

שביבי אור פרשת ויצא

Today is the biggest days of the year, the sixth of Kislev. Eliyahu Hanavie (Elijah the Prophet) became revealed now. This lesson was given on the Bris [circumcision ceremony] of one of the Rav's great grandsons. Eliyah Hanavie comes to every Bris. They called the newborn, Yaakov. The Zohar says that Avraham had three names, Yaakov had three names, and Itchak, they all had three names. One of Yaakov's names is David as will be explained in the duration of the lesson. Because Avraham, this his attribute is kindness. And it is written about Yaakov, "And I will remember the covenant with Yaakov and the covenant with Itzchak, and also the covenant with Avraham, I will remember, and I will remember the land (Vayikra 26:42)." The Zohar says; the main covenant was with Yaakov therefore, Yaakov is mentioned first in the above verse. "And he made with him Moshe a covenant (Nechemiya 9:8)." Moshe asked; why did You make a covenant with the Levyason (Leviathan)? It is written, "Avraham my servant (Bereishis 26:24)," "Yaakov my servant (Yeshayyah 44:1)," "Moshe my servant (Yehoshuah 1:2)," David my servant (Shemuel 2, 3:18)." King David, G-d made with him a covenant. Moshe says; with the Levyason you made a covenant and with me you did not make a covenant?! Why are you making a covenant only with the Levyason, what's with me?!

Rather, Moshe wanted to enter the Land of Israel. The greatest thing is to enter "the Land," And only Rabeinu Rabbi Nachman merited to this, and not the Gaon (genius) R' Naftali Katz. Rabbi Nachman succeeded to enter the land of Israel, despite the many obstacles that befell upon him. He said that many righteous people attempted to enter the land of Israel but were unsuccessful. Reason being, that the Land of Israel is "the great of the great." In order to enter "the great of the great," one must first make himself be "lowliness of lowliness." He therefore acted very lowly, as will be explained further in the lesson, in order to enter the land of Israel. Now is the yartzeit (death day) of R' Naftali Katz, on the 24th of Teives, A fire went out from his house and burned all of Frankfort. Immediately, they put in in jail. And then he fled to Istanbul, and he went there in order to reach the Land of Israel. He was unsuccessful and is now buried in Istanbul. The Rebbe says that to reach the land of Israel one needs "lowliness of lowliness." In order to connect to such greatness, one needs to nullify himself to it. This is achieved through acting lowly, I.E. nullifying one's self. To walk Barefoot without shoes, the Rebbe walked barefoot in the streets. Someone who knows how to walk barefoot can reach the Land of Israel. The Talmud teaches in Tractate Shabbos 129a that a person should even sell the beams of his house to buy shoes for his feet. This is because walking barefoot is very disgraceful. "And David was walking up the mountain of olives, going up and crying, and his head was covered, and he was walking barefoot and the entire nation that was with him covered their faces and they ascended, and they were crying. (Shemuel 2, 15:30)" Nachman the son of Simcha, the son of Feiga. "And his legs will stand on that day on the Mount of Olives." Only if a person can be olive oil. Olive oil was used to pour Kings and High Priests which represents greatness. Accordingly, olive oil has the same aspect as the Land of Israel, since both represent greatness. David merited to ascend the mountain of olives through acting very lowly, similar to Rabbi Nachman who merited to enter Israel through his acting lowly. Perhaps, this is why David's legs will stand on the Mountain of Olives, I.E. through the aspect of the legs, which is walking barefoot-being lowly, he merited to the Mountain of Olives. Chapter ten in the laws of maaser, neta Rivai. That if a person plants a tree for olives, for pure olive oil. Because "Yitzhar the son of

Kahos, the son of Levi (Bamidbar 16:1)," was pure olive oil. Yitzhar in Hebrew means pure olive oil. Korach who was the son of Yizhar as stated earlier in the above mentioned verse said; "I am pure olive oil. Therefore, I should merit to be the High Priest who is the "greatest" of the nation, represented in olive oil. "All of the choice olive oil and all of the choice wine (Bamidbar 18:12)." "Yitzhar-יצהר" this is the numerical value of 305, the numerical value of "sheep-שה." The newborn, he is the unblemished sheep. A person offers his son as an offering. Most sacrificial offerings were from sheep. One achieves greatness through the aspect of nullification as explained earlier. A sacrificial offering represents complete nullification. The cutting of the uncircumcised skin is considered as if he is slaughtering the newborn as a sacrificial offering for G-d. Therefore, through the Bris-nullification, one merits to greatness which is the land of Israel. This explains that which Moshe wanted to make a covenant-Bris in order to enter the Land of Israel. So a person offers an offering to G-d. "Gather for me my pious ones, the ones who make my covenant on a slaughtered offering (Tehilim [Psalms] 50:5)." The main thing is that a person makes a covenant on a slaughtered offering. Now we have brought an offering the child. The Bris-covenant is done during a sacrificial offering, I.E. the cutting of the uncircumcised skin. I.E. through nullification represented in a sacrificial offering, one merits to the Bris-covenant which is greatness. We have slaughtered the child for the sake of G-d. And the child needs to always be clean and pure. Before anything, before all of them is the child.

Therefore King David married two sisters Shaul's two daughters, Meirav and Michal. One sister is insufficient. After Meirav, he married Michal as well. Everyone asks how is it possible to marry Michal after Meirav (Sanhedrin 19b). Meirav already gave birth to five children. "Admoni and Mepiboshes etc. (Shemuel 2, 21:8)." Admoni was the most righteous of all of the children.

Therefore, Admoni is written twice in the Torah, in regards to Eisav and also in regards to David. Itzhak thought that Eisav is David. Admoni in Hebrew means, "The red one." Both Eisav and David are referred to as being red which represents blood shedding. Therefore, both Eisav and David were blood shedders. Eisav, who was evil would shed the blood of innocent people, while David who was a righteous person would shed the blood of the wicked, and in a deeper sense, the blood of his evil inclination. Itzchak thought that Eisav, although he has the attribute of blood shedding, he is really a righteous person just like David. Now this is the moment of the redemption, and David is being revealed. In every Bris, there is the revelation of King David. Every Bris, this is a preparation for the redemption. In every Bris, Moshiach (the Messiah) can come. In every Bris, this is the moment that Moshiach needs to be revealed. Therefore, Moshiach the son of David, this is the revelation of the redemption. The redemption accomplished through the blood shedding of evil. Therefore, in a Bris, the blood shedding to the uncircumcised skin which represents all evil, is a preparation for the redemption. Therefore, David who was a "Blood shedder", and the Messiah who will bring about the redemption, and a descendant of David, are revealed.

This is the secret of the Bris, that it is the lights of *chashmal*. "And he made with him a covenant-Bris." G-d makes a covenant with every Jewish child, G-d makes a covenant with the child. Yaakov the son of David and Chanah the name given to the Rav's great grandson. The Rav will now explain the importance of the name Chanah, the name of the mother of the newborn. Because the entire Chanukah is Chanah, Chanah drew the light of Chanukah. "And he will uplift the strength of his anointed one (Shemuel 1, 2:10)." This verse recounts Chanah's prayer that her son Shemuel will uplift the strength of his anointed one; David. (And) the light of King David, Chanah drew the light of David through her prayer. Had it not been for Chanah, there would not have been the

light of David. On him it is written, "And he gave strength to his king and he will uplift the strength of his anointed one." A person comes to the world to achieve the aspect of "And he will uplift the strength of his anointed one." To "uplift the strength of his anointed one" to the Primordial Man, to *Keser* (Crown) the supremely high world of the Primordial Man.

Because Lavan, he is (represents) the whiteness of the brain. In Hebrew, the word "Lavan" means white. Therefore he had two daughters, Rachel and Leah. "The officers of Moab were clutched with trembling-רעד (Shemos 15:15)." The Canaanite the King of 'Arad-עַרְדָּא (Bamidbar 21:1)." We came to the world to subdue the Canaanite the King of Arad. Every Bris, this is the removal of the uncircumcised skin which represents all vices. There are two actions required to be done in a Bris. The first action is to cut the uncircumcised skin, and the second action is to reveal the skin under the uncircumcised skin. And "the revelation" the second action, is crucial for the validity of the Bris. Also the nations want to remove themselves from the vices. But they don't know the secret of "the revelation." When they do a circumcision, it is without "revelation." The "revelation" is to leave the vices completely, without any connection to vices. Without "revelation," this is not a circumcision. The Rambam says in the laws of kings chapter ten, law 8 that the children of Keturah are obligated to be circumcised on the eighth day.

A person came to the world to circumcise the children of Keturah. (That) Avraham placed them far away, to the mountains of Kedem, he built walls for them. "Let Reuven live and he should not die (Devarim 33:6)." And there on the walls they have lived there for 3,700 years. Since Avraham, this is 3,700 years. They live inside walls. And just like in regards to Noach that G-d gave him a precious stone. A precious stone that shined like midday. "Make A precious stone-צוהר for the ship (Bereishis 6:16)." This is a precious stone that shines like the midday. The word for precious stone in Hebrew is Tzohar-צוהר. Tzohar is similar to the word Tzoharaim-צוהריים which means midday.

A person came to the world to shine like midday. Just like Miriam, just like Tzochar (Divrei Hayamim 1, 4:7) The whole reason why a person came to the world is in order to shine like midday. Through a Bris the lights of the Chashmal are revealed, this the Breis is the lights of the Chashmal. And Lavan also wanted to merit to the lights of the *Chashmal*, he wanted to shine like the sun. But he needed to become nullified to Yaakov. The Heicahl Haberacha says , "Red and beautiful eyes (Shemuel 1, 16:12)." This verse is referring to King David. David he is red, but with beautiful eyes. His whole essence is beautiful eyes. He came to the world in order to be with beautiful eyes. From the moment of birth, he is "Beautiful eyes." He has only good eyes. The moment that he came to the world, he already rectified the entire world. David rectified the whole world in its entirety.

Because Adam, "These are the descendants of Adam" (Bereishis 5:1)." He saw all of the souls. All of the souls until the end of all of the generations. And what did he see? That (to) David has three hours to live. Meaning to say that within three hours it is possible to rectify the entire world with David's strength. In three hours, he rectifies the whole world in its entirety. He came to the world to rectify the whole world. Therefore we say, "Please save, three hours, a prayer said on Succos during the *Hoshanos*. These are the three hours that David was destined to be alive. Avraham came and gave him five years. Yaakov came and gave him 28 years, all

to his king and he will uplift the strength of his anointed one (Shemuel a 2:1)." Who said this? Chanah! Only she is able to draw the light of Chanukah, the light of Moshiach. "And he will give might to his king and will uplift the strength of his anointed one," this is the secret of the King Moshiach. A person comes to the world to draw the King Moshiach. Moshiach is nothingness. He reached to the level of nothingness. Moshiach is the Hiyuli (Primordial Man), the absolute nothingness. The Ramban says that the "Hiyuli" is absolute zero. Therefore, the letters hei-ה, nun-נ, and gimel-ג, and shin-ש, appear on the dreidel. Because we need to subdue the four "kelipos" (evil powers) represented in these impure animals: Gimel, this is camel-למל, hei, nun, and shin-ש,נ,ה (this is "send away-שלך (Vayikra 11,17)." The intention of the Rav is unclear to me.) This the remaining three letters on the dreidel is "hawk, rabbit, the pig-חזיר-ר,נ,ש." The first letters of these animals are hei, nun, and shin-ש,נ,ה.

In addition, the letters on the dreidel represent "Shin-ש," this is "Lower World-*Shafal*," "Gimel-ג," this "Zodiac-*Galgal*." Through the dreidel, that a person spins the dreidel for eight days, he doesn't need to come again as a reincarnation-*gilgul*, The letters of zodiac-*galgal*,. The word *gilgul* to the word "galgal." Through the letter *gimel* on the dreidel, we save ourselves from a reincarnation-*gilgul*, which is represented in the letter *gimel*. The moment that one lives in the Galilee-*Galil*, one needs to come again as a reincarnation-*gilgul*. The word *Galil*, is similar to the word *Gilgul* Because the rectification is only in Yerushalim. The Chetam Sofer says that at the moment that the government allows us to live in Yerushalim, it is an obligation to live in Yerushalaim. Therefore, a person who lives in the Galilee must come back as a reincarnation as a punishment for not living in Yerushalaim. He said this in the Torah Portion of Emor, when the news came that Tzefat and Tevaria (Tiberius) were destroyed through a terrible earthquake. In Preshburg (Bratislava), it was the Torah portion of Emor. The Rav is emphasizing that this tragedy occurred on the Torah portion of Emor. Perhaps this is because this Torah portion speaks at length about the laws of kohanim serving in the Beis Hamikdash which is in Yerushalaim, and of the festivals celebrated in Yerushalaim. Everyone fainted. Everyone had brothers and sisters, uncles and aunts, a grandfather and a grandmother in Tevaria and Tzefat. All of them, 4,000 people died, 2,000 in Tevaria and 2,000 in Tzefat. All of them fainted, they fainted in all of Poland, they fainted in Hungary, they fainted in Preshburg (Bratislava). Preshburg-Bratislava, all of Preshburg fainted. There was no person who did not faint there. They poured cold water on all of them. They heard that two cities in Israel were destroyed, totally destroyed. Only the Bas Ayin a great Chasidic master named after his book that he called "Bas Ayin," and anyone who went after the teachings of the Bas Ayin with closed eyes were saved. The house of the Bas Ayin, half was left complete. There, all of them took shelter. The Chetam Sofer explained that the earthquake was a punishment for that which the Jews did not move to live in Yerushalaim, and remained in the Galilee.

The focus of the Bas Ayin was the guarding of one's eyes from seeking lustful desires. The word Bas Ayin means the pupil of the eye. Bas Ayin-"Guard me like the pupil, the daughter of the eye (Tehillim 17:8)." A person came to the world for the sake of "guard me like the pupil of the eye," the verse's intention is on The pupil of the Holy One blessed be He. "He surrounded them and He built them, he guarded them like the pupil of his eye (Devarim 32:10)." Like the actual pupil of G-d. Like the pupil of his eye. A person is the pupil of The Holy One blessed be He The Hebrew word for "pupil" is "*eashon*," which is similar to the Hebrew word "*eash*". The Pupil is the part of the eye that actually sees, but it's whole capability to see is only through the rest of the eye. The pupil is therefore considered to reveal the power of the rest of the eye. Similarly, our mission is to reveal G-dliness in

the world. When we keep the Torah, we are considered to be the pupil of G-d's eye. This Bris, this child is the pupil of the Holy One blessed be He. Such a soul has yet to have come down to the world. Since the creation of the world, no soul has come down, such as this one. Therefore, this is the moment of redemption. The redemption is the revelation of G-d, I.E. the pupil of the eye. The sixth of Kisleiv, this is the greatest day. On the sixth of Kisleiv it was possible to nullify the Holocaust. It's possible to sweeten every decreed judgment in the world. There is no decreed judgment that we do not sweeten of the sixth of Kisleiv. Especially since we are in a Bris. Eliyahu Hanavie has become revealed now. Eliyah does not go in to a Bris before everyone's sins are forgiven. Eliyahu Hanavie told the Holy One blessed be He, first, forgive all of everyone's sins. The Zohar says (Lech Lecha 33a) that G-d told Eliyahu that he must come to every Bris. Reason being that Eliyahu told G-d that I was zealous for You because the Jews are not guarding Your covenant-Bris. G-d told him that now, you must go to every Bris and the mouth that testified that the Jews are not guarding My covenant, will now testify that they are in fact guarding My covenant-Bris. The Sulam A great kabalistic master named after his work, the "Sulam" says that this is not a punishment. Based on the Medrash, it seems to be a sort of punishment. He Eliyahu said, "I was zealous," the Sulam says, Heaven forbid it's not a punishment. "What are you doing 'here' Eliyahu," the Zohar says what is the meaning of "What are you doing 'here' Eliyahu," what "here" do you want? "Here" is the mouth. The word for "here" in Hebrew is *Po-הנה* which is the same letters as the word mouth in Hebrew. G-d is alluding to Eliyahu that your "mouth" will testify that the Jews are guarding My covenant. The Sulam explains that G-d was telling Eliyahu that you must go to every Bris in order to be on the level of the mouth of Moshe, David, and Avraham. The mouth of Moshe, the mouth of David, the mouth of Avraham, you want to reach the level of Moshe, to the level of Avraham, to the level of David? You can achieve this only by going to every Bris. It is therefore not a punishment, rather it is a reward for him to merit the level of Moshe, David, and Avraham. This baby is Yaakov the son of David. This the name Yaakov and David is David twice. Also Yaakov is called David, the most important name of all names is David. Someone who is named David can bring the redemption. The redemption will come through someone who is called David.

Now is the Torah Portion of Vayitze. That Lavan entered Rachel's tent. Afterwards into Leah's tent, afterwards into the Foremothers-concubines tents. The concubines are the spiritual worlds of "Eternity-*Netzach*" and "Glory-*Hod*." The concubines give life through their good deeds to Eternity and Glory, Eternity is above, and Glory is below. These two worlds are two of the seven worlds of "attributes." Through never giving up on obeying the will of G-d, a person merits to the attribute of Eternity, and through glorifying G-d's name, one merits to the attribute of Glory. The worlds Kindness-*Chesed*, Might-*Gevurah*, Splendor-*Tiferes*, and Kingship-*Malchus* (I believe) these are the four winds of the Heaven. Kindness is east, Might is north, Splendor is south and Kingship is west. A person came to give life to the four directions of the Heavens through his good deeds. Therefore, we wave the "Omer" A public offering from Barley given on the second day of Passover to the four directions of the Heavens, east, north, south, and west. "And You will spread yourselves to the west, east, north and south (Bereishis 28:14)." A person came to the world to spread himself to the four directions of the world, this means to sanctify the four directions of the world. In every generation it is possible to sanctify all of the directions of the world Through obtaining these four attributes.

This is the Bris. In a Bris there is also the performance of "revelation," the revelation is to sanctify all of the four directions of the world. At first there is the circumcision the cutting of the uncircumcised skin, this is to remove oneself from the vices. And "revelation," this, the gentiles do not have, the Christians do not have. Even though the Christians circumcise, it is without "revelation." Therefore, they are unable to remove themselves from the vices. Because the revelation, this is to be completely removed from the vices. Even if the uncircumcised skin is extremely thin, we still do revelation so that there should be no reminiscence left of the vices represented in the uncircumcised skin.

And therefore, Sarah said, I did not laugh. G-d told her, "You laughed," she says, I did not laugh. What is going on here? G-d tells her, "No, rather you laughed," Sarah says no, I did not laugh. How could she be arguing with G-d? Rather Sarah was saying that she cried. To the contrary, I cried. My laughter was really an expression of crying. The Rav explains this through a parable. Some person says that he will give to someone a billion dollars. He the person who is allegedly receiving the billion dollars reaches Panama based on his assumption that he is now rich. He paid 2,500 dollars one way, 2,500 dollars to return, all together 5,000 dollars. They tell him, he the person who promised to give him a billion dollars became bankrupt. He cannot receive you now to give you the billion dollars. His wife is sick, come in another month, return then. Income tax has overwhelmed him. He is in jail, they accused him of money laundering. The person who was supposed to receive the billion dollars says, Give me the billion dollars! I am the dean of a yeshiva and I have a thousand students! What is this?! I am already half a billion dollars in debt! I thought that you will renew the Yeshiva! I wasted 5,000 dollars for nothing! He the person who was supposed to receive the billion dollars begins to laugh, this is laughter which is crying. This was Sarah's intention when she said "I did not laugh," rather I cried. What, this is what G-d is giving me?! At the age of 90 to be like a girl at the age of 20?! Rashi explains that upon the tidings that Sarah will give birth to Itzhak, she became youthful again. At the age of a hundred to be like someone who is 20 years old! At the age of 20 to be like someone at the age of seven! That's why I am working hard for 90 years?! Rashi (Bereishis 23:1) explains on the verse "And the life of Sarah was a hundred years, and twenty years and seven years etc. that at the age of a hundred, she was clean of sin like someone who is twenty. And she was beautiful at the age of twenty, like a girl at the age of seven. Sarah said, "And my husband is old,". Why is she saying that the problem is with her husband, she is old as well? Rather she was protesting (and) why is Avraham 100 years old?! Why did you not make Avraham be at the age of 20?! What is this discrimination?! There are always discriminations, there are always favoritisms, there is no equality, there is no equality here in the world! She did not agree, Sarah did not agree. I do not agree to this! Why is my husband left at the age of 100, they don't move him like a hair's breath. And me, they make be at the age of 20. What sin did I do, what crime have I done?! Perhaps she was protesting that she doesn't want to return to the vices a person has during his youth.

The Heichal Habreacha and in Kedushas Yom Tov written by the father of R' Yoel the Satmar Rebbe say that there is no such thing to bring a child like this, like angels, a person needs to be an angel. In a Bris, he becomes an angel. An angel has no evil, so too in a Bris a person removes from himself all of the evil attached to him. The Rebbe says; sometimes a person is like (his actions are like) an angel and sometimes he is like a Christian priest. A person came to the world to be a person, not to be an angel. An angel is constantly pious, while a person has ups and downs. To be an angel is not an innovation. It is much harder to pick oneself up after falling, than to never fall. They

was quiet," this is the scream to G-d. This is the inner scream to G-d Rabbi Nachman teaches that a person can be completely quiet, and at the same time have a powerful scream to G-d. What is going on, I see Eisav, what, Avraham also sees Eisav, Avraham sees from one side of the world until the other. Avraham sees all of the children that will be. If I see Eisav, Avraham also sees Eisav. To where should I go, where will I hide? Where will I run to now? What, I'm going to bring to Itzchak a woman who will bring him Eisav?! No way! I will not agree to this. I will oppose this, I will protest this, I will save Itzchak from Eisav. I, Eliezer can save Itzchak from Eisav. So why did Avraham not save, what, you're smarter than Avraham our Forefather? So "He was quiet," then through being quiet and screaming to G-d he understood that he is not smarter than Avraham our Forefather. If Avraham our Forefather can't nullify the decree, I also can't nullify the decree. This is a decree that Eisav needs to come to the world. But why did Eisav need to come? The Imrei Noam says, a work written by R' Meir of Mejikov, that Eisav was the evil shell of Yaakov. Everyone comes with his evil shell. Eisav is the evil shell. Eisav is the most terrible evil shell in the world. That we need to demolish it, that we need to destroy it.

This is the secret of the Bris, the secret of "the revelation" of the uncircumcised skin, that we destroy the evil shell, so that no reminisce of the evil shell will be left. The evil shell is the uncircumcised skin. And therefore we also do "revelation," so that no reminisce of this evil shell will be left. And now we need to accomplish that no reminisce of Eisav will be left. Rivkah says; I see that you're going to die on the same day. She prophesized that both Yaakov and Eisav will die on the same day. They did not die on the same day, so how is she saying that they will die on the same day? Rather they were buried on the same day. On that day that they went to bring the sale contract, the land registry from Egypt, there in the archives was hidden the sale contract. In the "Maaras Hamachpela" Adam and Eve, Avraham and Sarah, Itzchak and Rivkah were buried. Eisav sold his portion to Yaakov, but at the time of Yaakov's burial, he protested and claimed that he also has a portion there. Yaakov already buried his wife Leah there, so he forfeited a spot for himself. A great tumult occurred to find the sale contract. On that moment, Chushim, who was a deaf mute from birth, how good it is to be a deaf mute! How wonderful it is to be a deaf mute! He doesn't understand anything. He asks with his hands, why are they not burying my grandfather?! He is lying down for six hours in disgrace in the heat of the sun. What is going on here?! They tell him "Naftali a sent deer that gives good words," (Bereishis 49:21) soon he will come. Naftali, who could run like a deer was sent to Egypt to find the sale contract. Chushim says; What is this, "soon he will come?!" And if he will come tomorrow, if he will come in two days, so we will wait here until tomorrow, until two days from now?! *Chick chock* (quickly), in a thousandth of a second, no need for more than a thousandth of a second, the head of Eisav already rolled into the cave.

And this is what is written, "And Lavan placed his brothers in Mount. Gilad (Bereishis 31:25)." What is Mount Gilad? This is "Maaras Hamachpeila," he Lavan prayed that Eisav will be buried there. Lavan loved Eisav. Lavan knew that from his daughters, Rachel and Leah who married Yaakov, Eisav will be the evil shell surrounding Yaakov. So he prayed that at least he should be buried in Maaras Hamachpeila. Why was Yaakov buried there, what are these favoritisms?! Always these favoritisms! There is no equality in the world! Why is it like this? Lavan protested, Lavan screamed, and Lavan cried. "And Lavan placed his brothers on Mount. Gilad," "On Mount. Gilad, this is Maaras Hamachpeila." The Shar Hapsukim says

that Eisav's head was buried there in the Maaras Hamachpeila. Why? Because Eisav had a head, "And he lifted his voice and cried," Eisav cried about the blessing that he lost he knew who is "the Tzadik," he knew what is "the Tzadik." If there is no blessing from the Tzadik, nothing has worth. Even though he robbed billions. He had billions in the walls of his house, just like by me, they came to brake all of the walls, they found there all of the billions. They came to brake Eisav's walls, they found billions there. But it's worthless if he doesn't have the blessing. If he doesn't have the blessing of Itzchak, all of the billions that he has is worthless. One day it will be stolen, one day it will be burned, it will disappear, there will be an earthquake, it will be swallowed in the ground. And then Eisav screams and cries like a baby. "And he uplifted his voice and cried" he cries exactly like a one year old baby, what, you're a one year old baby?! Yes! I am a one year old baby, all of my (the) life is worthless, if my father doesn't give me the blessing, all of my (the) life is worthless! If my father doesn't want to bless me, I want to die!

Eisav says, "Let the days of my mourning on my father come soon (Bereishis 27:41)." I will even kill my father, I don't care! Eisav was the greatest in the commandment of honoring ones father and mother. The greatest, he entered to his father with royal clothing. He would sit for six hours in the bath, six hours in myrrh oil, and six hours in incenses, so that he will come in to his father when he is fully incensed. And he, that is the greatest in honoring ones father and mother, this who is the greatest in honoring ones father and mother in all of the generations, there is no one like him in honoring ones father and mother in all of the worlds, forever and ever, he says, "Let the days of my mourning on my father be soon. I am already revolted from my father! I have no strength for my father! Enough with my father! I want my father to die already, to sit *shiva* on him! Enough, this father is only messing up my life! He's only killing me, he is only murdering me, this is what he's doing to me! He gave the important blessing to Yaakov, "From the dew of the heavens," the resurrection of the dead, to me he gives nothing, he gave me some pennies over there, some fertile land. What is he giving me? A little bit of wine from Champaign France, what is he giving me over there? I want the dew of the resurrection of the dead! I want to resurrect the dead like Yaakov our Forefather! To heal the sick! Itzchak tells him, this you will never receive, you cannot receive the dew of the resurrection of the dead.

"He was quiet," the Imrei Noam says, what is "He was quiet?" It is the numerical value of "Yaakov Eisav," this is called being quiet. Then he sees Yaakov and Eisav, and then he understood that Eisav is the evil shell that surrounds Yaakov. Through being quiet, he merited to resolve his difficulty. It's true that Eisav will come from Rivkah, however, along with him will come Yaakov. The wicked are the evil shells of the righteous. The Chidushei Harim says that the wicked must live. So long as the righteous person is alive, the wicked person must live since he is the evil shell of the righteous person. He is a shield just like a "shell" protects the fruit, a pomegranate has a strong shell, an orange has a strong shell, a watermelon has a huge shell. You only see the shell, but the inside is the sweetest fruit, the more that the shell is bigger, the inner fruit is sweeter. Just like the "shell" of the fruit is required to guard the fruit, so too the wicked person protects the righteous person. One understanding of this is that through the wicked person, the righteous person must pray and be more pious to save himself from him.

And then when Eliezer saw that Yaakov will come along with Eisav, Eliezer the servant of Avraham understood all of his missions. He had here billions of questions, trillions of questions, how will he go, how will he arrive to Charan, how will he fly in air, how will he arrive to Charan? Behold, only 65 years ago he killed two billion, six hundred million minus one people. So how will he arrive, all of the nations are the blood redeemers, all of Syria are blood redeemers, all of Lebanon are blood redeemers. All of the way to Charan, how will he arrive, how will he go? But he closed the eyes, he said, I am throwing myself on Avraham. He left the entrance of the house of Avraham. His test was to nullify himself to Avraham. The moment that he does so and leaves his house on his mission, he receives Devine intervention. And then he sees angels taking him, with camels, ten camels. "And he was on the camels on the well, (Bereishis 24:30)" what does it mean that he was "on" the camels? Rather this means that he flew above them when Lavan tried killing him. He flew in air, he saw Lavan, and Lavan immediately took out a knife, he takes out a sword. And there are no police, no satellites, no cameras, today on every corner there are cameras. No cameras, he Lavan can slaughter him to take the precious stones and pearls that Eliezer was carrying with him. He Eliezer had everything, precious stones and pearls, *tarshis* stones, *shoham* (onyx) stones, he Eliezer took everything (all types of riches). He Lavan took out the knife, the sword, Eliezer told Avraham, he's going to go out against me with a sword, with a knife. How can I go to such a place that they will immediately come at me with a knife? Do I have policeman? Do I have an army? At that moment he stood upon the camels, upon the well. He stood upon the camels, the camels flew in air, ten camels, ten men. For every camel, there were ten men accompanying it. A hundred men flying in air, and Eliezer above them, goes up above them, he stands from above them.

Lavan sees this, he tell him; enough, go down! Go down, go down, nothing happened! Why are you doing this to me, what did id do to you? Eliezer says You came with a knife! Lavan retorts what knife?! I wanted to slaughter a sheep, to slaughter a chicken for your honor. I did not intend it to you. Why do you suspect me? One who suspects the innocent is afflicted in his body. What is the suspicion that you suspect me? I am honest, a am a white person the word Lavan in Hebrew means white, I am a good person!

He comes to Besuel's house, they serve him the plate. Eliezer immediately realizes that they placed poison in the plate, he realized immediately, the Tzadik realizes everything. He immediately realized that they placed poison in the plate. That at this moment they placed poison in the plate. So he says, "I will not eat until I will speak my words." And then the angel Michael came, he switches the plates. This, they did not see. However great they were, however righteous they were, however holy they were being said rhetorically, this they did not see. Then Besuel eats the plate and falls dead, Eliezer eats the plate and continues to live. Such a thing they did not see, such sorcery, such strength, they thought that Eliezer ate the poison and Besuel died. So what will happen here? Now all of them will die here! The Ben Ish Chai says, that they thought that they will all die. He ate the poison, and Besuel died! Now another one of us will die. Take Rivkah and go! Go, leave here, enough, enough, how many afflictions can you do for us?! How many afflictions are you doing to us?! Take Rivkah with you and remove yourself from here. Take the young woman and go, go leave us, you want everyone of us will die! The Ben Ish Chai says, Lavan claimed that everyone here are righteous

people, holy people, not like you, murderer! You killed two billion, you killed 600 million, now you came to kill Besuel.

And then they explain to Rivkah, look, this person is the wicked of the wicked, he murdered your father, sit *shivah*. She says, I will not sit *shiva* even for a second. You are wicked of the wicked, a wicked person from the stomach is what you are, you are wicked from the day of your creation. You are the essence of wickedness in the world. Even though she was a young girl at the age of three, she recognized all of their wickedness. It is impossible to fool Rivkah, Rivkah sees all of their wickedness, she sees all of their wickedness until the end. She recognizes everything. I will not sit *shiva* for one second, not a year, not ten months, not an hour, and not a munute!

And then they understood that they already lost all of the system, they lost all of their cards. And then they blessed her, "Rivkah are sister, you will be thousands of ten thousands," they wanted that with their blessing, Yaakov will be born, but from this blessing, Eisav was born. (But) Yaakov was not born from their blessing. Therefore, Rivkah was barren for 20 years, in order that she will be removed from the blessing that Lavan and all of them blessed her. And then the child Yaakov came, this is the child that was born today.