

אֵלֶּיךָ אוֹתוֹת וּמוֹתוֹת? אוֹתוֹת וּמוֹתוֹת? *Why are you or not an אֵלֶּיךָ to me if I am an אֵלֶּיךָ? What do you think, that I am your dog? You'll tell me when to come?! What? I'm working for you?! – And then a fire came down and burnt another 51 people.*

Just like that woman – it says about Batya Barg in the book 'Hademama', that they brought her in front of the judge, and she was 70 years old at the time, she was being judged about that that she made a Brit Mila for her grandchild, in Russia it was forbidden to make a Brit Mila, nowadays it is already permitted but once it was forbidden, - they brought the child to the טַפַּת הַלֵּב and they saw that he had had a Brit Mila. So the mother said, "It was the grandmother who made him a Brit Mila, it wasn't me." The husband said, "It was the grandmother, it wasn't me." So they called over the grandmother, and she said, "Yes, I made a Brit Mila for the child – for my grandchild, it was my own decision." So they screamed at her: "Robber, thief, murderer, you're starting to make Britot, all kinds of titles in the world". In the end the judge sentenced her to 10 years in Siberia. She simply started dancing from happiness. The whole עֲנִיָּן is only רַקוּדִים, the whole עֲנִיָּן is just to go out in a dance. And she was dancing and dancing in front of the judge, the judge saw that she started dancing – a woman 70 years old, he asks her: "Why are you dancing?" So she answered, "The judge granted me

another 10 years to live! I didn't know I'd live another ten years. The judge promised me another ten years." Right away the judge told her, "I'm not going to give you another ten years to live, you won't get this, go home and that's it."

So the whole עֲנִיָּן of a person is that every time he receives more years and more years and more years. Like it says, that Rabbi Bevei bar Abayei used to learn with the מְלַאךְ הַמּוֹת⁵. He said: "How do you identify the addresses of those who you have to take their Neshamot away?" "I was in the army a few times, and they sent us for כְּתוּבוֹת, - before they entered Gaza, before 'Tzuk Eitan', there is always כְּתוּבוֹת to do, so how do you do כְּתוּבוֹת? How does it go by you? By us there are five 'Rechov Daniel' and five 'Rechov Elisha', and now you need to go to all the streets, and to search in the houses which are under the street, and there are basements, and 'he's not at home', they knock on his door and wake him up, and until you find the person then it is already a full night that you made כְּתוּבוֹת." So the Mal'ach Ha'Mavet told him: "Also by us there is that problem," he says, "We don't know who Hasehm decreed on him that he should be Niftar." Asks him Rav Beivi Bar Abayei: "For example? Give an example." He says, "We went to bring the Neshama of מְרִים מְגִדְלָא." There is the church down there, opposite the Sha'ar Ha'arayot

⁵ חגיגה ד' עמוד ב' רב ביבי בר אבבי הוה שכיח גביה מלאך המות אמר ליה לשלוחיה זיל אייתי לי מרים מגדלא שיער נשייא אול אייתי ליה מרים מגדלא דרדקי אמר ליה אנא מרים מגדלא שיער נשייא אמרי לך אמר ליה אי הכי אהדרה אמר ליה הואיל ואייתיה ליהוי למניינא אלא היכי יכלת לה הות נקיטא מתארא בידה והות קא שגרא ומחריא תנורא שקלתא ואנחתא אגבה דכרעה קדחא ואיתרע

מזלה ואייתיה אמר ליה רב ביבי בר אבבי אית לכו רשותא למיעבד הכי אמר ליה ולא פתיב "ויש נספה בלא משפט" (משלי יג, כג) אמר ליה והכתיב "דור הלך ודור בא" (קהלת א, ד) אמר דרעינא אלא עד דמלו להו לדרא והדר משלימנא ליה לדומה אמר ליה סוף שניה מאי עבדת אמר אי איכא צורבא מרבנן דמעביר במיליה מוסיפנא להו ליה והויא חלופיה

Arayot Gate, down there by the church you have to run when you pass it, there, is the grave of Miryam Magdela. So they sent to bring Miryam Magdela – this is the mother of ישו האיש - Yeshu. What does 'מַגְדָּלָא - Magdela' mean? This means a braider⁶ (she braids hair), she was a braider, so instead of bringing Miryam Magdela the braider they brought Miryam the kindergarten teacher - גַּנֵּנֶת⁷, they made a mistake between Magdela and Megadlo, because מַגְדָּלָא also means to be שָׂעַר מַגְדֵּל, and also to raise children.

Rav Bevei Bar Abayei asked the מְלַאךְ הַמָּוֶת, "How can you take a Neshama not in its right time?" He says, "When she shoveled the oven from the ashes – she took out the pieces of wood from the oven, then she had a not good thought and she didn't push it away right away." A person needs to know that if he has a not-good thought he needs to push it away right away. - If she would have pushed it away right away – because this was a נִסְיוֹן – she didn't push it away right away so the מְלַאךְ הַמָּוֶת had permission to take her, the מְלַאךְ הַמָּוֶת had the ability to catch her for just one thought! So what should we do now? This is the question, because she was twenty years old and she still needs to live until 120 – she has another 100 years to live, so the years are given to a Talmid Chacham, - a Talmid Chacham that they shove down, that they embarrass him, that they disgrace him, then each time the Talmid Chacham receives another 10 years and another 10 years, another 100 years and another 100

years, and then he will be able to live 210 years like Iyov, besides the year of the יְסוּרִים and all together this is 211 years, like from when they went down to Mitzrayim until they went out.

Because Zimri lived for 250 years, Zimri himself was alive – when he went down to Mitzrayim he was called Shaul Ben Hakena'anit, and really he was a good child, a יָלֵד טוֹב, and he served his father Ya'akov Avinu, and he learnt from his father Ya'akov Avinu, everyone learnt all the Halachot, - all of them learnt all the Halachot. – Eiver Min Ha'chai – what is Eiver Min Ha'chai? The Rambam says that Eiver Min Ha'chai from a chicken is permitted, the כִּרְתִי וּפְלִתִי says that this is permitted - an Eiver Min Ha'chai from a bird is not forbidden for a Ben Noach a Non-Jew, for a Ben Noach only an Eiver Min Ha'chai of an animal is forbidden – from the cattle, but not from the birds.

And a בֶּן סוֹרֵר וּמוֹרֵה can eat as many birds as he wants, - if he steals money in order to eat a תְּרֵטִימָר (a certain measurement) of meat and to drink half a לוג of wine, a תְּרֵטִימָר of meat which this is two קב – he needs to eat two קב of meat, and to steal money from his father and mother together – also his father and also his mother, so how is there money left for him? Because someone gave him money as a present, and he makes with this a סְעוּדָה שֶׁל סִיקָרִיקִים – he makes a סְעוּדָת מְצוּהָ שֶׁל פְּרֻחִים, so then he is חַיִּיב מִיָּתֵהּ through stoning, but on condition that the food that he eats is meat and not chicken, someone who

⁶ מַגְדָּלָא is from the word שָׂעַר נִשְׂיָא.

⁷ From the word מַגְדָּלָא דְרַדְקִי, that she raises up children.

wants to be a **בן סוֹרֵר וּמוֹרֵה** has to eat meat of cattle, not meat of birds, chicken he can eat the whole day but he won't become a **בן סוֹרֵר וּמוֹרֵה**. We see from here that chicken is not called meat, so the Rambam rules in **הלכות בני נח** that a person can eat chicken the whole day, even **אָבֵר מִן הַחַי**, the Radvaz says and the [-] that this is not **לְכַתְּחִילָהּ**, but the **כִּרְתִּי וּפְלִתִי** holds that this is permitted also **לְכַתְּחִילָהּ**, - a person can eat **אָבֵר מִן הַחַי** from a bird **לְכַתְּחִילָהּ**, this is what he says in 'ב' ב' **סִימָן**.

The Rambam writes in Shoftim Hilchot Mamrim Perek 7 that the conditions in order to kill a **בן סוֹרֵר וּמוֹרֵה** are: that he has **שְׁתֵּי שְׁעָרוֹת**, he can't be stoned unless he has **שְׁתֵּי שְׁעָרוֹת**. All the **הַרוּגֵי מַלְכוּת** who are killed by the king and he has permission to kill them, then you have to be **מתאבל** over them, like Shimi Ben Geira, like Yoav and like all the **הַרוּגֵי מַלְכוּת**...

A **בן סוֹרֵר וּמוֹרֵה** only has three months that it is permitted to judge him – the first three months of age thirteen, and now he ran away and they found him at age 100 – the Shabak revealed him at age 100, then they stone him at age 100, whenever he'll be found.

If his father wanted but his mother didn't want – his mother says that she doesn't want that he should be stoned, you need to have the agreement of both of them, **if his mother wants and his father doesn't want he isn't a בן סוֹרֵר וּמוֹרֵה**, like it says, **"וְתִפְּשׂוּ בּוֹ אָבִיו וְאִמּוֹ"**, **"And his mother**

and father hold onto him", **if one of them was a missing or mute or blind or deaf he doesn't become a בן סוֹרֵר וּמוֹרֵה** – you need that the father and mother should be the same height and that they should have the same voice, and none of them should be blind or deaf, or missing a hand or limping, if one of them is blind or one of them is deaf then he doesn't become a **בן סוֹרֵר וּמוֹרֵה**, because if so then he doesn't have any fear from his father and mother, if the father and mother are blind then he isn't afraid of them, he needs to have healthy and whole father and mother, that they see and hear, like it says, **"וְתִפְּשׂוּ בּוֹ וְלֹא גִדְּמִים וְהוֹצִיאוּ אֹתוֹ וְלֹא חֲגָרִים וְאָמְרוּ וְלֹא אֱלֹמִים בְּנִנּוּ זֶה וְלֹא סוּמִים אֵינָנּוּ שְׂמַע בְּקִלְנוּ וְלֹא חֲרָשִׁים"**

But a daughter can't become a **בן סוֹרֵר וּמוֹרֵה**, by a daughter there is no such thing, because a daughter is forgiven right away, the moment she does Teshuva she is forgiven, and therefore she goes out to dance on the 15th of Av after Tisha BeAv that she sat on the ground and cried, and then, **"תָּם עֲוֹנָהּ בַּת צִיּוֹן לֹא יוֹסִיף לְהַגְלוֹתָהּ"** **פָּקֵד עֲוֹנָהּ בַּת אֱדוֹם גָּלָה עַל חַטָּאתֶיהָ"**⁸ And there is no law of **בן סוֹרֵר וּמוֹרֵה** for a daughter, because a daughter never has an Aveira because she always does Teshuva right away, right away the Aveira is forgiven, and therefore she goes and starts dancing, - because she hangs up a red garment on the window and by the morning it becomes white, so a daughter never has any Aveirot, she is always forgiven if she has one thought of Teshuvah – one thought of regret she has, right away the Aveirot are

⁸ איכה ד, כב

wiped out, a daughter can't be a בן סוֹרֵר, and a daughter never sins, she never sins.

So, the whole period of time of a בן סוֹרֵר is only three months, he can only be a בן סוֹרֵר וּמוֹרֶה for three months, the three months start by age 13, because Korbanot you can already bring from the age of 12, and a daughter from the age of 11, it says לא תאכלו על הָדָם – which also hints to don't eat something which will bring to שפיכות דמים, this is the what the בן סוֹרֵר וּמוֹרֶה eats – meat with רַעֲבַתָּנוֹת. What is רַעֲבַתָּנוֹת? That he puts more and more food into his mouth without stopping, it is Asur to put more food into the mouth before you finished the first gulp, or chewing the first נְגִיסָה. A person is not allowed to fill his mouth with food, this is called what Eisav said, "הִלְעִיטֵנִי"⁹, – this is called לְעִיטָה, this is an אִיסוּר לֹא אֵסוּר, "הִלְעִיטֵנִי נָא מִן הָאָדָם הַזֶּה", that when you eat and eat and you chew and you haven't yet swallowed the first piece, and he's already going to swallow the... he already puts into his mouth another piece of bread, and another piece of meat, a bit more salad, - first finish what you have in your mouth, what you put in your mouth, - you put something in your mouth – finish it, eat slowly, take a Sefer when you eat, make Hitbodedut, say Tehilim meanwhile.

A person eats – don't eat רַעֲבַתָּנוֹת, דֶּרֶךְ רַעֲבַתָּנוֹת, – it is forbidden for a person to fill his mouth with food, this is אִיסוּר לֹא אֵסוּר, this is a real אִיסוּר, this is called: זוּלָל

"זוּלָל וְסַבָּא"¹⁰, that which you fill the mouth with food is called "זוּלָל וְסַבָּא". From now a person has to accept upon himself, that he won't fill his mouth with food, - he'll eat slowly slowly like a king. "זוּלָל וְסַבָּא" is someone who eats meat with רַעֲבַתָּנוֹת, what is רַעֲבַתָּנוֹת? "הִלְעִיטֵנִי נָא מִן הָאָדָם הַזֶּה" what does הִלְעִיטֵנִי mean? 'I'll open my mouth and you'll pour'¹¹, 'fill up the mouth of the camel', like they stuff the ducks. It is forbidden for a person to ever fill up his mouth with food, - you need to wait another five minutes before starting to eat, a person thinks that if he'll eat with an open Sefer then he'll eat faster, no – he'll eat even more slowly, when he eats fast then all the food gets spoiled and it becomes to be poison.

So how did he become a בן סוֹרֵר וּמוֹרֶה? Only in the first three months, after that he is already in his own רשות, and he has to steal from his father and make a meal from his father's food, a meal of lowlifes – of סִיקְרִיקִין, what is a סִיקְרִיקִין? That the meat is half raw half cooked, like the robbers who don't have time to cook the meat, from being so hungry they eat it half raw...

Now we are going over in the Rambam to Hilchot Melachim, that everyone has to know this by heart, now by the Rambam we were holding by the year 765 this was exactly 800 years from the פטירה of the Rambam (who was Niftar in 4965) – in תשס"ה, now we are holding 13 years after that, which comes out that now we are 813 years from thhte Rambam's פטירה, he was Niftar on the 20th

⁹ בראשית כה, ל

¹⁰ דברים כא, כ

¹¹ Rashi on that Pasuk.

of Tevet, and some say that it was the 20th of Kislev, there is a Machloket, we go according to the opinion of the 20th of Tevet.

You're supposed to tell your wife: "*You are my Neshama, אַנִּי הַכֶּפֶרָה, אֶת הַכֶּפֶרָה שְׁלִי, שְׁלֶךְ.*" Always a person needs to say words of praise, the Zohar¹² says that each person should tell his wife that all women are like monkeys in comparison to her, not to tell her that that woman is better and that woman is more efficient, because then right away there will be a Get divorce, if a person tells his wife that there is a woman who is better than her then it is better that he should give her a Get. A person is supposed to 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 in 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 is no woman like you.*" This is what he is supposed to say to his wife day and night, to say this a hundred times a day, every time he comes home, he comes in the afternoon – he comes in the evening – he comes after Shacharit, right away to tell 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 is no such food like this in the*

world." Always a person needs to tell her praises, if not – he shouldn't come home, he should divorce her, if he doesn't know how to say a good word – then he should get divorced, he should give her a Get and she'll go to another husband who will tell her good words, if you don't know how to say a good word you should get divorced, you have to always know how to tell your wife good words, only words of encouragement, like it says, "*זאת הפעם*", "*You are the most successful woman in the world.*"

It says, "*וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם עָצָם מֵעֲצָמִי*" "*וּבָשָׂר מִבְּשָׂרִי*"¹³ "*You are my flesh, you are my Neshama, you are myself, you are a part of me, we are one Shiduch – this is the best Shiduch in the world.*" Always to tell her that this was the best Shiduch, sometimes the woman says that maybe you made a mistake, - you should say, "*I didn't make a mistake, I got the best Shiduch that could be.*" "*וַיֹּאמֶר הָאָדָם זֹאת הַפֶּעַם עָצָם מֵעֲצָמִי*" "*וּבָשָׂר מִבְּשָׂרִי*" "*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 אהבה between a man and his wife, there is no such book which writes such words of praise.

¹² זוהר חלק א' דף מ"ט ע"ב
תא חזי, מה כתיב הכא ויאמר האדם זאת הפעם וגו'. הא בסימו
דמלין לאמשכא עמה חביבותא, ולאמשכא לה (עמה) לרעותיה
לאתערא עמה רחמותא. חמי כמה בסימין אגון מלין, כמה מלי
דרחמותא אגון, עצם מעצמי ובשר מבשרי, בגין לאחזאה לה
דאגון חד ולא אית פירודא ביניהו בכלא:
השתא שרי לשבחא לה. לזאת יקרא אשה דא היא דלא ישתבח
פוותה. דא היא יקרא דביתא כלהון נשין גבה כקופא בפני בני

נשא. אבל לזאת יקרא אשה שלימו דכלא לזאת ולא לאתרא. כלא
הוא מלי רחמותא כמא דאת אמר, (משלי לא) רבות בנות עשו
חיל ואת עלית על כלנה:
על כן יעזב איש את אביו ואת אמו ודבק באשתו והיו לבשר אחד,
כלא לאמשכא לה ברחימו ולא תדבק בהדה.
¹³ בראשית ב, כג

The Zohar says – there are no such words of praise like what the Torah writes about a wife, *”זאת הפעם עצם מעצמי ובשר מבשרי”*, *”You are my own self, you are my Neshama, it's impossible to separate between us, we will never separate,”* this is what you have to say a hundred times a day, *”עצם מעצמי ובשר מבשרי”*, where do we find such words in all the books of the word? By all the writers, in all the books of Shalom Bayit in the whole world, there are no such words of אהבה in any book, *”You are a bone of my bones, you are flesh of my flesh – you are my own self”*, where do we find that there are such words? To show that my רצון and her רצון is one thing, that I am the most luckiest with her and the most happy with her.

And even if the wife says something – she says some word – you should ignore it, don't put heart to it, don't answer, a woman always wants to say whatever she feels like, but for a husband it is forbidden, because 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 be כלא הוא מלי רחמימותא – only אהבה, only to awaken אהבה, to awaken שמתה, to awaken closeness, הא – בסיומו דמלין לאמשכא עמה חביבותא – which words? – Only words of praise. Which words? - Such words that there aren't in all the books in the world, there is no book in the world which says such words like the Torah says how a husband should speak to his wife, a few מלין דרחימותא – words of אהבה – a few words - *”עצם מעצמי ובשר מבשרי”* – there aren't such words like this in the world, - to show her

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 thing, Hashem says *”לזאת יקרא אשה”* – that you are 'the only woman in the world', this what you always have to tell to your wife.

It is forbidden to say that there are better women, more successful women, 'this one is successful', just you have to always say: *”You are the most successful, you are the most wonderful, you are the most unique, what you do, no one else can do, the food that you make no one else can make, you are the chief chef of the whole world.”* You should always say, *”לזאת יקרא אשה”*, *only for you is left the title 'אשה', only you, there is none like you, like you isn't to be found, there was never like you and there will never be like you, you are the most precious to me, there is no person in the world who is precious to me like you, you are the most precious from all the women.”*

And this is what we said at the beginning, *”And 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 other than you. All women are like monkeys in my eyes, really like monkeys, and you are the epitome of perfection”*. You shouldn't tell her, *”You are not perfect, and you are like this, you need to perfect a bit more, you need to get a bit more advice.”* You should tell her, *”You are the most perfect woman, everyone should come to get counseling from you, you are the counselor, you don't need any ייעוץ”*. A woman doesn't need

any counseling, she knows what she needs to do, only from time to time when her husband angers her so he has to suffer the consequences, - you angered so you have to pay for it, 'אַז תֹּאכַל אֶת זֶה', you don't even know at all that you angered her, you forgot, and because of that you are מְסִתְבֵּךְ, and you don't even know at all how all this started.

So you should always tell her, "*You are 'the perfection', you don't need any ייעוץ, you can be מייעץ others. - לזאת יקרא אשה - you are the only successful woman in the world, other than you there is no other successful woman, there isn't, there just isn't, you are the 'perfection of all women', שְׁלֵמוֹת - you are the שְׁלֵמוֹת and non-other*" - to express this, "**only you and non-other**", that she shouldn't say that 'maybe there is another perfect woman', 'maybe there are two perfect women', 'three perfect women', - "No! There are no three perfect, and no two perfect, there is only one perfect woman -

only my wife, there is only one perfect woman!"

This is all dependent on the husband if he will be easy, and if he'll speak nicely, and he won't come home stressful. 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, once he should come with ice cream, once with pizza, and they should sit together and speak a bit, they should tell a few stories, and with patience, not with nervousness, not 'I'm in a rush', a person comes home he's not in a rush, he doesn't have anything other than his wife, the moment he comes home there isn't anything in the world other than his wife, nothing, it doesn't exist, the world is dead, the world stopped, the world stopped running, suddenly the watch stopped, "*You are the perfection of everything! Only you! Only you and none other!*"

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