

פרשת לך לך תש"פ Shevivi or

Lesson given on Friday of the weekly portion of Noah

Reincarnations and the spiritual power of "the skull"

Everything in small writing is the translators understanding and is to be learned with reservation

"And Lemech said (Genesis 4:23)", the main thing is not to be Lemech the word "lemech" has the meaning of someone who is forlorn. Someone who will be "Lemech" will be thrown away from Shuvu Banim. "And Lemech said to his wives, Adah and Tzilah," Adah and Tzilah, Adah was a righteous person. She lived with piety, and Tzilah was a wicked person. She was an idol worshiper. She would make idols, and Yael came to rectify her. Therefore, the numerical value of Yael (יעל) plus 15 equals Tzilah (צללה), which equals idol (מסכה). So she "crushed and pierced his temple" (Judges, 5:26). Because she pierced and crushed her head, to rectify that which Lemech killed Cain and also that which he killed Tuval Cain. Lemech killed Cain by shooting an arrow at him. Afterwards he clapped his hands together and accidentally crushed Tuval Cain. Yael who was Lemech's wife rectified him by piercing (which is similar to shooting an arrow) and crushing Sisrah. Thereby doing the same actions that Lemech did, but this time to someone who truly deserved it.

Lemech was a prophet, and Tuval Cain took him and he Tuval Cain saw an antler of a deer. This was the sign that G-d placed on Cain after killing Hevel. "So that anyone who finds him will not hit him (Genesis 4:15)." The purpose of the sign was So that the animals will not kill him, because there were yet to be people in the world. Then Lemech drew his bow and killed Cain. And then he did like this he clapped his hands and killed Tuval Cain Then he said "And Lemech seventy seven (Genesis 4:24)." Lemech said that he should only be punished after seventy seven generations. Because he was a prophet, and he knew that in another seventy seven generations Saul will come who is a reincarnation of Lemech. And because he Lemech killed two people, therefore he Saul fell on the sword, and atoned for killing Cain. And they the Philistines also cut his head off and atoned for killing Tuval Cain. Falling on the sword atoned for shooting an arrow at Cain. And having his head be cut off atoned for crushing Tuval Cain's head. But had he waited two minutes for Samuel, Saul was commanded by Samuel to only start the battling the Philistines when Samuel would come. He was convinced that he had to start battling two minutes beforehand. Then he would have rectified everything and he would have merited to eternal kingship. When a person nullifies himself to the Tzadik, he can rectify everything without punishment. (And) he would have merited that all of the kings of Israel would come from him, and he would have merited to a holy body from the Garden of Eden.

"These are the generations of Noah, Noah (Genesis 6:9). Noah is stated in the verse twice. This means that Noah caused comfort the word Noah (נוח) means comfort to the upper worlds, and comfort to the lower worlds. Because of this is, Manoach the father of Shimshon (Samson) times two Manoach (מנוח) in numerical value is the numerical value of Issac (יצחק) (208). Manoach was a reincarnation of Noah and is therefore similarly counted twice in his numerical value. This is also The numerical value of "skull" (קדקד) . Because Manoach was the skull, he merited to bring Shimshon who was from

the "Primordial man." The skull represents something which is beyond the capacity of one's intellect to grasp. Someone who removes himself from the world has the power of "the skull" because it is unnatural to refrain from the world and its desires. Therefore the skull surrounds and is above the brain. Isaac, who was willing to offer himself to G-d merited to "the skull". Similarly, Shimshon who was a nazirite which entails refraining from wine, the epitome of worldly desires, merited to "the skull." In addition, being a nazirite entails not cutting one's hair, because a nazirite's hair which comes from the skull is totally holy. Manoach, who was the father of Shimshon, also possessed the power of "the skull." "The primordial man" is a creation before the creation of the world(s) and is beyond comprehension. Therefore Manoach times two, this is the numerical value of "skull". And therefore only Yosef merited to the verse, "And Yosef is the skull, the nazirite of his brothers (Genesis 49:26)." Only Yosef merited to the "skull", to the crown of the Primordial Man. Yosef, by overcoming the test with the wife of Potifar and not having relations with her, merited to "the skull" and is therefore called "the nazirite of his brothers." There was no one that merited to it, only Yosef, because he merited to connect Rachel and Leah. Leah represents total nullification to G-d. Whereas Rachel represents living in the world with a sense of self, with a fear of G-d. Yosef merited to "the skull" which contains the power of nullification, and to not succumb to his own desires. He was therefore able to draw "Leah" to "Rachel". And to unify the crown of Rachel to the heels of Leah. Because the tefillin of Rachel, this is sole of the foot of Leah. The crown of Rachel is directly connected to Rachel which is the idea of having a sense of self. Therefore, Rachel's crown only reaches the lowest level of Leah which are her heels since Leah represents total nullification. And this is what is written in the Talmud "Like tefillin, so too shoes (Shabbas, 61a)." Just like tefillin are placed on the left hand, so too shoes should be worn first on the left foot. Because this is the same light. Tefillin are the light of "the skull" and are therefore placed on the skull, and shoes are on the feet. Therefore someone who walks with shoes, is as if he is placing tefillin, and it is therefore forbidden to walk barefoot.

Lesson given on Shabbos morning פרשת נח

How can one claim a lost object, the birth of Shmuel, the obligation to divorce one's wife after not having children for ten years, the status of a half-slave, and Yeravam's opinion as to when Succos is celebrated.

The Gemara in Bava Metzia poses the question if "signs" requiring a person who claims that a lost object is his to prove it by knowing the "signs" of the object are from the Written law or are they rabbinic. So a donkey, (in) his sign is a saddle because in the saddle there is a sign. If it is red, or blue, with diamonds, or with stones. But the donkey does not have a sufficient sign. Therefore a donkey, when found we return with a sign on the saddle. So there is a dispute if signs are from the Written law or are they rabbinic. But Rabbi Chisdah lost a donkey, so they asked him if it has a sign, so he said that it has a white belly. They returned it to him but this having a white belly is not a sign. All of the donkeys have a white belly. But since this is Rabbi Chisdah, they returned it to him with the "recognition of the eye" A Torah scholar does not need to bring a sign, it is sufficient for him to tell us that he recognizes that it's his. This the one who found R' Chisdah's donkey was the father of Shmuel, he returned to R' Chisdah the donkey. So they called him the father of

Shmuel. Because his father came via a holy name he was overseas and came home by using a holy name. He then impregnated his wife to give birth to Shmuel (Talmud Yerushalmi). Therefore he is called the father of Shmuel. No one believed that he was the true father. In order to publicize that he was truly the father of Shmuel, he was always referred to as "the father of Shmuel" Because the Rambam (Book of Mitzvos, forbidden law 179) says that the whole idea of a man and woman is a mistake. It is possible to come about to make a woman become pregnant via a holy name. the Rav is explaining the above mentioned Talmud Yerushalmi that the actual conception of Shmuel was via a holy name. A woman can be impregnated through drinking a cup of water. Just like by the sheep of Yaakov our forefather. Yaakov made his sheep pregnant with having them drink water. Because it's possible to be impregnated without the connection of man and woman, just like a chicken, that through (the) ash it can become pregnant, so writes the Rambam. So they called him the father of Shmuel to let it be known that he is in fact the father of Shmuel because he Shmuel came about via a holy name. And his mother was hit mortally with a bat everyone thought that Shmuel was not conceived from his real father. And from this, beating that was done to Shmuel's mother Shmuel has a sign scar on his forehead, so is written in the "Ben Yehoyadah". That Shmuel had a sign on his forehead from the bat that they beat his mother.

The Rambam writes that one needs to beat with a bat. So he writes in the "laws of divorce." That someone who waited ten years and his wife did not give birth is obligated to divorce her. And if not if he does not divorce her, he is hit with a bat until he agrees to divorce her. So we learn this from Isaac, because he waited for her ten years for his wife Rivkah to give birth. But in the land of Israel it is the time span before being required to divorce ones wife is twenty years. Because from the age of three until twenty three Isaac waited for Rivkah to become pregnant because Isaac got married with her when she was at the age of three.

So the Rambam writes that we force the master of a slave to free the slave, that is someone who half of him is a slave and half of him is a free person a slave who was co-owned and one of his masters freed him thereby making him half slave, half free. Because it is written in Tosfos Chagigah 4a that the slave who is half free can force the master to free him. And anyone who is standing to be freed is as is he is free. Therefore he can be counted on the pascal offering. The pascal offering cannot be eaten by a slave. Before the slaughtering of the pascal offering, one must count himself with a group of people who are all fitting to eat the offering together. Therefore a half slave should not be able to "count himself" together with them, due to the part of him which is a slave. But since he can force his master to free him, he is considered to be free even beforehand. This is because anyone who is standing to be freed is as if he is free. So Tosfos writes that even a slave himself can force his master to free him, he can go to take the master on Shabbas, if the evening of Passover falls out on Shabbos like this year. So he can bring a Deruzian a sect of non Jews that live in Israel driver and take him even on Shabbos to his master to force the master to free him. Because this is a Shevus a rabbinic decree in regards to Shabbos and the eternal excommunication of the Pesach pushes away Shabbos. It is only a rabbinic prohibition to refrain from desecrating the Shabbos via a non Jew. Whereas the punishment for not eating the Pascal lamb is eternal excommunication. But Rashi there (Chagigah 2a) writes that the court forces him and would therefore be unable to desecrate the Shabbos via a non Jew, since he can't force the master to free him, but Tosfos writes that even the slave can force his master to free him.

Because when is Passover on Cheshvon? The Sifri says that Passover needs to be on Succos, so he asks why do we not do Succos on Passover. Both Succos and Passover commemorate our redemption from Egypt. So they ought to be celebrated at the same time? So when is Succos? Because Yeravam the first king of the ten tribes made Succos on Cheshvon. The Sifri also says that Passover should be on Succos, so according to Yeravam, Passover should be on Cheshvon. Because he said that he goes according to the "bull of the charriot" Yeravam came from the tribe of Yosef who's zodiac sign was the bull. The bull is the zodiac sign of the month, Eiar. And every tribe is on its own Every tribe, according to Yeravam should consider the first month of the year to be the month that corresponds to its tribe. And therefore Yeravam should consider Eiar to be the first month. So the month of Eiar, this is the bull and the seventh month from Eiar, this is Cheshvon. But in truth, this the seventh month is Tishrei. Because we go according to Nissan we consider Nissan to be the first month of the year for all of the tribes. How do we know that Nissan is the first month of the year, we learn this from the death of Aaron that the Torah says that Aaron's death, this was on the fifth month Aaron passed away on the month Av which is the fifth month from Nissan. So we see that we always go according to Nissan and not only when they left Egypt is Nissan considered the first month. Because this Aaron's death is after forty years of the Jews escape from Egypt and we are still going according to Nissan.

But in the laws of the Pascal offering chapter two, halachah 12, the Rambam writes that someone who half of him is a slave and half of him is a free person cannot do the Pascal offering. And also in the laws of Chagigah chapter 2:1 he writes that he cannot eat the Pascal offering, so this is a contradiction in the Rambam. The Rambam says that the half slave can force his master to free him. If so based on the above mentioned Tosfos, he ought to be able to eat from the Pascal offering since anyone who is standing to be freed is as if he is free. Because there is the first Mishnah and the last Mishnah. Because Beis Hilel said in the first Mishnah that he the half slave is not obligated to be freed. And in the last Mishnah Beis Hilel admitted to Beis Shamai that we force his master to free him. Although Beis Hilel originally felt that the half slave's master is not obligated to free him, since they later on agreed to Beis Shamai that he is in fact obligated to free him, the law is that the master is obligated to free him. And anyone who is standing to be freed is as is he is free. So the Mahari Kurkus and the Lechem Mishnah write. The Rav is now now veering to a different subject. Why are the laws of the Rambam in "the laws of the pascal offering" split up differently than in the laws of "chagigah." Here the "halachah" is long, in the laws of the Pascal offering, and in Chagigah this is short. So in halachah 1, here it is very long. We need to know based on what did they split the laws of the Rambam. This is only 500 years ago, that the Halachos of the Rambam were divided one halachah is very long and one is two lines. So the Mahari Kurkus writes that the opinion of the Rambam is like that of Tosfos that the half slave is considered to be free since he is standing to be free. So why did he write that he the half slave cannot do the Pesach offering. This is all opposite upon opposite just like Shuvu Banim. From here we learn that the Rambam was Shuvu Banim. The Mahari Kurkus answers the contradiction That which he the Rambam wrote that a slave cannot do the Pesach is because this will cause him the master to free him. Because he the master is going to want that the slave should also be able to eat the Pascal offering. People will tell him to free him. And he feels pressured to do so. But if he would be able to eat from the offering, so he never would free him. In truth, the opinion of the Rambam is that he can eat the Pascal lamb even without being freed. But the Rambam wrote that he cannot eat from it so that the master will free him. (because)

In Chagigah it is written that a slave is exempt from the Pascal offering and from "seeing" every male Jew is obligated to come to Jerusalem on passover, Shavuot, and Succos, thereby to see (be seen). Because someone who's leg hurts is also exempt because he can't go. On Simchas Torah we walked fifty minutes to the kosel and on the way back my leg hurt me so they wanted to bring me a wheel chair. I told them that they should bring already a Druzian driver and in the meantime then Yuval Mor and Shimon Elbaz picked me up, because I was unable to step on the foot. And in the morning I couldn't go to "hakofos". In the end, there was a miracle and I went outside and it passed. Because the leg hasn't been working for a full year already. Every day I drive in a car or I sit down and the foot doesn't work at all.

What should one do the entire day(of Shabbos)? One needs to learn this Rambam about the Pascal and Chagigah offerings, both of them are in the second chapter. Because what should those who eat chullent and more chullent until they explode do all of Shabbos. And anyone who is standing to explode is as is he exploded.

Lesson given on Shabbos

Moving the sun and a story about a blood libel

It says in the Gemara in Succah 28 that Hilel the Elder had eighty students. Thirty were able to stop the sun. Thirty of his students were able to stop the sun just like Yehoshuah did when fighting the Canaanites. In Shuvu Banim, there are a hundred that are able to stop the sun. So there is a question that Moshe our Teacher also stopped the sun. And behold, the first thirty he had thirty greater students who were like Moshe our Teacher. (So) it is written that only thirty were able to stop the sun. It sounds from the Gemara that only the students who were like Yehoshuah could stop the sun. But behold Moshe also stopped the sun so the students who were like him should have also been able to stop it. Rather the answer is, that which the first thirty were like Moshe, we're not at all talking about that, it is obvious that they are able to stop the sun. Because by Moshe our teacher, (they) he stopped the sun five times; in the war of Sichon and Og, the war with Amalek, the death of Moshe, and at the standing of Mount Sinai the Rav did not mention the fifth time. (Because) every time they would fly backwards and they would stand? is it possible that they could handle constantly stopping the sun. There is a miracle that they are not suggesting here how to move the sun, because they would make sunset be at twelve midnight. Good, so you are Breslovers, you want to wake up in the middle of the night so it's ok it will then be easier to wake up at midnight. This is written in two places, in Tractate Succah 28 and in Bava Basra 134.

It's a miracle that you don't learn Bava Basra, you're Shuvu Banim. Because there was someone called Balis. So they found a kid who was slaughtered. They stabbed him forty nine stabbings. So they said to the Caesar that for sure the Jews wanted blood for matzo, behold this is forty nine stabbings. It's all based on kabala, it's all seven times seven. The Caesar says that he knows that most of the Jews don't do such things- to slaughter kids for blood for matzos. So he Ballis was two kilometers from there where the child was found. The gentiles claimed that Balis killed him. They the gentiles captured him Balis. So some Rabbi came from London to protect him. So they asked

him the Rabbi some questions on the Gemara; why does it say that only the Jews are called "a person" and why do we say in the holiday prayers "You chose us," who says that He chose only you. So he the Rabbi told them that we are one body. And behold, I came from London in order to save Balis who lived far away from London, in contrast you non Jews, if some gentile that stole in London were to be caught, would you care? To the contrary, you would say, let him be hanged, it's fitting for him. The Rabbi explained to them that the reason that only Jews are called "a person" is because the Jews are one body. Therefore, even if an incidence occurs far away, it is as if it occurred close by. This is also why G-d chose us from all of the nations. So some (one) priest came from Tashkent that knew all of the Talmud, not like Shuvu Banim, so this Rabbi came to test him in front of the Caesar if he truly knows the Talmud. So he asked him-do you know who was Sarah? for sure, answered the priest the wife of Abraham. Who was Rivka? for sure, the wife of Isaac. Who was Rachel and Leah?, yes the wives of Jacob. Who is Bava in yiddish Baba means grandmother Basra? So he didn't know, he made a face like this a confused face, so do you know how many children she had Baba Basra? How many grand children did she have. How many gentiles did she slaughter? So they saw that he doesn't know who was Baba Basra, so they flew him out. (So) it is written in Bava Basra that they moved the sun, now Shlomei moved the sun backwards, so we decided with him that... will return it to its place.

Lesson delivered on Shabbos

The synagogue in the Kibbutz and praying with melodies

Because in Chultah A Kibbutz in Israel now there was someone who built a synagogue. All of the Kibbutz gathered together. This is a real scandal. Because all of the young people began coming to "shul" on Shabbos night. They want to hear melodies, they want G-d. Because the main thing is the melodies. All of the remedies, everything is melodies through melodies, a person can receive all of the remedies. I, when I was a kid searched for a place that they would pray with melodies. Einstein, when he was at the age of twelve began to pray and he went from synagogue to synagogue. And he searched for a place that they prayed with melodies. In the end, he came to "Gur" a chassidus sect and also there they didn't pray with melodies. So at the age of sixteen he would pray alone. He would take the violin and pray. He composed a book of prayers. We need to find it, because the main thing is melodies. A person hears melodies in prayer, right away he runs away. The hall The Rav's shul becomes empty. What are they doing? they are like Yaakov our forefather like it says in the verse "And Yaakov fled." They are fulfilling a positive commandment of the Torah, "And he fled." They also say "For the sake of the unification etc.." Before doing a Mitzvah, it is customary to say "For the sake of the unification of G-d and his Devine Presence." They just hear that they the congregation are repeating a particular verse twice, they already run away. Because all of the melodies are that which one repeats the verse time after time. They don't know that all of the remedies, everything is in the melodies. Because it's forbidden to miss out on any melody. It's forbidden to come late to any prayer. One must come before everybody else. Because all of the sicknesses come from sleep. Someone who sleeps more than six hours- from this comes all of the sicknesses. All of the muscles decay. It is therefore important to wake up early to pray. In addition all of the remedies are in the prayer (with melodies)

They built there in Chultah a synagogue, and in all of the kibbutzim. To their anger and to their fury of the non observant kibbutz dwellers. In Nehalel, Abba Shel Ben Ami, and in Megido. And in all of the kibbutzim they swore that there will not be a synagogue. They don't know what to do because all of the young people come to pray, and this is a real scandal. This is terrible. Because they will all return in repentance and there will be no more criminals. And then there will be no more jails, this is a real scandal. Because half of the country stands on that which there are criminals. Because what should all of the prison service, the lawyers, and the judges do. Because the prison service, it so big, now everybody is becoming ultra-orthodox Jews. One goes to the prison service and for very inmate there is a private car. And when I was in Tzalmon, they took me in a "special" prison transportation every time to Jerusalem for three hours. And at times for three and a half hours. And for each person there is a driver. So what should they do with all of this. This is half of the country. So the court wanted to rule that they need to close the synagogue. And a day before the verdict that they need to close the synagogue so they made a gathering in the Kibbutz. Should he the founder of the synagogue in the Kibbutz be chased away completely from the Kibbutz for that which he did such a criminal act to build a synagogue. And then some non observant Jew there, from the Kibbutz got up and said, "to a Buddha, it is permissible to bow down? Yes! So where is the democracy". If it's permissible to bow down to a Buddha, to make an idol, so to place tefilin is forbidden?! To where have we come?! They all accepted his argument like an electric shock. They were all shamed and they accepted this, and the synagogue was left alone. So now to come to every prayer; there will be all of the remedies and the leg will be healthy.

Fasting on Monday, Thursday, Monday after the festivals of Passover and Succos

Now we are announcing a fast because the situation is bad. The situation is already lost, because America has already left the Middle East, they left Syria. On Tuesday they Iran will already throw an atom bomb. Because every day they are firing missiles on Shederot and Ashkelon. It has all become chaotic. In Ashdod missiles fell, but no missile fell in the ultra orthodox neighborhoods. But everything has become totally chaotic. Behold the brother of...the son of Eitan Cohen was killed next to Beth El. So they have decreed to fast on Monday, Thursday, and Monday it is customary to fast on the "Monday, Thursday, Monday" after the festivals of Succos and Passover. If the Badatz an ultra-orthodox court agreed to this, Also the Shulchan Aruch on all that was done during the festivals that we drank vodka. We distribute vodka here on Saturday night during the Meaveh Malkah (the meal at the conclusion of Shabbos), so for this that we drink on the festivals we need to fast now. So everyone should accept upon themselves to fast. Someone who will accept upon himself to fast will merit having three male children and to find marital matches for his children.

Lesson given on Shabbos

Story of Rabbi Nachman-The Caesar and the King and the importance of "a daughter"

The Daughter of the Caesar, because they went for the sake of the children. The Caesar and the King went abroad searching for a remedy for them to have children. The King and the Caesar, a son was born to the King and a daughter was born to the Caesar. Because a daughter, this is the most important. A Caesar is a higher position than that of a king. From that which the Caesar gave birth to a daughter, we can infer that a daughter is more important than a son. Because a daughter this is two hundred and a son, this is a hundred Rabbi Chisdah said that anyone who will give him tidings that he gave birth to a daughter will receive 200 zuz (a coin during his time). And if someone gives him tidings that he gave birth to a son will receive 100 zuz. If a daughter is born he receives 200 and if a son and a daughter is born, this is 300. Because the daughter is the most important, she brings all of the abundance, she brings an apartment. "And it was when man became plenty and girls were born to them." Everything they merited to is in the merit of the daughters. So all of the wealth comes from Shabbos. Shabbas and the spiritual element of "a daughter" have the same quality. They both represent the completion of G-d's actions. They have the power to bring spirituality physicality thereby bringing all of the abundance. Says the father of the Rebbe of Chabad that "light, water, heaven" (אור מים רקיע) this equals 777. Because this is 677 the numerical value actually only equals 677 plus 100. This is the hundred blessings. The 100 blessings that we are commanded to say each day are added to the numerical value. The creation of light, water, and the heavens are lacking without the 100 blessings. So much so, that the numerical value of the 100 blessings is added to them. The blessings have the same quality of "a daughter" because the blessings bring abundance into the physical world. In other words, all of creation depends on "the daughter." Because a person says "The creator of the fruit of the tree," the blessing said for fruit he creates the tree anew. This is not on that which was. A blessing is not to commemorate that which G-d created the fruit of the tree, rather the blessing itself is creating the tree anew. Because when (he) one says "The creator of the fruit of the vine," now new vines, vineyards are created. (Because) "And Noah made himself unholy, and he planted a vineyard"- because once wine would intoxicate. Today it already doesn't intoxicate at all. So the mistake of Noah was that the first thing he did was to plant a vineyard. Because this is permissible to drink wine, but it should not be done at first. Just like anything desirable, even though it is permissible, but it should be at the end. At first one needs to go to the Kosel and to Chevron but not at first should he enjoy something desirable.

The Rambam's works, a story of A Chassidic great with Baron Rothschild

The Rambam wrote the "Pirush Hamishnayos" the explanation that he compiled on the Mishnah when he was in the sea, when he was deranged in ships that only with a miracle they would withstand in the water. For every three ships, two would sink in the great sea, and in the great sea, the ocean for every five ships, four would sink.

And for it took the Rambam ten years to complete his insights on these laws the Mishnah Torah. They were with him in order and known to him by heart. And the explanation of the Mishnah "Pirush Hamishnayos," took another ten years to finish.

The sixth of Marcheshovn, the seventh of Marcheshvov, this is the Yortzeit death day of one of the Chassidic greats of Karlin. And there is a special story of its kind about him how they saw that he sang melodies all Shabbos long. He sang and was happy. And one person spied on him, and at the conclusion of Shabbos, the person told him that I am the baron Rothschild, request one wish. You can ask for shoes for ten children, and scarves, it was cold. And he Rothschild said that this is the first time that he tasted the taste of Shabbos. So he The Chassid did "hisbodidus" personal prayer and what is my request? My request is For all of the Jews he requested Rothchild to send a ship of doctors. And he saved the entire Galilee.

To reveal the honor of G-d

A person came to the world to reveal the honor of G-d, there is a true tzadik Rabbi Nachman that guides us that we should just be able to sanctify the name of Heaven. A person is obligated to live for 120 years. And to pass away on the day that he was born, this is the true rectification. If he merits to pass away on the day that he was born, then he can reveal the kingdom of G-d in all of the worlds, like those who went to brake the headstone. The Gemara in Bava Basra 58a retells a story about ten men who all claimed to be the son of an individual. However it was known that although they all came from the same mother, only one of them was a son of that individual. The father died and the ten men went to Rabbi B'nah to decide who should inherit him. Rabbi B'nah told them to all go to the headstone of the deceased and whoever can break it best is the true son. Nine of ten of them in fact went ahead and broke the headstone with great vigor. One of them went to sleep. R' B'nah ruled that the one who slept is the true son. The Rav is saying humouredly that the nine of ten who broke the headstone were revealing the kingdom of G-d.

The Yortzeit of the Rash, the greatness of the letter "tes" and "alef" and the revenge exacted upon the Spanish

Today is the greatest day of the year, today the night of the ninth of Cheshvov will be the yortzeit death day of the Rash a great Halachic scholar who lived around 800 years ago. The Zohar says that the letter "tes" (ט), which is the ninth letter of the Jewish Alpha Bet. This is the most important letter. Someone who sees the letter "tes" in a dream will have all of the abundance in the world. Because in Luz, the letter "tes" emanates. The world is split into 22 letters. Every place has a different letter. America is seemingly the letter "alef" (א). There, is all of the wealth, all of the gold. It was all gold, gold was like gravel. The Indians didn't understand, they saw gold like gravel, they have same value.

And the Spanish hanged all of the Indians, they kidnapped an Indian princess. They the Spanish told them "Fill the house full with gold and we will return her. When they finished filling the house with gold, they the Spanish hanged them the Indians. So G-d punished them that all of their ships sank at sea. Because they tricked the Indians, morally wronged them, and hanged them. Therefore All of the ships sank. Maybe a tenth of the ships came. There was a particular English thief that was told that it is permissible for you to steal. "He" we didn't hear from the Rav who this was gave him permission, that it is permissible for you to thieve all of the ships of the Spanish. This was after

the Spanish Inquisition. Then they thieved all of the ships of the Spanish and he took them all. They built towns and he sold them the Spanish as slaves, like they the Spanish did to the Jews.

America has the letter "alef". It begins with an "alef," There, is all of the wealth. But the letter "tes," this is even greater. Zohar pekudei, afterward this Zohar should be printed; three lines of the Zohar. We need to print three lines. That the letter "tes," this is all of the salvations. Therefore in Luz there was the letter "tes" and therefore the Gemara teaches that the dwellers of Luz would never die. Someone who sees the letter "tes" will live forever. Someone who sees the letter "tes" in a dream, he will never die and he will have all of the abundance.

Lesson delivered on Tuesday

The greatness of a rainy day

Today we said "And bestow upon us dew and rain for blessing", (Taanis 8), we will now read all of the ten things on that happen on the day that rain falls. The Rav reads the passage of the Talmud that compares the day of rain to ten great things. Which is that the day of rain is like the gathering of the exiled. This is like the resurrection of the dead. When rains begins to fall, In Taanis 8 it's written all of the things that occur on the day that rain falls. That the second that rain falls, then all of the gates of Heaven open. All of the gates of the clouds, the prayers are accepted. Everything is accepted. We are waiting for a flood on Sunday. Now we have finished Tractate B'rachos A "siyum" (completion) on the tractate was made by some of the chasidim, now we are beginning to finish Tractate Shabbos, all of Shabbos. Shabbos is the tractate following B'rachos.

If dew and rain don't fall, so we go to the true Tzadik. If a person sees that rain is not falling, so they should go to the true Tzaidk that knows how to whisper incantations. To say a holy name and cause it to rain. "If the snake will bite without an incantation. Koheles, 10:11" This means That when there is no tzadik who knows how to say an incantation, therefore the snake bites. "And there is no gain to someone with a tongue (continuation of the verse)." The Rav is now explaining the beginning of the verse in its deeper meaning. If you saw a generation that the sky is like iron and rain doesn't fall, search for a tzadik that knows how to whisper incantations. The word "snake" in Hebrew is "nachash" (נחש) which is similar to the word "iron" in Hebrew which is "nechoshes" (נחושת). When the Jews do not do the will of G-d Heaven forbid, the sky is cursed to be like iron, i.e. that there will not be blessed rain. The Rav is explaining the verse to mean that when the sky is like iron, we must search for the Tzadik who can whisper incantations to cause it to rain. "And there is no gain to someone with a tongue." The Rav explains the verse in its deeper meaning that Woe to a person that knows how to "whisper" incantations and doesn't whisper. Since Achitophel didn't want to say a holy name so he was therefore strangled to death; he committed suicide by hanging himself (Samuel 2, 17:23) The Talmud in Tractate Maccos 11a retells that when David began digging on the site of the Holy Temple, the depths burst and were on the way to wash away the entire world. David understood that if G-d's name were to be thrown into the depths, the flooding would stop. He asked publicly if anyone knows if it is permissible to write G-d's name and throw it into the depths, but no one answered. He then said that anyone who knows the answer to this question and does not say it will be strangled in his neck. Achitophel then told David that it is in fact permissible. The Talmud teaches, that although David's curse was only on condition that the one who know the answer will not

publicize it, Achitophel was still punished. Because there was flooding, it was the first flood, there was flooding, the water got up to the tenth floor the Rav's intention is unclear to me. In New Orleans, during Hurricane Katrina the water got up to the sixth floor. Everyone fled from the city. But anyone who did not flee, all of the Jews fled to the sixth floor. When the water reached them, they screamed such Psalms, and then the water stopped going up. Because the city New Orleans is lower than the Mississippi. And then all of the alligators and snakes came. Water snakes came into stair cases. It was impossible to leave the houses.

Because the brothers of Yosef said that I shall not be revealed to Yaakov that Yosef is still alive. So Serach the daughter of Asher revealed it to Yaakov. And she lives forever. In the merit that she revealed it she lives forever.