judaism. Hitler told him: "you don't contribute anything, and you don't do anything, nothing, nothing at all!"

Everyday he'd argue with him, every day arguing with the Foreign Minister. In the end, the Nazis killed him. He was in the Second Wilhelm Institute, and after that, when Hitler fired everyone, they all had a fit, and had a stroke, some of them had an apoplexy. Out of the 60 professors there, 26 were Jewish.

It was a miracle this happened. Because they kicked them all out Germany lost the war. The scientists they kicked out who went to America included Oppenheimer<sup>99</sup>, and the couple Julius and Ethel

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<sup>99</sup>J. Robert Oppenheimer was born to German Jewish parents who moved to the USA at the turn of the 20<sup>th</sup> century. He was an American nuclear physicist and

Rosenberg. They were two very big scientists who revealed military secrets to the Russians, and the Americans sent them to the electric chair<sup>100</sup>. They were communists. They revealed all the secrets of the nuclear bomb to the communists.

They also wanted to kill Oppenheimer. Fuchs<sup>101</sup> revealed the most secrets, and he sat in a prison in England for 10 years. If even just one Jew had stayed there in Germany no-one would have survived the war. They would have destroyed the whole world.

So they all moved to America, and America started to develop, and they founded a nuclear institute in Los Alamos. In the Mexican desert there, that's where the nuclear institute was located. Oppenheimer headed it up, and Julius and Ethel were the leading scientists. Everyone there was Jewish.

And that's how America progressed, while Germany stayed behind (technologically) even up until this day. She created a nuclear bomb, but it was split up between 10 different countries, and each country created a different part of it.

So we should know that a person has *emuna* in Hashem, and he's here in Beer Sheva, with all the secular people in Beer Sheva. The more secular people there are, the more mitzvahs there are to do, so a person will acquire more cognizance, more self-awareness. This only comes by way of the Torah.

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director of the Los Alamos Laboratory in charge of 'The Manhattan Project', which built the first nuclear bomb.

<sup>100</sup> The Rosenbergs were convicted of espionage in 1951, and were executed by the Federal Government of the United States in 1953, in the Sing Sing correctional facility in Ossining, New York.

<sup>101</sup> Klaus Emil Julius Fuchs (29 December 1911 – 28 January 1988) was a German theoretical physicist who spied for the Soviets during and after World War II, including supplying them information from the American, British, and Canadian 'Manhattan Projects' to create a nuclear bomb.

*From a shiur given in Beer Sheva, on the yahrtzeit of the Noam Elimelech, March 11<sup>th</sup>, 2018.*



## **Degaulle was the man who most betrayed Israel**

*The Rav began speaking about how the Germans managed to conquer Europe, during World War II.*

The Germans entered Holland around May 20<sup>th</sup>, and after that they entered France. From Holland, they went to France. There was a casino nearby that they opened up, and De Gaulle ran away, already.

De Gaulle used to say protecting your interests is more important than fighting for your ideals. De Gaulle was the man who most betrayed Am Yisrael, and who betrayed the State of Israel. After Israel had paid him the money for the Mirage Jets, they paid him in cash, and then afterwards it was the Six Day War – and he didn't send them even one Mirage!

De Gaulle said that he wouldn't send them anything, because 'I need to keep the Arabs happy, because the Arabs are sitting with me in the parliament', etc. There are two million Arabs in France, and he couldn't ignore them. If he hadn't chosen to come out against Israel, he wouldn't be able to ignore them, so he said 'interests over ideals' – after the war is finished...

This was the Six Day War. You weren't even born then, in 1967, the 28<sup>th</sup> of Iyar. It started on Monday, at 7 in the morning. I was in the Ponovezh *yeshiva* then, and we went to the field all night, with Ettinger, and we went with Yisrael Hersch, and we cried out in the field.

Some soldiers came, and we had no idea what was going on. They told us that now the Arabs were going to have a defeat like never before. Already by 7 in the morning, they didn't have a single plane left – by 7am! Something like that had never happened in any other war! 400 aircraft were destroyed in just 45 minutes.

400 planes, including around 100 MIGs. They'd hidden the MIGs under passenger planes. They took a Boeing 777, filled it up with people, and then they put the MIGs underneath. It's a small aircraft. We were in Uman and we saw one. So, they hid them.

It started on the 22<sup>nd</sup>, the 28<sup>th</sup> was Thursday, so less than five days. It started on the night of the 22<sup>nd</sup> of Iyar, which is now the 21<sup>st</sup>, because it was Shabbat. Now we're in the night of the 21<sup>st</sup>, the 22<sup>nd</sup>, it started on the night of the 23<sup>rd</sup>, it seems – and not a single plane remained to them. Not a single aircraft. Within an hour, no plane remained, nothing.

In the Yom Kippur War, everything was the opposite. They destroyed our aircraft, and everything, until Golda told them that she'd drop a nuclear bomb on them. We had almost no airplanes left. This was in '73, October 4<sup>th</sup>. Yom Kippur was October 4<sup>th</sup>, at 2am in the night.



Nasser's son-in-law was our spy<sup>102</sup>. He did everything for money, they gave him a million dollars, a million pounds, and he told them 6am. They heard on the telephone '6am' – but it started at 2am. He committed suicide afterwards, so until this day no-one knows if he was deceiving us, or they just didn't hear him properly. Because he said 'six',

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<sup>102</sup> Gamal Abdel Nasser was the 2<sup>nd</sup> President of Egypt who fought Israel in the Six Day War, and also spearheaded the Arab States 'War of Attrition' against the State of Israel. Nasser died in 1970 from a heart-attack. His son-in-law, Ashraf Marwan, was an Egyptian billionaire and Mossad spy.

but ultimately it started at two. So in those four hours, they destroyed everything, and we already didn't have any bachorim (young men, i.e. soldiers) left.

They could have advanced to Beer Sheva, but Nasser told them to only advance 10 km. There was Sadat<sup>103</sup>, and Sadat said afterwards that when he asked Nasser why, he said that he didn't intend to conquer Beer Sheva, he only wanted to show the world that they i.e. the Arabs were strong and determined.

So they got Sinai back. They wanted to show the world that they wouldn't back down, so after four months they got Sinai back. This was in '73, more than 45 years' ago. Anyone who is 45 now wasn't even born then. Someone who is older than his forties, we saw and heard all this happening.

I was with Berl Hagar all that Succot, I spent the festival in Jerusalem. By Hoshana Rabba, we already heard that the situation was turning around. Until that Hoshana Rabba, the Arabs were ruling. On Hoshana Rabba, Golda said she was going to destroy the whole of Cairo, that she had a bomb that could destroy the whole of Cairo.

At that time, there was Kissinger, who was the head of the State Department, and he was on the side of the Arabs. He said that he wanted to see them get as far as Tel Aviv, because the Arabs also deserved something. It wasn't fair that they should be defeated each time, that the Arabs should always be humiliated. They were always missing out.

Kissinger thought that it was like a big game of chess; if you win 10 times, so you let your opponent win once. The Jews had already won in all the wars, now it was the Arabs' turn to win a little. But really, they'd

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<sup>103</sup> Anwar Sadat was Nasser's successor, and President of Egypt at the time of the Yom Kippur War.

just murder everyone. They had the Bar-Lev Line back then, and they had a bunker every 100 metres.

And these bunkers had *yeshiva* bochurs (students) in them. It was Yom Kippur, and the bunkers were full of *yeshiva* students who'd come from the *yeshivas* to pray with the soldiers. So there was one bunker that only had *yeshiva* students in it, and they had two big guns there that were rusty, left over from '67. Now it was '73, and seven years had passed.

No-one had touched those guns, no-one had greased them, no-one had moved them, they just stood there, rusting. Suddenly, they saw a barque opposite them – this was overlooking the Suez, their bunker overlooked the Suez. And they saw a boat coming with 500 Egyptian soldiers on it. They started to say Shir Ha'Maalot (Tehillim 121):

“A song to the ascents; I raise my eyes to the mountains, where will my help come from? My help will come from Hashem, the Maker of heaven and earth. He won't allow your foot to falter, and your Guardian doesn't slumber. It is so – He neither slumbers no sleeps, the Guardian of Israel, Hashem. Hashem is your Guardian, your protective shade at your right hand. The sun will not harm you by day, nor the moon by night. Hashem will protect you from every evil, He will guard your soul. Hashem will guard your departure and your arrival, from this time until eternity.”

And then they said it again, and with difficulty, they said it another time, thinking about the guns. It was impossible to move it and to aim it at the barque, because it was rusty. They had just one shell there, because no-one had any idea there was about to be a war.

They had just one shell, and they tried to aim the cannon at the boat – bullseye. The whole boat sank, taking 500 soldiers with it. Three

months afterwards, they interrogated them. What? What lasers are you using? What laser beams? How did you successfully guide that missile?

Usually, it's only the fourth shell that finds the target, they try here, they try there, another angle, another angle. You only hit the target with the fourth shell.

Here, the first shell scored the hit – bullseye. They managed to sink two vessels with one shell. They interrogated them about what secret weapon the Jews had.

The Jews managed to successfully steal all the documents there in Iran<sup>104</sup>. Something like this hasn't happened since the creation of the world! The whole world is in shock, Putin is saying that he's only scared of the Jews. He's not afraid of America, he's not scared of anyone. But whatever the Jews want to do today, they do it. They could destroy Moscow in a second, so he's only afraid of the Jews.

***“Because the fear of the Jews fell upon them”*** - Megillat Esther 8: 17.

*From a shiur given on Bet Shemesh, on Motzae Shabbat, May 12<sup>th</sup>, 2018.*



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<sup>104</sup> On April 30<sup>th</sup>, 2018, Israeli Prime Minister Benjamin Netanyahu made a public announcement on Israeli television that Israel had broken into a top secret warehouse in Iran, to steal a whole cache of documents that proved beyond the shadow of a doubt that the Iranians were clandestinely building a nuclear bomb. Shortly after this revelation, US President Donald Trump pulled out of the JCPOA nuclear agreement with Iran.



## Einstein wanted to be religious

I heard something amazing and astounding, that there's a custom in Shuvu Banim on Shabbat night (in *Kabbalat Shabbat*) to say the prayers that the oxen sang<sup>105</sup>. They say the prayers that the oxen sang, “*yoshev bakeruvim*”, these are the cherubim (angels) of the *Aron Hakodesh* that came back, “*and the oxen sang*”.

They sang all the songs of Shabbat, and I don't know where this custom came from that Shuvu Banim would sign songs sung by oxen, that the oxen created? All the composers were really reincarnations of these oxen, which created such symphonies and such works. This all happened in the time of Rebbe Nachman.

Beethoven lived in the time of *Rabbenu*, Mozart - he died in 1791. He was born in 1756, in 1786 he was 30 years old, because they were all in the time of *Rabbenu*, all of them. These composers had four works in their head at one time, with all the instruments too, this was all running around their heads. Beethoven was deaf. He lived until 60, and from the age of 25 he was deaf, in the last 10 years of his life he was completely deaf.

Recently, someone asked me how someone can create so many works<sup>106</sup>? They were running around their head. Beethoven didn't even need to hear, he said that he couldn't hear anything, and the whole time melodies were running around his head, symphonies, compositions,

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<sup>105</sup> When the Aron Hakodesh was captured by the Philistines, it brought calamity on them, so (after 7 months) they returned it to the Israelites on oxen. It says in Midrash Rabbah (Bereshit, 54:4) that the oxen sang praises to G-d as they walked. The Midrash relates different views of which Tehillim (96-99) the oxen sang. These are the same Tehillim which are found in Kabbalat Shabbat.

<sup>106</sup> Beethoven wrote nine symphonies, 32 piano sonatas, one opera, five piano concertos, and many chamber works, some of which were highly original compositions.

works which were unbelievable, which were never before heard in the world.

All this came about because the Rebbe opened up the world of melody. The Rebbe was after the Ba'al Shem Tov. The Ba'al Shem Tov revealed prayers with melody, until the Ba'al Shem Tov there wasn't any prayers with melodies.



Einstein went from shul to shul. He decided that he was going to be religious. He began to eat kosher. They ate *traif, mamash traif. Traif, traif, traif*. He ate on a separate table, separate plates. They didn't yet have plastic at that time. He bought separate plates from his own money.

They were assimilated and they made fun of him and degraded him. Until the age of 16 he ate off separate plates, he was burning, burning with *emuna*, burning. And he was looking for a shul with melodies, but didn't see anything.

He even went to Gur - there was a Gur there. This was already in 1900, but he couldn't find any shul with melodies. So he made up his own melodies. He made up his own prayers. Maybe one day they'll find a book of his prayers. Until the age of 16 he stood his ground. But at 16, some *yetzer hara* came along, and he married a non-Jew.

His mother told him that in the end she would take all his property and take his furniture, his house, everything. She took it all, she left him with nothing. And the son, he came out crazy, of course. His first

son lived in a mental institution<sup>107</sup>, and the second son was so-so, a half scientist<sup>108</sup>.

In any event, in the end it all turned bad and bitter, and his entire life he regretted that he never went to *yeshiva*. If he would have gone to *yeshiva* it would all have been different. So, he already stopped creating new ideas. From the age of 20 he didn't create any new ideas. When he received the Nobel Peace Prize they said he hadn't created anything new. What? He received it? But he didn't create anything new?

We learn *Gemara* and we create novelties (*chiddushim*) every moment, we read Likutei Moharan, Chayai Moharan, we create novelties. He received the Nobel Prize in 1922, when he was 43 years old. He was born in 1879. They said he didn't create anything new, already for 20 years he didn't create anything new.

He revealed only  $E=mc^2$ . He revealed just three letters. This represents *alef mem shin*: E is *alef*, m is *mem*, c is *shin*. With the letters *alef mem shin* Hashem created the world. So, he revealed E, m and c. Whoever reveals this secret can blow up the entire globe. With one gram they blew up Nagasaki and Hiroshima. Actually, less than a gram, because half a gram is 45,000 tons, and the bomb which blew up Hiroshima was equal to 12,000 tons. The first bomb was 12,000 tons which is an eighth of a gram. The second bomb was equal to 20,000 tons of TNT. This should have blown up all the surrounding villages. However, there were mountains surrounding there.



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<sup>107</sup> Eduard Einstein was diagnosed with schizophrenia at the age of 20, and then was frequently in and out of asylums until he was permanently committed, upon his mother's death.

<sup>108</sup> Hans Albert Einstein was an engineering professor at the University of California, Berkeley.

The plane was flying to the city of Kokura<sup>109</sup> in Japan. But there was fog there, but that was the place the bomb was meant to explode. So, they went to Nagasaki instead, because it seems that someone called out, *'Ana Hashem Hoshia Na!'* (*please Hashem, save us*). Some Jew there, or perhaps a non-Jew, that called out to Hashem, *'save us'*. Because they has already blown up one city and Tojo<sup>110</sup> the Japanese General said it's nothing, it's just nonsense, it's just the nonsense of the Americans. We don't need to pay attention to it at all. It's not an atomic bomb at all, it's just a tremendously big explosion.

Because the Japanese were stronger than the Americans. They could have killed 5 million Americans. There were 1,000 ships at sea near Japan. Each ship held 1,000 soldiers. Take 5,000 suicide bombers - this was Tojo's reckoning. He was the Chief of Staff. He said, in five minutes, we can sink all the ships which are here in this quiet ocean. Take 5,000 suicide bombers - he should have said that there were actually no more suicide bombers remaining, he had already used them all up, he needed to create new suicide bombers, children from the age of 16, because from the age of 3 they were teaching them to commit suicide.

Because they believed that the Japanese Emperor was born from the sun, not like them. That the Japanese were created by the sun, especially the royal family. And the whole time they took advice from the sun. Before they surrendered they took advice from the sun. The king went for 24 hours to take advice from the sun. The sun told them to surrender, to surrender unconditionally, because Tojo had said to surrender with conditions.

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<sup>109</sup> The American B-29 Bomber circled over Kokura three times, but called off the attack due to dense cloud. Instead, they went to nearby Nagasaki, which was only partially covered by cloud, where an estimated 100,000 people were killed by the subsequent nuclear explosion.

<sup>110</sup> Hideki Tojo (30 December 1884 – 23 December 1948) was Prime Minister of Japan and General of the Imperial Japanese Army (IJA) during World War II.

In any event, they made a reckoning that they would kill 300,000 in the first blow in Pearl Harbour. In the second blow, they could kill 5,000,000 in five minutes. They would take 5,000 suicide bombers, each one with a plane would crash into a ship with 1,000 American soliders.  $5,000 \times 1,000$  is five million. This is simple math.

So the Emperor said no. The Emperor Hirohito told him to stop, *have mercy on me, I have no strength for this. How much strength can one have?* Because US President Truman said he would drop a third bomb if not. *Enough, I've no more strength for this, they've killed 300,000*<sup>111</sup>.



All this is speaking about  $E=mc^2$ , about what Einstein revealed. He worked on this from the age of 13, maybe from the age of 10. Because a person can't reach such a thing, that a single gram is equal to 90,000 tons and a kilo is 90 million tons, a ton is 90 billion. Enough to blow up the entire globe.

Everyone said he was mad, and that he needed to be put in a mental hospital. For five years they wanted to hospitalize him, until he managed to convince one scientist. He managed to convince one scientist that it's correct that one gram is equal to 90,000,000 grams. A person can take a gram and turn it into 90 million grams. This is something which is impossible to understand.

Roosevelt, the American president at that time, didn't want to believe it. Because Germany was about to conquer America. The Americans already had no ships left, because they had sank a million

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<sup>111</sup> An estimated 150,000 people died in Nagasaki and 75,000 people died in Hiroshima from the acute effects of the nuclear attack. It's unknown how many thousands more perished over the following weeks, due to radiation poisoning and other longer-term effects.

tons of ships. After a year of the war, [Einstein] sent him a letter<sup>112</sup> that he had a secret which could blow up all of Germany in a second.

He didn't want to believe, but his Minister of Defence, the head of the army, said that it is correct. Churchill, the Prime Minister of England at that time, also said it was correct. They wrote a letter saying that it should be taken seriously, because they needed to invest in it, they needed to develop it, it was just a theory. Today we see it, but then, they couldn't see it.

All of this is what we have been speaking about. We're speaking about the fact that there are letters *alef mem shin*, and with these letters Hashem created the world. *Alef* is *avir* (air), *mem* is *mayim* (water) and *shin* is *aish* (fire). In everything there's air, water and fire. The Rambam says that in everything, there's water, air and fire. These are the letters from which Hashem made the world.



## Shabtai Tzvi said that he was the Moshiach

On Thursday night, it's the *yahrtzeit* of the Ben Ish Hai, today it's 5779, and the Ben Ish Hai passed away in 5669, exactly 110 years ago. Now, it's 110 years from the Ben Ish Hai. Each person needs to receive a holy spark from the Ben Ish Hai.

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<sup>112</sup> The Einstein–Szilárd letter was sent to President Franklin D. Roosevelt on August 2, 1939. The letter was written by Hungarian physicist Leo Szilárd and signed by Albert Einstein. It warned the President that Germany could develop atomic bombs and suggested that the United States start its own nuclear program. This eventually became the Manhattan Project.

The truth is that the True *Tzaddik* encompasses all the holy sparks. The *Tzaddik* is *Rabbenu*, he's already the last True *Tzaddik*. *Rabbenu* said, "From me until Moshiach comes, there won't be anything new."

There was the Ba'al Shem Tov (BESHT), and after 12 years, *Rabbenu* came, and the BESHT said, *I'm coming back!* There's a conversation from the BESHT that he said "I'm returning after 12 years!"

Everyone who was born 12 years after the Ba'al Shem Tov died said *I'm the BESHT!* All those who were born in 1772 claimed that they were the BESHT. The BESHT died in 5520, he was born in 5458, on the 18<sup>th</sup> of Elul.

Today, we'll finish at 7.30, and after that we'll also do the Tikkun HaKlali, because the Tikkun HaKlali atones for everything, just that a person shouldn't do any more *aveirot* (transgressions).



Shabtai Tzvi<sup>113</sup> said that he was Moshiach, so in the beginning they believed him. All the *Gedolei Yisrael* (Jewish leaders) believed him. In Amsterdam, they sold their houses, they simply just literally sold their houses for half the price, for a third of the value.

They believed him, because he told them that he would split the sea for them. He was in Amsterdam, or otherwise he sent someone to Amsterdam on his behalf, and he said: "I will split the sea for you! You will walk through the sea on dry land!"

So, they sold all their houses in Amsterdam. The Chacham Tzvi<sup>114</sup> had to run away. The Chacham Tzvi said that it's lies, and then he

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<sup>113</sup> Shabtai Tzvi was an infamous false messiah who was born in Smyrna in 1626. He died on September 17, 1676, following his conversion to Islam.

<sup>114</sup> Rabbi Tzvi Hirsch ben Yaakov Ashkenazi was the one-time Rabbi of Amsterdam, and fierce opponent of Shabtai Tzvi and his followers. His son, Rabbi Yaacov Emden, continued in his father's path.

escaped to London. He was in London for two years, until he passed away in 5478. In 5426, Shabtai Tzvi converted to Islam, because 5420, because 5720 is 1980, so it comes out as 1680. In 5426 he became a Muslim.

Someone came along, Nechemia Chiyun<sup>115</sup> was his name, he was a student of the BACH<sup>116</sup>, he went and told the Sultan wasn't the Moshiach. The Sultan said to him, *but that isn't possible, everyone says that he's the Moshiach. Maybe, he really is the Moshiach?* The student replied: *Throw him in the fire, check him out!*

How did Manoach<sup>117</sup> do it? His wife said "I saw an angel." She saw angels! He said, *I want to know, why didn't he come to me?! I learn Gemara all day long, I'm with Shuvu Banim, I wake up in the middle of the night<sup>118</sup>. You, on the other hand, you really just make cookies... So what's going on, that this should be revealed to you?!*

She replied: "He'll reveal himself again."

He told her: "Tomorrow, bring him to me, if he reveals himself to you tomorrow as well, send him to me. I know how to handle these sort of 'tales'."

Good, so the angels reveals himself to her again, and he tells her, *don't eat anything spiritually impure*, i.e. that it was forbidden for her to knead the dough, and it was forbidden to touch the fruit, everything's forbidden, when she wasn't in a state of *tabara* (ritual purity). It's like this in Ethiopia even today.

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<sup>115</sup> Nechemia Chiyun, from Amsterdam, was accused of being a secret follower of Shabbatai Tzvi. His son later converted to Christianity.

<sup>116</sup> Rabbi Yoel Sirkis was born in 1561. He served as the Rav of Belz, Brest-Litovsk, and Cracow. His Bayit Chadash (Bach) is a major commentary on the Tur.

<sup>117</sup> The father of Shimshon haGibbor.

<sup>118</sup> To recite the Tikkun *Chatzot*, or Midnight Lamentation.



The traditional Jews in Ethiopia didn't know about Chanuka and Purim, because they were cut off from the rest of the Jewish communities. But they kept all the *halachot* the same way as at the time of the First Temple, when it was forbidden for a woman to knead dough when she wasn't in a state of *tahara*. Only up until 12, or after the age of 60, or when she was nursing. They used to eat the pitas at the apex of spiritual purity.



Nehemia Chiyun went to the Sultan, and told him, *he's not Moshiach! Are you kidding?! Does it look to you like he's the Moshiach?!* The Sultan replied, but *Maybe, he still is the Moshiach?*

He said to him: "Check it out! Put him in the middle of a fire, and then you'll see."

So the Sultan said to Shabtai Tzvi, *come, let's put in you a fire, we'll check. It's only for two seconds. I'm not talking about a lot of time.* He said, *Ok, let's say for a minute.* In the end, he compromised on the minute. Good, so Shabtai Tzvi sees that he's serious, and that they really are going to put him in a fire, so he says: "I will become a Muslim!" He took the *tarbush*<sup>119</sup> off the servant who was there, and converted to Islam.



This is how all the Moroccans used to walk, with their *tarbushim*. When a lone Ashkenazi came along, he'd also don a *tarbush*. It's forbidden for an Ashkenazi to live in Jerusalem. There was a decree from 5460 to 5684 for 124 years, there was a decree that it was forbidden for Ashkenazim to live in Jerusalem.

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<sup>119</sup> A type of hat commonly known as a *fez* in English.

Because Rabbi Yehuda HaChasid<sup>120</sup> (lit: Rabbi Yehuda the pious one) wasn't called 'the *chasid*' ('the pious one'), but just *Chasid* – it was just his surname. We say 'Yehuda HaChasid', but it's 'Yehuda Chasid', all of this was just his family name. And he took 500 families, 500 arrived in Israel, first they went to Amsterdam. There, there was an enormous diary, and enormous book. Everyone signed their name there, and how many children they had, and according to this, money was sent to Eretz Yisrael.<sup>121</sup>

Now, I read on Shabbat that the *Admor* of Shepetovka used to send his *shaliach* (messenger) to collect the money that was sent to the people of *Eretz Yisrael*, so the government was following after him. So where did he get to? To Haifa. That's where the Interpol were waiting, and the KGB, and the Turkish FBI was waiting for him. Until, the Rebbe saved the situation. The Rebbe sent his *shamash* (attendant) and he got the money before the FBI showed up.

And that's how the money got to Tiveria, and there was food. Because there wasn't food. At the time that the Rebbe travelled to Eretz Yisrael, everyone was dying from hunger.



So the Rebbe, first thing, travelled to the Baal HaTanya. He didn't stay at home, he went by way of Medvedevka, first he went via Uman, and after that Medvedevka. And after that, he came to Pinsk, to Karlin. That's where the Baal HaTanya used to live.

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<sup>120</sup> Yehuda HaChasid attempted to bring 1500 Jews to Israel, arriving in Jerusalem on October 14<sup>th</sup>, 1700. A third of the group died enroute, and HaChasid himself died 5 days after arriving in Jerusalem. In the meantime, he'd run up enormous debts with the Turkish authorities, who started hounding the existing Ashkenazi community in Jerusalem to repay them. He, and many of his group, were suspected of being secret followers of Shabtai Tzvi.

<sup>121</sup> To support the community there. This was known as the *haluka* payment, and it continued in one form or another up until the First World War.

The Rebbes of Chabad only started to live in Lubavitch after 100 years. The Tzemach Tzedek was given a gift by the *poritz*<sup>122</sup>. The *poritz* saw his prayers, and he told him *you'll get the whole village for free, the whole of Lubavitch, for free*. But the Baal HaTanya used to live in Pinsk-Karlin at the beginning.

He's buried in Haditsch, because he ran away from Napoleon.

The Rebbe told him *there's no need to run away from Napoleon, Napoleon is not going to do anything*. The Rebbe didn't run away. But the Rebbe said to him: *You will not conquer Eretz Yisrael*. The Rebbe said to him: *Eretz Yisrael, you're not going to conquer*.

Napoleon came, and he said that if he had conquered Eretz Yisrael, then he would have conquered the whole world. From here, he would conquer the whole of Russia in one day. If Akko had been conquered, so then Moscow would have been conquered within 24 hours, because the Russians had no strength to resist Napoleon. They didn't have an army, they didn't have anything. Ultimately, it's an army that goes around with t-shirts and bare feet. This isn't an army, at all.

So he wrote, *I will conquer Akko*, but the Rebbe said, *Akko, he is not going to conquer!* The Rebbe was in Akko, he said: *This, you are already not going to conquer*. He was conquering Yaffo (Jaffa), he was conquering Haifa – but not Akko. He wanted to enter Jerusalem, but he heard that the English were already on their way, the English were already coming. And the English entered Akko before him.



This was Smith, this was Nelson<sup>123</sup>. And he was wounded in the battle. The French had 400 ships there, with 40,000 soldiers, to conquer

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<sup>122</sup> The name usually given to a Polish landlord, or Polish landed gentry.

<sup>123</sup> British Admiral Sir William Sidney Smith helped the Turks to defend Akko, against the French forces.

the whole of Eretz Yisrael. So he sunk all the warships, not even a single boat remained, together with all the 40,000 soldiers.

Napoleon was left with just 10,000 soldiers, so he conquered Rafiach, and Khan Younis, Gaza. When he got to Yaffo, he was told: *This, you are not going to conquer.* So he slaughtered everyone<sup>124</sup>. A river of blood flowed out. So they understood that he was the cruelest person in the world.

And then from Yaffo, he advanced towards Haifa, he advanced by way of Jenin, then Afula was 'Fula' .... And after this, from Afula he advanced. After this he entered the seashore, and from there he advanced to Haifa. And then, he asked the Jews that they would assist him. They didn't help him, so he slaughtered everyone, a river of blood flowed out just from the Jews, he slaughtered in Haifa.

And then, when he was approaching Akko, General Smith had already arrived. When he arrived, the English already told everyone to leave. To give their houses over to the English. And then, exactly, the Rebbe wanted to travel to the seashore, where the warships were, and then he entered a warship, instead of a regular passenger ship.

He had his tickets already, he bought the tickets on Shabbat, because they were saying that on *motzae Shabbat*, there would already be bloodshed, and that they would slaughter everyone, Napoleon said that he would slaughter everyone.

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<sup>124</sup> Napoleon ordered the execution of a number of Turkish prisoners of war. Somewhere between 2,440 and 7,000 Turkish soldiers were shot or bayoneted to death, on Napoleon's orders.

And there was one person, Al Jazzer<sup>125</sup>, Al Jazzer he slashed Rabbi Chayim Perach<sup>126</sup>, he slashed his nose, and after that he took one of his eyes out, and after that, he threw him from the second floor, and pulverized him, because Al Jazzer believed the informers.



It's written, "Don't bow to the authorities." Because you could be a minister by the non-Jewish nations, but ultimately the nations will inform against you. It will be said that you embezzled and stole money, and then the king will believe them, and he will hang him.

So, when they hung Chayim Perachi, then they took Rabbi Israel of Shklov<sup>127</sup>, and Rabbi Menachem Mendel of Shklov<sup>128</sup> – they took everyone to the jail house. They were there for around a month, until they were freed in exchange for a bribe.

Napoleon had already successfully entered, he found a tunnel underneath the wall. There were three walls in Akko, you can still see them, so he found an underground passage. Just as the soldiers were coming out, so Al Jazeer said text missing *them!* And chopped everyone's heads off, i.e. those who had come out of the tunnel.

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<sup>125</sup> Ahmad Pasha al-Jazzar was the Turkish governor of Sidon, with a reputation for sadistic cruelty. He successfully defended Akko from Napoleon's attempt to conquer it.

<sup>126</sup> Haim Perach (Farhi) was the Jewish advisor to Al Jazzer, and played a key role in Akko's defense, arranging for 9,000 of the city's inhabitants to fight against the French, during the siege. Al Jazzer blinded him in one eye, and cut off the tip of his nose – but he outlived him. Later on, one of Al Jazzer's successors threw Farhi off the Akko walls into the sea, and his body was never found.

<sup>127</sup> Rabbi Yisroel ben Shmuel Ashkenazi of Shklov was a student of the Vilna Gaon, who moved to Israel as part of the non-chassidic aliya in the early 1800s.

<sup>128</sup> Rabbi Menahem Mendel of Shklov was another senior student of the Vilna Gaon. He immigrated to Israel in 1808 and settled in Tsfat.

This is how they were sent packing. They fled back to Paris, and he Napoleon executed all the wounded. He was so cruel, that he said he wouldn't take the wounded soldiers back with him. He gave everyone an injection of drugs, and put to death all the injured, and that way not a single Frenchman remained alive.

So then, he said that he would take children, because he already didn't have an army left, everyone had died on him. So he said that from now on, he'd take children from the age of 16. So he enlisted all the children from age 16, and he went to conquer England. But to this day, no-one knows why that battle failed. They called it 'The Battle for Waterloo'.

The French were already ready to cross the English Channel, and everyone ran away from London. London was already deserted, they knew that they were coming to slaughter everyone. They'd already passed, they'd already got to Waterloo, this isn't far from the sea, this is next to Belgium.

And so, the English were left without any weapons, without ammunition, without any swords. And they were already ready to surrender, and London was ready to be conquered, when suddenly everything turned around. Because there was a *bracha* (blessing).



Why did this happen? There was a blessing from Rabbi Yokel of Galuna, *Yokel* is *Yaakov*<sup>129</sup>. Rabbi Yokel of Galuna, every blessing of his was realized. Rabbi Yokel of Galuna suspected his *shamash* (attendant). He had a *shamash*, and he suspected him, because 20,000 zlotys had disappeared, *zlotot*. So then it was *zlotot*, and *zlotot* were gold – gold coins. Polish zlotys were gold, and 20,000 of his had disappeared.

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<sup>129</sup> His real name was Rabbi Tzvi Hirsh Halevi Horowitz.

He didn't remember where he'd put them, which cupboard they were in, which compartment, in which clothes he'd hidden them away. So, he suspected the *shamash*. The *shamash* was called Anshel – Amshel. We changed that into Anshel, he was called Moshe Amshel, that was his name. After this, it was turned into Moshe Anshel, but his true name is Moshe Amshel, with an 'm'.

And he said to the *shamash*: *Either swear that you didn't do it, or I'm going to fire you.* And the *shamash* said: *I won't swear!* There are whole stories about how it's forbidden for people to take an oath.

After half a year, he found the money. Within half a year you'll find the invoice. People sold their houses, only to avoid taking an oath. Swear that it wasn't taken. *I won't swear, take the house, take everything!*

They went with the nurselings 1000 km, until they found a remote village, with a kind of synagogue half-buried in the ground. Each *erev* Shabbat, he needed to light candles and clean it, then spill water on the ashes, so the ash wouldn't become powder on Shabbat, and then set up sacks.

So, he found the money, so Reb Yokel of Galuna went 1000 km. Every where we he came to, he'd bang on the *bima* (the platform in the synagogue) and say: "I suspected my *shamash*, but I found the 20,000." Maybe, it was *erev* Pesach.

And like this, he travelled 1000 km, until he got to some village. While he was doing *bedikat chametz* he found the 20,000 zlotys, it was hidden away in some deep cupboard, amidst all the clothes, he didn't remember where he put it. Maybe, someone moved it, maybe his wife moved it, or that she also didn't remember where she'd put it. So, she also didn't remember where she put it, or she simply knew nothing about it. During *bedikat chametz*, she finds it.



Now, he goes traveling across Europe for a whole year, across the whole of Poland, across the whole of Galicia, the whole of Rossieny<sup>130</sup>. He's going, he's going on foot from city to city, looking for the *shamash*. And he's with 10 infants, he put them in the snow, barefoot. Once, there wasn't shoes like there are today, everything was hand-made. If a person tears their shoes, there is no-one who will fix them.

Until he gets there, to that remote village, and he sees a few Jews, and a synagogue that's half in the earth, it's a sunken village, everything's flyblown, the wood, the walls are decaying. He just lights candles, spills a bit of water on the ashes before Shabbat, so on Shabbat they can pray there.

He lights the candles, and straight away he recognizes him, Reb Yokel recognizes him, and he recognizes Reb Yokel, he had a white beard, his clothes are already all torn, with ripped shoes. He journeyed on, and he didn't give up. For a whole year, he went by foot. He said: *Until I will find him! I falsely suspected a Jew! What is this?!*

He didn't have a share in the world to come!! This is the biggest transgression, to suspect a Jew. So he found him, and he says to him: *Come. Come with me, I found the money, I apologize.*

But he says: *I'm not returning! You're not returning?! So now, you'll be the richest person in the whole world. You're already old, so the children will be the richest, and the grandchildren.*

The sons still weren't, but the grandchildren were already the richest people, they had all the banks in Europe. What made them so wealthy? From this story, that everyone ran away from London, and a bank that was worth a billion dollars was now worth 100,000 shekels, maybe a million.

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<sup>130</sup> An area currently located in modern-day Lithuania, where many Jews lived.



A bank worth 100,000 was worth \$1000. And Rothschild didn't even need to pay over any money, it was enough for him to sign that he was buying this bank, and that bank. He bought all the banks in London, he sent messengers just with his seal to conclude the transactions, because it was known that Napoleon was coming in another two hours. What does it take, to cross the Channel? Today, it's 35 minutes, half an hour.

Today, there's a train, there's a tunnel, there's a train, and you have to order two days beforehand your place on the train. You can't just *stam* show up and enter, this is a train that is superior to all the cars. And within 35 minutes, we've arrived, it's 50 km, it's almost half an hour.

But then, it took two hours, within two hours, he's conquering London, and no-one will stay alive. There won't be any banks. And so, he bought everything, and so the whole war changed direction. Suddenly, everything reversed, and all the French started to run away. Until this day, no-one knows why.

It's an enigma. There are mysteries. All the French, all the army, started to run away, suddenly, and no-one knows why. The English commander, he was called Wellington. There are a lot of towns called Wellington, he was the top general there, in the battle. He said:

*All I did was say some tehillim. I already didn't have sword, I didn't have anything. There wasn't even a sword! All the swords were broken, he was left just with the shaft, just with half the shaft. And so he started to recite shir ha'maalot.*



*(The Rav returns to the theme, a few days later.)*

Rav Yaakov from Galona met with Asher Amshil and asked him to come back. 'I've found the money'. He requested forgiveness. Rav

Amshil said to him, 'I'm not coming back'. He was 70 years old. Rav Yaakov from Galona said to him, 'you're 70 years old, what can I do with you? I'll bless you that your grandchildren will be the richest people in the world.'

How did he become rich? He had five grandchildren. One lived in Berlin, one lived in Napoli, one in Milan, one in Paris and one in London. This was at the time when Napoleon had returned to ruling France. 'Napoleon' comes from the word 'napol' / 'tipol' (he will fall). The wise ones said that he would fall: '*Napol' tipol*', so they went up anyway, to Eretz Yisrael.

But, Rav Naftali from Ropshitz<sup>131</sup> said only when they are up to their knees in blood will they return to Eretz Yisrael. This was also in Russia, it happened during the Holocaust. They thought that Napoleon would kill all the Jews, he simply didn't stop, he said ok, he'll kill all the Jews.

He reconstituted the Sanhedrin - on Shabbat, but no one came, apart from the Reform. He said, Reform aren't Jews. He didn't need the Reform Jews, so he had no choice and he opened the Sanhedrin on a weekday. And then there was David Zinzheim who was the Rav of Paris, he was head of the Rabbanim. The Rabbanut of Italy said this was a case of *pikuach nefesh* (a matter of life and death) so it should be permitted to travel on Shabbat. Rav Zinzheim said, 'no such thing, - so there shouldn't be a Sanhedrin.' The Reform came and Napoleon said, 'I'm not making a Sanhedrin with Reform, Reform aren't Jews at all.'

So he Napoleon said there to the Sanhedrin, 'Who are you loyal to, to Eretz Yisrael, or to France?' They replied 'We are loyal to France'. Napoleon said 'So do something then which goes against Torah!' Rav David said, it's not possible to go against the Torah. If it's *pikuach nefesh*,

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<sup>131</sup> Rebbe Naftali Tzvi Horowitz of Ropshitz (1760–1827) was the grandson of Rabbi Yizchak Halevi Horowitz – the Rabbi who blessed Amshel Rothschild – on his mother's side.

then it's permitted, but if it's not *pikuach nefesh* then it's forbidden for you to make laws against us.

This answer found favour in the eyes of Napoleon. He opened the Sanhedrin on Wednesday or Tuesday, and there were something like ten rows, all the Rabbis, there in the Sanhedrin.



And then there was the 'autonomy'. It's not known if he wrote this himself, or if someone else wrote it, that he would give the Jews 'autonomy' self determination to govern themselves, on condition that they would help him to conquer, but the Jews didn't help him. This was a miracle, because if the Jews would have helped him, they the Turks would have killed all the Jews - because the Turks re-conquered Eretz Yisrael, and if the Jews would have helped him they would have had to flee.

Because in Akko there were three walls, and *Al Jazzzer* (the Turkish ruler) cut the nose off Rav Chaim Parchi and took his eye out, and threw him from the second wall, smashing him up. All of this happened because, '*it is forbidden to bow down to the authorities*' (Avot 1:10), and he bowed down to the authorities.

When Rabbi Nachman was in Akko, Rav Chaim Parchi was Minister of the Treasury, Minister of the Interior, the Foreign Minister. Rav Chaim Parchi supervised all of the wars, all the negotiations. So *Al Jazzzer* built all the walls around Akko and Napoleon's soldiers made tunnels under the walls and that's how they entered into Akko - 15 soldiers and their commander. *Al Jazzzer* said to stand at the entrance to the tunnel and to behead them all, the same as 'Da'ash' (ISIS). And that's what he did, he chopped off all of their heads and so the French became scared. There were 3,000 injured so he Napoleon gave them

all lethal injections. He said, 'I'm not dragging injured back', and then he returned to Paris.

And all his life he wrote that because he didn't conquer Akko, he lost the entire war. Whoever conquers Akko conquers Moscow. Moscow didn't have any weapons left. The French were the strongest army in the world. Therefore, they reached until Akko. He was afraid to conquer Jerusalem. He said, if I conquer Jerusalem, I'll lose Akko. Because Nelson the British commander destroyed 400 ships. Each ship had 100 soldiers, so 40,000 of his soldiers died. With these, he could have conquered the whole of Eretz Yisrael in a day.

So, when Nelson arrived he destroyed everything. After this he would have become the greatest General in Europe, if it wasn't for this Nelson, he would have conquered Eretz Yisrael and afterwards, he would have conquered Russia. And then he would have been the Emperor over the entire world. And the first thing he would have done would be to have destroyed *Am Yisrael*. He wanted to do what Hitler did. But, he needed to wait until he was the Emperor over the whole world.



And then came General Smith. When the Rebbe was in Akko, they said that they were going to kill everyone, that they would clear out the houses for the English soldiers. Napoleon tried to get there first, but the English conquered Akko, and Napoleon knew then that he had lost the war, that he had lost the entire battle.

In Haifa, he burned all the Jews. The Jews didn't help him in Haifa so he burned them all. In Jaffa, he slaughtered them all, also the non-Jews. A river of blood came out from Jaffa. And then they knew he was a very evil person. Throughout the world it was publicised that he was a terrible murderer.

After this he returned to France. After he failed to conquer Eretz Yisrael, and to conquer Russia. Moscow was completely burned. It's not known who burned it, whether the Russians burned it or whether Napoleon did it. Either the Russians did it in order to stop him from entering the city, or he did it. After Moscow, he retreated. He went out with half a million horses and came back with 30,000. All of his soldiers died. The exiled him to the Island of Alba with 400 soldiers. After ten months, in the month of March, he came back to rule for 100 days. He took his lance and he conquered France. He wanted to conquer England. If he would have conquered England, he would have been Emperor over the entire world.

He got as far as Belgium, up to Waterloo. There Wellington the English commander beat him. There are maybe five cities called Wellington in the world, because he was the head commander. And by then they the English had almost no swords left, no guns left and no bullets. They the French stood ready to conquer England - London within a day. So Wellington began to say Tehillim, '*Shir hama'alot esab einei el he'harim, me'eyin yavo ezri...*', '*Shir hama'alot mi'ma'amakim karaticha Hashem*', '*Shir hama'alot samachti...*'.

So, they had no guns left and no swords, all of the English army was already left with nothing. So, he together with his soldiers started saying, '*Shir hama'alot...*' Suddenly, everything turned around, Napoleon's soldiers started to flee by themselves. They don't know until today why they did so. It's a mystery, why they fled. Suddenly, they just turned round, 'come let's get out of here, the English are beating us now.' And they all fled.

And then the blessing of Rav Yaakov from Galuna came about, that Rav Amshil would become the wealthiest person in the world, his grandchildren. The moment that the French began winning, everyone fled from London. They knew that within a day he would conquer

London, within half a day. All the banks - worth over a million dollars, were worth at that point only 10,000 dollars.

So the grandchildren of Rav Amshil sent their clerks to sign on buying the banks. They only signed on the contract, they didn't even pay over a single penny. They bought all the banks in London and after an hour, everything turned around. Within an hour of signing on the contracts, a messenger arrived telling them that the French had fled. And so everyone came back and all the banks returned to being worth millions.

This was the blessing of Rav Yaakov from Galuna, in the merit that Rav Amshil didn't want to swear that he hadn't taken any money. 'I'm not going to swear an oath, even if they kick me out with my children, with everything. I'm not going to swear an oath...'

*From shiurim given in Jerusalem during the week of October 30<sup>th</sup>, 2019.*



## **Louis XVI helped America to rebel against the English**

Just now, I heard a *chiddush* (a novel Torah idea). My daughter, all the time she's enlivening me with more *chiddushim*. Every day, she needs to be told more *chiddushim*, *chiddushim*, *chiddushim*, *chiddushim* – all the time! So, she asked, what's the big deal, if we said '*tal umeitar*' (the prayer for rain and dew) on Simchat Torah? What's going to happen?

No, we have to wait until everyone has gone to the Temple, and then returned to their homes, and they're sitting on their sofas and their recliners, and they're drinking vodka, arak and whiskey.

Only after they've finished drinking their whiskey, and their arak and their vodka, can we say *tal umeitar*. But if we say *tal umeitar* on Simchat Torah (when no-one is sitting outside in their Sukkah, and the festival of Succot is over) – what's the big deal? We have to wait until next Monday (7<sup>th</sup> of Cheshvan) – but I can't wait that long, I want to say *tal umeitar*, for a blessing!

So, one answer is that Shuvu Banim put the *siddurs* together. Another answer is that on Simchat Torah, we are so pure because there are no sins – everything was forgiven – that if we would say *tal umeitar*, the rain would fall immediately. And it would be a flood.

We would see that if we said it on Simchat Torah, there would immediately be rain. We just said *He draws the wind and brings down rain* – and a flood already fell! If we would say *tal umeitar l'bracha*, everything would be drenched. There would be flooding in Jerusalem, it would flood higher and higher, the flood would reach the rooftops.

In the time of King David, there was flooding, like in Los Angeles. New Orleans is situated 50 metres lower than the Mississippi River. The Mississippi passes 50 metres above New Orleans, it flows there on a mountain, and New Orleans is in a valley.

And the water level started to rise and rise and rise, everything was *geah* (haughtiness / pride). This was immediately at the end of the Summer, immediately after the expulsion from Gush Katif.

In the disengagement from Gush Katif, they threw people out of their houses. They threw 100,000 people out of their homes, they threw them out with tractors – they threw them out from the third floor. They wanted them to get out, so they threw them out from the third storey, so they should be crushed. So, immediately after that, Hashem flooded the whole of New Orleans for them.



This New Orleans was named after Louis, the French King Louis the 16<sup>th</sup><sup>132</sup>. Louis XVI liked the Jews. You should know, he cancelled all the decrees that were 'anti' the Jews. There was a decree that the Jews had to pass through the 'Animal Gate'. Once, it wasn't like today, not even like the Old City, where there are only a few walls, 'Jaffa Gate', 'Dung Gate'. Then, there was an 'Animal Gate' and a 'People Gate' – these were gates that only animals could go through, or only human beings.

And the Jews used to have to go via the 'Animal Gate', and it was also like this in Paris, and also in Berlin. And Louis XVI cancelled this decree. He said, *from this day, Jews can pass through like normal people.*

They also used to weigh them, like animals, according to the weight, for every 10 kilos they paid a shekel, for every 20 kilos two shekels, 30 kilos was three shekels. And if they didn't have the money – *let them beg at the Kotel! They're not interested...*

So he cancelled many decrees, like that the Jews should have to pay more in taxes, and so in this way he nullified all the harsh decrees. He said that the Jewish faith was the truth, that the Jews were the truth.

He helped America to rebel against the English. This was the American War, which finished in 1811. 1798, 1799, in 1791, in 92, there was a pact made with the English, that they were surrendering,

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<sup>132</sup> French assistance for the American Revolution was actually spearheaded by the French Regent King, Phillippe II, the Duc D'Orleans, who ruled France until King Louis XVI came of age to assume the throne. New Orleans was named for him.

The next Duc D'Orleans, Louis-Phillippe II was a Freemason, a Jacobin, and also played a pivotal role in encouraging the French Revolution. He voted for the french King Louis XVI to be executed by the revolutionaries, and was himself executed by them in 1793.

His son, Louis Phillippe I, became the king of the French between 1830-1848, when he was forced to abdicate the throne when the second French Revolution broke out.



and leaving America. And all of this was arranged by Louis XVI. Otherwise, the English should have been able to overthrow them the Americans.

But then, Louis XVI was left with no money in the purse, (because of all the money he spent helping the Americans) so then they couldn't buy bread. (This caused the French Revolution, where Louis was eventually killed by the rebels.) Bread is usually subsidized, bread needs to be subsidized.

In Casablanca, 10 pitas cost 10 dirham, so that every person should at least have a pita – a pita with olives, a pita with onion. Otherwise, (because the bread isn't subsidized), there is a civil war in Lebanon, in Turkey, in Iraq. People don't have bread.

So, in France there was a barbaric civil war and a revolution, because there wasn't any bread. People don't have the money to buy bread, because it wasn't subsidized, because they gave all the money to America.

So Louis's wife, the Queen, saw that there were demonstrations, and called out to them, "What's all the fuss about bread? If there's no bread, so eat cake instead, or let them eat apples!"

If there's no bread, so let them eat cake, like at Shuvu Banim, where there is no bread to eat on Shabbat morning, so cakes are eaten – and there are also no cakes! But in theory, we eat cake. If she, the Queen, had known that there were no cakes, she would never have said that.



# Earth Changes

## Many mountains moved around the globe, for Matan Torah

Mount Tavor used to be part of the Andes. Recently in the Andes, an aircraft crashed and they couldn't find it, because it was covered over with snow. The survivors had to eat the people who'd died in the crash – they didn't have any other choice. After two months, they finally found them.

I've also said on previous occasions that also Mount Hermon came for *Matan Torah*, and also Mount Everest came for *Matan Torah*, but it came with a white jalabeya (robe). It was dressed in a white sort of jalabeya, in 50 degree heat, and it all melted. And after it had come in such a robe, it was so embarrassed that it turned around and left.

Mount Tavor didn't give up. If it would have waited a little while, the Torah would have been given on it, but it had a white jalabeya, and then someone stole it away, or it melted, I don't know what really happened. And when Mount Everest saw what had happened, it said, "now I'm upset!" and left. But Mount Tavor didn't give up.

Now, it's going to be the *haftorah* for Parshat Bo. Now, we're coming to the haftorah where we read: "Like Tavor of the mountains, and Carmel of the sea" (Jeremiah 46:18).

So, Mount Tavor flew over from the Andes, and the Carmel had been in the sea, it was there in the Phillipines, 11,000 km below sea level, when it was uprooted. How do we know Mt Carmel used to be in the sea? How do we know that the Carmel had been in the sea? We can see this from the scientific evidence: the whole of the Carmel is full of fossils – fish fossils, crustaceans, sea urchins, and all sorts of other sea creatures. All the rocks there, they're all made up of fossilised sea creatures.

So it was asked: How did Mount Carmel come to be in Haifa? It was uprooted, it jumped, "The mountains danced like rams, the hills like young lambs" (Tehillim 114). All the mountains danced, they jumped, they danced. All of them wanted to come to the level of Mount Sinai.

As we've said, Mount Sinai was the lowest mountain. The Christians have now got to 'Jabal Katrina', 2,800 metres high. They started with the lowest mountain, but every time the Christians have an argument, they open up a new church.

The Jews always have the Torah, and this never changes. But by the Christians they fight, then they open another church. By us, it's always the same Torah, not like with the Christians, who create 'new' Torahs. Like the Anglicans, who decided to permit divorce.

By the Catholics, even today, there is no divorce. You can't get divorced. If you get married in Ireland, then you're really stuck, there's no divorce there, there's nothing, you have to stay with it until 120. By the Christians even today there is no divorce, there is not even a suggestion of it.

*From remarks made at a meeting in Bat Yam on February 4<sup>th</sup>, 2018.*



## All the comets will come down and burn him

It says in Shoftim, (5:23), '*oru Me'roz*', cursed are you, Meroz. In the Gemara in Tractate Moed Katan 16, it says that there are a few different opinions, about who Meroz was. One opinion is that this was a star – a black star<sup>133</sup>.

Another opinion is that this was an important person. And the most simple opinion given by the Gemara, is that this was a city that didn't come to help the prophet Devorah in her war against Midian.

In Devorah's war, all the stars came down to help her, because for the Tzaddik, all the stars come down to fight for them. The stars came down and they burnt the whole camp. Sisera's mother cried over him a hundred tears, so parallel to this we need to blow a hundred shofar blasts on the shofar, on Rosh Hashana.

We can see from this how powerful it is when a mother cries over her child... All this I heard from Rav Eliyahu Lopian<sup>134</sup>, z'tl.

Someone who never heard Rav Lopian speak doesn't know what Chassidut really is! He doesn't know what Torah is! Now they told me that Rav Lopian used to travel to see Rav Shmuel Shapira<sup>135</sup>, z'tl. He used to go to look at him to learn from his *avodat Hashem*, and also to look at Rav Nachman Shuster, z'tl. He used to come to Meron the whole

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<sup>133</sup> The Rav explained later that a black, or dark star is one which swallows up light, as opposed to giving it out. He emphasized that a person has to give out light, not just swallow the light up, and to take everything for himself and leave no light for others.

<sup>134</sup> Rav Lopian was the mashgiach in Kfar Chassidim yeshiva when Rabbi Berland studied there as a young man, when it first opened.

<sup>135</sup> Rav Shmuel Shapira was one of the Breslov elders from the previous generation.

time. But when Rav Lopian became a *maggid shiur* by us in the yeshiva, then he already stopped going to Meron.

In the story of ‘oru Me’roz’, Barak ben Avinoam, Devorah’s general brought a hundred shofars and excommunicated all the inhabitants of Meroz. He excommunicated them because they didn’t come to help the Tzaddik. As stated earlier, there are different opinions in the Gemara as to whether Meroz was an important person, or a star, or a town. Whatever opinion is preferred, all the stars came down to fight.

When someone is against a Tzaddik, stars come down to fight against him, even if he guards his eyes a bit, this doesn’t make a difference. All the comets will still come down and burn him. A person become sick because he argues against the Tzaddik. All the illnesses that a person has, it’s because he’s against the Tzaddik. A person argues against the Tzaddik without even knowing what there is to argue about against him. He just goes against him.

If a person even just identifies with someone that is against the Tzaddik, even if he only just gets a little bit confused by this person who is against the Tzaddik – straight away he’ll start to go against the Tzaddik! Because ‘they didn’t come to the help of Hashem against the mighty’ (Shoftim 5:23), they got cursed.

It says: “Cursed are you Meroz’, said the angel of Hashem.” The curse against Meroz was said by the angel, not by Devorah. Devorah herself wasn’t angry against them, but the angel cursed them even so, because they didn’t come to help the Tzaddik. And if someone doesn’t come to help the Tzaddik, he is cursed.

Taken from comments made afer the morning prayers during the week of Acharei-Mot Kedoshim, 5778 (April 22, 2018<sup>136</sup>.)

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<sup>136</sup> At this time, the non-Jewish world had whipped itself up into a frenzy of anticipation that ‘Nibiru’, ‘Planet X’, the ‘dark star’ was about to smash into Planet Earth on April 23<sup>rd</sup>, 2019.



## Meroz, the dark star

It says about the war of Sisera involving Yael that 100,000 generals came, and that each one was in charge of 40,000 soldiers (others says that 40,000 generals were in charge of 100,000 soldiers.) 100,000 times 40,000 is four billion people. But you can't wipe out four billion people, that's impossible!

So what happened? Stars came down from the sky (and made the soldiers hot, they went down to the river and the river swept them away and they drowned.) This is what it says: "From the sky, the stars fought." (Shoftim 5:20), they left their course and they fought. But one star didn't want to come, and that star turned black and this is what it says: "Cursed is Meroz the name of the star said the angel of Hashem (Shoftim 5:23).

Who said this? This is in the middle of 'the Song of Devorah'. The angel of Hashem said this, Devorah didn't say it. The angel came and said '*oru Meroz*', cursed is Meroz and it became a dark star. How are the dark stars in the world created?<sup>137</sup> Why are their black stars? Because they didn't come to help Devorah HaNevia. Any star that didn't come to help Devorah became a dark star.

*From comments made in Holon on Rosh Chodesh Nissan 5778 (March 17<sup>th</sup>, 2018).*



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<sup>137</sup> According to David Meade, one of the leading Nibiru conspiracy theorists, Nibiru was meant to smash into planet earth in March 2018, so 'dark star' hysteria was rife at this time.

## The stars will sing for two years before the End of Days

It's written in the Zohar that two years before the *netz* (end of days), the stars start to sing. A person needs to wake up two years before the *netz*.

ותלתח לפרעו ושבל נגע ימושב, אצי סחרמ וחיגב מי מיתלדב דסיי

Here, this is the first time in the Torah that the word *hitool*, (mockery, ridicule) is written, and we are not reminded about this in any other place in the Torah, that the ridicule of Hashem is *arafel* (fog, mist, haze)....

This is all referring to 50 seas..."And God said come until *po* (here)." Why is Yaffo (Joppa) called Yaffo? Because Hashem said 'come until *po*'. And why is Haifa called 'Haifa'? Also, because Hashem said 'come until *po*'<sup>138</sup>.

Hashem limited the spread of the oceans. The oceans were spreading out in all directions, the Mediterranean Sea was spreading out. In the time of Enosh, it spread out in the direction of Yaffo and Haifa, and after that, in the generation of the *mabbul* (great flood), it spread out in the direction of Gibraltar....

When we get up in the morning, and we see the new dawn, we see that the sunrise knows its place; "the four corners of the world are grabbed, and the wicked ones are shaken from it". At the end, Hashem is going to shake off all the *rashaim* (evildoers). He's going to turn everything over, and prevent the evildoers from seeing the daylight, and He will break the deceitful limbs.

"You brought them until the obscure sea." Have you seen the fish in the sea? "Enquire of the *t'hom* (depths) to move about, and to disclose

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<sup>138</sup> In Hebrew, the 'P' and 'F' are interchangeable so 'po' could also be pronounced 'fo' or 'fa'.



the *shaarei mavet* (the gates of death).” There at the bottom of the ocean are the gates where the Angel of Death walks around, and the *Tzaddik* rules over these gates.

Because the *Tzaddik* rules over these gates, a person can't leave, the *Tzaddik* has total authority. So, Iyov (Job) was asked, ‘Can you rule over the gates of the Angel of Death? Can you stop the Angel of Death?’ “And you will see the gates of pitch-darkness”.

Now, how is the sun rising and shining? Every day, through a different window, who is causing it to rise in the East? The *Tzaddik*...If you know the secret of where the sun's light derives from, then you'll live for eternity. There are two secrets that you need to know: To know where the light of the sun comes from, and where the gate and the path from where the light of the sun continues to shine – and then if you know these two secrets, a person can live forever...

You need to uncover the treasure house of the snow, “and the treasure house of the hail, that I reserved for the time of siege, for the day before the war.” The hail doesn't have any gate in the world....

The *ikker* is the dew drops, the dew of *techiyat hametim* (reviving the dead). Hashem wanted to reveal to Iyov the dew of reviving the dead....

Why was Korach called ‘Korach’? Because he was *kerach* (ice-cold)...Now, here, we have the greatest secret of all. “Connect the epochs of Kimah<sup>139</sup>”. Kimah is 100 stars. When we see a star, it's really 100 stars. How can you connect all these stars together? Only the *Tzaddik*

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<sup>139</sup> Many of the concepts alluding to constellations and stars in this conversation are found in both the book of Iyov (Job) and in the Gemara.

For example, “Ash” or “Ayish” is mentioned twice in Job, and has been identified with the Great Bear. The Gemara in Brachot 58b says: “But for the heat of Kesil, the world could not endure, on account of the excessive cold of Kimah, and vice versa.”

‘Kimah’ the star (often associated with the Pleiades) is the source of cold in the world. Kesil the star (associated with Orion) is source of heat in the world.

can do this. “Or open the measures of Kesil.” Can you take Kesil, and place it where you want, and drag it to do what you want it to do? The *Tzaddik* can do this.

*From comments made after the morning prayers, on Shabbat Chukat, 5778, based on the book of Iyov, (July 9<sup>th</sup>, 2018).*



## When did the flood start?

If a person sees rain, he sees a *mabul* (flood) falling, and he says that everything that falls is consecrated for use in the *Beit HaMikdash*, everything is going to go to the *oleh reglayim*, the pilgrims, this isn't binding at all.

But, if he says this about whatever falls into a *bor* (pit / cistern) – he makes a huge cistern ready, for the pilgrims, because a million people are going to come, so he prepares a huge cistern in order for them to have water to drink. He wants all the water to fall into his cistern, all the water, all the *mabul* should flow into his cistern, so that he'll be able to distribute water to the pilgrims, and have the merit of fulfilling the *mitzvah*.

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In Amos 5:8, *Kimah* is mentioned before *Kesil*. In Iyov 9:9, *Kesil* is mentioned before *Kimah*. The Talmud quoted above says that this means that God uses each constellation to balance the other. *Pleiades* keeps *Orion* from boiling the world to death; *Orion* keeps *Pleiades* from freezing the world to death.

Elsewhere, the *Gemara* explains how the stars *Kimah* and *Kesil* are directly related to the *mabul*, which came about when God took two stars from one constellation and moved them to another, leading to Noah's flood.

This is like Nakdimon Ben Gurion<sup>140</sup>, who took 12 wells of water and distributed them to the *oleh reglayim*. And the non-Jewish Roman governor, he was a believing non-Jew, a saintly non-Jew. He said, if a mabul should rain down now, everything will be for free. But if it doesn't, *oy va voy*, woe to you.

This is what's called a 'saintly non-Jew'. If rain will now fall, you'll get it all for free, and if not, you will have to fill all these wells up for me with golden denarii, golden coins, a *kikar* of gold. Okay, so Nakdimon waits and waits, he waits from Succot, and now it's already the first of Nissan, and there isn't a single drop of rain.

The first of Nissan, he goes to the *Beit HaMikdash*, he goes to the Kotel, and he starts to pray, and to weep, and to recite seven tikkun haklalis. Suddenly, boom, there's a mabul! And what a flood, in his life he's never seen a mabul like this. He goes up the stairs from the Kotel to the Jewish Quarter, to HaOmer Street, where the mikvah is, to the bathhouse. And he sees that exactly at that moment, the non-Jew is coming down the stairs with his towel and his shampoo.

He'd already met him earlier on that day, and the non-Jew had asked him, 'did you get my money ready, already?' There's another five minutes, what do you want? Do you know what another five minutes really is?! A million euros can come into your bank account every five minutes! In five minutes, Hashem could pay all your debts off!

But the non-Jew says to him, *did you get it ready? Is it ready? Did you get the money ready? Prepare it, already!*

Nakdimon says to him, I'm going to the Temple. I'm a Breslover, I'm part of Shuvu Banim, I live here on Shuarim Street, so I'm just going to

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<sup>140</sup> Nakdimon Ben Gurion borrowed 12 wells of water from the Roman Governor in order for the pilgrims to the temple at Succot time to have enough to drink. See the Gemara, Taanit 19.

pop down, and in another five minutes there's going to be a huge flood. Okay, so after five minutes, he comes back up the stairs.

It was twilight, at 6pm, and he meets the non-Jew again at 6.02, and he says to him: Did you get my refund ready? The non-Jew says to him, what refund? I want you to give me \$12 million, each well of water is worth a million dollars, we're talking about huge cisterns. I saw one of these pits, and it would take three days just to empty it all out.

So this non-Jew is astounded, he says *what?!? And now you expect payment in return?! Tell me, how do you have so much chutzpah?! Nakdimon tells him, 'see, when you left the cisterns in my hands, they were already two metres below capacity. Now, they are overflowing onto the street, they are flooding everywhere, they are above maximum capacity. I did some calculations, and I figured out that the extra water comes to exactly a million dollars.'*

The non-Jew shows him his stopwatch, and says to him, 'what's the time now, tell me?' It's 6.02 pm. When was shkia? 6.00 pm. When did the mabul start? A minute and a half ago. It's already after *shkia*, there's nothing more to argue about.

Okay, so Nakdimon goes back down to the *Beit HaMikdash*, he says another Tikkun Haklali – and the sun comes shining out. And there's a halachic question as to whether this counts as a new day, or whether it's just considered to be a continuation of the previous day.

*From a shiur given the week of June 12<sup>th</sup>, 2018, shortly before the South of Israel experienced a freak flash flood.*

## Glossary

<i>Abba</i>	Father.
<i>Adam Kadmon</i>	Literally: Primordial Man. Refers to one of the highest spiritual worlds.
<i>Admor</i>	A Rebbe in a Chassidic court.
<i>Akeida</i>	The binding of Isaac.
<i>Al Kiddush Hashem</i>	In order to sanctify God's name.
<i>Am Yisrael</i>	the nation, or people, of Israel.
<i>Amoraim</i>	The latter Talmudic sages.
<i>Apikorsim</i>	Heretics.
<i>Aron</i>	Ark of the Covenant.
<i>Arvit</i>	The evening prayer service.
<i>Asiya</i>	The world of action – one of the four kabbalistic worlds.
<i>Atzilut</i>	<i>The highest of the four kabbalistic worlds.</i>
<i>Aveira (pl: aveirot)</i>	Sin, wrong-doing.
<i>Avoda Zara</i>	Idol worship.
<i>Avot</i>	<i>Literally:</i> The fathers. Usually refers to the Forefathers (Avraham, Isaac and Jacob).
<i>Ayala</i>	A goat or ram.
<i>Ayin Hara</i>	The evil eye.
<i>Ayin Yafa</i>	Literally: a good eye. To give or look favorably.
<i>Ba'alei Chochmah</i>	People who possess wisdom.
<i>Ba'al Teshuvah</i>	(plural: <i>ba'alei teshuva</i> ) A person who returns to God (repents).

<i>Bachur (pl: bachorim)</i>	An unmarried student, who's learning Torah in a Yeshiva.
<i>Bachura</i>	An unmarried girl.
<i>Bannim Zechorim</i>	Male offspring.
<i>Bar Plugta</i>	A disputant in a halachic debate (usually from the Talmud).
<i>Baruch Hashem</i>	<i>Literally:</i> Bless God. <i>Colloquially:</i> Thank God.
<i>Bat Kol</i>	A voice from heaven.
<i>Behema</i>	An animal.
<i>Beit HaMikdash</i>	The Temple in Jerusalem.
<i>Beit Hashlishi</i>	Literally: the third 'house'. A reference to the rebuilding of the Temple (the third time).
<i>Beit Midrash</i>	<i>Literally:</i> The house of learning. Colloquially, the yeshiva's main study hall.
<i>Bina</i>	Understanding.
<i>Briah</i>	The world of creation – our world, one of the four kabbalistic worlds.
<i>Bris Mila</i>	The circumcision ceremony typically held eight days after a Jewish boy is born.
<i>Chag</i>	Festival.
<i>Chanukat Habayit</i>	Prayers said on dedicating a new house.
<i>Chas v'shalom</i>	<i>Colloquially:</i> God forbid.
<i>Chassid (pl: chassidim)</i>	A group of religious, orthodox Jews who usually follow their own 'Rebbe'
<i>Chatam Sofer</i>	A work authored by Rabbi Moshe Schreiber.
<i>Chatzot</i>	The time of halachic midnight.
<i>Chaya</i>	A high level of the soul.
<i>Chayot</i>	Angels.
<i>Chessed</i>	Kindness.
<i>Chevrah Kaddisha</i>	The organisation responsible for preparing a Jewish body according to halacha, before burial.
<i>Chiddush</i>	A novel idea or insight, especially within Torah learning.
<i>(pl: chiddushim)</i>	

<i>Chilonim</i>	Secular people.
<i>Chochmah</i>	Wisdom.
<i>Churban</i>	Destruction (of the Temple).
<i>D'Oraitta</i>	Refers to a commandment or mitzvah that's derived directly from the written Torah, as opposed to the Oral Torah.
<i>Daat</i>	Godly awareness, knowledge or wisdom.
<i>Deveikut</i>	Closeness or clinging to Hashem.
<i>Din (pl: Dinim)</i>	Law, or judgment (in the sense of 'hanging over a person').
<i>Divrei Torah</i>	Words of Torah, or a short Torah lesson.
<i>Dreidel</i>	Four sided spinning top, spun on Chanukah.
<i>Ein Od Milvado</i>	<i>Literally:</i> There is only Him (i.e. God).
<i>E-l</i>	G-d.
<i>Eloki</i>	My G-d.
<i>Elokim</i>	G-d.
<i>Emunah</i>	Trust, faith and belief in Hashem. <i>Emunas Tzaddikim:</i> believing in the words of our Tzaddikim.
<i>Eretz Yisrael</i>	The land of Israel.
<i>Erev</i>	<i>Literally:</i> The eve of. <i>Erev Shabbos</i> refers to the time before candle-lighting on Friday.
<i>Erev Rav</i>	The mixed multitude that left Egypt with <i>Am Yisrael</i> (and caused all the problems then, and now).
<i>Geniza</i>	Burial place for holy writings and objects.
<i>Get</i>	A bill of divorce.
<i>Gabbai</i>	Responsible for managing the services within synagogue, and / or attending a rabbi or Rebbe, in a capacity similar to a private secretary.
<i>Gadol HaDor</i>	<i>Literally:</i> Great one of the generation. Refers to the senior, leading figure in the Torah world.
<i>Gashmiyut</i>	Materialism, materiality.
<i>Gehinnom</i>	Purgatory.

<i>Geula</i>	Redemption.
<i>Gevurah</i>	Strictness.
<i>Gilgul</i>	Re-incarnation.
<i>Gilui Enayim</i>	Revealed to the eyes.
<i>Gog and Magog</i>	The last war that's meant to occur at the end of days, ushering in the time of Moshiach.
<i>Gomarnu</i>	We're finished.
<i>Goy (pl: Goyim)</i>	Nation (the nations of the world).
<i>Haggadah</i>	The text used for the Passover service.
<i>HaKadosh Baruch Hu</i>	<i>Literally:</i> The Holy One, blessed be He. Another term for God.
<i>Halachah (pl: halachot)</i>	Jewish law. <i>Halachic:</i> Deriving from Jewish law.
<i>Halevi</i>	If only!
<i>Hallel</i>	Prayers of thanksgiving said on Rosh Chodesh and Jewish festivals.
<i>Hashem</i>	G-d.
<i>Hashem Yitbarach</i>	G-d, may He be blessed.
<i>Hashgachah</i>	Divine providence/guidance.
<i>Haval</i>	A shame, a pity.
<i>Hefker</i>	Abandoned.
<i>Hitbodedut</i>	Personal prayer to G-d in one's own words.
<i>Ikker</i>	The main thing.
<i>Ima</i>	Mother.
<i>Inyan</i>	The matter in hand.
<i>Kabbalat Kahal</i>	Time set aside to meet with the community.
<i>Kabbalat Shabbos</i>	Welcoming the Shabbos.
<i>Kaddish</i>	The mourners' prayer.
<i>Kadosh</i>	<i>Literally:</i> holy.
<i>Kadosh Kadoshim</i>	Holy of Holies (a reference to the inner sanctum of the Temple).
<i>Katagor</i>	The spiritual prosecutor in heaven.
<i>Kavanah (pl: kavanot)</i>	Intention.
<i>Kavod</i>	Honour.
<i>Kedushah</i>	Holiness.



<i>Kefira</i>	Heresy.
<i>Keri</i>	A seminal discharge.
<i>Ketzot HaChoshen</i>	A complex commentary on the Shulchan Arukh.
<i>Kiddush Hashem</i>	Something that sanctifies God's name.
<i>Kibbutz</i>	Often secular agricultural settlement in Israel founded on socialist principles. <i>Kibbutznik</i> : Member of a kibbutz.
<i>Kinnor</i>	Harp or violin.
<i>Kippah</i>	Skull-cap.
<i>Kiruv</i>	The activity of bringing people closer to G-d.
<i>Kisei HaKavod</i>	<i>Literally</i> : The holy throne. Refers allegorically to God's throne in the Heavens.
<i>Kivrat</i>	The grave of...
<i>Kivrei Tzaddikim</i>	Plural of <i>kever Tzaddik</i> , or the grave of a holy, righteous person.
<i>Klipa (pl:klipot)</i>	The husks of evil.
<i>Kohen HaGadol</i>	The High Priest.
<i>Kooshios</i>	A difficulty or question about something within the Torah.
<i>Lashon Hara</i>	Evil speech, gossip.
<i>Likutei Moharan</i>	The main work of Rebbe Nachman of Breslov.
<i>Liliths</i>	Female demons.
<i>Lechatchila</i>	An initially acceptable position or ruling.
<i>Leshem Shemayim</i>	For the sake of heaven.
<i>Lulav (pl:lulavim)</i>	The palm shoot used as part of the four species required for Succos.
<i>Mabul</i>	Flood.
<i>Machloket</i>	Strife, trouble-making, discord.
<i>Machsan</i>	Storehouse or storage unit.
<i>Malchut</i>	Kingship.
<i>Mamash</i>	A Hebrew expression of emphasis, akin to 'truly', or 'really'.
<i>Mearat HaMachpelah</i>	The burial place of the Patriarchs in Hevron.

<i>Mechitzab</i>	The barrier between the men and women's section of a hall or synagogue.
<i>Meforshim</i>	Commentators.
<i>Melech HaMoshiach</i>	The King Moshiach.
<i>Meraglim</i>	Spies.
<i>Meshaal</i>	An allegory.
<i>Meshugga</i>	Yiddish terms for craziness, a crazy person.
<i>Mezuzah</i>	Parchment containing scriptural text placed on the doorpost of a house.
<i>Middos</i>	Character traits.
<i>Minchab</i>	The afternoon prayers.
<i>Minbag</i>	Custom.
<i>Minyan</i>	A quorum of at least 10 men required for Jewish communal prayers.
<i>Mishkan</i>	The sanctuary (forerunner or the Temple) transported by the Jews during their journey in the wilderness.
<i>Mishnayot</i>	Plural of <i>Mishna</i> . Refers to the Tannaic statements that are part of the Oral Torah.
<i>Mitzrayim</i>	Egypt.
<i>Mitzvah</i>	(plural: <i>mitzvos</i> ) Commandment(s), good deeds.
<i>Mochin</i>	The mental faculty, brains.
<i>Moshav (pl: Moshavim)</i>	Often secular, collective farms in Israel.
<i>Moshiach</i>	The Messiah, Jewish redeemer.
<i>Motzei Shabbat</i>	The night after Shabbos has ended, Saturday night after nightfall.
<i>Mussaf</i>	Additional prayer service held on Shabbat and festivals.
<i>Mussar</i>	Jewish ethics; the practice of improving character traits through self-discipline.
<i>Nahal</i>	River or stream.
<i>Navi (pl: Neviim)</i>	Prophet.
<i>Nefesh</i>	The soul (or animal soul).

<i>Neshamah</i>	The Divine soul.
<i>Neitvot HaMishpat</i>	A commentary on the Shulchan Arukh.
<i>Nevua</i>	Prophecy.
<i>Niftar</i>	Passed away.
<i>Olam Haba</i>	The World to Come.
<i>Olam Hazeih</i>	This world.
<i>Pagam HaBrit</i>	<i>Literally:</i> A blemish in the covenant. Refers to physical immorality.
<i>Parshah</i>	Refers to the Torah portion for each week.
<i>Parnassah</i>	Livelihood.
<i>Pshut</i>	Simplicity.
<i>Passuk</i>	Verse.
<i>Payot</i>	Side-curls.
<i>Perush</i>	Meaning, explanation.
<i>Pikuach Nefesh</i>	Saving a life, a matter of life and death.
<i>Pi Hadibur</i>	<i>Literally:</i> the mouth that spoke. Refers to words from G-d.
<i>Poskim</i>	Halachic decisors. A <i>psak</i> is a halachic decision or ruling.
<i>Protektzia</i>	Influence, nepotism (often a by-product of endemic corruption).
<i>Rabbenu</i>	Rabbi Nachman of Breslov (but also means 'our teacher' when used in reference to other Rabbis).
<i>Rabbenu HaKadosh</i>	<i>Literally:</i> our holy Rabbi. Refers to Rabbi Nachman.
<i>Rabotai</i>	Gentlemen!
<i>Rasha</i>	Evil-doer.
<i>Ribono Shel Olam</i>	<i>Literally:</i> Master of the World. Another term for God.
<i>Rosh Chodesh</i>	The first day of the new month.
<i>Rosh Yeshiva</i>	The head Rabbi of a yeshiva.
<i>Ruach</i>	Divine spirit.

<i>Saba de Sabin</i>	Literally: the 'elder of elders'. A somewhat mystical figure in the Talmud which may refer to Eliyahu HaNavi, or perhaps to the soul of Rabbi Nachman.
<i>Samech Mem</i>	Refers to the head of the forces of evil.
<i>Sanegor</i>	A person's defending advocate in heaven.
<i>Segulah</i>	A practice which results in a spiritual or material benefit, which is not logically derived.
<i>Seichel</i>	Wisdom, intellect, brains.
<i>Shabbat</i>	The day of rest of the Jews, beginning Friday night and lasting all day Saturday.
<i>Shabbat HaGadol</i>	The Shabbat prior to the festival of Passover.
<i>Shachar</i>	Morning.
<i>Shacharit</i>	The morning prayers.
<i>Shalom Bayis</i>	<i>Literally:</i> Peace in the home. Marital peace.
<i>Shemayim</i>	Heaven.
<i>Sbas</i>	The Talmud.
<i>Shechinah</i>	The Divine Presence in this world.
<i>Shedim</i>	Demons.
<i>Shefa</i>	Bounty.
Shemoneh Esrei	The central prayer, consisting of 19 blessings, that is said three times a day.
<i>Shevarim</i>	One of the notes blown on a <i>Shofar</i> .
<i>Shidduch</i> ( <i>pl: shidduchim</i> )	Marital match, a date with a view to getting married.
<i>Shikun</i>	Apartment block.
<i>Shira</i>	Song.
<i>Shirat Hayam</i>	The song sung by <i>Am Yisrael</i> at the splitting of the Red Sea.
<i>Shkiah</i>	Dusk, nightfall.
<i>Shleimut</i>	Perfection, completion.
<i>Shlichus</i>	Going out to do outreach, some other mitzvah.

<i>Shmiras Einayim</i>	<i>Literally:</i> Guarding the eyes. Refers to the mitzvah of not looking at immoral, spiritually damaging things.
<i>Shoah</i>	Holocaust.
<i>Shofar</i>	Ram's horn blown, amongst other times on Rosh Hashana.
<i>Shuk</i>	Market.
<i>Shulchan Arukh</i>	The Code of Jewish Law, elucidated by Rabbi Yosef Caro.
<i>Siddur</i>	A Jewish prayer book.
<i>Simchat Torah</i>	Jewish festival celebrating the giving of the Torah.
<i>Sitra Achra</i>	<i>Literally:</i> 'The other side'. The dark side or source of negative spiritual forces, also an aspect of the yetzer hara.
<i>Siyatta dishmaya</i>	Heavenly help, Divine providence.
<i>Stam</i>	Just so.
<i>Succah</i>	Temporary dwelling booth during the festival of Succot.
<i>Succot</i>	The Festival of Tabernacles.
<i>Ta'amim</i>	Musical notes on the Hebrew letters.
<i>Ta'anit</i>	A fast.
<i>Talmid Chacham</i>	A wise Torah student.
<i>Talmidim</i>	Students.
<i>Tamei</i>	A state of spiritual impurity.
<i>Tamid</i>	The daily sacrifice in the Temple.
<i>Tannaim</i>	The early Torah sages from the time of the Talmud.
<i>Tashlich</i>	The prayers said at a body of water on the afternoon of Rosh Hashana.
<i>Techiyat HaMeitim</i>	The revival of the dead, that will happen in the times of Moshiach.
<i>Tehillim</i>	Psalms.
<i>Tekiah</i>	One of the notes blown on a <i>Shofar</i> .
<i>Teruah</i>	One of the notes blown on a <i>Shofar</i> .

<i>Teshuva</i>	Repentance.
<i>T'hom</i>	The depths.
<i>Tikkun</i>	(plural: tikkunim) Spiritual rectification. <i>Tikkun Olam</i> - rectification of the world. <i>Tikkun Chatzos</i> - Midnight prayer, said to rectify / lament the destruction of the Temple.
<i>Tikkun HaKlali</i>	<i>Literally:</i> The General Rectification. The Ten Psalms (numbers: 16, 32, 41, 42, 59, 77, 90, 105, 137, 150) prescribed by Rebbe Nachman as a powerful spiritual remedy.
<i>Truma</i>	A tithe, or donation.
<i>Tumah</i>	Spiritual impurity.
<i>Tzaddik</i>	(plural: <i>Tzaddikim</i> , feminine: <i>Tzaddekes</i> ) The righteous one.
<i>Tzedakah</i>	Charity.
<i>Tziyon</i>	The grave of a Tzaddik, e.g. Rebbe Nachman's grave.
<i>Uman</i>	City in the Ukraine where Rebbe Nachman of Breslov is buried.
<i>Vatikin</i>	Dawn minyan.
<i>Yahrzeit</i>	The annual commemoration of the death of a family member, loved one, or <i>Tzaddik</i> .
<i>Yarden</i>	The River Jordan.
<i>Yechida</i>	The highest level of the soul.
<i>Yeoush</i>	Despair.
<i>Yeshiva</i>	Religious Jewish institution for learning Torah.
<i>Yetzer Hara</i>	The evil inclination.
<i>Yetzira</i>	The world of formation – one of the four kabbalistic worlds.
<i>Yimach Shemam</i>	May their names be blotted out.
<i>Yom HaAtzmaut</i>	Israel's Independence Day.
<i>Yom Tov</i>	Jewish festival day.
<i>Zechor Brit</i>	The last <i>Selichot</i> service said prior to Rosh Hashana, usually held at first light.

<i>Zemirot</i>	Jewish songs, typically sung on Shabbat and festivals.
<i>Zer Anpin</i>	One of the kabbalistic <i>partzufim</i> .
<i>Zohar</i>	Kabbalistic work authored by Rabbi Shimon Bar Yochai.





## Additional Resources

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