

# שְׁבִיבֵי אֹרַח פְּרִשְׁת וַיִּשְׁלַח

*The use of a holy name to travel far distances*

*The obligation to live in Yerushalaim (Jerusalem)*

*Every girl used to be a prophetess*

*The importance of being in the chamber of the Tzadik in the Wolrd to  
Come*

*Reincarnations*

*The importance of being nullified to the Tzadik*

*To give to charity all of one's possessions before one dies*

Today is the The Yortzeit (death day) of the Bas Ayin and of the Maharshal. The Maharshal wanted to excommunicate the Ari. Everybody wanted to excommunicate the Ari. The Ari send him messengers, who via a holy name travelled on one Friday from Tzefas to Krakov, the city of the Maharshal. They gave him *Chalah* for Shabbos, hot, boiling challah. The messengers were Rabbi Israel Saruk and someone else. They came to the Maharshal on Friday, an hour before candle lighting, and they told him that we just came from Tzefat. Straight after they took the challah from the oven, they already reached Krakov to visit the Maharshal. I was in in burial site of the Maharshal in Krakov. The messengers said; we have just now left Tzefas to come to visit you. He said; stay here for Shabbos, they said; no way, we must return, they are waiting for us at home. They said the holy name, they returned within one minute to Tzefas.

During the time of the Bas Ayin there was an earthquake and Tzefas and Tevaria were destroyed. Many European Jews had previously moved to these cities. Recently before the earthquake, the Turkish government did not allow Ashkenazic Jews to live in Yerushalaim (Jerusalem). Afterwards, the government allowed them to move to Yerushalaim but they continued living in Tevaria and Tzefas. The earthquake was a punishment for not moving to Jerusalem when it was possible. Because it's forbidden to live somewhere else other than Yerushalaim, it is forbidden from the Torah to live outside of Yerushalaim. A person must come to every prayer with the Rav in Yerushalaim to come to every prayer which is only feasible if one lives in Jerusalem. The moment that it's possible to live in Yerushalaim, it is written in all of the holy books that it's a real prohibition from the Torah to live outside of Yerushalaim. "Blessed is G-d from Tzion (Zion), the dweller of Yerusahlaim." The Rambam brings this in chapter 22 that G-d only dwells in Yerushalaim. "Blessed is G-d from Tzion, the dweller of Yerusahlaim." It is written "the dweller of Yerushalaim," G-d is not found somewhere else openly, if He is in Yerushalaim, so he's not found somewhere else.

When it was impossible to live in Yerushalaim then, it was permissible to live somewhere else. They took all of the Rabbi's, they put them in jail. There were here in Yerushalaim the rulers and the Pasha's and all of the crimes and the criminals, so there was no choice but to live outside of Yerushalaim.

One might ask; how is it that great Tzadikim like the Radvaz and the Shlah lived outside of Yerushalaim? In Regards to the Radvaz, he arrived to Yerushalaim with a chest of golden coins that he found in his yard. With this, he maintained the Yeshiva. So they wanted to take him to jail, and to take away the chest, so he immediately fled to Tzfat.

And the Shlah, they placed him in jail from the 17<sup>th</sup> of Elul until the day before Rosh Hashanah. And then the Jews sold all of their furniture, nose rings, and jewelry. They sold everything, there was no choice. They needed 30,000 gerush (the Turkish currency at the time) in order to ransom him. So they got 15,000 gerush, the rest was left as a loan, maybe until today the remaining 15,000 gerush was never paid. They said that they will travel to Kushta (Istanbul) and raise the remaining money there, then they will pay it. They paid this on the day before Rosh Hashanah, and then he fled to Tevaria. Now he is buried in Tevaria.

No one was able to live in Yerushalaim. Every Rabbi who came, even the Rebbe of Zevil, they put him in jail. So he returned back to the Diaspora, and he returned without chasidim (students). "When I came with my chasidim, they placed me in jail." Because the main thing is humility and lowliness, Yerushalaim is only humility. Perhaps the Rav is explaining that to merit to live in Yerushalaim, one must receive incredible humiliations. Otherwise, a person doesn't have the merit to live there. That's why it was impossible for Jews to move there. It is written, "And Yerushalaim will be rebuilt again in its original place." In Hebrew, "in its original place" is literally "under it" Yerushalaim must receive all of the humiliations. Perhaps the Rav is understanding the verse to mean that Yerushalaim must dwell "under" I.E. with humiliations. In order to come to the Land of Israel one must receive humiliations. The Rebbe received all of the humiliations on his way to the Land of Israel. He walked barefoot and without a coat, only with a shirt and pants. The land of Israel as a whole receives its holiness from Yerushalaim. Therefore, just as Yerushalaim must receive humiliations, so too, in order to enter the land of Israel, one must receive humiliations.

A person must receive all of the humiliations in order to live in Yerushalaim. (And) we need to receive every second terrible humiliations. Because here, there is a holiness which is unexplainable. Here is the (Shechinah) Devine Presence. "The dweller of Yerushalaim, praise G-d." When A person's actions are not favorable, he is divorced from Yerushalaim. It is written in Tractate Sanhedrin 102b that Yeravam the son of Nevat left Yerushalaim. Yeravam the son of Nevat rebelled against the King Rechavam, and became the first king of the ten tribes. The verse says that he left Yerushalaim, the capital city, and was crowned as king of the ten tribes in Shechem. The Talmud teaches that the verse emphasizes that which he left Yerushalaim to teach us that he was no longer worthy to live in Yerushalaim. That a person, if he acts unfavorably is divorced from Yerushalaim. One needs to fight every time to come and pray, to come to the prayers of the Rav and pray word for word. The evening prayer, on the night of this lesson ended at ten o'clock at night. From ten o'clock at night until twenty to five o'clock in the morning, this is almost seven hours. One can sleep, eat, dance, travel to Chevron to the burial sites of our forefathers or to travel to Uman and return to Yerushalaim in time

to pray the morning prayer with the Rav. One can land in Uman, say Tikun Haklali three times, and by five to be back here, one can do this every day.

What is the meaning of the name of the individual Aba "Umna"? Aba Umna was a pious Jew who would be greeted every day from Heaven. He made a living by being a blood letter and was therefore called "Umna" which means a physician. The Rav is giving a different approach as to why he was called "Umana". That every day he would travel to Uman! Why was Aba Umna greeted every day from Heaven? Because he was in Uman. Once it was a simple thing to travel far distances. Once, there were no planes, they were more advanced than today. They would say the holy name and immediately arrive to their destination.

Even without the use of a holy name it is possible to travel far distances within a short span of time. Rabbi Nachman once told Someone who lived outside of Rabbi Nachman's city that he can visit him on Rosh Hashanah without the use of a holy name. He this person said that I am a slaughterer, all of my income is on the day before Rosh Hashanah when everyone buys meat for the holidays. To arrive in time for Rosh Hashanah, means that I will have to leave my city before the big meat sale. So the Rebbe told him; simply come on the day before Rosh Hashanah without the use of a holy name. Sell your meat in your city on the day before Rosh Hashanah, and you will arrive in time. Once, every Berslover chasid knew how to use the holy name. Every woman knew the holy name. Every woman, every girl knew the holy name, just like Yael. What is the meaning of "In concealment-בלאט?" Yael killed Sisra with a peg of her tent in concealment. The numerical value of "in concealment-בלאט" is the numerical value of 72 the numerical value of a holy name. She did not kill him naturally, rather she killed him via a holy name. Therefore, Yael was the High Priest. In the merit of Yael's courageous act to kill Sisra, she became reincarnated as the High Priest, Eli. The letters of Yael-יעל in Hebrew are the same letters of Eli-עלי. Once, every woman knew the holy name. How did Yael stab the peg into Sisra? A person doesn't wake up when he is stabbed with a spear?! When he is stabbed with a peg?! It would be understandable if it was just some knife, some pocketknife, but a peg?! He will for sure wake up! Rather this was a miracle, it was the holy name of 72 (42).

And then, Sisra's mother preformed witchcraft. It is written, "She peeked from opposite the window and the mother of Sisra moaned opposite the window etc. (Shoftim 5:28)." The second 'window' mentioned in the above verse is the Hebrew word *eshnov*-אשנוב". *Eshnov*-אשנוב" are some sort of binoculars that one can see with witchcraft everything that takes place in the battle field. The moment that she saw Yael trying to kill her son, immediately the woman (witch) says an incantation and the arrow turns around. Rabbi Nachman said; "I can flip around all of the arrows." Rabbi Nachman can flip around all of the forces of evil I.E. arrows that a person is shot at. Now there is a new innovation. Only the Israeli's know this, that they turn around the system that runs a missile. That the enemies fire a missile, they turn around the system, it goes back on the one who shot (threw) it. They the enemies don't know what to do now. Now they the Israelis are revealing the new system. However the moment that they make a new system, they sell it to Syria, they reveal it within one hour. This system causes that that which they shoot, flies back on them.

Once, every girl knew how to turn around the system, every military shell, every arrow, every sword, and every spear. Yael knew this, and was therefore able to rebound the peg that was turned around at her. Just as Yael, who was a woman, knew how to turn around a peg shot at her. So too there were numerous women who were prophetesses. There were 600,000 prophetesses in every generation.

"Your lips, my bride, gush sweetness," every generation, there were 600,000 prophetesses. The Medrash (Medrash Rabbah Shir Hashirim 4:1) teaches that this verse means that the lips of the Jewish women would gush I.E. prophesize sweetness I.E. the word of G-d. A woman was once a prophetess, but prophesy was written for the generations therefore, most prophesies were not publicized. It was prophecy, they knew what will be in another hour, if they will win or if they will not win the battle.

Shaul went to a woman, to the mother of Avner to find out through the use of witchcraft if they will win or not win the war with the Philistines. She said, You will not win. "And tomorrow, you and your children will be with me (Shemuel 1, 28:19)." Through witchcraft, the woman raised the soul of Shemuel Hanavie. He told Shaul that you will not win the war, and that you and your children will be with me tomorrow, I.E. you will die and be with me in the World to Come. If you want to go to war, you and your children will die. So why are you taking your children to war with you? They told you that they will die tomorrow if you will go to war so why are you taking them? Shaul would answer that I'm taking them to die, the main thing is that they should be in the chamber of Shemuel Hanavie in the world to come. The Medrash (Medrash Tanchuma, Vayikra, Emor 2) teaches that Shemuel's deeper intention by saying that you will be with me, was that you will be with me in my chamber in the world to come. Shaul, upon hearing this felt that it's worthwhile to die earlier and thereby merit to be in Shemuel's chamber.

Now there is a story of a woman in Greece who murdered her two children because her husband betrayed her. So she said that I will take revenge on him, so she murdered the children. This is shown on video clips, there have been already a million views. This is the upbringing of Greece, that if the husband betrays his wife, so the woman murders the children. This is the solution, it's called a novel solution.

This is by the gentiles, but we are talking about that which he Tuval Kain also murdered his grandfather and his son. Tuval Kain shot an arrow at what he thought was an animal, and accidentally killed Kain, his grandfather. After realizing what he did, he clapped his hands together out of sorrow, and accidentally crushed his sons head, thereby killing him as well. So he must experience two deaths, so they cut his head off, and he fell on a sword. As a punishment for killing his grandfather and son, Tuval Kain became reincarnated in Shaul. Shaul, after realizing that he was going to lose the battle with the Philistines, committed suicide via falling on his sword. Afterwards, the Philistines found him and cut his head off. That which he fell on his sword was a punishment for accidentally killing Kain who suffered a similar death, having an arrow shot at him. That which he was beheaded was a punishment for crushing his sons head. Afterwards, he became reincarnated in Reish Lakish, this, we read in the morning on 17. That he came again as Reish Lakish, that Reish Lakish is a reincarnation of King Shaul. And he needed to be sold, he gave himself over in order to pay his debts. Once, they would sell themselves to cannibals, and cannibals would make schwarma, they would make roasted food, they would offer the Pascal offering from this. So people would sell themselves to cannibals, and thorough this, they would pay their debts, cannibals had infinite sums of money, they would rob every day.

Reish Lakish, he was sold to cannibals, they asked him what is your last will. Reish Lakish said that My will is to tie you up. Just to tie and to immediately undue. The moment that he tied them up, then they already finished their purpose (rectification) he killed them, thereby "finishing their purpose" in this world. He hit each one of them with a sack full of stones.

In the end of his life he left them to his inheritors two kilos of 400 vegetables. He said "Oy vaivoy to me (woe to me)." Because if something is left over at the time of a person's death, it is impossible to enter the World to Come. A person must not have anything left over from him, he should distribute everything to charity.

## Lessons given on Shabbos

*Yaakov went to sleep in order to see the angels ascend and descend the latter*

*All of the prayers ascend via Shuvu Banim*

"And he reached the place (Bereishis 28:11)." Yaakov our forefather, after 14 years of not sleeping and toiling in Torah study, traveled to Charan. On the way, he reached "The place" and slept there. He dreamt that G-dly angels were going up and down a ladder. All of the light is from "The place." What is "The place?" This is the Temple Mount. How did Yaakov fall asleep? How is it possible that he fell asleep in such a holy place? Behold, he didn't sleep for 14 years, it's possible to judge him favorably, that he became tired after 14 years. Rather the true answer is that G-d really did this in order to show him the ladder. One explanation of what the significance of the ladder is, is that the angels are the ministering angels of each nation. He saw them ascending, I.E. becoming powerful and then descending, I.E. losing their power. This showed Yaakov that, although the Jews will experience many exiles, all of the nations will eventually "descend."

The Rebbe of Tahosh said that today, all of the prayers go up through Shuvu Banim. Someone went to the Rebbe of Tahosh and spoke against the Shuvu Banim community. The Rebbe told him that how can you dare speak badly about them? All of the prayers in the world, must first enter the Shuvu Banim Yeshiva situated across the Temple Mount. Because the Kosel is filled with Zionists on vacation, vacations, evil powers, demons, and cursed male and female demons. Therefore, it is not the prime place for prayer. Someone who wants to pray, let him come to Shuvu Banim. There in Shuvu Banim, King Shlomo (Solomon) hid the vessels of the Holy Temple, of the Mishkan (Tabernacle), under Shuvu Banim. The Klei Yakar says that the Holy Temple gives light to the sun, the sun does not give light to the Holy Temple. The sun does not shine on its own, it's a lie. When we say in prayer, "He removes the sun from its place and the moon from its dwelling place," we must calculate that this should be exactly during sunrise, and then we shine to the sun. Shuvu Banim gives light to the sun. Every morning during the prayers, we are giving light to the sun.

## A lesson given after the morning prayer on Shabbos

*David preferred to serve idols than to have the name of G-d be dessocrated*

*The quality that makes the Tzadik is his humility*

*Shaul who was very handsome had to be reincarnated in Shemuel  
who was unpleasant looking*

*Yoav's burial place*

*One can only pray if he learns Gemara*

We are now in the Torah Portion of Vayeitze. "And he reached the place," the Beer Maim Chaim says that "the Tzadik," this is "The place." It is written, "And David came to the top of the mountain (Shemuel 2, 15:32)." The Gemara teaches in Tractate Sanhedrin 107a that his son Avshalom chased him. He Avshalom wanted to kill him. David wanted to serve idol worship in order that the name of G-d should not be desecrated, that people would say, "This is the Torah and this is its reward?!" The Gemara teaches that the meaning of "The top" mentioned in the above verse is a reference to idol worship. David felt that if people will see that his son killed him, they will ask how can it be that such a pious person such as David could be killed by his own son. This would desecrate G-d's name. He therefore decided that he should serve idol worship so that people would no longer consider him a pious person.

Rabbi Levi Itzhak said that David did not have to leave the Land of Israel. David fled outside of Israel from his son Avshalom who rebelled against him. He could have fought with him Avshalom, and beaten him, but because of his great humility, he did not want to. Avshalom was a nazirite for a full year, I.E. only once a year he would take a haircut, And he never touched wine. Avshalom seemed to be the most pious person of the generation, even more than David. When David went out to war, he said, don't touch him! I am going out to war on condition that you will not touch him. This was in Emek Haela, on the other side of the Jordan river next to Machanaim. Avshalom during the final battle when David's army was chasing him, fled and while fleeing, his hair got tangled in a tree. He was hung by his hair on a tree. He was able to cut off his hair to escape from David's army but he saw underneath him the entrance to hell. So he said, "I prefer to die." Because at that moment, he realized his mistake, that he fought against the "True Tzadik" David all of his life.

The whole quality of the Tzadik is nullification, David's whole quality is nullification. Although Avshalom appeared to be a greater Tzadik than David, David is on an entire different realm because of his great humility. This is the difference between "the Tzadik" and all other righteous people. This is further depicted in that which Shaul was unsuccessful to nullify himself to Shemuel, whereas David was. Shemuel told Shaul to wait a week. And then Doeg told Shaul that in the end, he will be lift with less than ten people because they're all going to leave you. Shaul was commanded by Shemuel, during a war with the Philistines to wait a week before fighting. The Philistines were approaching and Doeg pressured Shaul to begin fighting, against Shemuel's word. Shaul then offered an *Olah* offering for Devine interference to overcome the Philistines. Even though he did not begin fighting before Shemuel came, offering the *Olah* was considered as not adhering to Shemuel's word. And immediately upon Shaul's offering an *olah* offering, Shmuel came. He waited a week minus a minute, and then he forfeited eternal kingship for not nullifying himself completely to Shemuel. David had a similar test and unlike Shaul, merited to nullify himself completely to Shemuel. This was the first test given to Shaul. The second test was to

kill Amalek; even baby's, women, and children. All of the Nazi's are from Amalek, they are not people, they are snakes. For four years they burned people alive and they cut them into pieces. Today, there are also 20 million Neo Nazis. They want to do this again, they believe in this. It was hard for him Shaul, to nullify himself to Shemuel, had he stood the second test, he would have received kingship for either four or five generations.

Shemuel the Talmudic sage (not the abovementioned Shemuel during the time of Shaul) rectified Shaul. Shemuel, the great Talmudic Sage was a reincarnation of Shaul. Shaul was handsome while Shemuel was very unpleasant looking; "He (Shaul) was taller than all of the nation from his shoulder and above (Shemuel 1, 9:2)." Shaul needed to become reincarnated as Shemuel who is described in the Talmud as being short, fat, black, and with many teeth I.E. his teeth protruded from his mouth. Shaul was incredibly handsome. This was a cause to his inability to nullify himself to Shemuel. He therefore had to be rectified by becoming very unpleasant looking. And when the tribe of Binyamin was being taken for wedding matching, then Shaul fled all of them. A civil war between the tribe of Binyamin and the rest of the tribes left the tribe of Binyamin with an with only a couple hundred men in the entire tribe, Shaul being one of them. After the war, the tribes allowed their daughters to marry these men. Until the mother of Yehonason one of Shaul's sons caught him. Therefore, Shaul called Yehonason the "Son of Navaas the Rebeller," That you are arrogant like your mother. She was called "the rebeller" because Shaul tried running away from her and she "rebelled" and chased after him. Yonason helped David escape from Shaul. Shaul therefore told him that you are arrogant like your mother. But Yehonason knew the truth, that David is the truth. But he did not give David food after not eating for three days while fleeing from Shaul. And because of him Yonason, David came to Nov the city of kohanim (priests) and he searched for something to eat. (And) they searched for him in the entire city and they couldn't find anything. So they gave him to eat from the lechem hapanim (the face bread) holy bread that may only be eaten by kohanim. And therefore Shaul killed the entire city. (And) according to this we can understand that which Shemuel said when he went to Beis Lechem (Bethlehem) to anoint David as king "And Shaul will hear and he will kill me. (Shemuel 1, 16:2)." Because for a slice of bread that they gave to David, Shaul killed the entire city of Nov. All the more so, if he will hear that they anointed someone as king, he will then kill all of Beis Lechem.

It is written in Tractate Nedarim that one woman came to R' Yehudah and he obligated her according to the Torah law. So she said; "If Shemuel were to be the judge, he would have credited me, he would always credit me." So R' Yehudah asked her, how do you know Shemuel? She told him, yes, he was short, fat like a barrel, with a black face, and with big teeth. So he placed his eyes upon her and he made her into a pile of bones I.E. he killed her for her disrespect to Shemuel. Shemuel-שמואל rectified Shaul-שאול, they are the same letters besides for the letter *mem*-מ in Shemuel's name. It is written in the Gemara 85b Tractate Baba Metziah that Rebbi wanted to appoint Shemuel to be the Chief Rabbi, to be the Rosh Hayeshiva (Dean). They called him, "Shemuel Yarchinah (Shemuel, the month one)," that he was able to make leap years until the coming of Moshiach. Yarchinah means "the month one." This is because he was an expert with at calculating the months to discern when it is required to make a leap year. He told Rebbi; I saw the book of Adam and it's written there that Shemuel will be called a sage, and he will not be called a rabbi. I am therefore not destined to become a Chief Rabbi or Rosh Yeshiva.

Avner died (he was murdered by Yoav) because he didn't want Shaul to meet David which would have made peace between the two. He knew the truth that David is the true king and he didn't do this because he was the general of the army of Shaul. Every person comes to the world in order to do something. And Avner feared that they will take away his job.

There are those who say that Yoav the son of Tzeruyah David's general is buried in Morocco adjacent to Agdir. But simply, he died in Yerushalaim. (And) they found in Morocco, in Gerba a stone with his seal. But the truth is that he is buried in Yerushalaim. And it's written that his house was "open like a desert." Because 24 hours a day, he would invite guests making his house "open like a desert." (And) He also had silver and gold from all of the loot that he had in the wars, and he didn't take anything for himself. He distributed everything to poor people like Avraham our Forefather that did kindness. Therefore, we say "The shield of Avraham" in the standing prayer.

King David learned Mishnah and Gemara." "David revealed the tractates," he would explain the Gemara to make it be perfectly understood" it's impossible to come to the prayer of the Rav if one doesn't learn Gemara. A person can pray for a day or two. A month afterwards, he already doesn't have will to pray, and he leaves in the middle of the prayer, he can't stay until the end. There was a young man here who didn't know that one needs to learn Gemara. (And) I told him that he should stay until the end of the prayer, and he was unsuccessful because he doesn't learn Gemara. All of the desire for prayer is only through the learning of Gemara.

## Lesson given on Tuesday after Shacharis

*Every person has a snake with seven heads within him*

*How did "the Kimchit" have seven sons serve as High Priests*

Rabi Acha the son of Yaakov bowed down seven times. The Gemara teaches in Tractate Kidushin 29b that Abaya sent Rabbi Acha to kill a snake with seven heads. Rabbi Acha bowed down seven times and with each bow, cut off one of its heads. Each person has the body of a snake with seven heads, every person, every person walks with a snake like this. The snake with seven heads that entices him in the streets, to walk around and waste ones time instead of singing. Now we sang for three hours, from four thirty in the morning until seven thirty in the morning we sang. Instead of singing, he goes to take walks in the streets.

The Ben Yehoyadah explains that each person has a snake with seven heads. And therefore, the Satan kissed him on his legs. The Gemara recounts in Tractate Bava Basra 16a that R' Levi said that the Satan had intention for G-d's name sake when he caused afflictions to Eioy (Job) . The Satan came and kissed R' Levi on his legs out of appreciation for his judging him favorably. The Rav is explaining why he chose to kiss him particularly on his legs. Because the snake is in the legs of a person. Perhaps this is why the snake causes a person to **walk around** in the streets. And we therefore need to always fall on the legs in the middle of the night (chatzos) to subjugate the snake within a person. Every time, whenever possible, a person should fall on his legs. There was a pious person that would always lick the



floor when praying for his children to go on the Torah path. So he merited that all of his children became Torah scholars.

If a person will fall on his face and pray, he will merit to children like "the Kimchit." The Gemara teaches that she merited to have seven children who all served as High Priests. That all of her children became High Priests in her lifetime. The Gemara asks, what sort of praise is this? What, six children of hers died one after the other when serving as High Priests?! A High Priest serves his term until he dies. If her seven sons served as High Priests in her lifetime, they must have died in her lifetime as well. This is definitely not a praise. The Gemara says no, no, rather the High Priest needed to walk outside in the middle of work to speak with some officer, with some gentile, with some Arab. If one speaks with an Arab he will very likely be spat upon. When you speak, a drip of spit is sprayed on the person being spoken to so he will always become impure. The Sages decreed that the spit of Non Jews and of unobservant Jews is impure. It is forbidden to speak with an Arab, not with officers, and not with unobservant Jews. Because the moment that a drop of spit is sprayed from a Non Jew or unobservant Jew, then one becomes impure. Every time, suddenly in the middle of work, one needs to walk outside to do some errand he is very susceptible to be spat upon by a non Jew or unobservant Jew. Because the moment that a drop of spit is sprayed, one becomes impure. Every time, suddenly in the middle of work one needs to leave to do some errand. Because they the police (being said rhetorically) ransacked the house of the High Priest; where are the trillions?! They asked him where are you hiding them?! He revealed to them where the money is, in the meanwhile he became impure, a drip of spit came out from them. Because how did seven children become High Priests? The answer is that Every time a different Kohen (priest) would become impure every year, and they needed to switch him immediately, and then to immediately return him. This happened three times, there are two kohanim on every Yom Kippur, the third time, this is the seventh child. Every Yom Kippur there would be a vice High Priest in case the regular High Priest will become impure, rendering him unfit to perform the Yom Kippur service. A Vice High priest is considered to be a High Priest as well. One year, the first of the brothers was the High Priest and the second brother was the Vice High Priest. The first brother became impure, thereby making the second brother the High Priest and the third brother became the Vice High Priest. The following year, the first brother continued his term as High Priest and the fourth brother was the Vice High Priest. The first brother once again became impure, thereby making the fourth brother the High Priest for Yom Kippur, and the fifth brother was appointed to be his Vice High Priest. On the third year, the sixth brother was appointed to be the Vice High Priest, and the first brother once again became impure. The sixth brother became the High Priest and the seventh brother became the Vice High Priest.

The Ben Yehoyadah says that every person has a snake with seven heads. Every bow that one bows down in shemoneh esreh (the standing prayer), or that he sits down on the floor during the middle of the night (*chatzos*), he subjugates this snake. Therefore, the snake kissed him on his legs; the snake said, "You rectified me." And through this will be the complete redemption. Perhaps the Rav's intention is that through putting ones head down, will be the complete redemption. Rather than openly fighting, one accepts upon himself humiliations and afflictions and "puts his head down," one can completely subjugate evil.

Lesson given on Sunday before Shacharis

## *Yaakov was buried on the day before Chanukah*

### *A discussion as to how Shaul felt that he does not have to give Meirav and Michal to David*

According to R' Eliezer the Great, Yaakov was born of the first of Tisrrei and passed away on the first of Tisrhei. Today is exactly Seventy days since the first of Tisrrei. The Egyptians mourned over the passing of Yaakov for seventy days. Afterwards, he was taken from Egypt to Yerushalaim and then to Chevron which amounted to another 14 days. Fourteen days until they brought him to Yerushalaim, and from there to Chevron. It the burial of Yaakov turns out to be during the eve of Chanukah lighting. That during the time of the lighting of the Chanukah lights we ascend to "Atika." A very spiritual world which is connected to Yaakov. During the time of the Chanukah lighting, we ascend to "the Holy Anointed Oil" this is *Atika Kadisha*.

In the *Tshuvas Moharit* Halachic responses written by the Moharit part 2 Choshen Mishpat, 23 that speaks of a person that has five daughter and one of them merited to marry a Torah Scholar. He had four stores, and in his will, he gave the four stores to his son in laws. Three of his daughters were married before his death, but the one married to the Torah Scholar didn't want any of the stores. The two married daughters naturally receive a store but the two remaining stores are now in question. A transaction cannot take place to someone who does not exist. A person may not give something to someone who has yet to have been born. In our discussion, the transaction takes place during the time of his passing. At this time, the future son in laws have yet to have married his daughters. Is this considered that they don't exist, thereby rendering the transaction to them invalid, or not? Two daughters received two stores, three were already married, before his passing they already got married. So this one who was married to a righteous person, to a Chasidic master, to a Sephardic Kabbalist, to a true Sage, she doesn't want stores, she does not want to make profit. Two daughters took two stores. The son in laws of the married daughters took his stores. But now there are two more daughters without son in laws. Now the question is if this is called something which has yet to have been in the world. If the son in laws that will come afterwards, in another year, in another two years, if they will merit to the stores.

And he the father said; "The stores are for my son in laws, besides for this one that learns Torah, he doesn't need stores." So now there are four stores, this is something which has yet to have come to the world, the son in laws are yet to exist. So the question is if there is "selection" or there is no "selection." Do we say that although the future son in laws, at the time of the fathers passing are unknown, they are retroactively "selected" or not. All of this pertains to King Shaul, this is the Moharit that speaks about King Shaul. In the battle with Goliath, Shaul promised that the person who will kill Goliath, will marry his daughter, Meirav, and will receive great wealth. After David killed him, Shaul gave her to Adriel the Mechulati and not to David. Shaul's justification for not giving Meirav to David was that she cannot be retroactively selected to David. Therefore his word that he will give her to the one that kills Goliath did not validate the marriage. That David was supposed to have married Meirav, but they canceled the wedding. He was an unfortunate person, what can be done, they canceled his wedding and they gave her to Adriel the Mechulati. Shaul said there is no selection. Another explanation to why Shaul felt that the marriage was not valid is that which I promised him great wealth (Shemuel 1, 17:25) this is nothing, it is impossible to marry with great wealth. One needs to marry with a ring, he didn't have a ring. In general, a woman is married with an object of value,

usually a ring. "Great wealth" is not an object. Once there were rings, we need to make rings for a full week. So he didn't have a ring, and he married her with great wealth, Shaul said that this is nullified, nothing, there is no marriage. He gave her to Adriel the Mechulati.

Who was left? Michal (one of Shaul's daughters) was left. To whom did he give Michal? Also to David. But afterwards she became confused, and she married Palti the son of Laish. Afterwards, Shaul promised that anyone who will triumph the Philistines will receive his daughter Michal. To prove his triumph, he must bring 100 uncircumcised skins of the Philistines to Shaul. So he Shaul told him David to bring a hundred uncircumcised skins and he brought two hundred uncircumcised skins. The Tzadik David always brings double. Perhaps what the Rav means is that "double" represents abundance that is not only in spiritual worlds, rather also in our physical world. the Tzaidk connects our physical world to spirituality and therefore, he always brings double. So he told him, bring a hundred uncircumcised skins, but the hundred uncircumcised skins is worthless. It's worthless, maybe it has worth to cats. So the question is if this has worth or it doesn't have worth. The Ketzos Hachoshen says in Avnei Miluim 28, branch 39, he says that Shaul knew that the uncircumcised skins have worth, but Michal didn't know. Michal must agree that the uncircumcised skins have the worth of a peruta around five cents. She intended to be married with the great wealth promised to David, and it is impossible to marry with great wealth as explained earlier. But the truth is that this was incorrect, because the uncircumcised skins are worth a peruta, and the marriage is a marriage. She doesn't need to be married with the great wealth, she can be married with the uncircumcised skins.

Today is the tenth of Kislevi. Today is the end of the seventy days of the days of crying, mourning and lamentations of the Egyptans on Yaakov our Forefather who passed away on the first of Tisrhei. According to R' Eliezer the Great, Avrahm and Yaakov were born on the same dya and passed away on the same day, the first of Tisrhei. According to R' Yehoshua, it was on the first day of Nissan. Everyone agrees that Itzchak was born on the fifteenth of Nissan. But there is an opinion tht the circumcision was on Yom Kippur. If the circumcision was on Yom Kippur, so he was born on the third of Tisrhei. We go according to the opinion that it was on the fifteenth of nissan. And then on the day he was born, on that same day the Jews left Egypt after 400 years. it turns out that the spies, is antoher year. The yud did not forgive.